

COMPANIONS ALONG THE WAY

A Workbook By Rawn Clark

Steps One - Ten

For students of "*Initiation Into Hermetics*"
By Franz Bardon



(Taken from the YouTube video series)

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Companions Along The Way

A Workbook By Rawn Clark

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INTRODUCTION

[What you have before you has been adapted from a series of ten videos I recorded from August 8th through the 31st, of 2021. Since the original was unscripted and spontaneous, the recording has required heavy editing. During transcription I quickly discovered that what works quite well in an unrehearsed video, definitely does *not* work as a book for reading! So here it is: heavily edited and rearranged to be useful as a true workbook.]

I published my first commentary on IHH 20 years ago and 10 years ago I published an entirely new commentary on IHH. Now, 10 years later, it's time for yet another venture into discussing IHH.

For years people have been writing to me asking if they can be my student and I have always said no for a number of reasons. Number one, I don't have any connection to that sort of power dynamic between people of 'teacher' and 'student'. It seems unproductive to me. I learn from everything around me and I want to encourage that; instead of "oh teacher tell me what to do, what to think and how to do it." Besides, *Initiation Into Hermetics* by Franz Bardon is all you need. You don't need someone to tell you how to do the exercises in the book. They're written down, they're very plain, and there you go.

A lot of people need encouragement though and I respect that and understand that, because I too needed encouragement when I was starting out. But I didn't find any encouragement anywhere so I had to bring it from within. I had to commit myself to doing the work and that's what it comes down to. *Commitment*.

Everybody talks about how difficult it is, 'I don't have the time in my life, I'm working full time, I just don't have the time for sitting down and doing the exercises every day.' And that's what I thought at first, but I proved that to be a load of hooey. It's just not true. It's an *excuse*. The *truth* is we can do anything with our lives that we truly choose to do. It's up to us. It's not up to anybody else, any circumstance, etc., it's just simply up to you to make that choice.

So what I'm going to do is I am going to create a sort of workbook that follows the timing laid down in IHH. In places it's sort of hard to see, but believe me, this is the timing, especially of the first three Steps – within 6-8 months you should have completed the first three Steps of IHH. By then you're well on your way and you will have developed the habits that you need to develop to really, truly pursue the rest of IHH.

I'm doing this now because; well . . . look at the world around you, time is running out. We *need* people who are true human beings with the powers that human beings naturally possess, well trained and ready to help. There's soon going to be a

time when we're all going to need help. That's all there is to it. We're going to need help and we're going to need to help each other and by pursuing these exercises, we can develop the powers we will need; that we naturally have as human beings; that are creative and helpful and will be needed in the future. They are need right now, but even more so in the future.

Time is a' wasting, it's running out on us. We don't have much time left to develop ourselves, to be the human beings that we can be. To have the powers that will heal the earth, that will heal each other. That's what it's all about right now. That is what it's all about.

So I encourage you to pick up this work! I say this especially to those of you have already sort of started it, have been dabbling with Step One for the past year and a half, or Step Two for the past four or five years etc. I know that a lot of people are in that position. A lot of folks have the desire to do it but they haven't done it, they haven't committed themselves to doing it. And this is what it takes.

What it really takes is the *commitment* to do it; to reshape your life so that your initiation really becomes the center of your life. Everything else just supports this pursuit.

That's the thing: you have to decide, and by 'decide' I mean you have set your will on it and you're going to pursue it no matter what. You have to treat it like you're pursuing a doctorate in college, because it is that serious. Okay? You have to be truly serious about this and committed. Otherwise, don't do it: do something else with your life. But, if IHH truly calls to you, you have to decide to do it *now*, period.

First you need the book IHH, obviously. I recommend the Ruggeberg English edition. It is the best. The Merkur translation is biased in a lot of instances and it communicates its bias more than it communicates the source material of Franz Bardon. So get the Ruggeberg edition if you can get it. There will be another English edition coming out in future by the Czech Hermetics folks which will probably be better than even the Ruggeberg edition in that it will be true to the Franz Bardon original.

I want to close my introduction with a little bit of the original introduction to Step One. There are some very important points:

"The pains taken in one's development will be amply rewarded. Whosoever is willing to enter the magic path should regard it as his sacred duty to practice regular exercises."

You have to be committed to doing this, period!

“He ought to be kind, generous and tolerant with his fellow man but relentless and hard with himself.”

That is so true. You’ve got to be kind and gentle and forgiving to the world around you but be absolutely demanding and firm with yourself.

“Only such behavior will be followed by success in magic. Refrain from condemning or criticizing.”

How easy it is in this modern world to get stuck in your brain thinking ‘Oh that’s stupid. Oh how could they do that?’ So, you need to stop putting your mental energy there.

“And sweep first at your own doorsteps.”

In other words, you’ve got to take care of your own shit. That’s the only thing that you can do, that you can change. *The* productive place to put your attention is on transforming the self. That’s what initiation is about. Okay?

“Do not permit anyone to look into your sanctuary. The magician will always keep silent in respect to his way, rise and success.”

Don’t brag about what you’re doing. I mean this isn’t making you special. This is just making you a human being. Also, it’s not something you want to expose, because it’s delicate, especially in the beginning. It’s a fragile thing while you’re trying to build these habits and this discipline. That’s something you’ve got to protect.

“Do manage it so that you spend as much time as possible in your rise or advance.”

Literally it becomes the anchor, the center point of your life and everything else is a reflection of this work that you’re doing to transform yourself.

“It is quite unnecessary to waste time with sitting for hours” <watching television, Netflix, the computer> *“drinking beer and passing time in trivial company. Time is running away like water to never come back again.”*

When I first started, I looked at my life and saw how much of my time was just wasted on trivial things. Enjoying my life, definitely I enjoyed life, but it was all frivolous. Not all, but so much of it was frivolous and a waste of time. So I also looked at my future and I thought; “ten years from now I could have spent ten more years just sort of dancing around in life or I could have started this work, developed these habits and developed these abilities, and developed myself for ten years.” And I looked at the contrast between who I would be after ten years of just the same-old-same-old and ten years of actually doing something significant and im-

portant with my time. Obviously, I decided it's just easier to do it than to look back in ten years and say "well fuck, I wasted all my time!"

"Exceptions ought to be allowed but only by inevitable cases. Man is subject to habits and once accustomed to a definite time-table for his exercises, he will feel compelled to do his exercises. In the same way as there is a want for the necessities of life such as eating, drinking and sleeping, it ought to happen in regard to the exercises which must become, as it were, a habit. This is the sole way to attain a sure and full success. There is no prize without diligence."

You've got to commit. It's easy. It becomes easier and easier once the habit is formed. It becomes a habit and you do it automatically and that's what the habit needs to be. It needs to become a rhythm of "this is what I do every morning when I wake up; this is what I do every evening before I go to bed." The day has to pivot on these two events; the morning rituals, the morning habits and the evening habits, the meditations, the exercises. It starts the day and ends the day and starts the day and ends the day and pretty soon it fills the day and all bleeds over into the rest of your life.

SUMMERY OF STEPS

Exercises & Schedules

(Taken from YouTube video series ©2021)

NOTES

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Step One

(1 Month)

* Read Step One introduction out loud first.

* Stop all mind-altering drugs/substances.

Mental

Week 1:

- 1 – Thought “Control”: observation and detachment. (2x daily)
10 minutes after one week.
- 2 – Attentiveness in daily life. Be here now. (all day)

Week 2+:

- 3 – Single Pointedness. Contemplation. (10 min. a day)
Single idea or train of thought.

Week 3+4:

- 4 – Vacancy of Mind. (10 min. a day)

Astral

Week 1+2:

- 1 – Black Mirror. Introspection. List of negative traits. (1+ weeks)
Morning, night and during day.
- 2 – Assign traits to Elements. (½ week)

Week 3:

- 3 – Arrange traits into 3 groups according to severity. (1 week)
Meditate on each item.

Week 4+:

- 4 – White Mirror. Repeat above for positive traits. (1+ weeks)

Physical

Daily:

- 1 – Brush, cold water & rough dry. (1x every day)
- 2 – Exercise / stretch. (1x every day)
- 3 – Mystery of Breathing (affirmation). Start with 7x. (2x daily)
- 4 – Mystery of Food (affirmation). (all day)
- 5 – Magic of Water (affirmation). (all day)

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Step One Weekly

*All Day:

- Mystery of Food.
- Mystery of Water.
- Attentiveness in daily life. Be here now.
- Be aware of character traits arising.

*Every Morning:

- Mystery of breathing. (As awakening)
- Brush, cold water & rough dry.
- Exercise.

*Every Night:

- Mystery of breathing. (Falling asleep)

Week One (AM & PM)

- Thought "Control": observation & detachment.
- Black Mirror: Introspection and listing of negative traits.

Week Two (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation.
- Black Mirror: Introspection and listing of negative traits.
- Black Mirror: Assign traits to Elements.

Week Three (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation.
- Vacancy of Mind.
- Black Mirror: Arrange traits into 3 groups according to severity.

Week Four (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation.
- Vacancy of Mind.
- White Mirror: Repeat for positive traits per above.

NOTES

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Step Two

(2-3 Months)

- * Maintain Step One habits of introspection, contemplation & vacancy.
- * Autosuggestion. Morning & Night Routine.

Mental

- 1 – Object Visualization. Eyes closed. (hold 5 min.)
- 2 -- Object Visualization. Eyes open. (hold 5 min.)
- 3 – Auditory Imagination. (hold 5 min.)
- 4 – Tactile Imagination. (hold 5 min.)
- 5 – Olfactory Imagination. (hold 5 min.)
- 6 – Taste Imagination. (hold 5 min.)

Astral

- 1 -- Analyze negative mirror and choose 1st item to transform.

Life-long:

- 2 -- Transformation:
 - A) Auto-suggestion.
 - B) Transmutation – turn it into an alternative.
 - C) Attention & Volition – be on top of it immediately.
 - D) Magic of Breath, Water, food, etc.
 - E) Contemplation.

Physical

- * Maintain Step One habits – exercise, brush, cold bath, rough dry

- 1 – Pore breathing Vital Energy – inhalation.
- 2 -- Pore breathing Vital Energy – exhalation.
- 3 -- Pore breathing Vital Energy – inhalation + auto-suggestion / desire.
- 4 – Asana / Body awareness and comfort. (30 min.)
- 5 – Bodily control during day.

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Step Two Weekly

*All Day:

- Mystery of Food. Devote to character transformation.
- Mystery of Water. Devote to character transformation.
- Attentiveness in daily life. Be here now.
- Bodily control during day.
- Be aware of character traits arising.
- Auto-Suggestion.

*Every Morning:

- Mystery of breathing. (As awakening) Devote to character transformation.
- Brush, cold water & rough dry.
- Exercise.

*Every Night:

- Mystery of breathing. (Falling asleep) Devote to character transformation.

Week One (AM & PM)

- Thought "Control": observation & detachment.
- Asana / Bodily control.
- Single-Pointedness. Contemplation. Devote to character transformation.
- Vacancy of Mind.
- Object Visualization. (Eyes closed.)
- Black Mirror: Choose 1st item for transformation & meditate upon it choosing alternative and strategy. Begin transformation.
- Pore Breathing Vital Energy. (Inhalation & Exhalation.)

Week Two (AM & PM)

- Thought "Control": observation & detachment.
- Asana / Bodily control.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Object Visualization. (Eyes open.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

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Week Three (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Auditory Imagination. (Eyes closed.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

Week Four (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Auditory Imagination. (Eyes open.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

Week Five (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Tactile Imagination. (Eyes closed then open.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

Week Six (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Olfactory Imagination. (Eyes closed.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

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Week Seven (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Olfactory Imagination. (Eyes open.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

Week Eight (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. General topics.
- Vacancy of Mind.
- Taste Imagination. (Eyes closed then open.)
- Black Mirror: Meditate upon chosen item of transformation and upon alternate state.
- Pore Breathing Vital Energy + Auto-Suggestion re: character transformation.

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Step Three

(3-4 Months)

- * Maintain Step One habits of introspection, contemplation & vacancy.
- * Continue Self-transformation of character.
- * Four Qualities – Adopt
 - a) Knowledge.
 - b) Volition / will power.
 - c) Daring / boldness.
 - d) Silence / privacy.

Mental

- 1 – Multi-sense imagination. (Eyes closed.) (5 min.)
- 2 – Visual tableau or scene. (Eyes closed.) (5 min.)
- 3 – Multi-sense tableau or scene. (Eyes closed.) (5 min.)
- 4 – Multi-sense tableau or scene. (Eyes open.) (5 min.)
- 5 – Multi-sense scenes from around the world. (Eyes open.) (5 min.)
- 6 – Multi-sense images of animals. (Eyes closed then open.) (5 min.)
- 7 – Multi-sense images of humans. (Eyes closed then open.) (5 min.)

Astral

- 1 – Fire Element. Inhalation + Exhalation. (7-30 times)
(Eyes closed then open.)
- 2 – Air Element. Inhalation + Exhalation. (7-30 times)
(Eyes closed then open.)
- 3 – Water Element. Inhalation + Exhalation. (7-30 times)
(Eyes closed then open.)
- 4 – Earth Element. Inhalation + Exhalation. (7-30 times)
(Eyes closed then open.)

Physical

- 1 – Pore-breathe Vital Energy in body parts. Inhale & Exhale each breath. Legs then hands then other parts.
- 2 – Accumulate Vital Energy in whole body. Inhale with whole body and then exhale whole accumulation at end. Start with 7 inhalations and increase by one each day.
- 3 – Accumulate Vital Energy in each body part as per above.

Appendix

- * Multiple uses of the Vital Energy to be explored at your discretion.

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Step Three Weekly

*Four Qualities – ADOPT

- a) Knowledge.
- b) Volition / will power.
- c) Daring / boldness.
- d) Silence / privacy.

*All Day:

- Mystery of Food. Devote to character transformation.
- Mystery of Water. Devote to character transformation.
- Attentiveness in daily life. Be here now.
- Bodily control during day.
- Be aware of character traits arising.
- Auto-Suggestion.
- Character Transformation MUST continue.

*Every Morning:

- Mystery of breathing. (As awakening) Devote to character transformation.
- Brush, cold water & rough dry.
- Exercise.

*Every Night:

- Mystery of breathing. (Falling asleep) Devote to character transformation.

Week One (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense imagination. (Eyes closed.)
- Fire Element. Inhalation & exhalation. Whole body. (Eyes closed.)
- Pore breathe Vital Energy into body parts. Inhale and exhale each breath of VE. Legs, then hands, then other parts. (Eyes closed.)

Week Two (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense imagination. (Eyes open.)
- Fire Element. Inhalation & exhalation. Whole body. (Eyes closed then open.)
- Pore breathe Vital Energy into body parts. Inhale and exhale each breath of VE. Legs, then hands, then other parts. (Eyes closed then open.)

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Week Three (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Visual (only) tableau or scene. (Eyes closed.)
- Fire Element. Inhalation & exhalation. Whole body. (Eyes open.)
- Pore breathe Vital Energy into body parts. Inhale and exhale each breath of VE. Legs, then hands, then other parts. (Eyes open.)

Week Four (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Visual (only) tableau or scene. (Eyes open.)
- Air Element. Inhalation & exhalation. Whole body. (Eyes closed.)
- Accumulate Vital Energy into whole body. Inhale with whole body and then exhale whole accumulation at end. Start 7x and increase one per day. (Eyes closed.)

Week Five (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense tableau or scene. (Eyes closed.)
- Air Element. Inhalation & exhalation. Whole body. (Eyes closed then open.)

- Accumulate Vital Energy into whole body. Inhale with whole body and then exhale whole accumulation at end. Start 7x and increase one per day. (Eyes closed then open.)

Week Six (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense tableau or scene. (Eyes open.)
- Air Element. Inhalation & exhalation. Whole body. (Eyes open.)
- Accumulate Vital Energy into whole body. Inhale with whole body and then exhale whole accumulation at end. Start 7x and increase one per day. (Eyes open.)

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Week Seven (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense scenes from around the world. (Eyes closed.)
- Water Element. Inhalation & exhalation. Whole body.
(Eyes closed.)
- Accumulate Vital Energy into whole body practice. (Eyes open.)

Week Eight (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense scenes from around the world. (Eyes open.)
- Water Element. Inhalation & exhalation. Whole body.
(Eyes closed then open.)
- Accumulate Vital Energy into body parts. (Eyes closed.)

Week Nine (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense images of animals. (Eyes closed.)
- Water Element. Inhalation & exhalation. Whole body.
(Eyes open.)
- Accumulate Vital Energy into body parts. (Eyes closed then open.)

Week Ten (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense images of animals. (Eyes open.)
- Earth Element. Inhalation & exhalation. Whole body.
(Eyes closed.)
- Accumulate Vital Energy into body parts. (Eyes open.)

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Week Eleven (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense images of humans. (Eyes closed.)
- Earth Element. Inhalation & exhalation. Whole body.
(Eyes closed then open.)
- Accumulate Vital Energy into body parts practice. (Eyes open.)

Week Twelve (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Multi-sense images of humans. (Eyes open.)
- Earth Element. Inhalation & exhalation. Whole body. (Eyes open.)
- Experiment with the Vital Energy as per the Appendix to
Step Three.

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Step Four

(6-8 Months)

*Must continue all daily habits.

*Must continue character transformation work!

*Must continue to refine magical practice/work with the VE. For instance, you want to begin separating accumulation from the breath.

Mental

1 month:

1 – Translocation of awareness into simple objects. Choose 5 factual inanimate objects to start. Shape, size & quality. Move on to variety of other factual inanimate objects.

1 month:

2 – Transference of awareness into factual inanimate living objects such as plants, shrubs & trees.

2 months:

3 – Transference of awareness into imaginary & then factual animated living animals, insects, etc. First motionless and then moving.

2 months:

4 – Transference of awareness into imaginary & then factual human beings. First motionless and then moving.

Astral

2 months:

1 – Accumulation of the Elements in the whole body thru pore-breathing. Fire, Air, Water, then Earth. Start 7x and work to 30x.

2 months:

2 – Accumulation of the Elements into the body parts through two methods:
a) Pore-breathe an accumulation of the Elements into the whole body and then direct it into the body part. Exhale the Element through the body.
b) Transfer one's awareness into the body part and pore-breathe an accumulation of Element directly into the body part. Exhale the Element directly from the body part.

2 months:

3 – Accumulate the Elements into their respective bodily regions by pore-breathing. Inhale: Earth, Water, Air, Fire. -- Hold. -- Exhale: Fire, Air, Water, Earth. Start 7x and build to 30x. Start gently and build to very dynamic.

NOTES

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Physical

- * You must be able to achieve bodily comfort, regardless of position, for hours.
- * You must grow, enforce, deepen and make more and more dynamic your power to RADIATE the Vital Energy. You must take advantage of every opportunity to exercise this power.
- * You must BE a Magician. You must use the techniques you have learned thusfar and are learning anew. You must begin to connect yourself to the world around and within you. This is the ONLY way you will grow as a Magician – through doing.

6 months:

1 – Personal Rite. 1-3 rites.

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Step Four Monthly

- * You must be able to achieve bodily comfort, regardless of position, for hours.
- * You must grow, enforce, deepen and make more and more dynamic your power to RADIATE the Vital Energy. You must take advantage of every opportunity to exercise this power.
- * You must BE a Magician. You must use the techniques you have learned thusfar and are learning anew. You must begin to connect yourself to the world around and within you. This is the ONLY way you will grow as a Magician – through doing.

*All Day:

- Mystery of Food. Devote to character transformation.
- Mystery of Water. Devote to character transformation.
- Attentiveness in daily life. Be here now.
- Bodily control during day.
- Be aware of character traits arising.
- Auto-Suggestion.
- Character Transformation MUST continue.

*Every Morning:

- Mystery of breathing. (As awakening) Devote to character transformation.
- Brush, cold water & rough dry.
- Exercise (<https://www.youtube.com/watch?v=PwJCJTtoQmps>).

*Every Night:

- Mystery of breathing. (Falling asleep) Devote to character transformation.

Month One (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Translocation of awareness into simple objects. Choose 5 factual inanimate objects to start. Shape, size & quality. Move on to variety of other factual inanimate objects.
- Accumulation of the Elements in the whole body thru pore-breathing. Fire, then Air. Start 7x and work to 30x.
- Personal Rite. 1-3 rites.

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Month Two (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transference of awareness into factual inanimate living objects such as plants, shrubs & trees.
- Accumulation of the Elements in the whole body thru pore-breathing. Water, then Earth. Start 7x and work to 30x.
- Personal Rite. 1-3 rites.

Month Three (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transference of awareness into imaginary animated living animals, insects, etc. First motionless and then moving.
- Accumulation of the Elements into the body parts: Pore-breathe an accumulation of the Elements into the whole body and then direct it into the body part. Exhale the Element through the body.
- Personal Rite. 1-3 rites.

Month Four (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transference of awareness into factual animated living animals, insects, etc. First motionless and then moving.
- Accumulation of the Elements into the body parts: Transfer one’s awareness into the body part and pore-breathe an accumulation of Element directly into the body part. Exhale the Element directly from the body part.
- Personal Rite. 1-3 rites.

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Month Five (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transference of awareness into imaginary human beings. First motionless and then moving.
- Accumulation the Elements into their respective bodily regions by pore-breathing. Inhale: Earth, Water, Air, Fire. -- Hold. -- Exhale: Fire, Air, Water, Earth. Start 7x and build to 30x. Start gently and build to very dynamic.
- Personal Rite. 1-3 rites.

Month Six (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transference of awareness into factual human beings. First motionless and then moving.
- Accumulation the Elements into their respective bodily regions by pore-breathing. Inhale: Earth, Water, Air, Fire. -- Hold. -- Exhale: Fire, Air, Water, Earth. Start 7x and build to 30x. Start gently and build to very dynamic.
- Personal Rite. 1-3 rites.

NOTES

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Step Five

(8-10 Months)

*Must continue all daily habits.

*Must continue with character transformation work.

*Must actively use all techniques with VE, personal rites & transference of awareness.

*Meditations on the Depth Point and the nature of Infinity.

Mental [Depth Point]

2 months:

1 – Transfer awareness into your own DP. 5 minute minimum to 30 minute max.

1 month:

2 – Transfer awareness into Depth Point of any/all symmetrical inanimate objects. 5 min.

1 month:

3 – Transfer awareness into DP of any/all asymmetrical inanimate objects including plants. 5 min.

1 month:

4 – Accumulate VE & Elements into any/all objects via their DP and influence them.

1 month:

5 – Transfer awareness into DP of any/all animals & influence them from within.

1 month:

6 – Transfer awareness into DP of any/all humans & influence them from within.

1 month:

7 – Transfer awareness into DP of any/all objects, plants, animals and humans at a distance / out of view & influence them from within.

Astral [Projection of Elements]

2 months:

1 – Accumulate Fire Element in whole body by pore-breathing, and then project it into room via the solar plexus. Repeat several times until room fills with Fire Element dynamically. Must feel effects. Then release Fire Element direct back to universe.

2 – Practice filling room per above and leaving room charged with the Element for a prescribed time before releasing it.

3 – Practice outside and establish parameters of condensed Element.

1 month:

4 – Repeat with Air Element.

1 month:

5 – Repeat with Water Element.

1 month:

6 – Repeat with Earth Element.

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1 month:

- 7 – Project all Elements as per above through whole body.
- 8 – Project all Elements as per above through body parts especially hands and fingers.

1 month:

- 9 – Accumulate all Elements in whole body by pore-breathing, and then project it via the solar plexus into shape of ball floating in air before you. Then release the Element directly back to universe.
- 10 – Same as above but project different shapes.

1 month:

- 11 – Draw an accumulation of each Element into the room directly from the universe and then release it directly back to the universe. Must feel the effects of each Element.
- 12 – Draw the Elements directly from the universe and condense them into any/all forms floating in the air before you and then release them back to the universe directly.

Physical [Passive Communication]

1 month:

- 1 – Accumulate VE in right hand and impress with idea that your willpower alone will move your fingers and then disperse VE. Next accumulate Air Element into fingers and with will power alone, lift fingers. Repeat as above with levitation of the fingers in left hand.
- 2 – Levitate whole hands and arms.
- 3 – Exteriorize hands for 5 minutes and then reunite.

4 months:

- 4 – Passive Communication with your own Guardian Genius by 4 different methods:
 - a) Pendulum. Exteriorize hand, enter your own Depth Point and then call out to your Guardian asking them to move pendulum.
 - b) Ouija Board. By same method.
 - c) Ask your Guardian to lift finger, etc., by same method.
 - d) Mediumistic writing by same method.

3 months:

- 5 – Contact other beings by same method.

NOTES

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Step Five Monthly

- * You must continue with your normal morning and evening routine.
- * You must continue with your character transformation.
- * You must continue to BE a magician in your every day life.
- * You must meditate upon your Depth Point and the concept of infinity.
- * You must actively listen to the voice of your conscience, the internal voice that tells you right from wrong. This is the voice of your Greater Self.

Month One (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into your own Depth Point. 5 minute minimum.
- Accumulate Fire Element in whole body by pore-breathing, and then project it into room via the solar plexus. Repeat several times until room fills with Fire Element dynamically. Must feel effects. Then release Fire Element directly back to universe.
- Accumulate VE in right hand and impress with idea that your willpower alone will move your fingers and then disperse VE. Next accumulate Air Element into fingers and with will power alone, lift fingers. Repeat as above with levitation of the fingers in left hand. Levitate whole hands and arms. Exteriorize hands for 5 minutes and then reunite.

Month Two (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into your own Depth Point. 30 minutes maximum.
- Accumulate Fire Element in whole body by pore-breathing, and then project it into room via the solar plexus leaving the room charged with the Element for a prescribed time before releasing it. Practice outside and establish parameters of condensed Element.
- Passive Communication with your own Guardian Genius by Pendulum. Exteriorize hand, enter your own Depth Point and then call out to your Guardian asking them to move pendulum.

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Month Three (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into Depth Point of any/all symmetrical inanimate objects. 5 min.
- Accumulate Air Element in whole body by pore-breathing, and then project it into room via the solar plexus. Repeat several times until room fills with Air Element dynamically. Must feel effects. Then release Air Element direct back to universe. Practice filling room per above and leaving room charged with the Element for a prescribed time before releasing it. Practice outside and establish parameters of condensed Element.
- Passive Communication with your own Guardian Genius by Ouija Board. Exteriorize hand, enter your own Depth Point and then call out to your Guardian asking them to move Ouija Board.

Month Four (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into DP of any/all asymmetrical inanimate objects including plants. 5 min.
- Accumulate Water Element in whole body by pore-breathing, and then project it into room via the solar plexus. Repeat several times until room fills with Water Element dynamically. Must feel effects. Then release Water Element direct back to universe. Practice filling room per above and leaving room charged with the Element for a prescribed time before releasing it. Practice outside and establish parameters of condensed Element.
- Passive Communication with your own Guardian Genius by lifting finger. Exteriorize hand, enter your own Depth Point and then call out to your Guardian asking them to move your finger.

NOTES

PAGES 129-130

Month Five (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Accumulate VE & Elements into any/all objects via their DP and influence them.
- Accumulate Earth Element in whole body by pore-breathing, and then project it into room via the solar plexus. Repeat several times until room fills with Earth Element dynamically. Must feel effects. Then release Earth Element direct back to universe. Practice filling room per above and leaving room charged with the Element for a prescribed time before releasing it. Practice outside and establish parameters of condensed Element.
- Passive Communication with your own Guardian Genius by Mediumistic writing. Exteriorize hand, enter your own Depth Point and then call out to your Guardian asking them to write with your hand.

Month Six (AM & PM)

- Thought “Control”: observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into DP of any/all animals & influence them from within.
- Accumulate each Element in whole body by pore-breathing and then project all Elements through whole body. Project all Elements as per above through body parts especially hands and fingers.
- Passive Communication with other beings by the usual methods.

