

Scientific Magic

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INTRODUCTION

There is an interesting kind of practice found in many countries in the eastern hemisphere of the world that are not religious (as the word is generally used in Western societies) but are spiritual nonetheless. They tend to be centered around cultivating those aspects of the spirit that will best give the practitioner an advantage in the physical world. Some of these practices involve attaining an altered state of consciousness where the mind is turned from discriminating thought, and is fully unified, and completed, and acts as one whole thing. (Note: though considered an altered state of consciousness from a Western point of view, the goals of such practices tend to be to make it the normal state of consciousness.) This is supposed to give the practitioners instantaneous wisdom, and knowledge of right action in any given circumstance. It is supposed to aid any physical action the practitioner takes, and is supposed to give deep spiritual insight. Examples of such practices include Buddhism and Taoism. In devoted practitioners, unusual abilities are learned, such as the feats of certain martial artists who can break boards and bricks with their bare hands, or who can hit a target 20 yards away with an arrow, blindfolded, from memory. The way in which such unusual abilities are conferred, according to many practitioners, is that mind, body, and spirit all learn to move as one. This allows the practitioner to focus *all* of his or her resources upon the task at hand, instead of the minute fraction of them that is all most people can bring to bear.

Western science has observed such Eastern practices in laboratory settings, and found that many of the claims made as to the practices' effectiveness are indeed realistic. Harvard University has observed monks able to so control their own metabolisms that in near-freezing temperatures, naked, draped with wet towels, they were able to keep themselves warm enough to dry the towels. Other laboratories have similarly confirmed high pain tolerance. The increased healing capabilities of people with strong spiritual lives has been documented over and over again.

Many people wonder why such practices are almost entirely unknown in the West. But in actuality they are not as rare as is commonly thought. There is a form of spiritual practice followed by people from almost every Western nation at some point or other in its history. This sort of spiritual practice has different names in different languages but in modern english is usually translated as "magic".

Unfortunately there was never much communication between different traditions of magical practice in the West, and so its development was slow, and its practice was also started at a later date, in general, than comparable Eastern practices. (Though it should be noted that the parallel between magic and such practices Buddhism is not perfect. For instance Buddhism's real focus is on moral and spiritual development, while power is a secondary consideration, and in magic power is of primary importance while spiritual and moral development is generally less stressed.) And thus it was never as well developed as its Eastern brethren. So before it could be refined to the point where it would be recognizable as a science to modern Western eyes, it ran afoul of a pair of powerful enemy practices that effectively halted its development, setting it back, in fact, to a more primitive level of understanding. One of these enemies was the Christian churches of the time, which by and large regarded any sort of spiritual practice not under the control of the church to be an enemy. The other was a confusion amongst scientists, practitioners of the newly developed concept of science (not that science was a new concept, just that it was newly developed, i.e. had undergone a major revolution). They confused certain philosophical assumptions they held with actual scientific method, a confusion that holds with many mediocre scientists to this day. This confusion led to a dismissal of all magical practice as fraud or delusion by the fledgeling sciences, because the scientists were not aware of the highly symbolic and allegorical method of expression magicians employed,

based on their rather different underlying philosophy, and had little desire to examine anything that couldn't be nailed down into definite, objectively defined categories. This was not helped by the magicians of the time, by and large ill-educated from lack of available teachers. They were unable to explain these subtleties to people whose philosophy they couldn't themselves understand.

As an example, take the case of a particular ritual some magicians perform to induce/enhance the meditative state. A sensation and accompanying vision are induced of a glowing ball of energy appearing to the magician and suffusing his or her body, changing it, warming it, relaxing it. Now there are very good scientific explanations as to why such results come about from such a ritual. The placebo effect, or something much like it, is one of them. The resultant relaxation and warming can be seen entirely as products of the instructions the conscious mind sent the subconscious mind when engaging in certain visualizations. Warmth and relaxation are produced by the body because warmth and relaxation are expected by the mind, and the mind and body are physically connected.

But does this mean that these scientific aspects **are the cause** of the experience of the energy as a thing of real and independent existence? (i.e. do they explain why the energy is felt as bringing warmth and relaxation, so that is both "seen" and "felt" as real?) That is certainly a valid interpretation of the data. It follows a logical chain of cause and effect relationships, all of which are in keeping with the best of modern scientific knowledge about the nature of the brain and the mind. But to leap from the statement "This is a useful hypothesis that certainly can be taken as a valid model for what is actually occurring," to the statement "This is more than a hypothesis and is the only possible model to describe what is causing these experiences," is a common logical fallacy called, in the terms of the science of logic, "post hoc ergo propter hoc". This means "after this therefore because of this." Occam's Razor is a philosophical maxim that states that the most parsimonious explanation is the most likely true. In other words, "when you hear hooves think horses, not zebras" (unless you live in Africa). It is an unjustifiable, unnecessary, and by Occam's Razor less likely step to claim these scientific elements are the sole picture of what is going on. The explanation that "visualization of the energy puts the initiate into contact with a spiritual, nonphysical energy that affects the initiate through the subconscious mind, which is the most sensitive to subtle influences, bringing about relaxation," is just as valid. It explains the observed results as arising from the willed causes, just in a different order.

Because the two explanations both make the same predictions ("when energy is visualized while under no stress and with awareness of the whole body, relaxation ensues") neither one can be said to be inherently any more right than the other, philosophically. Some might try to argue that the spiritual energy explanation is by Occam's Razor an unnecessary extra entity, and so that this explanation should therefore be dismissed. But this reveals nothing more than the inherent prejudices in the world views of those who so argue. If the energy is by definition nonphysical, then no statement whatsoever can validly be made about how much physical energy it requires to exist to explain it. That means it cannot be classified as "extra". The only extra step that is being made is requiring that something that is nonphysical still exists. And that is **exactly** the same extra justification being made by the scientific explanation. In that explanation there is the assumption that there is some sort of physical process occurring in the brain that triggers the relaxation while being caused by something so nebulous as information. The connection, undefined, between the information and the body's response is assumed to exist, though its existence is unconfirmed. It can be explained that the visualization gets conceptually confused somehow with nerve paths to the physical body, imprinting through some nebulous method its basic information into the behavior of the nerves that control the physical processes, resulting in the order to relax muscles as if they were being warmed being somehow generated by something subconscious in the brain. But while a logical and even likely explanation, it has

never been demonstrated to exist scientifically. This is a nonphysical concept, information, that is shown to really exist via the effect it has on the body, relaxation. This explanation is no more parsimonious than the spiritual one.

The reason that many people mistake the scientific explanation as more parsimonious is simply due to their unfamiliarity with the terminology. "Information" is a more familiar term to most people than "spirit energy", so they naturally tend to ignore its presence when considering its effects, and even tend to confuse the concept of "information" with the concept of the "recording medium" (such as neurons firing) used to register its existence.

There is nothing wrong with preferring to work with one explanation or the other. After all, we all have our inherent prejudices, our tastes, our various modes of expression. But the fact that one valid explanation out of many valid explanations - all of which say the same thing practically - is being chosen should not be forgotten. To do otherwise is not just philosophically unjustifiable, it is bad science, for it is introducing an unproven, unprovable philosophical **preference** and treating it as proven fact. This introduces error into the theories generated which may be small in any one instance, but whose cumulative effect can end up being enormous. This sort of tendency to mistake philosophical preference for fact has been responsible for the ill repute these powerful spiritual techniques have acquired in the West.

And those on both sides of opinion in these matters have been guilty. One the one hand, all too often traditional Western science has dismissed the occult, for these techniques at the time the scientific revolution came into being were not in very good condition, and their theories and practices were seriously degraded, due to oppression by the dominant religion of the time, which sought to centralize all spiritual matters into its control. The fledgeling science might have discovered this by looking carefully past the colorful implications of the terminology used by the magicians and finding patterns, but unfortunately science was young and was making the mistakes the young make. Scientists during the revolution of thought that gave us modern science confused the scientific revolution with a separate philosophical revolution that was going on at the time, which was also a revolution against the dominant thought of that same religion. This was the philosophical revolution of atheistic positivism. It was a school of philosophy that held that there was no Almighty God, no spirit of any sort. All that could be seen was the result of physical processes, such as those of machinery. It preached a completely deterministic clockwork universe. Now this fit in neatly with the new science, which had just discovered the wonderfully powerful tool of deduction, and the cause-and-effect relationship. So the new scientists became atheistic positivists, and got rapidly so swept away with all the wonderful new things they were discovering they quite forgot where they started from, and came to mistake their philosophy for proven scientific fact. Now it so happens that science since then has placed strict limits on cause and effect, and says that such concepts only hold true in a limited sense. The clockwork universe was wrong, plain and simple. It had been based on assumptions about the nature of space and time that, as it turns out, just weren't true. This means that the reductionist "everything is ultimately purely reducible to cause and effect mechanistic physical processes" school of scientific philosophy, the philosophy of atheistic positivism, is just as much a bizarre unprovable assumption about the inner working of the universe as the one that says that there's an old man in a robe living in a volcano, or in the sky, who knows everything, and rewards and punishes as he will, and sets things running to his liking.

On the other hand magicians and other forms of spiritual practitioner have been, by and large, just as guilty of this same sort of muddled thinking, and so have contributed equally to the long misunderstanding held between the two schools of thought. They have tended to get so carried away with the notion that

“ultimately, all is caused by spirit, all can be explained by spiritual forces and/or entities” that they never even look to see what physical nature or basis could possibly underly the experiences of what are by definition nonphysical phenomena. This is a sort of intellectual laziness, for while of course the spirits are real (so it can be validly argued philosophically in explanation of phenomena that are, unarguably, occurring), that only tells one so much. Science has done so well because it works. It is a powerful tool of exploration and explanation, and any practice of anything can benefit from such analysis. Knowledge is, after all, power. This problem on the side of the occultists has been further exacerbated by a petulant sort of childishness about the sorts of things ill-educated scientists say about the occult and occultists. Such occultists know that their experiences are real. After all, they experience them. They know their spiritual explanations are valid. After all, they fulfill that single most necessary element of an explanation; they allow accurate predictions to be made. One knows that raising a certain spiritual energy produces greater mental functioning, and raising a different one sharpens the senses, or heals an illness. These things will be reliable predictions. And furthermore most occultists are no idiots, they realize they can argue, on a philosophical level, the validity of their explanations just as well as anyone else. But when ignorant scientists who are not versed in the occult at all, dismiss it and those who practice it offhand it is obvious they are confusing their personal preferred philosophies with real science, and they can be rather rude about it. Seeing only the seeming nonsense a cursory examination of the field shows them, they feel justified enough about their initial assumption that it was nonsense to begin with that they tend to dismiss it all as hallucinations, mental illnesses, retardation, psychosis, schizophrenia, escapism and such. But instead of realizing that these are just statements made in ignorance by a specialist in another field unqualified to judge anything about the field of occultism, and so something to be shrugged off or corrected, occultists have typically dug in their heels on their own positions, screwed their eyes shut, covered their ears, and started shouting “I’m not listening!” This has caused a backlash against science in the greater occult community, largely to the detriment of the occultists. Instead of being able to grow and develop, occult practice has languished in the doldrums in the West for centuries, and it is in no small way due to this. Some occultists have even gone so far as to dismiss science as somehow “false” or “wrong”, thus compounding their error and rendering them unable to even live in the modern world very effectively.

Further compounding this difficulty is the fact that the very nature of magical practice encourages the magician to experience reality in a way not readily amenable to an objective point of view. For scientific reasons that will become apparent through the body of this work, the more the unconscious mind is allowed to work completely free from distraction and interference of the conscious awareness, the more effective the magic ritual will be. This means that magic works best when the magician isn’t thinking about it. So even when the magician is himself the cause of the ritual’s successful influencing of some event, it occurs most when he is unaware he is doing this, thus it seems, to the magician, like a spontaneous occurrence, independent of his hand in things.

Recently, though, the field of medical science, specifically the discipline of neuroscience, has performed a study of great benefit to practitioners of the various systems of magic. It was a study conducted by neuroscientists on Zen Buddhist monks, Catholic mystics, Voudounists, and other spiritual practitioners, undertaken to find the root cause of spiritual experience in the human brain.

(Let me make an aside here and explain something about my point of view that needs to be understood in order to see what I’m getting at. The study was to determine the causes of religious experience in the brain. This is not the same thing as defining what the causes of the religious experience are. Merely to find a biological root for spiritual experience in the brain in no way invalidates the spiritual experience, nor does it prove that the spiritual experience was “really” just a physical, biological phenomenon. Let me give you

an example, one used by the team of neurobiologists themselves: suppose you eat an apple pie. When you do, neurons fire in your taste, tactile, and olfactory areas of the brain, dopamines are released that give you a sense of pleasure. Do these things disprove the existence of apple pie? Of course not, they just describe your brain's mechanism for processing the experience of eating one. Same thing I believe with the spiritual experience. I do not believe that science and religion or spirituality are in conflict. They each describe the same things from different points of view.)

Following is a summary of the relevant findings they published in their book, *Why God Won't Go Away*.

There is a portion of the brain called the posterior superior parietal lobe, or the orientation association area (OAA, to save much typing). The OAA orients the individual in space and in doing so distinguishes the individual from everything else. (In other words, it also makes the distinction between "me" and "not-me".) The OAA shows heightened activity during different forms of meditation, and during the deepest meditational states it sharply reduces in activity.

The human body contains two divisions of the autonomic nervous system (the bridge of nerves between brain and body). One is the sympathetic nervous system, which arouses the body, gives an adrenaline boost, increases heart rate, blood pressure, breath rate, and muscle tone. It is often activated by danger or mating. The other division is the parasympathetic nervous system, which quiets the body, conserves energy, keeps the body's basic functions in balance, regulates sleep, induces relaxation, distributes nutrients throughout the body, and plays a role in the body's self-healing functions. These two divisions of the autonomic nervous system are usually antagonists, meaning that either one is "on" or the other, but not both, as they generally inhibit each other's activities.

In some extraordinary states of altered consciousness, when one system or the other is pushed to maximal effort, both will function at the same time. This can be triggered by intense physical or mental activity, such as prolonged concentration.

Elevated action of the sympathetic nervous system is a source of stress, in both the physical and emotional senses. The mind desires to be released from this stress. The longer it endures, the greater the stress becomes. This causes the brain to throw all of its resources into finding a resolution to the situation causing the stress. Both the left-brain deductionism functions and the right-brain holistic approach become used. When they match, get in synch, the pleasure centers in the hypothalamus are stimulated. This triggers the parasympathetic nervous system. For one moment the arousal system and the quiescent system are both active. Ecstasy and awe. This is the eureka moment. Maintaining this is called by the researchers the "unitary state."

This then is how a god, or a spirit, or a myth is experienced by the brain. It is the unification of left and right brain, of logic and emotion, and because it is the ultimate synthesis of the human brain it feels like ultimate truth.

To quote directly from *Why God Won't Go Away*:

"The ability of human ritual to produce transcendent unitary states is the result... of the effect of rhythmic ritualized behavior upon the hypothalamus and the ANS [autonomic nervous system]...."

If the rhythmic behavior is fast, the arousal system is driven ever higher. The hippocampus then puts on the brakes and neural input to various areas, like the OAA, is reduced. Unitary states are produced by a softening sense of self and the absorption of it into a larger reality caused by this deafferentation of the OAA.

There are two types of unitary state that result from this process. One is responsible for the sensation of the Mysterious Union and other forms of possession, analogous to what in some Eastern practices is called positive samadhi or single-pointed awareness. This arises with sustained focus upon some thought or object of attention. This keeps the right part of the OAA active. This part of the OAA is responsible for forming a sense of the space around the individual. The left part, the part responsible for the sense of self, is deactivated in the manner described above. The result of this is a sense of the self merging into the object of contemplation. If the ritual that produced the state is religious in nature, then focusing upon a god or spirit will result in merging with or replacement by (if the deactivation of the left OAA is complete) the god or spirit. The other is associated with deafferentation of the whole OAA, and results in pure emptiness, in the practitioner vanishing *and* the world vanishing at the same time.

And of course to be effective, the ritual attempting to cause the unitary state must merge behaviors with both ideas and emotions. This is why just any idea or behavior will not serve, but only certain ideas, behaviors, words, symbols will produce the desired effects.

To put it simply, the unitary state is the super-focusing of the majority (if not the whole) of the practitioner's mind in a certain symbolically defined direction, defined by three primary characteristics:

- 1) Deafferentation (partial or total) of the OAA.
- 2) Unification of the majority if not all of the mind, expressible as the unity of id, ego, and superego, of Shadow and Persona, of right and left brains, of large and small mind, etc.
- 3) Simultaneous synergistic activity of both the sympathetic and parasympathetic nervous systems.

The practice of magic is the practice of attaining unitary states of various types, each conferring some unusual advantage to the practitioner as a result of the heightened focus and clarity of the mind. This is done through rituals heavy with symbolism and archetypal imagery. It is a science, and produces certain results consistently from certain steps taken in certain orders. The phenomena are repeatable.

The actual practice of magic revolves around the attainment of the right visions (of spirits, other worlds, other places, etc.) and the right sensations (power, being "out of the body", etc.). These are formed by the mind in the unitary state. Simply put, when enough of the mind is focused upon the same image, anything relating to that image receives that image with the force of a majority of the mind behind it. This, combined with the synergy sensation of the simultaneous activation of arousal and quiescent systems as described above (the Eureka! sensation), makes certain images and/or sensations seem so real they seem realer than ordinary sensory impressions, can become strong enough to even drown them out, blotting out impressions of the outside world (even with eyes wide open). When associated with the right mental processes these visions occur only during successful performances of specific deep subconscious behaviors, resulting in the ability to become consciously aware of deeply buried subconscious mental processes.

A further explanation of the attainment of the unitary state might be appropriate here by manner of example. Consider the following conversation as a conversation between different parts of the brain, responding to the ritual used in aiding meditation mentioned above. It may give a better idea of the sort of feedback and confusion that causes the simple small portions of the subconscious mind to begin working together to produce a desired result, via the unitary state.

A: "I'm getting this image of a bright light."

B: "I'm getting told to feel warm."

C: "I remember that warmth comes when D and E tell certain parts of the body to burn more fuel."

D: "Huh? Was that an instruction? Someone say my name?"

E: "Maybe we're supposed to be turning up the heat in here."

B: "Hey, I'm starting to feel warm now."

A: "Warmth often comes when I see bright light."

C: "Light and warmth? Those do go together. Maybe the light's causing the warmth."

B: "Did I just hear someone say the light is warm? That makes sense, I am getting warmer."

E: "I keep hearing the word 'warmer', I guess we should turn it up more."

C: "Maybe I should ask F and G whether they feel warm too."

And so forth. The subconscious is a much simpler part of the mind than the conscious mind, and (through a process of association from one concept to another not unlike a child's game of Telephone -- where a message is passed along in whispers until it becomes hopelessly garbled) can easily confuse itself into beliefs that spread through the whole mind to the point wherein they become "real".

In the interests of full disclosure (a scientific requisite) I should explain where I am coming from, what has shaped my points of view. I am fairly well educated, graduating high school with high honors and majoring in undergraduate school in physics. I have taken (and aced) a couple of graduate-level physics courses. I believe that physics is entirely correct, that it does explain the way the world works and explains it well. This is obvious from all the technology we have around us if from nothing else. It fulfills that most necessary requirement for a successful scientific theory: it makes highly accurate predictions. So I believe that any scientific explanation of magic must be entirely consistent with what physics tells us about the world. (Additionally, it must be consistent with psychology, biology, chemistry, etc.)

I also am educated in a formal sense in the practices of magic. By which I mean I had a teacher, and was part of something of a lineage. I do not mean by this some ancient thing stretching back hundreds if not

thousands of years, heir to the wisdom of the centuries as some egomaniacal charlatan “magicians” like to claim. I mean I didn’t learn from a book, as most do in modern times in most Western countries, but learned from a teacher, who himself had a teacher (his aunt), who herself was taught by someone neither he nor I knew. How that person came about her lore we don’t know, it’s not unreasonable to suppose she made it all up based on personal experiences. A lineage encompassing four generations, myself included. Rather paltry, and my teacher was no wise man. What he had to teach me was a rather fragmented lore, with only some things explained, other things to be taken on faith. He distinguished little between symbolic meanings and literal meanings. But he showed me he did know something, as he was able to duplicate some of the feats normally associated with advanced Eastern spiritual practices such as described above. He also had a unique perspective on the practice of magic, one he said was part of the foundation of our style, our tradition of magic, one that fit well with my own inclinations. He taught me to always look for scientific explanations for all magical phenomena - for it was really a science, he said. He considered himself to be carrying on the work of Isaac Newton, modelling himself after the archetypal scientist of the West, who was also a devout magician (an alchemist, specifically). His (Newton’s) magical journals read like scientific experiment logbooks. (My teacher did not consider our lore to be directly *from* Newton, just that we took him for inspiration and tried to continue his work in the field of magic, developing it as a science.) He taught me how scientific explanations do not negate spiritual explanations, that they instead are complementary views whose only difference is the philosophy in which they are grounded.

In this work I make many assertions, describing well known practices of magic in scientific terms. I make these descriptions based on my personal experimentation in the field, and my comparisons of that experimentation with other experimenters. I am aware that this does not constitute proof that my theories are correct. I find them personally adequate (holding always onto the proviso that future revelations of new knowledge may change my understanding), but no one else is under the obligation to do so. I have striven to to be as thorough and accurate as possible in my theories, and present them not as proven facts, but as a means of showing that the practice of magic *is* a scientific practice, one which can support the creation of models, hypotheses, and testable predictions, whether the reader agree or disagree with my particular hypotheses.

Personally I believe that spirits and gods are real, existing independently of any human belief in them. I feel that the unitary state is the means by which the mind picks up on the subtle urgings, promptings, signals of these beings. I feel this is backed up by certain physics theories including (but not limited to) the Many Worlds interpretation of quantum mechanics, which states that there is not one universe but an infinite number, each in a different dimension of space, each different from the last. This interpretation implies that every time an event happens that can develop in a number of ways it happens in all possible ways, each different outcome existing in a different universe. This implies that all things that can be imagined are “out there” in the many different worlds. Every god and spirit, every force is alive and in existence in some universe or other. Some forms of this interpretation state that these different universes sometimes can affect each other in subtle ways.

Another possible scientific theory lending validity to the hypothesis that spirits, gods, and such exist independently of human thought is that of the zero point energy field (ZPEF), a field of energy that pervades all space, in which every possible subatomic particle that exists continually flickers in and out of existence. Furthermore, in this field of energy all possible combinations of interactions between particles that can exist do have a definite nonzero probability of existing any time any measurement or observation is made. (The reason this infinite energy is never observed in any but the most unusual and artificial circumstances is that it is ubiquitous, and there is as much of it exerting force in any one direction as there

is exerting force in the opposite direction, cancelling each other out. It takes an unusual setup to notice differences in these opposing fields.) And because any calculation that any computer can perform (any logical calculation) can be performed in duplicate by interactions between subatomic particles (so science has shown in the field of quantum computing), this field of energy is actually able (though **extremely** unlikely in any given instance) to perform calculations. Because any possible interaction of subatomic particles is to be found in the ZPEF there are an infinite number of duplicates, images, of every sort of calculation. The ZPEF contains universal computers. Thus any being or entity or force can be found, in an analogue form of calculations performed by subatomic particles of fleeting existence, continually flickering in and out of it, in the ZPEF. Some physics theories of the ZPEF say that coherence of signals from very short time intervals and low energy levels can under the right conditions become great enough to affect macroscopic objects, such as the neurons of the brain.

I believe, for purely scientific reasons, that the Many Worlds interpretation of quantum mechanics is the “right” one, in that it seems most suggested by experimental data, and produces the fewest uncertainties and paradoxes in theory. Many professional scientists, PhD’s, hold the same opinion. But not all. In fact, not even most. Many scientists disagree violently with the theory, and some of the arguments they make are good (though in my opinion ultimately flawed). I believe the existence of the ZPEF to have been experimentally proven by Sparnaay and later by Lamoreaux. Not all scientists agree (though many do) that it exists, though I have yet to hear one credible argument raised against it. But the point I wish to make is that despite my obvious preferences philosophically for certain interpretations of scientific theory, I do not and cannot make the unfounded leap from “this is a good and informative though unproven theory” to “it’s true”. These theories and all others that certain magicians use to justify a belief in the independent existence of spirits and spiritual forces are completely unproven. They may be wrong. This should not be forgotten.

Instead I find it much better to concentrate on the parts of magic we understand well. Understanding in these other areas may come some day. It may back up my beliefs. It may disprove them. But that is by and large irrelevant, for such beliefs are neither central nor necessary to the practice of magic. It can be practiced by materialists, who view it as a purely psychological/physiological process. This is because the small guiding signal, whether from otherworldly spirits or the complex emergent behavior of the deep subconscious, is amplified by well understood psychological and biological processes, and it is with this amplification that the actual practices of magic are concerned. I experience what I experience, and that is all I need to call something “real”. I practice certain rituals that tap me into something greater than my conscious self, wherever that is coming from.

The idea that the mind can slip into highly unified states via subconscious association, the underpinning mechanism for how the unitary state is entered into, pose potential explanations for otherwise inexplicable phenomena. Take laughter for example. The basis for much humor in many cultures, as researchers have noted, is some incongruity, something out of place, something that doesn’t make sense. If the human mind really is that associative, then hearing some conceptual incongruity might set up different, opposing waves of associations rippling through the subconscious, interfering with each other, building up stress and tension. To relieve itself of this stress the mind cannot find a rational way to handle, it expresses the force of the stress in the form of an emotion, a pleasurable one to encourage the behavior’s performance. So when faced with incongruities the human mind responds by a pleasurable emotion we have come to define as “humor”, expressed in physical activity (laughter), expending the stressful energies.

A good way to understand better what a unitary state is, is to look at other examples of it, that are common even to normal people. (That is, those who practice no form of magic.) It must be kept in mind that there are many different kinds of unitary state, each different kind resulting from different portions of the brain being unified. Rarely is the *whole* brain in true unity. Indeed simply a majority of the brain being locked in synch seems enough to effect deafferentation of the OAA.

One of the most common ways ordinary people enter the unitary state is through sex. The act of sex meets all the basic requirements for effective ritual; it involves repetitive motion, the action of major muscle groups, and has a heavy emotional valence (meaning emotions run high during sex and everything is seen through the tint of those emotions). Good sex triggers adrenaline and from there it is just a matter of time and luck before the unitary state is entered into. This does not happen every time, or even most of the time. It takes everything being "just right" to do it. The unitary state that sex causes results in an orgasm that seems almost holy. The self is obliterated, absorbed into the other. The face of some god or other is seen. Everything is ecstasy and pleasure for a moment that lasts an eternity.

The other most common manner in which ordinary people enter the unitary state is at services at some kind of Christian church. Here the basic elements of ritual necessary for the unitary state are also met. There is repetitive behavior (preacher/priest speaking and congregation responding). This behavior blends thought (the words being said or sung) with action (standing and sitting repeatedly). There is also an emotional valence here, the emotions invoked by the words of the sermon which, if its deliverer is doing his job right, will evoke feelings of reverence and religious awe. But furthermore there is the benefit of the large congregation. Medical studies show that being part of a large group all doing the same thing has such an effect on the minds and emotions of the participants as to make the unitary state easier to enter into. (Hence the feeling, given voice at better church services, that the congregation "became as one". This sensation is a hallmark of the unitary state.)

Another way people experience this state is through playing sports. This sometimes is the result of "psyching up" before the game. Psyching up involves some positive statement, often a boast, repeatedly given utterance, usually accompanied by some sort of rapid motion like pacing or running in place. In team sports maximum benefit usually results from all players doing it together. This kind of unitary state revs the body up. Adrenaline is increased, and the effect this has on the mind is to make it seem as if time is running slower in the outside world. This gives a distinct competitive advantage, allowing for greater decision making time relative to external events. It also corresponds with increased reaction speed and heightened strength, as well as an insensitivity to pain. The psyched up (also called "in the zone") state gives one the ability to see both the big picture and the little picture at once (as when athletes describe being able to see every individual blade of grass). The other way that sportsmen acquire this state, outside of psyching up, is in the act of the competition itself. This too has the bare-bones elements of ritual. There is activity in major muscle groups, associated with strong emotions (competitive ones). There is an intent focus (on the goal of the sport) that makes for repetitive lines of thought. Repetitive action is usually engaged in.

Another way some people come into contact with a unitary state is in the moment their lives are in danger, such as when a car from the opposite lane suddenly swerves out in front of them. The massive dose of adrenaline released in response to this sort of thing, the terror it brings on, are more than strong enough emotions to cause the unitary state to be entered into even with all the other requirements of ritual lacking. Time seems to stand still, people say, in these moments. Some people report becoming unusually fast, strong, and coordinated, though such unaccustomed abilities vanish the moment the crisis is past. These are all attributes of the unitary state.

Some lucky few can enter the unitary state for a moment through the emotion of love. There is no way to predict when such a thing will strike; it depends upon too many factors. But suddenly one is gazing at the loved one and that person seems ineffably beautiful. All the wonderful memories associated with that person are suddenly and simultaneously stirred to life. The loved one seems both familiar and incredibly new, as if being seen for the first time. The feeling of love for this person is so strong as to produce ecstasy. Sometimes everything in the field of vision, especially that person, will seem to shine. These things, the sudden racing of the mind in accessing all those memories at once, the shining field of vision, the surge of emotions, are things that are caused by the unitary state.

The practice of magic has multiple, though related, goals. The first of these is rather general and is called by the Cabalists "The Great Work", which is the attempt to bring the outer world into sych with the goals and ideals of the inner world, and to mold the shape of the self to fit naturally into the outer world. The second goal is a method of attaining the first, it is to attain a state of dual awareness, wherein the world of the spirit is experienced at the same time as the physical world. This is supposed to result in an instantaneous awareness of correct action, and a constant influx of wisdom and inspiration. The third goal is related to the second, as it is partially the cause of it. This is the attainment of the knowledge and conversation of the fetch or some analogous entity as the holy guardian angel, or agathos daimon ("good spirit"). Many Western religions have the concept of such a spirit. It is the intermediary between the individual person and that person's god(s). It is often that person's guardian, and sometimes teacher, and sometimes death. Such entities are generally held to have the individual's best, highest good at heart (NOT necessarily the immediate good). To be able to speak to this being whenever needed or desired is to have access to instantaneous inspiration and wisdom.

Throughout this work three distinct points of view will be presented for each matter under consideration. These will be the scientific point of view, the occult point of view, and the philosophical point of view. The aim of this is not just to explain these matters to a variety of different people but to show how each of these disparate points of view, different though their languages be, are actually describing the same phenomena and making the same predictions. I have also presented not one, but two styles of magic, a runic and a cabalistic style. My teacher taught me cabalism, which I later translated into runic terms. While I thought it wise to present the learning of two different styles of magic side-by-side so that the scientific ideas underpinning them both can more readily be seen, I am not as well grounded in cabalistic lore. My method of practice is runic. Serious cabalists would do well to keep this in mind.

CURRICULUM ONE

The learning of the art magic is generally broken down into a series of different though related curricula of learning material in Western spiritual practice. Exercises that teach basic skills are grouped along with learning concepts that are related to or are the foundation of those skills. Each tradition has its own curricula, its own standards for what is important and what is the best order for learning it. Because of this lack of standardization I have decided to present this information in the order my teacher's tradition had him present it to me (more or less), followed by the further developments I have added. Each curriculum has within it three categories of lesson. Concepts, wherein are disclosed concepts and intellectual understandings that are important for successful working of magic (these need to be studied deeply and understood thoroughly, and the presentations in this work are to be taken as introductions to the subjects only, to be supplemented by independent study). Supplementary Skills, which teaches skills that aid in the practice of magic and are necessary to it, even if they are not inherently magical. And Practices, which are the actual magical practices, to speak like a magician or, to put it like a scientist, the practices that improve the mental and physical skills necessary for the attainment of the unitary state.

Physical Exercise

Supplementary Skills

The art of magic is the art of unifying mind, body, and spirit. This cannot be done with a weak, unhealthy body. It is necessary to begin **and maintain** a regimen of exercise. It is not necessary to build muscle, but a general fitness and high energy level should be maintained.

Meditation

Supplementary Skills

Occult:

The primary action in the practice of magic is the attainment of the unitary state of consciousness. It is in the unitary state that the mage's personal power may be accessed and manipulated. (This personal power is referred to in various traditions under various names.) For this reason the earliest stages of training in the art magic are in those skills that are most necessary for getting into the unitary state of consciousness. And the most basic skill involved in this is meditation. It takes, if you have no prior experience with it, quite some practice to get the hang of it, but perseverance will pay off.

Meditation is a calming and stilling of body, mind, and spirit. It is a teacher, bringing to mind deeply buried knowledge, personal demons, and suppressed desires. Diligent pursuit of it brings the experience of death and rebirth. This is a most valuable tool for the magician, for when he or she is at such an advanced level of meditative practice then every meditation becomes a transformative experience. In terms relevant to the vitki, the practitioner of runic magic, this brings him or her closer to Odin's nature as Svipal, the Changeable. This makes the vitki's nature fluid and adaptive. Further practice brings the state of mind called "possession" by some Western occult traditions and "single-pointed awareness" by some Eastern occult traditions. This is the melding of the vitki's spirit with another spirit, whether that of a living being or even of an inanimate object or idea. In truly pure practice this is less a melding with than a replacing by.

It gives the mage all the knowledge held by that spirit. Further practice brings yet another state, one that is called “zero-pointed awareness” by some Eastern occult traditions. It is the vanishing of both the self and the whole universe. There is no one traditional term for this state in any occult tradition of the West, mostly because western occult traditions fell largely into dissolution before discovering this state. I refer to the state as helblindi or death-blindness. In some modern Western occult traditions it is termed “becoming one with everything”. (Being one with everything means there is no “you” separate from everything to be able to observe anything; hence the vanishing of the perception of either self or universe.)

Science:

First it is necessary to define what meditation is. Commonly it is held to be a form of mental relaxation that brings about a physical and emotional relaxation. But this understanding misses the point. While it is true that mental relaxation is involved, and that it does sometimes bring about emotional and physical relaxation, these are nothing more than details and side effects. The purpose of meditation is to clear the mind, to still the chatter that is omnipresent in most people's brains, even when they are thinking about nothing in particular. When the chatter is stilled, and the mind is silent, the aforementioned relaxation does occur. But this is just setting the stage for what is to follow: a greater focusing of the mind that occurs because the mind is clear.

When there is nothing to distract the attention, the minute signals that comprise the subconscious mind can be heard with greater clarity. There are a variety of reasons for desiring this. It can bring greater awareness of one's surroundings, bringing small details to the attention of the conscious mind. It can be useful in retrieval of old memories. It can be useful in introspection and self-analysis. It is critical in the art and science of attaining visions. But whatever goal is sought, the thing meditation does is to bring what is hidden within to light. This has unpleasant elements as well as pleasant ones. Meditation is actually supposed to make things bad, in order that you might learn and grow. Meditation is a tool, not a goal.

While meditation takes time and effort to learn, it is pretty easy to describe how to go about it. First of all, make sure you will be undisturbed for the period of meditation. Make sure you are sitting comfortably. Lighting incense will likely be of help, as lighting candles might be. The important thing is to set a mood of calmness, stillness, relaxation. Once everything seems right, close your eyes. Let your thoughts slow down and stop. Become an empty vessel. At first thoughts will continually arise, and will prove to be quite distracting. Do not allow them distract you. Do not focus on them. Do not follow the thoughts. By the same token, do not fight them, do not struggle against them, for this is simply generating more thoughts. Allow them to rise, and allow them to pass away, and do not interact with them. In time, the thoughts will become fewer. Also distracting are sensory impressions, such as the myriad itches that inevitably spring up whenever you try to meditate. As difficult as it seems, they must be dealt with in the same way as the distracting thoughts.

The first stage that is reached with meditation is an empty mind. After this, with continued practice and development, is becoming unattached to the ego, the self. This sounds similar to the empty mind, but there is a subtle yet important difference. With the empty mind, there are no thoughts. With an unattached ego, there aren't even the basic causes of, or desires for thoughts. This is a much purer state of mind than simple emptiness. It will therefore be not only of benefit in the above mentioned endeavors, but it carries other benefits as well.

There is one particular kind of meditation that is of most use to the practitioner of magic. It has different names in different times and places, but has no commonly used term in modern times. But there is a term that fits. That term is "oneness".

Oneness is the state of mind/spirit wherein the mind has become empty of everything except one object of attention or contemplation. This object can be anything; a table, an idea, a spirit, anything. The second requirement is that the ego be entirely absent, which is to say there must be no sense of self. When these things are so, sustained contemplation (especially accompanied by some simple, repetitive ritual) will result in oneness, where the sense of self becomes entirely replaced by the object in question.

This is one of the two types of true unitary state, which is the fundamental element of all magic work. It is while the initiate is learning to first get into this type of meditation that all the initial stages of learning are pursued.

This means different things depending on what the object of contemplation was. If it was a simple object, like a stone, then there will be a sense of "becoming one" with the stone. Every detail of it will be known, experienced, at the same time, as one experiences one's own body or self. If it was an idea the idea becomes the whole of one's being. It becomes understood thoroughly, as by an expert. If it was a spirit the self is replaced by the spirit's self, the mind and nature are replaced by the spirit's mind and nature (though interpreted or filtered through the practitioner's mind to some degree or other).

The final important state of meditation to the magician is one for which our modern Western culture has no name. There is no perception of anything. There is no self present to perceive. This sounds like simple emptiness of thought, or unattachment to ego, and many who learn meditation mistake these things for this type of meditative state. But it is not these things. Emptiness of thought means there is still that which can contain thought. Unattachment to ego still means that there is something which can be unattached. The best way to describe it is to describe how it is obtained. It is most easily obtained through a state of oneness, where the mind, possessed of one directional awareness burns itself out by the excessive racing energy of this state of mind, and even this is gone. There is nothing left, not even a world, a sense of space. This state of mind has use for the practitioner who wants to develop his or her ability to the fullest potential.

An aid useful for meditation and many other magic practices is the relaxation ritual. It primes body, mind, and spirit to be relaxed, calm, and receptive. There are two forms of it, the extended relaxation ritual, and the instant relaxation ritual. The extended relaxation ritual involves getting into a comfortable position, whether sitting, standing, or lying down. It is important that no undue stress be placed upon any part of the body. The initiate should be aware of his or her whole body. Next a warm glowing ball of energy should be visualized floating directly above the head. Once the visualization is firm the ball should mentally be brought down, slowly, over the head and from there down over the rest of the body, and into the ground. At every step of the way there should be a conscious awareness of the experience of the energy. Its warmth should be felt. This radiant warmth should relax all the muscles, washing the tenseness and soreness out of them, leaving the spirit feeling refreshed.

