

**Commentary on
Franz Bardon's
“Initiation into Hermetics”
Steps I-VIII**

By Chris Murphy (fra.Veos)
Fra.Veos@Gmail.com

Table of Contents

Introduction	4
Step I	
-Magical Schooling of the Spirit: Thought Control	7
-Magical Schooling of the Soul: Introspection	9
-Magical Schooling of the Body: The Material Body	10
Step II	
-Magical Schooling of the Spirit: Concentration	11
-Magical Schooling of the Soul: Magical Equilibrium	15
-Magical Schooling of the Body: Pore Breathing & Asana	17
Step III	
-Magical Schooling of the Spirit: Concentration with two or more senses	19
-Magical Schooling of the Soul: The Four Elements	21
-Magical Schooling of the Body: The Vital Force	23
Step IV	
-Magical Schooling of the Spirit: Transference of Consciousness	25
-Magical Schooling of the Soul: Regional Accumulations	27
-Magical Schooling of the Body: Gestures and Mudras	29
Step V	
-Magical Schooling of the Spirit: The Akasha Principle	31
-Magical Schooling of the Soul: Projection of the Elements	33
-Magical Schooling of the Body: Passive Communication	37
Step VI	
-Magical Schooling of the Spirit: Meditation on the Spirit	38
-Magical Schooling of the Soul: Mastery of the Akasha	40
-Magical Schooling of the Body: Creation of Elementals	43
Step VII	

-Magical Schooling of the Spirit: Total Equilibrium	44
-Magical Schooling of the Soul: The Magical Faculties	45
-Magical Schooling of the Body: Creation of Elementaries	50
Step VIII	
-Magical Schooling of the Spirit: Mental Projection	51
-Magical Schooling of the Soul: Electric and Magnetic Fluids	52
-Magical Schooling of the Body: Further Applications	54
Steps IX and X: Deepening your Practices	55
Closing Remarks	56

Introduction

I am glad to see a constant growth in the occult community of aspirants eager to pursue the actual practice of magic instead of just its theory. The sign of this is evident in the constant mention of Bardon's "Initiation Into Hermetics" that is made on spiritual forums, as well as regular private messages and emails I get from aspirants needing help in the steps provided by Bardon. As a result of a few previous explanations of IIH, I was overwhelmed with the positive reaction that had occurred almost immediately afterwards of people thanking me for contributing what was such a small amount of help. This indicated to me that there is a high demand right now in the occult community for a good, practical commentary on Bardon's system. Now where as I will provide insight to some of the theory missing in Initiation Into Hermetics (referred to as IIH from now on) I will also strive to keep the entire article as practical and usable as possible, especially since Rawn Clark has already written an excellent theoretical commentary on IIH. I would highly recommend that anyone wishing to practice IIH download a copy of Rawn's now well-known commentary. In this way they will have Rawn's theoretical or knowledge-based commentary and my practical commentary. This will ensure a good understanding of the practices (the goal of Rawn's commentary) as well as ensure proper and safe progression through the steps (the goal of this commentary).

I have written this commentary under the train of thought that, "If they are going to do it, they should at least know if they're doing it right". While some people will say that IIH should be mastered independently, the amount of emails and private messages I get would indicate otherwise, as well as the fact that Bardon himself took on students to teach. For most people, I would highly discourage seriously practicing IIH without a Guru or at least a teacher who has been through the steps. I say this for one simple reason: IIH can lead to self-delusion more so than any other system I have ever seen. Many people think they have reached all the way to step 10, but if they were tested it would be found that they fail at even step 1. Thus the primary purpose of this article is to ensure that the steps are practiced properly and thoroughly so that the Aspirant can safely and successfully pass from step to step. For this reason among other things I will attempt to provide four main details for each step:

- 1) **Time Tables:** Each step has an "average" length of time it takes to become fluent in it. These can differ from person to person, but generally stay pretty close.
- 2) **Stages of progression:** Almost every exercise in IIH has successive stages of mastery, and I will try to clearly explain these so that the student will look for these signs of success and know they are progressing well.
- 3) **Ideal time to progress:** This is essential in understanding my timetables, which on some steps can seem a little extreme. My time tables will be based on what I require from my students (which is a little harder), not what Bardon requires. Thus, more time will be needed for the mastery of most steps.
- 4) **Extra Exercises:** Many of Bardon's steps can be complimented with other spiritual exercises and meditations to help personal development and spiritual evolution.

Look for these things in the commentary upon each step.

Now I would like to explain my own personal relationship with Bardon's IHH so that you will better understand some of the remarks I have and will make. It is abundantly clear to me that Bardon did not write his IHH for renunciants or people who take their Sadhana (spiritual training) as the most important thing in their lives. He wrote it for people who work all day, have families, engage in entertainment and leisure activities, etc...but who still want spiritual guidance in their lives. Followed at face value according to the requirements which Bardon gives, such a person would be looking at no more than 30 or 40 minutes of practice a night over a period of 7-10 years to finish steps 1-8 of IHH with some success. Such a person would almost undoubtedly be able to do only half of the things which Bardon says his system can allow you to do. Still, it is better than nothing at all. If you are looking to extract any real spiritual benefits from his book, however, then you will need to practice a good two hours a day. Such a person will stand as a true magician having completed steps 1-8 in just four or five years and being able to achieve everything Bardon lays out. IHH comes alive as a very real and near perfect system of spiritual development to someone who dedicates themselves to it in such a strong way. They will be capable of phenomenal things. That being said, the student must keep in mind one thing: the ultimate goal of all of Bardon's training in his three books is spiritual evolution (expansion of consciousness and divine spirit) and not just spiritual development (expansion of Astral Body and development of magical abilities). If a magician has the evolution he will also have the development, but a magician who has all of the development in the world may not have a drop of spiritual evolution. The consciousness is the most important thing. I can not stress this enough! Do not become some mere debased sorcerer! Raise up and become a God-Man, in perfect harmony with the universe and the spirit. Only then will this wheel of birth and death called reincarnation be overcome. Only then are you a liberated soul.

Now Daniel (known online under the alias "Prophecy") and I have been working for some years now to develop a system of Yoga which in its preliminary stages uses Bardon's training as its backbone, and in its higher stages (after IHH is complete) uses the legendary technique of Kriya Yoga as its backbone. As a result of this, the time required to train per day is considerably longer due to a system which gives you all of the magical development of IHH, and all of the spiritual development of Yoga. The average student in our Ashram (spiritual learning center where the students live and practice) spends 3-4 hours a day doing their Sadhana (spiritual training), and are encouraged to eventually build up to 8-10 hours a day once they learn to replace most of their sleep with deep meditation. For this reason you will see that my requirements for each step are much higher in some places than Bardon's. Though not necessary, I highly recommend you stick with the minimum requirements I give if you wish to get very real results from IHH. Aside from my own and Daniel's experience having completed the IHH training, I will be greatly using the information and experiences I've gathered from our students who are progressively working through all of the steps. This is how I have come up with the things such as the "average time of completion" and the "stages of success" for each step. They are not off the top of my head, but are the results of constant practice and examination of both myself and my students.

You might be wondering why I have only commented on steps 1-8. These are what I call the "essential steps", in that they need to be passed in order to successfully and safely practice magical evocation and the practical Kabbalah. The 9th and 10th steps are much more intricate

and complex, and I could write 100 pages on each step easily. They require an incredibly long time to master, being equal to or greater than the time it took to complete all previous 8 steps combined. The 10th step, when perfected and aided with other Yogic practices, can lead the magician to a state of waking Samadhi (union with God) called Sahaja Samadhi, which is the natural state of human consciousness. This is a very high state of human consciousness.

In the relation of Bardon to Yoga, I think a few quick words need to be said. The system of spiritual development given by Bardon in IIH is essentially traditional Tantric Yoga as founded by Matsyendranath. While some of the techniques in IIH clearly come from spirits that Franz Bardon has spoken with over many lives, it is obvious that a great deal of the exercises are Yogic in nature, some of them being straight out of the yogic scriptures. In this way among many others, Bardon was a genius. He was known to have had a great deal of respect for Yoga, and in all likelihood was probably a Yogi in one or some of his past lives. It is my belief that Bardon's works have two main goals: IIH revolves around spiritual Evolution, while Practice of Magical Evocation and Key to the True Kabbalah have the ultimate goal of initiation into the White Brotherhood. While it is near impossible to find the White Brotherhood (spiritual brotherhood watching over the spiritual evolution of humanity) during your training, it is almost impossible to avoid them once completed.

I will give extra exercises occasionally to help with the Steps, but will avoid giving many techniques from the system Daniel and I teach because they require a constant teacher and a diligent student. Also, this will be a considerably short commentary compared to the book which I plan to write in a few years after I have had a sufficient amount of students work through all 8 steps. The book will cover everything in greater detail, but this commentary should more than suffice until then. I hope you enjoy it.

Step I

Magical Schooling of the Spirit

Thought Control

The first exercise the student is introduced to is called in yoga “Chitti Nirodha” which means “restriction of thoughts.” Bardon gives three separate stages to this technique. In the first stage the student is trying to just watch the mind. This is something most people have never done before. Once the student feels like he can clearly watch the flow of thoughts in his mind, he then progresses to slowing them down and ridding himself of negative thoughts until he ultimately comes to a state of emptiness which is ideal to begin most magical acts with. Of all of the exercises in Bardon’s IHH and of every possible yogic meditation this one practice is the foundation to all other spiritual Sadhana (training). Constant discernment is needed. You will think after just a month or two that you have completed this seemingly simple exercise and will be dead wrong. Such a student will have to do as hundreds of other students have done with IHH ---continuously repeat the first few steps over and over until he finally gives up and quits.

There are two main pitfalls in IHH for most students. The first is the lure of later exercises, causing the student to have wishful thinking and rush through the lower steps to get to the higher ones. Some students even go so far as to skip steps entirely! Regardless of how much prior training you’ve had, if you pick up IHH it must be followed all of the way through. The second pitfall is this first exercise. There are two causes of failure in this initial step; the first is self-delusion and egotism making the student think he has completed it when in reality he has barely taken a step. The second is failure as the result of despair. Unlike the former student who did a month or two of practice, got his thoughts seemingly completely under control and advanced on only to find he can not achieve even an ounce of success, the student who experiences the second type of failure here actually tried to honestly pursue the practice. I will tell you what happens. There are two types of thoughts which I call macro-thoughts and micro-thoughts. The first student (who fails from self-delusion) only succeeds in reducing the macro or large thoughts down to nothing. This is easy and usually done in just a month or two. Due to the lack of a teacher he assumes that he is done and goes to the next step only to find failure. After this initial stage of reducing the macro-thoughts, the student who continues to practice the exercises will sit down for practice soon afterwards, only to realize that whereas before his thoughts were down to 3 or 4 every 30 minutes, they have now jumped back up to 40 or 50 interruptions in just 10 minutes of practice. This causes the second type of failure, despair. This student, if he be lacking in determination or without the steady whip of a good teacher, will be overwrought with despair. He will say “I have worked all of this time for nothing! Must I do it all again?” The answer is yes.

The Macro-thoughts are much larger thoughts that have to do with basic day to day activities and situations. Such thoughts are those experienced the most in the first month or two. Thoughts of movies you have watched, things people said, memories from work, future plans and events, etc., are the day-to-day thoughts that run rampant in the mind. Once these are reduced, the student finds an entire universe of smaller thoughts that have always been there, but the mind

was never aware enough of its own activities to sense them. These are very old memories, long-past emotions, and particularly memories of very insignificant and pointless times in your life. You may have a memory of a certain part of a cartoon that you watched when you were 3 years old, a dinner from 5 years ago, and other such things. There are many more of these than there are macro-thoughts. The student will have to repeat the same process of watching the thoughts, slowing them down and ultimately restricting, as he did with the macro-thoughts, but this time it will take much longer. In my experiences thus far, it is normal for a student to spend 6-9 months on this exercises.

Now Bardon says the student should aim to be able to hold the thoughts for at least 10 minutes. I would not encourage this low standard for anyone wanting real success. Once you can hold the mind perfectly still devoid of all but maybe one thought for 30 minutes in one sitting, then you can consider yourself to have achieved a decent level of proficiency in this exercise and are able to move on to step two once the other step one exercises have been worked on and enforced. I do not say you have “mastered” it by any means. It takes years to actually master any of Bardon’s exercises and techniques, and of all of them this is the hardest to master. The mind is never completely still until you have achieved Sahaja Samadhi, a level of waking self-realization in which the unmani avasta (no-mind state) occurs. Then you have mastered this step.

It is good to have a teacher to help you in this step as with any other step, so that you do not fall a victim to ignorance, ego, and self-delusion, which cause the student to think he has achieved more than he really has. For this step the teacher should be able to enter into the mind of his student and feel or directly watch the movement of thoughts. In this way the teacher will be able to judge when the thoughts have actually become still enough to continue the training.