NOTES

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Month Seven (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into DP of any/all humans & influence them from within.
- Accumulate all Elements in whole body by pore-breathing, and then project via the solar plexus into shape of ball floating in air before you. Then release the Element directly back to universe. Practice same as above but project different shapes.
- Passive Communication with other beings by the usual methods.

Month Eight (AM & PM)

- Thought "Control": observation & detachment.
- Single-Pointedness. Contemplation. Four Qualities.
- Vacancy of Mind.
- Transfer awareness into DP of any/all objects, plants, animals and humans at a distance / out of view & influence them from within.
- Draw an accumulation of each Element into the room directly from the universe and then release it directly back to the universe. Must feel the effects of each Element. Draw the Elements directly from the universe and condense them into any/all forms floating in the air before you and then release them back to the universe directly.
- Passive Communication with other beings by the usual methods.

NOTES

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Step Six

(6-12 Months?)

*The previous work MUST be mastered before continuing!

*You must continue to BE a magician and use what you know for the benefit of others.

Mental

- Meditation on the mind: You must analyze your mind per the four Elements. How do the Elements manifest and in what ratio.
 - Fire = will.
 - Air = intelligence and memory.
 - Water = emotional feeling.
 - Earth = consciousness in general & the connection of Fire,Air,Water&Earth.
- Meditation on tri-polarity: The mind is at the root of all perception and all action. It is the mind who sees through the astral eyes which see through the physical eyes. It is the mental hand that moves the astral hand that moves the physical hand. Etc.
- Integrated, Magic Action: You must complete actions with your mental (mind), astral and physical bodies, simultaneously and with your full awareness, intention and attention. Start with small actions and move up to more and more complex actions. 10 minute min.
- Meditation on the Mental Senses: Imagine that it is your mind that sees, your mind that hears and your mind that feels with the help of your astral and physical bodies. At least 5 min. per sense. Then imagine two senses at once and then three.

Astral [Note: It is the *Astral Ether* that Bardon refers to when speaking of the “akasha”.]

- Inhalation of the akasha: In your usual asana with eyes closed. Imagine yourself in the exact center of an infinite space filled with “finest energetic matter” (universal matter) that is ultraviolet or black-violet in color. Inhale the akasha through regular breathing and convey it to the blood running throughout your whole body. Work until comfortable with this exercise.
- Pore-breathe the akasha and let it fill your whole body. Simultaneously unite yourself with the whole of infinite space that surrounds you. You must BE the infinity! Work until comfortable with this exercise. [This is a deep “trance” state.]

NOTES

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- Inhale the akasha into your whole body (physical, astral and mental) and using your creative will, imagine that you have absolute mastery over all four Elements. There must be absolutely no doubt of your mastery over each of the Elements.
- Once mastery of the Elements is achieved, begin designing and implementing secret rituals for the Elements using a word, phrase or gesture. 8-16 rituals for the Elements: One ritual for each Element to manifest and one each to dissolve. One set of 8 for the physical realm and another set of 8 for the astral realm.

Physical [Note: From here on out in IIIH there will be no more physical” exercises, per se. Instead, Bardon devoted this section of each Step to introduce level-appropriate uses of the “occult powers” that you have gained through your past many moons of effort.

While these items are elective and not strictly required for your progress, they are nonetheless well worth your while to explore. You will NOT regret the time spent and what you gain by pursuing them!]

- Deliberate creation of beings of four types:
 - a) Elementals.
 - b) Larvae.
 - c) Shadows.
 - d) Phantoms.

NOTES

PAGES 139-141

Step Seven

(6+ Months)

Mental [Mental Equilibrium of the Elements]

- You must begin with a very thorough analysis of your mental body or mind, akin to your Soul Mirrors in Step One. You must see clearly which Elements predominate and which are subsidiary. As soon as you know exactly the state of your mental equilibrium, you may continue.

- You must design and implement exercises to strengthen any weakness of the Elements within your mental body. Your goal is a perfect Mental Equilibrium of the Elements. This will be permanent, unlike the Astral Equilibrium which is always in flux. Bardon spoke of exercises with the Elements to redress any imbalances and while this is very good, you also have the option of working within the akasha as you did in last Step to gain Mastery of the Elements.

Astral [Developing the Astral Senses]

-- Developing the Astral senses through various exercises: [Note: Most of you will have naturally developed astral senses to some greater or lesser degree. This is normal for advanced students of IIIH. Still, no matter how well developed they may be, it is important in this moment that you make sure you have perfect control of these three astral senses. Bardon focuses on just three of the astral senses; sight, hearing and touch/feeling. These are the essentials but there are many others, so keep that in mind. In relation to improving a sense that you already possess and any newly acquired sense, always remember that you can also make use of the akasha.]

a) Claire Sight Most of these exercises involve the “light”. You had to learn about this substance if you did the work with elementals in the last Step, but if you didn’t, now’s your chance. This specific “light” is more accurately called “brilliance” because it has no color and seemingly, no real substance. Yet it can be accumulated and condensed to a great density, almost physical in its manifestation. Along the way, you should come to master the brilliance to the same degree as you have the Elements and the Vital Energy. This brilliance is the root of the Fire Element thus its association with Claire sight.

b) Claire Hearing The exercises with the Air Element and the Fluid Condenser is VERY effective! In his description Bardon wrote of breathing in the Element and directing to the cotton plugs, etc., but by now your mastery of the Elements is such that these steps are not necessary. You will find that much of the rest of IIIH is written in this manner, this is because he was writing for the passive reader as well as the active student. Otherwise it would require much fewer words! LOL

c) Claire Feeling (Sentience) This of course is about Water and Earth, but primarily Water. What Bardon wrote about the different parts or regions of the body is VERY true but can be altered if you put your mind to it. Developing Claire sentience in the hands is VERY advantageous, especially when it comes to using this sense in public.

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Physical [Creating Elementaries]

Again, these are elective tasks, not requirements according to IIIH, but if were up to me (your ruthless task-master) it would be mandatory! This is really most important not only for the convenience that Elementaries represent but also for the lessons you will learn and the deepening of your respect for life of all kinds. After all, making an Elementary, YOU are creating a very real form of life, and that is a grave responsibility. I suggest deep meditation on this burden before embarking on this particular journey with Elementaries.

If you created elementals in the last Step then you will know what this feels like to a small degree but this was nothing compared to creating an Elementary with all Four Elements plus the breath of life in the form of Brilliance.

So what is the difference between an elemental and an Elementary? An elemental is made out of Brilliance alone and an Elementary is made out of the Brilliance *and* the Elements. Furthermore, an elemental is effective ONLY on the mental plane whereas, an Elementary can be effective on all three planes. I think by the word “elemental” Bardon meant something “primitive, fundamental, simple” not a thing comprised of the Elements.

Elementaries are very handy but you must keep track of them. I suggest writing down all the details of their creation each time you create a new one. You must NEVER forget about an Elementary that you create!

At the end of this section of Step Seven, Bardon instructed on the animation of pictures, statues, toys, etc. I found this of special value and convenience!

NOTES

PAGES 143-149

Step Eight

(1+ Years?)

* The Great Moment. Read text from IHH Step 8 Astral intro. section out loud.

Mental [Mental Wandering]

-- Preparatory meditations with a mirror.

- 1) Sit before mirror and look at self then close eyes and visualize image.
- 2) Transfer your awareness into mirror image with open eyes.

-- Mental wandering (close).

- 1) Always begin with meditation that it is your mind which sees, hears, etc. Then step out of your physical body and stand right next to it. Focus attention on your empty body and notice all its details.
- 2) Step out and look (only) at your surroundings. Note the details and verify afterwards.
- 3) Step out and walk slowly around your room, noticing all the details. Verify afterwards.
- 4) Step out and exit your room and wander around your house. Verify what you see afterwards.
- 5) Step out and go outside. Verify afterwards.

-- Mental wandering (afar).

- 1) Begin with a meditation on the idea that you are not bound by time or by space. You are totally free to go any where and any when you choose.
- 2) Wander all over the Earth and visit a variety of places.
- 3) Wander the higher spheres. [Note: This is a very long, long work that doesn't really begin in earnest until some time in the future. You don't have to go there in Step Eight! LOL]

Eventually mental wandering can be done with only part of the attention. In other words, one can "split" one's attention.

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Astral [Mastery of the Fluids]

* To begin this work with the Fluids it is vitally important that your Equilibrium of the Elements be perfect and stable in that perfection! If it is not, remedy this imbalance before proceeding. Seriously!

[Note: In (the English version) of IHH, Bardon wrote that the Electric Fluid comes from the Fire Element and the Magnetic Fluid, from the Water Element. In point of fact it's the other way around and the Fluids give birth, as it were, to the Elements. What he is referring to here are the methods by which we learn to generate the Fluids. By his exercises, we use a very dense accumulation of the Elements to generate a charge of their Fluids. This is truly the best way to learn, but is not by any means the only way to accumulate the Fluids.]

-- Mastery of the Fluids by four methods: (You are to master all four methods.)

a) Control of the Electric Fluid – by the Inductive method. With the inductive method you accumulate the Fluid inside of your self by imagining yourself within a universe filled solely with the Fire Element. The external Fire presses the Electric Fluid into your “hollow” body.

b) Control of the Magnetic Fluid – by the Inductive method. Same as above but with the Water Element.

c) Control of the Electric Fluid – by the Deductive method. With the deductive method you accumulate the Element within your body and the Electric Fluid collects on the periphery of your body, coating your skin.

d) Control of the Magnetic Fluid – by the Deductive method. Same as above but with the Water Element.

-- Accumulation of the Fluids:

-- By the inductive method, accumulate the Fluid within your body and release the external Element. Hold onto the internal Fluid as long as you can. Longer and longer with each exercise. Do this with both Fluids until comfortable.

-- Load the head and chest regions of the body with Electric Fluid and the abdomen and leg regions with the Magnetic Fluid and hold as long as you can. Longer and longer with each exercise.

-- Load the right half of the body with the Electric Fluid and the left half with the Magnetic. Practice till this can be done easily.

-- Load as above (halves) and then direct Electric Fluid into the right hand and the Magnetic into the left hand. Practice till this can be done with ease and at a moment's notice.

NOTES

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Physical

* Again, this all “elective” work but well worth your time. It will take little effort and be very handy experiences to possess.

- Influence through the Elements. These are very simple techniques using the Elements for effect through physical workings. These may be familiar from pagan or indigenous magic but here, it is with the addition of our mastery of the Elements. The inclusion of this factor makes all the difference!
- Fluid Condensers. This is a VERY useful addition to a magician’s bag of tricks! LOL Don’t pass this up! Bardon does a good job of touching on all the basics of both solid and liquid condensers.
- Preparation of Magic Mirrors. This is a very useful and informative section that will enable you to, if not make, at least prepare a magic mirror for true use. Magic mirrors, especially one you make by yourself, can be very useful and lots of fun. ☺

NOTES

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Step Nine

(?)

Mental

- Bardon begins this section with notes about how the subtle senses can arise naturally through negation of the Elements and ends with an interesting paragraph about the magician's safe use of certain hallucinogens.
- Then comes a long section in which he explains various ways to use a Magic Mirror, all of which are worth exploring but are not a specific requirement.

Astral

-- Astral Wandering. [Note: This is more accurately termed "Astra-Mental Wandering" because both the mental body and the astral body are always united whilst wandering. Furthermore, this is NOT the same as the popularized "astral travel" that is all the rage these days.]

- 1) Exteriorize the mental body. Then draw out the astral body from the physical shell. Then enter the astral body with your mental body and inhabit it. As your astra-mental body, you must take over responsibility for your breathing (it must no longer be left up to your physical body). Just watch your physical body's breathing whilst breathing with your astra-mental body. Stop breathing with your astra-mental body to end your separation and your astral body will return to the physical shell. Repeat until it becomes easy.
- 2) Separate your bodies and look around your room (do not move away from your physical body). Afterwards, verify your perceptions as before. When your perceptions are factual, proceed.
- 3) Separate your bodies and begin moving away from your physical shell. This may be difficult at first as you will need to make the cord connecting your bodies more and more elastic by stretching it further each time. Keep working at it until you are able to go anywhere you wish. You are now able to wander anywhere within the physical realm (and the astral Zone Girdling the Earth) with your astra-mental body.
- 4) Begin working with the Vital Energy, the Elements and the Fluids while astra-mental wandering.

NOTES

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-- Impregnation of the astral body with the four divine fundamental qualities. Meditate on these qualities VERY deeply and adopt them within yourself, specifically within your astral body. **[See Appendix 1.]**

Fire=Omnipotence Air=Omniscience

Water=Omnipresence Earth=Immortality

Physical [Various advanced uses of the Fluids and the Elements.]

-- Of special note is the work with Volting. You really must master this art!

- a) To build a Volt you must accumulate a quantity of the Electric Fluid and then surround it or encase it within a similar quantity of the Magnetic Fluid. Then impregnate it with your desire. If the desire concerns yourself, then draw the Fluids through your own body, but if concerns another, draw them directly from the Universe.
- b) Form your Volt in the air before you, impregnate it with your desire and then fling it into the Akasha. This is the most powerful form of Magic taught in IIIH and the most sacred – NOT to be played with!

NOTES

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Step Ten

(1 – 5 Years?)

Mental

-- Meeting the Beings of the Elements. [Note: A true, objective perception of these Beings will most likely vary from the traditional descriptions. You must be very careful in your perception of them. Watch out for your biases and preconceptions!]

- 1) Skry with Mirror to discover the appearance of Being.
- 2) Mentally assume shape of Being and fill with Element.
- 3) Journey to Elemental Realm.
- 4) Wait for Beings to speak to you. Do NOT speak to them first!

-- Meeting face-to-face with your own Guardian Genius. [See Appendix 2.]

- 1) You are swept up from the Earth and fly far into space with the wish that you will meet your Guardian.

-- Wandering the higher Spheres.

Astral [Union with the personal God.]

Physical Various Subjects.

COMMENTARY

Exercises & Schedules

(Taken from YouTube video series ©2021)
(Edited for print ©2022)

STEP ONE

THE EXERCISES

This first page [p.11] is a summary of all the exercises in Step One, divided into the mental, astral and physical sections.

To begin with, you will need to stop all mind-altering, or brain-altering substances that you indulge in: Every thing from coffee and tea or other caffeinated drinks, to smoking tobacco or cannabis, drinking alcohol, engaging in any hallucinogenic substances, etc. If you are on medications that alter your brain function, then you should discuss that with your medical professional to see if there is any way to avoid those drugs; and if there's not, then you will just have to persevere in the presence of these mind-altering medications.

In Step One specifically, and this goes only for Step One, you need to learn what your brain and mind do without any interference. You need to have the "control subject" as your brain, your brain in its natural state of function. Okay? So before you begin, you need to deal with any mind-altering substances. If you have addiction issues, you really need to take care of those addiction issues before you begin this work. Addiction is such a monumental thing usually that it takes the whole of your focus and you won't have any focus left over for the IHH work.

You should also have read the Theory section of IHH. Actually, read through the whole book before you begin so you have some concept of what you're getting yourself into. And, believe me, you'll only have *some* concept since the perception of the Steps in the future changes as you do the work. What sounds fantastical at this point is not fantastical once you have done the preceding work. Focus on the Theory section though because you will use the theory for some of your early meditations. Read through it and let it sink in a little bit. Okay?

Mental

1) Thought Control

The mental exercises of Step One break down into three basic types. First is the observation, detached observation. What you have to learn at this stage of the exercises is the difference between mind and brain.

When we close our eyes, we have two things happening here: we have the mind, which is your awareness, and we have the brain. Now the brain is doing certain things: it's thinking, it's thinking thoughts and that's what the brain generally does when we close our eyes. It's doing it all the time. It's commenting on things, it's thinking about things, all just a constant stream of just fleeting thoughts. Okay? That's the brain, it's not the mind.

So this first exercise, called “thought control” in translation, is about learning and feeling and knowing this difference between mind, the awareness inside when you close your eyes, and the brain which throws up all these thoughts and images. So, what we learn in this exercise is the difference between these two and what happens in the brain when we stop participating with our mind.

See, that’s the thing: normally our brain sort of leads our mind. The mind gets involved with the thoughts that are arising in the brain, but it doesn’t have to. That’s a choice that we have. So we’re learning to exercise that choice. We choose not to become involved and to just watch, just observe what is happening in the brain. Okay?

2) Attentiveness

Detached observation is the very first type of meditation we learn and then we take that attentiveness into our daily lives. Throughout the day we don’t let our mind get caught up in the brain’s chatter. We pay attention to what is before us.

3) Single Pointed Contemplation

The second type of meditation is contemplation. Having reached this understanding of the relationship between mind and brain, and having gained the ability to disengage from what goes on in the brain; what we do then is, in place of the brain chatter, we focus on an idea or thought, plain and simple.

This is where the Theory section will come into play. You take one of the topics from the Theory section and you stick it in your mind. What happens then is the brain participates and starts thinking about this idea that you have presented to it. So this is contemplation, where we fill the mind and subsequently the brain takes over. We fill the mind with an idea and we contemplate it. We let our mind roam through the territory of that idea.

4) Vacancy of Mind

The third type of meditation is, instead of filling our mind with an idea and having the brain participate, we disengage from the brain and we empty our mind of ideas, of any thought at all. So we focus instead on the silence between thoughts, and we push away all thoughts that arise. This called the “Emptiness” or “Vacancy” of mind.

So that’s the third type of meditation and that is what Step One is meant to achieve; to acclimate you to these three types of meditation, very simply. This is going to be a habit of a lifetime. Beginning your hermetic exercises every morning and every evening; you are going to first observe the mind and the brain for a minute, and watch it calm down; you are then going to contemplate a certain idea; and then, you are going to enter the emptiness. That’s going to begin your exercises from now on. That’s a lovely regimen. It’s very cleansing, calming and focusing of the mind which you will need for the other exercises. Okay?

Astral

1) Black Mirror – Making your list of negative traits.

The Astral exercises for the first month are all about your “Soul Mirrors”. You are going to construct your “black” or negative mirror that is full of all your negative traits, and your “white” or positive mirror which is full of all your positive traits. The majority of your time however is going to be spent on your negative soul mirror.

You start out making a list of all your negative character traits. Get a physical notebook to write in and make it your special Soul Mirror journal. There is a magic in physically writing down your lists of traits (you don’t want to do this on your computer).

Write down as many negative traits as you can. Meditate on your character. Think about your character. This is where you use the contemplation! Once you start this process, all of your contemplation should be devoted your character transformation, the creation of your mirrors, how you transform your character, etc.

2) Assign traits to the Elements.

After you create your list, you assign each item to one of the four Elements: Fire, Air, Water and Earth. You are just assigning them by virtue of how much you understand the Elements at this point in time. There’s no “right” way to do this! You just do the best that you can. You will inevitably be wrong about some of them but that’s fine: you can re-assign them later. No problem, this is not written in stone. You’re always going to be modifying this list as you begin the work of self-transformation especially. You’re even going to be crossing things off the list!

3) Arrange traits by severity.

So, you make the list, you assign the items to the Elements, and then you rank them by virtue of their significance, by how often these negative traits arise, how strongly they arise, etc. You’ll know which are the major traits that you’ve just got to deal with first. Rank each Elemental list separately.

In the end, your list of negative traits is divided into four sections (Elements) and sub-divided by their degree of severity within each Elemental section. This is your “black” mirror. The making of your Black Mirror should be done in three weeks.

4) White Mirror – List of positive traits.

The final week of the month should be spent repeating the same process of three lists with your positive traits and making your “white” mirror. For some people that’s harder than making a list of negative traits, because we’re not taught to really recognize the positive, good parts of ourselves, are we? We leave that to other people to tell us, but here we need to make that value judgment on ourselves and for ourselves.

The making of both these mirrors is to be the whole first month of your work. That's a lot of introspection and contemplation, and it's all bound up with the mental exercises. It also bleeds over into the day: during the day you're going to notice your negative and positive traits and so you must write them down for inclusion in your lists.

Physical

1) **Brush, cold bathing & rough dry.**

The physical exercises are mostly about creating habits. In the morning, when you arise – this is going to be a habit for the rest of your life, your morning routine -- you're going to do a dry brushing, mostly of your torso and arms. This is the main area where you want to dry brush every day. Depending on your bathing routine, if you shower every day then you can go ahead and dry brush your whole body, but if you don't shower or bathe every day, just be sure to get your upper body.

Then comes the so called "cold water bath". It's not really that. You don't immerse yourself in cold water in your bath! In Bardon's time, most bathing took place over a sink or a bowl of water, and you had a wash cloth and you'd freshen up every day. You wouldn't, in his time, have gone through a whole bathing every day, not a shower, not a bath, etc.

The idea here is to wet a cloth with cold water and wipe it over your body, at least your upper body. This does two things: number one, the dry brushing and cold water bathing both open up your pores (this will become important later on), excite your body and wake you up; and second, the contrast between the body's warmth and the cold water on your skin, brings out your energy, brings it to the surface. So it's a detoxifying process. You're detoxifying the pores of your skin as well as your body's energy. It brings things to the surface. Often we hold certain emotional traumas in different parts of our body and this helps release those traumas, which is important in the character transformation work as well.

If you are showering, then just turn the water colder near the end – it doesn't have to be ice cold, just cold enough so that you get that contrast between your internal warmth and the coldness of the external water and your energy begins to surface. If you are in a bathtub, it's not necessary to totally immerse yourself in cold water! Just drain the tub at the end of your bath and either splash some cold water on yourself or use a cold wash cloth.

When you're all through with your bathing, dry yourself briskly with a rough towel to further open your pores and stimulate your skin. So, you're now very awake! LOL

2) **Exercise / stretch.**

At this point you need to briefly do some sort of physical exercises or stretching. A few short minutes will do. Just something that energizes and awakens the whole body. At this time you don't want something strenuous that will in

any way tire you. You want the result to be that you are comfortable when you sit down to do your hermetic meditation exercises.

3) Mystery of Breathing

Then in the physical section, there are the Magic of Breathing (with affirmations), the Mystery of Food and, the Mystery of Water.

With the Mystery of Breathing you are going to do some breathing every morning and every evening in the course of your exercises. And you are going to be doing some affirmations as you wake from sleep and as you enter sleep in association with the Magic of Breath.

4) Mystery of Food

The Mystery of Food practice is every time you eat food throughout your day, you charge or empower the food you are eating with your affirmation or an idea. In the next Step Two this will be devoted to your character transformation.

5) Magic of Water

The Magic of Water is much the same: Every time you drink water, or wash with water, or simply immerse yourself in water, you empower or charge it the same way, with your affirmation or an idea. Additionally, cold water's magnetic properties can be used to draw something out of you; an idea, a habit, a character trait, etc.

That concludes my list of all the exercises in Step One.

STEP ONE

WEEKLY SCHEDULE

This next page [p.12] shows you what the daily routine of exercises is for Step One. This is going to take four weeks to accomplish Step One. So no farting around! You've got to get to it, you've got to dive in and be serious about it. That's all there is to it . . .

Daily:

So, every day, during the day, you need to be conscious of the food that you eat and using your affirmation with each thing you eat. Also, the Magic of Water: every time you drink water or wash with it, you must insert your affirmation or idea.

You also have to be attentive of your self in your daily life. You have to be aware of what you are doing, while you are doing it. Constantly be aware of yourself in the world. That is your goal. Self-awareness at all times. Now that takes a while to develop that kind of habit so you'll suddenly catch yourself "Oh, I've been doing that on auto-pilot. I have no idea what I was doing. I was thinking about blah-blah-blah while I was doing that!" So the idea is to keep your mind on what you are doing throughout the day. That's a habit you have to start building right now.

And you also in that process you have to always be aware of your character. Step One is about creating your Soul Mirror, so throughout your day you must always be aware of what is manifesting of your character. Is it negative? Is it positive? What is it? How does it look? What causes it to arise? What dampens it down? Right now, in this Step especially, you're getting to know yourself. You're examining yourself all the time. Okay?

So all of that is to be done *all day, every day*.

Morning:

Additionally, every *morning* when you wake up you are going to do the following things: 1) As you are waking you are going to be repeating your affirmation in conjunction with the Mystery of Breath. Again, that's a habit that is going to take a while to develop. Some mornings you'll be half awake and realize "oh yeah, my affirmation!", so you just do it when you remember it. Eventually it will become so habitual that when you wake up you are automatically repeating your affirmation.

2) Then you'll do the brushing, cold water bath and rough dry routine, followed by a brief period of physical exercise.

Then, after you have prepared yourself in this way, you will begin your hermetic exercises. The mental and astral work can take 30 minutes, an hour, two

hours – it varies so you have to be fairly fluid with the amount of time you end up devoting to it each morning. Always give yourself what ever amount of time you *need*.

Week One:

1) Thought “control”. The observation of what is going on in your brain. So you close your eyes and you start observing and you start detaching yourself from what is going on in your brain. Thoughts arise and your natural inclination is to jump right in and start thinking them, but you’re going to learn, you’re going to teach yourself how to separate from what is going on in the brain and just leave it be. Observe it. Take note of it but don’t participate in it. That’s the goal with the thought “control”.

The word ‘control’ is erroneous really. Your brain becomes the “control subject”; you’re detaching from it and not interfering with it, so it’s all about what happens in your brain when it’s left alone -- it becomes the “control subject” of the work you’re doing. It’s that unaltered thing that you can always refer to -- different from the *mind*.

The goal of Step One is to achieve 10 minutes of observing your brain without engaging in any of it, without getting lost in the thoughts. It’s very easy, very simple to do. There’s no great mystery here.

2) Then, after your period of Thought Control, you begin work on your Black Mirror and start compiling your list of negative character traits. Meditation; you think about your character; you place yourself in your past; you look at who you’ve been, how you’ve been in all different situations. Try to ferret out all the negative traits, the instances of negative behavior, etc., that you can.

Of course that has to be *your* valuation, *your* judgment! Not any body else’s: not society’s, not your religion’s, not your parent’s, not your neighbor’s, not any body but *you*. This is a process of what I call *radical self-honesty*. You must be brutally honest with your self, but compassionate at the same time.

You’re going to see, at times, ugly parts of yourself but you are not any one of these parts solely. You must remember that no matter how bad it looks and what an awful person you are some times, that’s not who you are as a whole. You have to keep that in mind throughout the whole Black Mirror process and throughout the White Mirror process too. You are not this saint any more than this evil devil, you are a *human* being! You are good and bad all mixed in to one. Okay?

You must do these two mental and astral labors every morning and every evening of your first week. After your morning ablutions and at some point in the evening, before you go to sleep. You don’t want to associate these exercises with falling asleep because you don’t want to fall asleep while doing the exercises! So instead of spending time on Facebook or YouTube or Netflix, do your exercises . . . the work is really a much better way of spending an hour or two in the evening! It’s such a great way to begin and end your day.

Week Two:

[For week two and for *every* day hereafter you will do the exact same routine of dry brushing, cold bathing, rough drying and physical exercise first thing in the morning.]

1) The Thought Control exercise. This will become a daily practice for the rest of your life. The first thing you do each time you sit down for your exercises is detach from your brain and quiet your mind. You silence yourself and just let it be. You get to see what the state of your brain is each morning and evening.

2) Then you go to contemplation. This is a single-pointedness meditation. You choose, before hand, an idea that you want to fill your contemplation with; an idea that you want to explore. You can take an idea from the Theory section; for this week, the Theory section is the place to be because you're just practicing the technique at this point.

You've detached from your brain and your awareness is independent of your brain at this point, so what you do is you bring in an idea that you want to explore. Say it's the Element Fire; so you begin thinking about the Fire and you just keep your mind on the Element Fire. Now your brain will kick in and it might want to take you in different directions, but it can also support your thinking about the Element Fire and that is contemplation.

The goal here is ten uninterrupted minutes of focused concentration on a single idea. A very simple thing to achieve! You don't have to be too harsh with yourself: a thing doesn't really count as an interruption if it just distracts you for a micro-second and you bring your attention right back to its focus. The thing to learn here is to bring your attention back and stick it. That's what you're learning here – how to stick your awareness, your mind, where you want it and to keep it there for as long as you want. In the end, this meditation can go on for hours if you really want it to.