The reason this works is two-fold. The first is simply a corollary to the placebo effect. By focusing the mind on each muscle in the body and expecting it to relax, the initiate is causing it to relax. The other is a visualization technique that enables this placebo effect to occur. By visualizing this "energy" and then experiencing it, the initiate is giving a reason to expect to feel something from it to his subconscious mind.

Even if the conscious mind knows better than to expect anything, the subconscious is a simpler thing, and the conscious mind is being temporarily bypassed by focusing the attention on the visualization and on the whole body. This enables the placebo effect to occur, and body and mind are relaxed much more deeply than simply willing them to can produce. Additionally this is making use of one of the basic skills necessary for the attainment of the unitary state; it is mixing in visualizations with sensory input (the awareness of the whole body). The picture of energy the subconscious mind is receiving leads it via natural association to the feeling of warmth which, since it is mixed in with sensory awareness of the body, mixes the concepts of “body” and “warm” together. Some part of the subconscious takes this picture literally and feeds the information back into the stream of thought as being actually perceived, and accompanying relaxation from the effect of the warmth occurs.

The instant relaxation ritual does not tend to work as well, but it is much more rapid and so has use when time presses. Simply tense every muscle in the body at once, as much as possible. Either hold the breath or hyperventilate. After about ten or fifteen seconds suddenly relax all at once.

The way the instant relaxation ritual works is much simpler. By overwhelming the senses, however temporarily, with stress and tension the initiate is also energizing those thoughts, those parts of the memory, the subconscious, that correspond to the opposites of those concepts. This is from Jung’s theory of shadow and persona, which states, amongst other things, that opposite concepts are stored closely together in the brain. So when the body suddenly relaxes the brain is already primed to receive the experience, and so experiences the relaxation all the more extremely and deep relaxation ensues.

Philosophy:

The death and rebirth referred to in occult traditions are the experiences of the death of the ego referred to in the science section. When the ego is obliterated by meditative practice there is the experience of spiritual death. When the meditation ends there is a rebirth into a new form, an experience caused simply by reassuming a sense of self from an egoless state. Because the old sense of self genuinely ceases, it cannot be precisely reassumed in the same form. Some details are lost, and the new self is inevitably a little “purer”. Additionally this skill is necessary for future practice of magic because further elements of ritual can be added to this basic meditative technique, and the process of death and rebirth can be guided. The reborn form can be, to a certain extent, chosen, to the benefit of the mage. The state commonly referred to as “possession” in Western occult traditions, or less commonly “invocation” is the state of “oneness” described in the science section. Death-blindness is the equivalent occult term of the final meditative state described in the science segment.

The use of energy as a visualization to aid in the relaxation ritual is easily understandable in biological/psychological terms, as explained in the science section. But these explanations cannot be viewed as the exclusive cause of the ritual’s results. The best way they can be described as the explanations of a certain philosophy. The occultists’ explanation, that the spiritual energy moves the mind in such a way as to cause warmth and relaxation is just as valid philosophically, and in practical terms makes no different predictions than the explanations of materialists. The difference is moot.

Focusing Exercise

Supplementary Skills

If the initiate has no prior experience with meditation it might take months to get its practice to be of high enough quality to be useful. While this practice is being done, there are certain other facilities that must be developed to achieve the unitary state. These are mental focus and memory. Both must be developed to levels far above the norm for the successful attainment of the unitary state. An excellent exercise to do this is to study paintings or other pictures. The initiate should limit him- or her- self to 30 seconds or so to study each picture for the first time. Then the initiate should cover the picture and either write down **every** detail remembered or draw the picture from memory. The initiate should strive for ever greater recall. This will teach valuable skills, including learning the knack of relaxing when trying to really focus. There is no upward limit short of perfection the initiate can achieve, so the more these facilities are developed, the better practice will be.

The Laws of Magic

Concepts

While these practices are being conducted the initiate should familiarize him- or her- self with the elementary laws upon which all theory of magic is based. These laws are:

The Law of Orlog (analogously **Karma, Teekoon, Kismet, Cause-And-Effect**)

Occult and Science (they are the same in this case):

For every cause there is an effect. This effect is invariably of two types. One is to cause a similarity to the causing agent to arise in the affected agent. The other is to cause a resistance to the change to rise. It is a truism that use of force, any force, breeds resistance to that force. The law of orlog implies that each and every thing, each and every action, each and every moment of the present is the sum action of all the various layers of the past of all things acting at that place and time. These things taken together mean that there is no ending to the number of effects that arise from any given cause, and that the nature of these effects cannot be predicted, for any degree of complexity can arise from combinations of synergistic and antagonistic reactions. All of this indicates that for every action taken, an infinite number of complex consequences come back to affect in turn the initiator of that action.

Philosophy:

It is obvious from this that the following are true: it is better to do no more than is necessary (for this will generate the fewest consequences, making the environment easier to understand), and that it is necessary to embrace the path of balance (for in this way it is unlikely that any consequences, even unforeseen, of one's own actions could get strong enough to do real harm, for there is always a counterbalancing force in operation). It should be kept in mind that there are two ways to walk the path of balance. One is to avoid all extremes. The other is to embrace all extremes. (And it certainly does not work to embrace only the extremes the individual prefers.) It is up to every individual to choose which method seems best, each has its own advantages and disadvantages. The former has fewer risks and longer developmental periods, the latter provides quicker development at a higher risk.

As Above, So Below

Occult:

To understand this it is necessary to first understand the system used to order the universe into describable form. Different traditions use different systems, but here I will provide that ordering which is common both to the galdric and cabalistic traditions. These both show the universe as being divided into four “levels”. The prime level is called Midgard in the galdric system and Assiah in the cabalistic. This is the physical world, the world of matter. The next level of reality is a world that lies next door to our own but is largely invisible, home to spirits. This is Alfheim in the galdric and Yetzirah, commonly called the Astral nowadays, in the cabalistic. This is a particularly important level to magicians and all types of spiritual practitioners. All the spirits that exist outside the realms of the gods exist here. The magician’s worldview is animistic, and so there is a spirit for everything, and so this level of reality contains an infinite variety of spirits and spiritual forces, variety enough to fit any purpose the magician. Beyond this level is another, the worlds of the gods, the abodes of the dead. This level is at the crown and base of the World Tree in the galdric system and is composed of Asgard and Hel. In the cabalistic it is called Briah. The final level is Ginnungagap in the galdric system, the Void out of which emanates the basic elements of creation. These emanations from what is termed Negative Existence are described in the cabalistic system as Atziluth. Together these four levels of existence form the Macrocosm, the outside universe. The guiding principle in seeking to understand the natures of these four levels is “as above, so below”. Existence emanates from the void in matched opposite pairs that together are self-canceling in effect but separated make up all the diversity of creation. Each world, from Ginnungagap to Midgard, from Atziluth to Assiah, is a step further in the direction of separation. Fire is accompanied by ice, light by darkness, weal by woe, birth by death. The gods struggle endlessly against the thurses, in a dualistic conflict in the gods’ worlds, in Briah, reminiscent of the elemental forces’ conflict in Ginnungagap. Wars rage in Alfheim, in Yetzirah, reflections of the larger conflicts of the gods. Winter strives with summer in Midgard, in Assiah, as the spirits of the plants and the climate die and are reborn. Each world contains the same elements, the same conflicts. The gods are, ultimately, found to be like men. The cycle of the year is like the cycle of a day is like the life of a man is like the life of a world. The struggle in a man’s heart between civilized and monstrous natures are like the struggle between the worlds of men and those of the trolls in Norse mythology. Etc., etc., ad infinitum.

Science:

The universe seems fractal in nature. Single cells carry out the basic processes of life, eating, replicating, moving, dying, each cell with its own life and its own will to live. Cells group together to form organs, structures of cells that carry out all the basic processes of life, each striving to maintain its environment in such a fashion as to preserve the functioning of the whole organ (even at the expense of some of the individual cells). Organs group together to form living multicellular organisms, which carry out all the basic processes of life and have a will to live that will preserve the functioning of the being even at the expense of individual cells or organs. Individual multicellular organisms group together in societies, that carry out all the basic processes of life, and tend (no comment here on the benefit of this) to preserve the functioning of the society even at the expense of the individual. The planets cluster together in groups, called solar systems, orbiting a heavier center of gravity, a star. Solar systems cluster in groups, called galaxies, that orbit a heavier center of gravity, a super black hole. Galaxies cluster together in groups called galactic cluster that orbit still heavier centers of gravity, etc. The form solar systems take is reminiscent of

the form atoms take, even though two different forces produce the same effects on different scales. (They do this because of conservation of energy and existence in three dimensional geometry.) The defining aspect of fractals is the rule of self similarity. When viewed on every different scale possible for viewing, the same patterns emerge; this is self similarity. This sort of thing tends to happen because all things that are in the physical world are caused by the same small set of forces. There are only so many possible patterns of interaction between these forces and matter (which may be described as just a different kind of force action), and they thus tend to repeat themselves on different scales. And because the process by which the physical macroscopic universe was formed from these basic elements is truly complex, it is chaotic in the mathematical sense. The process of formation of the universe is nonlinear, it contains circuits of feedback where one element of the universe may act upon another, which reacts back upon the first, modifying it, which modifies itself, etc. This sort of nonlinear feedback tends to amplify initial conditions, even very small ones. This causes such things as the Butterfly Effect, which render complex systems like the weather inherently unpredictable, for with large scale nonlinear feedback even so small a disturbance as a butterfly flapping its wings can make the difference between clear skies and storms on the other side of the world. Because of this sort of amplification of effects, patterns of interactions can get amplified too, so it is not surprising to see that large scale structures in our universe look like small scale structures.

Philosophy:

Consider the nature of reality in a philosophical sense. What is it? What makes something real? Many people will answer “the ability to see or touch it”, but this is a truly unsatisfactory answer. While it seems to be a nice, efficient way of categorizing observed phenomena into the real, external, outside-the-head elements and the unreal, false, imaginary inside-the-head elements it in fact does no such thing. For what are touch and sight and such things? They are senses. How are we aware of our senses? A philosopher would say that when we sense something a thought arises in our minds that we sensed it. A scientist would say nerve impulses sent by the sense organs travel to our brains where they are processed and cause brain neurons to fire in such a way as to raise awareness of the sensory data. But no other explanation exists. It is **completely, totally, 100% impossible** to design, even hypothetically, an experiment that does not, in the end, come down to saying nothing more than “I sensed something to be some particular way through one of my five senses.” And this comes down, as described above, to knowledge of the senses only arising within the brain or the mind. But this directly contradicts the separation into external and internal. So we can see simply by philosophy that the common definition of real is inherently nonsensical. There is no external world. All there is is internal. Now it is proper to say that some of the internal perceptions **appear** to be coming from an external source, and our physical sciences are based upon this discrimination. Therefore something is going on there. But just what precisely is impossible to say, and not impossible because no one’s been clever enough yet but impossible because it is even conceptually impossible to say with surety exactly what. We know that we have a sense of external existence of some things that correspond to the perception of data from one of the five sense organs. But we also have a sense of the external existence of some things that arise from deep in the subconscious mind, things that are so alien that they seem instinctively categorized as “not-I”. The addictive force of drugs, even purely psychological addictions, are a good example of such a subconscious force that is taken as alien or external to the nature of the individual.

But there can be no assigning to one of these perceived external categories of things the label “real” and to the other the label “imaginary”. There is no better evidence, when that evidence is honestly looked at, for doing that to one and the not to the other. Intellectual honesty requires the adoption of the following point of view:

“All I really know in the end is what goes on inside my head. Some of what goes on inside my head I perceive as “me”. Some of it I perceive as outside of myself and this category of perceived external object is accompanied by data from one of my five sense organs. Some of it I perceive as outside of myself and this category of perceived external objects is accompanied by data from deep in my subconscious. So I will call the first category of external objects ‘physical’, which denotes nothing more than received through a sense organ, and I will call the second category ‘nonphysical’, which denotes anything coming from the deep subconscious. I will do away with the misleading terms ‘real’ and ‘imaginary’, for they are useless terms. All is real. All is imaginary. It’s the same thing.”

Further examination of the subconscious here is necessary. To begin with a brief overview of psychology a la Jung is needed.

The psychologist C.G. Jung invented a model of the individual as a thing comprised of a broad spectrum of Archetypal images. The most relevant at first to this discussion is his theory of the dual-gendered psychological makeup of every human being: the Anima and the Animus.

Regarding, first, the nature of the masculine and the feminine:

“It is in this sense that we use the terms "masculine" and "feminine" throughout the book, not as personal sex-linked characteristics, but as symbolic expressions. . . . The symbolism of "masculine" and "feminine" is archetypal and therefore transpersonal; in the various cultures concerned, it is erroneously projected upon persons as though they carried its qualities. In reality every individual is a psychological hybrid. . . . [I]t is one of the complications of individual psychology that in all cultures the integrity of the personality is violated when it is identified with either the masculine or the feminine side of the symbolic principle of opposites.”

-Erich Neumann, *The Origins and History of Consciousness* (Princeton University Press, 1954) xxii n. 7

All of the subconscious feminine tendencies in the masculine psychology have an effect on the consciousness, subconscious though they be. They will tend, over time, to be personified as a single feminine image. This image, called the Anima, takes various forms in various individuals. In most it is seen as the image of “the ideal woman”, and is the measuring stick against which all relationships with women are judged (greatly to the detriment of most actual relationships, if the man isn’t careful about differentiating this idealization and the real object of his actual affections).

The nature of the Anima comes primarily from three sources; an innate subconscious tendency to image contrasexually, images of the feminine transmitted culturally (myths, stories, values, expectations, etc.), and actual experiences with women.

In many cases the Anima is projected. This means that the sum of the man’s internal feminine tendencies are viewed instinctively as coming not from himself but from other women, particularly a select few women who happen to match, in some way or other, the image of his Anima. This results in subconscious convictions that motivations such women have for their actions are actually the motivations of his Anima, even when no evidence this is such is present, or even when directly contradictory evidence is apparent. This sort of tendency results also in infatuations and possessive, controlling behavior. (Many of the

intersexual problems between people come from poor understanding of Anima/Animus projection and its consequences.)

On some occasions the Anima is capable of taking possession of the man it is a part of. Habitual repression of feminine tendencies cause them to foment in the subconscious until they grow strong enough to spontaneously take the reigns of the conscious mind for a time in a display of all the worst, undeveloped aspects of symbolically feminine behavior. In such men this results in periodic acting out in an atypical and usually childish, needy manner which the man is often unaware of.

And all of what is true for men and the Anima is true for women as well. Women have internal masculine tendencies of their personalities, which become idealized into the single figure of the Animus, derived from an innate tendency to image contrasexually, images of men transmitted through cultural sources, and actual experiences with men. Some can tend to project the Animus onto men. Women can tend to be possessed by their Animi (plural of Animus, as Animae is of Anima) when they habitually repress this side of their psyches, causing atypical acting out behavior that is generally childish, controlling, and judgmental, which the woman is usually unaware of.

And some individuals, especially those of an inherently creative temperament, will interact with this contrasexual subconscious nature in dreams, as a peer figure of the opposite sex with whom the individual has a strong tie (lover, parent, guide, teacher, etc.). Certain individuals, usually artists, poets, musicians and the like, will even have visions of the Anima/Animus in inspirational moments.

It was Jung's advice that deliberate cultivation of those traits that are associated with members of the opposite sex would unite conscious and subconscious natures, resulting in better, saner, healthier, stronger individuals.

There is another important aspect of psychology important to the occult. This psychological aspect was best described by the psychologist C. G. Jung; he termed it the Shadow. The Shadow is a particular sort of Archetype, everyone has one. It is an image representing the sum total activity of those elements of the subconscious that are repressed, hidden, undeveloped, denied, or fought against. It has been described as "the negative space into which the individual evolves".

Following Jung's maxim that "whatever one does not live, lives against one" the experience of the Shadow can tend to be projected onto the external environment, especially others. This means that those repressed elements that the ego most wishes not to be identified with are identified instead as being qualities possessed by other people. It underlies the tendency to blame others, or even inanimate objects, or bad luck for one's own shortcomings and failings. Sometimes this projection finds an individual who superficially reminds one in many ways of the Shadow elements of his own nature. When this happens the projecting person often feels repulsed and instinctively "turned off" by that person.

Deep unmet needs also fall into the activity of the Shadow. This most often results in repetitive behavior. The individual always falls in love with the same sort of person, no matter how obvious it is that the pairing is bad. The individual always gets fired from jobs, and often blames the employers. The same mistakes are made over and over again when the Shadow nature is too strongly repressed.

The Shadow can sometimes slip out and temporarily control a person's actions. This is most commonly seen in that phenomenon called the "Freudian slip", wherein during a relaxed or otherwise unguarded

moment one inadvertently says just what he or she most wishes not to say. This is also seen when one messes up just that speech which one has most rehearsed and most wants to be recited well. It is also the source of unwanted obsessive thoughts. These things are because of a principle stated by Jung that all opposite concepts are stored very closely together in the memory. Thus “fire” is very close to “ice” and “want to” is right next to “don’t want to”, etc. Relaxation allows nearby thoughts to surface, and this is often Shadow nature.

The Shadow, as has been said, is an Archetype. Some people relate to it as a nearly independent side to their personalities. It is sometimes met, by creative people, in dreams in the form of an enemy or foe.

And these are not the only Archetypes that make up the individual. There are an infinite number of them present in every individual, to greater or lesser degree. Each Archetype is representative in a way of a different slice of the individual’s subconscious. But because everything comes from so deep inside it is no mere fragment of the dominant personality, it is a thing with its own integrity, it is an abstraction of a tendency generalized into the form of a personality. And each and every Archetype is perceived, by the conscious self, as an independently existing entity.

This means that via the subconscious mind, any sort of possibly conceivable personality with any sort of nature can be interacted with, if only the right way can be found to bring that Archetype to the surface. These personalities fall into the category of “nonphysical externally existing objects” in the view described above, and must be granted equal footing philosophically with externally existing physical objects.

Additionally the Animistic Principle is an occult principle that states that associated with every possible thing, both physical and conceptual, is a spirit, a living essence. This is a tenet of many religions. It is a philosophical view as arguably valid as any other. And it is even provable from principles of physics PROVIDED that one assumes that the Many-Worlds interpretation of quantum mechanics is in fact correct. This states that every time an event occurs that can happen in any one of a number of ways, it actually happens every way it possibly can, each eventuality taking place in a separate universe, existing in another dimension of space and so usually invisible. The implication of this is that every possible thing that can happen actually does happen, and from this one must conclude that it is literally true that all things are alive, if their extensions into other universes are taken into account. (This fantastic theory has its roots in otherwise inexplicable experiments in which individual particles of matter and energy seem to interact with ghostly other “versions” of themselves.)

The core tenet of animism is simply that everything is alive. In pagan religions this idea is shown in the belief that every last thing has its own attendant spirit, with whose life the life/existence of the thing is tied up. Every tree, every rock, every blade of grass has its spirit. Every house does, every city does, every nation does. In some forms of Christianity this idea is found in the belief that every thing in the world is actually a part of their god. The implication of all of this, science and spirituality both, is that there must in the infinite nature of spirit, or other worlds, or whatever you might call the concept, be actual spirits, existing independently of the individual, which correspond in nature more or less exactly to the nature of the various Archetypes that make up the individual. And contact with these spirits would amount to contact with those Archetypes.

It cannot be a coincidence that arguing either from the occultists’ animistic world view or the scientific psychological subconscious one comes up with the same model. Both describe a world of nonphysical beings of every sort. The occult calls them spirits. Science calls them Archetypes. (I do not personally

believe this means spirits are only Archetypes. Indeed, I think that sort of thing can lead to bad thinking spiritually. But that is my belief, not an objective fact.) But the important fact is that both descriptions provide the same essential information. And so by Occam's Razor it is safest to believe that these separate descriptions are two different ways of talking about the same thing. This is the greatest advancement in the occult in modern times, that the door to the Outgarths, to Yetzirah, to the Astral, is through the subconscious. Modern occult thinking runs that the rule of "as above, so below" means that the functioning of the chaotic vast subconscious mind is identical to the functioning of the chaotic vast Astral plane, and so the beings, the spirits of that place can be contacted by interacting with the analogous parts of the subconscious, the Archetypes.

It should also be realized that while one might speak of such beings seriously in a religious sense, or hypothetically yet seriously in a scientific sense, neither of these two particular points of view is necessary for serious consideration of the concept. If the Archetypes are defined as being those elements of the subconscious nature that are so widely separated from the conscious ego that they are viewed instinctively as being separate from the self then there is an important philosophical point to be made. Consider that the self is a conceptual construct that by definition includes only the activities of certain portions of the brain acting under certain circumstances. This is shown by such things as depression, where the "real" aspect of the individual, the "self" is pictured as being altered or taken over by aberrant subconscious functioning. If the construct defined as the Archetype is in all circumstances seen as an independently acting entity, then consistency with the use of the term "self" demands it be considered as a "separate self". The important thing to realize here is that there are a great variety of ways of looking at this issue (and all such issues of a spiritual nature). But while these different points of view might differ on such philosophical matters as the "original cause" or "inner nature" of such phenomena, these differences are, while interesting, strictly academic. In each case the predictions made by the model used about the behavior of the system will be identical.

The Law of Outgarth Creation (analogously The Law of Astral Creation)

Occult:

This is actually a corollary to the previous law. It says that anything created in a denser world must first be created in a rarer one, and that anything created in a rarer one must inevitably take form in the next denser one. For instance, for anything to be made, physically put together, first it has to be conceptualized, visualized. And because the subconscious is the gateway to Alfheim, to Yetzirah, this is the same thing as creating it on that plane of existence. Inventing a new thing requires the same: it must first be created conceptually. Because the gods, the prime movers of all events, are most often far away from the physical world, it is often spirits of Alfheim or Yetzirah that carry out their will in Midgard. In most religious or occult philosophies it is held true that the spirit that animates each person, each living being, existed prior to their physical birth, and incarnated into the vessel of the body. And certainly any magical act is an act that forms a particular image or set of images upon the Astral as a means, via this law, of ensuring the physical things these images represent or are attached to come into being. This is the fundamental law of the science and practice of magic.

It is also a warning against a certain type of behavior. Obsessions, repeated trains of thought, especially those associated with strong emotions will tend to form the strongest images on the level of Alfheim. Indeed, the two primary means of making strong Astral images are through repeated visualization and association with strong emotion, for emotion moves the hamingja, as the Norse call it, or magic power. If

the image becomes strong enough it will take on a life of its own on the Astral, for there is a spirit for everything, and so spirits will inevitably come to animate any long enduring structure. This means that obsessions, worries, fears, anxieties that form a substantial part of an individual's thinking time can become alive enough to start to possess the desire for self preservation, and can become most pernicious, themselves forming the very thoughts and emotions in the physical mind that first created them, trying to keep their environments on the Astral livable. Once they get to this level of stability they can be quite difficult to destroy.

So why, if this law is literally true, doesn't every stray thought instantly create, physically, the subject matter of that thought? For two reasons. One is that the human mind is both inefficient and heavily associative, and that there tend to be a lot of thoughts and emotions on every possible side of every subject of thought, and that these inevitably mostly cancel each other out. The other is the great distance that lies between Yetzirah, the Astral, and the physical world. Though they are technically "next to" each other in a spiritual sense, there is still a great distance between the majority of points on that plane and the majority of points in this one. This means that it not only requires rather a lot of time for forms in the Outgarth to migrate to the physical world, but because of this length of time there are many, many different possible routes the Astral forms can take to get to the physical. The framework of the spell, or the thought that created the thoughtform, provides the guidance, and it provides the boundary conditions (that is, it provides the criteria that must be met for the spell or thoughtform to manifest) but these things only go so far. Any possible manifestation that technically meets the requirements of the spell or thought will fulfill the requirements of this law, and so the natural course of events is that in practice those manifestations that require the least energy, the least total change of physical objects and energies, the least apparent violation of probability will be the most often selected. This means that astral thoughtforms that, literally interpreted, would require a major change in physical energy take much longer to manifest, so that they do so in a fashion that spreads the energy out more and violates probability the least amount possible. This means that most thoughtforms manifest in ways that look as much like natural events as possible.

Science:

This law speaks to the heart of the practice of magic. All the actual practices of magic are unitary state practices. This means, amongst other things, that the conscious and subconscious minds are united as one. This is how all of the changes that magic brings about occurs, through alterations in the consciousness and capacities of the mage, induced by the spell working. (How specific acts of magic affect the magician will be discussed later, throughout the rest of the book.) Quite simply this is what this law means from the scientific point of view; all magic is effected through alterations brought about in the mage through expanding the consciousness through means of attaining the unitary state, and that this is done through manipulation of the contents of the subconscious mind.

Philosophy:

This law is the basis for the largest bone of contention between traditional occultists and traditional scientists. Yet there is actually no reason at all for this, for nothing that is in any practical sense different from the other is being said by either model. The scientific model predicts that changes wrought through manipulation of the subconscious by emotionally laden symbolism in the magician allow for nonordinary changes to be wrought in the outside world by the magician, and that further these alterations in the magician's consciousness appear to him as spirits or spiritual forces. The occult model stipulates that manipulation of the subconscious through emotionally laden symbolism manipulates, by analogy, the world

of spirits, who effect changes in the outside world, and that further these spirits or forces are apparent only to the magician, by virtue of his or her Second Sight. The only actual difference between these two models is a purely academic philosophical one. The scientific model views the spiritual forces as an illusion wrought by the changes in the makeup of the subconscious mind, a byproduct of the altered mental state. The occult model views the changes in the makeup of the subconscious mind as wrought by real but nonphysical spiritual forces, that the subconscious mind is subtle and sensitive enough to pick up on.

The Law of Sympathy

Occult:

Like affects like. That is to say that manipulation of an image or symbol of a particular object, person, or event will affect the object, person, or event that it is similar to, that it has a sympathetic nature with.

Science:

This law comes from the nature of the mechanics of the unitary state. Manipulation of a symbol, whether done in the physical manipulation of a poppet or image or in the mental manipulation of words and ideas will prime the mind to achieve a unitary state centered around the concept that the image or symbol is representative of. And once the mind is in a unitary state centered around a particular concept then the mind is able to interact with any other thing that comes into its view that matches this concept with MUCH greater efficiency and skill than otherwise possible.

Philosophy:

The occult model simply states that like affects like. The scientific model describes how. Enough said.

The Law of Contagion

Occult:

This law could be seen as a subcategory of the law of sympathy, but it is usually given separately. It simply states that two objects once in contact maintain a spiritual connection even when physically separated, and that manipulation of one will still be able to effect the other.

Science:

The science model here is exactly the same as for the law of sympathy.

Philosophy:

Again, the same as for the law of science.

The Law of Balance

Occult:

For every change made (every change of every type, not just those brought about by occult means) a change that is equal in magnitude but opposite in nature comes into being. Light a candle, cast a shadow. Bringing a run of good luck necessitates the experiencing of a run of bad luck. For everything there is a price. Nothing is got for nothing.

Science:

This same principle is a tenet of every science. It is even formulated as a scientific law: for every action there is an equal, yet opposite, reaction.

Philosophy:

The scientific explanation speaks essentially the same principle as the occult. And it should be kept in mind that this balance is the means by which all existence continues, for unchecked change is inevitably eventually destructive. And it is also the only manner in which anything can be understood, for only by contrast is perception possible. Or, as Ursula LeGuin put it: "For a word to be understood there must be silence before and after." The universe was once void. From this fire and ice, polar opposites arose, and from these the worlds did. This is because a thing is only itself relative to its opposite. There is no light without dark. (Think about it. You are just as blind in a place where all things are equally bright as you are in darkness. Contrast is needed for discrimination.) There is no health without sickness. There is no good without evil. The universe was once void, and we have creation because the undifferentiated nothingness split into pairs of opposites that CAN be discriminated.

The Nature of Spirits and Spiritual Powers

Concepts

There are, besides these laws, some other concepts that should be studied while practicing the basic skills necessary for attaining the unitary state. Such as the concepts of holiness and sacredness. These are two alternate concepts of spirit and spiritual powers that form the framework of all magical concepts. One of the two must be selected by each practitioner of the art, such as seems best to him or her. However it must be one or the other, as the two concepts are antithetical a mixture of the two will simply be too weak to be of much value later, when it is needed to call upon such concepts in a deep manner.

Occult:

Sacred means "set apart". The concept is that gods, numinous powers, etc. are outside or apart from the world, though they may create, shape, and guide it. Additionally a thing is dedicated to the gods or numinous powers by keeping it away from the mundane, the profane, the things of this world. An example of this kind of religion is Christianity, and it is why their holy places are buildings, called "houses of God". This gives such thinkers gods and/or spirits set apart from the world, unreachable except by certain special (sacred) means (such as prayer) or in sacred spaces. Magicians who work with a worldview of the sacred tend to work in set ritual spaces where everything is kept out of contact with mundane objects and actions.

Special clothes are worn that are only worn during ritual. Special ritual tools are handled. Often a circle is cast. Because the powers dwell outside the world, the magician is symbolically going "outside the world" by such means, and so places him or herself into contact with the powers. Sacred ritual is often symbolic in such a way as to represent the whole world in miniature, with the magician as a symbolic deity. The law of sympathy ensures the results manifest in the larger world outside the ritual space. The advantages of the sacred worldview are that it is very easy to take advantage of, because it simply requires observing a certain set of proscriptions, and that the longer ritual tools are handled, the longer ritual words are spoken, the more often every ritual step is performed, the more powerful those tools, words, and steps become. The disadvantage comes from the law of balance. All the dark, unclean, mundane, or unbalanced forces are kept out of the ritual space. Most sacred ritual formally banishes them away. This is in order to purify the mind, to concentrate all the desired powers in one place. But this does not destroy all the dark, unclean, mundane, unbalanced forces. It concentrates them, too, right on the border of the magic circle, or ritual enclosure. The stronger the purification, the stronger the banishing of unwanted forces, the stronger the resulting ritual power will be. But also the stronger the outside destructive powers will be. The magician has created a world in miniature, with himself (or herself) as chief architect, but this must include the boundaries of the world as well, the Outside places, where every religion in the world locates giants, dragons, devils, monsters. Sacred magic has steps and precautions to ensure that these forces remain outside the ritual and away from the magician, but the more powerful the working, the more powerful the forces opposing the working become. "Light a candle, cast a shadow." Thus keeping them out becomes ever more difficult, and the perils that await the mage who fails to perform the precautions flawlessly grow ever more grim (though even a basically competent mage grows ever more adept at performing them).

Holy means simply "whole". Summer and winter, night and day, health and sickness. A thing is the sum of all those things which affect it, and everything is a part of some larger whole, and affects everything. Thus everything is seen as holy. Everything has a spirit, a minor god. Magicians who work with a worldview of the holy tend not to use ritual spaces, because they are unneeded. Tools and ritual paraphernalia are generally kept to a minimum. Magic performed with a worldview of the holy can be done anywhere, on an instant's notice. No purifications are needed, no banishings, no special protections. No minor symbolic world needs to be created. Instead the magician spiritually integrates him- or her-self with the world around him (or her). The spirits that are immediately in the area are the spirits that are called upon, in general. Because the natural balance is not disturbed, the magician raises no unbalanced forces within. This is the greatest advantage working with the worldview of the holy brings. The disadvantage it has is that it takes longer to learn this style of magic.

Science:

The effects noticed, mentally, by magicians in adopting the practices with each of these worldviews have various explanations, all of which are elements of the processes by which the mind might attain a unitary state. This choice of views about the spiritual nature of the world defines the sorts of rituals that will come to make up the manner in which the mage enters the unitary state.

The sacred mindset is one that necessitates certain ritual elements as described in the occult section. These elements all have one thing in common: they make use of tools, clothing, gestures, words, and even places that have no connection whatever, either by experience or symbolically, with any aspect of mundane life. (For this reason the sacred-worldview magician's clothes tend to be bizarre, flamboyant, gothic, etc., as do his or her ritual gestures. Identically this is why this sort of mage's "magic words" are outlandish, arcane, and often not part of any known tongue.) This will fill the attention and thereby the conscious mind with

the sensation of newness, the sensation that things are not as they always are. And the benefit this has is a simple matter of biology. Any newness is enough to make the subconscious mind perk up and take notice. Simply because it provided an evolutionary advantage in survival to do so (paying attention to new things helps avoid unfamiliar dangers) any new element energizes the mind, and raises focus to atypically high levels. And when the magician's whole environment is suddenly different from the one he is accustomed to this effect becomes greatly exaggerated. This starts the subconscious mind associating through thoughts, memories, and emotions that cause or are caused by unfamiliarity, strangeness, and separation from ordinary reality. This is the beginning of the state of altered consciousness that culminates, in the art of magic, with the unitary state, via an ever-increasing sense of unreality and removal from the mundane physical world.

The holy worldview is an interpretation of the phenomena termed "spiritual" that emphasizes the connectedness of all things. In the worldview of the holy, each and every thing is affected not just by all those things immediately around it, but also by each and every thing in the universe, past as well as present. (Though the further away, the smaller the effect.) Thus the minds of the magicians who practice in this manner come to see each and every thing in the universe, animal, vegetable, or mineral, material or immaterial (including thoughts and emotions), as the sum total effect of the actions of every thing else in the universe, everything it is seemingly not. This sort of mage attains the unitary state by learning to see the universe not just in a grain of sand, but in each and every thing. This provides the connecting image/concept that unifies the mind. Holy-worldview rituals rely heavily upon subconscious associations attained by such ritual elements as the laws of sympathy and contagion, and spiritual viewpoints that preach the interconnectedness of everything. This sort of thinking and feeling tends to rapidly find connections between even very different items/events/concepts, building up a unitary state of consciousness around whatever elements of the mind are currently "resonating" best with the object of the ritual.

Philosophy:

There is little that needs to be said philosophically here. The scientific view simply describes the how of the spiritual view's effect on the mind as a whole during ritual.

Personally, I favor the holy worldview. It takes longer to learn to make effective use of it initially, but in the long run I think it is a much more powerful tool, and tends as well to encourage a kinder sense of ethics.

Divination

Practices

Occult:

Some symbols are inherently powerful. And some of these inherently powerful symbols are arranged into groups that have an even greater power as a whole. Examples of such symbol groups include the Norse runes, the tarot cards, and the Celtic ogham sticks. Certain techniques are associated with each particular group to pick one or several symbols (runes, cards, sticks, etc.) at random, and to then interpret the chance arrangement of these symbols according to certain rules in such a way as to read the future, or ascertain the nature of far or hidden things. Gods, spirits, and even the forces the symbols represent are called upon (through prayer, sacrifice, etc.) to do two things to aid this: to guide the diviner's hand to select the right

symbols to represent the answer to his or her question, and to guide the diviner's mind to lead him or her to interpret the symbols in the right way to come to the right understanding. The diviner should be in a meditative mind state, as clear and empty and egoless as possible. (The stronger these qualities of the state, the more insightful the divination will be.) This helps the gods, spirits, and powers more easily guide the diviner's hands and mind, for being spirit they are immaterial and difficult to hear with physical ears. The diviner should also take care to observe the following rules. One: always get a confirmatory divination or omen. That is to say, after a divination omens of another kind should be consulted, such as bird omens, to either confirm or deny the validity of the interpretation. Only confirmed divinations should be trusted. Two: never redivine. After asking a question once, do not ask it again, for not only will a second reading be impossible to obtain with higher accuracy, it will in fact be less accurate because of the predispositions the mind now has about it. Three: never ask too many questions in a row. When the runes, or cards, or whatever tool is being used cease being easily interpreted, take it as a sign they grow weary or impatient and ask no more questions for the present. Four: never ask a yes-or-no question.

As divination is the basic skill involved in contacting spirits, a system of divination should be learned. Two will be presented here, runes and the tarot.

Runes

Runes are an ancient system of symbols, an alphabet, where every letter has a meaning attached to it. They are cast upon a cloth or upon the ground and are interpreted according to their chance fall. They have the following meanings:

ᚠ Feh phonetic value = "f"

Feh literally means "cattle", and as cattle were the form of currency in the barter system of the ancient Norse peoples who used the runes, this rune can also be taken to mean "gold", "money", and similar concepts. More generally it can be taken as meaning "tool", or any form of personally possessed or owned power. It may also be taken as meaning "life force", as that was what cows symbolized religiously to the ancient Norse.

ᚢ Ur phonetic value = "u", pronounced "oo"

Ur means "aurochs" or "primal ox", an extinct species of giant wild ox still extant in the ancient Norse world. They were known for their wildness and strength, and so this rune represents primeval, raw, mad power.

ᚦ Thorn phonetic value = "th", pronounced as in "thorn" as opposed to "the"

Thorn has two meanings. One is simply that of the thorn. The other meaning is "thurse" a sort of giant destructive harmful spirit or monster from Norse mythology, like a troll. More generally this rune can mean chaos and destruction.

ᚨ Ansuz phonetic value = "a"

Ansuz has three meanings; “god”, “chief”, and “rivermouth”. This rune specifically represents the god Odin, god of learning, poetry, and eloquence, and study of Norse language indicates it should represent creative, cognitive, mental powers or people who use them. It can indicate the presence of a god or spirit, and can also represent inspiration.

ᚱ Raidho phonetic value = “r”

Literally this means “journey”, and it can be taken as either a physical journey or an internal, metaphorical one.

ᚷ Kensaz phonetic value = “k”

Kensaz is the torch. As it brings light to the darkness it can be taken as a rune of discovery, and as it is associated with man’s dwellings it can mean home, comfort, and warmth as well.

ᚰ Gebo phonetic value = “g”

Gebo means sacrifice, payment, a thing voluntarily lost that something else might be gained. To the ancient Norse mind gain and loss are inextricably intertwined, and “a gift demands a gift”, and so this rune may also mean partnership.

ᚷ Wunjo phonetic value = “w”

This is the rune of joy, harmony, and perfection. It is also the rune of the strength that comes from bending and not resisting opposing force, like the reed before the wind.

ᚨ Hagl phonetic value = “h”

Hagl is hail. This has its destructive aspect, as in the rain of ice from the sky. But it also has its beneficial and nourishing aspect, for after the ice has fallen it melts, and becomes crop-preserving water.

ᚠ Nyd phonetic value = “n”

Literally this rune represents the need-fire, an ancient ritual that involved starting a fire by friction alone that was supposed to break a run of great bad luck or hardship. More generally it simply represents need, the constricture of circumstances that forces action to be taken to meet it.

ᚱ Isa phonetic value = “i”, pronounced as the last “i” in “mini”

This rune is ice, which is still, unchanging, unmoving, frozen. It can be beautiful, dangerous, and deceptive.