There are several exercises which help with progress in this step. The greatest help you can have is to adopt a hatha yoga routine (I refer the reader to my article on hatha-yoga) employing a good set of asanas and pranayama. When done regularly before this exercise, they will help still the prana or spiritual energy in the astral body which will in turn cause the thoughts to still as well. With these practices combined the student can be sure of achieving full success. The life-style you live also effects the activity of the mind. If you eat a great deal of spicy things, do drugs, drink alcohol, go to the movies and play games a lot, go to social events and parties constantly, etc...then you will spend several years on this exercise. The student who realizes that nothing is more important than his spiritual progress will wisely cut off like a diseased hand any such interferences in his Sadhana, understanding how daily life can effect the inner life. You will find, under careful observation, what things affect your practices negatively and you must rid yourself of those. I refer the reader to my article on Raja Yoga to study the precepts of Yama and Niyama which govern key aspects of a spiritual life-style.

Step I

Magical schooling of the Soul

Introspection

I can not stress enough the importance of this exercise. The student must be diligent in recording a rather large list of good and bad personal traits called respectively the White and Black Soul Mirrors. Do not be egotistic. Be ruthless with yourself. It is best to have a friend who has known you for a long time help you with this. Carry two separate pieces of paper (one for each “mirror”) with you at all times for at least 2 weeks with a pen or pencil so that you can add new things to the list as they come to you throughout the day. This doesn’t really have a timetable, seeing as how you will be working on it for the next few years slowly knocking off vice after vice and harmonizing qualities in the soul to achieve elemental equilibrium. The method of dealing with these vices will be dealt with in the step II.

Once you have acquired an accurate list over a week or two of steady contemplation and help, you must sit down and try to arrange the vices and virtues according to the elements. Do not be too worried about the accuracy at first. If you read this step of IHH, Bardon gives several examples as to element-classification and in the first part of IHH relating to theory he goes over each element in some detail. With these and steady contemplation the student will be able to come up with a fairly accurate rendering of his vices and virtues according to the elements.

Step I

Magical schooling of the Physical Body

The Material Body

In this step a series of exercises are given to help the student develop a magical lifestyle. If the reader follows the advice I gave in the commentary upon thought-control, you will already find yourself in accordance with most of this step. He recommends taking a brush and brushing the pores of the skin. This is an especially nice exercise to wake up in the morning after a cold shower and has some purpose with later exercises. He recommends learning to spend some time a day breathing “consciously”. The practice of Pranayama is good for this. Do asanas to keep the body flexible and strong also. All of these exercises help prepare the mind for meditation. The most important regular exercise given here is undoubtedly the conscious reception of food (and drink) into the body. This is good to do before every meal. Follow the advice Bardon gives with this step. Learn to apply the Magic of Water to every shower and bath you take. It is also good to have such a glass of water before sitting for exercises, and if time does not allow for a complete shower or bath in the morning, then washing the hands in such a manner will get rid of a great deal of astral garbage that collects during the night. It will help the mind feel fresher, especially in conjunction with the pore-brushing exercise. As with the above exercise, these exercises don’t have an average “time of completion” because they should be done regularly throughout the life of the student.

Closing comments about Step I:

This entire step revolves around the thought-control exercises. Be vigilant in your practices. If you follow the precepts laid down by Bardon in the Magical Schooling of the Body, as well as observing regular yogic practices of Asana and Pranayama, you will find that not only will your thought control improve, but so will your over-all view of life and how you interact with it. To add an exercises to the magical schooling of the body, I will say “conscious living”. Namely, concentrate on everything you do. Do not let the mind wander. In this way you will be able to carry on your thought control exercises into your daily life and have quick success. You should set aside at least six months for Step I. Your success in the thought-control exercises will determine your success in the entire IHH system. Spend two years on this step if you need to, but do not advance until you feel like you have conquered the mind enough to sit for 30 minutes still and restrict thoughts from interfering. Two or three thoughts in 30 minutes is good enough to progress to Step II. By the time you can do this, you will have also arranged your black and white mirrors of the soul properly and be ready for advancement to Step II. Now I have no intention in this article of re-describing every single practice of each step. I will make reference to them, but in reading this you should also have IHH with you to fully understand what I am saying. In the book I plan to have the first half be a translation of Bardon’s IHH and the second half the commentary, but in this article it would be too laborious to try to describe all of the exercises which Bardon has already so perfectly explained.

Step II

Magical Schooling of the Spirit

Concentration

With the Thought-control exercises of Step I easily being the most important exercise in III, the concentration exercises in Step II follow in second place. Without achieving a high degree of skill in these exercises, the student will be unable to perform even a drop of real magic. The magical schooling of the Spirit in Step II involves a methodical development of the concentration faculty. The student begins his concentration with simple objects, and then moves to more complex objects learning to visualize them perfectly. After working with the sense of sight (visualization) in this way, the student then singles out the other senses and works with them as well.

To begin with, I recommend a yogic practice called Trataka, in which you lock your eyes on a physical object without blinking for as long as possible. Start with something simple and external, Bardon recommends a match box. I recommend my students to start with something simpler using only black and white. For example, a black triangle on a white background, or vice versa which can be drawn on a piece of paper. Stare intensely at the physical object and do not blink for as long as possible. Hold this until tears run down the cheeks. When it becomes unbearable then blink and start again. Continue on in this manner, and if you can develop this ability to the point of being able to go 10 minutes without blinking the eyes once, then your concentration exercises will have wonderful and speedy success, and it also yields other benefits such as improved eyesight.

I recommend you start in that manner, using only the physical eyes. Don't even visualize yet. Just keep the eyes locked on the object and mentally memorize every aspect of the object. This will be easy with simple things such as the black triangle on a white background. If you can do the trataka exercise for 10 minutes keeping the mind intensely focused on the object, then you can proceed to close the eyes. Do it in this manner: Do trataka on the physical object for 5 minutes, and then close the eyes and focus intensely on the image of it in the mind. If you are successful, you will actually see a colored outline of object in the darkness of the eyes as soon as you close them, and this shape will stay there for a few minutes. Use it as an aid to the exercise, employing the outline that appears as a key figure, and filling in the rest with the memory. For someone who starts straight into the exercise trying to visualize the object, the object will spend many weeks moving around and altering its shape. For the student who proceeds as given above with the help of Trataka, the shape will be much easier to visualize and will not move near as much. You will have quick success.

After the simple shape has been mastered so that the mind can hold it in a crystal clear visualization for 30 minutes, then progress to more complex objects. Take a drink bottle or box that has inscriptions on it and act in the same way as before, doing trataka on the object for 5-10

minutes, followed by trying to recreate it in the mind with visualization. This will take a long time to achieve proficiency. The goal is to perfectly recreate the object as a crystal clear mental image in such a way that you can actually read the inscriptions on the bottle or box perfectly. This exercise will dramatically increase your willpower, concentration, visualization, and memory. The student who continues this exercise even into his later training will be able to remember entire pages of books verbatim with photographic memory. What is necessary at this point in time is to carry on with this exercise until the student can retain a crystal clear image of either a complex detailed object or a box/bottle with a good bit of writing on it and maintain this for 30 minutes with no interruptions. This will take about 6 months of steady, twice a day training in this exercise. Start with 10 minutes per sitting giving 20 minutes a day in the beginning stages and as you progress advance to two sittings of 30 minutes for 1 hour a day of practice in this technique. The student who makes time (notice I used “make” instead of “find”) to do this exercise for more than 1 hour a day will make very good progress.

After the mental sense of sight (visualization) is mastered in such a way, then the other senses have to be mastered in a similar way one by one. These will not take near as long however, especially for someone who has worked through the visualization exercises according to the instructions given above. The most important exercise here is the visualization, followed in importance by the auditory and sentient exercises. The olfactory and gustatory senses are not of particular importance, but should be trained nonetheless so that the magician will later derive the full benefits of the astral training of the senses and mental projection.

Bardon describes the performance of the other exercises with senses in-depth enough for success, but I'll give a quick hint for each one. Just as you employed an object to “look at” for the visualization exercises as an aid, do the same with the other respective senses. Listen to a clock tick for a few minutes with the eyes closed, letting the mind become absorbed in the sound but not the image. Then go to your practice room (I highly recommend using a separate room for your practices) and recreate the sound mentally, but not the image. Start out by listening to the sound for the full 10 minutes and do this twice a day for a week or so. Then start leaving the room with the clock in it (or turn it off if that option is available) and recreate the sound in your mind for 5 minutes at the start. Thus you are listening for 10 minutes and recreating for 5. The mind should not be allowed to wander. Progressively shorten the amount of time you listen to the sound and increase the time you spend mentally recreating it. In the end you should be able to spend 20-30 minutes in one sitting hearing the sound mentally at your will without having to physically listen to the sound beforehand. This is a great exercise. When the student can display this level of control over his auditory mental skills, then he should be able to progress to more complex sounds without even the aid of a physical sound, though he may still use a physical sound to help get the mind oriented for a few seconds.

Using your discretion and common sense, you will be able to practice the other sense exercises in similar manners using a physical object to engage the physical sense, and then over a period of time replacing it completely with the mental sense. It is my own opinion that the student should develop the visual, auditory and sentient exercises to hold with great skill for 30

minutes at a stretch, while the olfactory and gustatory senses can be trained for just 10 minutes of success.

Now a note should be made about the progression of time in this exercise. For some people different senses will be harder than others, while some will come very naturally. For most everybody the visual sense is the hardest to train at first, (taking up to six months usually) and this is normal, while the other senses take about one month each. Still, almost everybody will experience variations in these time lengths according to their elemental harmony in this manner:

- An afflicted (too much or too little) fire element in the person will effect the visualization exercise for better or for worse.
- An afflicted air element will cause trouble or augment the training of the acoustic exercises
- An afflicted water element will effect the sentient and gustatory(taste) exercises
- An afflicted earth element will cause problems with the olfactory senses and stabilization of consciousness as a whole. If the teacher sees that his student has an afflicted earth element on the mental plane he should monitor their magical development carefully. It is best if he directly fixes the problem within the mental body of the student with his own magical will. Most mental illnesses are caused ultimately by a problem with the earth element in the mind, regardless of any elemental affinity the illness may have. However this is only in serious situations. If the student suffers some trouble with his olfactory training it of course doesn't mean he's mentally ill. Nonetheless the teacher should look out for it just in case something develops over time.

When you first start the visualization exercise, you will notice that the mental form of the object will be very hard to "keep still". It will want to be in motion, even if only slightly. DO not let it move. The object will get longer, shorter, skinnier, fatter, spin, rotate, change color, catch on fire, drip with water, etc., in the beginning, especially for someone who does not take advantage of the preliminary trataka training given above. For the student who does follow through with such preliminary exercises, he will find the exercises that follow much easier overall and make better progress. The goal is to be able to recreate each sense impression so vividly that it actually does exist on the mental plane. How do we know if such a thing occurs? Technically any thought exists on the mental plane, but what we want is a solid well formed impression. This will be marked by a crystal clear perception of the mental sense impression as if it were real (real does not mean physical). This is very important.

Aside from the obvious point of this training to strengthen will power and mental abilities, the most important aspect of this training is that it allows the student to effectively work with the astral forces employed in later steps. The mental realm is of course the archetype level of creation. If we intend to cause anything at all to change in the universe, the first change has to occur via creative will power (plastic imagination as Bardon calls it) in the mental realm. Once the action or object has been initiated in the mental realm, then depending on the willpower of the student and especially upon the object's CLARITY, the corresponding astral forces will follow by mimicking the movements of its mental archetype. This short explanation will allow the reader to easily see that without the key ability of being able to work on the mental realm

with crystal clear clarity no effective magic can be wrought on the astral plane, which is used for most magical operations. I use the term “effective” here for a reason. Sure the magician could conjure up a barrage of God-Names, magical weapons, circumambulations and ritual gestures to still cause a definite magical effect, but the student who has trained his mental faculties properly will be able to cause the exact same effects with 10x less effort. The untrained magician will waste a great deal of mental and astral energy by creating unstable mental archetypes which fall apart easily, while the trained magician will not loose on ounce of energy on any plane due to precise and powerful mental archetypes. The former is like a doctor doing surgery with old stone tools, while the latter is like a doctor doing surgery with laser precision tools.

This all contributes to the immense importance of this exercise, and like its predecessor in Step I, improper training and ego cause many students to either drop their entire practice, skip this particular exercise, or move on prematurely thinking “I am special” and thus fail horribly in their magical development. Such people go around spouting negative remarks about Bardou, saying “He is insane”, “he is wrong”, “his ITH is worthless”, “There’s no way ITH can produce the results it claims”, etc. Remarks like this are the results of ignorance. Ninety-nine out of one-hundred times, a person who says such things says so because they failed in successfully completing this step II exercise.