3a) After your mental exercises, you will once again work on building your list of negative traits. This should be complete early in the week, mid-week at the latest. [You might want to devote some of your contemplation to reaching this goal but really, it's better to spend this week focused on the Theory section.]

3b) The second half (or major portion) of the week you will spend assigning your negative traits to the Elements. So you make four separate lists, one for each Element. Then you must decide which Element best fits each item, in sequence, and write the trait down in the appropriate Element's list. Just do the best you can, accepting the fact that some of your choices will inevitably be wrong. This should be finished by week's end.

Remember, you're doing the mental and astral exercises *every* morning and evening! So you're doing your exercises 14 times in the first week, and 14 times in the second week, in a row. Okay?

Week Three:

1) As usual, you start out observing and detaching from your brain (Thought Control). This always sets the stage for what's to come.

2) Then you enter into a period of contemplation. Again, it's best you stick with the Theory section for now and save devoting it to the Mirror work until the next Step. Instead, use your time of contemplation to enrich your mind and increase your understanding of these basic Hermetic Principles.

3) Then, we are going to start practicing the Vacancy of Mind (VOM). For many folk this is very mystifying but it's actually very simple. LOL It's really just a combination of the first two meditation exercises from the previous two weeks: The observation and detachment from the brain and then the single-pointedness, but instead of focusing on an *idea*, you focus on *silence*. It's just completely blank. You don't engage at all with any thoughts that arise.

Thoughts may still be arising in the background but that's okay, you just ignore them. Ignore the thoughts and just focus on the silence. And that's the vacancy! It's very simple and easy to touch upon.

You might have a little difficulty at first quieting the thoughts that arise. The mind wants to engage in arising thoughts -- that's its *habit*, and the brain just wants to take off -- that's its habit: but what we're doing is building a *new* habit. That's all.

When the mind wants to chase a thought, you recognize that's what happened -- you're self-aware enough that you realize that's what happened -- and then you let go of it and come back to the silence. You do that any time and *every* time that you get swept away by thinking. You just automatically back off. It's that easy. You do that often enough and it just becomes automatic habit and you are able to focus on just the silence.

This is where you really begin to explore your *mind*: not the brain -- your Mind. You're learning the powers of the Mind: It can *control* the brain; it can *focus* itself on any thought at all and *explore* a thought; and, it can be *silent* . . . it can be just a *perceiving* force,

4) And finally, we return to work with our Black Mirror. You are going to rank each of the traits in each of the individual Elemental quadrants by virtue of their severity or strength or rate of occurrence, etc. So the strongest goes on the top of the Element's list and the weakest at the bottom. Rank all of your traits in each of your Elemental lists.

Your list of negative traits should now be arranged by Element, with each Element arranged internally by severity. You should finish this fairly quickly. It doesn't have to be exact; it's a fluid thing.

Throughout the time you will be working with these lists, the severity of your traits will change; one might go down and another might come up, etc. The personality and character are very fluid, especially as you start messing with it and changing it! You'd be, or rather, you *will* be surprised. LOL

If you finish before the week is up (as is most likely), then you can go on to work with your White Mirror and begin listing your positive character traits.

Week Four (i.e., the rest of the month):

[By now I assume that your morning routine of affirmation, dry brush, cold bath, rough dry and exercise are habit and don't merit mentioning again.]

1) We start as usual with a period of Thought Control, observation and detachment from the brain.

2) Then we enter a period of contemplation, again on the Theory section of IIIH.

3) This is immediately followed by practice of VOM. Now this will be, can be, should be, a habit of a life time – you do these three types of meditation in a row.

You will find that going from contemplation, into VOM can be very beneficial. You contemplate an idea, especially when you get to contemplating the character traits in the transformation work, and then you take that idea directly into the VOM. Certain things happen when you do this; it's like the idea gestates, it matures like a ripening fruit. And then when you leave the VOM, go back into a contemplative state with the idea. You will find that so much more information, a different perspective and wisdom has entered in to your contemplation.

4) Now you must finish your White Mirror. You must follow the same steps as with your Black Mirror: make your list, divide by the Elements and rank by strength. This should go fairly quickly, by comparison, and smoothly since you are familiar with the process. If by chance you don't finish by month's end, don't worry, you can always finish it in the following days.

So, by the end of your first month you will have established these habits. You will have 28 to 31 days of waking up with your affirmation, dry brushing, cold bathing, rough drying and exercise; 28 to 31 days of starting each morning with your Hermetic exercises. You will have at least 56 exercises in which you will have observed and separated from your brain. At least 56 separate times during the month! Okay?

You will have worked with contemplation at least 42 times! You will have exercised your ability to decide where your mind is focused and stick it there, at least 42 times.

You will have worked with the VOM; you will have focused on the quiet, at least 28 times by the end of the month! 28 times of being in the Silence . . . Okay?

And most significantly, you will have completed your Magic Mirror of the Soul! You will have worked on your Soul Mirror *at least* 56 times during this month! You will have taken stock of your personality through this very physical list that you have in front of you; that you can look at and see who you are. In *one* month!

It's truly amazing what you can do in just one little month if you put your mind to it! If you're disciplined about it; if you commit, truly commit to doing it . . .

I wish you well. I really, sincerely wish you well.

STEP TWO

THE EXERCISES

So, you finished Step One! Congratulations, that's no small feat. That's something to be celebrated. You've established, or at least sincerely begun to establish, all kinds of new habits: your affirmations upon waking; the dry brushing, cold bathing, rough drying and physical exercise each morning before you start your hermetic exercises; and you do your hermetic exercises every morning and then every evening. That's pretty amazing! Congratulations!

You've also learned the three basic kinds of meditation. You've had lots of experience with them and not only that, in some cases you've *used* them, and you've *applied* those types of meditations to certain tasks. That's also pretty good!

You've created this whole map of your personality, of who you are in the world. That's a rare thing to begin with: that anybody bothers to look at themselves that closely, that honestly and that thoroughly. That's an amazing asset that you now have at your disposal.

And you've created all these physical habits like when you eat food or when you drink water, when you breathe air or when you move around during the day. This is really good and quite an accomplishment!

So, we'll move on to Step Two.

This is where it really gets interesting with the work of Step Two! The primary focus of Step Two, the most important part above all else, is the character transformation. You go to the next step, from cataloging who you are, to *making* who you are in the world a true reflection of your inner self. A more honest, kinder person, however you want to see your personality change, that is what you are going to begin creating. And we have a lot of good, useful, dramatic techniques for doing so.

In Step Two, you have to maintain the same habits you developed in Step One. The exact same routine and the morning, doing your hermetic exercises twice a day and the self-awareness throughout the day, etc.

Bardon begins Step Two with an introduction about auto-suggestion and the subconscious mind. You definitely need to read that to get some understanding of what he is saying there.

What we call the subconsciousness – this is kind of a blanket statement which includes certain parts of awareness – is an aspect of our astral body. It is the automatic part of the mind, the part that we don't have hands-on control over. It's the part of the mind that moves my hand as I speak. It's part of my natural expression and that's part of the subconscious. The subconscious is also all those fleeting thoughts in the brain. To a great extent, the subconscious is part of the *brain*, not the *mind*.

We've already learned to use the mind to detach from the brain and find the Silence, or to focus our awareness and get the brain to join that focus. So we have already learned how to manipulate and use the brain to our advantage. However, we can't *directly* manipulate the brain and subconscious, for the most part, but we can *influence* it, we can *invite* it to help us (and it will), we can *cajole* it essentially. In this way we make it an ally instead of a foe. The subconscious is never our enemy! It's an ally and we just have to make that relationship a reality.

So what we do with the subconscious mind is we introduce thoughts to it through a process called 'auto-suggestion'. This is the recitation of a short phrase that represents or encapsulates an idea of something we want to change in the subconscious.

The subconscious mind is habitual; all of its processes are established habit, habitual reactions to things which stem from the subconscious mind. So what we have to do is make new habits: a new habit of thinking, a new habit of responding, a new habit of reacting. Through auto-suggestion, through laying an idea down in the subconscious, it *will* take root. Just as we developed the habits of our morning routine and twice daily meditation sessions, etc., we can easily teach the subconscious new habits.

The subconscious is so susceptible to our suggestions that it is very easy and simple to establish a new habit. It has mostly to do with how you phrase things and what you're expecting: you can't create miracles with this technique, but you can certainly help. So you're going to use this technique, in fact we're going to also apply all of the techniques we've learned, to your work of character transformation. Okay?

Mental

The Step Two Mental exercises are all about your senses, sensory perception and creative imagination. The so called "creative imagination" is when imagination is combined with your will, such as when you are intentionally visualizing an object, or you are intentionally creating a sound in your imagination.

We work with each of the five senses in sequence. Bardon give a specific order starting with visualization – sight being the most predominant sense in most people.

However, over the years I've learned that some people get stuck right there because they're just not visual by disposition and they're not getting the feel of what it means to succeed in these visual exercises because it's too foreign. So if you're more of an auditory person by nature or a musician for example, if you resonate with sound much more than you do with vision, then start with the hearing exercises. If you're a very tactile person and that is your main entry into the world, your main sensory organ, then start with touch. What ever is your most predominant sense, start exercising that sense first. You don't have to start with vision. What's most important is that you quickly taste success and thus know what you're aiming for with the rest of your senses.

The reason he starts with vision is because we spend the most of our time with our awareness focused in our head and eyes. For those of us who are sighted, our eyes tell us the most in terms of perception. But that's just the "average person" so what ever sense is the strongest for *you*, start with that sense.

The idea with the sensory exercises is that you are going to *create* with each sense, but before you start creating with a sense, you have to *use* that sense, I mean *really* use it. With visualization, start looking at things. Really look at things, really examine them, their details, their color and form, what they say to you, etc. Really *use* your physical eyes before you try to create something with your mental eyes.

You must remember that this is a *mental* exercise. You are just *imagining* that you're seeing and when you do that often enough with the creative imagination where you are also *intending*, it becomes ever so realistic.

Your goal with these exercises is to hold onto that image, or smell, or flavor, or touch for 5 minutes. The time though, is not as important as the ability to create and hold onto your creation. You have to hold onto it just like you hold onto an idea in contemplation: it's exactly the same muscle. In other words, you're using the same muscle you developed in Step One, in a different way in Step Two and it expands the capacity of the muscle till you can hold on to anything with your mind and keep it there, where you want it and doing what you want it to do.

So you work through these sensory exercises, one sense at a time, one after the other. At first you work with your eyes closed and then with your eyes open. Okay? It's that simple. That will take a while. I've allotted 2 to 3 (at the most) months for Step Two mostly because of these exercises. People tend to stumble with inappropriate expectations, etc. But it's straight forward and you just do it. It's actually very simple.

Astral

1) Self-Analysis:

The astral exercises are where it gets really intense. You are going to sit down with your Black Mirror and your White Mirror, side by side, and choose *one* item from your Black Mirror that is the most significant to you.

You can choose a lesser item if you want, but I recommend going for the top of the pile, I really do. I think starting there is the best thing you can do because changing that one item, will change any number of lesser items along the way. That's the nature of character transformation. One little change can have great ramifications; it can impact all these other aspects of character in a positive way.

So, choose what ever item you want to start with *and stick with it until the end*. You're going to transform this character trait, that's all there is to it! You're going to throw *everything* at its transformation.

One of the things you're going to throw at it is your White Mirror. This is the value of the White Mirror – it's your ally. All of its items are your allies and some of them have got to relate to that negative item you've chosen.

At this point you must do some careful planning, some strategizing. You've got to choose an alternate, positive behavior to your negative trait/behavior. You have to analyze the negative item deeply enough so that you begin to see what is at the root of this negative behavior. Use the contemplation for that and really analyze this negative trait. You must discover what's at the root of it and it's almost always invariably a positive need that, as a small child, you learned to respond to in a very infantile way or a very adolescent way; not in an adult way, not in a way that we would choose as the adult we are now.

There's still at its root an honest, good, positive need that got twisted in how we tried to meet that need, hence our negative trait. So what we must do is honor that positive need and give it a positive, adult expression. We are *positivizing* this negative trait! That's character transformation – making a positive out of a negative.

We emphasize this positive through auto-suggestion with a phrase that expresses where we want to be with this character trait. When we do that enough, they slowly came together and the new replaces the old habit. That is character transformation – the replacement of one habit with another that is positive and *truly* meets our needs as an adult. Okay?

So you go through this analysis and you pick your negative trait and you look at your White Mirror for any allies, for any positive things that are already in existence and that might influence the positive alternative that you've come up with; and that will help you in this transformation of the negative trait.

2) Character Transformation:

Now comes the work of character transformation. There are at least five different categories of things you will do.

First is the auto-suggestion. Use the auto-suggestion as you've waking up, as you're going to sleep, throughout your day when it strikes you as a good time to do it, in your meditation practice at the start or end of your practice, etc., just fit it in there somewhere. As often as you can, under any circumstance.

Second is turning your negative trait, when it arises, into your positive alternative. That's the actual act of hands-on, pushing and molding. That always happens in the moment that it arises.

The third aspect of transformation is being *attentive*. You have to be aware of yourself in the moment. You have to recognize when the negative trait arises. Now if your negative trait is at the top of your list of negative traits, it will come up fairly frequently. You've really got to be on top of things because it will come up subconsciously. You won't be aware of it coming up at first but you'll train yourself to the habit of noticing when this negative trait comes up.

When the trait does arise you will have to, number one, recognize that it's happening. You have to stop everything and say "whoa, here's my negative trait!" Then, you have to let go of the negative trait and then you have to look at your positive alternative and focus your mind on it instead.

And then *be* your positive alternative, find some way that you can enact the positive alternative.

That's the process: recognize that it's happening; detach from it; refocus on the positive alternative; and then do something to materialize that positive alternative in that moment.

That moment is the only time. That moment when the negative trait arises is the only instant that character can be transformed. That's the magic moment; that's where you have all the power to disengage from the subconscious input (just like in the Step One observation) and quiet your mind and refocus on sticking your mind on your positive alternative. Okay?

It's a very sort of mechanical operation. It can be very exhilarating to suddenly realize that after a while of doing this that things are changing, that it didn't arise when it usually would have, or it arose and I caught it immediately and was immediately able to change it. That feels *really* good when you start to succeed in the character transformation!

Fourth, you will also be applying the techniques of the magic of breathing, food and water to your character transformation. Insert your affirmation into the air you breathe, the food you eat and the water you drink. You should also use the magic of water to rid yourself of your negative trait while bathing or washing your hands.

Fifth and lastly, devote your periods of contemplation to your transformation as well. This is a very valuable tool, especially when you take your point of focus into a vacancy state and then back again as this will provide many new insights.

You've got two to three months of intensive character transformation going on. You'll also have Step Three, so it's not the end in Step Two. You just have to make *progress*, that's the main thing in Step Two.

In Step Two you need to learn these techniques and get accustomed to applying them in a way that actually creates change within you, to really be that committed and that strict with it. As I said before, this is a life-long process. You are always going to be making changes to your personality because your personality is always going to be changing and growing. I will become easier and easier and eventually it will require no effort at all. But in the beginning it takes effort, it takes that magical will.

Physical

The physical exercises of Step Two were placed in a somewhat backwards order by Bardón but we will discuss them in that order nonetheless.

First is the pore breathing of the Vital Energy (VE). You must inhale through the pores of your skin. You must suck air in through your *whole* body, not

just through your lungs. You must *feel* the air passing through your skin and *pull* in the VE. When you do this, I mean *really* get into the feeling of inhaling with your *whole* body, you will *automatically* be inhaling the VE.

Then you must exhale what you've inhaled and push the VE back out through your pores.

Just inhale and exhale the VE. There's to be no accumulation of the VE at this point. This is about opening your pores and getting used to breathing the VE with your whole body. You're not actually sucking in air through your pores of course, but you *will* have the sensation of inhaling and exhaling energy.

At first, you might need to use your creative imagination to attain this sensation. When you combine your creative imagination with your will that you *shall* experience the VE, then it will come about very quickly. This is a law of nature, as it were. It's very easy when you get used to doing it! It might me a little difficult to conceive of at first but the doing of it is very easy.

This of course raises the question, "what does VE feel like?" I can't describe it perfectly accurately to you because we each experience it slightly differently. However, there are some universal features to it: it's energizing and feels sort of electric on the surface of the skin as you're inhaling. When accumulating it, you feel so very powerful, almost exploding with energy. It's dynamic, warm and fiery, exciting and stimulating. Not overly so, but comfortably so. Like a hot day when you're sprinkled with a cold mist of water – it's that kind of "Ahhh..." refreshing, but at the same time like on a cold day when you step in front of the fire and your body shivers with the sudden warmth. It's sort of electric at the same and feels like your hairs are standing on end with a little buzz of static electricity.

Visually, to me, it has sort of a golden tint. It's not a solid but rather sort of a fluid golden light.

When you've gotten the hang of pore breathing the VE and it's easy for you to do, you are going to integrate your auto-suggestion phrase with the inhalation. In other words, you inhale the VE *and* your phrase together. This is the same as the Step One magic of breath except that here it involves the VE as well. At first you focus on the inhaling the VE + auto-suggestion and exhaling just the VE, until you are comfortable with the ability. Eventually though, you want to breathe out the negative trait along with the VE. Inhale your auto-suggestion + VE and exhale your negative trait + VE. This takes a bit more concentration to achieve.

The next thing in Bardon's list of physical exercises is a bit more general and has to do with what he calls the "asana". This is not a yogic asana by any means! What Bardon means by 'asana' is a position in which you will be comfortable to sit for long stretches of time during your hermetic exercises. If you already have a favorite position then grand, go with that. What Bardon suggests is traditionally (within Western Hermetics) called the 'king posture': sitting erect, spine

straight, arms at sides with hands resting on thighs, knees together and feet flat. Any position that works for you will do.

The idea here is that you need to get comfortable. You need to be able to just ignore your body and sit without fidgeting. You need to learn how to not respond to that itch on your cheek after you've been sitting for five minutes, because that interrupts your concentration, it interrupts your attention to scratch that itch. The mind can conquer all these things – we just don't give it attention. Again, it's that Step One ability to choose where your attention is going to be placed. That ability has to become very powerful as an hermetic magician. You need to be able to peel the paint off the walls with your ability to focus! LOL

So 'asana' is about finding that position and getting used to being in that position without interruption for *at least* a half hour. You've really got to get to the point where the amount of time is unimportant. It needs to be a position where you've not cutting off circulation anywhere – it must be comfortable and sustainable.

The next exercise in Bardon's list involves a constant awareness of your body and being in control of it throughout your day. This is a deepening of what we were doing in Step One with the daily self-awareness. Here it's more about your physical body and its control.

Bardon gives the example of thirst and delaying the drinking of water to satisfy your thirst, and delaying eating to satisfy your hunger. Basically it's a form of asceticism. It's about being in control and not driven by subconscious influences. Again, this is part of the character transformation. We're getting into the subconscious mind and messing around with things. That's the beginning of a *magical* initiation! It's taking control of all the different layers of who you are and what you are.

STEP TWO

WEEKLY SCHEDULE

I have broken this down into 8 weeks total or about two months. That should be sufficient, but everybody's different. If it isn't quite enough, then take a little more time to finish, because you *really* need to finish and achieve the exercises in Step Two. You *need* to have made progress in your character transformation. Okay?

There are more things in Step Two that you need to keep track of throughout your day. The Magic of food and water both need to be entirely devoted to your character transformation, all day, every day, all the time. You need to be self-aware and attentive of your personality as it manifests itself in your daily life. This is one of the main things in Step Two – being aware enough of yourself that you see when the negative trait arises.

You must, above all else in Step Two, begin the work of transforming your negative character traits! Devote all day, every day to this vitally important work! Make it an adventure, your “hero’s journey”, as it were! Okay?

That and having some bodily control during the day. And you've got to do your auto-suggestion throughout the day, every day, whenever you get the chance.

And, of course, you must maintain your morning habits of dry brush, cold bath, rough dry, etc.

Week One:

1) Thought “Control”, observation of the brain and the little slowing of the brain that naturally occurs. A little check-in of who we are and where we are at in that moment that really focuses us on the inside where we need to be. At this point you just need a few moments of that observer state for everything to quiet down.

2) This is where we need to bring in the idea of the asana. Make sure you're in that comfortable position and recognize that “okay, I'm going to be dealing with the body quirks in a different way.”

3) Then go into a little term of contemplation which should be devoted to the character transformation as much as possible, but there will be times when you really need to contemplate something else and so this is the time.

4) Then we go into a period of Vacancy of Mind for however long is appropriate in that moment. This is totally up to you as there is no minimum – once you've achieved the minimum, you don't need to repeat the minimum every time.

5) Then we start with [here I use Bardon's sequence of the visual exercises first] the first exercise of the object visualization. This is using the creative imagination – the imagination with the will – to create an image *with your eyes closed* in the darkness of your closed eyes. For example, you're creating the image of a small red ball. So you picture before you a small red ball. It's that simple!

Once you've done well with the small red ball and you can hold it for several minutes, sticking your mind to it – your mind is where you want it to be, doing

what you want it to do – then move to another object, such as a pencil. Again, the pencil is just hanging in the space before you. You can zoom in and look at its details if you want; or not, it doesn't matter, it's your choice, it's just a pencil hanging before you. And then onto another object, etc.

You want to be able to hold a visualization of any object for as long as you want. The more realistic it is, the better, just keep working at it until it becomes very realistic. That's as easy as it gets!

6) Then you begin the work of character *transformation*. You take your two mirrors and figure out which negative trait you're going to transform and which positive traits will be your allies in that process. In the first day of this first week you need to decide what item you are going to transform and then spend the rest of your time transforming it.

You must design the affirmation that supports your positive alternative and begin implementing it. Make sure it's well thought out and a good one! This of course is going to involve mostly contemplation; contemplation of your mirrors, the item, your alternative, your affirmation, etc. You need to really understand this character trait as deeply as you can; peel away the layers and look back into the past to see where it comes from and what created it in the first place.

7) Then you get into pore breathing the VE. Inhale it and exhale it. Begin, if needed, by using your creative imagination to feel the stimulating sensations of breathing the VE.

So, you do all that every morning and every evening

Week Two:

- 1) Thought "Control": observation and detachment.
- 2) Asana / bodily control.
- 3) Single-pointedness contemplation of various topics or soul mirror.
- 4) Vacancy of Mind.
- 5) Visualization exercises: This week your visualization will be *with your eyes open*. So instead of that red ball hanging on a curtain of blackness, that red ball hangs in front of you and overlays whatever is behind it. It just hangs in front of you and the pencil floats in the air in front of you, wherever you point your eyes there is a pencil.

Again, it's with your *imagination*. There is no actual red ball floating in the air; this is your *imagination*. The imagination, after a few years, *years*, becomes magical in ways that will . . . *surprise* you, let's put it that way. For now you're using your creative imagination to sort of trick your mind into seeing a red ball, etc.

It's your *brain* who is looking through your eyes, the mind is looking *with* the brain through your eyes, but it's the brain where that red ball is gaining substance and being created. Again, we're making the brain do something for us and eventually the brain assists what you're doing, and that's when it becomes automatic.

6) Your Black Mirror or character transformation work this week will be to meditate on your negative trait and explore it deeper, as well as your positive alternative. Consider your strategy for achieving your transformation, picture your success.

7) This week you incorporate your auto-suggestion into your pore breathing of the VE. The same way you incorporate an idea into the magic of breathing, you now simply add your auto-suggestion phrase or sentiment into your inhaling of the VE.

From now on, devote your pore breathing of the VE entirely to your character transformation however you can. Breathe in that auto-suggestion; that positive alternative; that will to achieve this transformation; that transformation itself; pull in the power of transformation. You can also use your exhale to rid yourself of your negative character trait should you so choose.

Week Three:

1) Thought “Control”

2) Single Pointedness Contemplation

3) Vacancy of Mind

4) The only thing different in your exercises this week has to do with your creative imagination work – this week you work with a new sense. Following Bardon’s sequence, you will now work with *auditory* imagination and create imaginary sounds, with your eyes closed. Here we just change the sense we are working with but in the same way, with hearing, the sense associated with the Water Element. Water is all about vibration; hearing isn’t air, hearing is Water.

It’s just like our work with visualization: with our eyes closed, we imagine different sounds that we have heard in the past. We bring sounds up from memory, just like we brought images up from memory. If you’re really hard up for a sound, get a little bell and ring it and then imagine the sound you’ve freshly heard. Bring it up in your mind, with your imagination. Ring the bell over and over if you need, until you are able to replicate it in your mind. Remember, this is *in your mind*, not your ears.

When you imagine a sound, you want to imagine *just* the sound: You want just the *sound* of the bell ringing, not the *image* of the bell ringing accompanying the sound. The sound+image is a *multi*-sensorial imagination and that comes later in the Steps. For now, you need to *isolate* the sense you’re working with – that’s an important part of these exercises that you’re *isolating* each sense. You have to develop this ability!

Your goal is to be able to create any sound in your mind, when you want to, and hold it for as long as you want to, just like with the visualization exercises.

5) Black Mirror / character transformation meditations

6) Pore Breathing VE with auto-suggestion devoted to character transformation

Week Four:

Again, the only difference from week three's work is that you must now perform the auditory imaginations with your eyes *open*.

Week Five:

As before the only change is with the sensory imaginations. This week you will work with the tactile sense or feeling (but not emotional feeling), such as hot, cold, painful, smooth, rough, etc. Again, it's done with your imagination: it doesn't factually take place in your nerve endings! It's very simple; just imagine that you're feeling these sensations. You start with your eyes closed and quickly shift to eyes open. We're only going to budget one week for the tactile imagination.

Week Six:

You guessed it, the only thing different in week six is the sensory imagination! Every other bit of your work is dedicated to the all important transformation of your character!

This week is dedicated to olfactory imagination and the creation of all kinds of smells, everything from the most sublime to the most horrific, from the sharpest to the most subtle. You shouldn't shy away from imagination of any scent. Draw from memory when you can and go around smelling everything during your day to find new smells to replicate.

For this week, work with your eyes closed and be sure that you isolate just the smells and leave all images out of your imagination (remember, it's *your* mind doing what *you* want). No images of an orange or rose or pile of dog shit! LOL

Week Seven:

As usual, that only difference this week is with your sensory imaginations – you imagine scents with your eyes *open*. I've budgeted a full week for eyes closed and a week for eyes open because imagining smells is a slight bit more challenging with the eyes open verses closed.

Week Eight:

Again, the only difference is in the sense. This week you must create different and sundry tastes. Spending time truly savoring various flavors throughout the week will help in this. Work with your eyes closed and open alternately, until you can draw forth any taste you wish and hold it as long as you wish.

The senses . . . it's interesting, the senses come down to basically chemical reactions; like with taste, these are molecules of different chemicals being sensed by your tongue which the brain is then interpreting as a flavor. Same with a smell, you know, those are molecules of substances activating the nerves in our sinuses which our brain then translates into smell; and sight, these are just photons colliding our retina or whatever and then our brain translates them into sight.

Every time that chemical response happens, there is an emotional imprint that is retained in the subconscious awareness. So in effect what we're doing is stimulating that remembered emotional content by imagining these things. So ultimately there's really very little difference between the experience of the imagined sensory input and the factual sensory input. See what I'm saying?

That concludes my schedule of work for Step Two. I have budgeted 8 weeks but this can be extended to 12 weeks (3 months) if necessary. The pace I have set here assumes a sort of slightly above average rate of accomplishment and it may well take you longer here or there according to your natural abilities. This is perfectly normal but still you need to keep on top of yourself and push yourself along. No dilly dallying! Three months *at the most* should be your goal!

The character transformation work is THE most important! The other parts are themselves important but self-transformation is truly the Great Work at this point in your initiation. This needs to be done to an acceptable degree before we can really get to things like accumulating Elements. In the next Step, you'll be introduced to the Elements but you won't be accumulating them until your character has a certain degree of Elemental Equilibrium. Okay?

By the completion of Step Two, you should *at least* have mastered (positivized) the first negative trait you have chosen to work with. At least! More if you can because in Step Three you will need to master most of the rest, or at least all of the most important ones. You must fully devote yourself to this work – there is no other way . . .