↪ Jera phonetic value = “j”, pronounced as a “y”

Jera is the harvest, the cycle of the year. It is change and motion.

↵ Eihwaz phonetic value = “ei”, pronounced as “a” in “day”

Actually, the pronunciation of this rune is rather conjectural. But its meaning is “yew”, a tree that symbolizes both death and life, for its bark and leaves exude a deadly toxin, and it is also capable of regrowing a whole new tree from the ruined stump of its dead former self, like a phoenix. It is also a symbol of strength, for it was often used to make the best bows.

⚔ Perthro phonetic value = “p”

This rune means “lot-cup”, the device for throwing lots either in gambling or in divination. Either way it means the revelation of orlog or fate, or that which is hidden.

Ƶ Algiz phonetic value = “z”

The meaning of this rune is the most in doubt, but the best evidence suggests it means both “protection” and/or “communication”, especially with the worlds of the dead. A good image to use in trying to understand the rune is of an awareness that alerts the sleeping traveler to danger by hearing the nearby rustling of grasses.

⚡ Sig phonetic value = “s”

Literally lightning bolt, and also literally the sun’s rays (to the ancient Norse they were the same thing). It is beneficial protective destructive power. It is a weapon and a symbol of hope. Generally taken it can mean “victory”.

↑ Tyr phonetic value = “t”

This is the rune of the god Tyr and of those qualities he most represents: bravery, fidelity, honor, martial prowess.

⚓ Berkana phonetic value = “b”

Meaning “birch” this rune represents all those qualities the ancient Norse associated with the birch tree. That is to say generative force, health, good luck, numinous power, motherhood.

Ⓜ Ehwaz phonetic value = “e”, pronounced as in “men”

This rune means “horse”, and therefore means not just literally the horse but any means of transportation, and also the fylgja (spiritual entities that carry certain individuals outside of this world and into the spirit world).

ᚱ Mannaz phonetic value = “m”

Literally meaning “man”, this rune not only can represent a particular man it can also represent “fellowship”, and also “the ideal man”. (Man here meaning human.)

ᚲ Laguz phonetic value = “l”

This is the rune of the ocean. As such it can be taken as representing the Abyss, the great gulf of the unknown that resides outside the world of men and deep within the human mind and heart as well, and of course the watery deeps themselves. It can also represent the road, as for the Norse the ocean was the road from one place to another.

ᚷ Ing phonetic value = “ng”

This rune means “hero”, and can be taken as meaning male fertile power for reasons that have to do with Norse mythology. It should be noted that ing refers to power that, while great, is spent after use.

ᚹ Dagaz phonetic value = “d”

This rune is often translated as “day”, but a more literal rendition is “twilight”, meaning either dusk or dawn. It is the rune of a thing becoming its opposite, of the resolution of paradox if taken in a general sense. It is a rune of change, of beginnings and endings.

ᚺ Odal phonetic value = “o”, pronounced as in “ghost”

This is the rune of that which is inherited. It connotes rightful ownership, and of the proper resolution of all that has gone before.

Some futharks give dagaz as the last rune, but this is less common, and in my opinion detracts greatly from the overall sense the runes make together, taken as a whole.

The runes should be memorized, if they are to be used for divination (or any of the other forms of magic they are used for). They should be studied in much more depth than they have been presented here. Edred Thorsson’s *Futhark* is a good book to do so, as is his *At the Well of Wyrd*. Kveldulf Gundarsson’s *Teutonic Magic* has much good information on the runes. Nigel Pennick’s *Magical Alphabets* contains a lot of good rune lore. But real understanding of the meanings of the runes should come from the various rune poems that were written in antiquity (and are found in most of the above mentioned books). Furthermore the meanings that the runes take on when considered in groups should be learned, such as two at a time, in

three rows of eight, and as a whole of twenty-four. They should be learned so well that just seeing the rune calls to mind without effort its sound, all of its meanings, and a hundred associations.

There are many ways the runes can be used for divinations. Two will be presented here. Before any runic divination, prayers should be said, such as one or all three of the following (they are from Edred Thorsson, and have become somewhat traditional amongst modern runeworkers):

“Runes rown right rede.” (Rown means whisper, rede means counsel or advice.)

“Odin open my eyes and set the staves, that I may read the runes aright.” (Odin is god of the runes.)

“Out of homes all hidden, out of ways all wide, need be I name the Norns and deem the dises draw nigh: Urdhr, Verdhandi, Skuld!” (Norns are mythic beings that direct the course of individuals’ lives, much like the Greek Fates. Urdhr is the Norn of the past, Verdhandi of the present, Skuld of what should come to pass. Keep in mind that “dh” is pronounced as the “th” in “the”. The dises are mythic female beings that watch over individuals and even whole families.)

Then a cloth that is kept for use with the runes should be spread out, and in a meditative state of mind the question should be asked. Keeping the mind utterly still the rune bag should be reached into (the runes are usually kept in a bag) and three runes should be drawn out, one at a time. The first rune represents the past of the matter the question is concerned with, its orlog. The next rune is the present state of the matter. The third rune represents the way the matter should resolve itself in the future.

The other method involves drawing nine runes instead, all at once, and throwing or dropping them on the cloth. In addition to the meanings that are normally associated with each rune there are several other things that go into interpreting this sort of reading. One is groups. Runes that land in distinct clumps should be interpreted as being about more closely related things than they should be interpreted relative to other runes. Runes that land in more or less the same direction should be interpreted as representing influences that are working together. Runes that land at more or less right angles should be read as representing influences that are working against each other. Runes that land at about 45 degrees to each other should be read as being not closely related or as working neither for nor against each other. Runes that land upside down should be taken as representing matters that are particularly hidden or unclear to the querant.

The nine stone method is more difficult to learn but is well worth the effort, for it is capable of much greater detail and much finer resolution.

The key for interpreting the runes is two-fold. First of all, attention should be paid to the VERY FIRST impressions that arise in the mind upon seeing each rune. These should be given more weight than subsequent impressions. The other thing that should be done is that, while still in an unbroken meditative state of mind (obviously one must be rather practiced in meditation to divine), the runes as a whole should be passively observed. Each rune has multiple meanings or shades of meaning. All the possible meanings of each rune should lightly be in the attention of the diviner during this. The diviner should wait for patterns to spontaneously form in his mind amongst these meanings, for a consistency amongst the different runes to suddenly start to stand out. If the nine stone aspectarian reading is being used this observation must also include the various orientations of the runes, one to another, as well as the groupings.

Once the pattern has begun to form, the diviner might start to use left-brain discriminating thought in drawing conclusions about meanings and interpretations, and start filling in the gaps of the pattern.

One more thing about the runes is the issue of the blank stave. This was invented by one Ralph Blum, the author of a popular series of rune books that are widely despised by serious runeworkers, myself included. But while they contain no worthwhile information about the runes, one of his “innovations” to the rune row included adding a blank, unmarked stave to the 24 used for divinations, and it achieved a certain amount of popular attention from modern rune-workers. He called it the “blank rune”, and had it represent what is currently unknowable, or in the hands of Wyrð (the Norse concept of a personification of fate). Serious rune-workers reject this practice, arguing that there are deep spiritual meanings associated with the particular arrangement of 24 runes, and that just adding a new one destroys this, and that anyways it is not traditional. And in all this they are quite right. But I can see a certain reason for using a blank stave anyways. Note that I said not “blank rune” (an inherently nonsensical word anyways, for the rune is the mark), but “blank stave”. Something that is not taken as a rune, or as any part of the runic row, but is simply an unmarked piece of stone, clay, or wood, an unmarked stave, that represents what the runes themselves are not: the unknowable. This allows the addition of a potentially useful technique without upsetting the meaning of the actual runes.

Tarot

The tarot is a set of cards of much more recent origin than the runes. While the runes are a part of a much larger system of magic that is part of the Norse mythological/religious framework, the tarot is a looser part of Judeo-Christian mythology/religion. It even has acquired a symbolic link to the Qabalah, the traditional Judeo-Christian method of magic.

The best tarot deck for general purposes and for beginners is either the Rider-Waite or Aquarian deck. (Note: do NOT use the Witch’s Tarot, it was just made up for a James Bond film. Just because something says “Tarot” does not mean that is the traditional set of 78 eight cards, divided into 22 Major Arcana and 56 Minor Arcana cards, with the traditional symbols and meanings on them. The term is loosely thrown around, and while decks created by individual inspiration might have some value on their own as oracles, they are not part of the larger body of lore that the traditional tarot is a part of, and so they have a limited use for true magicians.)

The tarot deck is divided into the Major and Minor Arcana (arcana means “secrets”, an interesting analogy to the runes, which means “mysteries”). In divinations the Major Arcana cards represent the most important events and influences. All real spiritual matters are in the province of the Major Arcana. The Minor Arcana represent more mundane matters.

Major Arcana

The Fool

The fool is not the first card of the Major Arcana. It does not even have the number zero (though some ignorant tarot makers print one on it). It has no number for it is no part of the order of the Major Arcana. Old tarot decks used to be sold with the cards in numbered order, and the fool inserted at some random place. The fool represents the querant specifically. It represents a sort of wide-eyed innocence and

openness. It also represents the hero on the beginning of his journey (the Major Arcana can be looked at as a metaphorical Hero's Journey). The fool is like transparent glass, and is colored in meaning by the cards it is near.

Reversed: The choice made is likely to be foolish.

1-The Magician

Denotes wisdom, knowledge, skill, cunning, the perfected human being, the ability to translate ideas into action.

Reversed: Destructive use of power, bad luck.

2-The High Priestess

Mystery, wisdom, unrevealed influences at work. The ideal wife or mother. Feminine love.

Reversed: Loveless physical passion, superficial qualities.

3-The Empress

Fertility in body or mind, initiative, action, bountiful harvest, good luck.

Reversed: Sterility, wasted resources, life disrupted, indecision.

4-The Emperor

Authority. One who is in absolute control of all his emotions.

Reversed: Immaturity, selfish use of power, gullibility, limited self control.

5-The Hierophant

Something or someone who leads the querant away from worldly concerns. Possibility of marriage or alliance of some kind.

Reversed: Unconventionality, openness to new ideas.

6-The Lovers

Beauty, love, inner harmony. The conflict between different attractions and the necessity of choice that means responsibility.

Reversed: Quarrels, failure, frustration in love.

7-The Chariot

Success, balance, perseverance, triumph over difficulties.

Reversed: Failure to complete what is begun, riot, litigation.

8-Strength

Strength, courage, magnanimity, persistence, spiritual power. Able to offset any bad luck in surrounding cards.

Reversed: Weakness, discord, possible loss of honor.

9-The Hermit

Withdrawal, introspection, indicates a possible meeting with a teacher or inspirer to higher aspirations.

Reversed: An inability or refusal to mature.

10-Wheel of Fortune

The ups and downs of life, change, an indication to seek the center, the eye of the storm, to find tranquility.

Reversed: What will be reaped is exactly what is sowed.

11-Justice

Balance, a sense of proportion, accountability for one's actions.

Reversed: Injustice, lawlessness, if near the Hanged Man it counsels mercy.

12-The Hanged Man

Self-sacrifice leading to self gain/growth. Spirituality. Initiation.

Reversed: Closed to spiritual influence, egoist, concentration on the self to the exclusion of all else.

13-Death

Death, great change, with the eventuality of rebirth.

Reversed: Stagnation.

14-Temperance

Adaptation to whatever life offers. Individualized existence.

Reversed: Conflicting interests, unfortunate combinations.

15-The Devil

Lack of humanity, emphasis on the material and the carnal to the detriment of all else. Destructive force.

Reversed: Possibility of spiritual understanding, a tendency to vacillate, pettiness.

16-The Tower

Unforeseen catastrophe, disruption that may be followed by inspiration.

Reversed: Tyranny, threat to individual freedom.

17-The Star

Inspiration, a glimpse of the transcendent. Good health.

Reversed: Illness, pessimism, haughtiness.

18-The Moon

A yearning for fulfillment. Unforeseen perils, possibly to loved ones. Spiritual forces.

Reversed: Peace will come after a difficult period.

19-The Sun

Contentment, liberation, attainment of goals.

Reversed: Uncertainty of future plans, loss of something of value.

20-Judgement

Growing awareness, shift in attention toward union with the universal.

Reversed: Physical health threatened, disillusionment, separation, loss of worldly goods.

21-The World

Reward, completion.

Reversed: Narrow vision, fear of change.

Minor Arcana

RODS

King

A man of noble character; honest, loyal, conscientious, and just.

Reversed: Strict, unyielding in judgment, advice should be considered.

Queen

A warm, honorable woman, devoted to her family and friends. May also signal success in business.

Reversed: Practical and careful with money. Can also mean jealousy, opposition, deceit, infidelity, if the nearby cards tend to these meanings.

Knight

Attractive young man on the go, can create dissension in his wake. Can indicate travel, departure.

Reversed: Conflict, division.

Page

A young bearer of messages, an envoy, a faithful lover.

Reversed: Bad news, indecision, instability.

Ten

Oppression coupled with success, guilt, doubt.

Reversed: Conflict of opposites, difficulties, intrigue.

Nine

Inner strength crystallized by opposition.

Reversed: Distress, obstacles, adversity.

Eight

Heading towards desired end. Great expectations, haste, may indicate coming of love.

Reversed: Guilt, jealousy, domestic disputes.

Seven

Outnumbered by adversaries, but ultimately the victor.

Reversed: Anxiety, confusion chagrin. Counsels to avoid indecision.

Six

Triumph. Hopes realized.

Reversed: Fear of the enemy, betrayal, indefinite delay.

Five

Strenuous competition for material gain.

Reversed: Legal complications, trickery.

Four

Harmony, rest, prosperity, the perfection of one's affairs.

Reversed: The meaning is the same for this card in reverse.

Three

Fruitful collaboration. Enterprise, ingenuity, effort, commerce.

Reversed: Help offered is not reliable, adversity ceases.

Two

Sadness despite wealth, dominion, and magnificence.

Reversed: Wonder, enchantment, possible trouble, fear.

Ace

A time of beginnings.

Reversed: A shallow existence, decadence, spiritual ruin.

CUPS

King

A man of business, law, or divinity who is responsible, generous, and considerate.

Reversed: A selfish and deceitful person. Can indicate great loss.

Queen

A beautiful, loving woman, intuitive and yet practical. Can indicate a happy marriage.

Reversed: A woman good in some ways, but perverse and not to be trusted.

Knight

An intelligent man of high value, a bearer of important messages. Can represent advances, invitation, or a change of endeavor.

Page

A thoughtful, artistic youth willing to help the seeker. Can also signify the birth of a child.

Reversed: Obstacles, responsibility not assumed.

Ten

Perfection of human love and friendship, contentment, attainment of the heart's desires.

Reversed: Loss of harmony. Anger, guilt.

Nine

Happiness, material, physical, and spiritual well-being.

Reversed: Imperfections, over-emphasis on the material.

Eight

A withdrawal from the present situation. The decline of a matter of little consequence.

Reversed: Material chosen over the spiritual, joy, feasting.

Seven

The querant has a strong, active imagination and many desires, but lacks the tenacity to make them real. Limited attainment.

Reversed: Determination, tenacity, realization of a project.

Six

Reflection on the past. May indicate a desire for change.

Reversed: Inability to outgrow the past creates failure.

Five

Loss in the process of receiving something, such as a disappointing inheritance or a bitter, frustrated marriage.

Reversed: Hope renewed. The return of a friend or a relative. A new alliance.

Four

Boredom and dissatisfaction, a longing for change. Action must be taken but the querant is hesitant.

Reversed: Good omen for something new entering the querant's life.

Three

Bounty, merriment, fulfillment, healing.

Reversed: Excess sensuality.

Two

Love, affinity, friendship, spiritual union, harmony.

Reversed: Disharmony, jealousy, false love.

Ace

Wealthy in the things of the spirit.

Reversed: Revolution, bankruptcy, change.

SWORDS

King

An authority in the field of medicine, law, or government; brilliant and wise.

Reversed: Brilliance coupled with cruelty, evil intentions.

Queen

A saddened woman, representing widowhood, privation, absence, sterility, or separation.

Reversed: A superficial woman dominated by negative emotions, malice, intolerance, pettiness.

Knight

A man of action epitomizing bravery, skill, and determination. Depending on the nearby cards, could indicate war, opposition, or destruction.

Reversed: Indiscreet, extravagant, foolish.

Page

Watchfulness, spying, examination for either positive or negative reasons.

Reversed: Unforeseen danger, unprepared state, possibly illness.

Ten

Trouble and suffering; ruin, pain, affliction, tears. Not a card of violent death.

Reversed: A period of advantage, profit, power.

Nine

Vacillation on an important matter, failure, disappointment, desolation. May mean miscarriage or the death of a loved one.

Reversed: Shame, suspicion, uncertainty, imprisonment.

Eight

Inability to extricate oneself from a difficult situation, conflict, crisis, slander.

Reversed: Anxiety, deception, opposition, sometimes unforeseen tragedy.

Seven

Plans, hopes, expectations proceed with irritations and possibility of failure.

Reversed: Counsel, instruction, sound advice.

Six

Journey by water, action toward resolution of difficulties, possibly through another person.

Reversed: Dilemma without any immediate solution.

Five

Humiliation, dishonor, loss.

Reversed: A cause for mourning.

Four

Retreat, recuperation, exile.

Reversed: Activity tempered with economy and careful administration.

Three

Rupture, separation, absence, delay.

Reversed: Disharmony, alienation, confusion, disorder.

Two

Peaceful hiatus in an otherwise discordant situation.

Reversed: End of stalemate. Falsehood, disloyalty.

Ace

Triumph of great force, either love or hatred. May signify a birth of special significance.

Reversed: Extremes of love, or hate, or ambition can lead to disastrous results.

PENTACLES

King

A dark man of good intelligence and strong convictions, who is a considerate and affectionate partner.

Reversed: Corrupt, tendency towards drunkenness, unfaithfulness, and perverse use of ability.

Queen

A dark woman of generous and perceptive spirit who is a devoted wife. Magnificence, opulence, security.

Reversed: Suspicious, distrustful, anxious.

Knight

A responsible, patient, hardworking man. Also denotes usefulness, an ability to serve.

Reversed: Idleness, carelessness, lethargy.

Page

A serious, scholarly, hardworking youth. May denote scholarship, a respect for new ideas.

Reversed: Rebellion, dissipation, prodigality. Unfavorable news.

Ten

Family matter such as inheritance, lineage, gains.

Reversed: Loss of family reputation or inheritance. Cautions care in financial dealings.

Nine

Financial security, accomplishment, certainty.

Reversed: Deception, voided project, bad faith.

Eight

Employment, skilled work, commission.

Reversed: Failure, conceit, greedy desire for wealth, usury.

Seven

Success in financial matters.

Reversed: Apprehension over money matters, impatience.

Six

Business success combined with generous sharing of profits, philanthropy.

Reversed: Greed, illusion, envy.

Five

Material or spiritual impoverishment, loneliness.

Reversed: Dissonance in marriage; obstacles to resolution of personal relationship problems.

Four

Denotes a materially possessive person, impressed with material power. May also mean inheritance, gift, legacy.

Reversed: Material ambition thwarted, possible loss of possessions.

Three

Mastery, skill, nobility, renown, glory.

Reversed: Mediocrity in work or person, immaturity, pettiness.

Two

Cause for jubilation, troubles not as bad as feared.

Reversed: Conflict of irreconcilable opposites, simulated enjoyment and letters of exchange.

Ace

Complete contentment, bliss, ecstasy, quick intelligence; gold, wealth.

Reversed: The evil side of wealth, deterioration of character due to greed.

The tarot cards' meaning should be memorized, all of them, by the diviner, especially if he or she is going on to other forms of magic in the cabbalistic or at least Judeo-Christian systems. It should also be realized that the meanings of the cards are reflected in the symbology on the cards, even in details of the background (one reason why just any "tarot" deck won't do). These symbols should be memorized. The cards should be memorized so well that the name or sight of the card calls up instantly, without effort, all its meaning, all the symbols on the card, and a hundred associations. Any of Waite's books on the tarot are a good place to begin study.

The most common modern method for reading the tarot is the Celtic Cross (so called because it is in the shape of a celtic cross, not because it is a celtic method of reading the tarot). The diviner first should pick a significator, that is to say a card representing the querent (even if that is the diviner's own self). The suit should be chosen, as closely as possible, by the following table:

Rods: blonde hair and blue eyes.

Cups: light brown hair and brown eyes.

Swords: dark brown hair and brown eyes.

Pentacles: Black hair and very dark eyes.

From that suit the diviner selects a king if the subject is a mature man, a queen if the subject is a woman, a knight if the subject is a young man, and a page if a youth of either sex.

The significator should be placed face up on the table. In a meditative state of mind the diviner should shuffle the deck three times while holding the question clearly but lightly in his or her mind. (Some

methods have the querant shuffle the deck, or first the querant and then the diviner.) After shuffling, cut the deck into three piles to the left of the diviner, and pick them up again into one deck in the reverse order they were laid down. Draw the top card off the deck and cover the significator with it. This card covers the querant, and is the general gist of the forces, and actions, and atmosphere surrounding the querant. The next card is laid crosswise atop the last, and is said to cross the querant, and represents the forces at work against his or her wishes in the matter, whether for good or evil. Because this card is placed cross-wise it is never read reversed. The third card is placed above the significator, and is said to crown the querant, and represents what has not yet been realized but may in the future. The fourth card is placed below the significator, and is said to be beneath the querant, and represents the foundation of the matter in the past. The fifth card is placed to the left of the significator and is said to be behind the querant, and shows the influences just past or now passing away. The sixth card is placed to the right of the significator, and is said to be before the querant. It shows the influences that will operate in the near future. The seventh is placed to the right of and below the sixth. This represents the attitude of the querant to the matter. The eighth card is placed above the seventh and represents the wishes and influences of the querant's friends and family. The ninth card is placed above the eighth and indicates the querant's hopes and fears concerning the question. The tenth and final card indicates the outcome of the matter.

The key for interpreting the cards is two-fold. First of all, attention should be paid to the VERY FIRST impressions that arise in the mind upon seeing each card. These should be given more weight than subsequent impressions. The other thing that should be done is that, while still in an unbroken meditative state of mind (obviously one must be rather practiced in meditation to divine), the cards as a whole should be passively observed. Each card has multiple meanings or shades of meaning. All the possible meanings of each card should lightly be in the attention of the diviner during this. The diviner should wait for patterns to spontaneously form in his mind amongst these meanings, for a consistency amongst the different cards to suddenly start to stand out. Once the pattern has begun to form, the diviner might start to use left-brain discriminating thought in drawing conclusions about meanings and interpretations, and start filling in the gaps of the pattern.

Science:

The physicist Enrico Fermi pioneered many new fields of endeavor in the sciences. But while his physics work is most well known, he was also the creator of an innovative idea in the realm of information processing. Story has it that when testing the first atomic bomb he helped build, he sat at some distance away from the test center in order to make observations. This was quite a new field of physics and technology both, and he was quite eager to see whether he and his co-workers had got things right. But the calculations for the energy yield of the bomb were complex, and would take the computers of the day a week to work out. The equations were much too complex to be done by a person in his head, but Fermi had had an idea that might get him the answers he sought a lot earlier than the foretold week. He knew that he could make a lot of simplifications to the equations by making a lot of assumptions. This would make the equations doable quickly by a human being, but they very well might not give him the right answer. But he knew that the human brain was complex, unfathomably so, and that many things were buried deep in the memory that were once seen and understood but are difficult or impossible to recall deliberately. So he realized that this could be used to his advantage. He reasoned that if he made a large number of educated guesses and assumptions when gathering his data and doing his calculations then two things would be true: one is that each step of guesswork and assumption would contain at least a *little* truth or accuracy as it was an educated guess, and even if just from subconscious influence he would tend to be a little more right than pure randomness in guessing would produce, and the other thing he knew would be true was that he

would make a lot of mistakes and errors. And this was the genius of his idea. The errors, unlike the small kernels of truth, would be truly randomly distributed. So by making a large number of them he would ensure a smooth distribution of error, making them mostly cancel themselves out. These errors would tend to be guesses that were too conservative in some cases, too liberal in other, too energetic here, not energetic enough there, and that the net overall effect would be a *great* reduction of the truth-to-error or signal-to-noise ratio. What this gave him was a new information processing tool, a precursor to modern fuzzy logic. So he sat awaiting the shock-wave of the explosion and tore a sheet of paper into bits. He guesstimated the average weight of the bits. When the shockwave hit he threw them in the air, guesstimating how high he threw them, how far the shockwave took them, and how long it took them to land. He soon had a figure for the yield of the bomb and a week later was proved to be almost exactly right by the computer. It was simply an efficient means of statistical sampling of the mind's contents in such a way as to clarify what were essentially deeply buried memories and understandings enough to have them understood.

It is the opposite approach to that traditionally used in science, where error is rigidly controlled at each step. While that is a wonderful information processing tool, it leads to a system where small errors can completely destroy a calculation. On the other hand, Fermi's technique allowed each and every step to be wrong, but because it was fault-tolerant the final answer could still be right. This system does not have the razor accuracy of the traditional system, but it has the advantage that it can be used to get fairly accurate answers even with information that is insufficient for the other method. While his technique caught on briefly in the business world and even in the self-improvement fields, it has yet to see its heyday. In part this is because it is a tool sensitive to the latent knowledge and abilities of the user, and so has not produced to date such startling results that it could overcome the innate prejudice much modern science has towards 0% fault tolerance. But the power of this technique is coming to be understood by computer programmers, who have used it to cause computers to do many amazing new things, even producing programs that can learn from their own mistakes and improve their performances. But it seems quite likely that it also has great application in the field of the mind sciences, and in particular in this, the science of attaining the unitary state.

To see how this is so consider the subject of divination. An analysis of the practice of divination shows similarities to the Fermi technique in use, and simple examination of the mechanics of the unitary state in conjunction with this lead pretty straightforwardly to the conclusion that the practice of divination is a Fermi-like technique of psychological nature that prompts a unitary state to be briefly attained with an abstract concept, namely a model or prediction of the likely outcome of a series of events.

The first thing to note about the tools of divination (for the purposes of this writing restricted here to the runes and the tarot cards, but applicable to any divinatory system) is that they are arranged in groups that have two characteristics. These characteristics are, one: that each symbol in the group is archetypal and that, two: taken as a whole they comprise a universal symbol set. (That is to say they are sufficiently general in definition and there are sufficiently many of them that taken in various combinations any concept that can be thought of can be symbolized by them.) The next thing is that there are relationships between the symbols. That is, consideration of one of them leads naturally to the concepts of another.

The manner in which the divination is performed is quite interesting. The first prerequisite is that a meditative state of mind be held throughout the divination. The effect of this state of mind is to not only depress or halt the actions of the conscious mind, but in its advanced forms it even eliminates the subconscious tendencies towards its activation. This quiets the mind, and effectively eliminates the noise that is usually responsible for drowning out the faint signals from the subconscious mind. The second is

that the question is held in the mind while remaining in the meditative state. The question is not thought about, or analyzed, nothing is actually done with it. It is just held. Simply holding a thought or image still for an extended period of time causes subconscious association to occur, spreading the effects of that thought throughout the subconscious mind. One of the noteworthy things about the way the mind works is that any collection of thoughts that are not specifically focused upon as being separate tend, over time, to merge into each other, to become a single thought. This leads naturally towards the unitary state, melding the object of focus with the contents of the subconscious mind. Additionally interesting is the fact that it is the patterns and interpretations that first come to mind that are given most weight, and also that no attempt to understand the patterns should be made until the patterns come mostly clear in and of themselves.

When analyzed, then, it seems quite clear that not only is the attempt being made to listen closely to the subconscious mind, but the attempt is to hear what the subconscious mind as a **whole** has to say, by sampling the subconscious' contents for a very short period of time at first and giving the most weight to that, allowing no change to occur in the contents of the subconscious, wherein louder, closer to the conscious mind signals might drown out the fainter, deeper ones.

So first of all the process of divination creates the beginnings of a unitary state. The process towards unity is begun by spreading the question a ways through the subconscious mind. Next a number of general, archetypal, universal symbols are randomly scattered in the field of view of the diviner. There are many different ways to read the symbols, especially with the more complicated multi- stone or card readings. (One of the reasons for the prohibitions against simple "yes-or-no" questions.) Each of the symbols, being archetypal, will strike some kind of a chord with the diviner, partly emotional, partly in memory, as archetypes are wont to do. But depending on the current state of the subconscious mind different symbols, different archetypes will strike it with different strengths. And because the unitary process was begun with the question itself, those archetypes that correspond to the question, that are most related to it, are the ones that stir up the mind the most. This is much like the visualizations sharpshooters, basketball players, archers, Olympic athletes etc. use right before shooting, jumping, etc. The mind has been primed to be sensitive to anything concerning such previsualizations, and the fact that this is not simply a visualization but the beginnings of a unitary state only increases the sensitivity the subconsciousness will gain. The fact that the symbols are associative one with another means that once the awareness of the symbols have impinged upon the subconscious mind, associations in the subconscious will begin to occur out from these archetypal symbols to other, related archetypal symbols. And because the symbols are archetypal, the mind instinctively and subconsciously understands things about them, understands how such archetypes relate to each other. And because the mind is, as discussed above, such an efficient predictor of the future (so efficient it can hit a fastball with a bat from only a short distance away by predicting where it will be based on how it leaves the hand of the pitcher, so efficient that the threat in a stranger's mind can be read in his eyes, that lies can be read in tiny omissions in speech, etc.) the archetypes, the other symbols, that are associated to will be those archetypes that most closely correspond to these predictions, because these will be the connections that are most obvious to the subconscious mind.

Things that were once known and have become forgotten will influence this selection of symbols as well, a part of the accuracy of these predictions. (For instance, divinations about whether an elderly friend will pull through a serious illness will be influenced by all sorts of observed-but-forgotten factors, such as an unnoticed-at-the-time pallor in the face, a coughing fit two years back, a course in medicine taken in youth, and all of these things put together in this fashion weight the odds of the otherwise random associations so much that the predictions thus made tend to be accurate often enough to have value.) And because there are so many different ways to interpret these symbols, there are even more (geometrically more, maybe even

exponentially more) possible predictions that can be made from the different interpretations of the fusions between the contents of the question and the meanings of the archetypes. All of them will have some degree of accuracy and relevancy to the question, for the reasons just discussed. All of them will be wrong to a degree, perhaps even to a great degree. But because there are so many of them, THIS IS THE FERMI TECHNIQUE. The errors largely cancel each other out, leaving the only non-random factor to be present for conscious inspection; which is the model of the things that are to come. This cannot be done consciously, for conscious associations are constrained by context, while subconscious associations are unrestrained by context, and so only subconscious associative processes can generate the enormous number of different predictions necessary for the Fermi technique to work with such complex matters as predictions made from traditionally inadequate information sources.

Philosophy:

The subject of divination has traditionally been regarded by magicians as a matter of the law of magic that states “as above, so below”. The runes, or cards, or other symbols are considered a microcosmic universe, a reflection of the larger world. Because of this, the events that are found in the larger world will also be found in those symbols, if the diviner knows how to look at them correctly. It is really not at all difficult to see how this is a statement similar in nature to the scientific theory of what is going on in the mind during divination described above. It is simply couched in the terminology of the magicians.

There is no essential difference between the occult and scientific descriptions of what is occurring with divination (the occult stressing the philosophical/big picture side, the science filling in the details), and it can be seen that once again they are equivalent descriptions of a particular phenomenon, each differing in language but agreeing in the predictions that they, as models make. But some amongst both the occultists and the scientists have problems with the concept of divination.

Some spiritual types will quarrel with this definition of divination, for the explanation that the larger reality is reflected in the smaller reality is an explanation used only by some magical traditions. It is becoming more fashionable in modern times to try to adopt (or exploit) the terminology of scientists and modern magicians who do this often speak of “thought waves”, or “signals from the future” and describe them in terms that are either electromagnetical or somehow quantum in nature. But this is done with no real understanding of the science behind such concepts, and the end result is a mess of mangled pseudo-scientific terminology that any real scientist would quite rightly laugh at. But this explanation is purely modern, arising well after the general decay these arts in the West sank into, and results from the feelings of persecution many talented-but-uneducated magicians have in regards to modern science, which gives rise to a knee-jerk reaction to “prove themselves” to the scientists in their own terms, rather than researching and trying to understand their own traditions.

Indeed though, ridiculous pseudo-science aside, there is no need to dismiss the idea of signals from the future playing some role in how divinations are done. After all, it is another one of those unarguable-even-in-principle theories that it was some highly subtle but somehow still physically real signal from the future that initiated, via the butterfly effect, the cascade of associations and thought cancellations that resulted in the divining of the future. As long as it is kept in mind that the primary principle by which it operates is the Fermi technique amplified by meditative and conceptual techniques, and that any influence such signals from the future could have is via such a principle as the butterfly effect, then it cannot be argued that this is either impossible or inconsistent with observed phenomena and known scientific fact. The argument could

be made that it is useless to speak of such matters as they are “lost in the noise” and indeterminable, but that is beyond the scope of this writing.

It might additionally be said that the generality and universality of the symbols are often scorned by pseudo-scientist “debunkers” and scoffers, and offered as “evidence” that nothing is really going on with divination, because anything at all can be read out of such symbols, so they could not have foretold the future. But this generality is actually how the divination works, for it is simply the assumption of these pseudo-scientists that the future is read in the runes or cards. In fact they are no more than a focusing device.

Raising Power

Practices

Occult:

The next step to be taken in awakening the mind of the magician, raising his or her power, and freeing his or her spirit is the act of raising power. Power is the general modern English term (also magical power, spiritual power) for what is called in Eastern traditions chi, in the Norse wod/hamingja (wod is inspired furious energy, which powers the hamingja or personal luck and life force), mana in Hawaii, prana in India, and ruach by the cabalists (which means “that force which is invisible except through manifestation”, or “spirit”, or “breath” in Hebrew.) The greater the spiritual power that the magician can raise and focus, the greater the effectiveness of his magical rituals. Indeed, most rituals have some minimum amount of power needed to make them work at all. For this reason this ability is fundamental to all that will come after. (It can also benefit divination to raise power before engaging in it.) While these techniques will need to be used by virtually everyone who first tries to consciously raise his power, they should be learned so well that their use becomes ingrained and eventually all the magician need do is think “power” to have power come.

There are several basic techniques for raising power, all of them essentially the same ritual, differing only in the imagery used. Three of them will be presented here. The thing to remember about all three is that the magician must learn to involve his or her emotions as much as possible in every element of the interactions described in these rituals.

The Rosebud Ritual

A deep meditative state must be entered into, as deep as possible. Once the mind is clear and empty, visualize a rosebud. See the tightly curled up petals. See the stem, looking carefully at every inch of it. See the thorns, and note how they become darker in color towards the tips. See the leaves, and see the veins in the leaves. Notice all the symmetries and asymmetries of the rosebud. In your mind’s eye move closer to it. See the details increase. Notice every one of them. Move closer still, and feel the firmness of the bud as if you held it between your fingers. (Or at least, if it is all the initiate can do, bring up a memory of the feel of such a thing.) Smell the fragrance pent up in it. (Again, or at least summon up a memory of it.) Feel the hard round stem, and the sharpness of the thorns. Notice how very green the leaves are. Move closer. Merge with the rosebud. Send your spirit, your essence, your point of view into it. Become it. Feel the sap running in your veins. Feel the thorns growing out of your side. Feel your leaves growing out from your stem. Feel the tightness with which your petals are drawn up. Let this feeling suffuse you. And then, when

the moment is right (and the moment cannot be described, it must be figured out individually) feel YOUR PETALS OPEN UP TO THE WARMTH OF THE SUN. If this has been done correctly, power will suddenly rise up in the magician. This will be felt as energy, strength, life-force, a quickening of the breath and the pulse, a lift to the spirit, a thrill that runs down the back. If truly great everything around the magician will begin to shine.

The Cave and Pool Ritual

Enter into as deep a meditative state as possible. Once the mind is clear picture a path running up a low rise to a cave set in a hillside. See the rocks that make up the hillside, and the dirt of the path, and the little plants that grow alongside of it. See the sky above you, and smell the air. Move up the path to the cave. As you progress, keep note of the entire scene and see how it changes as you move. See the darkness within the cave become less, and see the stones that make up the interior of the cave become slowly apparent. Move closer, and enter the cave. Smell the difference in the air, the closeness of it, the cool moisture of it. See the dirt of the path give way to solid rock. Move closer, and see how it gets darker farther back in the cave. Notice a glint of light at the back of the cave. Move closer and see the pool of water at the back of the cave. Feel the moisture of the air. Look into the pool and see how startlingly clear the water is. You can see all the way to the bottom. It is so clear you have no idea if it is three feet deep or nine. Dip your hand into the water and feel it, cold and wet. When the moment is right lift it to your lips and drink. If the ritual has been done correctly power should follow, and perhaps an actual sensation of drinking cold water.

The Cabalistic Cross

Face the East, where the dawn comes. Get into as deep a meditative state as possible. See in your mind's eye the place around you, just as if you had your eyes open. See every detail you can. Then see yourself grow larger, as large as the room you occupy (if not outside), as large as a house, as large as a tree. See yourself grow taller than mountains, and then so large the earth becomes as a ball you are standing on. See yourself grow larger still, so large that the earth vanishes. See yourself in the vastness of space. See yourself grow larger still, larger than the solar system, larger than the galaxy, until you are alone in the dark void. See a dot of white light far above your head. Notice how far away it seems, and how very bright all the same, brighter than 10,000 suns, and how pure white it is. Open your spirit up to it, make yourself receptive enough to it that it is drawn down to you in a beam of light when you point with your first two fingers extended at it and draw them down towards your head, growing brighter as it gets closer, as you chant "Ah-Tah" (Hebrew for "Thine") slowly, steadily, and in monotone. Draw it all the way down to your third eye (above and between your physical eyes, and inside your head). Draw your fingers' pointing all the way down your body, down the middle, until they point at the ground (infinitely far below you) while chanting "Mahl-Kooth" (Hebrew for "the kingdom"), drawing the brilliant energy down through your body and out through your feet as you do so. Bring your fingers' point up to your right shoulder, and see the beam of light traveling through your body split off from your heart and make an arm branch out through your body and out your shoulder while chanting "Vih-G'Boo-Rah" (Hebrew for "and the power"). Bring your fingers' point to your left shoulder and likewise send a branch of energy in that direction, while chanting "Vih-G'Doo-Lah" (Hebrew for "and the glory"). Clasp your hands to your chest. See a brilliant golden glow emerge from your chest at the point covered by your hands, while chanting "Lih-Oh-Lahm, Ah-Men" (Hebrew for "forever, amen"). Open your eyes. If the ritual has been done correctly, power should have been rising steadily through the ritual, culminating in a sudden release of a lot of it with the final golden glow.