Step II

Magical Schooling of the Soul

Magical Equilibrium

This exercise is of immense importance. While its full necessity may not be comprehended at this point in your training, its function will become more than apparent in later steps employing the Akasha. In a great deal of exercises it is my opinion (which is shared by some other authorities in Bardon) that despite the immense amount of practical information provided overall in IIIH, some of the individual exercises are lacking in proper practical guidance through the step, as is especially the case in the step 8 exercises. With this exercise however, he has explained its simple practice in more than enough detail for complete success, so I will just give some hints and tips. While Bardon gives three methods for achieving magical equilibrium, the best of these is hands-down the second option, which is meditation and contemplation on the vice. In Yoga this exercise is called Pratyaksha, and is key in developing control of the lower passions and desires. I will describe this particular exercise in a little more detail than Bardon does so that the student can be sure he is practicing it properly to achieve the full benefit.

Sit in your asana. By now you should be working to train the hips and legs to sit in either Siddhasana or Padmasana as meditation postures. Call up the idea of the vice and contemplate it thoroughly. Recall every instance throughout the day in which you failed in your self-control and became a victim of this vice. Every time this occurs mentally affirm that it will not happen again and that next time you will have more self-control. Spend 5-10 minutes in this manner, and then meditate upon the opposite virtue. For example, if the current vice you have chosen to work on is Lust, then after doing the retrospection contemplate celibacy and all of its wonderful spiritual benefits. If anger, then contemplate patience and peace and how much they help your practice. Using some insight and intuition you will easily be able to come up with the virtue opposite each vice. Do this exercise at the very end of each day right before going to sleep.

If you have to choose from one of Bardon's three methods, then do this. However as Bardon says, it is best if the student can make use of all three methods constantly. It is also helpful to apply practices such as the impregnation of food and water to this character refinement with filling the food with the appropriate virtue to destroy the current vice.

There is no real time line for this exercise. Most people will spend at least two or three years regularly working on this, while some will only need a few months. Some will take years upon years due to deep-rooted karmic afflictions that must be overcome. As such, it is impractical to wait for several years to progress to step III while working on this. Instead, I recommend everyone spend a minimum of 6 months of daily work with this exercise and have gotten rid of the major hindrances to your practice. There are major vices which will cause imminent trouble in your training, and there are minor vices which can be worked on over the course of the next few years as you progress step by step in IIIH. For practical purposes, at least

get rid of the major vices or hindrances while practicing step II before progressing to step III. Major hindrances are usually such things as uncontrolled lust, laziness, a short temper, cruelty, alcoholism, drug abuse and selfishness. Of all of the major vices or hindrances, that of uncontrolled lust and misuse of the sexual energy is the worst and must be fixed right from the beginning. The person who abuses the sexual fluid and its energy will not achieve full success in III. The minor vices include things such as disrespect for others, unhealthy competition, jealousy, gluttony, forgetfulness, etc. Most of the minor vices will disappear once the major vices are overcome. There is a lot more that could be said here, especially from a yogic point of view, but this will suffice. Practice of pranayama and asanas will help a great deal in self-control, as well as the basic observances of Yama and Niyama as laid out in the yogic doctrine.

Step II

Magical Schooling of the Physical Body

Pore Breathing and Asana

The Pore-Breathing exercises given here are very important for almost every magical exercise after step II. The practice is described adequately enough by Bardou, but I would like to clarify a common misconception here. This is NOT the accumulation of the Vital Force, which is taught in step III. When Bardou is telling you to learn to breathe through the pores astrally what he intends you to do is inhale vital force and exhale it immediately back into the universe like you inhale air and immediately exhale it back out. The student is not supposed to retain the vital force within his body at all in this stage of the exercise, and thus no visualization is even given for it here. Bardou intends that the student not actually visualize any energy entering and leaving the body through the pores in this step. Instead, you simply try to become aware of the pores of the skin sucking in “air” with your inhale and expelling it back out with the exhale. No color or visualization is used here according to Bardou to single out the actual energy of the vital force for magical purposes.

I will give you a tip for success. Try to feel like your body expands slightly on the inhale and retracts back to normal on the exhale. With a month or so of practice you will feel a magnetic expansion and contraction occurring on the surface of the skin during this exercise. Once you feel this, continue until this feeling of expansion and contraction permeates your entire body with the solar plexus as the middle point. From here learn to magically inhale with both the lungs and the pores of the skin at the same time. It will take 3-4 months to accomplish this exercise with some proficiency.

Once this has been accomplished, you are ready to move on to the next part of the pore breathing exercise in which you learn to accumulate a certain desire or wish into the body through the pores. A note should be made about this exercise. You are by no means at this stage in your training going to be able to realize your wishes on a physical or even astral level. Wish impregnation belongs solely to the mental realm, and for it to have any real effect on the astral or physical realms would require an incredible amount of creative Will. What this exercise is good at is helping achieve certain mental goals such as improved memory, reasoning skills, concentration, and working on the vices and virtues of your black and white mirrors of the soul. Some wishes, such as good health, will have some physical merit due to the mental forces used. This exercise should be worked on until the student feels completely sure of the accomplishment of his desire or wish on the mental plane by this exercise alone. This skill of wish-impregnation will be very important when you learn to impregnate objects and entire rooms with certain desires in Step III.

As far as the Asana exercise in this step is concerned, I have never understood why it is given here in step 2 instead of step 1. It is my own opinion that the student should start this

exercise from the very beginning, and such is how I teach it to my students. The best asanas to develop for meditation are Siddhasana and Padmasana, both of which have immense spiritual benefits in meditation and force the lower spine straight so that body posture comes easy without effort. The student should be able to hold this asana for 30 minutes straight without budging. Concentration should be solely on the physical body and not wandering around aimlessly. Should you continue to develop this exercise past the requirements, then once you can hold the body still in asana for 3 hours in one sitting you will have asanajaya (mastery over asana) and the posture will become very blissful and comfortable. The mind will become focused as soon as the posture is taken up.

To be able to hold one asana for 30 minutes straight without wavering, fidgeting or budging should take 4-6 months of steady practice.

Comments on Step II as a whole:

The most important exercises in this step from a practical point of view are the concentration exercises, but from an overall spiritual point of view the most important is the creation of the soul mirrors. The concentration exercises will require the most time to master enough to progress to the next step. All in all, every exercise in this step is extremely important. In step II the student is cultivating key faculties which will be absolutely necessary for the rest of III. Practice each exercise twice daily starting with a smaller amount of time (10 minutes) and building up to 30 minutes. The pore breathing exercises can stay at 10 minutes throughout the training of Step II, but the rest should build up to 30 minute exercises for maximum results in later steps. If you fail to train properly in any of these exercises, you will fail at some key point later on in III and will have to start from the beginning again. The practices in the first step should be continued daily as well, constantly using the techniques given in the “magical schooling of the physical body”, as well as continuing to practice the thought control exercise for at least ten minutes a day (it can be reduced from thirty to ten minutes now that you have progressed to step 2) regularly until you get to step III, by which time the mind will be sufficiently trained. With two practice sessions a day, it should be easy to come up with two hours a day of practice minimum after a few months into step II.

Step III

Magical Schooling of the Spirit

Concentration with two or more senses

After having mastered the preliminary exercises of plastic imagination in step II, the student now progresses to the main exercise itself. As stated before, if you have not perfected the magical schooling of the spirit in step II then you can give up all hope of success in III. This exercise in step III is of the upmost importance for many of the exercises later that involve transferring the consciousness such as mental and astral projection, transferring consciousness to objects, and entering into the Akasha.

Before we progress, a few words need to be said about the word “imagination”, and its meaning as Bardon uses it. The imagination of an initiate is different than that of a mundane person. To a magician, the imagination is the way in which the Will expresses itself on the mental realm. Without the imagination, the will has no means of enacting itself magically upon the spheres of influence. The magician knows that the mental sphere is where all magic begins, with the use of the “plastic”(so clear it seems real) imagination. If the imagination is strong and clear enough in the mental realm then the corresponding astral forces will move in harmony with their mental archetypes as directed by the magician. Thus we see the importance in all of the mental training up to this point, that if the student was incapable of working with crystal clear images and intents on the mental realm he would waste a great deal of energy trying to bring about any astral occurrence. The astral currents would not be able to follow a scattered and fading mental archetype to enact such an untrained Will. Such a magician would only be able to enact some mental magic, hardly able to bring about any astral effect and completely unable to render any physical change. Many people associate the word “imagination” with “unreal” or “false”. For the magician, the imagination is a very real thing and the most important of all magical tools available to him. It is not some wandering day-dream, but an exact operation of the Will upon the mental sphere to set in motion the desired forces.

When first practicing this exercise the student will usually be able to progress with ease, but this is short lived. The student will realize how hard it is to keep the mind from day-dreaming and drifting off when you re-introduce its normal way of perception (by hearing sounds with images, feelings, smells, etc.). This is similar to how in Step II the student found that his thoughts (which he thought he had control of in step 1) started to interfere with him again. It is the case also with these exercises; the mind will want to slip back into its natural groove of wandering and day-dreams. The student must exercise a strong will and determination so that he is not upset by this. He starts with simple objects such as seeing a clock in his mind and hearing it tick at the same time. He may then progress to forming entire landscapes and ultimately different people within those landscapes. One should be careful not to loose himself in these, as they will be prone to turn into daydreams.

Contrary to some belief, this exercise is not intended to produce sense-hallucinations. The student must always understand that this is a mental training exercise, and an important one at that. In order to move a mental force into action a Will is needed accompanied by a desire (usually visual) of what is to be done, along with a set time to be done in. For an astral force to be directed requires feeling (hot, cold, expansion, retraction, etc.) and a desired space/color (In what shape the Will takes form). Thus it should be apparent why mentally training the senses in this way is of so much importance. If the magician is to enact magic on the mental sphere with the intellect he needs only the corresponding desire and time, but if he is to then use the corresponding astral force, he will have to call up the associated sense-feelings and other such astral qualities in order to designate which astral force he desires to work with. The feeling is of the utmost importance when working with astral forces. Likewise for mental travel the magician must be able to firmly visualize where he is and feel as if he is there. Some will say “with this training, how could the student be sure he is not just imagining?” With enough practice any doubts the student may have will be completely eradicated by the production of objective results.

There is often some confusion as to how far this exercise has to be carried. Some people are under the impression that you actually are supposed to cause hallucinations. This is not the case. Bardon says “All future concentration exercises must be completed in exactly the same manner-just like, after reading a novel, you let the picture of the events that were described pass by you in your mind’s eye.” The mental impressions should be so strong that you become unaware of anything else outside of them. This is done all of the time by people who are day-dreaming, but the student must learn how to bring this state of mental absorption under his will so that he rules it.

If done twice a day, it will take around six months of training to become fluent in this exercise. Start with simple objects employing two senses, then move gradually to three and finally employ all five senses. Mentally “feel” the environments you imagine. This does not mean you should intend to physically feel them, as this will come later when you actually work with the elements. When starting, use the sense of sight as the base around which the other senses work. In the morning you could employ the visualization of the ticking clock(sight and sound), in the afternoon that of a cold ice-cube (sight and tactile), and at night a plate of food (sight and smell or taste). Do 10 minutes a sitting to start, then increase to 20 minutes so that after a few weeks you are working this exercise for 1 hour a day. It will take around two months for the average student to be able to gradually build up to the use of three senses. For the training of three or more senses, use the landscape exercises in which you visualize a landscape or being in someone’s house. I recommend the landscape, as it will be easier to convince yourself that it is not real instead of tricking yourself into thinking you’re mental projecting. Mentally feel the breeze, smell the flowers, and see the landscape. It is not necessary to work up to all five senses in this exercise, but it is still worth while to do so. Keep to an hour a day regularly.

Success here is marked by the ability to concentrate so strongly upon a scene with your eyes open that you become completely absorbed in the thought (though in complete control) no matter where you are.

Step III

Magical schooling of the Soul

The Four Elements

This is the first real exercise of practical magic which the student engages in. This preliminary training with the elements in step III serves to prepare the student for the monster that is step IV. Being his first real practical influence over astral forces, the student will require a certain amount of time to get used to the new way of “thinking” which is needed to employ these forces. It is very distinct. The student learns, over successive practices, to “hone in” on a certain elemental force and accumulate it at his will. Let it be said here that there is absolutely no magical feat that can not be done through mastery of the four elements and the akasha. Telepathy, clairvoyance, clairaudience, clairsentience, levitation, walking on water, controlling the storms, predicting the future, healing incurable diseases, making oneself impervious to any object, telekinesis, psychometry, knowing the past, present and future, omniscience, omnipotence, omnipresence, immortality, illuminating rooms with light, etc., can all be done with complete mastery of the elements and the akasha in their respective spheres. However, many of these feats are of little importance to the magician in light of his ultimate goal. If he wishes, they can be developed afterwards with great efficiency.