So, in summery, there's a lot that happens in Step Two! It's where it really gets exciting. This is the point at which we really get to see some change happening! With these habits we started in Step One, we really see them becoming solid and firm and reliable habits in Step Two. After another two months of all these exercises, all the observation and all the contemplation, our powers of contemplation and our ability to focus our minds have grown incredibly in this time. We've got more contemplation under our belts in this time than most people do in like three or four lifetimes! LOL

And our time spent in the Silence! Hopefully that gotten deeper and deeper and parts of it have begun revealing themselves to you. The Silence is a very active state of *perception*; it's just pure perception, which is a very magical thing.

And here in Step Two we've taken our senses, which were pretty dull at the end of Step One, and sharpened them and sharpened our minds. We've sharpened our mental discipline to where we can put our mind where we want it for however long we want to put it there. That's the goal.

And we've become *creative* with our senses. Our senses are now more than just about perceiving! That's important because a magician is creative with their *whole* being and that means *all* the senses. Okay?

We have learned about auto-suggestion and we have turned our subconscious mind into an ally and we're beginning to form our own character! We're seeing our self become a better person! How cool it that! LOL Really! When you

suddenly realize that: “Wow! I changed! I changed this part of myself that was obnoxious!” -- that’s a VERY rewarding feeling that just propels you forward. At that point, for me, I just didn’t want to stop; I wanted to just keep on going. We now have the tool to do that.

As I said, we’ve made our subconscious mind our ally; we have a friend for life, an ally for all the future work we are going to do. Your subconscious will be one of your greatest, most powerful allies. We’re born with our greatest ally! That’s pretty cool!

And we’ve learned about the VE. Now this is very important, especially for the young magician: to be able to work with and control the VE. In the next Step, we’ll learn how to accumulate the VE, to work with it and project it; but in order to do that we have to have accustomed our body to its presence, to sensing it and be able to pull it in and push it out, so that we are *manipulating* the VE, we’re *using* it. That’s really pretty cool when you think about it! Two months ago you couldn’t have done that – move the VE from the universe into your body and back out again? And use it to help transform yourself? There are just a million things you can do with it when you start working with it.

A lot has happened in Step Two!

STEP THREE

THE EXERCISES

So, Step Three . . . So you've completed Step One and Two, and it's been about three months, perhaps four if you've needed a little extra time on Step Two. By now your habits of the morning preparation and then morning hermetic exercises and the evening exercises and what you do throughout the day; all of this has become very firm habit. By the end of these two months of Step Two you've done everything 122 times, at least. These habits are just second nature by now. You see, it was that easy! It just takes time to set those things in concrete. That's all – time. It may be a struggle at first but after a while, it becomes very easy and very natural and your day is not the same without it.

In Step Two, you got all the sensory concentration exercises which were very important: using the senses and learning to isolate and exercise the senses – this is very good stuff. And you'll continue it in Step Three, it will just become a little more complex but you'll still be using that same creative imagination muscle throughout.

You've also been using auto-suggestion for a couple of months now and it's a good habit for life really, especially when it comes to self transformation, really essential.

And you've learned to pore breathe the VE through your body, in and out and in and out, and your body's become more flexible – it's hard to describe what it's done to your body but it has made subtle changes in your body. In Step Three you're going to be accumulating the VE which is quite different and this will stretch your body even more. You'll become more resilient, more elastic.

And of course, you have been working assiduously at self-transformation. I hope that by the end of Step Two, if you have not completely dealt with the first item you chose, you have at least made great progress and you're catching yourself when it arises, you're always there on top of it. It might not be fully transformed yet, but you're well on your way. And that is what is necessary with Step Two – to be well on your way to character transformation because in Step Three it's going to be even more intense.

In this new Step Three commentary, I have changed the accumulation of the Elements (as Bardon wrote it) to merely pore-breathing the Elements in and out, without any accumulation. Accumulation invariably leads to a rise in the degree of severity of negative character traits at a time when the student is grappling with the most difficult phase of trying to transform their character. So, in my new commentary I have directed the student to only pore-breathe the Elements in and out *without* accumulating them and I have put off the accumulation until the beginning of Step Four.

Here in Step Three you really need to make *great* progress in the character transformation. By the time you reach Step Four and start working with *accumulating* the Elements, you need to have a pretty decent Elemental “equilibrium”. You need to have some balance to your character by the end of Step Three. It’s really very essential. So with Step Three you might need to take a little longer than the three months I’ve scheduled. My schedule is sort of a quick working of Step Three so it may take you longer; specifically around the Elemental exercises and the character transformation. Okay?

You of course maintain your morning habits and your daily habits throughout the day; you’re maintaining your self-awareness throughout the day so you can continuously work at refining your character – that is of really major importance in Step Three – every moment throughout the day, you are working at character transformation. It’s very exciting to have all these successes, these little successes that add up and really significantly create change in your character.

In Step Three, Bardón begins with a little one page essay on the “Four Fundamental Qualities”. These later appear in IIIH, with a slight alteration, as the “Divine Attributes”. He writes this little essay because it’s important that you start engendering these four qualities in yourself, because they are essential qualities for the pursuit of Hermetics. They’ve been essential all along but now we’re beginning to address them straight on.

The four qualities are as follows:

1) Knowledge. This means that you need to be intellectually inquisitive. You need to spend that time in contemplation on the Theory section and the four qualities. You need to be hungry for knowledge. An hermeticist is a scientist of sorts; we scientifically go about re-creating ourselves, so we need a certain knowledge base to back up what we are doing. And we are always learning! An hermeticist must always learn from every thing! Okay?

2) Volition / Will Power. Obviously you must develop a very strong will power! You’ve exercised it already by developing these habits: forcing yourself to get up in the morning to do all these exercises, and do them again in the evening; the will power involved in constantly being aware of yourself; the will power involved in self-transformation and creative imagination. You need a strong will power!

So meditate on “what is will power?”, “where does it come from?”, “how does it arise?” etc. Learn about will power.

3) Daring / Boldness. You have to be bold. You have to be willing to risk everything to achieve your goal. You have to be willing to stand on the edge of the precipice and look over to see what is there in the world. You’ve got to have that sense of adventure and daring and boldness.

4) Silence. Silence, or more importantly, privacy. You need to protect what you are developing, this nascent ritual of each day, because it’s new and fragile and will be fragile for a while to come. You need to keep it in a cloak of silence.

Don't share what you're doing with everybody. There may be significant people in your life with whom you need or want to share this exciting thing in your life, but still, be careful. Don't share the really, really intimate inner details that you need to keep to yourself. You'll know when it's appropriate to share and when it's not. But keep in mind a certain reticence in public about who you are becoming. Certainly express yourself but don't give away all of the details. Okay? You need to spend some of your contemplation time discovering what the four fundamental qualities mean to you, how they fit into your life.

Mental

The Step Three mental exercises are once again about the creative imagination in much the same vein as Step Two. In Step Two we isolated each sense and focused on just that sense to develop it and use it creatively. In Step Three we shift to *multi*-sensory imagination by adding more than one sense at a time. At first it's a plain multi-sense imagination; for example, the sound of the bell ringing and you add in the image of the hand ringing the bell. So it's two senses: hearing and sight. You might visualize an orange and add the smell of the orange or its taste.

Next, you imagine a visual only scene or tableau. For example, you imagine a moving scene with several different objects, such as a dozen multi-colored balls bouncing around.

With the eyes closed and then the eyes open. It's a slightly different type or degree of will between working with eyes closed and open. With the eyes open there's lots of other distractions to the senses that you have to override in order to maintain your creative imagination.

Next you go to a multi-sense tableau or scene. For example, you walk down the street and see all these happenings while simultaneously you smell the car exhaust and hear the people talking, etc. Again, with the eyes closed then open.

Then you imagine multi-sense scenes of foreign lands from around the world, with eyes closed and then open. You might look on Google for scenes from Siberia or Africa, for example, and replicate them in your imagination. You're stretching your imagination to the unfamiliar and being even more creative by imagining a scene that is foreign to you.

Then you do this multi-sensorial creative imagination with various animals. For example, you imagine a group of monkeys traveling through a forest, or a family of elephants traveling across the savanna. Let your imagination fly and use whatever resources are at your disposal for ideas of different animals. The focus here is the visualization of *animals* of every kind; animate, intelligent life forms, different from inanimate objects.

And then finally you do the same with a variety of human beings from all over the globe, people of every type, size, color, etc. Again this is different than objects or animals because we relate even more closely with what we are imagining. This prepares you for the Step Four work with the transference of consciousness.

So the Step Three mental exercises are all about developing your creative imagination. Each exercise is a little more involved than the last and thus we expand our creative abilities.

Astral

The astral exercises for Step Three are the first of the Element exercises. We are working with the Four Elements: Fire, Air, Water and Earth. Hopefully you have studied the Theory section enough and have worked with the Elements in regard to your own character enough to have some grasp of what they mean. Your understanding of the Elements is not going to be entirely accurate at this point, not until you begin working with the Elements themselves do you truly begin to understand them.

The first task with the Elements is to inhale them and exhale them through the familiar technique of pore breathing. We're going to go through the Elements one at a time, starting with Fire.

I have scheduled three weeks per Element. That might or might not be enough time; you'll have to decide that as you go. In Step Three especially, there is more latitude with the timing. I've made it a twelve week progression through this Step which is very much doable, but it just depends on you and what you can accomplish in the time allotted.

When inhaling the Elements, you are going to need to use your creative imagination, combined with your will. It should be no problem at all for you to create the sensations, colors, sounds, flavors, etc., associated with the Elements: *you* have to create them for yourself *at first*.

Again, you're working with that basic formula of Hermetics: Apply the creative imagination, plus your will, and do it often enough and eventually you will find that you don't *need* to use your imagination and you will, in fact, connect with the Element itself. At that point you are actually inhaling and exhaling the factual Element (just like you did with the VE in Step Two). It really won't take you too long to succeed! You'll know when you make contact with the actual Elements: there will be that "Oh my god, it's the real Fire Element!" moment. LOL

This acclimatizes our bodies to the Elements, our astral bodies specifically. Consequently, this will have an affect on your character transformation work because that again deals with the *astral* Elements. For example, if you're working with the Fire Element and the trait you're transforming is of the Fire as well, then this may have some significant, noticeable influence on how your transformation progresses. Most likely the effect will be to make the transformation easier; but it may exacerbate the negative trait, which will be a good thing in character transformation since it gives you something solid to hold onto, something to grasp and transform. In any

event, it is going to assist in your character transformation and give it a little boost at the time it is most needed.

Physical

In the first of the physical exercises of Step Three you are going to inhale and exhale the VE through each of the various parts of your body. It is very important that the magician, as a healer, understands basic human physiology. You must know what the parts of your body are, their function and their location, so that you can truly connect with them in this exercise.

To do this, we must first transfer our awareness *internally* to the various parts, one by one: we must feel our selves present within each part and then inhale and exhale the VE with that part alone (i.e., pore breathe with the *part* instead of with our whole body).

This connects you very intimately with all parts of your body and you come to know what it feels like to have the VE in each part. This is vitally important to any work you do in healing others – *we must learn about the effects we cause in others by first experiencing them in our own bodies*. It is the *only* way to truly know what you're doing when it comes time to heal another. Here is your first lesson!

In the second physical exercise you will *accumulate* the VE in your whole body through pore breathing. 'Accumulate' means we inhale the VE and we hold on to it; then we inhale some more and hold on to those two inhalations; and then we inhale again, etc., until we build up the VE within our whole body.

During the process of accumulating with your inhale, you must exhale an empty breath, so to speak, air but no VE so that you hold onto your inhalation of VE and only air leaves your body.

Once you've accumulated the appropriate number of inhalations, you must exhale all of the VE you've accumulated. You do not want to hold onto the accumulation indefinitely! You can either exhale all the VE in one big exhalation or in individual exhalations one bit at a time until empty.

Start your first accumulation with 7 inhalations and build by one new inhalation with each exercise until, over time, you are bursting with the VE. Hold onto the accumulation a bit longer with each exercise as well, thus building up your resistance and endurance. Eventually you will need to build up a quite sizable charge of the VE, to the point where you are dynamically radiating it, and hold onto that dynamo for an extended period of time.

The final physical exercise in Step Three is, logically, to accumulate the VE in each of the body parts we visited earlier. As before, start with a '7 inhalation accumulation' and increase by one inhalation with each new exercise or day, until your accumulation becomes dynamic.

You must pay special attention to these exercises because they will teach you everything you need to know about self-healing and healing others.

STEP THREE

WEEKLY SCHEDULE

I have set this up for 12 weeks but exercise your judgment and take the time you need (but don't slack off!)

Throughout your work with Step Three you must always keep the Four Fundamental Qualities in mind during the day and devote some of your contemplation to this subject, all in an effort to incorporate them into your life.

Also, you must never for an instant forget your character transformation! This is still *the* most important part of your initiation and you *must* make substantial progress during this Step!

Week One:

- 1) Thought Control.
- 2) Contemplation (Four Qualities).
- 3) Vacancy of Mind.
- 4) Multi-sense imagination (Eyes closed).
- 5) Fire Element Inhalation & Exhalation. Whole body. (Eyes closed)

It's not critical that you follow Bardon's sequence of the Elements here: It's advisable but not absolute. His sequencing has a significance that you need to learn, but if you're a Water Element person instead of Fire oriented, then it will be much easier for you to make your *initial* contact with an Element through the Water than the Fire, so start with the Water Element if you like. You want to know what making contact feels like: the first time that happens for you makes the second Element that much easier because you know what you're looking for.

Your success in making an initial contact with a factual Element is more important than their sequence. When it comes to *accumulating* the Elements though, you will need to stick with Bardon's sequencing but that's not till Step Four.

- 6) Pore breathing the VE into all body parts. (Eyes closed).

Week Two: Changes –

- 4) Eyes open.
- 5) Eyes closed then open.
- 6) Eyes closed then open.

Week Three: Changes --

- 4) Single Sense Tableau. Eyes closed.
- 5) Eyes open.
- 6) Eyes open.

Week Four: Changes --

- 4) Eyes open.
- 5) Air Element = Eyes closed.
- 6) Accumulate VE. Whole body. Eyes closed.

Once you've accumulated the VE, spend a few moments truly experiencing your accumulation. How does it feel to sit there with an accumulation of the VE in your body? Really *feel* it and get to know it. Then rid your body of the VE.

You can rid yourself of the VE through an equal number of exhalations or you can release it all at once in a single exhalation. What you must not get into is worrying that you haven't released all the VE! That's a trap. You must build your confidence and your volition, your will power so that you release *all* the VE, and that's all there is to it, it's all gone. You're not there wondering if you've got some left and you don't know what it's going to do to you. Number one, it's *not* going to do any damage to you; and number two, it's up to *you* to release it all. The only reason it will feel like you haven't released it all is because of your thinking; you've convinced yourself and you're afraid. You need to be daring and bold and just let it out, let it all out and be done with it. It's up to *you*. It's not up to anything else but you. Okay?

Start with 7 inhalations and add one each day till you reach 30 inhalations. 30 is a good number for this exercise even though it's possible to go much higher. With time it will get easier and easier to reach your 30 and eventually you will accumulate 30 inhalations worth of VE in few breaths. So for example, after only 20 inhalations your accumulation will be the equivalent of yesterday's 30 inhalations and when you reach your goal of 30 inhalations, it will be far larger than yesterday's 30, and so on. It will have a snowball effect as your capacity naturally increases.

Never venture far beyond your immediate comfort level, although it is good to *slightly* push against that barrier. There is no need to hurt yourself! You're not in competition with anyone and you don't need to press that 500 pound barbell! LOL

Week Five: Changes --

- 4) Multi Sense Tableau. Eyes closed.
- 5) Eyes closed then open.
- 6) Eyes closed then open.

Week Six: Changes --

- 4) Eyes open.
- 5) Eyes open.
- 6) Eyes open.

Week Seven: Changes --

- 4) Multi Sense Scenes Around World. Eyes Closed.
- 5) Water Element = Eyes closed.
- 6) Eyes open.

Week Eight: Changes --

- 4) Eyes open.
- 5) Eyes closed then open.
- 6) Body parts. Eyes closed.

Week Nine: Changes --

- 4) Multi Sense Animals. Eyes closed.
- 5) Eyes open.
- 6) Eyes closed then open.

Week Ten: Changes --

- 4) Eyes open.
- 5) Earth Element = Eyes closed.
- 6) Eyes open.

Week Eleven: Changes --

- 4) Multi Sense Humans. Eyes closed.
- 5) Eyes closed then open.
- 6) Eyes open.

Week Twelve: Changes --

- 4) Eyes open.
- 5) Eyes open.
- 6) Experiment with Appendix.

At the end of Step Three there is a whole appendix on the uses of the VE. You should read this section and pick out some things you can do and which interest you. You are to spend this week actually accumulating the VE and *using* it. Find opportunities to use the VE. Make use of the abilities you have learned!

By the end of Step Three you must have made great advancement with your character transformation. You want to have a sense of more equilibrium than you had before. You won't be experiencing these great highs and lows, these extremes of character that you were before. You want to have that under your control. You want to be always self-aware by this point, of who you are and how you are in the world and always adjusting that, modifying that, improving that. This *needs* to be a habit by the end of Step Three.

You also need to have connected with all four of the Elements. Don't go on to Step Four until the two things are well established: character transformation and connection with the Elements. These are the most important things in Step Three and the most necessary to progress into Step Four

STEP FOUR

THE EXERCISES

First, let's do a little recap of what you've accomplished so far.

You've been at this for at least six months, that's all! Six months it's only half a year yet it seems like nothing in retrospect. But at the beginning it's like "oh my god how am I ever going to do this?" Well, you do it by doing it! It's just that simple.

So now you have ingrained these habits that are going to be with you for the rest of your life. Even now I have certain habits that are related to my hermetic training that I still carry out every day. I don't wake up at four o'clock in the morning anymore to do specific meditation exercises, but still some habits are with me every day. There's a habitual rhythm to my day which is very fulfilling.

In the past five to seven months you have been cultivating your creative imagination and now you can create multi-sensory imaginations with no problems. It's very easy to do at this stage!

And you've had your first genuine experiences with the elements! Now you know what the elements are and how they feel. You can begin to see the logic in the correspondences that are attributed to the elements and also you're beginning to see the fallacy of those correspondences. We simply cannot describe the elements with perfect accuracy using *physical* corollaries because they have more than just physical corollaries. That's what we started out with in our conceptualization of them but now we understand that they're deeper; they're more than just physical effects; they're *astral* effects. They affect our character which is expressed in Elemental ways

We've become relative masters of the Vital Energy and we cannot only breathe it in and out, but we can accumulate it. We can create dynamic accumulations of the VE which will only get deeper and stronger as time goes by.

You have in effect, in six months, become a magician! You are now officially a magician; you are a magician of the Vital Energy! This is the one thing that you have mastered to the degree that you can use it to help others and to help yourself which means that you're a magician. At a very early stage of your development as a magician, but a magician nonetheless!

The changes you have made to your character in six months are amazing! Congratulations! It is really amazing that anybody would seek to improve themselves in this direct hands-on way: you've gotten in there and you've gotten dirty; you've

gotten all muddy; a little bloody perhaps; but you've made changes in yourself. That's magical!

A magician is all about is self-transformation, always self-transformation. All the work we do in the universe using our magical abilities is work on ourselves; because we are the world, we are connected with the universe in a really substantial way.

It only gets easier and better! The next tasks may seem insurmountable, but you *know* there's nothing you cannot do, especially in initiation and hermetics. You *can* do everything in this book . . . I know that for a fact.

For Step Four I've allotted six to eight months. Again, that's very fluid, take the time that you need in this Step. This is one of those crucial Steps.

The work with the Elements and the transference of awareness are the special point of focus in Step four. Character transformation as well – at this stage in your development you have to still be focused on your character transformation and it must be something you do all day, every day -- but the work with the accumulation of the Elements and transference of awareness are to be your main work now.

Transference of awareness were some of my favorite exercises when I was going through the steps! They are of *major* importance to the magician's *inner* development: the elements are more of an outer work, but the transference of awareness feeds the soul. It's something you learn so much from, at least, I did and I recommend it to you.

You have to continue all of your daily habits of getting up in the morning, your little prep ritual, morning and evening exercises, etc.

And now that you've learned these techniques and abilities with the VE you must continue to use the VE based on those techniques and be creative with it and imaginative. Indeed, go beyond those basic techniques and create your own techniques for using the VE. Never be afraid of experimenting and learning, and teaching yourself new variations on the basic techniques.

You must “*grow, enforce and deepen*”, to use Bardon's words, and make more and more dynamic use of your power to radiate the VE. This is something you will always do as a magician. At times you will need to radiate the VE from yourself and fill a room or space. So grow that ability and make your radiation of VE more palpable as time goes by.

You must *be* a magician! You must use *all* of the abilities you have learned here, especially with the VE, to help other people, to help situations, to help the universe! You are now a participant in existence, that is what a magician is: a magician is

someone who actively and creatively participates in the universe, in creating the universe. Okay?

You are a magician . . . so *be* a magician! A magician is self-aware at all times; aware of who they are, how they are, and why they are in the universe. So be a magician: it's that easy. You now have that power

Mental

Here, I need to elaborate on how Bardón used the term '*transference*' of consciousness as there are actually two things that happen here under this heading. First is the *translocation* of awareness and second it the actual *transference*.

Translocation is when awareness is moved from one spatial location to another and you feel what it is like to be in that spatial location.

Transference of awareness on the other hand, takes in more of the object one transfers into; so instead of just the spatial location of an object, we begin to experience what the object itself perceives -- not what we perceive from the perspective of the object, but what the object itself perceives.

This makes a whole lot more sense when we're projecting our awareness into a living thing. Animate living things like plants, animals, insects, people, etc. are easier for us to connect with because they have an emotional and mental life. We can connect more readily with the conscious awareness of a dog for example, than we can the conscious awareness of an obsidian sphere: both have a conscious awareness but it is a little more difficult to understand and therefore connect with the sphere's conscious awareness!

We start with the translocation of our awareness into the object we want to transfer awareness into and then we proceed to *transference* of awareness. That's when we perceive the more subtle types of perception of the object itself, versus just our perception from the position where that object is sitting.

So we start with the *translocation* of awareness into simple, factual (i.e., not imaginary), inanimate objects. We choose five different objects and put them in front of us, and then we translocate our awareness into one of the objects and see the universe from its perspective; and then we do the same with the remaining objects.

Your goal is to be able to translocate your awareness into any inanimate object whatsoever.

Then we progress to the actual transference of awareness exercises. First we will work with factual (non-imaginary) living subjects of the plant family, such as plants, shrubs, trees, mosses, etc.

We translocate our awareness into the physical object and then very quickly move on to *transferring* our awareness more deeply into the subject and begin perceiving how the subject itself feels. Is it hot or cold? Is it healthy or ailing? Is it happy or sad? Etc.

Then we work with animals and insects – all animate life other than human. We begin with factual animals and then imaginary subjects, both stationary and in motion.

Transferring awareness into an animate, living being is quite different than into an inanimate one. The movement of the object and the obvious self-willing present differences in this transference. This is when we begin experiencing *familiar* emotional and mental states. We start to understand how *their* body feels, how the animal itself is experiencing its existence, not how we feel with our awareness superimposed into that physical location that they inhabit. It's complicated!

After animals we move on to humans, both factual and then imaginary, stationary and in motion.

In some ways, working with our fellow humans is easier and in some ways it is more difficult. Furthermore, what makes it easier is exactly what makes it more difficult! LOL

It is easier because of familiarity. After all, we already know what it feels like to be in a human body and we can easily identify with the human emotions and thoughts we will encounter. And yet it is this very familiarity that so often confounds us because it acts as a lens that keeps us from seeing what we don't expect. Our expectations and biases are our greatest enemy when it comes to clear and accurate perception of 'other'.

Transference is very personal and very immediate. It's all about the object's own perceptions, about getting in touch with those perceptions and understanding them; experiencing *their* perceptions of *their* existence, as opposed to *your* ideas of what their experience should be. Okay?

I've allotted six to eight months to the transference of awareness work because it is involved and so very important. I say six to eight months but you should take however long it really takes you to gain the ability to transfer your awareness into *any* other object or being you encounter.

You'll continue doing this beyond your work with Step Four as it, again, forms part of the basis of a hermetic magician's practice. Transference of awareness opens you to all sorts of really valuable perceptions about the world around you and an understanding of consciousness beyond the human form of conscious awareness. Okay?

Astral

The astral exercises are all about accumulating the Elements. We start with the whole body accumulation of the elements through poor breathing, just like we did with the VE except this time it's with the Elements. We start with the whole body and then we do the body parts, again just like we did with the VE.

Bardon presents two techniques for inhaling the Elements into the body parts. The first method is to accumulate the Element in our whole body and then

internally direct the accumulated Element into the organ or body part. Say I want to fill my hand with the fire Element; I accumulate the fire Element in my whole body and then direct the whole accumulation into my hand.

Then to rid yourself of the accumulation, you again spread it through the whole body, diffuse it through the whole body, and then exhale it to rid yourself of the Element. The second method that he describes is to transfer awareness into the hand (this is working through the internal transference of awareness which is very easy) and then inhale the fire Element through the hand. To rid yourself of the Element, you simply exhale it directly from the hand.

There are other ways to do it as well but these are the two techniques that Bardón brings up in Step Four

The final astral exercise is accumulating the Elements in their respective bodily regions: head = Fire, chest = Air, abdomen = Water, and legs = Earth.

Start with accumulating the Earth Element in the leg region, hold onto it, and then accumulate the Water Element into the abdominal region. Hold onto that as well and then accumulate the Air Element into the chest regions; hold onto that along with the Water and Earth accumulations and then accumulate the Fire into the head region.

Hold each accumulation in their regions for several moments to minutes and then exhale them in reverse order: Fire, Air, Water and then Earth.

This is very tonic, very healing, very energizing and empowering. Another exercise you'll probably keep for life! This is something that I still do frequently!

Physical

There's only one thing in physical exercise section and this is creating the personal rite or finger rituals. Ascribe each of the fingers to an Element plus the Akasha and create rituals based upon movement of the fingers. These are rituals and that will rapidly create an accumulation of an Element or the VE.

Basically, these rituals save time in the end. You do a quick, hidden finger ritual and there is automatically an accumulation of an Element or VE.

Bardón suggests creating one to three personal rituals: one ritual for the vital energy, one ritual for the fire element, and one ritual for the water element. That is the basic minimum that will serve you well for your future.

The first one you want to create is a finger ritual for the VE, because the VE is something you have already mastered. You can start working with it right now, at the very beginning of the Step Four, while you learn to accumulate and master the Elements.

There's no telling at this point, how long it will take you to succeed in creating your first ritual -- that's up to you and how diligent you are in your daily practice of it. It takes very disciplined practice to really create such a ritual, but the dividends at the end are well worth the effort!

Once you have your VE finger ritual, you will understand how it's done and when you create the next ritual, it will be that much easier to create and much quicker to create.

Move on to the Fire Element ritual next and then finally to the Water Element ritual.

That ends the work of Step four.

STEP FOUR

MONTHLY SCHEDULE

I've scheduled 6 to 8 months to accomplish the Step Four work. It should take you probably a *minimum* of six months but if it takes you longer that's okay. It's more important that you really succeed in these exercises than that you finish them on a specific time schedule! If it takes you eight months to *really* master these exercises then so be it; there's nothing wrong in that. This is just my suggestion of timing, that's all, it's not law. You won't be a failure if it takes you longer than six months - - what you will be is a diligent student of hermetics. Okay?

I'm not going to go over the morning preparatory habits because there's no point since you already know them by heart.

In the morning and evening we *always* start with our usual thought control, observation and vacancy of mind.

Month One:

Our first hermetic exercise is the translocation of awareness into simple factual objects. With your eyes open, you want to look at the object and imagine what it is like from the object's perspective. You place your awareness *inside* the object using your creative imagination to *feel* what it feels like to be that object.