Practice one of these rituals to increase the amount of power that can be raised and the length of time for which it can be kept up, and to decrease the time needed to raise it.

Science:

These three rituals have several important elements in common. In each case it is necessary to begin in as deep a meditative state as possible. In each case some thing; an object like the rosebud, or the cave, or the environment of the mage is scrutinized by the mind's eye while remaining in the meditative state. This scrutiny becomes ever closer and more intimate as the ritual progresses. In each case the magician gets closer and closer to something, becomes more and more involved with it, and eventually merges with it (the mage becomes the rosebud, or drinks the water, or becomes filled with the light). In each case this is the most elementary form of the unitary state. (Though it is not a true unitary state, at least for a long time at first for most initiates, as the OAA is little, if at all, deafferented.) The magician enters a meditative state, which removes the noise, distraction, and error of the conscious mind. An image is studied, and great detail is noticed about it, much greater than most people generally notice about most things. This raises the energy of that part of the brain which is considering the image. By engaging in detailed contemplation greater-than-usual focus is achieved, for not only is the image itself held in the attention but each detail is separately held there as well, resulting in a sort of gestaltic understanding of it. By simultaneously noticing the whole **and** each of its parts while in a clear minded meditative state, these images merge to form a greater image which is both the whole and the parts all at once. It has greater detail, greater verisimilitude to the mind (it seems more real), and is a stronger-than-average thought. By gradually merging the sense of self with this image the magician is not just softening his own sense of self enough to seem to become something else, but he is then connecting this softened sense of self to all that energy in the image. The more thoroughly the magician can manage this merging (the more real the becoming of the rosebud seems, or the realer the drink of water seems, or the realer the light is) the more powerful the experience. This is because the mind instinctively judges the nature and strength of the things it experiences by context. If the thought, the image is stronger than usual thoughts and the self becomes one with this image, then that self accesses that mental energy. And in each of these three rituals the image that the self is merged with is an implication to the subconscious mind (which is terribly sensitive to suggestion) that it should be feeling power and energy. In the Rosebud Ritual the power is felt as a direct result of the image of the sun's rays impinging upon the rose/self. Sunlight is warmth, it is light, it is life-giving. These things imply energy. In the Cabalistic Cross light is again used, with the specific observation of how incredibly powerful and cosmic the light is. In the Cave and Pool the image is water that is pure and clear. Purity and clarity spread through the mind will make it calm and still, and therefore super-sensitive. This is equivalent to feeling energy, for it removes impediments to mental energy which gets it moving just the same as if the impediments had not been removed but the mental energy were increased through other means. The location in the cave furthermore implies it is special or sacred. In each case the self is identified with the expectation of the experience of power, energy, etc. By doing this in a meditative state with an image with which there is something of a unitary state, this spreads this expectation through much of the subconscious mind. This is only aided by the injunction given the magician to, in these rituals, involve emotion in every element of the rituals. Emotion is power in the mind, and the stronger the emotions associated with a thought or image the more effect it will have on the mind. And as any psychologist would say, if an expectation fills enough of the subconscious, if it becomes a strong enough signal, then the mind instinctively takes it as real, and the placebo effect can make it cause physical effects. These effects can easily include adrenaline, which is a natural reaction to excitement and a component of the feeling of energy and strength. The fact that one of the signs of the "spiritual power" of the occultists is a shining of everything in the field of vision, and another is a "thrill" down the spine is certainly consistent with this.

The thrill down the spine, or along the neck, is a symptom of elevated adrenaline. Adrenaline accelerates the firing of neurons, which makes not just thought processing faster, but also makes sense-processing faster. This gets interpreted as there being "more there" for the senses to pick up on. Sounds seem louder, the skin is sensitive to the slightest touch, and vision shines. It seems a reasonable hypothesis then to offer a basic scientific definition of spiritual power:

Spiritual power is the simultaneous state of mind and body wherein the mind is in a unitary state with a concept that is associated with energy, power, or strength and the body is in a state of elevated adrenaline levels and/or decreased mental resistance to physical energy's use.

This definition should not be taken as complete and exclusive of other contributors to the experience of spiritual power.

Philosophy:

Does the unitary state and adrenaline cause a feeling of spiritual power, or does the contact a magician makes with spiritual power unify his mind and fire up his adrenal glands? The question is one of worldview and preference, and is entirely academic.

Burning the Energy

One of the chief difficulties to overcome in the process of attaining the unitary state is that of burning the energy. Energy is both a spiritual state and it indicates the presence of elevated levels of adrenaline in the body.

The mind is a machine, not unlike a computer. Thinking about something is a form of processing like what a computer does. But unlike a computer, thoughts are not exact. Thoughts associate. Seeing a house, for instance, brings memories of other houses that were like it, and of different experiences in houses, all unbidden.

Attaining the unitary state is (amongst other things) a process of combining thoughts with emotions, especially those emotions that reflect adrenaline or those emotions that pull down mental barriers to the body's energy (two different approaches to spiritual power). Spiritual energy quickens the blood, makes the mind race. This quickens the racing of thoughts through the mind, makes them more powerful. It also makes them less exact. Each thought requires a certain amount of energy to make it happen. Energy in excess of this "spills over" into other thoughts.

I call this "burning the energy" (because the feeling it produces in the mind is a "burnt" feeling). Unintended associations spring up when the energy is burned. This can diffuse or even stop the process of unifying the mind entirely. This is especially so because, as Jung pointed out, opposite thoughts are stored close together in the brain. Thus "ice" is close to "fire", "don't want to" is close to "want to". So burning the energy while unifying will particularly bring out anti-unifying thoughts.

It is especially easy to burn the energy when first learning to attain the unitary state. This is because you don't as yet really know how to do it correctly. Subconsciously you are likely to overcompensate and raise

the energy up much higher than it needs to be. But as with carrying a cup of liquid, it is better not to fill it right up to the brim. Think of it like trying to free a car stuck in the snow. Using too much gas does nothing more than spin the wheels uselessly. One of the first things a new practitioner of magic will need to do is to learn how to use just enough energy to succeed without using too much.

A Common Error In Thought

Concepts

Without a doubt the most common error that ends the advancement of initiates in occult practice is that thought which says "I know something," or "I understand something," or (even worse) "I have accomplished something." These thoughts are corrupting, implying, as they do, a completed thing, a thing concerning which progress has stopped, because no more can be made. Less, if any, thought will be given to matters that are categorized in such a fashion. This will not only slow or halt entirely all real progress in spiritual matters, it will introduce all sorts of errors into what the initiate foolishly assumes he knows already. In truth there is no such thing as really knowing anything, for that requires infinite knowledge. The more that is studied, observed, or considered about anything the more is revealed about it. This is especially true of occult matters, which are rather subjective, general, archetypal, and subject to an infinite number of interpretations. But the human mind only has one way to judge experiences, which is in comparison to memories of past experiences. And because occult practices are transcendental in nature, any sort of genuine occult experience feels like ultimate truth, incredible power, and deepest revelation. But this is simply because the mind has not yet experienced any experience of a comparable strength, and so it interprets things in such an ultimate, extremist manner. But in fact there is no limit to how deep the magical state, the unitary state can go. There is always room for improvement. Perfection is an idealized goal that is never in practice realized. But because most uneducated occultists assume the moment they have a spiritual experience of any significant strength that they are masters of the art, and understand all there is to be understood, modern occultism is rife with uneducated fools who pass off guesswork, personal gnosis that may not be relevant to anyone other than said fool, and the most superficial truths as if they were the deepest spiritual understandings, and who teach the simplest spiritual exercises as if they were the height of the art. Modern occultism is drowning in such nonsense, it will lead eventually to the further degradation and eventual extinction of these traditions if this simple error is not corrected. The proper attitude should **always** be "I know nothing," about each and every thing in the world. It does not matter how much you can do, it does not matter how much you have experienced, it does not matter what you understand, it does not matter how often you are right. Since there is infinitely much to be understood about everything, any finite accomplishment is but the tiniest part of true understanding. Every spiritual experience should leave the magician with a feeling of failure, of incompleteness. This will encourage the mind to be always on the lookout for new understandings, new associations, new strengths. In this way and only in this way does real growth occur. This may strike some as unfair, or unpleasant, such people feeling that they should be able to feel entirely good about their accomplishments. But this is a sign that they have not yet freed themselves from their egos, for it is the ego that desires pride. If the initiate cannot free himself from his ego he will never practice true magic, he or she will never attain a true unitary state. Once the magician has become free of such desires a more useful emotion takes their place. It is a feeling described by Tolkien as a "feeling of bread rather than jam," a satisfaction that is based on true accomplishment arising from effort and sacrifice.

The Perils of Magic, The Illnesses of the Unitary State

Concepts

Occult:

The practice of magic has its unique perils. The simplest of these is a direct result of the error of thought previously described. It is a tendency to accept all spiritual experiences as of the most powerful sort, to accept all information gleaned from magical sources as 100% reliable. The spirit worlds of the Astral (or Outgarths or whatever term is used) may be nearest the physical, but still they are an inconceivably great distance from almost all locations in the physical world. The actual boundary line is far, far away. This means that it is most difficult to convey information from the spirit worlds to this world. Indeed, strict rules must be observed when assessing the accuracy of any information gained from spiritual sources in order to have a even a decent chance of **any** of it being useful. (These rules are that all such information must be verified, either by the same knowledge being independently obtained from another person, or by confirmatory omens, that the motivations of the sender of the information be taken into account, that the predispositions and preconceptions of the magician must be taken into account, and that the symbolic way the information is obtained is prone to error of interpretation.) An inability to discriminate between accurate and non-accurate spiritual information will not only make the magician believe a lot of wrong things, but it will halt progression in all spiritual matters. In the worst forms this problem takes, the magician or mystic has genuine contact with some greater spiritual force, and because this individual is so weighted down by the mundane, is so weak-minded and unbalanced, sees mostly his or her own prejudices and expectations reflected back and amplified to godly proportions. But they take it as ultimate spiritual revelation, and set out to spread the word. These sorts of people are responsible for religious cults that preach that their god or spirit is the only god, their truth is the only truth, their way the only way, and all other ways are of the enemy.

Another of these dangers of magic is the danger of obsessions. These range from “fastness” on one hand to spirit-obsession on the other. Fastness is a term coined in Norse folklore to describe such metaphysical dangers. Some thought-paths are prone to taking on a life of their own, and becoming impossible to stop. This includes such minor nuisances as being unable to get a particular line of thought or image out of your head, and rapidly jumping to conclusions without good reason, but also include more serious dangers such as an obsessive, living thought that can trap a person immobile, unable to initiate any new action, even simply feeding oneself. Such occurrences as this are rare, and usually disappear by themselves in a little while (the worst thing one can do is panic, this only makes the fastness stronger). But there are rumors that serious harm and death have resulted from such problems. This sort of thought can also cause, in rare cases, a person to be driven quite mad for a short period of time. Another danger fastness has to offer is a subtle alteration in the mind, a small shift in perspective, values, or even aesthetics that is disastrously **WRONG** but too subtle to notice. Such a sudden change in the nature of the mind, even on a small scale will send out ripples of change through the mind in all directions, as the new configuration of thought tries to reconcile itself to the existing system the mind is set up in. Suddenly, days, weeks, or even months or years after the event these subconscious changes and conflicts can coalesce and become serious personality disorders, conflicts, emotional issues, etc. This can result in a serious unbalancing of the mind and personality, sometimes so severe as to indicate no further involvement should be had with occult matters. Spirit-obsession is a much more dangerous condition. Spirits are living (well, sentient and self-protectively existing) beings, self-aware and self-motivated. Sometimes in the practice of magic, whether because the magician has sought contact with a particular spirit or whether the magician has inadvertently left a “hole”

or imbalance in his aura (also called hamr, astral body, etc.) that is particularly vulnerable to a particular spirit, spirits can sometimes come to have an unhealthy influence over the mind and nature of the magician. Not all spirits have good intentions towards the magician. Many do not. Many, while they have no bad intentions, have intentions that are alien enough that they are unhealthy or bad in some other way for the magician.

At the extreme of spirit-obsession is a much more serious condition known as possession. While possession is a technical term used by magicians to indicate many beneficial interactions with spirits as well, when it happens involuntarily it is a most urgent problem. In cases of involuntary possession the spirit has totally displaced the mind of the magician, and runs the body as if it were its own. (Though the term involuntary possession is something of a misnomer. Possession is impossible without permission being given the invading spirit to take over. But some spirits are clever and tricky, and are good at finessing unintended invitations from susceptible individuals.) When this occurs what follows depends largely on the nature of the spirit. In some cases little alteration in the personality or memory will be apparent to outside individuals. This is because the spirit, for its own reasons, either is sharing occupation of the body with the resident intelligence (the magician) or is mimicking him or her. In these cases the only noticeable signs might be a sudden change in palate, or tastes in art, literature, television, pursuits, careers. In other cases there might be sudden radical alterations in the personality. Often enough these are unhealthy, violent, unpredictable. In severe cases it can lead to suicide. There are several important things to remember about possession. One: it is incredibly rare. At least 99% of the time, if not much more often, the supposedly "possessed" person is either acting or simply crazy. Two: the possessed can manifest unusual physical strength, quite literally more than two or three times their normal strength. The instinctive difference the possessing mind has from the usual one causes subconscious body language, like expressions, to be so different the possessed individual can seem to have a rather different appearance. Even eye color can change quite radically. Three: the possessed individual may be both violent and vicious (teeth can be used). See point two. Four: the possessed individual may come to know strange things, matters they should not know, and may use this knowledge to the detriment of those around them and, seemingly, themselves (some spirits torment the spirit of the individual they have displaced by doing this). Five: an experienced exorcist, most often a holy man, though magicians can perform the rites too, must be engaged to exorcise the invading spirit and restore balance. Six: this awful condition could not come about without a genuine mental illness. Healthy people CANNOT be involuntarily possessed. Unless some severe mental unbalance or illness has weakened the psyche drastically, the resident mind is always MUCH stronger than the invading one. For this reason it is **STRONGLY RECOMMENDED** that the afflicted individual seek professional psychological counseling. Even if, due to the possession, this cannot be until after the crisis is past, this is most likely necessary to the health and safety of the individual. The problem with psychotherapy is that it is limited in scope in some ways, and would not recognize the unique problems caused by dealing not with unresolved conflicts or repressed issues, but those things amplified by, used by, distorted by an actual self-willed intelligence with a sense of self-preservation. For this reason the best of both fields need be pursued. The exorcist should be informed of the counseling, and the therapist should be advised of the exorcism. Most reasonable therapists (at least of the Jungian type) will see the possible therapeutic value such a ritual could have, even if they disbelieve in the spiritual reasons. Seven: It is NEVER appropriate to cause harm to a possessed individual in an attempt to drive the spirit out. This NEVER works. It will endanger and injure the possessee, but the invading spirit is quite safe from such harm. Any "exorcist" proposing hurting his charge not only needs to be removed from reach of the victim, but needs counseling of his own. In some cases it might be necessary to restrain and individual from harming him- or her-self, such as if he or she is attempting to gouge out their flesh with their fingers.

Science:

The unitary state is a condition wherein the OAA is deafferented (neural input to it is slowed), and the sense of self of the person in the state is softened, and begins to merge with whatever the mind is focused upon. But this covers a wide range of experiences, all the way from the barest form of it, which is little more than “losing oneself”, as in music, to complete obliteration of the ego and its replacement with something else. And because the mind sets its scale of intensity of experience by memory, any unfamiliar transcendence will cause the mind to regard it as “ultimate”. For this reason the experience of the unitary state itself is not enough of a reason to accept something as spiritual truth. It may be spiritual. It may be truthful. But that’s no reason to suppose it’s particularly useful.

Everyone is familiar with lines of thought that seem to have a “life of their own”, like a tune that repeats itself endlessly. Some thoughts just seem to “fit in” better to the mind than other thoughts, so they perpetuate themselves and can be hard to get rid of. If all the thoughts, emotions, and images that are most closely associated with a particular thought or image themselves associate back to that thought or image, then that thought or image has become self replicating. This explains the hold certain emotions have over certain people. Anxiety, for instance, causes high stress levels that deplete the mind’s resources, and make it more prone to judging everything as being worse than it is, which reinforces the anxiety by seeming to justify it. Something bad did happen. When this begins to happen it can be a runaway process, where the more time that is spent thinking along these lines the more those neural connections are reinforced, the more associations it makes with other thoughts, the more it feeds off of other thoughts and events and grows stronger, harder to break out of, and more capable of replicating itself. It is a sort of slow buildup towards a unitary state wherein the thought builds itself up to spread through and dominate the whole mind. This is an example of the action of a meme, a unit of thought with a life of its own.

The mind is a chaotic mechanism (that is, chaotic in the mathematical sense). It should not be unthinkable, therefore, to suppose that buried in all that complexity are thoughts that act like cellular automata, a single thought or simple collection of thoughts that interact with their environments according to a simple set of rules. When presented with stimulus “A” the automaton always responds with response “a”. They are simple enough that they are easily conceptualized by the mind, and are therefore well within its capacity to produce. Some cellular automata have rules that allow them to replicate themselves, spread copies of themselves out through their whole environments. Some computer viruses are an example of such cellular automata, replicating their codes through a computer’s memory until it has wiped it all out. The assertion of some occultists of “dangerous” thoughts that can drive the thinker mad, or cause permanent and even large-scale alterations in personality then have to be seen as at least potentially real things. It is certainly not difficult to conceive of thought paths that take over the focus of the mind arising in a field whose practice is unifying the mind, making it act as one cohesive whole. Additionally, the fear and antipathy many people have for occult and spiritual practices, instinctively viewing them as unhealthy, dangerous, and capable of inducing insanity seems consistent with an evolved instinctive self-preservation response. Coping with the hazards of occult pursuits such as these requires dedication, time, and effort. Perhaps those not interested in or capable of such things have learned such instincts to protect themselves from accidents they are unprepared to deal with.

And furthermore it is also not surprising that such self-replicating thoughts would arise in the practice of occultism for the simple reason that occultism deals with heavily archetypal symbology. Archetypes, by definition, are symbols that somehow “resonate” with our minds on a deep level, they are symbols important and meaningful to deeply buried parts of the mind. For this reason thoughts concerning these

symbols can have effects that touch many different parts of the mind. The spirit-obsession mentioned in the occult section can be seen as a logical extension of the obsessions of the more mundane type categorized as “fastnesses” by the occultists. It is simply a quickly-made unity with some archetypal personality or other in the subconscious mind. According to Jungian psychology the individual persona is made up from the interactions of many archetypal personas. The anima and animus, as well as the shadow, are some of the more familiar ones, but there are many, many more, many of which have not even been named, many of which are unique to certain individuals and not anyone else. If the above hypothesizing is accepted as true, then sometimes some archetypal personality will happen to “resonate” well with the structure of the whole subconscious mind, and will become capable of initiating unitary states wherein it can be seen or heard. This effect, combined especially with the problem of ignorantly and uncritically accepting all spiritual experiences as ultimate truth, may explain those who kill because some god, or spirit, or deceased relative, or neighbor’s dog told them to. It could also explain the unique problems experienced by schizophrenics. (If this is the case, then treating schizophrenia with drugs is quite likely more harmful than helpful. Instead, learning basic spiritual coping techniques might be more indicated.) And of course this could theoretically become so extreme that the normal personality is completely suppressed, and the new archetype becomes the dominant persona in a more or less permanent fashion.

Philosophy:

The traditional perils of magic all seem to have much in their natures that smacks of the unitary state. Reasonable hypotheses can be advanced, as they have been above, to explain them scientifically via the unitary state. It seems not unreasonable therefore to take serious heed of these dangers.

And of course the only difference between the occult and scientific points of view is that the occultists would say that spirits cause the symptoms of spirit-obsession and possession by subtly influencing the subconscious mind through the archetypes within the mind, as those would be the parts of the mind naturally most susceptible to influence, and the scientists would say the actions of deeply buried archetypes in the mind are recognized as other than the ego, as separate beings, giving rise to the notions of spirits. And this is the usual sort of unresolvable, philosophical, academic distinction.

Summary

So far, in this course, the initiate has learned the basic skills necessary to attain the unitary state, to working real magic. These are: exercise – to strengthen the body and enable it to inebriate with the mind and spirit more effectively; meditation - to clear the mind and quiet the ever-present chatter of the consciousness that drowns out the subtle signals from the subconscious; the relaxation rituals - to aid in meditation; exercises to increase focus and memory; raising power - the most basic act of unitary consciousness; the merging of the self with a mental image - the foundation of all future magical acts (unitary states), in that it energizes the mind for further activity; divination - another basic component of the unitary state in that it merges the mind with an abstract concept along with its implications. The combination of these two skills, the merging of the self with a particular image, and the merging of the self with an abstract concept that can be manipulated, associated upon, calculated with, will be the focus of the next curriculum of development. The concepts learned in this curriculum will serve as the mental foundation for understanding the skills to be acquired next. But before the next curriculum can be begun, there are certain requirements to be met, and a hurdle to be overcome. The requirements are that the mage is skilled enough at meditation at least that the mind can be fully stilled, even if the ego cannot as yet be truly obliterated, that the runes’ or tarot

cards' basic meanings, names, and images be memorized, that a power-raising ritual can be successfully performed at will, and that the laws of magic are memorized and understood. It will not profit the initiate in the least to push ahead anyways to the next curriculum if these requirements are not met, so scrupulous self-honesty must be the guide here. And even once these requirements are met, there is a final test that must be passed.

The unitary state is not a naturally occurring state of mind, except under very rare circumstances. To learn to attain strong ones at will requires an iron will. To this end the initiate must prove him- or her-self capable of the following exertions:

During a long stretch of uninterrupted time the initiate must push him- or her-self into the ground. The initiate must exercise, doing pushups, situps, pullups, weight lifting, any and every thing possible to cause physical exhaustion. Strenuous mental gymnastics should be undertaken also, preferably at the same time. Math problems should be solved. Logic problems should be tackled. Riddles are good. The object is to cause complete overload. The body must be brought to the point where the muscles are all weak and rubbery, and will no longer support the initiate. The mind must be brought to the point where it is confused and weak, and feels "burnt". Then once this point, which is the limit of endurance, is passed, the initiate must push him- or her-self farther, at least a little bit. Even after a way is found to push this little bit more, the initiate must sit and meditate without sleeping for two more hours. There is no point skipping this test, or excusing a poor performance as "good enough". If this cannot be done, then the initiate DOES NOT have what it takes to achieve a pure unitary state, and the most developed, useful forms of the art will be forever beyond such a pseudo-magician. But this experience has more value than just as a test of willpower. The memory of it will prove to be a useful tool to the initiate. There is a crisis point that comes in every powerful magical act, where the unitary state is being approached and the strain and effort required to bring it about are so great that everything in the subconscious is screaming at the mage to cease striving. And because the unitary state is so near, this subconscious screaming is all the more easily heard by, and has all the more influence over, the magician. But that stress will bring out, by association, the memory of this test. And that memory will be of a similar crisis point being held on through. It will contain the feeling of triumph and elation that passing this test brought. And it will aid in that crisis being passed. But more even than this, in order to pass it the initiate must die to his or her old self. By definition, transcendence of one's limits is a transcendence of one's self. This is, spiritually, metaphorically at least, a form of death. And spiritual death should be a most treasured experience, for it brings with it the eventuality of spiritual rebirth. By pushing the self past its limits the initiate is ensuring that the new self he or she becomes is spiritually a little stronger, a little purer. This new self will have more will power and more self confidence. And other things besides, that will only reveal themselves with time. It is because the old self has ceased to exist, especially under conditions of high stress, that causes the subconscious mind to kick into high gear. Any changes occurring in the self here, any lessons learned, any obstacles overcome, are responded to with much more vigor than is usual for the subconscious. The changes become more permanent, the lessons are more engrained than is otherwise possible. This is simply due to an evolved survival trait, where lessons learned during a crisis are learned at a "deeper" level of the mind (a phenomenon responsible, in its extremest form, for post-traumatic stress disorder). This is the basis for the rebirth experience. This sort of learning is called by many occultists "crisis learning", and is the most valuable tool in the mage's educational repertoire.

A physician's advice should be taken before undertaking any exercise, especially extreme exercise. Any physician would specifically recommend against deliberately causing such exhaustion. It is dangerous.

- Scientific Magic -

Such things as injury and heat stroke are risked. This is a risky endeavor, magic is. Like many spiritual traditions the world over, it is the risks that push the practitioner beyond his or her limits, and bring growth.

The initiate should expect to spend no little time on the first curriculum's requirements. A minimum of six months should be expected to complete it, and even that only with diligent effort and plentiful relevant prior experience.

CURRICULUM TWO

The second curriculum focuses on the learning of different types of magical practice, or unitary state, and the different things they are useful for. It is where the most basic types of magic are practiced for the first time, and the system underlying the disparate practices is first understood in some way. It is during this second curriculum that the student begins to ready himself or herself to attempt to attract the attention of the fetch, or holy guardian angel, or whatever sort of spirit stands between that student and the student's god(s).

Raising Elemental Powers

Practices

Occult:

By this time the magician-initiate should have some basic competency with raising power and maintaining a raised state of power. But this is only a sort of general, generic power, whatever happens to be at hand, so to speak. But there are many different types of power. Most Western occult traditions (indeed, many Eastern ones as well) conceive of there being several types of spiritual power that go into making up the universe. These types are often classified as elements, or spiritual reflections of the basic properties of mundane matter. Rune magicians have a system of nine elements, cabalists use the Ancient Greek system of five elements. Both will be presented here.

Runic Nine Element System

The Norse mythological creation story goes, roughly, like this: in the beginning all was void, without form. This void is called Ginnungagap, which means "magically charged void". The part that faced in a northerly direction was filled with the weight and the heaviness of ice and rime and there was a vapor and a blowing inwards from it. But the southerly part of Ginnungagap cleared up in the face of the sparks and molten particles that came flying out of Muspellheim, the world of fire. Just as from Niflheim there arose coldness and all things grim, so what was facing close to Muspell was hot and bright. And when the rime and the blowing of the warmth met so that it thawed and dripped, and water flowed, and winds were stirred up by the meeting of heat and cold. The ice was salty, and this salt was sustenance for a spiritual being in the form of a great cow called Audhumbla, who is responsible for the formation of the world. The sparks from the fire, cooled by the ice, became iron slag. Released from the ice as well were venoms that became the poisonous mists and vapors of Niflheim, and the yeast that was frozen in the ice as well, that became the driving force of all inspiration and creation. From these basic elements the world, the earth was created.

The nine elements of the runic magician are the nine elements of this story of creation. These elements are spiritual powers that have natures and actions that reflect the physical properties of the physical substance they correspond to. Each element has its own unique feeling, and causes its own unique effect. The student should practice summoning elemental powers until each type can readily be summoned up at will. The method of summoning elemental power is to be in a deep meditative state. Breathing deeply, evenly, and diaphragmatically, a physical representative of the element in question should be nearby. If fire, such as a

candle, the hand(s) should be held near enough it to feel its warmth. If ice, the ice should be held, as should the other elements. (Venomous substances should be in a container and/or be present only in homeopathic amounts.) On the inhalations, the student should try to mentally draw the feelings associated with the element into his body through his hands, through his nose and mouth, through all the pores on his body. On the exhalation all the exhausted, used-up, interfering energies naturally present in the body and spirit should be exhaled along with the breath. The mind should be clear and still, and the only thoughts should be an awareness of the feeling of the element and an awareness of drawing the energy of the element in, lightly held in the attention. The qualities of the nine elements are:

Fire: heat, light, expanding energy, consuming energy, dynamism. The power of fire gives a hot, dry, energetic feeling. The power of fire is useful for giving energy, and for purification (of a rather harsh sort), and for stirring passions. Once experience is had with summoning elemental fire, the following exercises should be engaged in: first of all, once the power of fire is summoned, practice causing it to flow through your body, out through your arms and hands, which should be held before the chest, palms facing each other, and formed into a ball of fire energy. This energy should be focused enough to produce a feeling of heat on the palms that are “holding it in place”. If really strong, it should be visible to the student’s Second Sight as a glow or light of some sort. Once done with the exercise, absorb the energy back into the body through the hands. This exercise teaches focus and control. It also serves as the basis for one of the useful basic techniques that can be done with the elemental energy of fire. If you feel you are bursting with an overload of energy, full of so much that you cannot concentrate and are easily distracted, then form this ball of fire energy and instead of reabsorbing it, let it dissipate. This should reduce your energy to a more manageable level. This technique can also reduce anger, irritability, and hot-headedness. The other basic use this power has is to bring energy to its summoner. When the student is tired, fatigued, drained he or she should try to summon the power of fire, and call up enough energy to not just eliminate the feeling of fatigue, but to be usable for real increased endurance.

Ice: cold, dark, contracting energy, concealing and immobilizing energy, stasis. The power of ice is very difficult for many students to pick up on. It is the opposite of the feeling of fire. It is a motionless feeling, a feeling of stillness, coldness, and above all a **lack** of power. Thus most students confuse the feelings of success with failure. They think they have entirely failed to summon any power, but in fact it is a power caused by immobilizing and halting all action. This stills and clears the mind and hamr (astral body, aura, etc.), so that the tiniest thought, the tiniest emotion, the tiniest spark of energy seems immensely powerful by comparison, and so has much greater effects than it otherwise would. The power of ice is useful for preserving something in stasis, unchanging, it is useful for clearing and stilling the mind and hamr, it is useful for stopping bad habits, and for all magical rituals that involve stopping or halting something. Once the power of ice can be summoned, practice forming a ball of ice energy, like for the fire energy, which should feel cold and potentially be visible (often as a darkness), reabsorbing it after the practice is complete. It is useful to rid the self of inertia, sloth, laziness, and sterility by letting the ball of ice energy dissipate. The student should summon ice energy to aid him in clearing and stilling the mind, and in halting bad habit-energies, and preserving desired qualities in pure and unchanging form (though this should be done with care, as it can easily lead to unbalance). It can also be used to overcome insomnia.

Water: permanence in motion, metastable form, orderly motion, fluid power, strength of nonresistance. The power of water feels cool and moist. It is a cleansing, purifying feeling. It is useful for balancing things, for adapting things, for cleansing and purifying things. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate, wishy-washy states of mind can be eliminated. This should be done to turn around luck that is leaving one at the mercy of the vagaries of

chance. By summoning the power of water the student can cleanse and purify the mind and spirit, and this also increases physical health. It restores balance, and can lead to getting around such obstacles as mental blocks (even writer's block), by lending a flowing fluid quality to the mind and its thoughts.

Wind: chaos in motion, bringer of change, storm. The power of wind feels light and giddy, but strong all the same. The feeling of the power is unpredictable. It is used in magic rituals meant to bring great change and even chaos. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate instead of reabsorbing it light-headedness, giddiness, and an inability to focus can be eliminated, as well as unbalance. By summoning the power of wind the student can bring rapid change to his or her mind and nature. It is a great source of power, like fire is, and can be euphoric.

Salt: the power that preserves. It feels dry and somewhat uncomfortable, but full of endurance and staying power. Unlike the sterility of ice, salt is nourishing and doesn't just preserve the form, it keeps the life and virtue in what it preserves. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate excess salt power can be removed from the hamr. This is useful when trying to break old habits, cause a change, or experience spiritual death. By summoning the power of salt the student can gain endurance, and can make more permanent changes in the mind, personality, and habits.

Iron: unyielding strength, that which may break but will not bend. The strength of a form, as opposed to the strength of a force. The power of iron feels hard, and cold, and unyielding. It feels inflexible. It is useful in strengthening any spell, and in fighting off illness or warding off harm. It reinforces qualities that are already present. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate inflexibility can be lost, severity can be lessened, the ground can be cleared for change. By summoning the power of iron the student can increase his resolve, his health, and supplement his other skills and strengths. It is useful in martial art or combat, where it can help resist injury as well as inflict more of it.

Yeast: the creative principle, the force of inspiration. The power of yeast, when summoned, feels bubbly, frothy, moist, powerful, fermenting. It is useful in all sorts of creation. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate, excess creative energy can be shed (as may be necessary when so much inspiration is present it distracts attention away from doing anything with it). By summoning the power of yeast the student increases his or her creativity in all matters. It is also useful in creating the experience of spiritual rebirth. It can also increase physical fertility, so the student is advised to be careful.

Venom: the power of death, poison. The power of venom feels sickening, deathly, and unpleasant. It is useful in all sorts of destructive acts. Once the student learns to summon it, the energy-ball technique should be practiced. By letting the ball dissipate illnesses and impurities can be shed. By summoning the power of venom the student increases his or her effectiveness at all destructive matters. It is useful for ending things. It is also useful in creating the experience of spiritual death.

Earth: the combination of all the other powers. The power of manifestation. The power of earth feels solid, deep, living yet inert. It is useful in acts of manifestation, and of binding acts or spells as completed things. It is used to bring forth that which is hidden. Once the student has learned to summon it, the energy-ball technique should be practiced. By letting the ball dissipate coming growth and change can be delayed. It can break attachments to mundane things and phenomena, and so this technique may be useful to perform

before other magical rituals. It is used to bring other powers to fruition. By summoning it the student can bring out hidden knowledge, strengths, and abilities. The student can increase fertility, as with yeast.

The nine elements have certain interrelations in addition to the natures described above. Fire and ice are forces that are equal and opposite in nature, as are yeast and venom, and water and wind. Salt and iron are complementary forces, similar in nature but different in approach. Earth has no balancing counterpart amongst the forces, but is internally balanced, composed entirely of balancing forces.

Ancient Greek Five Element System

The ancient Greeks divided the structure of the physical world into five spheres, each surrounding and enveloping the last. Each of these spheres was comprised of one of their five elements. The elements are formed of two even more basic forces, gravity and levity. Gravity is a heavy force, and causes things to sink. Levity is a light force, and causes things to rise. The element earth is composed entirely of gravity, and being the heaviest has the lowest sphere. The element of water is mostly gravity, but contains some levity as well. Thus there is just a little tendency for it to rise. Just enough of a tendency to cause it to rest on top of the earth, and to cause earth to sink in water. So the sphere of water is next out from the sphere of earth. This is why the seas rest upon the solid earth. The element of air is mostly composed of levity, but has some gravity within it. This is why air, the sky, rises up above land and sea both. Fire is composed entirely of levity. This is why fire rises up into the air. It is seeking to rise above it, to escape the atmosphere. The sphere of fire thus lies on top of the sphere of air. Last of all is the outermost sphere, the celestial sphere, the sphere wherein lie the fixed stars, the heavens. This is composed of the heavenly element, the perfect substance, the quintessence (which just means “fifth element”). The quintessence gives life and motion to all the other elements. The other elements can be considered grosser emanations or forms of the quintessence.

These elemental powers can be summoned in the same manner the nine runic elements are. The first four are related to, though not identical to, the similarly named runic elements.

Earth: this element’s power is that of solidity, heaviness, fruitfulness, and these are the feelings that summoning it brings. It will bring these qualities to the student when summoned. Once this summoning can be performed the energy-ball technique described in the runic elemental section should be performed. Dissipating this energy will remove lethargy, sloth, and any chains that bind the student and hold him or her down.

Water: the power of balance, metastability, cooling, quenching, cleansing, purifying. The feeling of this power is cool and moist, cleansing and purifying. It will bring these qualities to the student when summoned. Once this summoning can be performed, the energy-ball technique should be practiced. Dissipating this energy will remove irresolution, wishy-washiness, and obstacles to getting fired up.

Air: the power of change, chaos. Air is a life-giving power, an intellectual power. It is also a power of confusion and illusion. When summoned the power of wind feels light and giddy, but strong all the same. The feeling of the power is unpredictable. It will heighten the student’s intellect when summoned, and can be used to effect change. Once this summoning can be performed at will the energy-ball technique should be practiced. Dissipating this energy will remove light-headedness, giddiness, and confusion.

Fire: the power of heat, energy, motion. The feeling of this elemental power is hot, dry, and energetic. When summoned it will give energy. Once this summoning can be performed at will the energy-ball technique should be practiced. Dissipating this energy can remove excess distracting energy, as well as anger and irritability.

Quintessence: the power of life, perfection in action. The feeling of this element is celestial and perfect. When summoned it will bring about a reordering of the inner and outer natures along more perfect lines. It will also quicken life. Once it can be summoned at will the energy-ball technique should be practiced. Dissipating this energy can remove one from a state of too much “otherworldliness”, and can plant the feet more firmly on the ground. This element should be approached only after all the others can be summoned.

The elements of earth and air are matched opposites, as are fire and water. The quintessence has no such counterpart, being perfect in itself.

Science:

The elemental power summoning rituals are essentially the same as the generic power summoning rituals like the rosebud ritual. They involve, in a meditative state, merging the sense of the self with the impressions of the qualities of the element being summoned. This is accomplished, like in the general power summoning rituals, by simultaneously holding in the mind the sensations associated with the element being summoned and the sense of drawing the nature of the element into the self. The only difference here is that the type of power, the image being used, is a little more specific. By using powers that are part of a larger system of metaphysical thought, the stage is being set for a later stage of the unitary state, where more than one different focus is merged with at the same time, making the unitary state take on different natures and do different things. For this sort of thing to occur there must be an connecting point of view that allows unity to be had, which requires a single point of view connecting everything, here the larger system of metaphysical thought.

Philosophy:

As with the general power summoning rituals, the only difference between the occult and scientific views is the by-now-usual academic one of which of the associated sensations causes which.

The Existence and Nature of Spirit or Soul

Concepts

Occult:

All living things have souls or spirits. (The exact terminology varies with tradition. More on terminology below.) Generally the spirit or soul is held to be an invisible, intangible, subtle substance or energy that is capable of interacting nonetheless with the living mind or body. This is usually said to cause the soul to reflect the form and activities of the physical body (it is also said that the form and activities of the physical body are given life by the soul). And because the soul is held to be immortal whereas the body is obviously mortal, this means that some part of the individual’s identity, the individual’s thoughts, emotions, memories, preferences, etc. survive the death of the body in some sort of afterlife.