In step III, this exercise only requires that the student accumulate the elements from the universe into himself, and then dissolve it back into the universe. This is the first in a long series of “accumulation” exercises which the student will become accustomed to. At first, the exercise will be pure imagination. After a few weeks, the student will be able to definitely feel the presence of the element once the mind becomes accustomed to directing the elemental forces in the astral sphere. To the student the element must become an absolute reality, though it will probably not be perceptible to others. Bardon says that the student can progress once he feels that the element has been successfully accumulated in the mental sphere. If you wish to see any real progress out of this step, it would serve well to work with the elements until you can physically feel the results. That is, you should sweat with the fire element, feel light with the air element, weight with the earth element and cold in the water element. The emphasis that you are accumulating it to the point of “popping” is very important. Do not exceed your limit though. How will you know the limit? There are two signs, the first being a tension that occurs in the forehead and the second being a physical ache in the bones. The first sign means you are getting to your limit and should stop before any astral strain occurs, while the second sign means “stop now!” as you have already done a substantial amount of damage. In such a case, it will usually be a few days before the student feels healthy enough to sit and practice again.

In the accumulation you want to feel a dynamic tension in the body. At first you will feel nothing. After some weeks you will start to feel some of the qualities but not anything definite. With a few months of regular training, your “accuracy” of accumulating the elements at will becomes greater. At first you may accumulate the element thirty times and have gathered very little energy, thus it would take thirty accumulations to equal one accumulation of a trained magician. After some time the student learns to accumulate the energy with more precision so

that what use to take him ten accumulations will now take one. You should start with seven accumulations and build up to thirty. Do not exceed thirty accumulations with any of the elements. For the first few months you will have to counter every inhalation of the element with an exhalation of the element afterwards to completely rid yourself of it. After four or five months of training, while keeping the inhalations at thirty, slowly start reducing the amount of breaths it takes to expel the element from the body. In this manner you will learn to accumulate the element with thirty breaths and expel it with one breath. This is a slow, gradual process and should take at least two months. The student should be convinced that he is expelling the element completely with the fewer number of exhalations each time. Decrease the amount of exhalations to expel the element by two or three a week. When the student can accumulate a dynamic astral tension of the elements in his body so that his physical body feels its saturation and can consequently expel it all with one breath back into the universe, he can safely consider himself ready to pass onto the next step, assuming the rest of his step III training is complete. Expect to spend 6-8 months on this exercise.

Step III

Magical Schooling of the Physical Body

The Vital Force

First the student here learns to isolate his pore breathing to specific parts of the body and organs. After achieving success in this after a month or so of regular practice, the student will start his accumulation of the vital force. A few words can be said about the vital force before continuing.

The vital force is essentially a solar energy in the etheric sphere, and all other ethers or pranas come from this solar prana or vital force. It is not to be confused with the LVX or Astral Light! The astral light is, as the name suggests, an astral force. As all things on the etheric sphere are a modification of the vital force, all things on the astral realms are a modification of the Astral Light and all things in the mental realm are a modification of the Chita. All of these things are ultimately modifications of the Akasha. The vital force being an etheric force is the reason for why it is always treated under the magical schooling of the physical body (as the etheric plane is seen as a subtler form of the Physical realm). When the vital force is modified by one of the four elements it becomes one of the four “ethers” of the Rosicrucians, being the chemical, life, light and reflecting ethers. The vital force emanates from the Sun.

Bardon lays out the training with the vital force in great enough detail to ensure success, but the student has to understand a few fundamentals about training with this force. You **MUST** make sure you understand completely that the vital force is not the astral light. They vibrate at immensely different rates being almost on two completely different levels of manifestation. Keep this in mind during the first few accumulations. At first you will be prone to accumulate the astral light, but you must try to feel the denser vital force. A simple tip for doing this is to accumulate the vital force with the eyes open for a few weeks, and vice versa with the astral light you should accumulate it with the eyes closed when the appropriate exercises are done. The astral light is not employed for several more steps, and Bardon refers to it simply as “light” in those exercises. When you work in those later steps, care must be taken to not confuse the astral light with the vital force. I am not putting so much emphasis on this for a pure novice because such a person has never worked with the astral light, but rather I am speaking to more experienced magicians who have used other paradigms of magic in the past. Most systems of magic employ strictly the Astral Light in their workings, and I know that when I reached this step it became abundantly clear that the astral light and the vital force are two completely separate forces. So for already working magicians, make sure you learn to feel the difference. I have found that doing the accumulations with the eyes open helps create the impression that the vital force is saturated in the air around you, which it is. Feel it as being just slightly more subtle than the air, but not actually in a different realm altogether. It will take a few tries, but once you can feel the vital force you will understand what I have been saying. After a few weeks of doing the accumulations with the eyes open and the impression that it is saturated in the air around you, then you will be able to feel the vital force instantly when you choose and accumulate it with the

eyes closed using the appropriate visualizations. For many people it will take them a long time using just Bardón's visualizations before they realize the difference between the Astral Light and the vital force, but with this simple exercise done once the pore breathing has been completed, the student will realize the difference very quickly and will have better results.

Some people will approach the exercises in the addendum to step III as optional, and will thus have a difficult time with some more advanced practices later on, especially in step IX. They are not optional! The impregnation of a room and bio-magnetism, like the vital force accumulations, should be practiced regularly even after completing step III. They are necessary exercises for healing with the vital force and the principles can be applied to the elements as well. I will give a practical example in ritual work. The magician who has developed this exercise to high degrees of success will not need any magical aids or rituals to banish and keep out negative and unwanted influences/beings from his ritual room or temple. It would be a simple act for such a magician to fill the room with the appropriate element or force for the evocation and then condense a high amount of vital force around the outside of the room with the specific intention of keeping out all unwanted forces, thus forming a selectively permeable membrane around the astral environment of the working space letting in only the desired forces. This performs the same function of the magical mirrors in this manner of use, but requires less ultimate force and is overall safer for the magician. When the working is done, he returns the entity and dissolves all the spiritual energy in the room and around it and concludes the ritual. Should the magician who has developed this ability be in need of banishing a force or entity he can fill his body with the vital force and flush out the room or person so as to pressure the entity out. This is a simple remedy, but if he be developed enough and the entity does not leave then he can both flush the room or person with his vital force while also impregnating the room with a dense amount of astral light, and if he knows the creature's nature he can also flood the room or person with the opposite element. This will effectively banish any being and is more effective than many other ritual methods of banishment.

The same principles are also necessary for the creation of elementals and elementaries. This is all very important for the practice of magic that the magician be able to create certain causes which produce desired effects according to time, space, color, sound and feeling. Pay special attention in the Addendum to Bardón's teachings on employing bio-magnetism and impregnation with the vital force for the purposes of healing. Healing with the vital force is the easiest means of healing, but it is also the safest with virtually no chance of error. The student does not need to worry about magnetism, polarity, elemental harmony and other things, but simply can flush the system out with properly charged vital force for a general healing of an ailment. It is best in healing to learn how to properly accumulate the vital force straight from the universe into the patient so as not to cause any stress on the magician's own astral body.

Step IV

Magical schooling of the spirit

Transferring Consciousness

This exercise is of key importance in developing the later practices of mental and astral projection, which is the prime reason of its placement here in step IV. The student should learn to transfer his consciousness into anything, starting with objects and ending with other people. Now it is not necessary that the student learn to actually perceive everything from the object's point of view as if with his physical eyes, but rather that he feels the objects relations to the environment around him and can clearly see a mental picture of its surroundings. More important even than perceiving mentally your surroundings is completely immersing the consciousness into the desired target so that you actually feel it. This is a very distinct sensation. For example, when starting with a block of wood (which I highly recommend), the student must, more than anything else, actually feel within himself the contents of the block. He must feel as if he is in the exact shape and size of the object and specifically feel as though he actually consists of wood.

Start with Solid objects, not moving to a new object until you are absolutely sure you have mastered the current object. The initial practice with an object will take the longest amount of time, as once the initial skill is developed the later exercises with animals and humans come a little easier. The student should start with solid objects, and then move to liquid objects. To transfer the consciousness into a gaseous substance requires a great deal of skill, but can be done if the student desires to cultivate this ability to the highest degrees. Such a student could even learn to enter his consciousness into atomic particles. After practicing with liquids, then move to animals starting with those of a less defined intelligence and finishing with more complex animals and ultimately moving to humans. With animals you have to cultivate the ability to not just feel their physical constitution, but also their instinctive nature. With humans you have to also learn to feel the emotional and mental nature of the target which you transfer consciousness too. Now the student will in no way actually take over other human beings with this exercise unless he has the appropriate willpower, and even then should only use such an ability for good. Still, he has the ability to consciously influence other people at least, and should exercise maturity in this matter or he will face the sharp sword of divine retribution.

To a teacher this exercise is of particular importance as it is used in the technique of Shaktipat (transference of divine power) and establishing the initiatory link between guru and disciple. The guru enters the manipura chakra, anahata chakra and ajna chakra of the disciple and establishes the link between their astral, mental and spiritual bodies. For shaktipat the guru either enters into the Anahata Chakra or directly sends divine shakti energy through the back of the skull near the atlas bone in the medulla center.

It should take a student who practices at least twice a day about 3 months to perfect the transference of consciousness into an object whether solid or liquid, 1-2 months for animals and another 1-2 months for people. Thus it should be expected to spend close to 7 months perfecting

this exercise, though it could be longer or shorter depending on the natural skill of the student. Every student excels in certain areas and lacks in others. I have yet to see a student who is great at all of the steps naturally. I will speak more about this at the end of the commentary concerning the time-tables.

Step IV

Magical Schooling of the Soul

Regional Accumulations

This exercise allows the student to develop the proper spacial control of the elements so that he can have good success with the more advanced exercises in Step V. Bardon implies that a certain degree of skill in mental transference is needed to properly execute the first exercise given here. Pay the utmost attention to not accumulating any element into the heart or brain. No force can be safely accumulated into those two organs by a novice except for the akasha, because it operates on a completely formless level of existence (i.e there is no heart or brain there in the first place within the akasha) but I would recommend even against that unless there is a particular reason to do so.

There is a jewel contained within this Step IV magical schooling of the soul, and that is the accumulation of the elements into the four regions of the body. Specifically the earth element region goes from about 6 inches under the feet (technically about 1 yard and 3 inches, but 6 inches is plenty for the full benefit) up to directly beneath the root of the sex organs a few inches above the base of the spine. From the root of the sex organ upwards to the solar plexus is the water element, from here upwards to the top of the neck and a little upwards close to the mouth (though it serves the student just fine to end the air element at the spot just below the lower jaw) is the region of the air element. The fire element then occupies the rest of the head and a few inches above. It is good to start with just confining the element to the confines of the physical body, and then after a great deal of practice learn to also allow the element to fill a space corresponding to the physical region about 6 inches outwards so that the astral body can be effectively worked upon.

This exercise should be practiced religiously above and beyond Step IV. I recommend doing it at least 3 times a week after the student has completed the step IV exercises. It has more benefits than the popular middle pillar rite and a clearer effect on the consciousness than most other ritual-like techniques such as Lesser Banishing Ritual of the Pentagram when it comes to centering the mind and making the aura impervious to negative influence. The magician who regularly practices this exercise will enjoy, among other things, a healthy body, spirit and mind, a sharp intellect, clear intuition, and may also start to develop some of the astral senses and other occult faculties. When the student accumulates the four elements into their respective region, the fresh elemental energies create a tension with the out-of-place elements in the student's body and through this tension pull the displaced elements back into their proper astral location. This is why Bardon stresses that you hold the accumulated elements for 5 minutes at least, though 10 is preferred. During this time the displaced elements which have caused disharmony in the student will slowly be pulled by the fresh elements into their proper locations so as to realign them and create a harmony between the student and the universe. During this time the student should concentrate intensely on the concepts of harmony and balance. He should strive to feel centered.

As Bardon points out, the effects of this exercise can be felt for days if the proper lifestyle is maintained. If practiced regularly even after step IV, this technique will become a great help to the student in many life situations and allow him to keep the proper magical attitude towards life and his tasks. Expect to spend at least 6 months on this exercise, though in most cases it can probably be done with a great deal of efficiency in just 3 or 4 months of practice.

Step IV

The Magical Schooling of the Body

Gestures and Mudras

To begin with Bardon states that all of the previous exercises for schooling the physical body should be developed even further, particularly the Asana posture which the student should now be able to hold for a few hours at a time without any discomfort. The exercises given here in step IV's schooling of the physical body are one of the two or three exercises in all of IIIH I would call "optional". While I highly recommend that the student cultivate the techniques of gestures and mudras to perform desired actions, it is not absolutely necessary for completing IIIH and continuing on to Evocation and the practical Kabbalah with success.

Now Bardon focuses mainly on performing certain movements of the finger for the production of magical phenomena in this step's exercises. For the student who may not know exactly how to get started, I will give some hints and tips.