Start with five objects and go from one to the next, until it is easy to perceive the world from the perspective of that object in front of you. You have a whole month so once you've mastered those five objects, move on to other objects you see around you.

It's really very simple, just let yourself do it. At first you'll most likely need to use your creative imagination, but that should transition very quickly to actually being in that object looking around with your human eyes and perceiving things in your human way.

Then you move on to exercises with the accumulation of the Elements in the whole body through pore breathing. Start with the Fire Element and then about half way through the month, switch to accumulating the Air Element. Begin with 7 inhalations and increase by one each session until you reach 30. Considering your experience with accumulating the VE, accumulating the Elements should present no problems for you.

Then you start working on your personal rite or finger ritual for the VE. Take your time to clearly design your ritual and practice it while accumulating the VE. Bind your accumulation to the ritual so that performing the ritual itself will cause the accumulation of VE to spontaneously erupt.

Be creative and have fun with it! Make it a cool little finger ritual! It does not have to correspond to anybody else's ideas; it's all your own creation.

Month Two:

This month we begin work with the *transference* (not *translocation*) of awareness into a variety of factual (i.e., non-imaginary) plants, shrubs and trees.

A good starting point is to work with a house plant. If you don't have a house plant, then get one or two and begin *transferring* your awareness into them. Otherwise, you're going to have to go outside and put yourself in front of an actual plant or tree or shrub.

This is a bit different than last month's work with *translocation* in that it becomes deeper and with more insights into the plant's actual existence. It's no longer about how *you* feel in the plant's location, but rather, how the *plant* itself feels.

You *start* with *translocation* and then you expand your awareness to *beyond* just your human perceptions and you begin to experience what it is like to stand there *as* that plant. You begin to understand what it means to have the sunlight moving throughout the day and tracking it; you begin to know what it feels like to be that plant sitting there in that little pot, disconnected from the earth but still to have your roots in a small quantity earth; you know that that odd feeling of displacement that a potted plant experiences. If you're outside, you get to feel what it's like to put your roots down into the earth and feel that connection; and feel that connection to the air above; to be reaching for sunlight; etc.

People talk about hugging a tree; well this takes it way beyond that! You're not just hugging the tree; you're hugging the tree from the inside! It opens a whole new realm of communicating with plants and trees! It's a really beautiful experience.

I've allotted just one month for this but I'm sure you're going to find opportunities and desire to commune with plants again and again in your future! This is one of those abilities you'll come to cherish as your experience of plants grows deeper and deeper, more and more profound.

This month we will be accumulating first the Water Element and then the Earth, into our whole body through pore breathing. Devote a half month to mastering the accumulation of each Element. Again, start with 7 inhalations and work your way up to 30.

By the end of these first two months of working with Step Four we will have learned to accumulate all four Elements into our whole body. Okay?

I should note that, when it comes to ridding yourself of the accumulated Element, you don't have to stick to the process of *exhalation*. You can just as easily use your creative imagination to simply release the whole of it directly back to the universe all at once. Use your imagination and don't be afraid to experiment with different methods!

Again this month you will be working with your personal rite or finger ritual for the VE; perfecting it and increasing the habitual nature of it.

Month Three:

In month three you will be transferring your awareness into a wide variety of *animate* animals, insects, fish, etc.; anything that moves with life other than human beings. Transfer your awareness into factual beings when possible; imaginary when this is not possible.

The idea here is to get used to what it feels like to transfer into something that has a recognizable will of its own and is moving about. This takes a little more skill than the transference of awareness into an inanimate object or plant. It also opens the door to much deeper perceptions of recognizable emotion and thought.

This month our work will involve accumulating the Elements into our individual body parts, reminiscent of our work with the VE. Ultimately, we will be learning two different techniques but for this month we must learn the following:

Pore breathe an accumulation of an Element into your *whole* body. Start with a small accumulation and work your way up to a strong one as your body part acclimates itself to the Element. Once your accumulation is formed, you must (using your creative imagination) shrink it down and direct the Element into the body part. Here you are manipulating and controlling the Element with your own will.

To rid your body part of the accumulated Element, you must expand the accumulation back into your whole body as before and then exhale it from there.

You will need to pay *very* close attention to these exercises, just as you did with the VE accumulations into your body parts! This month and the next will teach you yet more about healing yourself and others. This will be a rich and valuable time of learning for you; one that will hopefully continue for the rest of your days.

And finally, you will work on your personal rite every day. By now you probably have mastered your rite for the VE. You can at any moment create a large accumulation of the VE, wherever you want and use it however you want; and you know how to disperse it in any way that you want to.

So now is the time to start creating your Element rituals. Begin with the Fire and be creative!

Month Four:

This month we continue our work with transferring our awareness into members of the “animal kingdom”. You want to work primarily with factual animals within your direct view. This needs to be first hand and in person as often as you can; because this time you really want to go deeper and deeper, more and more engaged with what the animal itself is experiencing.

You want to look your subject in the eye if you can, and transfer directly into them; make a connection with their internal existence so that you begin to experience its existence. Within a bird as it flies; you get to understand what it means to fly. Or to slither in the grass if you've chosen a snake. Try your best to experience what its conscious awareness is like and how it differs (or not) from your own.

These are wonderful learning experiences!

This month we are again going to be working with accumulation of the Elements into our various body parts, but by a different method.

Instead of accumulating the Element into our whole body, we transfer our awareness internally, into the body part itself and affect the accumulation from there. In other words, we inhale the Element from *inside* our body part and then exhale it from there when we're through with it. For example, I transfer my awareness into my right hand and inhale the Element with my right hand until I have amassed a sufficient accumulation.

This is by far a simpler and more direct method.

Once again, we are working with our personal rites and finalizing our perfection of the Fire ritual.

Month Five:

This month we're going to start working with the transference of awareness into a variety of human beings. Begin with imaginary humans of every type and work with your eyes closed. The point is to get comfortable working with the human form as this presents a new set of challenges.

Once you are comfortable with this new and familiar form, I want you to shift to factual humans and work with your eyes open.

This is a really major step in a magician's development and should be approached carefully and gently during this month. This month is your introduction while next month will be a much deeper dive into this ability.

You are going to transfer your awareness into another human being and begin to perceive what they are experiencing of their existence. There are countless layers to what you can perceive of another person: you'll start out with just the basic facts and it will deepen to where you are actually experiencing what it feels like to be in their body, then their emotional state, and then one day even their thoughts.

This month we move on to accumulating the Elements into the four Elemental regions of our physical body.

Start with a 7x accumulation of the Earth Element into your leg region. Hold onto this accumulation and then create a 7x accumulation of the Water Element in your abdominal region. Hold onto both accumulations and then create a 7x accumulation of the Air Element in your chest region. Hold onto all three accumulations and then create a 7x accumulation of the Fire Element in your head region. Hold fast onto all four regional accumulations simultaneously for several minutes (up to 30 minutes).

Then you must rid yourself of all four Elements in reverse order: first the Fire, then the Air, then Water and finish with the Earth.

Start with a 7x accumulation of each Element and work your way up to 30x. The accumulation of each Element *must* be equal at all times! You must have the same amount of Fire as Earth, etc.

Holding onto all four regional accumulations at the same time takes a little getting used to. You have to maintain four separate focal points in your awareness

simultaneously! In the end, you have to merge your awareness of all four regions and hold that for as long as it's comfortable.

The longer that quadruple awareness is held, the better. It's very healing and balancing, and it has a great (positive) influence on the character transformation work of achieving an astral equilibrium of the Elements. Okay?

You will end each session this month as usual with work on your personal rites and finger rituals. Perhaps beginning on your Water ritual?

Month Six:

For your sixth month (or for the rest of the time you've working on Step Four) you will deepen your experience and refine your technique with the transference of your awareness into humans. Eventually, you want to be able to transfer into any person you meet and gain an intimate knowledge of their inner world. This may take months or years to achieve, but that is your ultimate goal.

At all times you must show respect for and honor other people's own limitations and other people's desire to hold certain secrets. Generally, as a matter of respect, I don't pry that deeply into most people I meet, unless they invite my intimacy. We should never barge in on someone's intimate places without invitation! Okay?

At some point during this month you should try to create the opportunity to work directly and openly with someone you know very well and who trusts you deeply. Sit down with them and look them in the eyes and then transfer your awareness into them. This must be done with their knowledge and cooperation. You should discuss what you perceive within them in order to validate your perceptions as much as possible. You should also ask them to describe what, if anything, they perceive of your presence whilst your awareness is within them.

This ability with humans, animals and minerals is of the greatest value to the magician. I really can't imagine a true magical practice without it. It is the key to healing others and to truly understanding the nature of conscious awareness in all its variety of forms.

Again this month you will work at the accumulation of the Elements into the four regions of your body. By now, these should be strong, dynamic accumulations.

This is another one of those "practices for a lifetime". It's very handy for those occasions when you're in need of a physical, astral, and/or mental re-balancing and re-energizing! It is, quite literally, creating a physical and astral Equilibrium of the Elements; and presages the mental Equilibrium which comes in future Steps.

Finally, we return again to the personal rites. Note that you don't have to be satisfied with just three rituals! You can create as many as you have the need and the time for. Experiment and devise ever new rituals for yourself.

That ends what I have to say about Step Four. For me, IIIH has been a wonderful and exciting adventure! I hope I have been conveying to you the excitement and joy I experience doing this work and that it's rubbing off on you and inspiring you to continue!

So, carry on young magicians!

STEP FIVE

THE EXERCISES

Before I begin, let's do a little recap. It's good to look at where you've been and what you've accomplished!

You've been at it for 12 to 16 months thus far. The last Step took a little more time and that's the way it will be from here out: each Step takes a bit longer than the last. Not necessarily harder; just longer and definitely more challenging. Each successive Step expands you and forces you to grow in ways you might not expect or even understand.

You've had all these wonderful experiences of transferring your awareness into other things and other beings. You have a glimpse now of what life is like outside of the human body and you know what other-than-human life is really like. You know what it means to be a dog, or a spider, or your neighbour, and if you don't, you now have the ability to find out.

That's a great gift, a real rarity in the human experience; but this is a *part* of what it means to be a human being! This is how so much of our ancient knowledge was garnered, like how the ancient herbalists learned their craft. How in the hell do you think they learned what various plants were good for in relation to the human body other than transferring their awareness into them and really understanding them from the inside? This is the source of immense knowledge!

And you've learned to *accumulate* the Elements, not just pass them through your body, but to hold on to them in your body. You have learned what the Elements *really* are and in the next step we're going to start projecting them and using them in different ways. What you've done in the last 6-8 months has built the foundation for that, for truly using the elements: now you *know* what it feels like to have them in your own body and you *know* the balancing effect of filling the four regions of your body, over and over. This is taking you forward in your spiritual evolution by leaps and bounds; just that exercise alone has that effect!

And then you created personal rites and rituals for yourself; but most importantly, you have experienced *how* to accomplish this task. Now you can create these handy tools any time you need, to meet any need you might have.

I have allotted 8-10 months for Step Five.

Mental

The Step Five mental exercises are all about the Depth Point (DP).

There's a huge, glaring error in the sequencing of the mental exercises in Step Five of IIIH. Bardon put the transference of your awareness to your own DP as the *final* exercise in the list (6-8 months after starting Step Five); however, the problem with that is the physical exercises of passive communication (about 1 month in), require entering your own DP! That would make this Step a 13-16 month process (which it surely is not).

I have corrected this error in my schedule by placing the transference of awareness into your own DP first in line where it naturally should be. This works very well because it's the exploration of your own DP that really brings an understanding of what the DP is within any form.

We start with venturing into our own DP and understanding what the DP is. It's *not* a spatial location: it's a *philosophical* location.

The exercises start with exploration of your own DP; and then we experiment with the DP of several symmetrical objects; then we go to asymmetrical objects including plants. Then we experiment with, not only entering the DP of objects, but accumulating the VE and Elements within them to influence them as well. Then the same with plants and trees and shrubs and then animals; and finally humans. Then we experiment with entering the DP and influencing from afar (e.g., a friend in another town).

It's all very straightforward. It's based on the transference of awareness which, of course, you've already covered in Step Four; so it's not a big step.

Working with your own DP is a very introspective experience! You will find a deep stillness within yourself where the universe expands beyond yourself infinitely; and you really feel yourself as that infinitely finite point of being within you. There's no thinking, no feeling; just pure being, pure perception. Okay?

Astral

The astral exercises are all about projecting the Elements. You have a choice of two different ways of working here: one, you can do as I've scheduled and master one Element at a time; or two, you can work with all four Elements in each session, one after the other. I personally recommend the former as it presents a more focused path to mastery of each Element, but the choice is yours.

You work at different methods of projecting the Element. The first method will be a whole body accumulation that is projected through the solar plexus. You start by filling just your room and then releasing it quickly. Then you hold it in your room for a period of time before releasing it and finally, you move outside and fill a prescribed space.

You must master this technique of projection through the solar plexus with all four Elements equally.

Next you will master the projection of Elements from your whole body and then from the various parts of your body (especially the hands and fingers).

Then we go back to projecting from our solar plexus, except this time we want to project the Elements into different shapes that will float in the air before us. Start with a simple ball and progress onto more complex shapes of various sizes.

You are to release the accumulation from the shape itself, directly back into the universe. Simply make it dissolve in the air.

The final astral exercises of Step Five are a significant departure from what we've done to date. Here, you are asked to draw the Elements directly from the universe, entirely bypassing your body.

First you draw the Element directly from the universe and fill your room with a sizable accumulation. Hold it for a time and then release it back to the universe directly from which it came. Your accumulation simply fades away. Your accumulation *must*, at this point, be physically palpable: you *must* feel its presence in one form or another.

Lastly, you must practice condensing an accumulation of each Element, directly from the universe, into a variety of forms. They must float before you in the air as before, and then be dispersed back to the universe directly.

Physical

The physical exercises are all about the passive communication with various entities including your own “guardian genius”.

First though, there is some preparatory work involving learning how to “exteriorize” your hand. Basically, this means separating your astra-mental hand from your physical hand. This exteriorization forms the basis of the passive communication techniques that follow.

Once you've learned how to exteriorize your hand, you begin working with passive communication proper. You will begin first with establishing communication with your “guardian genius”; or as I call it, your “Greater Self”.

So, you exteriorize your hand, enter your own DP and then call out to your “guardian” asking them to communicate with you. In the first case, your medium of communication will be a pendulum, held in your empty or exteriorized hand; in other words, the physical hand which you have exteriorized.

Once you have achieved results with the pendulum, you will switch to a Ouija board and; you will have your “guardian” lift your finger as a signal; and then, you will experiment with “automatic writing”, asking your “guardian” to move your vacant hand holding a pen.

Lastly, you will seek communication with other disincarnate beings such as the dead and other “spirits” of your choosing.

STEP FIVE

MONTHLY SCHEDULE

I've scheduled 8-10 months for this Step which shouldn't be any problem for you. Most of the techniques are ones you've already learned, just applied in slightly different forms.

You must, of course, continue with your morning and evening routines.

The amount of time that the Step Five exercises take each day will most likely be longer than they have in the past.

You must, as always, continue with the character transformation and you must continue to be a magician and use the powers and abilities and techniques you have already learned.

For this specific step you need to begin with a specific set of meditations for which you should use your twice daily periods of contemplation. You need to meditate on your DP; on the concept of the DP and its ramifications; and also, you need to meditate on the nature of infinity. The latter is very pertinent to the DP as it has a lot to do with the infinite.

In addition to these two meditations you also need to start a new habit in conjunction with this Step. You must make it a habit to actively listen to the inner voice of your conscience. This is in fact the voice of your Greater Self that has always been with you since childhood; telling you right from wrong and what is safe or not, etc. Not only must this become habit, but you must also build the discipline of always obeying the dictates of your conscience.

The more you listen for the inner voice and the more you obey it, the more reliable that type of communication will be and the more open the various avenues of communication with your higher Self will become. Okay?

Month One:

The first mental exercise is going to be the transference of awareness into your own Depth Point. Bardón gives a very good explanation of what he means by your DP, but you will have to read the whole of the Mental section to find it because it's mostly near the end. As I said, this is *not* a spatial location, even though Bardón couches it in words that give the impression of a spatial place, "at the exact center", etc. It is a *conceptual* or *philosophical* location. Okay?

Your goal is a minimum of 5 minutes *uninterrupted* in your DP.

The first astral work is projecting the Fire Element through your solar plexus. Accumulate the Fire through pore breathing and then project it *through*

your solar plexus into the room. Repeat until you have created a dynamic accumulation that fills your room. Hold it for a second and then release it *directly back to the universe*; slowly at first and eventually in one lightning-quick burst.

You *must* feel the effects of the Element!

The physical exercises for the first month are preparatory to eventual passive communication.

You start by preparing your right hand by accumulating the VE into your hand and impressing into it the idea that it is your will power (mental body) alone – not your muscles – that will move your fingers. Then disperse the VE and replace it with an accumulation of the Air Element. Now, with your will power alone, lift your fingers, one after the other. When you are done, release the Element.

Repeat with the left hand and then practice moving your hands and eventually your arms as well.

What you are doing here is breaking that habit of your brain that approaches any movement as being at the behest of your muscles. It's sort of hard to explain here . . . Ordinarily, when I move my finger, I recognize that it is my muscles that are contracting and moving my fingers; but here the idea is you want to *convince* yourself that it is your *mind* that is totally responsible for lifting your fingers.

Once you've done that, what you do is accumulate the Air Element, *with its levitating* effect, into your fingers; thus freeing your finger from gravity. Then with your *mind alone*, you raise your finger. Now, *only* your will power can move your fingers and hand, etc.

But wait, there's still one more physical exercise to do this month! Now you must learn how to “exteriorize” your hand.

Set your hand flat on the table before you. Now move your *astra-mental* hand to the side and let it pass through the table and rest on your knee. Your physical hand is now empty of your will and you are incapable of moving it.

Repeat often until you are at ease with it and then practice with your other hand. You must be able to completely vacate either hand at will.

Month Two:

The mental exercise this month is again, transferring your awareness into your own DP, exactly as before except that your goal is now 30 minutes, *minimum*. You're deepening the experience. The more time you spend there during this period, the better off you will be; not only in understanding your DP, but the DP in everything.

The DP is a place of safety, of seclusion, of quiet, and of nurturing. It is a place from which you can gain a totally different perspective on your life; and a different ability to control yourself and what happens in your life, because you're here at the center.

You can reach out and change things from that center point; you can directly change things in your character. It's a place of great power in terms of self-transformation! Okay?

This month's astral exercises are much the same as last month having to do with the projection, through the solar plexus, of the Fire Element. First, you will fill your room with a projected accumulation as before, but this time you must cause it to linger in your room for a specific amount of time, whereupon it will vanish.

Then you are to move outside where you must establish the parameters of your accumulated Element. You have to confine your accumulation to a specific area. It can surround you or it can exist separate from you; it can extend for miles or it can only be a meter; it's up to you but you have to get used to this ability. As before, you project your dynamic accumulation through your solar plexus and make it stay in place for as long as you want.

The physical exercises this month begin our work with passive communication proper; the basis of which is the exteriorization of your hand. We start with a pendulum as our means of communication. A pendulum is easy to make or easy to find for sale. Improvise!

With your elbow on the table top, hold the pendulum in your fingers so that it can swing freely. Fill your hand and forearm with the Air Element so that it stays upright and then exteriorize your astra-mental hand down to the elbow. So your physical hand and arm are now empty of any influence from your mind, and are being held up by the levitation of the Air Element.

With your hand, arm and pendulum thus readied, you must now transfer to your DP and call out to your Greater Self, from that infinitely finite point at the very center of your being, and ask that she/he/it will move the pendulum and communicate with you directly. You have to announce, very clearly, which direction and type of movement of the pendulum will mean what (i.e., right=yes, left=no, etc.).

You will probably be surprised if you've never had this kind of experience before. The pendulum will suddenly move *of its own accord!*

This is a very simple exercise with very limited possibilities for communication: yes, no and maybe. So you will need to think carefully about the questions you will ask: make them worthwhile! What is essential here is that you make actual contact and begin the process of communication with your Guardian.

Month Three:

From your own DP we now move to transferring your awareness into the DP of a variety of *symmetrical* inanimate objects. That's the sum total of this month's mental exercises.

Begin by setting five symmetrical objects in front of you and transfer your awareness into the DP of each of them in turn. Then move on to any and all symmetrical objects you can find and explore each of them from their innermost point of being. You already know what your DP feels like and you know its significance, so you must now find that same point in symmetrical objects.

You reach a different level of that object's entire being than with previous experiences in transferring your awareness into objects. You're really are seeing

that object from the deepest inside point outwards and you have power over (or with) that object as well.

This will challenge what little “DP-is-spatial” bias that remains in your brain! And next month will shatter it entirely! LOL

The astral exercises mimic the previous two months exercises but with the Air Element instead of the Fire. So you go through exactly the same routine, compressed into one month, which should be no problem now that you’re familiar with the drill.

This month in the physical exercises you are going to work with a Ouija board instead of your pendulum. Either buy one or make your own out of paper and a small shot glass.

As with your pendulum, it all hinges on the exteriorization of the hand touching the planchette (or shot glass, etc.), entering your DP, and calling out to your Guardian.

Here is an opportunity for much more complex communication with your Greater Self. Exciting stuff!

Month Four:

The mental exercises for this month are exactly the same as the last, except that this time you work with the DP of asymmetrical objects and plants.

The astral exercises this month are also the same, except your work is with the Water Element this time.

And this month, the only thing we’re changing up in the physical exercises is our method of communication, but the process remains the same. This time we’re going to exteriorize only the fingers of our right hand and ask our Guardian to communicate by moving our fingers. Of course you have to establish before hand which finger movement will have what meaning.

This is similar to the finger rituals, but here it's a sort of secret method of communication with your Guardian that nobody else can see or witness. Cloak-and-dagger, “Secret Agent 007” kind of stuff! LOL

Month Five:

The mental exercises this month present an interesting twist on our work with the DP. This month, you need to enter to DP of any and all objects, and then you need to create an accumulation of the VE or an Element by inhalation from their inside, thereby influencing them. Essentially, you’re affecting the object *through* their DP by accumulating VE or an Element from *within* their DP.

By this point, you've learned that you can influence your own self from your DP; so this is just a matter of doing it from the inside of other things. Perhaps difficult to describe but it *is* an easy task!

Your astral exercises for this month are to work with projecting an accumulation of the Earth Element through your solar plexus.

With the physical exercises you will be exploring mediumistic or automatic writing as your means of passive communication with your Greater Self. This requires pen or pencil and paper. You exteriorize your hand, enter your DP and then call out to your Guardian, asking that they use your hand to write a message. It's really best if you do the writing part of it with your eyes closed, because you don't want to interfere: it's kind of difficult at first not to interfere, especially with something as uniquely personal as writing. Okay?

Month Six:

The mental exercises this month will be two fold: first, you must quickly accustom yourself to entering the DP of any and all plants and animals; then, when this is easy for you, you must accumulate the VE or an Element and influence them from within.

By now, entering the DP of any object must be second nature to you; so the only real work here is mastering the accumulation and influencing of others from within. You've got to be careful as you don't want to do harm while you're experimenting!

Now that you've mastered the projection of all four Elements through your solar plexus; with this month's astral exercises, we're going to change things up and project through our whole body at once, and then through each of our body parts. In terms of body parts, the most important for future work will be your hands and fingers, so focus on them is advised. This should be simple work: it's just a matter of getting used to doing it in a variety of circumstances; such as at the store shopping or out for a stroll, etc.

For the next three months (i.e. till the end of Step Five) your physical exercises will be developing and exploring passive communication with other beings, disincarnate spirits, etc. Use whichever of the four methods you've learned that suits you and explore the universe that awaits!

A bit of caution is warranted here! You want to specify who you are trying to communicate with. You *can* just leave yourself open to anybody, but that's a little risky, especially at this stage. If you want to communicate with someone you know who has died, then that's a possibility. You can also talk to the spirits listed in Bardon's PME or any disembodied being that you wish to communicate with. They might not be willing to communicate with you at this stage, but you can at least try to communicate with them and you will probably succeed in the vast majority of cases.

Month Seven:

Like last month, your mental exercises are two fold. You begin by acclimating yourself to transferring your awareness into the DP of humans. This is

strikingly different from the Step Four transference of awareness into another person! It's like sitting with them in the vast emptiness at the very center of the universe – you are utterly alone with them . . . It can be quite intimate and powerful! You truly see into them and everything about them is laid bare.

Again, you *must* exercise care, gentleness and respect at all times!

Once you are accustomed to entering another's DP, you must learn how to influence them with the VE and the Elements. Again, always take care that you cause absolutely no harm!

This naturally entails working around other people and in public view so you must learn to be discrete. You don't want to freak strangers out with your ten-mile stare! LOL

This month our astral exercises will be about projecting different shapes. Project an accumulation of an Element in whichever way you want; through your solar plexus, hands, or fingers. Then condense your accumulation into a small ball floating in the air before you. Then disperse the ball directly back to the universe.

Start with simple shapes and progress to ever more complex ones; and work equally with all four Elements.

Your physical exercises are exactly the same as last month's; continue communication with whomever you wish.

Month Eight:

Your mental exercises from this point on till the end of your time with Step Five will be devoted to entering the DP of objects, plants, animals and humans from afar and influencing them with the VE and Elements. For example: you want to charge an amulet in another town for a friend, so you enter the amulet's DP from afar and accumulate the VE within it; or, you wish to heal a friend in a distant land, so you transfer to their DP from afar and accumulate a healing dose of the Fire Element. The practical possibilities are truly infinite. I'm sure you will be using this technique in your personal magical practice from now on!

Same with the astral exercises, you will need to devote the rest of your Step Five time on them as they are of *crucial* importance.

You must now teach yourself how to draw the Elements *directly* from the Universe at large *without passing them through your body*: no inhalation and exhalation required! It's really very simple, but may be a little hard to conceptualize at first.

It may help to inhale, at first, as you draw the Element towards you from every direction, but you don't want to draw it into your body; instead, draw it to your room and have it surround you. Keep drawing the Element into the room until you build up a dynamic accumulation and then hold it in place for a time before dispersing it back to the universe. You must, of course, feel the effects of your accumulation.

Once you're used to drawing an accumulation directly from the universe, practice with drawing the Element from the universe to a point in front of you and shape it into a small ball. Keep drawing until you reach the dynamic state, hold for a time and then disperse it. Practice with all sorts of forms!

The importance of this technique cannot be overstated! Whenever we accumulate the VE, Elements or Fluids *through* our body, we invariably leave our own personal imprint upon it and attach ourselves karmically to whatever ensues. But when we draw these substances directly from the universe, we bypass our bodies and thus we leave no imprint and, we gain less karmic attachment. Both methods have their uses: at times we may *want* to leave an imprint or connect ourselves more closely to the related karma; and other times we may want to *avoid* contaminating the VE or Element or Fluid and have little to do with any karmic indebtedness. *Both* are essential tools for the magician!

Your physical exercises are exactly the same as last month and the month before: continue communication with whomever you wish.

So, that should be an exciting 8-10 months of your life; full of learning about yourself and the universe! I will leave you there and see you in Step Six!

STEP SIX

THE EXERCISES

Let's look at what you've just accomplished with Step Five: This span of eight to ten months has been a *lot* of work! I seriously admire your commitment!

You've mastered the Depth Point and it's now this place of refuge for you. You've learned to recognize it in others and now you can see into the depth point of anything and everything; and you can work with the Elements and the VE within another object or person or animal or plant or whatever. This gives you extraordinary power with other beings! It's not a power *over* them: it's power *with* them.

You've also mastered the projection of Elements. That's a very simple thing for you now; it's become second nature.

And you've participated in the passive communication with your Guardian Genius and other entities! I'm sure that's been interesting for you and will continue to be!