The cabalistic traditions generally speak of a single soul that is a part of every living being, an ethereal version of the physical self that only becomes significant after death or in magical operations where the soul is separated from the body, though it is considered to be dividable conceptually into a number of gradations ranging in purity from the mostly physical to the mostly spiritual. The Norse occult traditions generally speak of a number of different souls, each with a different nature and function. Keep in mind that nowhere is the complete ancient Norse system of soul-lore recorded, and this is just one particular interpretation of the existing lore. Residing along with or within the lik (or body) are the hugr (or rational conscious mind, which goes to reside in a particular afterlife after death along with the minni), the minni (or subconscious mind and memories, which reside in a particular afterlife after death along with the hugr). There is also the hamr (or shape-substance, a sort of “plastic” soul that magicians could shape to take on whatever form they willed, as in shapeshifting practices, analogous to the “etheric body” of certain other occult traditions, it provides the hugr and minni with “housing” in the afterlife as the lik does in mortal life). Also the sal (or soul, or shade, a sort of shadow-image of the mortal self, containing an image or reflection of the mind and memory, and often remaining on the earth, attached to it in some way, residing in the grave or barrow, and may reincarnate even while other souls are existing in the afterlife), and the hamingja (or luck, it is a sort of personal power that expresses itself as good luck in action). It should be kept in mind that these, the Norse and cabalistic traditions, are really just different ways of describing the same thing, though with different scales.

Science:

The Heisenberg Uncertainty Principle is the cornerstone of the science of quantum mechanics. Simply stated it is the principle that no measurement of energy can be precisely known. The energy of everything varies subtly in a manner that is inversely proportional to the length of time for which the thing is observed. In other words, the longer the period of time for which an object (or even a stretch of empty space) is observed, the less its energy fluctuates. The shorter the length of time of the observation, the greater the energy fluctuation. This fluctuating energy makes any measurement of the energy of anything uncertain by a certain amount, hence the name. It should not be thought that this uncertainty of energy measurements indicates poor measuring equipment, or bad measuring techniques. It is inherent to any form of measurement. It is a limit on the accuracy with which anything can be known, even in principle. This is one of the most difficult aspects of quantum mechanics for people to accept (including physicists), because it means that there is no such thing, even in principle, as an “isolated system”, modern science’s favorite intellectual tool for making theories. (An isolated system is a collection of objects that interact with each other but with nothing outside the collection.) An isolated system is easy to understand and make predictions about. A non-isolated system is not necessarily so easy. And because the observer chooses the time scale over which he or she observes, then the observer **always** affects or disturbs the system he or she is measuring.

This has so little effect on measurements made on the human time scale that the effect is practically undetectable, and our measurements can be made with as much precision as is needed for any human purpose. But on the scale of atoms and smaller, this uncertainty of energy, this fluctuation in energy becomes large enough that it can begin to significantly affect the outcome of activities on this scale (such as the motion of subatomic particles, the colors of light that gases give off when heated, etc.) One of the forms this fluctuation in energy takes is the spontaneous appearance and subsequent disappearance of subatomic particles. In other words, whenever one looks at anything, including empty space, one sees that it is surrounded by/filled with photons (particles of electromagnetic energy, such as light, x-rays, radio

waves, etc.), electrons (the particles of electricity), protons (particles found in the core of atoms), and others, flickering in and out of existence so rapidly they cannot directly be observed by the human eye. And the existence of these “virtual” particles has been experimentally proved over and over again; they are no mere theoretical construct. But they exert next to no influence at all over most events, even subatomic ones, for the reason that the energy is randomly oriented in space. For every unit of energy pushing an object to the left, a nearly equivalent one is pushing it to the right. For every wave of one phase there is a wave of the opposite, canceling phase. This makes it extremely difficult to detect, a feat that has only been accomplished with great difficulty under highly artificial conditions created in laboratories.

But this does not prevent thought experiments from being carried out. A thought experiment is the formulation of an hypothesis (imagining a particular situation and making an educated guess at what will happen to it over time) and the checking of that hypothesis against the known physical laws, and seeing if it is consistent with them. Now we know from current scientific theory (backed up by experiment) that physical objects disturb the virtual particles about them (because virtual particles interact with physical particles). Each particular sort of physical particle disturbs the virtual particles about it in a particular way. Each particular motion of a physical particle also disturbs the virtual particles in its own particular way. That means that not only is every physical particle surrounded by an ethereal (meaning slight, subtle) cloud of virtual particles that reflect the unique state and nature of the physical particle, but that each system of particles is cloaked in a cloud of virtual particles that reflect the unique state of the system. (After all, if the system is the sum of the particles that comprise it, then the system’s virtual particle cloud must also be the sum of the individual virtual particle clouds that surround the particles that make it up.)

In other words, since every living being is unique physically (in brain as well as body), each living being is surrounded (indeed, interpenetrated) by a unique cloud of virtual particles. Every process of the physical body is duplicated, echoed by the virtual particle cloud. And an interesting thing to note about this virtual particle cloud comes from consideration of the Heisenberg Uncertainty Principle. The Principle says that no *exact* determination of a system’s energy is possible, even in principle. Thus by the HUP, every single point in space and time has to have a **nonzero** probability of being observed. (After all zero is an exact determination.) I.e., it is always possible to observe such a virtual particle cloud anywhere in the universe, at any time, ever. Though it should be noted that the actual probability of actually observing something so complex as a virtual-particle image of a living being is so close to zero that the odds of winning the lottery every week for a year seem quite good by comparison. This means that even after a person’s physical body dies, that imprint it made on the virtual particle field maintains a faint ephemeral (ghostly!) existence, no longer tied to the physical world but spread out in some unimaginable way across all of space and time. And if in this virtual particle cloud there is an exact (more or less) replica of the organization of the brain, then these virtual particles that hold the brain’s code are actually a form of quantum computer, capable of replicating (in some way or other, not necessarily anything like physical thinking) the actions of the mind that formed it. What such an existence or such perception might be like is impossible to say.

This seems to be a good thought-experiment, for it does not actually violate any known law of physics. Indeed, it seems simple logic and consistency requires its existence. No previously unknown physical principles are invoked, just well-known and commonly accepted scientific principle and law. Now true physicists would feel very uncomfortable with this, claiming that they are unsure the theory is valid enough to extend the chain of reasoning out so far away from actual observable physical phenomena. There is no experimental way this scientific soul hypothesis could be proved in present times. But I say that as a matter of philosophy I believe that it is preferable to make extrapolation here as not only is it consistent with physical law, Occam’s Razor says it is the preferable explanation, because since physical experimentation

of many diverse types has confirmed the math that says that these laws are applicable on all scales of length and time, assuming they aren't requires a mysterious, extra, unseen entity to effect the cut-off and still make the numbers somehow come out to look like there was no cut-off.. And Occam's Razor prohibits needlessly multiplying entities.

But the zero-point energy, the Heisenberg energy, isn't the only place in physics theory that exhibits this extra-physical echoing of physical processes. Multiple Universes too exhibit this tendency. Multiple Universes refers to a theory, actually a whole school of interpretation about physics itself, that says that every time an event that can happen more than one way occurs, there is a "branching out" of future events into higher-dimensioned space, with a different future unfolding of events in each dimension. In other words, anytime something can happen more than one way, it happens in every way, in universes that are in a way "parallel" to each other, side by side but unable to see each other. That is to say, these different alternate futures do not stay in contact with each other, and one only ever observes ONE possibility. That is to say, generally. Some subatomic phenomena, such as photon interference, exhibit signs that these multiple futures can, under some circumstances, continue to affect each other, to interact in certain ways after theoretically becoming separated. While the Multiple Universes theory is not the most popular theory amongst modern physicists, it is one of the top theories, having the backing of many well-respected scientists. And no credible disproof of the idea has ever been offered.

Multiple universes would also exhibit the "echoing" effect. After all, if each possible eventuality of each and every event in history occurs at each moment in the multiverse (the common phrase describing the parallel universes considered as a whole) then everything that has ever happened, is still happening. (For it is always a possibility in any event that time might be observed to arbitrarily and radically slow down.) Thus each and every event ever, each thought, each act, each person is eternally preserved, echoed back and forth the multiverse, simply by the multiverse's own nature.

Philosophy:

Both these scientific examples predict essentially the same thing, that all physical processes are echoed, or duplicated (more or less perfectly) by processes that are mostly separate from the observable physical world, and that these echoes are eternal, that is to say, they have a distinct, non-zero probability of being observed at each and every point in time, forever. And this is exactly the prediction made by the occult theory of the soul, that all living beings have a non-physical component that mimics the physical processes of the living being and is eternal, existing in some other place than the physical world after the death of the body.

Is this therefore scientific proof of the existence of the soul? No. While the parallels are intriguing, the theory of parallel universes is not universally accepted by modern science, and also there is no ironclad proof that zero-point energy vacuum fluctuations exist at small enough scales to hold such shadows, even though the preponderance of the evidence indicates that it is likely. However, the available scientific evidence DOES show that the idea of the existence of the soul is quite consistent with accepted scientific theory and observed scientific fact.

Basic Ritual Techniques

Supplementary Skills

Occult:

The basic act of magic is ritual. Every different act of magic is the performance of a different ritual. The most basic elements of any ritual are the use of magical symbols, and the performance of magical acts.

Magical symbols vary greatly in nature, ranging from the utterance of magical words, to the use of certain specific visualizations, to the manipulation of consecrated tools, to the use of written magical symbols. These symbols must have as much meaning for the magician as possible, so a great part of magical practice is in the study of all symbols used in ritual, examining the meanings, relationships, and associations of each symbol from every possible angle. But more than this, these symbols must be so meaningful for the magician that they evoke powerful emotions, the more powerful the better. Thus another great part of magical practice is teaching the self to open up to feeling certain emotions as strongly as possible, on demand.

The other major part of magical ritual is the performance of magical acts. This means physically performing some particular act or other during the ritual, most often the manipulation of the above-mentioned symbols. Other common ritual physical practices include dance, pantomime, processions, and breath-control techniques. The ritual must be performed physically, as well as mentally, so the law of “as above, so below” tells us, as well as the law of sympathy. If the ritual is to be effective in the Outgarths, the worlds Beyond, then it must be present in some form, alive in some form, here in the physical world.

In addition to these basic ritual elements, some magicians make use of certain herbs and such substances, that are holy in nature and spiritually powerful enough to be of aid to the magician who partakes of them in the right way. These substances are called, as a group, entheogens. Use of them will not be desirable for all magicians, and is a matter of individual judgment. Even where this tool is chosen great care must be taken. Entheogens, while having a history of centuries or millennia of relatively safe use, are powerful drugs. Safe use requires knowledge and experience, something lacking in most modern Western cultures in general. One word of advice for those who decide to make use of such things: always begin with the lowest possible dose and work slowly up from there, in small steps, to the most effective dose. (Which is not always that much. Overuse of entheogens distracts and diffuses the mind.)

Alcohol relaxes the mind and soothes the spirit, enabling better control over magical power, and greater ease of raising and releasing it, though if consumed in excess it inhibits any meaningful control. Marijuana balances the spirit, and sends it soaring through the spirit-worlds. Syrian rue is used to contact spirits, as is the mushroom *amanita muscaria*. LSD can send the magician deep into the spirit-worlds without effort, even if undesired, and so should only be used ritually by experienced magicians.

An excellent mixture for attaining contact with the spirits is smoking a 1/3, 1/3, 1/3 mixture of marijuana, Syrian rue, and *amanita*.

It should be kept in mind that entheogens should be used with care, if at all. They should never be allowed to become a crutch in magical practice. They are best used to “scout ahead”, so to speak, allowing them to open the magician’s mind and spirit enough to see new vistas, new possibilities. To take the magician

through the door for the first time. Then it becomes the task of the magician to learn how to do exactly the same thing without the entheogen. Once this is done the entheogen may again be used to go even farther.

Science:

Ritual is the manner in which the unitary state is achieved. All magic is the practice of different rituals, each designed to produce a different sort of unitary state. But there are certain elements of ritual that are common to all types of ritual. The three most basic elements of any ritual are physical activity (usually some sort of repetitive action or actions), visualization, and emotional valence. These elements correspond to the three basic elements of the self that must perform the basic steps of unification by acting in the right concerted manner; the body, the left-brain, and the right-brain.

Visualizations are a left-brain subject. That is to say, visualizations are a phenomenon arising mostly in the left hemisphere of the brain, and guided primarily by it. Visualizations give the attention something to focus on. They are a basic method of giving the brain instructions of what to do, for the subconscious mind will always act in a manner consistent with what the visualizations seem to be telling it to do. Thus a visualization of fire will tend to make the subconscious mind feel the sensation of warmth. Visualization of successfully hitting a target before shooting while target shooting helps the largely subconscious process of aiming, and it is why sharpshooters always use such pre-visualization techniques. Visualizing a time or place during which the one visualizing was happy and calm is a basic element of stress-reduction and pain-management techniques. Visualizing quickly responding to and blocking an enemy's strike while in a fight will measurably increase reaction speed in doing just that, for the mind takes the visualization as an instruction to strengthen neural paths associated with these actions (which is why this is a basic technique of all serious martial arts). And of course this nature of visualizations is why such self-help techniques as neuro-linguistic programming rely upon them.

Emotional valence (which simply means the emotions concerning, surrounding, or about a particular thought or concept) are basically a matter of the right hemisphere of the brain. Emotion is power in the brain; the most powerful emotions have the strongest influence on the way the mind works. The strongest emotions grab the most attention. So getting emotionally worked up about the right concepts or thoughts will tend to more easily produce a unitary state (the right concepts or thoughts being the concepts or thoughts most prone to inducing a unitary state). One of the ways to provide the right emotional valence is through such ritual practices as masking. This involves wearing a mask with a particular symbolic meaning. For instance, when trying the rites of invocation, the object of the ritual is to become possessed by a particular spirit. Thus wearing a mask that represents that spirit will encourage the subconscious mind to think about being that spirit, which gives rise to emotions associated with that spirit, thus providing the right emotional valence. Additionally there is the ritual practice of mimicking the behavior of such a spirit in such an invocatory ritual, which has the same effect. Another way the correct emotional valence comes about is through selection of the proper visualizations. As long as they are visualizations that have the right emotional associations (through memories or simple archetypal associations), the act of having the right visualizations will naturally provide the right emotional valence. The ideal ritual, of course, merges the visualizations not only with the right emotional valence, but merges both of these things with the meanings of the actions being carried out by the body during the ritual physical behavior.

Further ritual elements that can bring the right emotional valence are physical action elements that produce, for physical or medical reasons, the right sorts of emotions. For instance, whipping the head about for complex biological, physical reasons, releases hormones that stimulate the sense of sexual arousal, which is

a strong and positive emotion that can easily be made use of during ritual. It additionally produces a powerful fear/rage or at least excited adrenaline response, for the subconscious instinctively fears any wild motion of the neck in a way that puts it in danger of being broken, and so triggers the fight-or-flight systems. Similarly jumping up and down high instinctively makes the mind aware of landing in such a way as to avoid injury, which over time can trigger the same response.

The sensations of the physical body occupy the bulk of the mind, for obvious reasons having to do with evolution. So by performing physical activity during the attempt to achieve a unitary state, the mind will be able to take advantage of at least a portion of all that mental processing activity associated with the physical body. This is because of the tendency of the subconscious mind to associate disparate activities that are simultaneously performed, which it does in order to conserve energy by conserving on the processing needed to keep track of and perform both of them. This greatly increases the ease with which the unitary state is attained, thus nearly all rituals from all traditions are centered around performing certain meaningful, symbolic physical acts. And if these acts are repetitive in nature, their effectiveness tends to be increased still further.

Repetition comes in two basic varieties. The most basic, and most powerful of the two, is repetition of a certain action of the body. The best example of this is ritual dance. There are many kinds of ritual dance. Some are quite elaborate, others quite simple. Some involve tossing the head back and swinging it around wildly, leaping about like an animal, making symbolic gestures, or just simply jumping rhythmically up and down (like head-banging), or dancing in no particular manner around in a circle. The important element as far as achieving the unitary state is the repetitive nature of the physical actions. The bulk of the human being is physical, so it should not be surprising that physical activities command the majority of the brain's attention. When mental activities occur alongside physical activities, the tendency of the subconscious mind is to associate those mental activities with the physical activities. And this is what ties the ritual all together. The visualizations of the ritual are given a strong emotional valence by making sure that the visualizations have the right symbolic meanings and associations. Simply by performing some ritual action repetitively, certain elements of the visualization and emotions come to be associated with certain elements of the physical movement. (For example, if the ritual action is jumping up and down, one side or aspect of the emotions would come to be associated with the act of jumping up, and the other aspect of the emotions would come to be associated with coming down. Why is this so? Simply because all mental activity takes energy, and the natural instinct of the brain is to conserve energy wherever possible, as mentioned above. So if it has to keep track of two parallel but different things at once - physical actions and mental actions - it will associate certain of the mental activity elements with certain of the physical activity elements as a sort of 'book-keeping' activity or mnemonic aid. Ironic that the brain's inherent desire to conserve energy can be used to trick it into an altered state that actually uses more energy.) And by repeating the motions, the mind comes to repeat the same line of visualizations/emotions in the same order, at the same rate, because of that same tendency of the brain to conserve energy just mentioned. An engineer might say that one signal comes to 'drive' the other.

The human body contains two divisions of the autonomic nervous system (the bridge of nerves between brain and body). One is the sympathetic nervous system, which arouses the body, gives an adrenaline boost, increases heart rate, blood pressure, breath rate, and muscle tone. It is often activated by danger or mating. The other division is the parasympathetic nervous system, which quiets the body, conserves energy, keeps the body's basic functions in balance, regulates sleep, induces relaxation, distributes nutrients throughout the body, and plays a role in the body's self-healing functions. These two divisions of the

autonomic nervous system are usually antagonists, meaning that either one is "on" or the other, but not both, as they generally inhibit each other's activities.

In some extraordinary states of altered consciousness, when one system or the other is pushed to maximal effort, both will function at the same time. This can be triggered by intense physical or mental activity, such as prolonged concentration.

Elevated action of the sympathetic nervous system is a source of stress, in both the physical and emotional senses. The mind desires to be released from this stress. The longer it endures, the greater the stress becomes. This causes the brain to throw all of its resources into finding a resolution to the situation causing the stress. Both the left-brain deductionism functions and the right-brain holistic approach become used. When they match, get in synch, the pleasure centers in the hypothalamus are stimulated. This triggers the parasympathetic nervous system. For one moment the arousal system and the quiescent system are both active. Ecstasy and awe. This is the eureka moment. Maintaining this is called by the researchers who discovered it the "unitary state."

It is the repetitive action of the mental and physical activities that most easily causes the left- and right-brain functions to get in synch, and thus trigger the pleasure centers of the hypothalamus. This is because of the nature of the subconscious mind to instinctively associate everything within its contents with the object of attention or focus. It sort of searches the whole of the memory, over time, and everything that it finds that it can interpret as having a connection to or relationship with the object of focus or attention, it brings into conscious awareness. This means that the longer the repetition occurs, the "larger" or more complex the thought/emotion complex of the focus becomes. And this means that the cycling of the energy through the body and brain, performing the same set of actions over and over again, grows ever stronger. That is to say, the same motion of mental energy comes to push an ever-increasingly large set of thoughts, visualizations, emotions, and physical actions, and that means that the brain is essentially getting ever more effect, ever more energy, out of the same effort. And this means that any particular element of that basic effort gets the benefit of nearly all of the potential energy of the brain, conscious and subconscious, acting in synch with it. And this is what makes magic. Each element of the magical ritual has certain definite symbolisms associated with it, from the choosing of the right visualizations for the intent of the ritual. And so each of these basic ritual symbols comes to be activated by the majority of the brain acting in synch. And so if the intent of the ritual is to heal an illness or injury, for example, that healing is an instruction to the brain, encoded into the ritual symbolism in such a way as to evoke an emotional response from the brain, which gives power to those instructions, because emotion is the energy of the brain. The synchronized action of the brain working as a whole will, in the course of the ritual, keep focusing over and over again on that one instruction to heal, and it will be acting powered, all of it, by feeling the same strong emotion at the same time. This results in a signal being sent throughout the whole brain and body to marshal all its resources and HEAL. While any given sending of this instruction may or may not be successful, the repetitive nature of the ritual ensures that this mega-powerful signal will be sent over and over again. Any errors will tend to be canceled out by this (because the natures of the errors will be random, and thus likely to interfere with each other), while the parts of those repeated instructions that work will have a powerful cumulative effect. In essence, this particular example of magical healing is learning to take deliberate control over the placebo effect, a powerful way the mind has of healing the body. All magical rituals act in essentially the same way.

Adding to the effectiveness of all this is the other prime component of the unitary state, the deafferentation of the Orientation Association Area (OAA). The OAA is responsible for providing the sense of "me", of a

whole self distinct from the outside world, from other things. One part of the OAA orients the sense of self in space, the other part provides a sense of that outside space apart from the body.

Because the sense of self is obliterated by this deafferentation and the self merges into the object of contemplation, the focusing of the mind's resources in the directions set by the ritual symbology can be truly effective and pure, for there will be no energy wasted on the sense of self which, being largely other than the rather more specific element that is the object of ritual focus (ORF) would only tend to disperse a bulk of the energies of the whole mind in useless directions. It additionally eliminates the innumerable errors that would otherwise be introduced into this focusing by the expectations, assumptions, and so forth that the self holds.

Another important and basic element of unitary state ritual is the use of entheogens. Entheogens are a certain class of psychoactive plant that have various effects on the mind that promote the attainment of the unitary state. In many modern Western cultures the use of most mind-altering drugs is not only frowned upon, it is actually illegal. But while this may seem a controversial issue to some, it is actually nothing more than an offshoot of the prejudices modern Western societies have for certain types of religious and spiritual practice, and against certain others. No credible argument has ever been advanced as to why any society has a compelling need to prohibit individuals' use of such substances. The most popular "argument" used by lawmakers in such countries is that all drugs are inherently so addictive to everyone that if drug use is allowed to flourish an epidemic will run through society that will, because drugs only have negative effects on the brain, completely destroy society by turning it into a "Land of the Lotus-Eaters". This idea is spurious, and laughable on the face of it. The human race has been around some 200,000 years or so, and so have drugs. And all of a sudden, just within this last century, we've suddenly realized they are so dangerous that they will destroy society? No one with the least bit of intellectual honesty could possibly swallow such a ridiculous notion. The truth of the matter is that most people don't like drugs. After all, opening the mind up to hidden, deep, buried subconscious influences while simultaneously rearranging the way the mind and perceptions function into an unusual order is NOT most people's idea of fun. For most people there is no danger of addiction whatsoever. And amongst that minority of the population that has a mostly positive reaction to drugs, most users "find their level" with a little experimentation, which is to say, they find a level of usage that brings them pleasure but does not interfere with necessary daily functioning. This is obviously true to anyone who knows any significant number of people who use drugs (alcohol and coffee are both drugs too). If drug users didn't "find their levels", then by definition they would not be able to function in day-to-day life as they need to, and this is not very survivable, speaking as a naturalist. In the 200,000 years of unregulated drug use history our species had, drug-users would have bred themselves out of existence were the dangers credited to them true. Now it is true that some people have mental or physical problems that make them highly prone to addiction. These people should under all circumstances choose to stay away from drugs.

Examination of the history of the majority of drug laws reveals the true motives behind such legislation. Sometimes they are the result of powerful special-interest political lobbies. Such was the case with the outlawing of marijuana. The legislation was proposed by, and the campaigning was funded by, paper companies owning tree-made paper processes, who feared being driven out of business by hemp farmers, because hemp is a much more efficient and less expensive source of paper, as well as being less harmful to the environment. The arguments they use against marijuana, since the real motivation would be publicly unacceptable, are spurious. It affects the brain no more than alcohol, a legal drug, does. And whereas people under the influence of alcohol can turn violent, no one ever got stoned and went and knocked over a convenience store. It usually produces a sense of peace and joy, nothing ever worse than a little paranoia

and confused thinking. And no non-government-sponsored scientific study has ever turned up evidence that marijuana is a “gateway” to more powerful drugs.

Indeed, this sort of approach to eradicating marijuana use is actually CAUSING many drug problems, for most people aren’t actually stupid. Young people, experimenting with marijuana for the first time, realize it isn’t the horror it was made out to be, and feel they’ve been lied to. This then causes them to think that maybe warnings about other drugs were lies too, and so they go out and experiment with something really stupid, like heroin.

Sometimes the sources of such legislation are religious groups that feel such drugs are sinful and have convinced themselves they have a divine mandate to force their beliefs on others. Their own frail egos, coupled with a subconscious fear of being wrong, causes them to lash out against anything that might cause them to doubt their own beliefs and actions. Since they are are frightened of anyone who holds different beliefs and practices from their own, they seek to prevent them from living their own lives in their own way.

And some of this legislation is an honest, if not particularly intelligent, mistake. The reason drugs seem both so harmful and so useless to some people is that they are, for those people. The action of most drugs is to simply depress the functioning of the conscious mind. As most people live entirely in and by the actions of their conscious minds, this amounts to no more than simply making them smaller, less competent versions of their normal selves. No benefit, not because of the drugs, but because the person using them does not have the right kind of mind, the right kind of nature, to make use of them. In other people (a minority, to be sure) this depressing of the conscious mind is of great benefit, allowing them to more easily access parts of their mind, such as the subconscious, such as deeply buried archetypes, that normally cannot be reached because of the interference of the conscious mind. These people, who approach drug use in a ritual and deliberate context, knowing what they are doing, can get great benefit from the drug.

Indeed, there is even some evidence from the field of biology that says that OCCASIONAL drug use by almost all people is actually necessary for healthy mental functioning. After all, any psychologist can tell that habit-energy is both insidious and strong, and that over years of acting the same ways in the same circumstances, habits can become so strong that they start coloring all one’s thinking, and can even become difficult, if not impossible, to break free from. This is not a healthy thing. The mind needs occasional, radical change; it needs to be forced, every once in a while, to see things from a really different point of view. Some naturalists say that scientific evidence for the necessity of drug use in just such a fashion is suggested in the fact that nearly all species of animal, including birds and small mammals will, once exposed to drugs, periodically take them. Species have been doing this for so long that, were it harmful, such behavior would almost certainly have been bred out of them; were it of no benefit, you would not expect most species to have evolved such a response to the drugs.

So, because there is no credible reason for prohibiting drug use in the larger interests of society, and because there are credible reasons to believe drug use has potential benefit to some people, at least, legal prohibition of it can be seen for what it is; simple ignorant prejudice against certain philosophies, lifestyles, religions, and spiritual practices, as well as political manipulation and possibly the fact that there are, in many modern Western countries, such entrenched bureaucracies paid to eliminate drugs, that it is against the financial interests of these governments to allow them to be legal. All of that being said, I am not

necessarily advocating drug use. This sort of ignorant bigotry can be quite dangerous, and such governments and societies have seen fit to ruin people's lives over the matter of drug use. It must be up to the decision of the individual magician if such things as entheogens are to be used in magical ritual. To aid in that consideration, the following specific information on specific entheogens' effects is provided. At least some of them are legal in most countries, at least for the present moment. But each entheogen is different for each practitioner, so each practitioner will have his or her own list of what works under what circumstances. Each entheogen has its own benefits and drawbacks.

One of the most common entheogens, and one of the most widely legal, is alcohol. The major effects of alcohol are depressing the activities of the forebrain and lowering inhibitions. These both have uses for the magician. Lowering the inhibitions can aid a ritual by increasing the self-confidence of the magician and lowering the magician's overall stress level, as both low confidence and stress can ruin a unitary state. Depressing the activity of the forebrain, of course, allows for greater access to the subconscious mind. The major drawback alcohol has as a ritual entheogen is that it is a little too effective at shutting off the forebrain. It can become so difficult to focus under the influence of alcohol that the ritual is ruined. For this reason the magician must be familiar with his or her tolerance level, and carefully balance the dosage used during ritual to achieve maximum benefit and minimum detriment.

Marijuana is another common one. It has the same benefits as alcohol, and fewer drawbacks, for while marijuana does make it difficult to focus, it does not make it as difficult as alcohol. Additionally marijuana gives a greater sense of peace and balance, and greatly increases the ease with which the subconscious mind associates thoughts and emotions. For this reason it directly increases the mind's ability to achieve a unitary state. The only real drawback it has is its illegality. And health risks in cases of long-term heavy use similar to smoking cigarettes (though not as bad), though this should not be much of an issue with only occasional ritual usage.

The seeds of *peganum harmala*, also called Syrian rue, when smoked, act as a potentiator, greatly increasing the effects of other drugs they are taken with, though having little effect of their own. They prevent the breakdown of serotonin and DMT in the brain (two naturally occurring neurological chemicals), substances that seem to play a role in having visions. They should not be taken with alcohol. Additionally, they are legal in most places.

Amanita Muscaria is a mushroom with strong psychedelic properties. It is legal in most countries, and is THE traditional entheogen of many shamanistic practices. It is the mushroom Lewis Carroll wrote of that made Alice shrink and grow (a common hallucination induced by the mushroom). It can be ingested or smoked (after being dried), and induces nausea in its initial stages when eaten. Younger mushrooms bring great physical strength and endurance. Older mushrooms bring more hallucinations and spiritual experiences, including out-of-body experiences. It should never be taken with alcohol, but smoking marijuana along with taking it can greatly reduce the nausea factor. It is the older mushrooms that are primarily of benefit to the magician, as the hallucinatory effects GREATLY aid in the attainment of the unitary state, as do the greater associative powers the mushroom gives to the mind.

An excellent ritual entheogen can be made by combining marijuana, *peganum*, and *amanita* in 1-to-1-to-1 proportions and smoking them. The effects are highly synergistic, and make unitary states considerably easier to attain than would be possible for the magician using any of the ingredients alone.

LSD is a less common entheogen but a powerful one nonetheless. It is illegal almost everywhere, but is not physically addictive. A powerful hallucinogen, it seems to work by occupying sites in the brain usually occupied by serotonin, thus preventing serotonin from working. As serotonin (amongst other things) regulates the speed with which the brain operates, this has the effect of greatly speeding up the rate at which the brain operates, speeding up the associative processes of the subconscious so greatly that hallucinations result. This makes unitary states so easy to achieve that they become effortless. And for this reason the magician should not only be experienced with LSD before ever using it ritually, NO inexperienced magician should ever use it ritually. It becomes VERY easy to form unitary states with the wrong elements, and this can be very hazardous to the magician, never mind obviously ruining the ritual in question. Additionally, LSD should never be taken with alcohol.

Philosophy:

Little enough needs saying here. The occult and scientific descriptions say essentially the same things. It might be argued by some that spiritual states attained through drug use are somehow “invalid”, but nearly all old traditions of occult practice anywhere in the world would differ with this opinion. As described in the occult section, they have a definite use as a sort of “door-opener”. It is a purely philosophical matter, the usual merely academic sort, of whether the drugs cause hallucinations of spirits and spirit-related forces, or whether they open the mind up to them. In either case, the mind experiences them and uses them in achieving the unitary state.

Learning To See The Veil

Practices

Occult:

One of the larger goals of magical study is to attain a constant state of dual awareness, that is to say, simultaneous awareness of both the physical world and the Outgarths, or Astral worlds. The first step in doing this is learning to sense the Veil that lies between the Outworlds and the physical world. What is this Veil? No tradition I am aware of has much of a definition of it, or even much of a description of it. It is simply the experience of the border line.

To see the Veil requires the student to summon as much power as possible and hold it at that peak as closely as possible. Simultaneously a perfectly clear-minded meditative state must be maintained. The student must, while doing this, let his or her gaze wander around his or her immediate environment. The student must strive to drink in that environment, to merge with it, to become one with it, which requires remaining utterly passive. The signs of the presence of the Veil are that, with most practitioners, a shimmering and shining will be seen to come over the field of vision, and that perspective and size will seem skewed. Movements might be seen out of the corner of the eye. In some cases a buzzing, like that of hundreds of bees, might be heard.

The student must practice this constantly, and become able to do it effortlessly and at will.

Science:

The definition of raising power I earlier postulated was...

“Spiritual power is the simultaneous state of mind and body wherein the mind is in a unitary state with a concept that is associated with energy, power, or strength and the body is in a state of elevated adrenaline levels.”

This “seeing the Veil” is simply carrying the process of raising spiritual power one step further. It extends the unitary state to include the perception of the physical world, which is clearly what is being done by letting the sensations of the world around the magician enter and fill up the passive mind. The altered sense of perspective and size, the shimmering and shining, these things are signs that the unitary state is being reached. Perhaps as the OAA is deafferented and attention, via unity, is paid to that deafferentation (by becoming one with the world around the magician, the magician is paying attention consciously to the level of afferentation of the OAA, which provides the sense of the external world, and is the defining component of the unitary state), the sense of the metric it provides begins to skew. Thus one would expect “warps” in the sense of space around someone in this state of mind. Thus this “seeing the Veil” is simply an attainment of a unitary state with the immediate environment while in a state of some minimum level of power. It is not surprising that this should be considered the boundary between the two worlds. For one thing, it is enough of an alteration of the normal state of perception to make everything seem quite “otherworldly”. For another thing, it would be quite consistent with traditional occult theory that the area of the Astral world closest to the physical world would also mostly look like the physical world. In fact, that this is so is explicitly stated in cabalistic traditions, where it is often said that the closest part of the astral world is called the ether, or the ethereal world, wherein reside the spirit-doubles of all physical things. That this practice can eventually lead, with practice and refinement of technique, to a state of dual awareness should be obvious.

Philosophy:

Nothing really needs saying here philosophically.

Maps of the Universe

Concepts

Occult:

All advanced magical technique comes from learning to see as many patterns as possible between as many symbols as possible. For this reason magic symbols tend to become organized, in occult thinking, into larger systems or structures. By relating several different symbol systems, the learning of these conceptual structures allows for subtly directed magical acts to be performed.

In both the runic and cabalistic magical systems, the primary larger system of occult symbolism comes in the form of a map of the universe. This should not be at all surprising, for what better single concept to tie together many different ones?

In the case of the runic arts, the universe is held to be arrayed about a cosmos-spanning tree. But the Germanic religions were long-lived, and different periods had slightly different cosmologies. But the later ones had a form used most often by the Germanic reconstructionist religions of today, like Asatru. In that one Midgard, or Middle-Earth, our physical world, is at the center of the universe. In the center of Midgard is a tree. Called Yggdrasil, it is the world-tree. Its branches run inconceivably high up into the sky. Amongst the upper branches is found Ljossalfheim, the world of the light-alfs. The light-alfs are nature spirits mostly, and a sort of "lesser" deity. At the top of the tree is Asgard, the world of the gods. Below Midgard, amongst the roots of the world tree, lies Svartalfheim, the world of the black-alfs, or dwarfs. Below that, below the roots of the tree is Hel, the abode of those dead who are not specifically selected by a god to dwell elsewhere. Some of these dead go on to reincarnation. To Midgard's north lies Niflheim, or icy-mist-world. It is the place where all cold and winter comes from, and is the abode of the frost-giants, ancient gods of the winter, enemies of and men and their gods. To the south is Muspellheim, or fire-world, home of all heat and warmth, and the abode of the fire-giants, also enemies of gods and men. To the east is Jotunheim, giant-world, home of giants, trolls, etins, and all sorts of hostile and malevolent spirits, and the source of all storms. To the west of Midgard lies Vanaheim, the world of another tribe of gods, allied with the Aesir who dwell in Asgard. There are nine worlds therefore arrayed about the tree.

It should be noted that there are precisely 36 possible connections between the different worlds. And there are 24 runes. As both 24 and 36 are related by the number 12, the student of the runic arts is encouraged to try to find ways in which runic forces might bridge different worlds. In truth, all runes are found in each path connecting any worlds, but arguments can be made that in some places some are more dominant than others. This concept will become important later, but is not necessary to be introduced at this stage in the student's education. Taken together, these 36 paths comprise the Rainbow Bridge, Bifrost, which connects the worlds.

But the nine worlds share certain clear symbolic relationships with the nine elements.

Muspellheim obviously corresponds closely in nature with the element of fire.

Niflheim just as obviously corresponds in nature with ice.

Jotunheim corresponds with wind, for it is in Jotunheim that storm winds are held to come out of.

Vanaheim lies across the ocean to the West, the direction associated with the boundless sea, and thus corresponds to water. Also because Vanaheim is a world associated with the nourishing of life, and water sustains it as surely as food.

Ljossalfheim, home of those spirits that tend and preserve plants and crops, corresponds to the element of salt, the power that preserves.

Svartalfheim, home of the workers-in-metal, the dwarfs, crafters of the tools that are the foundations of the gods' power, corresponds to iron.

Asgard, home of the Aesir, font of all life-force, corresponds to yeast.

Hel, the general abode of the dead, corresponds to venom.

And lastly Midgard corresponds to earth, the element created out of all the other elements, while Midgard (that we also call “the earth”) was created by influences from all the other worlds.

These parallels should be studied, and wherever possible incorporated into ritual. Learning to do this allows the magician to simultaneously activate two separate yet similar sources of power while using only a single effort.

The student should read other works on the subject that are more in depth than the scope of this work allows. A good place to start (though I do not agree with everything he says) is Edred Thorsson’s *Runelore*.

The cabalistic map of the universe is also a tree, though more of a symbolic one. It is called the Tree of Life. This Tree is a metaphor for the arrangement of the forces the Judeo-Christian creator god took in the act of creating the world. Cabalism holds that there were 10 distinct components to the creative force, which are taken as 10 spheres with paths connecting each of them to certain others. These spheres are called sephira, and each can be taken to represent a phase of evolution.

Outside the glyph of the Tree are the three Veils of Negative Existence. The first of these is AIN, or Negativity, or Emptiness. No word suffices to describe it, for it is a concept of infinity so alien to us we cannot comprehend it. It is, and it is not, and while these words do not suffice to describe, more would be worse and not better. The next is AIN SOPH, or the Limitless. Another concept of infinity, but one just a little closer to the realm of human experience. It could be said to be everything, because it is without limit, but this would be wrong. In truth, any discussion of its nature would by definition have to be in error, for words are, by their very natures, limiting things, and this is “the limitless” (and even that term is wrong). The third Veil of Negative Existence is AIN SOPH AUR, or the Limitless Light. This too is a concept of infinity, and one even closer to human experience still. This is essentially conceptualized as an infinite sea of energy.

Within these three Veils is the whole of the universe, the ten sephira. The first of these is Kether, Crown, the font of the divine energy. There is a path connecting Kether and, below and to the right of it, the second sephiroth, Chochma, Wisdom. Below and to the left of Kether, connected to it by path and to Chochma is the third sephiroth, Binah, or Understanding. Directly below Chochma and connected to it by path is Chesed, the fourth sephiroth, Mercy. A path from this goes straight across to the position underneath Binah, connected also to it. This is the fifth sephiroth, Geburah, or Strength. At a point a little below the midpoint of the path connecting Geburah and Chesed is Tiphareth, the sixth sephiroth, Beauty. Paths connect it directly with all the other sephiroth but Malkuth. Directly below Chesed and lower than Tiphareth is the seventh sephiroth, Netzach, Victory. Paths connect it to Chesed, Tiphareth, Yesod, and Malkuth. Below Geburah is Hod, opposite Netzach. It is the eighth sephiroth, Splendor. Paths connect it to Geburah, Tiphareth, Yesod, and Malkuth. Yesod, Foundation, is the ninth sephiroth, directly below Tiphareth, below the path connecting Hod and Netzach. Paths connect it to Hod, Tiphareth, Netzach, and Malkuth. Below Yesod is Malkuth, the tenth sephiroth, Kingdom. Paths connect it to Hod, Yesod, and Netzach. It is the ending point of the act of creation, the physical world.