Generally when working with the elements (with which all magical phenomena can be achieved in one form or another), it is beneficial to memorize the attributions of the elements to the fingers and program these into the mind. Generally the fingers are mobilized almost as if pulling astral strings. I will describe the practice for this. First place the palm of the right hand facing upwards flat on a table or other flat surface and extend all of the fingers completely straight. Now starting with the thumb and ending with the little finger, lift up each finger slowly until it is straight up and then lower it slowly back down. The goal here is to be able to lift up each finger without the others moving in even the slightest way. Most people will be able to do this easily until they get to the ring or little finger at which point he will have a hard time individually mobilizing the finger without any others. Practice this with the right and then the left hand for a few weeks until each finger can be lifted completely independent of any other fingers. While not necessary, it is useful for the student to learn how to lift just the small end of each finger separately, lift it from the middle joint up and then also lift up the entire finger so as to point straight up. This will allow for different subtleties in the manipulation of astral forces. The left hand accumulates and the right hand dissolves the elements. As far as the attributions of the elements to the fingers, I am of the opinion that it is not the akasha that is attributed to the middle finger, but rather the Vital force. There are two reasons: Bardon has not taught how to accumulate the Akasha at this point, and the akasha is worked with in a much different manner than the elements or vital force. To magically prepare the fingers the student should regularly accumulate each element into its appropriate finger in the left hand and then project the elements through the corresponding finger of the right hand. Do this every day. After about a year of regular training the student will be able to accumulate large amounts of an element or dissolve the same within a second with a quick gesture of the finger. When the student learns to accumulate elements straight from the universe in step V, then he will act accordingly if he so desires. Learning to do the same with external elements will allow for real practical magic with the finger gestures. It becomes possible to accumulate very large amounts of elemental energy

into the universe in complex patterns of accumulation and dissolution to perform magical acts on a grand scale with a few years of regular practice in this technique.

When working with other magical intents such as the realization of wishes, healing, etc., the student can express creative freedom in coming up with many different finger combinations both alone and joined with the other hand. This can also be utilized for entering into states of trance and deep meditation. There is really no limit to which this can be carried.

As a final note about the finger movements or mudras, it is not necessary that the student follow the attributions of the elements to the fingers. Bardon simply gives the finger's natural elemental disposition as related to universal symbolism, but the student can with success train the fingers magically in a completely different manner. If you use the method I have given above, some people will say "but Bardon says the Mudras must be personal and secret or they will not be as effective!". I will emphatically agree with this, and thus highly encourage that aside from magically training the fingers in the above manner, the student also develop what I call "key mudras" which act so as to unlock the ability of the fingers according to the desired act. Make these key mudras as complex as possible but still doable with just one hand. Thus if you are accumulating an energy your left hand is performing the appropriate finger movement while the right hand performs the appropriate key mudra (can either be element specific or just a general sign done for accumulations) and vice versa when dissolving the energy back into the universe or controlling its movement. As you can see, these finger mudras can be carried to incredibly complex levels and should the student wish to specialize in this type of magic he should try his hardest to make an entire complex language with his fingers by using them singly, in combination, and interlocking with the opposite fingers on the other hand. The more complexly trained the fingers become the more specific the magician can be in his desired effect. For example, there could be an exact formula consisting of 10 or 11 finger mudras done in an exact order for the conjuring of thunderstorms, and then the exact formula done in reverse banishes thunderstorms. There are quite a few spirits, especially in the Zone Girdling Earth, which can teach the magician very complex and secret techniques with the use of finger mudras. Such a highly developed magician in mudra magic would be able to perform an entire ritual with just his fingers, being able to set up the circle along with the astral wards and triangle, condense the elements, perform the circumambulations, employ the forces of the different ritual tools, banish energies and evoke to physical appearance with just the use of his fingers while sitting perfectly still. Such a degree of mastery would take years upon years of regular practice.

Franz Bardon's son Lumir Bardon recalls a story about his father told to him by his grandmother. During the harvest one year, a brutal storm came over the horizon quickly and the family was worried about heavy rain and hail, especially for the sake of the crops. Bardon told them not to worry and performed a series of finger movements to make the storm go away. She said that after a few minutes the wind died down, the storm cloud dissipated, the humidity left and it turned into a bright and sunny day.

Step V

Magical Schooling of the Spirit

This is an incredibly important exercise. Unless the ability to enter into the akasha of both other objects and yourself is perfected, it will be impossible to influence anything on the causal level. The Akasha of both you and the object are the archetypes from which the rest of the pattern pursues. It is the depth point or key origin of the thing, or as Kant would say, "The thing in itself." There are three types of akasha with which the magician works with on a regular basis: the personal or subjective akasha, the external or objective akasha, and then the ultimate universal akasha from which the other two emerge. Each of these are actually further divided according to the four elements into 5 total forms of which the three types of Akasha take. For the purpose of IHH and most magical operations the other four akashas are not necessary and the magician will learn them and their application from the appropriate spirits later on. Bardon is chiefly concerned here with the principle Akasha from which everything in the manifested universe comes into being. This is the so-called "Abyss" of some modern-day occultists, and as Bardon says it acts as the magical regulator of the Universe, only allowing those magicians who have mastered the elemental equilibrium to master it.

In this step V exercise only the subjective and objective akasha are worked with (that of your own and the object), while in step VI the universal akasha is worked with. The objective and subjective akasha are entered, while to enter into most trance states and to work magically in the Akasha it has to be "accumulated", i.e the personal or subjective akasha has to be merged with the Universal akasha.

Now the student must understand how things are perceived in the Akasha. When Bardon speaks about any perception in the akasha such as "seeing" the boundaries of the object he has transferred to, he does not mean that you actually see as if with your physical eyes. In the Akasha the basic visualization of dark purple is used as an aid, but everything in the Akasha is actually experienced on the intuitive level. Things like concrete form and time do not exist in the Akasha, and as such it is impossible to "see" anything in the akasha. Not so much here in step V, but especially in step VI the practice with the Akasha develops a supernatural intuition in the magician. It becomes a sharp tool that works with incredible accuracy. For right now Bardon does not necessarily expect the student to actually completely enter into the akasha as that is done in step VI. The main point of these exercises is to teach the student to enter into a state of timeless and spaceless existence for the duration of the exercise. You must learn how to experience the fourth dimension. In the next step you will learn how to actually completely merge the consciousness into the fourth dimension and magically influence it.

For this exercise the student should learn to shrink his consciousness to the size of an atom so that he can perceive the objects and himself as an entire universe. This is key! You must "see" the object as a huge universe in which you are the center. Now center here doesn't refer to

a physical center, and as such the mind can enter into the object's akasha from any point but it helps the beginner to employ the aid of a physical center for the transference of consciousness. In the akasha there is no such thing as a "center", and as such at higher stages of practice the student can enter into the akasha of anything regardless of distance or without even knowing what the object or person looks like with a simple expression of Will. By means of his magically trained intuition from repetitive Akasha training the magician will learn to understand anything from the "inside out" and see the reasons for many things on a universal scale. The seed of Karma is also contained in the Akasha, and thus does the guru know his disciple's Karma, and affects his destiny should Divine Providence allow.

Learning to transfer the consciousness into the fourth dimension requires a certain knack, almost like there is a trick to it. After regular practice the student will experience this state and then be able to enter very easily into this state with any object or thing at will. It will feel as though you are suspended in mid air and simultaneously at the exact center and entire circumference of the object. Expect to spend a few months of practice before you actually can enter into the fourth dimension at will. Once you can, you will be able to progress through the rest of this exercise very easily. Unlike the regular transference of the consciousness into other things, with the akasha the technique is essentially the same and thus once the skill has been developed it is quite easy to enter into the akasha of anything or the self. Like most Bardon exercises, this should require 4-6 months of diligent twice a day practice. I will go into greater detail about the practical use of the Akasha in the commentary on the step VI magical schooling of the spirit.

Step V

Magical Schooling of the Soul

Practical Mastery of the Four Elements

This is a beast of an exercise and makes step V the hardest of all the steps in my own opinion. Even a particularly gifted student should expect to spend no less than 9 months on this exercise. For many it will take over a year to master this exercise sufficiently enough to safely progress on to the next step. The astral training here is divided into two main phases, both of which have multiple stages:

1. Through the body

- a) projection through solar plexus into room
- b) through specific body parts into room
- c) through solar plexus into specific shape

2. From the Universe

- a) directly into the room
- b) into specific shape

This astral training is a large step in the magical development of the magician. Without developing the skills of this step, no practical magic is possible employing the elements. The student should develop all of these skills completely to the point of being objectively perceivable by even a lay person. By this time the student is familiar enough with accumulating the elements into the body that the first part of this exercise will only take a few months to master, especially if he developed the exercises with the elements in step three and four to the point of physical perception. The second part however requires a very long time to become fluent enough in for progression. The student has to learn how to feel the elements as objective forces in the universe outside of his own being, and this requires a lot of frequent and diligent training. Virtually ALL magical operations depend upon mastery of this exercise if you intend to have any success with Bardon's system of magic.

This is also the most strenuous exercise in all of IIIH. There is nothing that wears the mind and astral body out like this. After a few months most students will dread this exercise. You must be strong! You have come so far, don't give up now! At first the student will not be able to work with all four elements one after another even spread out over the course of the day. His Willpower will not be strong enough, and the astral body will not be elastic enough. Unless you are absolutely confident in your elemental equilibrium and mastery over the black and white mirrors of the soul, never do less than two elements a day and make sure that the elements are polar opposites to maintain balance in the mind and soul. For example, if you accumulate the fire element then either immediately afterwards or later in the day make sure you work with the water element as well, and likewise if you work with the earth element then make sure to work with the

air element afterwards. I recommend working them one after the other immediately so as to train the Will as much as possible. If you don't feel 100% sure that you can practice the other two elements later on that day or right afterwards, then don't even sit down to do it or else you will be prone to get too tired during one of the elements and not complete the other one. This could result in an elemental imbalance. I recommend that the student still work with the accumulation of the elements into the regions of the body every day during this point in the training to maintain astral balance in character. You should also be working with the vital force from the previous steps. After a few weeks of regular training with two elements at a time, move up to four elements at a time if you can. Start with two in the morning and then the other two in the evening. This will all be during the first few exercises working through the body. After a month or two you can increase your practice to doing all four elements twice a day. A student who can develop the Willpower and astral body to this degree will achieve full success with the elements and step six in eight or nine months. He will be able to objectively demonstrate the elements to even a lay person.

Once you are working with all four elements on a daily basis then the first part of the training (through the body) will be accomplished quickly. Then comes the accumulation of the elements straight from the universe. Learning to master the external elements is key to having magical control over them. Now do not be deluded here! At first you will be positive that you have heated up the room, cooled it down, etc. You will be sweating, have chills, feel weightless and feel heavy and will be sure that you feel it on the skin and not just inside, thus reasoning it must be in the air. You will proudly bring a witness into the room (should be a teacher or fellow student if possible) and attempt to affect the atmosphere of the room. You could fill it with the fire element and be covered in sweat while the witness will proclaim that they haven't felt the slightest change in the room. In frustration you'll think they're lying to you and go grab another person and perform the same feat and get the same response. After repeating this with multiple people (by now assuming that there is a conspiracy against you!), you will finally realize that you really aren't affecting the room in the slightest. This will happen with both the filling of the room through the body and then later with the drawing straight from the universe. I will explain both reasons, which can be observed clairvoyantly as occurring to the student:

First Reason: With the projection of the element from the body into the room the reason is because the student has hitherto not had to retain the existence of the element after it leaves his body. The student will try to feel what effect he is having on the room by trying to feel it on his skin. This results in the element not actually leaving the body but instead it will retain itself just beneath the surface of the skin creating the impression that the room itself is being effected. This is why the student will feel the element to such extremes while no one else will perceive even the slightest change. He has to learn to forget about feeling the element on the skin when he projects it. He has to keep the visualization perfect and intense, and then the element will naturally affect him at the same time it affects anyone else in the room. Do not focus on YOU feeling it, but rather on the ROOM feeling it. Then you will experience it naturally and evenly as it affects the atmosphere of the room.

Second Reason: When accumulating straight from the universe, the same situation will occur at first in which the student believes to have condensed a high amount of the element into the room, and even though he experiences it to a high degree, nobody else does and there is no external

evidence of any success. This is because the student has not yet learned how to “think externally”. It almost requires that you feel the room as an external body which you pour the element into. Until this is done, the student is doing nothing more than inadvertently accumulating the element into his own body and not the room. It may take one or two months before the student can successfully accumulate even one breath of an element externally into the room. Once this is done, then you can actually start legitimate training with external accumulations. The drawing of the elements straight from the universe is essential for many magical operations, especially those involving things outside of you, whereas accumulating into the body first is best when working magically for yourself (such as creating talismans or elementals for your use).

Now nine times out of ten the student will finish his training for the magical schooling of the spirit and of the body in step V long before he finishes his astral training with the elements. The student should maintain those exercises regularly and also work on deepening his previous exercises from other steps, especially those with the vital force and transferring consciousness, until he completes this element training. With this step more so than any other it is best to have a teacher to help you know when you are ready to progress.