You've been through kindergarten and grade school and now you've graduated high School. Step Six is where it gets serious . . . this is like going for your masters degree in college; this is adult stuff and yet it will be like child's play for you

I will not be breaking the exercises down into a monthly schedule for you any longer: it's pretty much impossible to do with the remaining Steps since the work is of a different nature and has a different rhythm. The majority of the work in this Step is done in your day-to-day life or outdoors. It's a different beast here but there's nothing beyond your present scope of abilities.

This Step should take you between six months and a year. It's, of course, impossible for me to say exactly how long it's going to take *you*, but I can't imagine it taking any less than six months. It depends entirely upon your abilities and each person is unique. For some people, work with the Elements was just so simple; and for other people, it was more of a struggle, more of a trial. Same with the DP; for some people that's very simple and easy, but for others it was more of a stretch. So this particular Step will take you as long as it takes you. It can take even take several years depending on how far you want to go with it . . .

Before beginning the work of Step Six you *must* be certain that all previous work has been fully mastered. If you feel that any of it isn't up to par, then you must pause here and go back to brush up on any points where you're lacking. I expect nothing less from you than *absolute* honesty with yourself in making this judgment!

By now, you are a magician. This absolutely *must* continue. Your *whole life* must become your magical practice; from the moment you wake, till the moment you sleep, and perhaps even during your sleep. Every moment!

Mental

1) Meditation on the mind:

In Step Six what we are beginning the process of achieving and finalizing the *Mental* Equilibrium of the Elements. By now we have a solid *Astral* Equilibrium, so now we must achieve the same balance within our mental body. The first exercise towards that end is a sit down meditation in which you must analyze your mind in relation to the Elements.

You must come to recognize and identify the specific aspects of your consciousness that correspond to the Elements: Fire is your will your willpower and your forcefulness; Air is your intelligence, intellect and memory, your mental functions as it were; Water your emotional feeling, your sensitivity, and your astral personality; and Earth is the whole consciousness, the integrated awareness as a whole, the connection between the Fire, Air and Water aspects of your awareness.

Another way to look at is: the Earth region of your mental body is your physical body awareness; the Water region is your astral body awareness; the Air region, the thinking part of your mental body; and the Fire region is the purely perceiving part of your mental body.

Through these meditations you must really come to identify these four parts of your awareness and their correspondence with the Elements. This is strikingly similar to the relationship we created between our character traits and the Elements in our Soul Mirror work, except here there's nothing to write down. You know the Elements so well at this point that this shouldn't be a problem: it just takes some deep, focused meditation.

2) Meditation on Tri-Polarity:

The second meditation is on tri-polarity and can be started while pursuing the first. The mind is at the root of, is the director and cause of, all physical action and perception, but it *uses* the astral and physical bodies to accomplish all actions and perception.

In this meditation we must realize this fact and see how it is that our mind sees through our astral eyes, which peer out of our physical eyes. We must see how it is our mental hand that wills our astral hand to move our physical hand. Etc. This prepares your mind and your power to conceptualize for the exercises that come next.

3) Tri-Polar or Magic Action:

Assuming you know roughly how the mental, astral and physical bodies work together, you are now going to put that knowing to practical use. First, you are going use your mind to move your astral finger which together will move your physical finger.

Your mind -- in the form of your *conscious, intentional awareness* -- must be the instigator of this action! Then you engage with your astral finger through your *willing* and *wanting* your finger to move. Finally, your astra-mental intention unites with the physical, activating the muscles in your physical finger and it moves.

This is, technically speaking, a “tri-polar” action, more commonly referred to as Magical Action. When working with all three of your bodies simultaneously in this way, you more easily access effectiveness on all three planes (Mental, Astral and Physical) in any magical operation you perform.

From now on, this is to be the standard quality of awareness in all of your magical workings: an integrated *tri-polar* state of fully conscious awareness. There are 4-pole, 5-pole, 6-pole (and beyond), awaiting you; but for now, this is your new minimum.

Begin with small, simple, mundane actions, such as moving your fingers, and work steadily up to more complex full-body movements. Begin integrating the tri-polar awareness into all your magical work and make it true *Magical Action*.

Bardon stated 10 minutes in the tri-polar state as a minimum goal but this simply doesn't do. In practical working terms, there is no functional minimum! Some times you will need to be in this state for one hour or many more. It's an ability that you will need to exercise any time you want, for as long as you want, any where you want.

4) Mental Senses:

The previous exercise was all about ‘doing’ and now this exercise is all about perceiving. When you perceive something you have to consciously perceive it with your *mind* through your astral and physical senses. It is your *mind* which sees through your eyes; your *mind* which hears through your ears, and smells through your nose, etc.

Start with the eyes and Fire and every time you look at something, it's your *mind* that's perceiving. You need to hold for a minimum of 5 minutes. Then work through all the senses, one at a time.

Then start combining the senses; e.g., your mind is looking through your eyes while hearing a sound through your ears.

The important thing is that you perceive with your *mind*, though your senses.

These exercises with the mental senses are a precursor to the next Step and developing the subtle astral senses of clairvoyance, clairaudience and clairsentience. In that regard, it is wise to focus here on your sight, hearing and touch.

Astral

The Step Six astral exercises introduce you to the Astral Ether (AE). Bardon uses the term “akasha” for this AE, but it's akasha-with-a-small-‘a’ and not Akasha-with-a-big-‘A’, which is a somewhat different thing. We could say that big ‘A’ Akasha is more like the *Mental Aethyr*.

“Ether” is a throwback from Victorian era physics. It was theorized to be the energetic (astral) substrate of all *physical* matter. The Astral Ether is therefore the mental substrate of all *astral* matter – the finest, most rarified form of astral substance.

I need to mention that the AE (akasha) cannot be dynamically accumulated like the VE and Elements can.

1) Inhalation of the Astral Ether:

Sit in your usual asana, close your eyes and enter your Depth Point. You exist at the exact center point of an infinite space filled with the finest energetic matter that is ultraviolet or black-violet in color. Now begin inhaling this AE with your normal breath: no pore breathing, just regular, normal breathing. Inhale it and let it fill your lungs like you’re smelling a fragrant flower. Convey the AE to your blood along with the oxygen, and let it course through your veins and throughout your whole body.

This of course, harkens back to the Mystery of Breathing in Step One but here we are taking it a step or two further. We are literally acclimating ourselves to the raw AE directly. Practice this exercise until you are quite comfortable breathing the AE.

2) Induction of Trance:

As before, enter your DP and sit at the exact center of an infinite space with the AE surrounding you. This time you must *pore-breathe* the AE into your three bodies until it fills you. You are not trying to accumulate the AE here: you’re just filling yourself to the brim with it.

As you are filling yourself with the AE you must let the barriers between yourself and the infinite space dissolve. You must *become* the infinite! Eventually you must contain the whole of infinity within you. This is a “deep trance” state.

You have to keep practicing this exercise until it becomes very easy to you and you are comfortable with the deep trance state.

3) Mastery of the Elements:

Any wish or idea that is firmly place in the AE is sure to manifest mentally, astrally and physically. In this exercise we are going to make use of that law to gain absolute mastery over the Elements.

We will also take advantage of the basic formula of IIIH: will, plus creative imagination, equals result.

First you must assume a tri-polar state of awareness and then begin pore breathing the AE. You will filly all three bodies with it.

With your very first inhalation of the AE, you must imagine that you are gaining absolute control over the Elements. Your mastery grows and grows with every breath! Your faith in what you imagine must be rock solid! There must be no doubt whatsoever!

Your mastery of the Elements *will* grow at the mental, astral and physical levels! There is no doubt in my mind . . . Eventually, all your work with the Elements will be like child's play.

You must continue with this exercise until you've reached your goal of mastery over the Elements. You will know when that moment has arrived.

4) Element Rituals:

Once you have achieved mastery over the Elements, you are to design and create a series of rituals for the Elements just as you did for the VE. One set of four to manifest the *astral* Elements, and one set of four to banish them. Then the same for the *physical* Elements, making a total of 16 rituals. That, at any rate, is what Bardon suggested as a basic tool-kit for the magician, but the choice is yours.

You should *never* share these rituals! These are to be solely your own.

Physical

From here on out in IIIH, there are no more physical exercises, per se. They're not needed in order to balance your training out. We're beyond that point now. Imbalances are not going to arise because of an imbalance in your training incurred by doing away with new physical exercises. So, from here on out in the "Physical" section of each Step, Bardon lists what he calls "occult powers".

In this Step it's the creation of elementals. This isn't something you have to sit down and do in the usual manner; it's at your leisure. Plus, it's actually an elective, not a requirement.

Nonetheless, I advise you to do these exercises! You learn so much from doing them and these are good abilities to have.

Bardon covers the creation of several types of elemental (i.e., "simple creatures", no Elements involved). Here you will learn about using "Light" to create your elementals, which is a very valuable lesson, in and of itself.

In the next Step, you're going to be taking a bit further: you're going to be creating Elementaries (made of Elements) and you're going to be animating pictures, etc. So having this experience of working with elementals will help you in the future. Besides, it's a good education for a magician to be able to create an elemental.

STEP SIX

SCHEDULE

This time I will not be breaking the exercises down into a weekly or monthly schedule for you. At this stage in your development you are more than capable to set your own schedule!

Furthermore, from this point forward your “exercise” becomes synonymous with your practice. To exercise is to practice and vice versa. And your “hermetic exercise sessions” will evolve as well, becoming less rigid, more fluid and will fill more of your time as you practice/exercise throughout your days and nights. Yes, there is need for regular meditation but now it is a pleasure and a necessity instead of an obligation. It is your life blood, as it were. Your time in the Emptiness feeds your soul and now, with this Step, time spent as one with the akasha will come to feed your spirit.

Now is when you become a truly healing and ever-helpful, positive force in the world. That is the only path forward. To do otherwise with what you have learned, the way you have learned it, would surely lead very quickly to your downfall.

My advice to you is that you be true to your self, be truly yourself, and always be loving, creative, playful and kind.

I wish you the absolute best for your journey!

STEP SEVEN

THE EXERCISES

Wow, so you finished step six! The work you did with the magic action really prepares you for physical magical action. The tri-polar awareness is the essence of magical action and you'll need that for what's to come. This is the state of awareness you need to be in when you do any active magic such as creating an Elementary.

The meditations you've gone through on the mental body and the senses in the mental body have prepared you for the work of this Step. In Step Seven you're going to finalize your mental equilibrium of the Elements. All of the work up to now has definitely been for a reason!

The work you did with the Astral Ether has opened a whole new chapter in your magical training. Now you understand the AE and how to work with it. That's going to be handy in all of the exercises to come; to know that you have that resource where you can go into the ether and create the causation that you are need, speeds things up greatly. Never forget that, in the future work you're going to do, every time you come up to a challenge, the Astral Ether is there to be used.

I have no idea how long it's going to take you to complete Step Seven. At this point in your development, I think six months is a good amount of time but it may take you up to a year or a year and a half: whatever it takes is what you've got to do. It's vitally important that you master the work in this Step as there's no chance of real progress without it.

Mental

1) Meditation on the Mind:

Here we revisit the first mental exercise of the last Step but this time you must determine which Elements are stronger and which are weaker. This must be a very thorough evaluation of the state of each Element within your mental body. As soon as you know *exactly* the state of your relative mental equilibrium, you may continue, but not before.

2) Mental Equilibrium:

Here you have to design and implement exercises that address any imbalance of the Elements within your mental body. Essentially, you must strengthen any weak Elements. You want to bring them all up to the same level: there's no taking down of a particularly strong Element here, there is only bringing up of the weak Elements. Say you have a super strong Fire; then you're going to need to bring up the Air, Water and Earth Elements in your mental body.

This echoes the work you did concerning your Astral Equilibrium and character transformation; although the techniques are a bit different. Bardon gave several good examples of how to rectify specific Elemental weaknesses.

You must remember that you have the Ether to rely on when making changes! You can rapidly build up an Elemental imbalance to a balanced state using the Ether!

The mental equilibrium of the Elements is a *permanent* thing, unlike the astral equilibrium which is always taking micro adjustments to the astral personality to keep it in balance. Once you raise an Element up, it stays up: it's not something you have to constantly be tending.

Mental equilibrium is a major goal and a major achievement that few ever achieve! It may be a hard, slow labour or it can be relatively quick and easy: it all depends on you and what state your Elemental balance is in at this stage of your development.

Astral

The astral exercises of this Step are all concerned with developing your astral senses; namely, clairvoyance (clear sight), clairaudience (clear hearing) and clair-sentience (clear feeling or touch).

Most of you will have naturally developed astral senses to do a greater or lesser degree. That's true of probably the majority of IHH students of this level. It's just a commonality we all have: usually we all have at least one subtle sense that has always been with us since childhood; one way in which we all gain a particular insight that most other people don't have. Still, no matter how naturally developed any of your subtle senses may be, it's important in this moment you make sure you have perfect control over these three astral senses.

There are, however, more astral senses than just the three that Bardon covered here: such as clear-smell and clear-taste, to name the most obvious. There's also the clear sense of perceiving Essential Meaning, which is worth pursuing here.

1) Clairvoyance:

These exercises regarding the astral sight involve accumulating, condensing and manipulating the "light". If you worked at creating elementals in the previous Step, then the light is no stranger to you; but if you did not, then now is when you need to master the light.

'Light' is sort of a misleading term: it's more like "*brilliance*" than mere light. It doesn't have any color and seemingly no substance; but at the same time, you can accumulate and condense, and create very dynamic quantities of this brilliance. Brilliance permeates any substance; whereas light doesn't.

If you've worked with the brilliance or light before, then these experiments should be fairly simple for you and fairly quick: if you haven't then it should take you very little time to get in contact with the brilliance itself. You need to become

a master of the brilliance in the same way that you became a master of the Elements. In other words, there's a hidden amount of work in here if you didn't do the work with the elementals.

Brilliance is the root of the Fire Element and that is why there's this association with clairvoyance.

2) Clairaudience:

The exercises in clear hearing are very straightforward. The work with the Air Element, Fluid Condenser and the little cotton swabs plugged in the ears, works wonders! It will very rapidly develop your clairaudience!

An interesting point to make here about how Bardon explains these exercises: he describes the *slow way* of inhaling the Air Element and focusing it into the cotton swabs along with an affirmation; but you don't need to do it so slowly! You can have the Elements in the cotton swabs in a split second and you don't have to go through these old processes that you used to *learn* how to employ the Elements. You can simply draw the Air from the universe. Bardon wrote things that way because he was writing, not only for you, but for the passive reader as well.

3) Clairsentience:

Claire feeling is influenced by the Water and Earth Elements but primarily Water. What we mean by clairsentience is that when you hold a thing in your hands, or hold it to a specific part of your body such as your forehead or heart, you receive a flood of information regarding the object.

Bardon notes in his description that different areas of the body can be clear sentient depending on your Elemental balance. A predominantly Air person might hold it up to their chest; a predominantly Fire person, their forehead; a Watery person, at their gut; and an Earthy person, in their hands. Nonetheless, you can train yourself to be clairsentient through any body part you choose. The hands are especially convenient and easy to camouflage in public.

You want to be in control of your subtle senses and be able to turn it on and off when ever you want. The most difficult part here is learning to turn it off once you've turned it on.

Physical

This time the physical section is all about creating Elementaries. Technically speaking these are elective tasks, not requirements; but if it was up to me (your heartless taskmaster) I would make it a requirement. To me, it seems an absolute necessity! It's such a fundamental part of what it means to be a magician that I can't imagine accomplishing the things I have accomplished without the aid of Elementaries.

So what's the difference between an elemental in Step Six and an Elementary in Step Seven? An *elemental* (Step Six) is composed of just the brilliance, that's all, and is functional only on the mental plane; but an *Elementary* is composed of the

brilliance *plus* the Elements, and can function on all three planes. An Elementary is a composite of the four Elements plus the life breath, so it is a fully living thing. Ordinarily, it has a physical basis but it can also be only astral or only mental.

With an Elementary, you are creating a living assistant that you can send forth to carry out certain tasks for you. It's totally up to your imagination what tasks you design your assistants for. Their effectiveness depends entirely upon you, their creator.

Aside from being an assistant, Elementaries are also a burden. Because they are *your* creation, you are responsible for them at every level: you are responsible for their life and for the duration of their existence. You are the one that determines their creation and their dissolution – the two go hand in hand. You must take that responsibility and *you must never forget one of your Elementaries*.

I suggest that you write down at the time of creation, all the details of your Elementary and keep that record for reference. You don't want to ever forget an Elementary and just leave it dangling. Before you create an Elementary, you should determine its tasks *and* its dissolution. You can create an Elementary that you send out to complete a single task; or create an Elementary that lives for decades and completes several tasks.

At the end of Step Seven, Bardon wrote about the animation of pictures, but you can animate anything. You can animate a crystal or a figurine or a stuffed doll; the choice is yours. Use your creative imagination and have fun!

I found Step Seven to be fascinating and fun! It opens you to a whole new realm of information and creativity!

STEP EIGHT

THE EXERCISES

Before I talk about Step Eight, let's recap what you've done in the last Step. You've done very important work with your mental equilibrium and this is vital! You cannot do the work of Step Eight until your mental equilibrium is just as firm as your astral equilibrium! You just can't continue, so if you're not at that point, hold off on Step Eight until you have perfected your mental equilibrium. I can't stress enough how important this is. You just won't make any progress in Step Eight and you will be wasting your time.

You've also developed your astral senses! Hopefully by now, they are all quite useful to you.

And hopefully you have made several Elementaries and you have found out how exciting that process is!

So that was Step Seven: now for Step Eight! This should take at least a year to accomplish.

I'm going to start with an excerpt from IIIH. It's fairly long so bear with me. This is an introduction to the astral training of Step Eight called "The great Moment". It's really the perfect statement of who you need to be before you start working on Step Eight.

"He who has arrived in his development to this point, has to consider the kind of thinking, mainly the plastical thinking very carefully. The concentration-power, promoted by many years of experiments is producing very impressive pictures in the akasha by plastical thinking, pictures which are animated to a high extent and therefore seek to be realized. Hence, one should always foster noble and pure thoughts, and endeavour to transmute passions into good qualities. The magician's soul should be so ennobled by now to such a degree, that he is no longer capable of evil thoughts or wishing anything bad to other people. A magician has got to be kind, obliging and ready to help at any time, to assist by work and deed, to act generously, considerably and discreetly. He must be free from ambition, superciliousness and avoid any boasting. All such passions would be reflected in the akasha -- and the akasha principle being analogous to harmony -- akasha itself would certainly put the greatest obstacles in the magician's way to stop his further development, if not to make it quite impossible. Any further rising, in a case like that, would be out of the question. Just remember Bulwer's novel: Zanoni, in which the guardian of the threshold -- nobody else but akasha -- sees the highest mysteries not come overnight to half-baked or unworthy people. Akasha will understand to derange such a person mentally, arouse doubts of all kinds in him or hold him prisoner by vicissitudes and reverses of fortune in order to protect the mysteries in

every possible way. These mysteries will always remain hidden from incompetent persons, though hundreds of books should be published about them.

“A true magician does not know any hatred against religions or sects, since he knows, that every religion does have a fixed system which is intended to lead to god and that is why he does respect them.

“It is a well-known fact to him that every religion has made mistakes, but he does not condemn it, because every dogma is serving a spiritual maturity of its followers. In due course of his development, the magician goes through that stage of maturity where he can see with his mental eyes through every idea, every action and every deed, no matter whether present, past or future, and it is quite obvious that he might feel tempted to judge and condemn his fellow man. But by doing so, he would act against the divine laws and create a disharmony. A magician like that will not be ripe enough to make the experience, that akasha will dim his faculty of clairvoyance, and Maya will deceive him. He must realize that the good and the bad are entitled to exist and each has to fulfill a task. No sooner is the magician allowed to reprove or reproach a person with his faults and weak points than he be directly requested to do so, and should he obey such an entreat he ought to do so with delicacy and discretion. The genuine magician takes life such as it is, he is enjoying the good things and learning something from the bad ones, but never will he hang his head. He is aware of his own weak sides and tries to overcome them. But he ignores any thoughts of repentance, since they are negative thoughts which are consequently to avoid; it is sufficient for him to recognize his own faults and never to relapse into them anymore.

“For this reason, it would be fundamentally wrong to muse on the past or to feel sorry, that fate did serve you with this or that disagreeable thing. Only weaklings do complain all the time expecting to be commiserated. A true magician knows very well, that impressions of the past may be animated by recalling them to the mind, thus producing new motives for putting new obstacles in the way. That is why the magician lives, if possible, exclusively in the present moment looking back only if the need arise. He will limit to the most urgent any plans concerning his future and keep away from phantasmagoria and day-dreaming. Nor will he waste the abilities acquired in hard travail to give any chance to the subconsciousness to handicap him. A magician works purposefully on his development, without neglecting his material duties, which he is fulfilling just as scrupulously as the task of his psychical progress. Consequently he will always look himself straight in the eye. He is supposed to be modest, and, as far as his development is concerned, discrete. Since the akasha-principle ignores time and space, acting permanently in the present time -- for the concept of concept of time depends on our senses -- the magician is advised to adapt himself, as much as possible, to akasha. He must acknowledge as representative of the great moment of NOW, thinking and acting according to it.”

Franz Bardon
IIIH, pp.181-183
1971 Rugeberg Edition

So, if that doesn't describe you, then don't continue. It's really that simple and I'm saying this now because this is really important, this is really serious stuff. Step Eight is a whole nether leap in your development and it is critical that you have all of the past work fully completed and fully mastered before you continue. There's no rush; you have all the time in the world to prepare yourself for this work. Okay?

Mental

The thing that distinguishes Bardon's mental wandering from all other systems is that every time you mental wander, no matter where it is, you have to go back afterwards and verify the veracity of your perceptions. You have to work until you have reliably accurate perceptions and you do that by verifying, by going back and walking around the same place you walked in mental wandering, with your physical body. You use your physical senses to see if what you saw mentally is actually there in the way that you perceived it. You keep working at it until you reach a level of perfect veracity and absolutely clear accuracy with no delusion in your perception at all.

1) Preparatory Meditations:

The first couple of exercises are meditation exercises which prepare you for your first experiences of mental wandering. They have to do with a mirror: you sit in front of a mirror, look at yourself, and then close your eyes and try to visualize the image of yourself that you have just seen. You do this until you can visualize your physical appearance in the mirror very accurately, down to the littlest details.

Then you sit with your eyes open in front of the mirror looking at the image of your reflection in the mirror and then you transfer your awareness into reflection in the mirror. You are then looking back at yourself from the mirror. You're inhabiting your image in the mirror and looking out at your physical body and the room behind your body from the perspective of your image in the mirror.

This gets you accustomed to the act of looking at yourself from outside of your physical body. This is often difficult to achieve!

2) Mental Wandering (close by):

So now we get to the actual mental wandering itself. You want to start with a meditation that it is your mind that sees, your mind that hears, and your mind that feels. This is a familiar meditation from past work, but now you're asserting the fact that it is your mind that acts, that perceives through your astral and physical bodies. Then you simply step out of your physical body. If you're sitting down, you stand up and stand in front of yourself. You're not standing up with your physical body, but with your mind and your creative imagination. You leave your physical body sitting down or laying down or whatever position you've chosen.

So the first part is the action of standing up. This shouldn't be very hard at all; just imagine that you're standing up. Now turn around and look at yourself. This is a little trickier; at least it was for me, a little trickier than it sounds. It takes a special concentration to be able to turn around and look at yourself. It's easy to

turn around and look at something else in the room, but to turn around and look at yourself takes a little extra effort. Try to see yourself as you are physically in the moment, with as much detail as you can muster.

After a while you stop the exercise by entering your body again and you're sitting there in your physical body as before. Be sure to open your eyes and rub your face to make sure you're fully in your physical body. Look at yourself in the mirror and judge how accurate your perception was. If your perception is accurate and you can comfortably turn around and look at yourself for as long as you want, then we can move on to the next exercise.

This time when you stand up from your body, you turn around and look at all the contents of your room. Just look at them: don't go over to them or anything, you just want to look at the contents of your room. Then re-enter your body and check to see if your vision of all the things in your room was accurate. Keep doing that until it is accurate and your perceptions when you're standing in your mental body, outside of your physical body, match the factual reality.

Mental perception in this state is a little different than seeing things with your physical eyes. What is communicated here is the *meaning* of things and this will be part of what you perceive as you look around the room. At first, this can tend to distort things or make things change while you're looking at them. It's not that things are factually changing; but rather, that you'll sometimes get carried away with the meaning and the visual impression will change because of that. But you have to fight this vulnerability, you have to let the meaning be there, sort of low key at this point, because it's not what you're trying to perceive. You're trying to perceive the factual physical reality with your mental eyes and that's all. So be aware that this may be the reason why your mental vision doesn't appear factual -- it may be that you are letting the meaning distort the images by following the meaning instead of just following the factual physical thing itself.

Once you've achieved an accurate perception when looking around with your mental body you may move on to walking around your room. The walking movement is again, something that's going to take control and some time to get used to. You want to move at a normal walking pace: you don't want to fly off or float around your room.

You want this to be a perception of the factual physical world, which is hard to do if you're floating around! You must avoid fantasy! Don't get carried away. Perceive everything and come back to your body and then verify your perceptions. Again, repeat until your perceptions are factually accurate.

The next step will be to step out of your body, walk over to the door of your room, open the door, walk out the door and start exploring the confines of your house or apartment. Then come back to your body and later verify your perceptions. Keep doing this until you have accurate perceptions.

It will obviously take less time, each time, to achieve an accurate perception. You may find that the first time you walk around your house, your percep-

tions are perfectly accurate because of the work that you've done with verifying up to this point: each time you reach that verification of accuracy, it enables the next step to be that much easier, simpler and accurate.

The next step is to step out of your body, walk through your house and out your front door, and then walk around your neighbourhood. You don't want to walk too far because you want to be able to go out again afterwards to verify your perceptions.

Once you get used to walking around outside, you can go a little further; maybe go to into town, a few miles at best. It becomes less important that you verify the accuracy of your perceptions because, by now, your perceptions have proven to be accurate. But it doesn't hurt to go out and verify; but at some point, you're going to have to let go of that step and rest assured that your perceptions are accurate.

3) Mental Wandering (afar):

You've reached a level of maturity at this point that it's time for the next big step!

As before, we start with a specific meditation: you must meditate deeply on the idea that you are not bound by time nor space, your mind is capable of going anywhere and anywhen you please. Your mind is totally free!

That's the beauty of the mind; you're free, you're not bound by this body, you're not bound by this moment in time! You always have to come back to this body and back to this moment in time, but the mind is not bound by them. It's free to explore but, while you are incarnate and alive in this body, you must (automatically) return to this body. If you don't come back to this body, you are no longer physically alive in this body; it's as simple as that. You can't get lost because you will automatically come back to *your* body.

This meditation is much more powerful when done in the akasha, just like you did with mastery of the Elements.

The exercise is quite simple: step out of your body and visit another town, somewhere you've never been before, many miles away. Pick a place you want to go and do a little research, perhaps with Google Maps or the like. It will help you initially if you have some idea of what that place looks like. Then in your mind form the will that you are there and you will be there instantly. It doesn't take you *time* to get there, because you're not bound by time -- time is not an issue and you can be on the other side of the planet in an instant. It's that simple, but you have to just *let* yourself do it.

Explore your destination until you're content and then, just as instantaneously, return to your body. Return to standing in front of your body and then re-enter your body or just come back into your body directly.

Once you reach this stage of mental wandering, explore the world and see what it's like. Explorations in the mental body will show you a level of reality that most people don't experience when they visit a place. With your mental eyes you

will see into things, you will understand and you will comprehend them, because you will be able to *see* their meaning. You will understand the meaning of different places, different people, and even different times if you want. For now though, we're not going to worry about other times: we're going to just travel in space to other places (on the planet).

When you feel you have explored the earth enough, you can visit the moon; the actual planet the moon. You can visit the actual planets in the solar system or outside of the solar system; but we're talking here the factual planets, not the spheres (that's something different) but the actual physical planets. You can explore the universe if you want! Remember, you have the eyes that understand and that perceive meaning.