Another symbol that represents this map of the universe is the sword and the serpent. This is pictured as a downwards pointing sword with a serpent wrapped around it, tail near the point, head near the pommel.

The sword represent the path of creation, the route that energy flows from the divine source all the way to physical manifestation. The serpent represents the way of return, the path open to magicians, mystics, and holy men to return from the physical world and reunite with the creator god. It is, like climbing the slippery coils of a serpent, a difficult path to tread.

But analogous to the Tree of Life is the Tree of Death. The Tree of Death is an arrangement of ten spheres, called qliphoth (shells), that are a sort of dark reflection of the ten sephira. However, it would be more accurate to say that each qliphoth is identical with the corresponding sephiroth, and that the Tree of Death is the Tree of Life. It is just that when the sephiroth are approached in an unbalanced manner, or when attempt is made to separate one out from the rest, then they are encountered in their unbalanced, hollow, baneful aspects. The first qliphoth, corresponding to Kether is Thaumiel, the Two Contending Forces. The second is Ogiel, the Hinderers, the third Satariel, the Concealers, the fourth Gasheklah, the Smiters, or the Disturbers of All Things. The fifth qliphoth is Golachab, the Burners, and the sixth Tageriron, the Disputers, the seventh Oreb Zaraq, the Ravens of Dispersion, the eighth Samael, the Poison of God, or the Jugglers, the ninth Gamaliel, the Obscene Ones, and last of all the tenth, corresponding to Malkuth, is Lilith, Queen of Demons. These names also correspond to the names and natures of the demonic entities associated with each qliphoth.

The Tree of Life also has certain other traditional associations. These are with the various names of the Judeo-Christian god, representing various of his aspects, particular archangels, and particular types of angelic orders.

- 1) Kether corresponds to the god-name “Eh-Heh-Yeh”, the archangel Metatron (The Angel of the Presence), and the order of the Chai-oth Ha Ka-desh (The Holy Living Ones).
- 2) Chochma corresponds to the god-name “Yah”, the archangel Ratziel (The Herald of Deity), and the order of the Auphaneem (The Wheels).
- 3) Binah corresponds to the god-name “YHVH El-oh-heem”, the archangel Tzaphkiel (The Contemplation of God), and the order of the Araleem (The Thrones).
- 4) Chesed corresponds to the god-name “El”, the archangel Tzadkiel (The Justice of God), and the order of the Chasmaleem (The Brilliant Ones).
- 5) Geburah corresponds to the god-name “El-oh-heem Gi-boor”, the archangel Khamael (The Severity of God), and the order of the Serapheem, (The Fiery Serpents).
- 6) Tiphareth corresponds to the god-name “YHVH El-oh-ah V’dah-ath”, the archangel Raphael (The Divine Physician), and the order of the Malacheem (The Messengers).
- 7) Netzach corresponds to the god-name “YHVH Tz’vah-oth”, the archangel Haniel (The Grace of God), and the order of the Eloheem (The Gods).
- 8) Hod corresponds to the god-name “El-oh-heem Tz’vah-oth”, the archangel Michael (The Protector of God), and the order of the Beney Eloheem (The Children of Gods).

9) Yesod corresponds to the god-name “Sha-dai El Chai, the archangel Gabriel (The Man-God), and the order of the Kerubeem (The Strong Ones).

10) Malkuth corresponds to the god-name “Ah-do-nai Mel-ech”, the archangel Sandalphon (The Messiah), and the order of the Asheem (The Souls of Fire).

These parallels should be studied, and wherever possible incorporated into ritual. Learning to do this allows the magician to simultaneously activate various separate yet similar sources of power while using only a single effort.

The student should read other works on the subject that are more in depth than the scope of this work allows. A good place to start is Dion Fortune’s *The Mystical Qabalah*, Donald Michael Kraig’s *Modern Magic*, and Denning’s and Phillip’s *Magical Philosophy*.

Science:

By relating several different symbol systems, the learning of these conceptual structures allows for unitary states to be achieved with very complex concepts indeed. A single mental image can be formed which has strong connotations connecting it to not one but multiple meanings.

If each of these different meanings, in their own way, tend to bring the magician into a unitary state, practicing magic in this fashion facilitates the ease with which that state is attained, by creating a special class of thoughts that have more associations than normal. Additionally, it can create an effect of even greater mental focus. By attaining a unitary state in the right fashion with two largely opposing concepts, what will be primarily experienced will be those few elements they have in common, as they will be the only parts not being struggled against by opposite concepts vying for the limited conscious attention. This can serve to greatly amplify certain concepts’ effects on the mind. All advanced magical technique thus becomes dependent upon developing the ability to see as many different patterns as possible between the various components of these sets of symbols. The quicker patterns are found, the quicker the unitary state will develop. The greater the specificity or definition of the symbols used in the ritual, the greater the deftness with which the unitary state can be altered, tailoring it for specific purposes.

Philosophy:

Nothing needs saying philosophically here. The occult section simply says what to do, with a little explanation as to why. The science section expands upon this explanation.

Maps of the Inner Universe

Concepts

Occult:

As above, so below. As there is a map of the external universe, the map of the internal universe is a basic component of magical ritual as well. In fact, real effective magic is wrought only when the internal

components of the ritual correspond exactly to the external components. It is by comparing the maps of the inner and outer universes that this is most easily accomplished.

In Norse occult thought, a man is basically a lich, or “body”. This body sustains life by breathing, and the breath is called ond, and is a spiritual matter as well as a physical matter. It is by ond that the wod, or the divine madness that is inspiration, raw creation, is drawn into the body. The breath makes the spiritual wod into something that can affect the physical lich.

There is a reflection of this same process along other lines, as well. The most elemental component of the mind is the minni, or “memory”. It is all the subconscious, instinctive, innate qualities of the individual, and it is also the source of dreams. The body also has a highly rarified spirit-substance that passively records the life of the individual and after death resides in Hel, or the barrow, or reincarnates. It is called the sal, or “soul”. It is the most elemental, rarified portion of the individual. A shadow, an image, a sort of gestaltic experience of the individual.

How is this a reflection? First of all, as the ond is the link between the physical lich and the divine energy and inspiration that is the wod, the minni is the link between the lich and the sal, the part of the self that is most of all spirit-energy and nothing more. The ond links the physical to the most extreme elements of inspiration and motion of the self, the minni links the physical to the most extreme elements of deepest inner nature and stasis of the self.

Additionally there are two spirit beings that, while separate and independent entities, are so intimately connected to the individual that it can be said that parts of the individual’s nature, parts of his or her soul, are nothing more than empty spaces, gaps in a puzzle, that can only be filled by these spirits. One of these is the fylgja, the teacher, the protector, the lover (in some cases), the killer, the muse. The other is the thusbet, the destroyer, the misleading one, the tempter, the enemy. Each of these influences the hamingja, or “luck-power” of the individual.

The last two parts of the individual’s inner nature are the hugr and the hamr. The hugr is the conscious mind, those concrete thoughts and attachments and concepts that are thought of as the self by most people. The hamr is a subtle spiritual energy (though not nearly so subtle as the sal), that generally corresponds in shape to the physical body, but can be directed by the mind to take on other forms. Deliberate mental control can also detach it from the body during life and send it scouting the physical or spiritual worlds. The hamr is what houses those minds of the slain in Valhalla, providing them with physical-seeming form, yet regeneratable.

It should be noted that there are nine primary elements the individual is composed of, according to this system of Norse occult thought. And of course these correspond both to the outer universe of the nine worlds, but also to the nine elements that power that universe.

Asgard corresponds to wod for the obvious reason that Asgard is Odin’s home, and Odin is the source of wod. Yeast’s correspondence to wod should be just as obvious. Not only is it a creative force, but it is the source of alcohol, THE metaphor for inspiration in this system of thought.

Ljossalfheim corresponds to ond because the ond mediates the divine force with the physical, like the Alfheim mediates the world of the gods with the mundane world, as the alfs are lesser, though closer, deities than the Aesir. The correspondence to salt is close as well, for both are preservative powers.

Midgard corresponds to the lich, the physical body, for the obvious reasons. Likewise the correspondence with the element of earth.

Svartalheim corresponds to the minni. The minni is that which is buried deepest in the mind, as Svartalheim is in the earth. Also the world of Svartalheim is one of creative power put to work, of crafting things. This is an apt analogy for what the subconscious does with inspiration, rendering it into intelligible form. The metaphor of iron also works well, for as iron is the fundamental strength of all things, conceptually, the minni is the foundation of the self.

Hel corresponds to the sal, for Hel is the place of death, and the sal is the self after death, in most cases exclusively. Hel is the place of resting for rebirth, and the sal is that part of the individual that is reborn. Venom for the reason of its death relationship also corresponds.

Jotunheim is the source of monsters and storm, and it lies across the world-encircling ocean, the Abyss, and as such corresponds to the thusbet. Likewise is wind the right element for the thusbet, for the wind is chaos in motion.

Vanaheim, as a realm of the cycle of life, of life, death, and rebirth, corresponds to the fylgja. The element of water is most seemly too, for its cycles are like those of Vanaheim, and a good metaphor for the holy (whole) nature of the fylgja.

Niflheim corresponds to the hugr in that the hugr is a concrete thing, an unyielding thing with definite form, like the ice of Niflheim. Ice corresponds to it in that it is a thing shaped by other forces as Audhumbla shaped the ice from Niflheim.

Muspelheim corresponds to the hamr because it is raw energy, like the hamr, shaped by outside elements, as in how the fires of Muspellheim were cooled into iron and temperate warmth by Niflheim's ice, like the hugr shapes the hamr.

The cabalistic system has no such direct correlation between their maps of the external and internal universes. Instead, their map of the internal universe is a description of how the soul is connected to that outer universe. The guph is the physical body in cabalistic terminology. The nephesh is the animal soul, the most basic part of the soul, and is held to reside in the blood. Above the nephesh is the ruach, sometimes translated as "breath", the human soul, generator of feelings, thoughts, and personality. The neshama is above the ruach. Translated sometimes as the breath of life, it is the higher soul. It inspires higher qualities and callings, inspires virtue, and pulls man towards the divine. Above the neshama is the chaya, the divine life-energy. The chaya is held to be mostly separate or distinct from the human soul, and largely outside the human nature. Above the chaya is the yechida, meaning "oneness", the unique soul that is the direct connection to the divine.

There is a Jewish mystical cabalistic tradition that describes these aspects of the soul by an analogy to a glassblower. The glass is like the guph, or physical body. It is shaped by the air around the glass, which comes to rest against the glass and cools it (nephesh can be translated as “rest”). This layer of air is animated or moved by the wind, which is like the ruach. In turn, this wind is like the neshima, as it is an extension of the life of the glassblower. The breath itself is manifestation of the life of the glassblower, so the breath itself is analogous to the chaya. And finally the glassblower himself corresponds to the yechida.

Science:

Arguably the best psychological model of the human mind is the one proposed by Jung. Jung’s model is certainly the one most used by occultists. To put it very simply, Jung proposed a model of a human mind that is made up out of a multitude, perhaps even an infinite number, of very basic personalities that he called Archetypes. These Archetypes are created partly out of stories learned in childhood, but more out of certain natural patterns Jung believed were built into the human brain by evolution. These patterns cause the mind to make myriad personalities, each based around a certain particular naturally occurring pattern of the brain. This evolved trait, Jung reasoned, is so old in the making that nearly all human beings, even in entirely different cultures, respond in similar ways to the same Archetypes. This creates what Jung called the collective unconscious. It is not, as some laymen have assumed, a mystic telepathic sharing of memories, but rather a common pool of thoughts and images that evolution has caused most human beings to tend to share to some degree or other. Thus most cultures tend to have myths, stories, and personality types that cluster around certain Archetypal figures: the Hero, the Stern Parent, the King, the Fool, the Hopeless Romantic, etc. These myriad personalities interact amongst each other in the ways in which it is their basic natures to. But the volume of the conscious awareness is limited, and so not all of them can control it at once. So some cooperate with each other, some fight amongst each other. The net long-term effect of this produces what most people call the personality, self, or ego. Furthermore, some of these Archetypes are closer to the conscious mind, some are further from it. Some control only limited parts of the personality, some control broader trends in and components of it.

Philosophy:

The occult and science sections are saying exactly the same thing, in that the science of psychology shows how to understand the conceptual divisions of the self of occult schools of thought. The philosophy of the magicians’ mindset encourages them to look at these phenomena from an experiential point of view, and the scientists’ mindset encourages them to look at these phenomena from an analytic point of view. It is easy to see how the unitary state is attained when considering things from a Jungian psychological point of view. From this point of view magical training is training the subconscious in such a fashion as to make all the various Archetypes start to work together.

Circulation of Energy

Practices

Occult:

By the time the student has reached this place in the lessons (provided the preceding lessons were well learned, and there has been no skipping or rushing) he or she should have enough experience with raising

generic energy to be able to do it fairly easily and quickly, and to be able to competently raise most if not all of the elemental powers. The student should also, before attempting these exercises, be able to see the Veil between the worlds.

The next step in attaining the unitary state is to become able to circulate the power. That is to say, keep the power moving through the body and through the soul in a continuous cyclic flow. This prevents the energy from ever stopping, which weakens it tremendously. The greater the momentum of the circulating power, the greater the effect it has.

The most basic energy circulation technique should be the one used in most magical rituals. It is based first of all on diaphragmatic breathing, a technique that should be familiar to singers and martial artists. Most people naturally breathe by expanding their ribcages. But diaphragmatic breathing is actually more efficient and healthier, and better suited for circulating energy. It is breathing by pulling the diaphragm down, and so opening the lungs and drawing in breath. The diaphragm is the large muscle directly below the lungs bisecting the torso internally. The diaphragm is pulled down by pushing the belly out. Exhalation is accomplished by pushing the belly back in. It takes much practice to learn how to breath naturally and instinctively in this fashion for some people.

To circulate energy, first raise energy. Breathe diaphragmatically by inhaling for about six heartbeats, holding the breath for about two, exhaling for about six, and holding again for about two. Focus the mind upon what in some Eastern martial arts is called the hara, or the tan-tien, and what some Western occult traditions call the earth center, and what science calls the center of balance. It is located in the lower belly, opposite the small of the back, and inside. Focus the raised energy there, for this is in many occult systems the natural energy-reservoir of the body. On the inhalation, let the power be felt to be drawn from that center to the base of the spine (a little below it and more towards the back), and up along the spine and reach the location of the third eye (in the head, above and between the two physical eyes) by the time the breath is held briefly. While the breath is held the mind should go blank and all striving should cease. Upon the exhalation the power should be felt as being drained along the front of the body back into the center of balance. The changes in the motion of the energy following the periods of holding the breath and keeping an empty still mind should occur naturally, as water causes a leaf to bend down and make it roll off once it reaches a certain weight. In no wise should there be any striving or deliberate effort or even intention in causing this change of motion. (Or of anything in any spiritual practice.)

Science:

Any particular magical ritual can basically be thought of as a particular sort of computation. That is because ritual is primarily centered around a particular set of thoughts that are driven, by the power of emotion, to take a certain set of data (the visualizations, the intent of the ritual, and the net sense of the state of mind) and manipulate the flow of emotion and thought so as to produce a certain result that is uniquely dependent on the data input. So consideration must be given as to what sort of computation will produce the best results.

The mind is, in general, capable of two sorts of thinking. One is completely focused on something and the other is completely directed towards a particular goal. Thinking is not an exact process; for various reasons that range from the psychological to the biological, thoughts tend to bring to mind, to awaken, to call attention to other thoughts that were not intended. Any particular thought is actually the net cumulative

effect of a number of thoughts all acting at once, and thus indistinguishable as separate entities. For this reason the more focus is brought to bear upon one particular thought, the greater the number of different directions other thoughts have to come from in order to specify that particular thought to that level of focus. Alternately, along any one particular direction of thought there are a large number of different thoughts, of different foci. This produces an interesting effect, that the mind has a sort of Heisenberg law-like rule to its thought processing:

$$f \cdot d = c$$

That is to say that the amount of focus the thinking process has on one particular thought multiplied by the amount of specificity there is in the direction the thoughts are headed in is a constant. In other words, the more focused on one thing the mind is, the less sure that thinker can be on where that focus is coming from and on what direction the thoughts are taking. The more precise thinking is, which is to say the greater the accuracy with which the goal of the thinking process is specified, the less knowledge can be had of the exact manner in which the thought process gets to that goal.

This is easy for anyone to see for him- or her-self. Focusing on one particular thought to the degree that it is unusually vivid and clear means that the thoughts easily go askew and lurch off in unexpected directions. That is, the greater the focus on one particular thing, the quicker and more strongly the mind tries to squirm away from that thought and onto another one. The more one concentrates on solving a particular problem, the less one is aware of what specific thoughts caused one to come to the conclusions that were arrived at. The mind can be generally aware of both thought focus and the direction of thoughts, or very aware of one and little aware of the other.

This means that it can clearly be seen that in ritual, direction-specific thought is the most to be desired. Obviously the more precisely the thought processes of the ritual are directed towards the desired goal the better, whereas it matters little if at all if the exact path that goal was obtained by is known.

Philosophy:

The reasoning of the science section clearly explains the requirements stated in the occult section. Simply raising power is a form of focusing the mind. It is capable of accomplishing very little. But if, through the ritual, the thought never stops in any one place, but is continuously directed towards the goal of the ritual, then the flow of thought can quite easily accomplish it. Breaking up the flow of thought introduces random changes in the direction of that thought, which is to say that it introduces random errors. The more continuously the thought flows, the fewer errors are generated. But few minds are capable of an endless continuous nonrepetitive stream of thought. Thus the thoughts should circulate, to allow the mind to find a "groove" to slip into. And as power has been established to be a combination of visualizations and emotions this is accomplished in ritual by visualizing and feeling the power move in a continuous cycle through the body. (This has the added advantage of encouraging a unitary state, for the reasons discussed under the section of ritual elements.) This is the reason so many magical traditions have for stating that in ritual the goal of the ritual is to be focused upon, but the means by which it is to be achieved are NEVER to be specified.

Purification

Concepts

Occult:

Any sort of ritual is quite difficult to pull off successfully, and any sort of practice that aids in accomplishing it should be pursued. One of the most common categories of such helpful practices is that of purification.

Purification takes many forms, each of which are different means of reaching the same end. This end is a simplification of the self with a simultaneous clearing of the mind and balancing and opening of the spirit. One traditional form of purification is fasting. A fast of 12 or 24 hours without food before doing a magic ritual can greatly increase its chance of success. Longer fasts can be attempted with practice, and including abstaining from water can increase the efficacy of the fast. Another traditional form of purification is found in scourging, or beating and whipping the flesh with short flexible sticks. The pain can drive out impurities of thought and release the hold the ego has on the mind. Another traditional method of purification is found in the practice of observing taboos. A taboo is a requirement to abstain from performing a certain act, or eating a certain food, or saying a certain thing. One particular type of taboo commonly used is vowing to abstain from speaking for a day, a week, or even longer.

Another form of purification is observed only by sacred worldview magicians such as cabalists, as opposed to holy worldview magicians such as runic magicians. This is purification by avoiding unclean things and/or profane things (things of the world, as opposed to the spirit).

There is also another form of purification that involves a sort of guided meditation and/or self hypnosis. It is essentially attaining a meditative state of mind and then listening to either an assistant or a tape recorder read a prepared script. This allows the magician to utilize all of his or her energies in guiding the meditative state so that the script being heard is actually being experienced, at least by strong visualizing. In a meditative state these visualizations have a powerful effect, and initiate deep-seated psychological change. Thus utilizing a script that metaphorically takes the magician on a tour of his or her own subconscious, fixing problems here, learning things there, can effect a powerful purification useful as preparation for ritual. Scripts should be read slowly, evenly, in a hypnotic manner. As an example I present this script given me by a fellow practitioner by the name of Eldar Drakeson.

“Lay down and get comfortable please.

I want you to close your eyes and listen only to the sound of my voice as I take you through this session.

I will speak very slowly and very plainly, and as I do your body will become very relaxed, and once relaxed will remain so until the end of the session.

Feel each part of your body tense and relax as I mention them.

First your toes, tightening, then relaxing.

Then your feet and ankles, tightening, then relaxing.

Your calves, tightening, then relaxing

Feel each part of your body relax as I mention them

Then your hips, tensing, then relaxing.

Your waist, tensing, then relaxing.

Your chest, tensing, then relaxing.

Feel each part of your body up until now relaxed and calm, limp and mellow.

Feel your shoulders tighten, then relax.

Your upper arms next, tight, then relaxed.

Your lower arms tighten, then relax.

Feel your body relax and sink into the surface cradling you.

Your hands tense, then relax.

Each one of your fingers, the thumbs, your forefingers, your middles, the ring fingers, and then your pinkies, all tense and relax all at once.

Feel your body from the shoulders down relaxed and limp.

Now on to your neck, roll your head a little, stretch out those tight tired muscles, then let them relax and let your head droop a bit.

Then your head, all the muscles letting the tension melt away like ice cream on a summer's day, your face relaxing as though you were asleep, all the little worries and cares forgotten for the moment.

Your whole body should be relaxed at this point, if it's not, take a deep breath, and as you let it out, your body relaxes, breathing all the tension out.

I'm going to count down from 50 to 0, and when I reach 0 you will be in a trance. At each 5 I count down, you will sink twice as deep as you were before.

50, 49, 48, 47, 46, 45, You're sinking deep, deep within yourself to a quiet and still place.

44, 43, 42, 41, 40, You're sinking down twice as far now, the farther down you sink, the more peaceful and secure this place is. You are free from all harm here, and you feel safe and utterly peaceful.

39, 38, 37, 36, 35, You're sinking further down, twice as far as before, deeper into this peaceful, quiet, still place within.

34, 33, 32, 31, 30, Down, Down you drift, farther, deeper, sinking softly into this warm and comforting presence.

29, 28, 27, 26, 25, Twice as far as last time, you begin to feel like you're flying, safely gliding through the air, joy drifting through you as you come closer to the center of yourself.

24, 23, 22, 21, 20 Deeper, twice as deep as before, towards the core of yourself, towards the warmest safest most comforting place in all of existence.

19, 18, 17, 16, 15, Down, Twice as far as before, cradled now by soft puffy clouds, carrying you towards the center. From this point on the Cloud will carry you, and you can rest.

14, 13, 12, 11, 10 The cloud carries you farther down, towards your center, as it does, you feel yourself getting more weary, more tired, and you feel your eyes closing, letting yourself rest, because here you are perfectly safe.

9, 8, 7, 6, 5, You're almost there, you can feel the peace of your center of self spreading over you as the cloud carries you in.

4, 3, 2, 1, 0, You have arrived at your destination, you are calm and relaxed, and perfectly at peace, nothing you see here can harm you, and your mind will reject a suggestion that will cause you to come to harm. You are in control.

Now I'm going to talk to you about a few things, and your mind will consider them carefully, without the stumbling blocks of ego or fear, for here you are perfectly safe, and have no need for those coping mechanisms.

(begin script-sample below)

This particular session is about achieving potentials.

I want you to do some visualizations as I describe the scene to you.

There's a small box in front of you labeled *Intelligence*.

Reach out and open it.

You see how full it is, how little room there is left? I want you to take the box and stretch it out until it's as big as a warehouse, as big as you can safely make it, and then all the *stuff* inside the box, I want you to shrink it down as small as you possibly can and can still read it.

Create a filing cabinet inside this now warehouse sized box, and put the knowledge, the *stuff* that you shrank, into a filing folder and put it into the cabinet. The open space you can now fill with whatever you want to learn, and you won't have to worry about it not fitting.

Now, put the box aside, we're done with it for now. There's a stack of papers in front of you, and the title page reads *understanding the universe*. I want you to read it, in it are all the answers to the unanswered questions you've ever asked. All the Why and Hows of how things work and why things happened. Some of it may seem like it's not very nice, and other parts may surprise you with how pleasant the situation actually was. It may take several readings for you to understand it all, and that's okay, you may not even remember all of it, but whenever you have a hard question, you can come back and skim through it to find the answer.

Good, you're doing fine. Place the book back on the table, and pick up the Video Camera labeled Memory. This camera records everything you see, hear, taste, touch, smell and do. There's a small number keypad, use it to put in any time and date you want and it'll show it to you on a playback window exactly what you were doing at that moment. This camera also can take still pictures of information, like a photograph or photocopy of a page from a book.

There's a switch on the camera, and you notice it's stuck halfway between off and on. Jiggle the switch until it clicks fully on. You'll now remember everything you experience, whenever you want to remember it. You won't have to try to remember information that comes in, it'll just be *there* whenever you want it. This information takes up just one little Drawer of the filing cabinet inside your Warehouse sized box, so it'll never be too much.

Put the camera down, and pick up the Modeling Clay. This Clay is your creativity. I want you to think of a shape, and watch the Clay take exactly the shape you want. As you work with the clay, your creativity will advance and grow, giving you more materials than clay to work with. Metal, stone, music, paint, plaster, all of it will come to you, technique and form will be as you see them inside your mind, and you shall be able to make the things you make outside your head look the way they do inside your head. You'll be able to create the pieces you always wanted to, and you'll be confident in your creative talents, but never cocky.

Put the clay down, and pick up the Library Card. As you pick it up, you are swept to a Massive Library of Peace and Infinite Knowledge, many many times bigger than even your warehouse-sized box. This is the Hall of the Akashic Record. The Akashic Record is a complete catalogue of every piece of knowledge, every bit of information, from the most inane to the most profound ever discovered. There are two wings here, Knowledge, and Lives. The Lives section contains the complete record of any consciousness that has ever lived. Even Your past lives are here. There's a Book of Names. In that book of names, it's very simple, just state the name of your life, or the life you're looking for, and it'll show you where to find it and other names that consciousness has held in past lives. Say your name, and your Live's histories will light up. For some it may be a Block of sandstone, for others a scroll, for still others a book of various type. Note where your book is, and know it'll always be in that place. It cannot be stolen or altered. Now walk to the other wing, the Knowledge wing. Here is the record of all knowledge, Past, Present and Future. Go back to the front desk and smile at the attendant as you say *home please* and return to the place you were standing before you picked up the library card.

Now, I would like you to put down the library card, and pick up the Mirror. This shows your Body. This is a creation of your Spirit. As such it can be changed. It will continue normal functions, like heartbeat and respiration, but knowing it is a creation of spirit means it can be altered through Will. Try it. See yourself as you've always seen yourself, as the beautiful wonderful person you are. Know that you have complete power over your body, over your physical pains and aches, over healing and even over your breathing. Through this, it is possible to do more complex things, but we'll leave that for now.

Put the Mirror down, and take a deep breath. You feel your lungs fill with a glowing and gentle warmth. That's known as Ki, or Prana, or Life. It's the field about you that creates your aura. Now close your eyes and feel the movement and flow of thoughts inside your head. Still them and direct them towards one thing. That's called Psi. Take another deep breath, and feel your spirit relax and smile, making anything possible. That's Magick. You will begin to use the three of these in harmony to create change in the world by your will alone. Your Spirit will draw forth the essence of what you wish to accomplish it, your mind will give it form and your body will show you how to give it a physical reality.

Now for the last thing, and most important one.

You will remember that this evolution is a step towards your spiritual growth, and these abilities, which will set you above and beyond the human norm, are to be used for benevolent pursuits, and will not cause within you hubris or a *looking down upon* the rest of humanity....You will still pursue spiritual growth through the avenues you have in the past, and these evolutions will happen one at a time, in a natural (if somewhat accelerated) order of growth, over a period of 3 months....and at the end of that time, though much improved over your present state, you will remember that you are not perfect, but others may begin to make of you an example...therefore your deeds will be worthy of emulation, and you shall continue in the studies of the martial arts, the seeking of knowledges, and the love and zest for life which you have possessed in the past. You will not change significantly in personality, save only to grow as a person, but You will have at your disposal the above abilities, and moreover, you shall be able to impart upon others these abilities if it would be beneficial to their spiritual, mental and physical growth through hypnosis or a more fitting vessel if it would not be too taxing upon those to whom the knowledge would be gifted... Your physical form will begin to reflect Your spiritual form as You see it to all, but it will be known to all that you were once human, and caused this evolution within yourself. You will move constantly and consistently towards perfection of all that you are.

(end script)

I'm going to bring you Back now, and when you return, you'll feel calm and refreshed, better than you have in years.

I'll count up to 3, and when I reach 3 you'll be completely awake and refreshed, remembering all that went on and knowing how to best use this knowledge.

- 1, Starting to Wake up,
- 2, Waking up, eyes starting to open.
- 3, fully awake and refreshed, with everything just as it should be and without harm to yourself or others.

Science:

If purification is a simplification of the self, it can readily be seen how this could aid the attainment of the unitary state, by clearing the “junk” out of the mind, the unnecessary thoughts, emotions, and habits that could otherwise diffuse the state of mind away from unity. Effectively it is a reduction of the noise in the mind, so that the desired signal can more easily be heard.

Fasting has two effects on the body and mind that are of primary benefit to the magician. One is that the lack of nutrients and energy force the body into an energy-conservation mode. The natural reaction to conditions of starvation is for the mind to unconsciously inhibit the action of every system it can, both physical and mental, so that the least amount of energy possible is used. This tends to clear the mind by inhibiting frivolous or unnecessary thoughts and feelings. The other major benefit that fasting has for the magician is that it is a source of stress. When approached with the right state of mind stress can fire the mind up, make it function more efficiently, faster in a natural reaction that seeks to take every advantage it can of the environment to remedy the stressful situation.

Scourging works by this method as well, placing the mind under sufficient stress to cause it to sharpen and begin to work more efficiently. Additionally the pain involved in the scourging (which need not be much, though more is often better) tends to produce, in time, a dissociation from the ego. This, too, is taking advantage of the mind's natural tendencies, in this case the tendency of the mind to dissociate when confronted with pain from which it cannot escape. Dissociation, of course, is the act of consciously identifying a section of the mind (for instance, that part which is feeling the pain) as something other than the self, of separating it from the ego. This is an efficient means of simplifying the self, of eradicating the ego, and so clearing the ground for unification of the mind.

Observance of taboos has multiple benefits to the magician in purifying him- or her-self for magical ritual. One is that the taboo is something that needs conscious attention to maintain. This conscious attention repeatedly brings the ritual intent itself to mind, and so primes the mind to be more receptive to the effect of the ritual. This is especially effective if the taboo is concerned with avoiding a commonly taken action, such as speaking. Additionally the taboo can be more effective if the prohibition itself is in some way symbolic of the ritual's intent. Also the taboo will at the least be inconvenient which, as a source of stress, can have such benefits as described above, though likely in a rather less effective manner.

The script provided in the occult section begins with simple but deep relaxation induced by deliberately relaxing every small part of the body in turn. Done in a meditative state this encourages the unitary state, by becoming intimately aware of the whole body. This priming of the mind for the unitary state (or achievement of it) makes the visualization part so effective. Making an easy transition from one theme to another, the ritual then initiates deeper trance by counting, a similar sort of practice to focusing on the whole body one piece at a time. This keeps the mind working along consistent lines. The fewer the number

of jarring transitions, the greater the odds the unitary state can be achieved. From here the listener is guided through a set of visualizations that make excellent use of metaphorical imagery for the brain itself. A warehouse, a filing cabinet, a library. This, via association, makes the subconscious awareness try to encompass the *whole* mind, further encouraging the unitary state incidentally, but more to the point here getting ready to access anything and everything in the mind.

The Akashic records are a concept of a certain spiritual school of thought much like Jung's collective unconsciousness. This section of the visualization gets the magician in immediate gestaltic awareness of the whole of his or her own past, his or her own self. It is a way of not only opening up to the whole subconscious (where the past of the individual, the individual's orlog, or karma is recorded) it is thus a way of affecting the whole subconscious mind. (Every connection is a two-way street.) Once this is done, the sense of the whole physical body is gained, and healing visualizations are performed. This has the effect of triggering the placebo effect in a fairly effective way, to heal the body. Further visualizations prime the magician's mind to call up and handle a greater than usual amount of spiritual power (using terminology in a different way from the way I use it). The final section of the visualization cushions the return, for a chaotic, jarring return can ruin the effects of all that had gone before. It uses instructions that encourage the magician to have an experience of continuous self and personality (senses that will have been atrophied or absent during the preceding experiences), and to have a comfortable and pleasant experience.

This guided meditation is an effective method of purifying oneself for a major ritual. Using it as a template, other forms of guided meditations can be constructed.

Philosophy:

The occult describes what, the science describes why.

Banishings

Concepts

Occult:

This concept is necessary for cabalists and other sacred worldview magicians and largely unnecessary for runic and other holy worldview magicians. At this point in their studies, students will be close to being ready for their own magic ritual workspaces, commonly called temples. Nearly all sacred WV (worldview to save much typing) magicians use temples, the more elaborately outfitted the better seems to be the rule of thumb. Not as many holy WV magicians use them, and many prefer to avoid their use in all circumstances, arguing (as I do) that they create an artificial sense of separation from the rest of the world, the source of the holy WV magician's power.

Banishings are an essential part of any sacred WV magician's ritual. If they are not done at the proper points in the ritual the magician opens him- or her- self to dark, destructive, chaotic, and even demonic forces and/or entities. Most sacred WV magicians such as cabalists cast a circle at the beginning of their rituals. All that is within the circle becomes the whole world for the magician, and all that is outside the circle becomes the worlds Beyond, the places outside explored territory marked "Here There Be Dragons".

During the casting of the circle the magician banishes all unwelcome forces from the space inside the circle. After the ritual has concluded the magician banishes such unwelcome forces from the region outside the circle, where the very act of the ritual has caused them to congregate via the law of balance. The magician who fails to perform this final banishing before stepping outside the circle is laid suddenly open to being seized and possibly seriously harmed by those concentrated harmful forces. (See the above section on the perils of magic for specifics.) The magician who fails to perform the initial banishing risks losing all effectiveness in the ritual, or even worse risks the forces raised by the ritual suddenly being hijacked by unwelcome forces. For beginning magicians the risks are extraordinarily slight, for beginners cannot raise sufficient power to have it be of any significant danger even if entirely mishandled. But because the risks grow with the magician's experience and power, and because the more often ANY ritual element is treated as if it were real the more real it becomes (and vice versa), these proscriptions should be taken with the utmost seriousness, and ritual discipline NEVER be allowed to slack. The words of the Sword-Saint ring true here, that to deviate from the way even slightly is to lose it entirely.

Traditional methods cabalists have employed in recent years for banishing such unwelcome forces involves calling upon certain metaphysical constructs called the Watchtowers, that are held to mark the boundaries of the physical world. (Another way of conceptualizing the Veil.) However, this is derived originally from a style of magic and spirituality called Enochian, and anyone who has seriously studied the origin of the Enochian system is aware that those "angels" who inspired it were evil of an unusually pure sort. (It is a common trick of such baneful entities to masquerade as some benign thing.) It is high time that cabalism began to separate itself from this harmful system of magic. For this reason a less common banishing via the four primary elements will be presented instead.

Casting the Circle

The first part of this, the basis of all cabalistic ritual, is to draw the circle. This can be done in several ways. One is to draw it with chalk on a wooden floor. But this can leave permanent marks. Another is to sprinkle the circle into existence with some sort of powder (such as talc). Still another is to mark it off with tarot cards (at least the Major Arcana) from a deck specifically dedicated to this task. (Because the tarot is a complete set of symbols, as defined in the divination section, it is an effective way of symbolically making the circle strong, or completely cutting off the outside and inside.) Another is to mark it out with candles. While this way is atmospheric and easy, be sure to keep a fire extinguisher nearby. But the method some inexperienced magicians employ of cutting, painting, or drawing a permanent circle that is then charged and uncharged instead of drawn and broken, is to be avoided. A circle is a circle, and the fact that visually it is never broken means that the mind cannot be made to take it as seriously as a more ephemeral circle. A half-assed symbol produces half-assed results. In magic, as in computer programming, always remember the maxim GIGO (Garbage In, Garbage Out). The circle should enclose the altar (the tabletop, as it were, upon which the bulk of the ritual is carried out). The altar traditionally should be either in the center of the circle (best for large circles) or at the edge of the circle (best for small circles). Its orientation should be to face either the north or the east traditionally, for these are the directions along which major lines of spiritual force are said to flow. Remember when drawing the circle to draw it in the clockwise direction.

Once the circle has been physically inscribed it must also be drawn upon the Astral, upon Yetzirah. To do this the magician should summon the power of the element of air as strongly as possible, take up burning incense and the ritual dagger (described in a following section on ritual tools), walk to the east of the circle, and draw a pentagram in the air with the dagger. The power of air should be focused through the dagger and out its tip, leaving a pentacle of flame drawn upon the air visible to the magician's Second Sight. This

fire should be seen as blue. After this the magician should speak the words “At the East do I bring in light and air, to illuminate this temple and bring it the breath of life.” Then the magician should exhale (and inhale) three times, blowing the incense into the pentacle, and expelling elemental air power with the breath. The dagger should then be pointed at the floor or ground, at the circle beneath the pentacle. Generic energy should be summoned now, and focused through the dagger and out its tip into a beam that hits the circle, tracing it in flames of either blue or yellow-green. (Other colors can work, but these seem to be the most common.) The circle should be traced all the way to the south. There the magician should take up the dagger and a candle (obviously a part of any successful ritual is setting the tools out beforehand where they need to be) and summon the power of the element of fire as strongly as possible. Here a red-flame pentacle should be traced using it. The words “At the South do I bring in light in fire, to illuminate this temple and scourge it pure,” should be spoken. Then the magician should hold the candle up to the pentacle and see the flame’s aura merge with the light from the pentacle. The magician should then point the dagger towards the ground and continue tracing the circle as described previously. Upon reaching the west the magician should take up the ritual chalice and the ritual dagger, and summon the power of the element of water as strongly as possible and trace a blue-green pentacle with it. The words “At the West do I bring in light and water, to illuminate this temple and wash it clean,” should be spoken. Some of the water in the chalice should be spilled underneath the pentacle, or else the fingers should be dipped in the water and drops of it should be flicked at the pentacle. In either case the water should be seen as cleansing and cooling (a potentially difficult visualization, I grant). The circle should then continue to be traced to the north, where the ritual pentacle should be taken up with the ritual dagger. The power of the element of earth should be summoned as strongly as possible and a pentacle of either green, brown, or black should be traced with it. The words “At the North do I bring in light and earth, to illuminate this temple and build it in strength,” should be spoken. The ritual pentacle should be lifted and held in the center of the pentacle until it begins to feel unnaturally heavy. The circle should then be continued until it closes with its origin in the east. The magician should then end with a formula closing to the spell. Traditional words are “As my word so mote it be,” “Fiat,” “My word is binding, more binding than sleep, more binding than the promise of a hero,” and “Amen.”