If one can't be found then you will have to use various tests which I will describe here. If you have a magically trained friend then use him first because he will be able to tell if the element is accumulating in the astral room long before a lay person would feel actual physical effects. You can then move to using an open-minded but untrained friend if possible. If you don't wish for anyone to be involved in your training and don't have a teacher, then there are a few simple tests which you can do.

--as Bardon describes, condense the elements into glasses of water. The taste of the water will change accordingly: fire-sour, water-tart, air-sweet, and earth-musty/stale. Try to be as objective as possible, not thinking at all about which element has been condensed into the water, but focusing on the physical taste.

--Fill the room with the element and confine it to stay in the room just as you would the vital force. Then get up and leave the room long enough for any astral or physical sensations of the element to leave you (should take 5-10 minutes). Then enter back into the room, and there should be an apparent change of atmosphere.

--Condense the elements into a thermometer. For fire and air it should heat up, and for water and earth it should cool down. It is hard to test air and earth this way effectively, but great for fire and water.

--condense the element into a metal object. It should heat up, feel lighter, feel cooler or seem heavier depending on the element. Once again it is easier to objectively test the fire and water elements than it is the earth and air. It takes an incredible amount of earth or air element to actually increase or reduce the physical weight of an object to a measurable degree (unless you have a very detailed measurer that can read smaller units).

The most effective tests by oneself are the first two. The thermometer test is hard to get accurate results with earth and air, while with the metal object test it is too easy to hypnotically suggest to yourself that the object feels different. Of course the best methods are those employing a combination of the previous tests and other people.

Step V

Magical Schooling of the Body

Passive communication

Personally I do not see the necessity of this exercise for success with any of the later steps or working with the second and third books by Bardon. Still, it is a good practice to at least become fluent in, and should the student choose to pursue this line of magical schooling he will be able to communicate passively in a controlled manner with other beings and his personal Guardian Angel or Guru. It is also a useful technique (though far from necessary) to use in evocation as a means for the spirit to communicate in writing exactly what it means.

What is more important than the actual act of passive communication are the skills which make it possible, particularly learning to astrally remove yourself from a part of your body. If this can be carried on to both arms in this exercise, then the step eight mental projection exercises will be a little easier. Also, the same principles can be applied with the electric and magnetic fluids to actually displace other people's astral bodies or body parts should a proper reason arise to do so.

As far as the levitation skill developed in this technique, as Bardon says I would not recommend pursuing it. Levitation comes much easier to the mature magician as a result of control over the electric and magnetic fluids. Therefore it can be considered a large waste of time to spend anymore than a few weeks on the magical training of the hand with the air element in this exercise. Usually, should the student be diligent, he will find himself able to engage in simple and controlled passive communication in just four or five months, while actual automatic writing takes an additional four to six months to cultivate, sometimes longer. The key here is to completely realize the astral hand which has been displaced so as to completely forget about the physical hand. It is my own opinion that once the student has cultivated this exercise to the extent of being able to communicate with the guardian angel with a simple device such as a pendulum or the movement of a certain finger, then he can safely consider himself ready to continue on in his training. As said before, the training for the elements will take a long time, so feel free to continue with this exercise should you be so inclined all the way up to passive communication.

The most advanced manifestation of this technique is that of having the body completely taken over by another being. This is much harder as your own consciousness has to leave the seat of the brain and another consciousness inherit it, and as such only the most mature magicians should pursue this technique to such a high degree. I can think of very few justifiable reasons why the magician should need to allow anything to have control over his entire body, and the magician who goes to this extent should be a master of magical evocation so that to him returning even the greatest spirits to their abode seems very easy.

Step VI

Magical Schooling of the Spirit

Meditation on the Spirit

This exercise has four stages:

- 1) Meditation on the four elements as manifested in the spirit
- 2) Meditation on the mental, astral and physical body
- 3) Conscious acting
- 4) Establishing the mental senses

It should be obvious to the student upon reading this exercise in IIIH that this is all absolutely necessary for mental projection, astral projection, development of the astral senses in step VII, and learning to act magically for effective rituals. Thus, the student must pay the utmost attention to developing all of these skills. They all require a certain skill or trick, that is the student has to learn to think differently than he is used to. The student has several options here in his practice. It is possible, and success can be achieved, with practicing all four exercises alongside each other. Be this as it may, I would recommend against it. First practice the meditation on the four elements in the mind until you can distinctly feel each of the four mental qualities. You should be able to feel the subtle existence of the mental body and pass from each mental quality to the next at any speed with perfection according to your desire.

The student should not feel that his mind is located in his physical head. While this is the seat of the consciousness as it acts upon the brain, the mental body itself (the mind) is actually larger than your physical body, and so it should at least be felt as taking up the entire physical body. For the sake of easy visualization, Bardon describes the mental body as if it is inside the astral or smaller than it which makes the visualizations much easier. So you must learn to feel each of the four elemental qualities of the mind in the entire mental body, not just in the head region (which many students are prone to do). They should be experienced as varying degrees within the mental body itself, like four layers which comprise the whole. When this exercise has been perfected, the magical equilibrium will become very easy to maintain both in yourself and others. Any mental disharmony will be easily detected and fixed according to the magician's desire.

The meditation on the mental body as being the "initial mover" of the Self, with the astral body as a garment over it and the physical body as a garment over the astral, is a key exercise for the later mental and astral projection techniques. The difference in degrees of vibration or subtlety must be experienced as absolute reality. Extend this meditation to thirty minutes each sitting. The first exercise of feeling the mental qualities has to be perfected before this exercise can be effectively done. When working with the mental senses, do not expect clairvoyance or similar things, though these may very well start to develop with this exercise. The goal is to be

able to feel as though the center of perception or consciousness is looking and sensing the world around it in the physical body as though the body is a garment or tool. For example, when you see through the eyes, actually try to see as if you are in a subtler layer of the body looking out the two windows of the eyes, which are felt as external to the real you like a pair of glasses would feel. You want to have the impression that you experience the entire environment from this remote mental view. The student can consider himself to have success with this exercise when the environment around him is not sensed through the physical organs themselves, but rather with the subtler mental senses, namely that everything is experienced as a thought or impression instead of physical. This creates a strong sense of non-attachment and will help immensely in learning to immerse yourself in the mental realm for mental projection in step VIII. Expect to spend a good six months with this exercise, and once one part has been mastered it should still be practiced even when moving on to the next part. For example, once having mastered feeling the four qualities of mind and moving on to meditation on the mental and astral bodies, the student should endeavor to continue the four qualities exercise making it deeper and deeper, and learning to feel the four qualities in other people as well. Once practicing the final “mental senses” exercise, a good routine would be ten minutes for the four qualities, ten minutes meditation on the mental and astral bodies, ten minutes acting within the mental body, and thirty minutes working with the mental senses. This will give the student a good hour of mental working which will reap immense benefits in later practices. Some of the astral senses such as clairvoyance may also start to develop at this stage, which will make step seven much easier for the student.

Step VI

Magical Schooling of the Soul

Mastery of the Akasha

The Wonders of the Akasha can not be adequately described. The two exercises given in this step for the Akasha are learning to work with the Universal Akasha and mastery of the elements via this technique. These two exercises should be practiced religiously even years after completing IIIH. The magician who controls the akasha controls everything with a simple desire or wish. A desire that is magically released into the Akasha will come into effect according to the exact will of the Magician. Control over destiny, knowing past, present and future, invisibility, control over karma (so as not to generate any), and other such things belong to the Akasha. There are beings which when evoked can teach many amazing techniques with the Akasha. With this primordial force the magician changes the world from the inside out.

Remember in a previous step the Akasha was described as having three modifications, these being subjective, objective and universal. While the previous Akasha work has been done on the subjective and objective level, in this step the student learns to work with it on the Universal level, expanding his possibilities dramatically. Only the universal Akasha is “accumulated,” though that term has to be used loosely. When Bardou speaks about accumulating the Akasha, he is using the basic visualization techniques of accumulation employed so far as an aid for the student to actually learn how to blend his own or subjective Akasha with the Universal Akasha. As such, whereas in the previous steps no visualizations were employed to visualize the akasha (which is actually clear), here he gives a simple dark purple color for help in the “accumulation”, as a scientist would use a dye to watch the movement of a clear fluid or gas. This way the student really learns to merge his consciousness via his own personal akasha into the universal akasha. This exercise has to be done over and over until deep states of trance are entered at will in which the student feels at one with the akasha. Since this force is actually timeless and spaceless, he must feel the same being simultaneously the exact center of the universe while aware of its infinity. It is a helpful tool to visualize the physical body actually disintegrating as it merges with the dark purple akasha and the consciousness becoming absorbed in the absolute center or origin point of the entire universe. He should feel as though he is at the very core of the universe, able to move it with a simple wish or desire. Learn how to rest here and forget time and space. Don't feel form, but rather be formless. There is no form, no distinction in the Akasha. All the forms of the akasha are in actuality only different manners in which the conscious mind works with and perceives this same essential undivided force. It is all really superficial.

The Akasha is the first mover in the universe. You will learn to move as it, as if you too were the akasha projecting the Divine plan through Divine Providence onto the blueprint of the archetypal universe (mental realm). The akasha is the universal Feminine. It does not create on its own, but is the womb from which emerges the Will of the Father or masculine principle. Without the Will and volition of Divine Providence, the Akasha is a barren womb producing

nothing. It is stillness absolute. When Divine Providence Wills, then the Akasha creates. Through the Akasha the magician intuitively understands the Will of Divine Providence. The perfect magician, being in the image of God, becomes the embodiment of the very Will of Divine Providence itself, and thus also creates through the Akasha as a God. In this way does he recognize all of his wishes on any plane.

Thus we see the importance in not only the intense practice of this exercise, but also in fervently continuing it even for years after completing IIIH. Expect to spend, like most of these exercises, four to six months deepening this practice. The mark of success is in being able to enter into a peaceful, still and timeless trance in which the student feels as though he is in the very origin point of the universe and has at least a basic intuitive understanding of the akasha's workings. This exercise will develop the magician's intuitive abilities to remarkable heights. The student who faithfully practices this exercise will even within just a few months start to realize that the intuition is no longer some lowly form of "gut-feeling" or instinct, but is starting to become an exact tool as precise as a surgeon's scalpel. The intuition will develop to such an extent that he will be attributed as having many so-called "miraculous" abilities. He will know things before they occur, know things that occur far away, understand the workings of Karma and be able to explain the karmic law behind all actions, intuitively know not only his but others' past-lives, understand the minds and actions of others, and many such things. You will be surprised at how quickly these skills develop, most of them starting to occur in less than a year.

The second exercise given in this part of the step VI training is the use of the akasha to master the elements. This is not for magical equilibrium, which should have already occurred, but rather is for mastery of the universal elements. For mastery of the personal elements within the body the student simply enters into his own akasha without merging into the universal and observes how the elements are operating within his body, fixing them accordingly. This is a very quick way for an advanced student to fix subtle problems in the spirit and soul. The regional accumulations is by far the best magical exercise for elemental harmony. However that is not the concern of this exercise. Rather, the student must learn to establish himself as master of the elements from the point of the Universal Akasha. Merging with the akasha as before, the student intensely affirms that he is already master of the elements because there is no concept of time in the Akasha. Everything is "Now". The student must feel that he is the very source and mover of the elements on all realms, feeling his mastery over them as if he uses them as simply as he uses his own body parts. The elements must feel as though they are nothing but extensions of yourself, which act in perfect harmony according to your Will in all realms.

Should the student still be regularly working and advancing with his step six elemental accumulations, then this Akasha exercise is an excellent practice to do beforehand as preparation. In conjunction with ongoing elemental training this technique will dramatically increase the rate of progress, especially if the mind-set of mastery can be maintained during the elemental exercises themselves. Having already gained a good grasp of the Akasha in the former exercise, this one will only take two or three months to get a good handle on. You can gauge your progress by working with the elements and noting your success. As it is, with just regular practice of this technique the student can go even a year without practicing directly with the elements at all and still retain most of his ability in that area for when he decides to finally turn his attention back

into deepening his elemental exercises (which is highly recommended after reaching step eight). Do both this and the previous Akasha exercise building up to at least twenty minutes each, even after completing step six.

Step VI

Magical Schooling of the Physical Body

Elementals

Read this segment over and over in IIIH. It provides great insight not only into the practical creation of elementals but also into other types of astral beings as well. There is little to be expounded upon here which Bardon did not already provide. For practice, I recommend picking a simple mental task that can be recurring for the elemental to do. Once a week, dissolve the elemental and create a new one for the same purpose or another one. For example, create an elemental for better memory, recharging it every day. At the end of the week at the appointed time dissolve it back into the universe and create a new elemental (should be with a different name, but it won't matter much if the student can sufficiently separate the names from the previous elementals in his mind) also for memory and continue in the same way. Now at first it will be hard to realize any notable success, but this particular exercise is not so much for achieving success in the task, but instead is designed so that the student can become very skilled in the creation, charging and dissolving of an elemental. Eventually you will be able to "feel" the elemental when he is created, or when you recall him for charging and will feel it dissolve as well. When this can be done for sure, then the student can consider himself to have progressed enough for success in this exercise. Elementals are very useful, and can be of a great help in harmonizing not only your own character but that of others as well. Remember to always exercise maturity when deciding the task of an elemental. This is another exercise which I wouldn't consider necessary for the student's spiritual evolution, but which nonetheless is of a great help to the mature magician and is great practice for learning to condense and impregnate the Astral Light, which will be useful for quick progress with the step seven astral senses exercises. Look to spend three or four months on this exercise before you can efficiently make a working elemental, recharge it at will even at a distance, and dissolve it easily back into the universe.