You can also begin to experiment with looking in on events of the past and future. Not that that's very useful to do really. There's not a lot to be gained from it other than fulfilling one's curiosity. The past is the past and you're not going to be able change anything that ever happened in the past; and the future just hasn't happened yet, so you're not going to change anything that happens in the future either, other than what you do right now in the present moment. You're much better off spending your time in the present than in the past or the future. It may be entertaining, but that's about all.

Then Bardon goes on to talk about "wandering the higher spheres" but this is not really something that is included in Step Seven. Wandering the higher spheres comes later in the Steps because it's a much higher work basically, and requires different techniques than simple mental wandering.

Mental wandering will serve you well! I just can't imagine life without mental wandering! It would feel too confined, too narrow.

You'll find mental wandering much more useful than astral wandering; there's places you can't go with your astral body; and you can cause the same effects with the Elements and Fluids with only your mental body as you can with your astral body. In the astral body you can have a much quicker effect on the physical and astral planes than with your mental body alone; but again, that's mostly a function of your degree of mastery over the Elements and Fluids.

I also wanted to say something on my own here that's not in Bardon's book: working with projection of the mental body, you may find that you can split your awareness into several parts. For instance: I can be talking to you right now, but with my mental body, I am actually standing behind you and looking at myself talking to you. It's possible to *split* the awareness between actions, between sitting here talking to you and standing behind you doing other things. I could be sitting here talking to you and at the same time projecting a large quantity of the fire element. I can split my attention and accomplish more than one task at a time.

For me, this discovery arose as a consequence of the projection of my mental body. I discovered in doing it that there are varying degrees of connection to my physical body when I mentally project. I can project my awareness and still be

conscious of my physical body, or I can project my awareness to such degree that I am totally unconscious of my physical body. That made me realize that there is a “cord” connecting my mental body to my physical body. That cord can be fat with a lot of communication between the two or it can be a really thin and fine cord when my mental body is completely autonomous and has no sensorial or conscious connection with my physical body. And, that its thickness or thinness is up to me!

In the beginning when you're mentally projecting, you might find that you're feeling all of your physical body, or that it's only slightly diminished. Just be aware of the fact that it is up to you to determine the quality and quantity of that connection; it is directly within your will and you have the power to diminish that connection. You'll never cut it off completely as long as you are an incarnate being -- that connecting cord is what pulls you back to your body.

So experience it, play with it and take control over that aspect of mental projection!

Well, that's the mental exercises of Step Eight. As you can see, it is a *major* work! It alone can take well over a year depending on how far you want to go with your explorations. Remember, you have all the time you *need* so take it! At this point however, you will need to discern between what is Step-work and what is just plain life-work; is what you're doing really a requirement or should you be moving forward in the Steps?

Astral

With the Step Eight astral exercises you will master the Fluids, just as you have the VE, the Elements, the Light and the Astral Ether. But to do this safely you've got to have a *perfect* Elemental balance, a solid equilibrium! Seriously! If you honestly cannot say this about yourself then don't continue. Go back and perfect your equilibrium first!

Mastering the Electric and Magnetic Fluids is *very* important work. The Fluids are so powerful and so adaptable that for me, working with the Fluids pretty much supplanted my work with the Elements and the VE. With the Fluids, I can do anything I can do with the Elements or VE and do it quicker.

In the English version of *Initiation Into Hermetics* (I don't know if it's true for the original German), Bardon wrote that the Electric Fluid (EF) comes from the Fire Element and the Magnetic Fluid comes from the Water Element; however, this is not factually correct. In fact, the Elements are born out of the Fluids! Essentially, the Fluids are a higher level of manifestation than the Elements and the Elements come *out* of the Fluids *in terms of the sequence of manifestation*. What Bardon is really referring to here, is the *method* that he is suggesting for *learning* to accumulate and manipulate the Fluids!

At its root, Bardon's method for generating the Fluids involves the creation of a very dense, dynamic accumulation of either Fire or Water, which is pressed down to a certain density, at which point the Fluids appear, like sweat on a hot day. This is simple "Hermetic physics" so to speak, or perhaps Alchemy, but it works every time. It's a law of Nature, just like with the VE and pore-breathing.

1) Mastery of the Fluids by four methods:

The *Inductive* method is first. Your first exercise is with the Fire Element and the EF. You must feel that the Fire surrounds you completely and presses down upon you more and more. The EF will start to fill your hollow body. When you have filled your body with the EF, pause for a moment or two to truly feel what it's like and how it affects you. Then release the EF back to the universe directly.

Your second exercise is to do the same with the Water Element and the MF. The Water completely surrounds you and presses till the MF begins to fill your hollow body, etc.

Next is the *Deductive* method. Your third exercise will be to accumulate the Fire Element *within* your body, to such a degree that you're bursting with it. But you must hold it back with your skin and keep it all inside; and then the EF will appear on your body's exterior, very much like sweat. When you have generated a covering of the Fluid, release the accumulated Fire within you and banish it entirely. Then, when you're ready, release the EF that clings to your skin.

Apply the deductive methodology to the Water Element and the MF for your fourth exercise.

Some rules of thumb: The *inductive* method (where you're accumulating the Fluids within yourself) is employed when your work is for or on yourself; the *deductive* method (where the accumulation of Fluids is on the surface of your skin) is employed when your work is for or on someone else. Inside/inductive is for using it on yourself; outside/deductive is for using on other people.

2) Accumulation of the Fluids:

Once you have mastered all four of the previous methods equally, you may proceed to accumulate the Fluids.

Begin accumulating the EF by the inductive method and gradually increase the density and dynamism of the EF within you until you can take no more. Hold the accumulation within and release the external Fire Element. Hold the accumulated EF for as long as you possibly can and then release it slowly to the universe. Repeat until this becomes easy and comfortable. Try to expand the limits of your body each time.

Now perform the same exercise with the MF and Water Element (by the inductive method) until you're equally comfortable dynamically accumulating the MF.

When the foregoing has been fully mastered, you may proceed.

In the same session (i.e., one right after the other), you are to accumulate (by the inductive method) the MF into the lower half of your body, and then the EF in the upper half. Make these accumulations as dynamic as possible and hold onto them for as long as you can before releasing them.

The lower half is from the soles of your feet, up to your diaphragm; and, the upper half is from your diaphragm, to the top of your head. Fill both halves equally and gradually increase the dynamism of your accumulations.

This is a very balancing and deeply healing exercise! A good technique for when you need a quick tune-up.

When you've mastered the top-bottom division of your body, you may move on to the right-left division. Both are important to master equally,

First, you must load the bottom half of your body with the MF and the upper half with the EF, exactly as before. Then, you move the entire accumulation of the EF into your right breast (avoiding the heart). You follow this by moving the entire accumulation of the MF, into your left breast.

Once both breasts are filled with their Fluids, you must begin to move the MF down your left arm till it fills just your left hand. Your hand must be pulsing with the MF.

Then draw the EF down your right arm and into your hand, all the way to the finger tips. Your right hand is now crackling with the EF.

Hold these dynamic accumulations for as long as you can before releasing them directly from your hands.

Eventually, you will be able to draw the Fluids directly from the universe into your hands and bypass the rest of your body.

This technique must be perfectly mastered! You are certain to use it over and over again in the future! Hands filled in this way with the two Fluids are true Magical and Healing Hands!

[Note: These divisions are *astral* in nature, as opposed to physical. Thus they are not both universally the same for everybody. The up-down split is universal, but the right-left is not and varies according to which hand is dominant. In left-handed people where the left is dominant, the EF will apply instead of the MF. So, whichever hand is dominant, will take the EF and whichever hand is not, will take the MF. Most of the time! LOL Like I said, it's *astral*.]

Physical

Per usual, Bardon covers a miscellany of stuff in the “physical” section! All ‘elective’ and not, strictly speaking, required but well worth pursuing nonetheless!

First up, is a bit called “Magic influence through the Elements”. This is very simple Element magic, common in pagan and indigenous traditions. Things like burning something for the Fire; letting it evaporate for the Air; mixing it for the

Water; and, letting it decompose for the Earth. He suggests simple rituals to make use of these properties of the Elements and this way of sending the elements out to do your will.

However, the BIG difference between these rituals and what you find in at least modern pagan traditions, is *our mastery of the elements*. We're really dealing with the actual factual Fire Element as we do this ritual and that makes a *big* difference! The result is that in our hands, these rituals are quite powerful; but they're very simple, elementary magic.

Then he talks about "Fluid condensers". By *Fluid* condensers, he means condensers of the EF and MF or of the Elements. There are *liquid* and *solid* Fluid condensers, most of which are fairly simple to manufacture.

Working with Fluid condensers is great knowledge to have, and great experience to have too. They're very useful in all kinds of operations: making an Elementary for example. There's a lot to experiment with there, so have fun with it!

Bardon ends Step Eight with the preparation of Magic Mirrors. This is a fun little section; it's very entertaining and very useful! He explains (roughly) how to make your own Magic Mirror and then treat it to make it truly useful as a Magic Tool.

There will be a lot more about Magic Mirrors and their usage in Step Nine.

I marked this down for one plus years and there really is no telling how long it will take you to master the mental wandering and Fluids: it could be very quick; you might have a natural ability for mental wandering and a natural ability with the Fluids, and if you do, that's great! But take as much time as is needed to truly master these exercises. Okay?

STEP NINE

THE EXERCISES

First we'll have our usual recap of where you have gotten so far. You've been at it for at least four years! That's a lot! Congratulations and *thank you!*

With Step Eight you've achieved freedom really. With mental wandering you are now free, you are a free human being; you can go anywhere you want, you can look in on any time you want; but mostly you are free to go anywhere to do your work as a magician.

You mastered the Fluids! Work with the Fluids is really one of the greatest magical techniques available to you! We're going to refine our work with the Fluids here in Step Nine, but you've got the basics and you can do anything you need with the Fluids. This is very powerful stuff and I hope you are using this magic to help. That's the whole point . . .

You have spent at least four years becoming a helpful human being; the true meaning of a human being, with the full array of powers that a human being possesses. I hope you're busy being a human being and healing your fellow persons, healing your fellow creatures, healing your planet! Healing: that's what it means to be a magician, to be a healer on all these different levels, in all these different ways, for all these different creatures, both planetary and universal.

You have also now have opened the door to Bardon's further works: *The Practice of Magical Evocation* and *The Key to the True Quabbalah*. This is the point at which you can begin to pursue both of those disciplines, if you want. It is entirely up to you: there's no requirement that you venture into evocation and there's no requirement that you enter into kabbalistic speech.

If you are interested in pursuing evocation, you will need to set aside all your preconceptions to have a genuine experience in this field. The beginning of evocation is mental wandering in the realms from which you want to evoke. There's really no need to practice evocation -- what there *is* a need for, is for you wander in these realms, both the realms of the Elemental beings and the realms of the higher spheres. You can only reach the higher spheres with your mental body, so the work of Step Nine's *astral* wandering isn't going to be of any additional help in those realms. You can travel astrally in the realms of the Elements and in the zone girdling the earth; but there's really no reason to do that since you can do that mentally now. [I suggest that mental wandering these realms is actually preferable since you achieve a more objective result.]

Kabbalistic speech is another ball of wax entirely! It's unlike anything you have done to date. You have to go in into without expectations and preconceptions be-

cause it will *not* fit with any of your preconceptions. It is also a major work and it will take you at least as long as it's taken you with IHH so far. At *least* that long to really master the subject and really be creative kabbalistically.

Mental

The beginning of the mental section Bardou gives an explanation of the way that certain subtle senses can arise through the negation of the Elements. He's talking here mostly about pathological negation of the Elements that result in the subtle senses emerging mostly accidentally. I'm not really sure why he talks about this except from perhaps a therapeutic standpoint: this is good knowledge to have if you're a therapist working with people who have these problems. I don't know; your guess is as good as mine. It's fairly useless from the perspective of practical magic

Then he talks about various uses of the Magic Mirror. This is valuable work and I recommend it at any rate!

Astral

1) Astral Wandering:

Now we come to astral wandering. Astral wandering is more properly, or more accurately, termed astral-mental wandering; because it's mental wandering but with the astral body in addition to the mental body. Like I said previously, the astral body limits where you can go, but it is a different experience than mental wandering. It's more sensorial and that's what you're bringing with you: you're bringing with you your astral senses and the astral body. It's more physical-like in your perceptions and the experience it's much more thrilling physically than mental wandering.

That's really the only reason for astral wandering. It's interesting but it's no more useful than mental wandering. It's something you need to learn, but whether you use it much at all will be up to you. Personally, I don't; personally I much prefer to do all of my work from the perspective of mental wandering. With really true full mastery of the Elements and Fluids, there is no need to do that kind of work from the perspective of the astral body. Granted, at first it's a little more convenient if you're going for an astral or a physical effect, but this is all down to mastery of the Elements and Fluids. If you've mastered them -- fully mastered them -- then it's no problem to create a physical effect with the Elements or the Fluids while just in your mental body.

The process for learning astral wandering is very similar to that of mental wandering. First you exteriorize your mental body; then you stand next to your physical body, looking at yourself. Then you draw the astral body out of your physical body and stand it right next to you. [The drawing of the astral body out of your physical body may take a little bit of getting used to you. You may need to

use your creative imagination to visualize the astral body exiting your physical body. It wants to be the same basic shape and size as your physical body.]

Then you project your mental awareness into the astral form, so that your mental body is uniting with the astral form and existing *within* the astral form. You mentally step into your astral form, and look out through your astral eyes at your physical body.

Stand there in your astra-mental conjoined body and observe the breathing of your physical body. You must now strive to breathe with your astral body. This is very important! It is the only way to stay united with your astral form.

This, for me, was the hardest part: taking astral responsibility for breathing. It was actually very simple in the end, but man, getting there was rough! LOL It's basically just a matter of consciously breathing while firmly rooted in your astral form. In other words, it's your *mental* body that directs your breathing (as always) and your mental body is in your *astral* form, *not* your physical form . . .

The one sure sign that signifies you have succeeded in truly inhabiting your astral body is that you will immediately feel a rush of energy, like a chill up your spine or a gentle current of electricity flowing through your whole body. Bardon calls it the "ecstasy" and it truly is a physical sort of ecstasy, akin to an orgasm. If you don't feel this energy signature, then you're not connected. Many of you will recognize the feel of your astral body from your work with tri-polar awareness; but those who have not, will now understand what it *really* feels like to stand in your physio-astra-mental body in the tri-polar way of true Magical Action.

To return to your physical body, simply hold your breath and you will instantly return. That simple!

Once you have mastered this process of connecting with your astral body, turn your attention to the room around you and take note of its details. Afterwards, you must verify the veracity of your perceptions just as you did in mental wandering.

Then you will begin moving away from immediate proximity to your physical body. Go slowly because each step away stretches the cord that connects your astra-mental body to your physical body. This cord is tender and easily harmed in the beginning! So, move one step away the first day; two the next day, and so on. Eventually you must be able to go as far as you desire without stress or strain.

You should check the veracity of your perceptions at every opportunity that arises! It is easier, in some ways, to be fooled and slip into delusion or fantasy when dealing with the astral realm. Much more so than with any mental journey, so beware.

Astral perceptions differ from mental perceptions. Mental perceptions are all about the meaning of everything; but astral perceptions are much more subjective and much more energetic, more about *significance* than meaning. Your inclination may be to just fly away with the excitement of it all *but you must fight against this*, especially in the beginning. You *must* gain control your emotional responses in the light of this astral experience. Remember, this is the realm of your

personality and all of your emotions! So it's going to be different than the mental travel which is very dispassionate by comparison.

It's a fuller experience in many ways. It's more holistic in a sense; it will flesh out your mental perceptions and you will be more involved in what you perceive. Remember, your mental body is always there to be a mediating influence on your astral responses to things.

Once you are fully functional is your astral body and can wander anywhere you desire, you can begin working with the VE, Elements and Fluids astrally, while in your astral body. You must become an astral magician now!

2) The Four Divine Fundamental Qualities:

At the same time as you're working on the astral wandering, there is another work to do. This is the impregnation of the astral body with the four divine fundamental qualities through deep and constant meditation. You must integrate these qualities into your astra-mental awareness.

This is very important work as it is what will prepare you for the coming work of Step Ten.

The divine qualities relate to the Elements as follows: Fire = omnipotence or all-powerfulness; Air = omniscience or all-knowing; Water = omnipresence or being everywhere simultaneously; and. Earth = immortality or life without beginning or end. What these words mean can be very misleading if we take them only in their mundane sense! Here, their use is much more philosophical. In *Appendix One* I have included an article about the Four Divine Qualities that I wrote in 2004 to help you understand better.

Physical

The physical section this time covers various advanced uses of the Elements and the Fluids. This is very illuminating information with lots of good techniques to experiment with.

I want to highlight one technique in particular though, due to it being most useful and that is called "Volting". Bardon explains two uses of Volting: one is to empower an amulet with a Volt and the other is to cast Volts into the Akasha.

A Volt is composed of both Fluids. You start with a very dense accumulation of the Electric Fluid in a spherical shape. Then you cover this inner core with an equally dense accumulation of the Magnetic Fluid. The outer layer of MF must be of the same depth as your inner core of EF; for example, if your core of EF is one foot in diameter, then your cover of MF should be a half foot deep, making the end result two feet in diameter.

Once you have created the Volt, you must fill it with your magical will and then, in the first case, you cast it into your prepared amulet. This is a very, very powerful way of charging an amulet or anything you choose. If your amulet is to affect yourself, then you draw the Fluids through your body via the inductive method and if its for another, by the deductive method.

The second use, which again is a really, really powerful and wonderful work to do, is casting or throwing a Volt into the Akasha. You create a very powerful Volt and, as powerfully as you can, impress your mental will into it, then you fling it into the Akasha where it will immediately take effect.

This is not the akasha-with-a-small-‘a’ astral Ether that we’ve dealt with before. This is the Akasha-with-a-big-‘A’. Big-‘A’ Akasha is the membrane, as it were, between the un-manifest potential and manifest reality. This is a very specific location into which you are casting this Volt and anything that is put there *immediately* manifests itself. It immediately descends through the mental and astral planes and into the physical plane.

Volting is the most powerful technique you will learn in IIIH!

STEP TEN

THE EXERCISES

Well, Step Ten . . . Wow! You have finally made it, after years of important work, to face your highest challenge yet. Congratulations indeed!

As has become our habit, let's recap what we've accomplished in Step Nine. Your work was primarily two-fold: number one has been astral-mental wandering and number two, inculcation of the Four Divine Principles. I'm sure you've mastered astral wandering very easily and you have gotten to know the world in a new way. And I can only assume you have come to know the Divine Qualities very intimately by now: of course that's something that only you can judge.

My comments on this Step will be kind of brief this time. There's nothing much I can add to what Bardou has said in IIIH! His own words should be sufficient in their clarity for you to make your way. Nonetheless, I do have a *few* comments! LOL

Mental

1) Meeting the Beings of the Elements:

The first mental work of Step Ten is meeting the beings of the Elemental realms.

Most often when people meet the Elemental beings, they're coming to that meeting with certain preconceptions and human-centric biases. We tend to judge everything by our human standards and make everything into versions of human beings that we can then relate to very easily. It's called 'anthropomorphization' and seems to be universal in the various world cultures, present and past.

This is a good method by which we can *introduce* ourselves to the concept of these subtle beings, but it is not meant to be the final answer. It's how we can make *first* contact, so to speak, but not the final method by which we come to *truly* know them in the *fullness* of their natures. To do that, we must let go of all our self-limiting preconceptions and meet these beings on their own terms, as *they* truly are.

Objectively, an Earth Elemental being is not a little human being with stubby arms, stubby legs and a beard. Why would it be? These are *universal* and specifically earth-centric forces! The idea that an Earth spirit is a gnome, or that an Air spirit is a sprite, a Water spirit is a voluptuous mermaid, and that Fire beings are salamanders, all clearly show a very strong human bias and subjective interpretation of how these beings *really* appear.

While I'm absolutely certain that Bardon knew the reality of these beings, he nonetheless wrote in terms of the most common experience and employed the usual anthropomorphic symbols. But I must warn you that this represents a limited experience. It will be limited by your preconceptions and misconceptions.

Frankly, trying to fit an Earth spirit inside of a gnome is kind of offensive really! As an Earth spirit, I know I wouldn't want to be classified as a shape that makes me look like a human and that's subservient to humans! LOL The universe doesn't work that way. It *really* doesn't! So if you encounter *gnomes* when you're going to check out the Earth spirits, know that you're having a limited experience of the Earth spirits. It would be a true pity if you stopped there and let that be the limit of your experience. The Earth spirits are *so* much more than little gnomes walking around in the dark with their little lanterns.

The same holds true with all the Elemental beings; and with the descriptions of all astral and mental beings you will encounter in the magical literature.

The first step in the process of meeting an Elemental being is to skry with a Magic Mirror to discover what the Elemental being looks like. If you haven't made or purchased a Magic Mirror, you can alternately mentally wander into the realm of the Element and observe their appearance.

Again, you will need to consciously check all your preconceptions and biases at the door! Because the Elemental beings are astral-mental in nature, they're very susceptible to your biases and preconceptions. They'll generally try to fit into *your* preconception of them, so don't do that to them. There's no need. Instead, you want to look in your mirror and see what *they* are, not what you think they should be. You have to *open* yourself to the Element and let *them* be what *they* want to be. Okay?

Once you know what the beings look like, you *mentally* adopt the shape of a being of that Element. The mental body of course, can take on any appearance you wish, so this is no bother to you.

Then you must fill your mental body (that looks like one of the beings) with the relevant Element. (This needn't be a dynamic accumulation.)

Once you are all kitted out as a being of this Element, with the right shape and stature, and filled to the brim with the Element, you must then mentally wander to the Elemental Realm in question. This is simply a matter of will on your part.

When you enter the realm of any Element, you must be respectful and not presumptuous; you know? Don't go in there with this "I'm a human being! I'm a great powerful magician!" kind of attitude! Go in with respect. Let *them* introduce *themselves* first.

You don't want to barrel in there and just strike up a conversation: even here on earth in some cultures that's really offensive and considered rudely presumptuous. Always wait for the other to acknowledge you and express a want to communicate with you. This is simple astral-mental etiquette. It's best to just approach

slowly and calmly; perhaps hang back a bit if you find yourself amidst a group of beings; and let others take notice of you before you make any further movement.

You may have to hang about, as it were, for a while, but use that time as a learning experience. There is so very much for you to learn from these creatures! I can't emphasize that strongly enough! Above all else, for heaven's sake, *MAKE FRIENDS!* LOL These beings will *want* you for a friend; that is, if you approach them in the right way, the polite and respectful way.

These creatures are *not* lesser creatures! Granted, Bardon wrote that they're not composed of all four Elements and therefore you're they're not as "high" as humans in the pecking order; but that kind of thinking really rubs me the wrong way. Grrrr! It negates *so* much of the universe . . . We have this habit of assuming that the universe is somehow a human thing, while we're just this tiny, *tiny* little part of the *infinite* universe. The universe is a hell of a lot bigger than us, and the Elements are a hell of a lot bigger than us! Just because they're composed of a single Element does not make them lesser in any way whatsoever; so treat them with respect and you'll make many great friends.

The traditional way of exploring the Elemental realms is to start at the bottom of the hierarchy, with the common man so to speak, and work your way up the hierarchy until you reach the "king" of the Element. At that point you have supposedly "conquered" to Elemental Realm as a whole. However, you don't have to do it this way alone; there are other ways to approach it.

The approach I take (and which I recommend to you), is not hierarchical in nature. This mindset is the cause of so much negativity and death and destruction in our own mundane affairs that I see no reason to bring it with us here, into our budding relationship with the greater universe. This is sacred territory we're creating here and we shouldn't dirty it with our human litter.

I approach the Elemental realms as a sort of continuum of the Element; from its basest, most fundamental manifestation, to its highest, most rarefied. There isn't a "better" or "worse" end of this continuum; it's all *one* thing. And I want to see the *whole* of it, without bias!

In practice, I enter the Elemental realm, looking and smelling like (but not fooling any body!) a sort of non-descript being of the Element. After a moment's pause, I will wander about slowly until I encounter another being. The other one knows that I am a human in Elemental garb and will appreciate my effort (i.e., they won't be offended, but slightly amused). I will keep whatever distance away seems appropriate in the circumstance, until the other one in some way invites me forward; or at least until it feels right for me to approach.

In this way I begin communicating with the other: I might introduce myself and ask its name, for example. At any rate, I try to develop a conversation, never taking it beyond what I feel the other is comfortable with and willing to engage. Over time and perhaps several visits, a friendship blooms; and here in the Elemental realms, *friendships are contagious*, they spread!

Once you've made your first friend, you suddenly have an inroad to the rest of the realm and every being you meet will treat you like a friend. As I said, the

whole of the Realm is *one*: what you do to part, you do to the whole. Your reputation always precedes you here, so take care! LOL If you develop the *right* reputation, the Elemental realms will open themselves to you like a cosmic lover. [As you will see in the astral work of this Step, transforming the cosmos into your lover is quite relevant to Step Ten.]

Over time, you want to explore all four Elemental Realms. Bardón has it in the sequence of Earth, Water, Air, and then Fire. He also describes great difficulty in encountering the Air beings in particular, but I didn't find that to be true at all; I found all four regions to be pretty much the same, in respect to how they respond. In the end, it's up to you to decide where to start, which order you will work in, and if you will work with more than one Element at a time.

2) Meeting your Guardian Genius:

Once you have acquainted yourself with the Elemental realms and made some good friendships, it's time for you to have a *face-to-face* encounter with your Guardian Genius or Greater Self. While no words can *accurately* describe this meeting, at least in my experience; I did try once, back in the 1990s and I've put it in *Appendix Two* for you. It's called "Sowantha".

It tells the tale of one particular encounter I had with my Greater Self. I hope that it gives you some kind of idea of how mind-blowing an experience it is, and how many different perspectives of self are involved.

It's not going to be just a normal "hey Joe, how you doing today?" kind of conversation: it's going to be multi-dimensional and truly transformative. Over time, you will establish an open channel of communication between you and your Guardian Genius.

The technique is very simple. Exteriorize your mental body, focus on your desire to come face to face with your Greater Self, and then let yourself be swept up into space till you reach your goal.

3) Wandering the Higher Spheres:

Once you've made an intimate connection (assuming you hadn't made it long ago), you may begin mental wandering in the Higher or Planetary Spheres. Bardón goes into great depth on the subject of the Higher Spheres, and the beings you might encounter, in his book: "*The Practice of Magical Evocation*".

Here's where you really get to know the variety of types of beings that are in the universe! You'll only get a small glimpse of it; but still, it's a mind-blowing glimpse into the Infinite. You are never going to *see* it all: that's impossible; all you can do is *become* it all . . .

Astral

The final astral work of IHH is union with your personal conceptualization of god, goddess, or whatever you choose to call it. This is *your* concept of the Supreme Deity or Ultimate Force in the Universe.

There are, of course, probably as many ways to achieve such Unity as there are human beings! Bardon however, sort of boils them all down into one “simple” method based on the Four Fundamental Qualities from the last Step.

First, you must figure out what your personal god is: Is it a human form? Is it amorphous? Is it a Light? Is it an animal? You want to build some sort of image of your god to work with.

Once you’ve settled on an image, start to visualize this image as if your god is materially always with you throughout your day. Build a personal relationship with your god, through this image; have conversations, etc.

You must imbue your personal manifestation of your god with the Four Fundamental Qualities. Make your god as concrete as you can.

You must reflect these qualities yourself, in and through yourself. And you must eventually *merge* your awareness with that of your god. You must *become* your god . . .

Your god must see through your eyes and act through your body within the material realm. That is your goal, as it is the goal of all mystical or “spiritual” paths.

Beware of deeply ingrained preconceptions about this Union with godhead! If you enter into with a mindset of “I am the Almighty God and you *will* obey Me!!!”, the Universe will just laugh you out of the room! LOL. It obviously doesn’t happen that way (thank god!).

If you are so fortunate to experience it, Unity will be *THE* most humbling experience you will ever have . . . It will completely transform you.