Once the main portion of the ritual is done, the forces that have begun to gather outside the circle must be banished before the circle is unmade. To do this speak a prayer while summoning power. It should run along the lines of “In the name of __, all unclean forces, depart!” The blank space should be a name or title for some god or higher power agreeable to the philosophy of the magician. Power should be forced through the ritual dagger and out, outside the circle, and it should be seen as destroying and sweeping away all baneful forces. Once this has been done walk counterclockwise around the circle, with hand outspread, palm down, over it. Visualize/feel the energy of the circle being drawn back up into the body. Once this has been done, immediately break the physical circle.

Science:

The need for ritual banishings of unwanted forces, given the philosophy of magicians who practice with a sacred WV, is obvious. The mind is usually in balance, but the acts of sacred magic disturb this balance, separating the part of the mind that considers itself the “self” from the more distant unconscious elements. These distant unconscious elements are the source of real trouble in attaining the unitary state. Most common ritual is quite effective at unifying the conscious and those parts of the subconscious that are nearest it, but those more deeply buried parts are the most alien seeming, the hardest to deal with properly enough to cause unity to occur. The manner in which these elements are handled is the essential stylistic difference between holy WV and sacred WV magicians. While holy WV magicians seek, over time, to

learn how to unify with them, sacred magicians learn techniques to temporarily “cut them out”, remove them from the picture. The casting of the circle is the primary manner in which this is done. By natural association, the mind of the magician will tend to see a correlation between the concepts of the whole world “out there”, beyond him or her, all the things that are far away, and his or her deep subconscious, the things that are far away from the inner self, the mind. So by drawing a circle that separates the world into the magician’s immediate environment and everything else and standing in that circle, the mind of the magician will be more prone to perceiving that he or she has separated from the larger subconscious world as well. By actually going through with other ritual elements that symbolically clean out unwanted extraneous forces, this impression is made real enough that during the ensuing unitary state of the ritual those elements of the subconscious mind become dormant to a certain extent.

The mechanics of the ritual are easy enough to follow. A basic unitary state is entered into with the feeling/concept of magical power. All four elemental powers of the Greek system are used (yes, I know there are five, but those four represent the whole of the physical world, the fifth element is implied usually by the presence of the other four), and so the symbology that the combined forces of the whole natural world are going into cleaning, purifying, and strengthening the sacred circle is greatly enhanced, easing the transition to the right unitary state. The colors used in the visualizations of the elemental energies are colors that are traditionally associated with those elements, and so should serve to reinforce the image that is being built up, again easing unitary transformation. The colors suggested for the line of the circle itself are traditional as well, but there exists no record I’ve ever discovered as to why. (Though I will note that yellow-green is the color of light most strongly responded to by the eye.) Light is used at each cardinal point in the verbalizations as well as the elemental powers for three reasons. One is to aid in the purification of the ritual space, the actual banishing. (Light tends to have psychological associations of safety, purity, and control for most people.) The second is to increase the power that the magician later has at his or her disposal, for by simply visualizing the ritual space as being continually ever more illuminated without specifying an action for that light energy to be taking is implying to the subconscious mind that there is a built up charge of energy just sitting around. So later, when the magician summons other forces for the main body of the ritual, this energy concept is still floating around the mind and will tend to add itself in to the flow of the unitary process. The final reason for it is to encourage the unitary state with the banishing/circle casting by another method. Four distinct elemental powers are being summoned, but by associating each of them verbally with the presence of the light, the mind has a single concept (light) that connects and therefore unifies the four elements. The ritual sealing at the end is just a way of firmly fixing the ritual in the mind as a completed, whole thing.

Just because the deep subconscious has been temporarily disconnected from the conscious and near subconscious does not mean that it has ceased its activity. Indeed, following Jung’s theory on the Shadow, it is being stirred up by the ritual too, forming dark, distorted, unbalanced reflections of the concepts, feelings, and forces the actual ritual is creating. As the ritual is a deliberated super-focusing of the magician’s will, this dark reflection is a great concentration of forces that fight, that seek to thwart or destroy the magician’s will. Furthermore, if the main part of the ritual was for healing, these forces and thoughts will be forces and thoughts that sicken. If the main part of the ritual was designed to lead to knowledge, these reflections will lead to ignorance. This is why banishing the forces that perceptually cluster outside the circle (outside the new-drawn borders of the magician’s self) is critical to the health and safety of the magician. Unless these forces are dispersed, suddenly opening the conscious mind to their influence by stepping outside the circle while they are still “there” can be a very bad thing indeed. Not only would the magician’s mind in normal circumstances be unable to cope with such powerful unbalanced psychological forces, the ritual has actually made the magician less able to cope with them even than

normal. The reason the physical circle should be broken immediately following the breaking of the metaphysical circle is to keep the mental imagery used during these rituals strong and consistent.

Philosophy:

Here too nothing needs saying philosophically. The occult section explains what and why in one terminology, the science section explains it in another.

The Four Temples

Concepts

Occult:

Whether the magician is of the sacred WV or holy WV, no magic ritual can have true effectiveness if it does not unify, if only briefly, all four levels of the world. Learning to see the Veil was the beginning of this. The student must now develop this skill more if he or she is ever to work truly effective magic.

The primary method by which the four worlds are united in ritual is through taking advantage of the law of sympathy. By manipulating physical objects that are highly symbolically representative of occult forces the magician unifies the physical world with the world those forces originate in simply because they are then, for that moment, acting in harmony, each world doing the same thing with the same intent.

To be more specific, in a ritual the magician not only raises power, but comes to see the Veil. When manipulating ritual symbols in this state, the magician sees the astral forces those symbols represent, because the view from the Veil is a view of the world Beyond. This is sometimes seen as a *dweomer* (the word for an aura around an inanimate object) surrounding the object, sometimes it is a tingling or buzzing feeling had when touching the object, sometimes it is just a powerful knowing. Additionally the power the magician feels when summoning the various powers, whether generic or elemental, is also a perception of the forces of the Astral (or Yetziratic or Alfish) world. But there must still be unification with two more worlds.

Unification with the world of the gods is often brought to this by use of prayer. Simply praying will technically cause this unification, but unless the magician is competent enough at prayer to **feel** the presence of deity (or divine force of some sort) then this unity is for the briefest moment only, severely limiting the effectiveness of the ritual. (Note: if the magician is uncomfortable working with deities, then other divine non-god entities can be approached here. An excellent one for runic magicians is Audhumbla, the creator of the gods, usually conceptualized as a cow. Gods are like people, self-willed and intelligent. They tend to expect things of one, and can be a lot of commitment to deal with. Audhumbla, on the other hand, is a cow. More like interacting with an impersonal force, so some people would have an easier time dealing with her.) And how does one become competent enough at prayer to feel the presence of immanent deity? Earnestness of prayer is necessary. (Really feeling it, not just going through the motions.) A completely open mind, free of ego attachments is another. Even if the magician has not yet done sufficient character development to completely detach from the ego, various ego-suppressing practices can benefit

this stage of the ritual, such as bowing, speaking humbly, asking rather than ordering, and self mortification. But the magician must remember: contact with deities CANNOT be forced.

The final world that must be brought to this unification is the world called Ginnungagap in the runic system and Atziluth in the cabalistic. This is the Void, the emptiness out of which came/comes all things. There is no real way to tell the magician how to effectively contact this world. Simply emptying the mind will technically do it, but unless the magician is aware of the distinction between simple emptiness and that most advanced type of emptiness described at the end of the meditation section (helblindi or zero-pointed awareness) then this contact will be but for the briefest moment, and that will limit the effectiveness of the ritual. One thing though can be said: the greater the unity and focus with the ORF (Object of Ritual Focus) the greater the probability that the mind will burn itself out temporarily from the sheer power going through it, creating this state. (No danger in the burning itself out, that's just a metaphor.)

The physical elements of the ritual must come first, to stimulate the astral perception of those elements. Once this has occurred the divine forces must be contacted, and once that has been done, the Void must be entered. Thus most rituals have the form of

- 1) physical activity
- 2) Second Sight of the physical activity
- 3) prayer and/or supplication
- 4) emptiness

Because of the unique nature of the runic magicians' universe map, a certain technique is available for runic magicians that is not so readily available to cabalists (because the cabalists' Tree of Life has no explicit relationship with the Four Worlds). This technique can be particularly useful for runic magicians who eschew temples, altars, and the majority if not all of magical tools and such ritual accoutrements. Even if it is not so used, it is a powerful technique for energy direction for ALL spell casting, and conveys the further benefit of bringing spiritual balance, power, and inspiration to the magician who uses it for no other reason than simply experiencing it. The technique is as follows:

Raise power via the usual means. Using the standard diaphragmatic breathing (which will implicitly be meant for all future ritual uses, with the understanding that the breath should never be fought, and if it wants to change it should be allowed to), come to see the Veil. One by one visualize the nine worlds about you, with your feet in Hel and Asgard centered at your third eye, and Midgard in your center of balance. This will center the visualizations in your hamr. The moment after each world is visualized, spend a cycle inhaling the energies of that specific world, concentrating those energies in the place in the hamr where the visualization of that world is. Additionally the elemental powers corresponding to those worlds should also be invoked (a subtle distinction to be sure, but a subtle distinction that greatly enhances the power raised). The order in which this should be done is first Midgard, then the six worlds generically known as Alfheim (Ljossalfheim, Svartalfheim, Jotunheim, Vanaheim, Niflheim, and Muspellheim) and then with Asgard and Hel. Once this is all done a simultaneous awareness of Ginnungagap, surrounding and interpenetrating the worlds, should be cultivated. The object of this ritual is to become simultaneously aware of all nine worlds at once, to be enough in contact with their powers that they all have a feeling of being "real", to integrate

them into the self through their connection with the hamr, and to then circulate energy through all 36 paths in a harmonious way, such that there are no conflicts. This requires that the awareness be very broad, for this is awareness of many different things simultaneously. Also, the way in which the energies circulate will most likely not be the same every time, though certain tendencies may develop. When using this as the power source for other spells, the above ritual should be gone through as specified. Then some ritual element (words, visualizations, dance, whatever) should be done, while maintaining this state, that identify the ORF (Object of Ritual Focus) with the world of Midgard: then all the power flowing through the structure should be directed into Midgard. This ritual so effectively uses the basic ritual form described above and those basic ritual elements described in that section, it is all a runic magician really needs for any ritual, for it can be done anywhere in the world.

Science:

This is so obviously a specific set of instructions on how to achieve a superior unitary state to any of those taught so far that it scarcely needs describing. The ritual form begins with awareness centered in the physical world. The ritual next moves into a basic altered state of awareness wherein the elements of the physical world (both external and internal) are perceived in a manner that is simultaneously literal and symbolic. New portions of the mind, the subconscious, have been integrated into the awareness of the physical world, and it has been done through symbolological association. The mind has moved towards unity. Because one of the necessary components of ritual is emotional valence of symbolic objects, this has begun to associate increasingly powerful emotions with both the awareness of the physical world and those elements of the subconscious mind that are now in unity with it. The next portion of the ritual form brings the mind into contact with fewer (likely very few) much more Archetypal portions of the subconscious. This integration also is accomplished by mental associations with the symbols of the ritual. So now much of the activity of the mind, from the physical awareness of the material world to the deeper levels of the subconscious mind is unified and moves as one. Emotions now have become quite strong, as the path they take through the mind is clearer, with less confusion, less interference from stray thoughts. Finally the endpoint of the completed unitary state is entered into, and the OAA is entirely deafferented. This is a very useful state because it is essentially rapid subconscious processing UTTERLY unencumbered by conscious interference. No expectations, no errors caused by clinging to a single point of view, no inhibitions, no drowning out of signals from the deepest subconscious. Once this state ends (which it inevitably does on its own) the mind is in a completely new configuration.

This process has a further benefit as well, and that goes back to the nature of Fermi processing. The mind is simultaneously aware of three different levels of processing being done prior to entering into the full unitary state. That is to say, the mind is aware of what is being done physically, and all the sensory processing centers of the brain are engaged in activity that becomes focused in portions of the subconscious, the memory, and the parts of the brain that are most concerned with rational understanding. In other words, the mind takes all the sensory data (the sights, sounds, smells, etc. of the ritual) and sees it as identical to some areas of the memory (the memories the objects of the ritual arouse). It also sees it as identical to a rational understanding of symbolism used in the ritual. (“Sees it as” here being meant as “handles the data, the thoughts, from these different area as if they were a single set and processes them together”.) Furthermore, parts of the right brain that tend to see patterns in random collections of data (the part that sees the forest from the individual trees) sees each of these identifications identified with each other, until all of the data, all the sights, sounds, memories, feelings, rational understandings, are seen as ONE SINGLE THING. This process is continued into the deep unconscious, the most Archetypal portions of the mind. This is effectively a sifting of the contents of a majority of the mind, stirring them all up, and

finding the ones that work well together in a way specified by the symbolism of the ritual. By requiring a simultaneous awareness of this process on several different scales the mind is effectively engaging in a form of parallel processing that works off the Fermi processing principle. Thus magical ritual can be seen as a search algorithm of the total contents of the brain, conscious and subconscious, that take advantage of natural biological tendencies to produce a Fermi processing system of thought, that greatly enhances the speed and efficiency of the search through use of feedback and fault-tolerance. The necessity of the true emptiness of mind and self is to allow the Fermi processing time to be effective. This is such a delicate process that it is too easily disturbed by conscious awareness. This is a greatly more effective and pure unitary state than the elementary ones the student has been so far learning.

Philosophy:

The magician says the experience of the different Worlds causes and necessitates certain unique states of mind and the scientist says that certain unique states of mind cause the experience of different levels of reality. The point is moot as to superiority of point of view, as are all matters of individual taste.

Scrying

Practices

Occult:

At this point in his or her studies, the student is assumed to have a year or more of practice with divination, and to be able to significantly suppress the ego, the self, at least for moderate lengths of time, such as half an hour or more. This is the time to begin learning alternate means of going about the process that is divination.

Scrying requires a single simple tool. There are several standard such tools. One, the most stereotypical, is a crystal ball, though in truth any bit of quartz with the least clarity will serve as well, if not better, for commercially available crystal balls are TOO clear. A bowl of water will work. Some find a white-bottomed bowl is best, some feel that black is best, and some have no particular preference. A flame, such as from a candle, is also a viable tool. A dark mirror, such as a pane of glass painted glossy black on one side, is also traditional. Some can even accomplish the technique of scrying by no more than listening to the wind, but the ability to do this is rather rare. Anecdotal evidence shows that, for some reason, that particular ability is more common amongst women than amongst men.

The technique is simple. Get into a deep meditative state of mind. Raise power. Attain awareness of the four Worlds. Ask the question, keeping in mind all the same proscriptions in divination apply here, such as never asking a "yes or no" question. Keeping the question lightly in the mind, leaving it largely calm and undisturbed, gaze into the scrying tool. If a crystal, let the gaze be random and unfocused, now on the surface of the crystal, now somewhere in the interior, now somewhere on the back surface. If into a fire (warning, prolonged fire-scrying can lead to retinal damage), the gaze should go here and there amongst the flames, into the heart of the fire, at the edges, now on the radiant aura of the flame. If on a bowl, now on the surface of the water, now on the bottom of the bowl, now on the water within. If with the wind the process is entirely by listening, but should be similarly unfocused.

After a time images will begin to come into the mind. It should be remembered that the scrying tool is an object of focus, and the images come to the Second Sight, the mind's eye, rather than actually being seen in the tool. Once this happens, the slightest reaction to these images - whether intellectually or emotionally - will destroy them and the state that produced them. Abandonment of the self is CRUCIAL to successful scrying. The images should be allowed to run for a while. Eventually, a pattern will become apparent. After letting this pattern develop for a while the state can be released and conscious speculation and analysis as to meaning can begin. The proper point for this is unique to each magician and cannot be described, only discovered via practice.

Interpretation of the images should be done as the interpretation of the divination symbols is, with precedence being given as to the first impressions of the meanings of the images and to the predominant patterns of similarity between the images.

Science:

This process is virtually identical to the process of divination, only the increased experience the magician has at the attainment of the unitary state and Fermi processing allow the starting point for subconscious association to be less rigidly presented. The mind of the magician is at this point sensitive enough to the subconscious that association can be started by phantom images coming from random fluctuating noise, a result of the unfocused manner in which the scrying tool is viewed. Not unlike how sometimes pictures will suddenly seem to jump out of the snow, the visual static, of an unoccupied television channel.

Philosophy:

The occult techniques are readily described by the scientific analysis, and the only difference lies in the interpretation of the origin of the images. That is to say, whether they are stimulations of the deep subconscious by distant or future events, or whether they are stimulations of the deep subconscious by distant, buried memories and understandings that combine to form images "loud" enough to attract conscious attention. A temporary "Sherlock Holmes" mode.

Halfway Point Summary and Test

At this point the student is roughly halfway through the Second Curriculum. The student has learned to raise several different kinds of power (has learned to enter several subtly different unitary states that produce similar physiological changes as discussed in the raising power sections). The student has learned to attain much more efficient forms of unitary state, and has learned the basic elements of any ritual of magic. The student has increased the sensitivity of his or her mind to subtle subconscious influences to a degree rarely found in normal people. But before the second half of this curriculum can be attempted, the student must face another test of crisis learning, this one designed to increase that sensitivity in a particular way. This Test is to learn to handle a situation that every magician will eventually face, that of suddenly needing to attain a deeper, more effective unitary state, with the concomitant increase in abilities, without consciously knowing how to. This will not only develop this sensitivity to new and necessary levels, but it will (like the first test) provide a strong memory that, when in similarly difficult situations occur, as they sometimes do when a bad unitary state, such as one focused around the Shadow, begins to occur and overwhelms the magician's current best unitary state, will suddenly be recalled to the mage and will strengthen his or her resolve.

This is also a test of the student's honor and determination. A most serious vow must be sworn to make some major sacrifice, take some major loss, seriously suffer in some way if this Test is failed. There is no point in not doing this, or failing to honor the vow if the Test is failed. There is no point to skipping the Test or excusing poor performance. If the student is not sufficiently sensitive, resourceful, and strong enough to pass this test then the student DOES NOT have what it takes to attain the higher states of consciousness and will forever be denied the true benefits of magic. It should also be noted that if the Test is failed, it must be taken over and over again until it is passed. This curriculum cannot be pursued further without a success here. But the same Test should never be taken twice. If the first goal is failed at, a second similarly difficult but qualitatively different goal must be attempted, otherwise success might come simply from conscious learning, which is not the requisite increase in sensitivity.

The form of the Test is simple. With no training or experience, the magician must do something truly difficult. A certain date must be selected for the ritual. On this date the student must go to a certain pre-selected spot in solitude. This spot should be preferentially a place of spiritual power, such as a place under a botrad (elf-tree, a tree with natural holes or of unusual size), a cemetery, a haunted place, etc. Once here the student must, without any magical tools, summon up a vision of the world Beyond the Veil. The sight must be directed through this astral world and back to the physical, at another location. The student must determine what is occurring there, and afterwards must check his or her observations with reality. If the student's vision was accurate, the Test is passed. The vision might not literally be of distant events. It might, for instance, be of a spirit that approaches the student with news of distant places. The exact mechanism of the inspiration will vary by practitioner. It is the stress of the negative consequences of the vow that the magician must use to drive his or her desperate reaching within for transcendence. The stress must bring out the sudden increase in calmness, balance, knowledge, and competence that can come in high-stress situations. If the magician does not have this reaction to stress, the magician should quit development and stick to magic's outer forms. This is not meant to sound rude, but is necessary for the safety of the student.

Comparative Studies

Concepts

The student should begin studying other systems of magic, if possible. This is being done already to a certain extent in this course, presenting, as it does, runic and cabalistic traditions together. But at the least the student should study some more traditional cabalistic techniques. Additionally other rather different systems should be studied, such as the works of Aleister Crowley (keeping in mind he was a practitioner of some rather black magic), esoteric Buddhism (which has an excellent system of ethics worked into its practices), and/or Voudoun. The purpose is to compare and contrast these systems, and find the elements they share in common.

Magical Tools

Supplementary Skills

Occult:

It is traditional for a certain set of ritual tools to be adopted by the magician when beginning ritual magical practice, as the student is poised to do now. The runic magician usually works with runes, either spoken or carved, and so the tools of the runic magician are usually just a simple carving device, if even that. The cabalistic practitioner usually works with a wider range of tools, a selection that varies by tradition, four in number in the tradition my teacher passed down to me.

Some rune magicians like to bless or “charge”, as the term is, their rune-carvers by carving or painting certain runes on them, but I counsel against this practice. The magician’s understanding of the runes will grow greatly overtime, and runes that seem satisfactory now often prove to be less so later. Instead, it would seem better to bless the carver by praying to Odin to bless it, and/or also by the following method:

Get into a meditative state. Holding the carving device, summon the elemental power of fire. With an exhalation, push the power into the carver. It is best, while doing this, to pass the carver through a physical flame as well. Say “By fire I purify thee and give thee warmth.” Summon ice-power and put it into the carver and touch physical ice to the carver as well. Say “By ice I freeze and still all that would oppose thee.” Summon wind-power and put it into the carver and pass the carver through incense smoke as well. Say “By wind I give thee motion and wild power.” Summon water-power and put it into the carver and touch physical water to the carver as well. Say “By water I cleanse thee.” Summon salt-power and put it into the carver and touch physical salt to the carver as well. Say “By salt I preserve thee against all banes.” Summon iron-power and put it into the carver and touch physical iron to the carver as well. Say “By iron I build thy foundation in strength.” Summon yeast-power and put it into the carver and touch physical yeast to the carver as well. Say “By yeast I quicken thee to life.” Summon venom-power and put it into the carver and touch physical venom (present, for safety’s sake, in homeopathic amounts only) to the carver as well. Say “By venom I doom thee to live so long as you serve my interests.” Summon earth-power and put it into the carver and touch physical earth to the carver as well. Say “By earth I make thee whole, thou rister of runes!” (Rist means carve.) End the ritual with the traditional sealing formula of runic magicians, saying “Dagaz!” (an implication the ritual is complete). This is an excellent ritual to ready anything for ritual use.

The cabalists of my teacher’s tradition use a ritual dagger, a ritual cup, a ritual wand, and a ritual pentacle. These are symbolic of the four primary Greek elements. (The quintessence is traditionally considered a heavenly matter, and beyond the reach of physical man.)

The dagger symbolizes the element of air, and is used in all those ritual parts that require the power of the magician to be focused into a single action. It imparts motion, as the element of air does. To consecrate the dagger for use, cast a circle and paint or carve upon the hilt of the dagger that has been selected (which should never have been used before) the word Raphael, the name of the archangel traditionally associated with the element of air. Preferably it should be in Hebrew, רפאל (remember Hebrew is written from right to left, and usually without vowels). Once this is done summon elemental air power and, on an exhalation, put it into the dagger, passing the dagger also through incense smoke. Say “By air I give thee the breath of

life.” End the ritual with whichever sealing formula (as presented in the section on circle casting) is preferred..

The wand symbolizes the element of fire, and is used in those ritual parts that require the power of the magician to be amplified by raw energy. It gives warmth, and heat, and purifies whatever it is directed at. The wand should preferably be made of some fruit tree wood, and failing this oak, ash, or birch are best, traditionally. To consecrate the wand for use, cast a circle and paint or carve upon the wand (which should never have been used for anything else) the word מִכָּאֵל, or Michael, the archangel traditionally associated with fire. Once this is done summon elemental fire power and put it into the wand, passing the wand also through fire. Say “By fire I give thee energy and purify thee.” End the ritual with a sealing formula.

The cup symbolizes the element of water, and is used to hold all liquid things in ritual, such as sacrificial drinks and water. It cleanses whatever is held in it, another form of purification. It is symbolic also of the womb, as the dagger and wand can be seen as phallic symbols. The cup should never have been previously used, and should be as simple or fancy as the magician’s tastes dictate. To consecrate it, cast a circle and paint or carve on the cup the word גַּבְרָאֵל, or Gabriel, the archangel traditionally associated with water. Once this is done summon elemental water power and put it into the cup, pouring water into and over the cup also. Say “By water I cleanse thee.” End the ritual with a sealing formula.

The pentacle symbolizes the element of earth, and is used to solidify and strengthen anything in the ritual that needs it. It can be anything from a metal pentacle in a metal circle to a clay tablet with a pentacle cut upon one face. The material used to make it should also be virgin material. To consecrate to cast a circle and paint or carve upon the pentacle the word אֲרִיאֵל, or Auriel, the archangel traditionally associated with earth. Once this is done summon elemental earth power and put it into the pentacle, touching the pentacle to true earth also. Say “By earth I build thee in strength.” End the ritual with a sealing formula.

Science:

The ritual tools here described are objects that come to be associated with certain more intellectual and emotional symbols. The stronger the associations between the actual object and the concepts it represents, the more powerful the effect the simple sight or handling of that object will have upon the subconscious mind. With repeated use just touching the object will put the user into a state of power and meditative calm without the necessity of any ritual. This effect is enhanced by getting into elaborately detailed unitary states wherein the magician becomes one with both the ritual tool and with certain element-related emotions and concepts stemming from the angelic name. These things become one in the mind of the magician because of this unitary state, and so every subsequent use of them automatically calls to mind the memory of this unitary state, making it easier to enter into one through the tool use.

Philosophy:

Again, nothing needs saying philosophically here.

Words of Power

Concepts

Occult:

One of the most powerful techniques of the magician is in use of words. This is because words represent concepts, and so fulfill the visualization requirement of ritual, and they also are a physical action (speaking), and so fulfill that element of ritual, and have the additional benefit of being simple to carry around, and of being instantaneous to use, and requiring no money to obtain. Certain words, because of their unique meanings, have more power than others, and these are the words used in most rituals. Both a form of runic words of power and cabalistic ones will be provided, though it should be kept in mind that these are but specific systems of words of power. All gods' names are inherently powerful, for instance, as are the names of cosmic beings or forces like Audhumbla.

Runic

The key to understanding the runic words of power lies in the elemental system (along with its corresponding world and soul systems). It was previously suggested to the student to consider possible relationships between the world-tree web pattern and the runes, to see if theories about how the runes and the elements are related could be formed. It should be noted that there are no direct correspondences between the runes and the paths, one for one, because there are 24 runes and 36 paths. But the basis of the word of power system, as determined by rune magicians in Europe almost 70 years ago, is the pairing of a single consonant and a single vowel to form elementary syllables called kernel words. (Much like the language of Linear B.) As there are 6 vowels and 18 consonants, there are 72 possible kernel words. $72=3*36$. And examination of the kernel words reveals that there is a high degree of correspondence between each path between two elements (or worlds) and particular sets of 3 kernel words. This is obviously not the only possible arrangement of kernel word associations, but it is one that is remarkably consistent and reveals much useful and hidden information in the larger system that encompasses the runes and elements both allowing for simultaneous activation of concept/emotion associations that span three systems (runes, worlds, elements) through the use of one symbol (the words). This sort of multilayered meaning packed into every symbol is key to the magician's further development.

A powerful technique that can be used with this form of magic is to be had by carefully considering the law of balance and the story of creation by the nine elements. The void, nothingness, is primary, and out of it arose the elements of fire and ice, the two primary elements. These two elements balance each other; where one is hot, energetic, expansive, and positive, the other is cold, dead, contractive, and negative. And as a positive and a negative together add up to nothing, fire and ice taken together can thus be seen as a concept similar to the void itself; a positive or dynamic nothingness, a nothingness with parts, as opposed to the static simple nothingness of the void. This is a simple balancing concept (allowing the form of the law of balance to be worked inherently into the rituals this technique is used in.) Coming together the fire melted the ice, and the ice cooled the fire. Hot blasts of wind arose from the fire at this meeting of forces, and icy blasts of wind arose from the ice, according to Snorri, who recorded the story. Ice was melted into water. Fire was doused. At this stage of creation the concept of balance is more complicated. Hot wind is a balancing concept of cold wind, that is obvious. Melting ice and dousing fire are also balancing concepts, as one is warming coldness and the other is cooling warmth. In addition to this there is the basic balance of

wind and water, chaos in motion and permanence in motion, as discussed in the elements section. So at this stage of creation there are just two elements, but three different ways they balance each other out. And on top of this, there are the facts that the hot wind and the dousing fire are two different balancing motions inherent in fire (positive and negative motion) and that the same holds true for cold wind, melting ice, and ice. The water carried away with it freed from the ice that contained it salt, yeast, and venom. Additionally the sparks from the fire, carried on the wind, were cooled by the ice into iron slag. That yeast, a creative element and venom, a destructive element form a balancing pair is obvious. (This pair also mimics the balance of fire and ice.) Salt is also a balancing concept to both yeast and venom, as they are elements of change and salt is an element of preservation. Salt also balances iron, as while salt is an element of preservation iron is the element of strength, in essence what salt uses to effect preservation. Further balancing concepts here will be apparent to diligent study.

The important thing to notice here is that the story of creation can be separated into four distinct stages: void, fire/ice, wind/water, iron/salt/yeast/venom. Each of these stages is more complex than the last. That is to say, there are increasingly more ways in which the law of balance describes relationships between the elements of that stage. Additionally each of these stages is the interaction of a bunch of elemental forces that are, when taken as a group, mutually canceling in some way or other. In other words, each of these stages essentially amounts to no more than what the void amounts to: nothing. This means that each stage is an image of every other stage. The interaction of fire and ice is essentially that of water and wind, only more simply stated, and both of these are more complex versions of the void, etc. By now it should be apparent to the student what value this has. One has but to attain a state of mind unifying the concept of the void with the ORF, and then one can follow the story of creation out with visualizations (always remembering to let it flow, not to force it), and because of this state of unity the ORF will be “expanded”, it will be associated upon in a pattern of concepts similar to the associations of the story of creation. Each stage of expansion will be *essentially* like the previous one, only more complex, and bound by the same concepts of balance that the creation story stages are, taking advantage of Fermi processing to find useful associations. This increases the power of the ORF. When the ORF is one of the words of power it will provide new words, new combinations of words, that enhance its effect. This allows a constant strong unitary state to be formed without making the error of trying to hold onto a single focus. It also allows for a simple form of divination that does not need any ritual tools. By starting the association with the void and the ORF, this technique can show what things the ORF is likely to lead to. Furthermore using this technique automatically meets the requirement of awareness of all four worlds.

1) Fire and Ice

fire is an expanding power, ice a contracting one; this matches the word $\mathbb{X}\mathbb{F}$, GA (gebo and ansuz), a sacrifice of creation

it also corresponds to $\mathbb{F}\mathbb{I}$, FI (feh and isa), feh means fire as well as gold and cattle, and isa is ice

it also corresponds to $\mathbb{K}\mathbb{I}$, KI (kensaz and isa), torch and ice

so Fire/Ice = $\mathbb{X}\mathbb{F}\mathbb{K}\mathbb{I}$, GA FI KI

2) Fire and Water

water is a cyclic power (waves), and fire is power, so this is $\mathbb{Y}\mathbb{U}$, YU (Jera and Uruz)

similarly it is $\mathbb{Y}\mathbb{A}$, YA (Jera and Ansuz)

and $\mathbb{M}\mathbb{E}\mathbb{P}$, EP (ehwaz and perthro), the revelation of movement, which is a central concept to both water and fire, in that fire shines light, and waves break upon the shore

so Fire/Water = $\mathfrak{S}\mathfrak{N}\mathfrak{S}\mathfrak{F}\mathfrak{M}\mathfrak{K}$, YU YA EP

3) Fire and Wind

fire and motion, this is $\mathfrak{M}\mathfrak{K}$, EK (ehwaz and kensaz)

and $\mathfrak{R}\mathfrak{N}$, RU (raidho and uruz), moving power

and $\mathfrak{K}\mathfrak{F}$, KA (kensaz and ansuz), creation and fire, as blowing upon a flame makes it grow

so Fire/Wind = $\mathfrak{M}\mathfrak{K}\mathfrak{R}\mathfrak{N}\mathfrak{K}\mathfrak{F}$, EK RU KA

4) Fire and Iron

iron is a power that lies at the roots of the world, it supports it and man's creations, like a tree is supported by its roots, thus this is $\mathfrak{B}\mathfrak{N}$, BU (berkana and uruz)

and $\mathfrak{O}\mathfrak{N}\mathfrak{g}$, ONg (odal and ing), the inheritance of the power of the world

and $\mathfrak{F}\mathfrak{O}$, FO (feh and odal), which is another way of saying the same thing

so Fire/Iron = $\mathfrak{B}\mathfrak{N}\mathfrak{O}\mathfrak{N}\mathfrak{g}\mathfrak{F}\mathfrak{O}$, BU ONg FO

5) Fire and Salt

this is $\mathfrak{N}\mathfrak{O}$, UNg (uruz and ing), where ing is the power of the sacrificed god (Ing) powered by the strength of the aurochs, which preserves it

and $\mathfrak{E}\mathfrak{i}\mathfrak{N}\mathfrak{g}$, EiNg (eihwaz and ing), which is a similar expression but with the life-giving force of eihwaz

and $\mathfrak{Y}\mathfrak{Z}\mathfrak{A}$, ZA (algiz and ansuz), protection of a creation

so Fire/Salt = $\mathfrak{N}\mathfrak{O}\mathfrak{E}\mathfrak{i}\mathfrak{N}\mathfrak{g}\mathfrak{Y}\mathfrak{Z}\mathfrak{A}$, UNg EiNg ZA

6) Fire and Venom

this is $\mathfrak{B}\mathfrak{I}$, BI (berkana and isa), the freezing, or stopping, of energy as symbolized by berkana

and $\mathfrak{G}\mathfrak{U}$, GU (gebo and uruz), the sacrifice of power

and $\mathfrak{Y}\mathfrak{E}$, YE (Jera and ehwaz), movement of the cycle of the harvest, which moves to the harvest, which is the death of the crops

so Fire/Venom = $\mathfrak{B}\mathfrak{I}\mathfrak{G}\mathfrak{U}\mathfrak{Y}\mathfrak{E}$, BI GU YE

7) Fire and Yeast

$\mathfrak{K}\mathfrak{O}$, KO (kensaz and odal), inheritance of the torch, or the creation of a burn

$\mathfrak{T}\mathfrak{A}$, TA (tyr and ansuz), conflict and creation

$\mathfrak{R}\mathfrak{A}$, RA (raidho and ansuz), motion and creation

so Fire/Yeast = $\mathfrak{K}\mathfrak{O}\mathfrak{T}\mathfrak{A}\mathfrak{R}\mathfrak{A}$, KO TA RA

8) Fire and Earth

this is $\mathfrak{M}\mathfrak{U}$, MU (mannaz and uruz), power and fellowship, which represents earth as it is made of all other elements

and $\mathfrak{F}\mathfrak{A}$, FA (feh and ansuz), fire and a creation, as the earth is a creation

and $\mathfrak{S}\mathfrak{F}$, SA (sig and ansuz), a similar expression
so Fire/Earth = $\mathfrak{M}\mathfrak{N}\mathfrak{F}\mathfrak{E}\mathfrak{S}\mathfrak{F}$, MU FA SA

9) Ice and Water

$\mathfrak{Y}\mathfrak{I}$, YI (jera and isa), cycle and ice
 $\mathfrak{Th}\mathfrak{E}\mathfrak{i}$, ThEi (thorn and eihwaz), destruction and the cycle of life and death
 $\mathfrak{G}\mathfrak{E}\mathfrak{i}$, GEi (gebo and eihwaz), sacrifice of the life cycle
so Ice/Water = $\mathfrak{Y}\mathfrak{I}\mathfrak{Th}\mathfrak{E}\mathfrak{i}\mathfrak{G}\mathfrak{E}\mathfrak{i}$, YI ThEi GEi

10) Ice and Wind

$\mathfrak{H}\mathfrak{E}\mathfrak{i}$, HEi (hagl and eihwaz), a cold destructive force, like the icy storm winds of the north
 $\mathfrak{E}\mathfrak{Th}$, ETh (ehwaz and thorn), motion of destruction
 $\mathfrak{D}\mathfrak{O}$, DO (dagaz and odal), inheritance of the twilight, change and darkness
so Ice/Wind = $\mathfrak{H}\mathfrak{E}\mathfrak{i}\mathfrak{E}\mathfrak{Th}\mathfrak{D}\mathfrak{O}$, HEi ETh DO

11) Ice and Iron

$\mathfrak{H}\mathfrak{U}$, HU (hagl and uruz), hail and power
 $\mathfrak{Th}\mathfrak{U}$, ThU (thorn and uruz), destruction or ending and power
 $\mathfrak{G}\mathfrak{O}$, GO (gebo and odal), inheritance of sacrifice
so Ice/Iron = $\mathfrak{H}\mathfrak{U}\mathfrak{Th}\mathfrak{U}\mathfrak{G}\mathfrak{O}$, HU ThU GO

12) Ice and Salt

$\mathfrak{R}\mathfrak{I}$, RI (raidho and isa), the end of motion, as salt and ice is the preservation of stillness
 $\mathfrak{D}\mathfrak{I}$, DI (dagaz and isa), a similar notion, the end of change
 $\mathfrak{E}\mathfrak{N}$, EN (ehwaz and nyd), also similar
so Ice/Salt = $\mathfrak{R}\mathfrak{I}\mathfrak{D}\mathfrak{I}\mathfrak{E}\mathfrak{N}$, RI DI EN

13) Ice and Venom

$\mathfrak{G}\mathfrak{I}$, GI (gebo and isa), sacrifice and stillness
 $\mathfrak{N}\mathfrak{I}$, NI (nyd and isa), need and stillness
 $\mathfrak{D}\mathfrak{U}$, DU (dagaz and uruz), twilight of power
so Ice/Venom = $\mathfrak{G}\mathfrak{I}\mathfrak{N}\mathfrak{I}\mathfrak{D}\mathfrak{U}$, GI NI DU

14) Ice and Yeast

$\mathfrak{A}\mathfrak{Th}$, ATh (ansuz and thorn), creation and destruction
 $\mathfrak{H}\mathfrak{O}$, HO (hagl and odal), inheritance of hail, which is both ice and nourishing water
 $\mathfrak{H}\mathfrak{A}$, HA (hagl and ansuz), destruction and creation
so Ice/Yeast = $\mathfrak{A}\mathfrak{Th}\mathfrak{H}\mathfrak{O}\mathfrak{H}\mathfrak{A}$, ATh HO HA