Step VII

Magical Schooling of the Spirit

The student must now push hard to work out even the finest details of his black and white mirrors of the soul through direct magical influence. Learn to enter into your mental body and just “observe” all of the actions of the mental, astral and physical body. This can even be more effectively done by entering into the personal akasha and working upon yourself from the very core principle. Learn to feel the motion and work of the elements on all levels of being. You will be able to eventually feel any elemental disturbances in spirit and soul, and fix it accordingly. Bardon gives a unique method of working with the elements for harmony at this level of practice. These exercises combined with daily practice of the regional accumulations of the elements and working in the Akasha will allow for the maintaining of elemental equilibrium. There is not a time-frame for this exercise. The main principles which Bardon covers should be applied to the rest of your magical pursuit. The magician has to be able to feel any disturbance in his soul or spirit and act upon it immediately and accurately.

Step VII

Magical Schooling of the Soul

Clairvoyance, Clairaudience, Clairsentience

Now we get to almost everybody's favorite step. In fact, many people have failed in IIIH because of their impatience to get to this step, very often actually skipping entire steps to practice and develop these abilities. They are the most sought-after magical abilities, and I will endeavor to spend a great deal of time in expounding upon the development of these abilities through the techniques which Bardon provides. Out of all of the exercises Bardon gives in IIIH, his explanation of this exercise in step seven is perhaps the barest of them all. Many people are led astray because they don't know how to properly progress. Many pick up IIIH, skip straight to these exercises and practice it for a few weeks, ultimately discarding it as trash and falsity due to lack of results. Of course they did! How can one run before walking? I can attest, as can others, that these exercises do develop the astral senses, and to an astonishing degree at that.

Let us begin with the examination of the Clairvoyance exercise. By now the student may have already started to develop some clairvoyant ability through magical equilibrium and working with the mental senses in step six. I will presume in this commentary that this has not occurred and the student, despite diligent work, does not even have a hint of clairvoyance upon starting step seven. Now some of the signs of progress I will be describing will not be seen by everyone, but are generalizations. Everyone will progress a little differently, but at least some of the stages of this technique should be experienced by everybody. I will go into as much detail as possible to provide insights into the practice and success of this technique that Bardon does not write in IIIH.

First and foremost, the benefits of employing the fluid tincture of the magical eyewater in this technique are so great that I consider it absolutely pointless to practice without it, unless due to unforeseen events the student should end up in a situation in which he can't employ the eyewater and has to use the technique by itself. I would say it at least doubles if not triples the progress with this technique. After even a few sessions with the eyewater, the student will not want to practice without it. As such, I will give my tips and comments on this exercise as if the student is using the tincture. Before soaking the cotton balls in the tincture, I like to hold the tincture up in an almost reverent manner as if the eyewater itself is nothing but liquid clairvoyance which alone can give me the spiritual sight. Impregnate it intensely with this desire, as though the second it touches your eyelids you will instantly have clairvoyance. Soak the cotton balls (I recommend large cotton balls) in the tincture so that at least one side of the cotton is soaked. Take a long piece of cloth and lay down the cotton balls wet-side up on the bandana, eye-space apart. It is good to get into the habit of putting an extra few charges of the fire element into the cotton balls. Lift them up with the bandana and fasten the bandana around the head so that the cotton is pressed nicely (not too strong) against the eyelids. Take four or five deep breaths keeping the concentration intense on the back of the eyelids while drawing the fire element from the cotton into the eye. This helps stimulate the etheric vision. With enough practice the student

will start to see some of the colorful etheric energies in the air as many atoms moving randomly and rapidly in the air. After these initial few breaths transfer the focus to the body and do the accumulations of astral light into the body impregnated with the desire of clairvoyance. After at least twenty accumulations or breaths, inhale and bring the light up into the eyes from the body, and exhale while pressing the light intensely into the physical eyes so as to press the quality of the light into the physical eyes themselves. Now breath neutrally for the rest of the exercise.

Meditate intensely on the light in the eyes. If the concentration is strong enough, a distinct sensation will occur as if the eyelids are physically opening even though they're closed. When this starts to occur, you are making the first step towards success. This feeling is the opening of the astral eyes. Accompanied with this sensation, the student will notice that the darkness of the eyelids will suddenly start to take on a certain depth to them, as though the eyes were wide open but in a pitch black room. This is very good. Once you feel the astral eyes opening, turn your attention to this depth in the darkness and try to pierce it. See it becoming lighter. The first thing you will notice is the appearance of vague outlines in the peripheral vision with the eyes closed. You will see outlines of your physical body and the floor/wall around you. These will be very shadowy outlines at first. You will also notice at this stage that any thoughts you may have seem almost real, being more crystallized than normal. They may even physically appear in the darkness. This is to be avoided. It will take about two months to get to this point, maybe more or less depending on natural inclination.

With enough practice, the next thing to occur is generally the perception of objects, people and environments as though physically real. These will all appear with the eyes closed. Fight these off unless you specifically Will them into being. The student will be tempted to enter into a passive state of mind and just let images appear before his eyes. This should be avoided for now. We want to train the clairvoyance and not waste time. The practice of the exercise should be continued until the student can hold his hand in front of his closed and blindfolded eyes in a dark room and clearly see its outline. This will usually appear as an etheric mass in the rough shape of a hand and fingers. It will leave a slight trail behind the hand when it moves. As an aid you can accumulate some vital force into the hand so that it can be perceived easier. Once you can clearly see the etheric mass of the hand then you have reached the next stage of the technique.

Once this is done, the student should start placing more emphasis on the amount of time he spends with the cotton and bandana off with the eyes open. Continue as usual and practice as before with the eyes closed under the bandana and tincture-soaked cotton balls, trying to increase your ability to see through the bandana with the eyes closed. After about 10 minutes, remove the bandana and instead of dispelling the light and fire element in the eyes as usual, retain it in the eyes while they are open. Have the intense affirmation that everything you see is not physical, but is actually the astral counterpart of the physical objects and environment. This will be very hard at first, but once achieved it will allow the astral eyes to start working in a more complex environment. You will feel the vibration of the eyes raise slightly as if your eyes are on a different realm than the rest of your body. This is a peculiar feeling and should be held for a few minutes, eventually holding it at least five minutes and gradually extending it. Loosely focus the eyes on a spot in front of you and be aware of your surroundings. You will start to see astral

sparks. At first these will only be in the peripheral vision, but after a few weeks you will be able to actually focus on them with the eyes without them disappearing. They are very beautiful, like a small rainbow-colored flame that is very bright. These sparks only last a split second. Usually after a few minutes like this the eyes start to twitch, which is a good sign to expel the energy and stop the exercise. Make sure to completely dispel the light and fire element from the eyes. It is good to close the eyes and exhale the energy out, and then open the eyes with the firm conviction that the astral eyes are closed and everything you see is the physical realm with the physical eyes.

The student by now will have noticed that his sight during the day has been affected slightly. This is not uncontrolled clairvoyance, but is the natural increase in sensitivity of the physical eyes due to frequent exposure to condensed astral light. It will not get worse than occasional forms moving in the peripheral vision and an astral spark every now and then. Sometimes this is just the result of incomplete release of energy in the eyes. Also, do not do this exercise before going to sleep. You will start to see the room through the eyelids while trying to sleep. While this may sound fun, it becomes very dreadful after a few sleepless nights. Give the eyes at least one hour to rest before going to sleep.

The exercise has to be deepened using the previous techniques until, after removing the bandana, the student sees the physical environment transform into the astral environment. At first this will be a somewhat violent action involving objects in the room apparently stretching, shrinking, spinning, becoming see-through, along with what appear to be heat-waves. Eventually the transition will be immediate and easy. Only at that time can the student consider himself clairvoyant. I will refrain from describing the Astral Realm's appearance. You will see for yourself. Expect to spend a good six months of twice-daily practice on this exercise. Once a day will require nine months or more easily. Your elemental equilibrium will affect the length of time. If the fire element is not in harmony with the rest of you it could take a very long time to develop clairvoyance. Therefore, make sure to work on the magical schooling of the spirit in this step. A fun exercise to test progress is to look at a candle flame in a dark room while the eyes are still magically charged before expelling the energy. If the astral eyes have developed enough, you will see a very small but very bright yellowish-white flame circling around the flame. If there are two flames it will move in a figure-eight pattern looping around the two flames, and so on depending on the number of flames it will move from flame to flame making at least one circle around it before moving on. This is one of the forms of a Salamander, an elemental of fire, when maintaining a flame.

The clairaudience and clairvoyance exercises given by Bardou are also essentially given by Patanjali in his "Yoga Sutras". With the clairaudience, the method is almost exactly the same, but Bardou goes into greater detail than Patanjali. Many people only want to do the clairvoyance exercise and thus neglect the clairaudience and clairsentience techniques. Why? What good does it do to see a spirit if you can't hear it? Clairaudience is just as important as clairvoyance and must be developed accordingly.

It is imperative that the student use the tincture with this exercise. This is a general fluid condenser that is filled with the air element before applying to the ears. With this I usually take one large cotton swap and cut it in half, and then soak about 1/3 of the two halves. You don't want to soak it too much or else the fluid will run into the ear canal during the exercise and possibly cause an infection (especially if the fluid condenser is getting old). Regardless, it is annoying to have liquid trickling into the ear. If you soak 1/3 of each part, then by pressing the cotton swabs together the condenser will spread throughout the rest of the swab and make a nice damp ball of cotton instead of a soaking wet one. By cutting the large cotton ball in half, you have two halves which will fit nice and tight into the ear openings.

I will go into some detail on the practice of clairaudience, giving some hints and tips as I did with the clairvoyance exercise. Once you've put the cotton into the ear openings, then take a few breaths to accumulate the air element into the outer opening of the ear at about where the cotton is. This will stimulate the ears magically for the Akasha accumulation, and also will train the ears for physical clairaudience (hearing things at a distance as though right next to them). With the akasha accumulation, it is safe to accumulate it into the head because it operates on a spaceless and timeless level and thus does not effect the brain in a negative way unless condensed to lower levels. Still, the student will get the same results if he can just accumulate the akasha into the inner ear. Feel the ear-drums being taken over by the akasha. With practice, this will cause a certain sensation to occur in which it feels as though your ears are listening through a tube into a higher realm. If you do the entire clairaudience exercise with the eyes open, then this sensation will come easier. Feel that your ears are on a completely different level from the rest of your body. Be absolutely convinced that everything you hear is in the astral realm. Tell yourself that only the astral ears are active, while the physical ears have become dormant. Hold this state for at least ten minutes, though twenty minutes is preferred, and then expel the air element and akasha from the ears when taking off the cotton swabs.

During the exercise, one of the first things generally experienced is that you can "hone in" on sounds easier, as well as having any sounds from thoughts become very concrete. After this, you will start to notice that every sound has an echo-like quality to it. After practicing more and more, you will start to hear people's thoughts as a mental voice inside of you during the exercise. This will then carry on to hearing people's dreams, and then to hearing random astral sounds. This all occurs according to your will during the exercise itself. Finally you will start to hear these things as though with physical ears. When that can be recalled at will anytime, then the student has succeeded in developing functional clairaudience.

Clairaudience and Clairvoyance are key for magical evocation as well as observing your own progress. Clairsentience is next. This is a relaxing exercise, so be careful not to go to sleep. The "center of sentience" is important here. The most practical center is the earth element which is astral feeling through the hands. This will help develop psychometry, the ability of knowing an object astrally by touch. While this may be the most practical as far as other magical abilities are concerned, any center of sentience will work just fine. In fact, the other three are easier from a meditative point of view and may ultimately be of more help to the student. Now, Bardou tells the reader to employ the center who's element is dominant, thus if the fire element is dominant in you then use the head region. While this is of some help, it is not absolutely necessary. The

student can develop all four centers or any one of them if he desires, though the one which his elemental balance leans to works the easiest.

What exactly is clairsentience? It is a little less known than the other two famous astral faculties. Clairsentience is important to the magician because he will be able to actually feel not only the presence of other spirits, but also their composition, desire, thoughts, and specialty. Clairsentience can be developed to such a degree that the magician can actually feel even the subtle movement of thoughts in a person's mind. He can sense astral disturbances from far away, and can even feel the movement of spirits in the various spheres without any effort. The main purpose of developing it here is so that in evocation the student can understand the astral nature of a being and its energy, as well as the astral environment of the working space. Follow Bardon's instructions for this exercise. There are not really varying degrees with this practice. It will manifest as an increasing ability to sense things around you, until eventually you can sense things that are hundreds of miles from where you are.