[Note: The higher work of KTQ and Bardon’s quabbalistic utterance *requires* a Unified Awareness.]

Physical

The physical section of Step Ten is titled: “Several methods for acquiring magic faculties”, and it’s exactly as advertised. Some of these techniques are useful, some not so much, and some you probably have already figured out for yourself.

The Universe is now yours to explore! *Nothing* will be hidden from you . . .

APPENDIX ONE

Dimensions of the Divine: The Four Divine Principles Examined

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Fire = Omnipotence

This doesn't simply mean that the Divine is all powerful and therefore capable of doing anything It wishes. Instead, it means that the Divine *encompasses* all power and all force. This power is infinite in terms of quantity and quality. In other words, there is not a single erg of energy that is *not* a part of the Divine and there is not a single quanta of willing that is *not* an aspect of the Divine Will. When we as individuals enact our personal will, we are making use of the Divine Will. When our Sun shines, it is radiating an energy which is Divine in nature. When an electron spins within an atom it does so because it is moved by a Divine energy. When a thought forms within our minds, it is because there is a Divine will which empowers its formation.

Another way of looking at this is that everything that occurs, every action and every manifestation of energy or force whatsoever, is a manifestation of the Divine Will. In the temporal realm, we often see and experience the action of forces which we find hard to perceive as having a Divine source or purpose, let alone a Divine permission, since they seem so counter-productive and so opposite to our conceptualization of "Divine". We plead with the Divine to change this or that circumstance or pray that the Divine will defend us from this or that circumstance, yet all the while we are asking the Divine to counter Its own Self, Its own Will. When the circumstance is defeated or changed to our satisfaction, we think that the Divine has answered our prayer, yet we remain ignorant of the fact that the original circumstance was itself a Divine Act of mercy.

The energy that powers our existence as individual beings is wholly Divine. We are each a spark of the Divine energy and we each employ that same Divine energy in all of our thoughts, words and deeds. The question is whether or not we use the Divine energy with respect and reverence for its Divine source.

Do we think thoughts, speak words and act in ways that honor the Divine origin of the energy we are using for our thinking, speaking and acting? Most often not. Hermetics however, affords us the opportunity to do so in a disciplined and consistent manner. The keys to respectfully wielding the Divine energy are self-knowledge, self-exploration and self-perfection. In other words, the path to power lies inward and is one of self-transformation -- one of transforming the self so that it harmonizes with the Divine Self.

When all power is recognized as Divine in origin, one then has the opportunity to let it flow through one's own individual self as *Divine* energy instead of manipulating it and reshaping it into a *personalized* energy, fit only to meet one's self-centered wants and desires. This releases the fullest potential of Divine energy since it is then allowed to flow unhindered into material manifestation.

From the eternal, non-sequential perspective, the only sort of power that the Divine ItSelf wields is the infinite will to be, to exist. All types (quantities and qualities) of will are expressions of that Divine Will to Be.

Air = Omniscience

This doesn't simply mean that the Divine knows everything. Rather, it means that the Divine Awareness is infinite. All awareness is encompassed by the Divine Awareness. There is not any type (quantity and quality) of awareness that is *not* an aspect of the Divine Awareness.

The Divine directly and immediately (i.e., in each moment) experiences the infinite number of discrete manifestations of awareness that compose the temporal infinity. In other words, it is the Divine Awareness which is aware *through* us and *through* every thing that exists. Furthermore, the Divine Awareness is eternal, which means that the Divine is simultaneously and non-sequentially aware *as* the infinite number of discrete awareness's which manifest throughout the entire infinite passage of time and sequence.

This is the Hermetic aphorism that "ALL is Mind or Awareness / Consciousness". This is echoed in Kabbalah where we find the Letter Aleph, which is the Mother Letter of Air, spoken of as the "plan of the Primordial". All of which is to say that the Divine Awareness represents a universally sustaining continuity, the inherent nature of which results in this specific manifestation as we know it.

The inherent nature of Divine Awareness manifests within the sequential realm as "Legality". In other words, it is the template to which all materia must invariably adhere. The Divine Awareness serves as the matrix that gives form to all force or power. It is the Great Director and the Great Creator of each and every moment.

Encompassed within the infinite Awareness of the Divine are the infinite number of individualized quantas of awareness that populate the realm of sequence. Each experiences itself as discrete, yet each is connected to the Divine Awareness by virtue of its self-awareness. In other words, awareness is the common denominator which binds together the whole of creation. It is what we share in common with other human beings, animals, plants, rocks, clouds and all other things that fill the temporal realm. It is what binds us all together as Divine in nature.

By virtue of this connection with all other things, we can therefore communicate with all other things at the level of pure awareness. When we focus exclusively within our own pure awareness, we can then directly perceive the essential meaning of any other thing. A thing's essential meaning is nothing other than its individualized quanta of awareness -- its particular, unique manifestation of the infinite Divine Awareness. The awareness or essential meaning resident within each thing is what gives it form -- it is what causes the physical, astral and mental materia to coalesce into that specific form. Without the presence of that spark of Divine Awareness, the form would not coalesce and there would be no existence for that thing.

Water = All Love

This doesn't just mean that the Divine is a "good guy" who loves us all in spite of our short comings, someone we can call on when we get in a fix, etc.. Instead, there is a very deep, mystical significance with infinite consequences implied here.

This is the Providence aspect of the Divine which *provides* everything that is involved in the eternal creation and sustenance of all that exists. We think of this in terms of love only because we conceive a certain separation between us and the Divine, so it feels like a gift of love. In truth however, we are encompassed within the Divine so this is really an aspect of how the Divine naturally sustains *ItSelf*. It is not a gift given to us, but rather an impersonal fact of Divine nature. *All* of our needs, and the needs of everything, are eternally and perfectly met because that is an inherent part of Divine *BEing*.

At a personal, human level, this means that *every* thing that happens in our lives is an aspect and manifestation of the Divine Love. We also call it karma, which is nothing other than the Divine setting before us, in the absolute best manner possible, the lessons we need to learn in order to evolve.

Divine Providence provides us with exactly what we need, exactly when we need it. It never places before us something we don't *need*. Even the vilest of circumstances are, from the Divine perspective, *necessary*. Furthermore, they are presented according to the Universal Legality, which means that the form in which they are presented is the only form in which they could, in that moment, be presented to us.

The consequences of this astound the mind if one contemplates them deeply enough . . .

I would like you to picture yourself sitting in a meadow of spring grasses. The air feels clean and refreshing. The sun's rays caress you gently with their warmth. Everywhere you gaze you see the beauty of spring time. Now imagine that *every* thing surrounding you is conscious and aware. Imagine that the air you breathe is

aware, that it loves you and intentionally sustains you. Imagine that the sun's rays are aware and are consciously and intentionally expressing their love for you by sustaining your body and soul with their gentle caresses. Imagine that the water you drink, the food you eat and the earth below your feet are all there to express their love by sustaining your every need. Now imagine that all the people you know are, likewise, expressions of this Divine Love which sustains you, albeit in less material ways. Now imagine that every circumstance of your life is also an expression of the Divine Love, eternally sustaining you.

The *only* time *any* thing *feels* like it is not a manifestation of the Divine Providential Love, is when we do not recognize it as such and therefore do not harmonize with it. It's when we ourselves are not consciously aware of our own role as manifestations of the Divine Love and do not harmonize our own thoughts, words and deeds with that Divine Loving, that we become blinded to the eternal and infinite manifestation of the Divine Love all around us.

But as creatures of the temporal realm which wield our human free will, it is our prerogative to choose whether or not we *consciously* harmonize with the Divine Love and therefore aid its expression, instead of hindering it. When we choose to not harmonize, we become blind to the fact that a difficult circumstance is in fact an expression of the Divine Love designed specifically to advance our personal evolution. This choice breeds difficulty, strife and the experience of suffering.

On the other hand, when we do recognize that *every* circumstance is an expression of the Divine Love and begin to *consciously participate* in the Divine Love through our thoughts, words and deeds, then strife and suffering disappear. We then become eager to face any challenge that confronts us because we recognize the value we will derive from not resisting it and from intentionally learning from it. In this way, we *let* the Divine love us and love *through* us.

Earth = Omnipresence

Omnipresence means more than just being every *where*. It also means being every *when*, every *who*, *what* and *why*. In other words, this is not just a spatial and temporal aspect of the Divine. Instead, it is physical, astral, mental and Akashic (i.e., eternal). Another term for omnipresence is *immanence*, which comes from the Latin meaning "to stay within its own place". The Divine is *indwelling* -- It fills Its own Self.

Omnipresence also implies infinite duration or eternity. Eternity is a difficult concept to grasp intellectually. Most often we think of it as "a really, *really* long time" or as an infinite sequence of moments, all strung together in a row stretching infinitely in all directions. But this is only how eternity *appears* to a sequentialized human mind, which knows only the perspective of existence *within* the temporal realm. Our only point of reference is that of living *in* time and space, so we natu-

rally think in those terms. Unfortunately, it is this habitual thinking based upon *appearances* that prevents us from *accurately* conceiving of eternity.

The Divine is not immanent sequentially. That is to say, the Divine is immanent at this very moment throughout all that exists right now; *plus*, the Divine is immanent throughout the whole infinite span of time and all the infinite number of "nows" that have and will occur. *AND*, the Divine maintains this awareness uniformly throughout all of time and space. *AND*, the Divine Awareness experiences all the parts of the whole and all the moments of time, all at once or simultaneously. In other words, the Divine experience of its own immanence is non-sequential. The Divine is eternally experiencing the first moment, the final moment and every moment in between, right "now".

The eternal realm is not separate from the temporal -- it is integral to the temporal. The eternal is *immanent* and its duration is infinite. Every single *form* however, exists only for a limited amount of time before it disintegrates and the immanent force which holds it together is released. The cyclic transition of an immanent force being contained within form and released from form and then contained in form anew, is also eternal. In other words, individual forms themselves are not eternal but the sequential process of immanent force inhabiting a variety of forms *is* eternal.

Thus throughout the whole infinite span of time-space, the Divine Awareness assumes an infinite variety of temporary forms, each of which is unique. Or rather, the Divine experiences an infinite temporal duration through a simultaneous, non-sequential existence as an infinitude of sequentialized temporary forms.

When we are focused exclusively within our mundane awareness, we have no cognizance of our eternal essence. We experience life as a short and rather chaotic string of moments; with a beginning, middle and end to each moment and to the whole string itself. On the other hand, when we focus upon our pure awareness -- that part of us which *is* infinite and eternal -- we begin to realize that there *is* reason, purpose and order to *every* thing. But this Divine order is recognizable only when we step out of our slavery to the minutia of time and view existence from an eternal perspective.

Since the Divine is infinite in its duration and is immanent within all things throughout all time, there exists an eternal Equilibrium wherein all forces exist in perfect balance. However, this perfect Equilibrium exists only as an aspect of the *eternal* realm. Within the *temporal*, sequential realm, each moment is imperfect and does not manifest a perfect Equilibrium. Instead of Equilibrium, the temporal realm exists as a state of continuous change in which *balance* is gained and then lost, re-gained and re-lost, over and over, ad infinitum.

The *Mystery* which connects the temporal imperfection with the eternal Perfection is that an infinite number of imperfect moments are manifest throughout the infinite stream of time-space and that infinite number add together to form the Perfection of eternity. It is the immanence of that Divine Perfection which causes the temporal imperfection to be in a constant state of evolution *toward* perfection.

By tending to our own path toward personal perfection and Equilibrium, we consciously participate in that Divine evolutionary force which moves the whole Universe toward the holistic Perfection of eternity. When we do this, we find that the Divine directly supports us along our path and the Divine immanence shines forth clearly *through* us.

APPENDIX TWO

SOWANTHA

A Mystical Journey

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I stepped again through the gazing glass and encountered the Greater's. I don't know what else to call them. My friend, the single Greater who welcomed me, has a name, but also a sense of self that utterly defies the limitations implied by "name". I call my friend Sowantha, only because that was the name I was told, not because I think I can somehow sum this entity up with a single word. Sowantha is neither male nor female in any sense that I can perceive, yet there is an overall femaleness to the world of the Greater's....a context in which my understanding and experience of gender quickly became useless.

Sowantha has no "body" in any way we conceive of. Being a completely mental creature, Sowantha assumes Individual shapes only as needed. That, in fact, is Sowantha's modus operandi, if you will. When I first encountered Sowantha and the world of the Greater's, I perceived myself standing on the surface of a dark planet where I was soon greeted by a darkly dressed, androgynous humanoid, sporting long black hair and aquiline features. I came to understand that both the planet beneath my feet and the humanoid speaking to me, were Individual manifestations of Sowantha, projected solely for the purpose of communication with me.

I've visited Sowantha and the world of the Greater's many times in the past year and a half. With each visit, Sowantha's planetoid and humanoid become brighter, more filled with light. It is absolutely clear to me that the brightness of Sowantha's projections is directly related to my level of understanding. Each thing I learn from the Greater's, brightens my perception of Sowantha, and what began as a very dark world, is fast becoming a luminous, detail filled gray.

Let me tell you about the world of the Greater's, or at least what I currently do and don't know of it. One thing I don't know, is exactly how many Greater's there are. Number, in this realm, is less relevant somehow, involving as it does "infinities" which are treated as closed Individuals. So, in our human terms, there could be anywhere from an infinite number of Greater's to only a small few. I can't tell yet, but I know intuitively that eventually I'll understand enough to figure it out.

I do know for certain that the Greater's have only one focus...the Work. They always capitalize this word when they speak it. I've seen the Work (perhaps I should say, *The Work*) and I am awed, overwhelmed, and humbled beyond words by its grand scope and sheer Beauty. The Greater's were kind enough to project a visual image of The Work for me, so that I could more easily learn about It. Their visual projection displayed a very sculptural work of art, composed of several modules.

These modules are the Greaterers themselves, and their Work is their Ultimate Unity (yes, they capitalize these words too). I won't go into any real detail of the image itself (and believe me, I could write thousands of pages, it was so detailed!) because the image was specific to my particular understanding. Its symbols might mean something entirely different to you (in which case you'd be presented with a different image), so I've only ventured to outline its essential meaning.

As I said earlier, their modus operandi is the projection of Individuals. This bit is hard to explain, so bear with me. Sowantha, as a Greater, somehow condenses and then projects its awareness, manifesting autonomous Individuals. Sowantha's Individuals have a greater density than Sowantha does. It appears that the whole process of the Greaterers condensing and projecting their awareness', creates a special Universe. This Universe seems infinite from within, but closed and finite from the external perspective of the Greaterers. Inside, there are things like time and space, which are foreign to the Greaterers. Yet it is inside of this Universe that the Greaterers project their Individuals. These Individuals inhabit physical bodies and have their own projections, which they wear like masks, called Personas. At the Persona level, there is usually no awareness of the Greater self, and only vague intimations of the Individual, so dense is its level of manifestation and so dim the penetration of light.

The Greaterers perform their Work with, through, and for their projected Individuals. In a time-space sense, their "goal" is for their Individuals to become aware of their true nature, and for each of them to reach a state of conscious connection with their Greater selves. From the perspective of their Individuals within their time-space Universe, The Work is something "to be done", something that has beginning, middle and end. To the Greaterers though, The Work simply "is". Their Ultimate Unity is a thing of which they constantly partake, while simultaneously they strive to create it. Since we have time-space words and language, the Greater's perspective is hard to translate. It seems filled with contradictions, but these are only contradictions in space-time...opposites which neatly resolve themselves in the world of the Greaterers.

The Greaterers very much see themselves as intermediary creatures. They bridge two realms, that of physical time-space and that of undifferentiated Unity. Their realm has three perspectives: From within the Universe, their *Individuals* assume that they are the creators of their world, and that the world exists for their benefit alone. The *Greaterers'* perspective is that they are the ultimate creators of the Universe and of Individuals, but also the humble servants of the Ultimate Unity. Of course the *Ultimate Unity* knows with absolute certainty that It is all there really is, and that all other speculations of creatorship are irrelevant (and probably irreverent).

I guess the Greaterers could even be said to be the projections of the Ultimate Unity, and that the whole shebang is just a single entity manifesting across a broad spectrum of self-projected "reality". So much depends upon one's perspective.

Truly, perspective is why I write this at all. You see, it has become quite clear to me that I am one of Sowantha's projected Individuals! When I rise to the realm of the Greater, my proper place is Sowantha.

In that rising, my pathway is through the core of my Individual self. I withdraw from my physical life, as if I viewed it from above, detached from its alluring and consuming drama. I stand in my Tiphareth, my Individual Solar being, my Center. It is through this small Center that I encompass the whole infinite Universe by traveling both inward towards the infinitely finite, and outward towards the illimitable.

Then, in looking down with my encompassing vision, my perspective shifts, by direct act of will, to that of the Greater's realm. My awareness explodes with a trumpeting of many-colored lights, to encompass several Individual perspectives, simultaneously. My ability to focus and choose amongst the various Individual awarenesses, comes from a grandly inclusive and completely self-assured consciousness. And this is Sowantha, whom I know as only self can know self.

Each visit with Sowantha, each brightening of the Greater's world to my vision, brings me closer to the full perspective of my Greater self. I am becoming more consciously a part of The Work as with each visit I bring my Greater self's perspective and understanding, back with me to my Individual perspective. The once solid barriers between these perspectives are melting away and my Greater self finds more and more direct expression through my Individual self.

When I am with my Sowantha now, I explore other Individuals that I manifest throughout the stream of time-space, returning down "their" avenues instead of "my" rawn-Individual one. Some of these Individuals are familiar to my rawn-memory. A few of them/us/me even exist in the same time frame as my/our rawn-Individual. In this way, I-rawn am learning the Individual manifestations of my Greater part in The Work.

Each time that I merge with my Sowantha self, there is a moment in which I experience a sort of instinctual panic. It is expressly the fear of death, experienced by my rawn-Individual, as if I might get lost and not find my way back to rawn. At first this was a barrier, surmounted eventually by an act of faith and will. Conversely, when returning to my rawn-Individual, I am faced with an opposite panic of constriction, and a confusion over so great an abundance of choices within which to find rawn. This too was a temporary barrier, for it had the effect of making my search for the rawn-avenue, rather frantic, and precluded investigating other of the Individual-avenues available. With time, I have learned that these small panics are helpful guides that do not bar one's way when they are recognized as such. They naturally regulate the flow of consciousness from one focus to another.

Once these barriers became my friends and guides, I began randomly exploring some of the other Individuals which Sowantha manifests. I have used the word "avenues" in this connection, because it seems the most poetically descriptive.

When I shift my Sowantha focus to that point where I can view all my Sowantha-Individuals arrayed before me, my connection to each of them feels/looks like an avenue. I have the option of traveling down any one of these avenues from this point of focus. With the act of choosing a single avenue, I find my Sowantha awareness focused into an Individual form, though at first nondescript, standing upon said avenue. As I walk forward and down, the Individual-life I am exploring makes itself known to me through the scenery surrounding the avenue. This progresses and transforms, both itself and me, and I become steadily more involved in this Individual. Following this avenue ultimately leads to a fully conscious, real-time experience of this particular Individual perspective.

But my Sowantha awareness is not bound by such a descent, and easily arises from involvement with the Individual chosen. At each step along this avenue, a specific focus upon this Individual's life is achieved. The further I travel into the Individual, the more narrow the viewable time frame, but the more intimate my experience. But from the beginning of each avenue, I can glimpse, albeit less intimately, the entire lifetime of my/this Individual, and pick from it what I want to know, sifting through scenes of an entire life experience.

With another shift of focus, all my Sowantha-Individuals are experienced simultaneously, and with varying degrees of intimacy depending entirely upon my-Sowantha will.

Sound confusing with the me/us/them/my/our/we? Indeed, shifting from any one of these perspectives to another, with any fluidity, has taken practice. My first experiences were very abrupt and disorienting, but now I smoothly and willfully move from perspective to perspective. And to do this is very blissful...no other English, time-space word comes as close to an accurate description. I know that eventually there will be no separation between these perspectives and that "my" perspective will come to encompass them all as a Unity.

Three days ago, in my raw-Individual experience of things, I was approached "physically" for the first time, by Sowantha. I say "physically" in quotes, because while I experienced it from the perspective of my physical body, it was with my more subtle senses that I actually did the perceiving. At any rate, three days ago, just before noon, I turned a corner in my small house and was confronted with the translucent, yet visually solid, appearance of a person very familiar to me. This Individual was a teacher of mine once, and is a person for whom I hold a deep love and respect. The apparition was very strong, and likewise, it affected me very strongly. My friend was mute yet he spoke volumes with the poetry of his blissful smile.

I simply did not know what to make of this apparition. It wasn't till later that night, when I journeyed to Sowantha in my nightly meditation, that I discovered the meaning of my friend's visit. The humanoid who greeted me upon Sowantha's brightening planetoid was not the same Individual I had come to associate with Sowantha, but was instead the visage of my former teacher. I came to understand that this Individual is/was also a manifestation of Sowantha Greater self.

The implications as to the complexity of The Work and its inter-weavings revealed to me by this simple statement were mind-boggling! Sowantha-memory passages were opened to me that showed in intricate detail, how for countless millennia, Sowantha has woven its Individuals together. One teaching the next in an unbroken chain of succession. And here and there, another Greater's string weaves in, revealing the richly textured fabric of The Work. Suddenly I see the Greaters as THE Weavers, and their Work appears as a grand tapestry.

The minutiae of the Ultimate Unity shines with a mind-numbing complexity. Looking at it closely is like shrinking down to sub-atomic size and glimpsing the endless rhapsody of universe-within-universe, hidden within absolutely everything, layer upon endless layer. In this looking, my Sowantha senses encompass the whole scene, offering the perspective of each and every one of its Individuals, strewn throughout the whole of time. To perceive as Sowantha is to also perceive, to some degree, as the Ultimate Unity, and so my focus shifts back and forth, from Individual to Greater to Unity, and back and forth.

This pendulum swing mixes my perspectives, broadening and contextualizing each to the point of radiant luminescence. I see my rawn-Individual's part in The Work quite clearly, and from literally countless perspectives. Oh but that sounds so misleading when carved in these stone-like words! It sounds like everything is predestined...like we are locked into a mere, will-less enactment of some grand plan or something. This is assuredly NOT the case, but how to explain???

In their natural state, the Greaters do not have either space or time. In space-time terms (which are all we've got to work with here), I think the closest description would be that they experience ONLY a present moment, a "now". In time-space, we have "now" stretched out and divided into sequential moments, like an endless chain. The Greaters though, have only one "now", and encompassed by their "now" as a universe-within-universe, is the eternal time-chain of their Individual's Universe. No matter how I wrap my words around this concept, I still stumble over the fact that non-space/time just doesn't translate into space/time language.

Space-time is only truly experienced by Individuals. The magic in Individual perceptions is that they do not encompass all of time, and so each moment is experienced as spontaneous and filled with a multitude of choices. Individuals experience time-space as a living, evolving thing. I think this is a consequence of the Individual's short chain of moments called a lifetime. If we broaden our perspective

to a hundred year span, we can see entire life cycles of Individuals and some part of the ripples of consequence their lives stir up, all encompassed by our singular view. Multiply this by infinity, add to it the perceptions of each of the countless Individuals involved, and then multiply again by the power-filled knowledge that you're essentially responsible for the whole thing, and you'll have a mere glimmer of an idea of a Greater's perspective.

From the midst of my immersion in the Greater's perspective, I glimpse my Sowantha-self speaking to my rawn-Individual-self through the medium of my former-teacher-Individual-self. From some aspects of my multifaceted perspective, there seems a confusion of self-dialogue, of self telling self what self already knows. Yet at the more inclusive levels of my perception, this is quite clearly the natural mode of Greater communication with their Individuals. For my rawn-Individual to achieve a genuine understanding, I must needs receive information decipherable by, and relevant to, my Individual experience. It seems that this can only be accomplished one Individual to another, and so I-Sowantha speaks with me-rawn through the Individual of my former teacher.

I-rawn learn many things from my old friend, and when I look upon his face and hear his words, it is like conversing with completely familiar kin, so intimate is our knowledge of each other. We are like two mirrors reflecting each other, amplifying our Individual differences infinitely, yet by that very infinity we reveal our commonality. We revel in our commonality, and with equal élan, celebrate our differences. We are kin not by blood but by that inner spark which we share, whose relatedness is revealed only just now, here in the Greater's realm.

I come to understand that a Greater translates those of its Individuals which achieve the level of their Greater self's awareness, into an existence external of the space-time Universe. Hence my former teacher, who assuredly reached at least this stage of self-realization during his Individual lifetime, has been translated to the Greater's realm, his particular Individuality becoming an ambassador of Sowantha, for purposes of consistent and specific communication with Sowantha's self-realizing Individuals. This is yet another aspect of The Work's mind-boggling complexity of minute interdependencies and interweavings, as self raises self from within.

Individuals such as my old friend work together, seeking always to raise their fellow Individuals and move The Work forward through time-space. They are somehow an essential part of the Greater's communication between Greater and Individual aspects of self. They seem to be a self-revealing veil that both separates, yet translates between, the realms of space-time and non-space-time...self-consciously Individualizing their Greater self.

These Individuals share the perspective of their Greater self, but not yet fully that of the Ultimate Unity. At some point in their eternal moment, they will choose to dissolve their Individual pattern and merge still further into their self. Again, this happens outside the realm of time-space and so these time-space words give only a

small part of the picture. Suffice it to say, that these Individuals serve The Work, and most especially their Greater part in the Ultimate Unity.

Generally, Individuals like my former teacher act in the capacity typified by his contact with me. Here, he is the mouth-piece of Sowantha, communicating with me at an Individual level. It is important that his meaning be communicated to me at this specific level, instead of at the level of a direct merging with my Sowantha Greater self. For here at the Individual level, I have directly time-space involved experiences and learn things in ways that allow for a further communication on my part as an Individual to other Individuals. At the encompassing level of a Greater awareness, my rawn-Individual does not learn in the same way, and so translating these ephemeral perceptions into terms communicable to other Individuals would be made all the more difficult. The Greaters seem ever so considerate of their Individuals!

As my friend speaks his Sowantha words into our mirrored, infinite ears, I experience what I already know, and in so experiencing, come to know it differently, more viscerally. I am invited forward and offered conscious inclusion in Sowantha's part of The Work. This is not presented as an honor, for surely there are no rewards in accepting, nor any loss in refusing. What is offered is no different from what I-rawn am already doing and have no other desire but to do. But somehow this phrasing of it by Sowantha changes the context of my work, placing it in aspect to The Work, and I am deeply humbled. I must shake my Individual-rawn self to its foundation to first see if I am capable of such a task...I must ask my self and answer so many questions before answering my Sowantha's call. Oddly, this challenge is inherent in Sowantha's communication, but seems a benign, natural mechanism of self-proving internal communication between Greater and Individual levels of self. I-rawn do not feel questioned nor doubted, it is simply most appropriate to now make sure that all is in order and that the foundation is firm.

Each self-question is answered in its asking, and so I turn and answer my Sowantha with the only answer I have ever answered with..."yes". This changed nothing and changes everything at once! Sowantha opens to me-rawn and I-rawn melt, merging inexorably with Sowantha Greater self. It is very like I-rawn am a stream of water, entering the vast and seemingly infinite Ocean, connecting instantly with all the other molecules of water and becoming self aware as Ocean. As Ocean, I can easily distinguish between my Individual streams and see that it is their very multitude of differences that make me an Ocean at all...yet I, in my Ocean-ness, am what is common throughout. No longer need I communicate with my self through the medium of another Individual, for now I can communicate with the Universe directly through my rawn-Individual.

As all Individual time-space experiences must, this experience ended. I, Rawn Clark, an Individual Human being, re-inhabited with excruciating awareness of its cramped state, my very familiar physical body. My physical body is unchanged, only in need of movement after so long a stasis, but my conscious awareness is quite changed indeed. There is no barrier remaining between Greater and Individual levels of my self awareness, though my contact with the Ultimate Unity is still quite limited. I am still quite clearly Rawn Clark, with all my Individual foibles and strengths, only now more clearly so, more inclusively so.