Step VII

Magical Schooling of the Body

Creation of elementaries

There is not much to be commented on in this part. In my own opinion this is another exercise that is not magically necessary for the spiritual evolution of the magician, though can be learned if the magician wishes to employ it. It is a very effective means of causing change in the astral and physical worlds with little effort on the part of the magician, but the possible inherent dangers in the creation of an elemental almost outweigh its advantages. Some magicians specialize in this art, but the same or greater effects can be achieved with just as little effort with the practical Kabbalah in a much safer way. Most magicians just simply aren't mature enough to create an elementary and then dissolve it at the appointed date. The lure of friendship is too great. The emotions will come into play. Also, elementaries have the basic instinct of self-preservation, and will act accordingly should it be sufficiently powerful and self-aware. Obviously, this can cause some trouble. Lets say the magician creates an elementary that specializes in defense, which is a common purpose of elementaries due to their astral and even physical power. Should the magician fall in his practices while the elementary rises, or should the magician befriend the elementary and not destroy it at the predestined time, then there is a very good chance he would be stuck with trying to kill a being who is better at defending than the magician is at attacking! The ensuing problems could be very troublesome to the health of the magician. So then, should you pursue this technique then exercise maturity in your decisions. You will be karmically responsible for its actions.

Step VIII

Magical Schooling of the Spirit

Mental Projection

This technique will almost certainly become the most useful of all of them to the magician. Even though the practice is fully described, it is essential that the common misconceptions about astral projection be cleared up. There are three main projection techniques: mental projection, body of light technique, and astral projection. Almost every single person who claims to astral project has never really astral projected. They have either projected the mental body or used the Body of Light method. With mental projection the physical body appears to be in a state of deep sleep while your consciousness resides in a body that can be described as being made of “thought-stuff”. The range of movement in this body is much better than in the astral body, and it is in the mental body that even the magician will do most of his travels.

The “Body of Light” method is also confused with astral projection all of the time. It is close, but is not actually the projection of your astral body but instead involves the condensing of astral light into the form of a body for the consciousness to inhabit. You will notice in this stage that the physical body still simply seems to be in a deep sleep. There is a little more “feeling” in this body, and it keeps most of the freedom in movement of the mental body.

Full astral projection is very unique from the other methods, and I will touch upon it a little bit here since its technique is in step ten and thus I will not be commenting on it. In astral projection, the physical body enters into a state of near death. The breath becomes imperceptibly still while the heart is almost at a complete stop. The animating principle has been removed from the physical body and thus it appears lifeless. As Bardon describes, the astral body has to be pulled out of the physical body into your mental body, and then you have to align your breathing up with that of the physical body. The breath will become very frantic for a moment accompanied for the first few times with a fear of death. It is a very peculiar experience, but with enough practice it occurs very smoothly and quickly. In the astral body the magician can interact with his environment much easier and can even interact with the physical realm directly. However, due to the astral cord there is not as much freedom of movement in the astral body, especially at first.

If the student is disturbed during mental projection, it may cause a bit of a shock but not much more. Should he be similarly disturbed in astral projection, he may very well die. A very experienced magician may still be alright, but for most people the astral chord is so fragile that even just another’s presence can rupture it and cause instant physical death. This is another reason why mental projection is the commonly used method by magicians. The astral projection is generally reserved for occasions in which a direct physical or astral intercession is needed, such as in the case of healing someone or initiating a student from far away. The student should be able to achieve success in mental projection within eight months of regular practice, slowly increasing the distance he can go in the mental body.

Step VIII

The Magical Schooling of the Soul

The electric and magnetic fluids

For many magicians, these two fluids will replace most of their work with the elements. However, it has to be understood that while they can be seen as the “essence” of the elements, the elements themselves can be used for different purposes and thus it is not wise to presume that the fluids can actually replace the elements in your magical practice.

Control over these two fluids gives the magician a masterful control over the physical realm, as a great deal of phenomena can be achieved with them. They are of the most important use to healing, of which I will talk briefly. There are four different levels of healing from an occult perspective. They differ based on the medium used for the healing, which are as follows: the Vital force, the elements, the fluids and the akasha. These are given in order of easiest to hardest. The vital force is great for a general healing of the patient. No special observances need to be made in regards to the ailment. The magician simply flushes the infected area with fresh new vital force. Healing with the elements is a little more specific and can have greater benefits, but the magician has to be careful not to cause any elemental imbalance in the patient. The main course of treatment with the elements involves restoring elemental balance in the infected part of the patient’s astral body. The electric and magnetic fluids are even better for healing, but require an exact knowledge in polarity of the human body or else the magician can cause more harm than help. What is great about healing in this manner is the detail that the magician can pay to the infected area. He performs an exact astral surgery upon his patient employing the fluids according to the specific place of infection. Healing through the akasha is the hardest because it involves Karma and destiny, but it is a 100% cure when done, and seen as an instant miraculous healing. The magician goes into the archetype of the ailment and completely eliminates it from the Karma of the patient as though it had never even happened. This requires complete mastery of the Akasha and only a very mature magician is capable of this. It can also have very bad karmic repercussions for the magician. Bardon once healed a young lady dying in the final stages of Tuberculosis. He healed her instantly through the akasha in an act of pity despite his knowing that it was her Karma. The next few months were a living hell for Bardon both physically and socially, and because it was endangering his mission here on Earth so much, Bardon actually had to give the now healed young lady back her Tuberculosis, learning a valuable lesson. Can you imagine having to give a young woman back a terminal illness? Can you imagine the pain this would have caused Bardon to exercise such magical maturity in restoring her Karma according to Divine Providence? This is why healing through the akasha in such a miraculous manner is a complicated procedure.

As far as the practice is concerned, it is described adequately in IIIH. The student should practice until he can draw the fluids directly without having to accumulate the elements beforehand. This should take about six months.

Step VIII

Magical Schooling of the Body

By step VIII, the magical schooling of the physical body has finished and thus Bardon both in this step and the following steps provides various ways to utilize the skills already developed by the magician. The most important technique given here is the creation of the magic mirror. This should be worked on to prepare for evocation, and the student should further develop as many uses for it as possible that Bardon gives in step nine. For further education on the uses of the magic mirror, the student should also read the theory section of the Practice of Magical Evocation.

Comments on steps IX and X:

The magician, even if he starts his magical evocation after completing step eight, should continue to strive into steps nine and ten. They are of immense interest and importance, and produce absolutely gigantic effects upon the spiritual evolution and consciousness of the magician. Essentially, both steps are yoga and when perfected result in Self-realization, or emancipation from the cycle of reincarnation which most humans are unconsciously bound to. They are of the utmost importance. Do not expect to complete them in a few months. The practices given in these two steps can easily be practiced for the rest of your life and still not be completely mastered. To a magician who has mastered all ten steps, there is absolutely nothing in the three worlds which is impossible. He is a supreme being, realized divinity in human flesh. He is a god-man.

Thus ends my commentary on steps 1-8 of IIIH. I will now provide some methods and examples for the magician to deepen his practices thus far, particularly with the Vital force and the 4 elements.

Deepening your Practices:

I will describe two practices which will help the magician tremendously with the vital force and the elements.

1. **The Vital Force:** The Vital Force is perhaps the most efficient way to dynamically increase the resilience and strength of the astral body. Here is a good exercise to be done every day once the student has reached step five and is effectively done with the formal training in the Vital Force. Sit in your Asana and perform thirty accumulations or breaths of the vital force into the body. Feel the tension created with this amount and hold it in the body as long as comfortable. Thirty accumulations should be quite easy at this point in your training. Now extend the vital force by radiating it out of the body as far as possible by extending the aura. Hold it here. This will create a definite tension not only astrally but physically as well. Do not carry it beyond your limits. Once you feel like you've reached your limit, which is usually accompanied by a slight headache, then inhale and bring it all back into the body, followed by another exhale releasing it back into the universe. Do not hold the vital force outside of the body past your limit or you may go unconscious. If that occurs, then you will have a good deal of astral and physical exhaustion accompanied by aches and pains for a day or two afterwards. After some practice, extend this to 31 accumulations, then 32, 33, 34 and so on up until about 50 accumulations. As Bardon says, you must make sure not to exceed 20 minutes of accumulations at one time in this exercise. If you need to do less than 50 to stay within 20 minutes then do so. Once you reach 50 and can comfortably hold it in the body and expand it outwards, then start decreasing the number of accumulations one by one, aiming to accumulate the same amount of vital force you did with 50 until you can accumulate with one breath what used to take 50. Then repeat the exercise, slowly building back up and then working back down. Do not push yourself with this exercise. Bardon mentions that the student can develop the vital force accumulation to the extent of physically

glowing, and this technique will make that possible. It makes the astral body very strong and resilient to any foreign influence or disease.

2. Training with the elements: The student who wishes to deepen his elemental control may combine the many techniques into one fluid motion of accumulations and expulsions for a quick exercise. Accumulate the element into the body for about 20 breaths, and then force it into a specific part of the body or organ. Accumulate the element for another 10 breaths into this organ or body part and then move that accumulated energy into the solar plexus condensing it into a sphere. Project the sphere outside of the body and move it up, down, left, right, clockwise in circles around the body and counter-clockwise, and then explode it into the room so that you now have 30 accumulations of the element in the room. Holding this, do an additional 20 accumulations of the element directly from the universe into the room. Then condense all of the element from the room into a small sphere a few feet in front of you. Move it around as before, and then re-center it. This time slowly release it (instead of exploding it) back into the room. Once done, then dissolve the element back into the universe. This is a very fatiguing exercise and it will take a long time before the magician can work with all four elements consecutively in this manner. Even if only done 1-2 times a week, it will allow the magician to very effectively increase his command over the elements while simultaneously strengthening the astral body. This exercise will allow the magician to achieve some of the techniques Bardon gives with the elements such as igniting fires, breaking glass, etc.

Closing remarks:

I hope this commentary on IHH will help people to effectively and safely work through steps 1-8 and achieve the full results from each technique. If possible it is always best to study under the guidance of a teacher who can guide you and ensure proper progress. This commentary should not be seen as a replacement for a teacher. Keep in mind that while some people have a specific ordained Guru here on Earth to help them achieve self-realization, everybody has the high guru of the Holy Guardian Angel, who they will learn to contact in steps 9 and 10. It is very enjoyable to be in the presence of a physical Sat Guru (perfect Guru) who can teach you and bless you. If he is your divinely ordained guru then follow him, as he will lead you to Self-Realization. Sat Guru is like an incarnation of the Holy Guardian Angel. For those who don't have a physical Sat Guru they may use the Guardian Angel who will do the same thing for them. This is common among magicians as there are no public Sat Gurus to my knowledge teaching a system of magical initiation. Most of them teach a system of yoga or mysticism. The sat guru is primarily concerned with your self-realization, not with your magical abilities though he may possess all such abilities himself. If you have a Guru who you feel God has led you to, and he gives you a mystical line of development, then practice it along with your IHH training, but make sure to inform him. He won't mind if he is a true Guru. I have yet to encounter a system of authentic self-realization that does not work nicely with IHH. Many people who practice magic believe they don't need a guru. Such people have never met one. If you have such a guru your Guardian Angel may still come to you and teach you. Sometimes your Guardian angel is your physical Guru. Still, it is acknowledged that not everyone has the chance to meet such a being, as Sat Gurus are quite rare, and as such the Holy Guardian Angel is attainable by all and always ready to guide you. No commentary is really necessary for the Practice of Magical Evocation and

Key to the True Kabbalah. The Holy Guardian Angel will teach you how to safely and effectively work through both of those books.

Now practice! What else is there to do? There is nothing more important. Magic is not a hobby. You pick up and leave a hobby at your leisure. If you pursue magic in this way, then you will fail. You will never even get past the first step. What Bardon has given us in IIIH is the secret Philosopher's Stone, turning base metals into gold. Now work your Alchemy! There will be many sacrifices. Maya, the illusion of the universe, has the strongest gravitational pull. It will pull you down from the heights of the spiritual kingdoms to the dust and sand of the world. Learn to tame it like a lion. Submit it to your Will. Then you will be a magician. Then you can consider yourself as practicing that most holy and noble of all sciences which gives liberation, peace and bliss. Become a God-Man. Understand what the 1st Tarot Card really means. It is the true means of magical development, being the training system of the White Brotherhood itself. Now stop trying and start doing! You will achieve all things.

May the blessings of that most holy, noble and secret Brotherhood be upon you all,
and may they guide you to their light.

~This commentary is dedicated to Master Arion (Franz Bardon), one of the 12 Great Adepts of the Universe, and also to my Gurudev, who's tireless dedication to serving humanity as a perfected being has been a constant inspiration for me to teach.

Chris Murphy (fra.Veos)

Fra.Veos@Gmail.com