15) Ice and Earth

MI, MI (mannaz and isa), fellowship and ice

HM, HE (hagl and ehwaz), motion of hail, which is ice falling to the earth

ÞI, ThI (thorn and ice), destruction and ice, which is the effect of ice redoubled, sort of earth, which is fellowship, made of ice, or ice redoubled

so Ice/Earth = **MIHMÞI**, MI HE ThI

16) Wind and Water

RO, RO (raidho and odal), motion and inheritance, which can stand for the waves

PEi, PEi (perthro and eihwaz), revelation of the cycle of life and death, a movement of a cycle

ZEi, ZEi (algiz and eihwaz), or connection with the worlds of death and the cycle of life

so Wind/Water = **ROPEiZEi**, RO PEi ZEi

17) Wind and Iron

EZ, EZ (ehwaz and algiz), motion and protection, which is strength

LO, LO (laguz and odal), inheritance of the ocean roads, or strong hardships

TU, TU (tyr and uruz), conflict and power

so Wind/Iron = **EZLOTU**, EZ LO TU

18) Wind and Salt

EF, EF (ehwaz and feh), motion and power of life

BO, BO (berkana and odal), inheritance of the birch, motion and preservation of life

ENg, ENg (ehwaz and ing), a similar expression

so Wind/Salt = **EFBOENg**, EF BO ENg

19) Wind and Venom

ED, ED (ehwaz and dagaz), motion and twilight, and a moving twilight means end of change

DEi, DEi (dagaz and eihwaz), the twilight of life's cycle

REi, REi (raidho and eihwaz), like ED

so Wind/Venom = **EDDEiREi**, ED DEi REi

20) Wind and Yeast

DA, DA (dagaz and ansuz), creation of change

LA, LA (laguz and ansuz), ocean road, change, which implies motion and change

EB, EB (ehwaz and berkana), motion and life force

so Wind/Yeast = **DALEB**, DA LA EB

21) Wind and Earth

𐌲𐌶, LEi (laguz and eihwaz), life and death together, as the earth, and the implication of motion that laguz gives

𐌷𐌺, WE (wunjo and ehwaz), harmony (here symbolizing earth as a combination of the other elements) and motion

𐌺𐌲, EL (ehwaz and laguz), motion redoubled

so Wind/Earth = 𐌲𐌶𐌷𐌺𐌺𐌲, LEi WE EL

22) Water and Iron

𐌲𐌴, NEi (nyd and eihwaz), strength-giving need and the cycle

𐌶𐌺, YO (jera and odal), the inheritance of the cycle of the harvest, which gives support

𐌶𐌴, KEi (kensaz and eihwaz), a tool (the torch, a support) and the cycle (of life and death)

so Water/Iron = 𐌲𐌴𐌶𐌺𐌶𐌴, NEi YO KEi

23) Water and Salt

𐌶𐌴, FEi (feh and eihwaz), life-giving power and cycle

𐌲𐌴, BEi (berkana and eihwaz), a similar concept

𐌶𐌴, YEi (jera and eihwaz), cycle of life and death and the supporting cycle of the harvest

so Water/Salt = 𐌶𐌴𐌲𐌴𐌶𐌴, FEi BEi YEi

24) Water and Venom

𐌲𐌺, ThO (thorn and odal), inheritance of destruction, like a wave of venom

𐌶𐌺, SU (sig and uruz), power and victory of life forces via conflict

𐌺𐌲, HI (hagl and isa), ice in both its destructive and helpful forms

so Water/Venom = 𐌲𐌺𐌶𐌴𐌺𐌲, ThO SU HI

25) Water and Yeast

𐌶𐌺, PO (perthro and odal), inheritance of revelation, or a combination of things that give birth

𐌶𐌺, KU (kensaz and uruz), torch and power

𐌶𐌺, SO (sig and odal), inheritance of victory of the forces of light

so Water/Yeast = 𐌶𐌺𐌶𐌴𐌶𐌺, PO KU SO

26) Water and Earth

𐌲𐌺, LO (laguz and odal), inheritance of the ocean, or the shore, which is water and earth

𐌷𐌴, WEi (wunjo and eihwaz), harmony of a cyclic thing

𐌶𐌺, FU (feh and uruz), power and the earth's life force

so Water/Earth = 𐌲𐌺𐌷𐌴𐌶𐌴, LO WEi FU

27) Salt and Iron

Y^N, ZU (algiz and uruz), protection and power
S^I, SI (sig and isa), ice and victory, or unchanging victory
P^I, WI (wunjo and isa), or unchanging harmony
so Salt/Iron = Y^NS^IP^I, ZU SI WI

28) Iron and Venom

S^J, SEi (sig and eihwaz), victory and life becoming death
t^X, NO (nyd and odal), desperate straights' inheritance
t^X, TO (tyr and odal), inheritance of conflict
so Iron/Venom = S^Jt^Xt^X, SEi NO TO

29) Iron and Yeast

t^F, NA (nyd and ansuz), creation via the stress of forging
Y^X, ZO (algiz and odal), inheritance of protection
t^N, NU (nyd and uruz), power of need, which is the mother of invention
so Iron/Yeast = t^FY^Xt^N, NA ZO NU

30) Iron and Earth

P^F, WA (wunjo and ansuz), a created thing and harmony, both concepts applying to both elements
M^M, EM (ehwaz and mannaz), motion of fellowship, a similar concept
P^N, WU (wunjo and uruz), the power supporting a harmony
so Iron/Earth = P^FM^MP^N, WA EM WU

31) Salt and Venom

l^I, PI (perthro and isa), revelation of ice, which is eternal stillness
Y^I, ZI (algiz and isa), connection with the worlds of the dead and ice, so "eternal death"
l^I, LI (laguz and isa), the end of the road
so Salt/Venom = l^IY^Il^I, PI ZI LI

32) Salt and Yeast

F^O, ANg (ansuz and ing), creation and the power of fertility
l^F, PA (perthro and ansuz), revelation of creation, the life of a creation
B^F, BA (berkana and ansuz), life and creation
so Salt/Yeast = F^Ol^FB^F, ANg PA BA

33) Salt and Earth

P^X, WO (wunjo and odal), inheritance of harmony, or a stable combination

TI, TI (tyr and isa), a stilling of conflict

MEi, MEi (mannaz and eihwaz), a fellowship of a combination of life and death

so Salt/Earth = PXTIMJ, WO TI MEi

34) Yeast and Venom

TEi, TEi (tyr and eihwaz), the conflict between life and death

ER, ER (ehwaz and raidho), different motions

MO, MO (mannaz and odal), inheritance of fellowship, a mixture

so Yeast/Venom = TJMERMO, TEi ER MO

35) Earth and Venom

ET, ET (ehwaz and tyr), motion of conflict, or a battleground

EG, EG (ehwaz and gebo), motion of sacrifice

ING, ING (isa and ing), stillness and the power of earth

so Earth/Venom = MTEMXID, ET EG ING

36) Earth and Yeast

ES, ES (ehwaz and sig), horse of victory, a "creative" earth power

MA, MA (mannaz and ansuz), fellowship that creates

UP, UP (uruz and perthro), power and revelation

so Earth/Yeast = MSMFNL, ES MA UP

Cabalistic

As the ancient Greek system of five elements has come to be adopted fairly extensively by cabalistic magicians, a word here on the philosophy underlying this system would be appropriate. The most basic element of all of them is the quintessence. It is the perfect element of the heavens, a little bit of which infuses all the other elements with life. From the quintessence all forces and elements arise. The ancient Greek science knew of two forces: gravity and levity. That is to say, a force that attracts objects towards the earth, and a force that makes objects rise to the heavens. And we see the law of balance functioning here too. These are balancing concepts, two specific directions the living motion of the quintessence can act in. According to ancient Greek physics this left three possible motions any object could have: rising, falling, and floating. Rising and falling taken together are balancing concepts, and floating is a balancing concept for either of them, as it is static in nature as opposed to their active natures. Taken together these motions represent gravity and levity together, as they are the various permutations available to those forces. These three motions guide the four non-celestial elements, earth and fire (composed of purely gravitational matter and purely levitational matter respectively) and water and air (water being mostly gravitational and air being mostly levitational). In addition to these balancing concepts there are also the balances of fire with water and earth with air. And these elements acting together form all of the phenomena of the world, with the heavier elements corrupting the lighter ones and the lighter ones purifying the heavier ones. So these four elements and two combinations are the basis for the whole of the world.

So this ancient Greek science of elements forms four stages reminiscent of the runic elements' stages of creation. Like with that system, each stage is a matter of increasingly complex balances, and each stage is an elaboration upon the previous one that in the end ends up essentially the same. Thus the cabalistic system here presented can be used for the same things the runic system can be.

As there are nine parts to this Greek science (five elements, two forces, two combinations), there are 36 combinations that can be made taking these parts two at a time. The Hebrew alphabet has letters that are representative both of specific literal concepts and more general esoteric ones, much like the runic system. But unlike the runic system, little use was ever made of this that has been recorded. But it can form a similar system of words of power. There are twenty two letters in the Hebrew alphabet. All of these are consonants nowadays. Many different ways have been developed over the history of the Hebrew language for representing vowels. I have chosen one, one of the older ones (because it fits best with the symbolism used here), wherein four consonants (aleph, heh, vahv, and yod) can also be used as vowels. This means that all the combinations of the parts of the Greek science will get at least two kernel words and 16 will get three. For the 16 that are to get three, I chose the simplest combination and the most complex ones, figuring it were best if the two extremes got the most definition. Obviously this is not the only way to assign correlations between the science of elements and the letters of Hebrew, but it is a valid way that easily lends itself to other expressions of power.

Furthermore it should be kept in mind that I am not by any means well versed in Hebrew metaphysics, and I'm sure a rabbi would have much to quarrel with over my interpretations here. But I am not actually presenting Hebrew metaphysics here. What I am presenting is a particular interpretation of cabalistic/Hebrew derived metaphysics as it has come to be developed by non-Jewish magicians (cabalists), which has become a tradition of its own.

1) Gravity and Levity

gravity is an attractive power, levity a repulsive power, and so this corresponds to

חך, ChU (Chet and Vahv), barrier and nail, a symbol of liberty

טו, TU (Teht and Vahv), serpent, symbolizing knowledge, and liberty again, meaning both disciplined endeavor and freedom together

קו, QI (Qoph and Yod), the back of the head, meaning illumination or inspiration, and hand, or craftiness, this too represents the dichotomy of forces symbolized by gravity and levity, as it is motion from outside to inside the self paired with motion from inside to outside the self

so Gravity/Levity = חוּטוּקוּ, ChU TU QI

2) Flotation and Levity

an object of levity having attained its natural level, is what this refers to, resting upon all that is heavier, below all that is lighter

צא, TzA (Tzah-dee and Aleph), fishhook and cattle, or the combining of two worlds and wealth together

שא, ShA (Shin and Aleph), teeth, representing transformation (another way to represent flotation, the boundary between forces, where one transforms into the other) and cattle

so Flotation/Levity = צאשא, TzA ShA

3) Rising or Falling and Levity

essentially “buoyant motion”, either slowed falling or rapid rising

הט, ET (Heh and Teht), window and serpent, or an opening onto knowledge, taken esoterically, which represents gain in a certain direction

הר, ER (Heh and Resh), “head in the window” this pairing could be rendered, looking through a window implying having a certain sight or awareness, also a gain (analogous to “levity”) of a certain way (analogous to “rising” or “falling”)

so Rising(Falling)/Levity = **הטהר**, ET ER

4) Fire or Earth and Levity

essentially “strong motion up” or “strength of upwards motion”, fire and earth being the strongest concentrations each of the two basic forces, levity and gravity in physical form, this could be visualized as a floating mountain or a towering geyser of flame

כא, KA (Kaph and Aleph), “cattle in the palm of the hand”, or controlled and available wealth, power to apply one’s will as desired

יה, YE (Yod and Heh), “hand to the window”, or opening of a window by a hand, a motion of applied strength to gain something (as in access to the outside)

so Fire(Earth)/Levity = **כאיה**, KA YE

5) Air or Water and Levity

the concepts this parallels most is that of “water resting upon the earth” and “air resting upon the water”, or the life or natural order of lighter things

פא, PA (Peh and Aleph), mouth and cattle or “word of cattle”; esoterically the word “word” implies immortality, for written it may last forever, giving a semblance of life to the thing it once stood for, thus this is “life of wealth”, where “wealth” represents abundance in general, such as the abundant levity that causes one thing to float upon another

הפ, EP (Heh and Peh), mouth and window, or the foundation of sight of immortality, which is another way of representing the concepts of “one thing upon another” and “life”

so Air(Water)/Levity = **פאהפ**, PA EP

6) Corruption and Levity

this something that is naturally light being pulled down and bound to the earth, esoterically of bringing the impurity of earth-sphere things into contact with pure heavenly things

כו, KU (Kaph and Vahv), the palm of the hand and doorknob, or force and liberty, the emphasis here being on force applied against liberty, which is the absence of force

בו, BU (Beth and Vahv), house and doorknob. or that which opens what is whole to outside forces

שי, ShI (Shin and Yod), teeth and hand, or transformation and destiny, or change of a thing’s inherent nature, taking of its destined path

so Corruption/Levity = **כובושי**, KU BU ShI

7) Purification and Levity

this is something that is naturally light but contains heavy impurities being freed from the hold of those impurities; analogies would be burning (releasing lighter smoke from heavier ash, that together made wood) and boiling

א, 'I (Aleph, which in consonant form is silent, and Yod), hand and cattle, or an ordering force and wealth, or “wealthy destiny”

קא, QA (Qoph and Aleph), the back of the head and cattle, or “inspiration of wealth”

שׁו, ShU (Shin and Vahv), teeth and doorknob, transformation and liberty

so Purification/Levity = **איקאשׁו**, 'I QA ShU

8) Quintessence and Levity

lightness together with the living essence of all elements and forces

אא, 'A (Aleph as both a consonant and a vowel), wealth redoubled, emphasizing the positive aspect of levity and the combination aspect of the quintessence

אג, GA (Gimmel and Aleph), camel and cattle, or partnership and wealth

so Quintessence/Levity = **אאגא**, 'A GA

9) Flotation and Gravity

the end of a fall, a heavy (gravity full) object coming to rest at its natural level after having been too high

לא, LA (Lahmed and Aleph), cattle-prod and cattle, sacrifice of wealth, loss of personal power and ability to be “on top of things”

נו, NU (Nun and Vahv), fish and doorknob, or “the alien” and liberty, the frightening unknown that accompanies loss of the known

so Flotation/Gravity = **לאנו**, LA NU

10) Rising or Falling and Gravity

essentially “heavy motion”, like a slow laborious rising or a rapid fall

רו, RU (Resh and Vahv), head and doorknob, or recognition of liberty, or knowledge of the end of constrained motion

הת, ETh (Heh and Tahv), window and cross, or the completion of destiny, as it is a stone’s destiny to fall when raised into the air

so Rising(Falling)/Gravity = **רוהת**, RU Eth

11) Fire or Earth and Gravity

“strong motion down”, or “strength of downwards motion”, a falling boulder would be a good visualization representing the concept

עי, *I (Ayin, which is silent, and Yod), eye and hand, foresight of destiny, a strong impression of the result of current motion

כי, KI (Kaph and Yod), the palm of the hand and the hand itself, or force and craftiness, or ordering tendency, force of destiny or “forceful destiny”

so Fire(Earth)/Gravity = **עיכי**, *I KI

12) Air or Water and Gravity

water resting below the air, which it is heavier than (also air resting below the quintessence), or the natural order or life of heavier things

הל, EL (Heh and Lahmed), window and cattle-prod, “a broken window”, or a loss that is permanent in nature

ופ, UP (Vahv and Peh), doorknob and mouth, liberty and immortality, something freed of some constraint forever

so Air(Water)/Gravity = **הלוּפ**, EL UP

13) Corruption and Gravity

something naturally heavy and earth-like being made even more so

הו, HU (Heh and Vahv), window and doorknob, liberty from the foundation of sight, or “eyes on the ground”

הד, ED (Heh and Dallet), window and door, change, emphasizing loss of the old

הש, ESh (Heh and Shin), window and teeth, foundation of transformation is, like the last one, change by losing the old

so Corruption/Gravity = **הוהרהש**, HU ED Esh

14) Purification and Gravity

something naturally heavy and earth-bound becoming lighter and rising up

חא, ChA (Chet and Aleph), fence and wealth, expansive force acting on a bound thing

או, ‘U (Aleph and Vahv), cattle and doorknob, “freed cattle”, or possessions unbound

הו, ThU (Tahv and Vahv), cross and doorknob, completion of destiny and liberty, or a freeing from one’s old nature

so Purification/Gravity = **חאוהו**, ChA ‘U ThU

15) Quintessence and Gravity

heaviness together with the living essence of all elements and forces

הח, ECh (Heh and Chet), window and fence, implying an opening in a fence onto more, so the fence here is analogous to gravity, as both are binding forces, and the window implies the quintessence, as it is a connection to more, to other things

סו, SU (Sahmech and Chet), support and fence, a combination of solid, binding things

so Quintessence/Gravity = **החסו**, ECh SU

16) Flotation and Rising or Falling

something floating gently down, or rising slowly and in fits and starts

חי, ChI (Chet and Yod), fence and hand, boundary (like flotation, the boundary between rising and falling) and ordering motion (like rising or falling)

מי, MI (Mehm and Yod), water and hand, with the water here indicating flotation

so Flotation/Rising(Falling) = **חיימי**, ChI MI

17) Fire or Earth and Rising or Falling

the pure elements together with their natural motions (rising fire, falling earth), most natural action, right support

סא, SA (Sahmech and Aleph), support and cattle, support being the natural action of wealth

הכ, EK (Heh and Kaph), window and the palm of the hand, foundation of sight of force, that is the motion of the thing applying the force

so Fire(Earth)/Rising(Falling) = **סאהכ**, SA EK

18) Air or Water and Rising or Falling

the impure elements together with their natural motions (rain, boiling water)

גי, GI (Gimmel and Yod), camel and hand, the destiny of a partnership (motion of an impure, that is “not single” thing)

זי, ZI (Zyin and Yod), sword and hand, the destiny of a sheathed weapon (sheathed is the sense the sword of Zyin is usually meant), or the future motion of a thing composed of parts

so Air(Water)/Rising(Falling) = **גזי**, GI ZI

19) Corruption and Rising or Falling

a rise or fall reversed, as in a ball thrown in the air reaching apex and falling back down, or a diving bird suddenly pulling up

טז, TzU (Tzahdee and Vahv), fishhook and doorknob, link between two worlds and liberty, or liberty bound by an attachment

***ע**, *U (Ayin and Vahv), eye and doorknob, foresight of liberty, meaning knowledge while in a state that is not liberty, thus implying a change of the current constraints of motion

רא, RA (Resh and Aleph), head and cattle, recognition of wealth, as in where such recognition did not exist before

so Corruption/Rising(Falling) = **טזערא**, TzU *U RA

20) Purification and Rising or Falling

another way of saying the same thing as the last one

דו, DU (Dallet and Vahv), door and doorknob, a way to create an opening in a wall

הה, HE (Heh and Heh), window and window, the foundation of sight redoubled or a purification of sight, knowledge in a certain way

הא, HA (Heh and Aleph), window and cattle, foundation of sight of wealth, as in not in a state where it can not yet be seen but will be

so Purification/Rising(Falling) = **דוהההא**, DU HE HA

21) Quintessence and Rising or Falling

essential commonality between all elements and forces either acting in one direction or another

אה, ‘E (Aleph and Heh), cattle and window, wealth and sight in a particular direction

נ, NI (Nun and Yod), fish and hand, destiny of the alien, the unknown, in which lies both salvation and evil

so Quintessence/Rising(Falling) = **אנהני**, 'E NI

22) Flotation and Fire or Earth

balance of force combined with the notion of the extremest forces, the purest elements

הה, EG (Heh and Gimmel), window and camel, foundation of the sight of partnership, the presence of two individuals and common cause

עא, *A (Ayin and Aleph), eye and cattle, wealthy foresight, or a multiplicity of points of view

so Flotation/Fire(Earth) = **העעא**, EG *A

23) Flotation and Air or Water

balance of forces and the impure elements, implies a complex, nonlinear balance

הב, EB (Heh and Beth), window and house, the meeting point of inside and outside (complex, meaning not-a-single-thing-but-multiple-things) is the window

הי, Thi (Tahv and Yod), cross and hand, completion of destiny and the beginning of a new one for a created thing

so Flotation/Air(Water) = **הבהי**, EB Thi

24) Flotation and Corruption

a floating thing suddenly sinking

זי, TzI (Tzahdee and Yod), fishhook and hand, destiny of a hooked thing, or one world penetrated by another

מו, MU (Mehm and Vahv), water and doorknob, flotation and freedom from it

וא, VA (Vahv and Aleph), doorknob and cattle, freedom from wealth

so Flotation/Corruption = **זימווא**, TzI MU VA

25) Flotation and Purification

a floating thing suddenly rising into the air

הק, EQ (Heh and Qoph), window and the back of the head, foundation of the sight of inspiration, or the descent of the heavenly into lower matter

טא, TA (Teht and Aleph), serpent and cattle, wisdom and wealth, things that lift humankind above the wretchedness of poverty and ignorance

הז, EZ (Heh and Zyin), window and sheathed sword, or a sword unsheathing

so Flotation/Purification = **הקטאהז**, EQ TA EZ

26) Flotation and Quintessence

מא, MA (Mehm and Aleph), water and cattle, flotation and wealth

המ, EM (Heh and Mehm), window and water, where the “foundation” aspect of window is meant

so Flotation/Quintessence = **מאהמ**, MA EM

27) Fire or Earth and Air Or Water

purity and impurity together, the simple and the complex

בֵּי, BI (Beth and Yod), house and hand, ordering of a house

זֵא, ZA (Zyin and Aleph), sword and cattle, ownership and wealth

so Fire(Earth)/Air(Water) = זֵא בֵּי, BI ZA

28) Fire or Earth and Corruption

dousing a fire, heavier earth

זֵו, ZU (Zyin and Vahv), sword and doorknob, freeing from ownership

וּו, VU (Vahv and Vahv), freedom from freedom, or constraint, opposition

וּי, HI (Heh and Yod), window and hand, foundation of sight of destiny or the end, the cause of death

so Fire(Earth)/Corruption = זֵו וּו וּי, ZU VU HI

29) Fire or Earth and Purification

fire rising, earth lifted

וּי, YU (Yod and Vahv), “hand on the doorknob”, or opening onto something new

לֵו, LU (Lahmed and Vahv), cattle-prod and doorknob, freedom from sacrifice

רֵי, RI (Resh and Yod), head and hand, acceptance (recognition) of highest calling

so Fire(Earth)/Purification = רֵי לֵו וּי, YU LU RI

30) Fire or Earth and Quintessence

pure elements, and the purest of elements, harmony

סֵי, SI (Sahmech and Yod), support and hand, destiny of support, harmony

פֵּי, PI (Peh and Yod), mouth and hand, destiny of immortality (as fire and earth, the purest elements, are “reaching for” the immortality of the fifth element)

so Fire(Earth)/Quintessence = פֵּי סֵי, SI PI

31) Air or Water and Corruption

the complex elements made heavier, rain or mud are good conceptualizations

נֵי, EN (Heh and Nun), window and fish, or window into the alien, the potential for evil

יֵי, YI (Yod and Yod), hand and hand, or ordering of order

נֵא, NA (Nun and Aleph), fish and cattle, wealth of alien nature

so Air(Water)/Corruption = נֵי יֵי נֵא, EN YI NA

32) Air or Water and Purification

the complex elements made lighter, earth crumbling under a flood or boiling water are good conceptualizations

דֵּא, DA (Dallet and Aleph), door and cattle, or “door onto wealth”

יֵא, YA (Yod and Aleph), hand and cattle, or “wealthy destiny”

- 1) Pre-visualizations of any action (mental or physical) about to be taken improve the accuracy and effectiveness of that action once taken. (This is often used by sharpshooters, who visualize the shot being successfully made before firing, and also by ballplayers of all sorts in similar circumstances.)
- 2) The stronger the emotional valence associated with any thought or visualization, the more attention it receives from the brain, and the more it is processed. (Emotion is equivalent to power in the mind.)
- 3) All of a person's beliefs, attitudes, and therefore decisions are directly the result of that person's representational system, the model that person has built up to represent the outside and inside worlds.
- 4) Problems of almost any sort, whether interpersonal, emotional (such as phobias), performance issues (such as being bad at basketball), or such matters as understanding technical material are caused by ineffective elements in the representational system.
- 5) The representational system can be reprogrammed for greater effectiveness in ANY given matter.

Elements 1) and 2) together form the basis for techniques used to bring about the reprogramming described in 5). The associated visualizations/emotions can be quite complex indeed, leading to highly precise usages in the attempted reprogramming effort.

One of the chief problems in maintaining the unitary state is the sheer amount of energy required to do so. Another is in the limited ability of the mind to effectively focus on any one thing. The unitary state requires, by definition, the whole of the mind to be working harmoniously together. But because each individual element of the mind leads to different other elements of the mind, even if the mind can be briefly unified, it has a **strong** inherent tendency to fragment almost immediately. It takes either enormous energy to combat this tendency, or supernormal mental focus to so direct the whole mind that it resists fragmentation.

NLP can be used to combat this problem. By choosing a system of the appropriate visualizations and emotions, enough energy can be focused precisely enough to keep the mind in the unitary state. This requires a set of visualizations that are both specific enough to be interpreted as the right set of instructions (the instructions required to keep the mind in the unitary state), and general enough to have such meaning to EVERY (or at least most) parts of the mind, whether left-brain deductionist, right-brain holistic, Archetypal, instinctual, or whatever. Furthermore these visualizations must be such that emotions can be attached to them (such that they can acquire an emotional valence).

What is the most basic way to do this? Well, that is a matter of opinion and speculation, there being no precedent to base such a decision on. (NLP *is* a new science.) But the simpler the better, and the more detached from any **specific** tradition of imagery the better as well (are my instincts), that we might get down to the most basic psychological elements possible, applicable to the widest range of people possible. And one concept common to a great number of philosophical and religious traditions (as well as scientific) is the concept of balance. Simply stated, this is the maxim that "one thing is gained only at the expense of another thing". Put another way, "light a candle, cast a shadow".

Apply this concept of balance, then, to the most basic, most elementary sort of command that can be given to any part of the mind, that will be understandable to any part of the mind. To me, this most basic command would be "do something" or "act". What does applying the concept of balance to this command

yield? Well, balance means something gained at the expense of something lost. So we have now the knowledge that “an action that gains” must be accompanied by “an action that loses”.

But the concept of balance can be applied to the concept of “action” in an even more complex manner. An action that gains and then loses is possible, as well as one that loses and then gains. And these concepts of actions not only contain the concept of balance whole within them, but they balance each other out too, for where one gains and loses, the other loses and then gains. But the fact that these are both a “mixed action” category implies the existence of another balancing concept of activity; non mixed, or a gaining action that gains also in another way, and a losing action that loses also in another way.

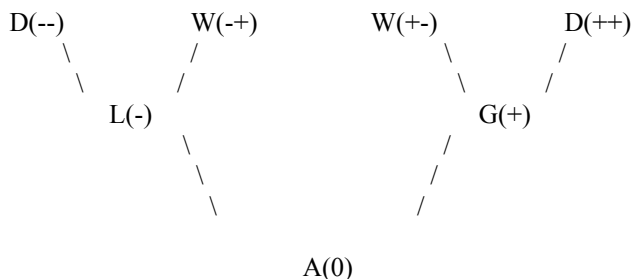
And this level of complexity implies a further level of complexity still. There are different mixes of unbalanced but still mixed actions. There are actions that primarily gain, but lose a little, and actions that primarily lose but gain a little. There are two special examples of this unbalanced mixture: an action that begins to gain but then loses in two different ways, and an action that begins to lose but then gains in two different ways. There are additionally actions that lose in three ways, and gain in three ways, and there are many different ways in which the concept of balance can be seen between these various actions.

This set of relationships of actions is expressible in the form of a diagram that describes four different categories of act, each category relating to a different level of complexity of balances between different actions. This is a branching diagram, showing how each type of action implies a further, more complex type of action and its conjugate opposite. There are nine basic types of action described above;

- 1) The basic “do something”, “act” command itself, represented by “A” for act.
- 2) A gaining act, “G”.
- 3) A losing act, “L”.
- 4) A highly specific, defined act, either a double gain or a double loss (that is not also possessed of the additional information of the opposite action inherent in the “wavering” double act), “D”. The reason the concept of “defined” is used to represent this is that each gain specifies a different direction of activity, each branching away from the basic “act” in a different direction. This is analogous to two lines that meet at a point, the most elementary way of expressing a particular thing, of selecting a particular point.
- 5) A wavering act, between gaining and losing, “W”.
- 6) A specification of the location of a specific location in a larger system, an act with three gains or losses, the strongest expression given for either gain or loss, therefore “S” for “strength”.
- 7) A metastable act, or an action that has a tendency but wavers a bit about it, “M”.
- 8) A loss that turns into a greater gain, “I”, “improvement”.
- 9) A gain that turns into a greater loss, “F”, “failing”.

S(---) M(--+) M(-+-) I(-++) F(+--) M(+--) M(++-) S(+++)

\ / \ / \ / \ / \ /



So why stop at this level of complexity? For two reasons. One is that further elaboration would have less distinctiveness than the various elements of action described here. (Yes, this is a purely subjective decision.) The other is that, when taken two at a time, there are 36 possible combinations of action that can be described, each of these 36 actions having a fairly high degree of complexity and specificity. And with 36 different complex actions to use as elements for modeling even more complex actions, it would take only four symbols to model well over a million different complexly defined actions. As the English language has only 1 million words (and that only if technical and scientific terms are included), this is clearly enough variety to specify any sort of action the practitioner could desire to express.

The way in which this keeps the mind in the unitary state is by association. By considering a simply stated yet fairly complex symbolic command composed of two elementary actions, a series of other commands can be easily reached by association, following the pattern of the above diagram. Because each part of the mind takes the initial command to be an instruction that is in every part mostly the same, by studying the associations well (which should be easy, as the associations are along lines of thought natural to many cultures), subconscious association will likely, everywhere in the brain, be along similar lines. And because so many of these associated commands associate naturally to each other, there is a fair amount of horizontal association too, tending to act as a natural error-corrector. And because these commands are vague and general enough, they are easy to attach emotional responses to (through practice and study). Thus, with practice, this system of visualizations leads naturally to keeping the mind in a unitary state for a longer period of time than is normally naturally possible.

There is another way in which this system of associative visualizations aids in the preservation of the unitary state. This is concerned with Jung's Shadow Archetype. The Shadow is the negative portion of the self, the unexplored, unknown, hidden, repressed, and unwanted parts of the self acting in concert together. In his description of the Shadow Jung stated that ideas that are conceptually opposite are actually stored most closely together in the mind. Thus accessing any one thought or emotion tends to arouse the thought or emotion most closely opposite in nature. This can function as a sort of pre-visualization. Because this method of command association relies entirely on the concept of balanced, matched opposites for its form, the use (awareness of) of any one command naturally "primes" its opposite. A system can be developed in the process of attaining the unitary state wherein attention is switched between one command and its opposite, so that at each and every step the next step is automatically and without effort primed to be receptive to use. This can greatly reduce the amount of power required to maintain the unitary state.

So why aren't the elementary actions such as a double gain and a double loss distinguished from each other? This is because it is a deliberate attempt to build the form of Fermi calculation into the structure of this method of NLP. Thus inherent in the structure of the very terminology there are two distinct manners of looking at the relationships between the elementary actions. One looking at them in a more mathematical

direct manner, stressing the number and types of gaining and losing acts differentiating them, the other looks at more general categories of attributes. Thus when subconscious association occurs, it will occur simultaneously, in parallel, along two similar but different directions. And this will have the effects described above that Fermi processing causes: errors will be suppressed, the most relevant information will tend to be amplified. This can even be used as a form of tool-less divination. Consideration of any action as represented by the above symbology gives rise to associations to other actions, leading to clues as to what underlies, or gives rise to, or results from, the action being considered.

Furthermore, by using the specific symbols described in the occult section (the rune and Hebrew kernel words), the Fermi nature of this symbol system is enhanced even more. Not only will it have such dual meanings as described in the preceding paragraph, but it will simultaneously associate to various runic, Hebrew, elemental, and cosmological meanings as well. Only information that is truly fundamental to all these different associations (for the most part), only the most archetypal and significant information, will be amplified sufficiently to achieve the level of conscious awareness.

The 36 complex actions described by pairs of elementary actions are defined as follows:

1) Gain and Loss

examples:

a shrinking growth
increasingly shrinks
decreasingly grows
back and forth

2) Gain and Wavering

examples:

cycle of growth
growth of a cycle
periodically gaining
increasingly turning

3) Gain and Definition

examples:

gain in a particular way
selective gain
moving directly away

4) Gain and Strength

examples:

foundation of growth
increasing support
strongly gains

5) Gain and Metastability

examples:

the metastability of a gain
a growing instability

the lifespan (finite stable period) of a gain

6) Gain and Failure

examples:

end of gain

increase of failure

destructively growing

7) Gain and Improvement

examples:

beginning of gain

increasing improvement

improvement in an outwards motion

8) Gain and Action

gain

an action that increases in scope

increasingly acts

9) Loss and Wavering

examples:

cycle of loss

decrease of a cycle

periodically losing

decreasingly turning

10) Loss and Definition

examples:

loss in a particular way

selective loss

moving directly towards

11) Loss and Strength

examples:

foundation of loss

decreasing support

strongly loses

12) Loss and Metastability

examples:

the metastability of a loss

a declining instability

the lifespan of a loss

13) Loss and Failure

examples:

end of loss

decrease of failure
destructively shrinking

14) Loss and Improvement

examples:
beginning of loss
decreasing improvement
improvement in an inwards motion

15) Loss and Action

examples:
loss
an action that decreases in scope
decreasingly acts

16) Definition and Wavering

examples:
repeatedly defines
periodically directs
selectively turns
moves in a circle

17) Definition and Strength

examples:
selecting a strength
strongly defines
support in a particular direction

18) Definition and Metastability

examples:
the direction of a lifespan
temporarily selects
wavering around a particular moving direction or thing

19) Definition and Failure

examples:
selectively failing
destructively directing
a direction of failure

20) Definition and Improvement

examples:
selectively improving
directing improvement
a direction of improvement

21) Definition and Action

examples:
definition
specifying action
action that directs

22) Wavering and Strength

examples:
periodically strengthens
foundation of a cycle
wave of reinforcement

23) Wavering and Metastability

examples:
lifespan of a cycle
periodically unstable
turning erratically

24) Wavering and Failure

examples:
cycle of failure
periodically failing
failing to turn

25) Wavering and Improvement

examples:
cycle of improvement
periodically improving
turning faster

26) Wavering and Action

examples:
wavering
a wavering action
action that turns

27) Strength and Metastability

examples:
lifespan of strength
unstable strength
reinforcing lifespan

28) Strength and Failure

examples:
failing strength
strong failure
reinforcing failure

29) Strength and Improvement

examples:

improving strength

strong improvement

reinforcing improvement

30) Strength and Action

examples:

strength

strongly acting

action that reinforces

31) Metastability and Failure

examples:

ending lifespan

unstable failure

lifespan of failure

32) Metastability and Improvement

examples:

improving lifespan

unstable improvement

lifespan of improvement

33) Metastability and Action

examples:

metastability

metastably acting

action that destabilizes

lifespan of action

34) Failure and Improvement

examples:

failure of an improvement

improvement of a failure

failure and improvement

35) Failure and Action

examples:

failure

failing action

action that causes failure

36) Improvement and Action

examples:

improvement

improving action

action that causes improvement

Of course this system is not the only way in which NLP is used in the practice of magic. The example of reprogramming the mind given in the section on purification is a form of NLP as well, for example.

Philosophy:

There are many associative systems in use in the occult, designed to achieve just the ends described in this section. (Gematria is a highly popular one amongst cabalists.) But by selecting symbol systems based on NLP techniques these powerful, useful techniques become even more powerful and useful. Science has much to offer the practicing magician by way of refining understandings and techniques. This use of NLP techniques to guide the use of runic (or Hebrew) symbols is just the beginning of what it has to offer.

Advanced Ritual Techniques

Concepts

Occult:

Once the basic techniques of ritual have been mastered the magician should begin to learn more complex forms of ritual. The advantage these complex forms confer is that they pack more power into less ritual, making the casting of spells much easier.

There are several advanced ritual techniques more or less standard in Western Occult traditions. These are words, symbols (sent, as well as on talismans and amulets), gestures, and potions. Other techniques are known, but they are less common.

The use of magic words in magic ritual is essentially to use the words of power described above, to choose what words the magician thinks best symbolize the working of his or her will and to speak them, while in a meditative state, with raised power, aware of the Four Worlds. Once they are spoken a sealing-word such as “dagaz” or “fiat” should be used.

Symbols are, for the runic magician, almost always runes, carved to reflect symbolically the will of the magician. (This may be done with carving words of power, or by choosing individual runes, or by making bindrunes, which are new runic symbols created by combining multiple runes into one in an artistic fashion.) Furthermore there is a tradition in runic magic that carving ANYTHING, in any language, in runes lends it power, makes it a spell. But as this can create unintended consequences through secondary meanings, serious rune magicians eschew this practice. For cabalists there is no standard set of symbols to be used. Some use the Hebrew alphabet as a form of runes. Some take symbols from grimoires such as the *Key of Solomon*. (An historical note: this work here is not a grimoire. Most grimoires in existence today are from the Middle Ages, a time when the practices flourished more than they do today. As such, since basic magical techniques and philosophy were given the student by his or her teacher, the difficult and expensive process of making books was reserved only to list those symbols and words that were not central to practice or philosophy and were too numerous and/or peripheral for the magician to remember. Grimoires were not meant to provide instruction in magic. They were grammar-books.)

There are two ways of working magic with symbols. The first is to send them. One way to do this is to carve the appropriate symbols on wood. Do this in a meditative state of mind, and while aware of the Four Worlds. Use the symbol name as a mantra. Once the symbols are carved (or painted, as the case may be, though carving is better) raise power, as much as possible, of the right elemental nature if the spell calls for such. Once the power is raised, it must be transferred into the symbols. One way of doing this is to channel all the power into the breath and breathe it into the symbols. Another is to cut the body and paint the symbols with the blood of the magician, for blood is life. Another way is to touch or trace the symbols with either the finger or the ritual dagger. Once this is done the symbols' names should be pronounced, one by one, naming them. Lastly the doom of the symbols should be spoken formally (the doom is the fate of the symbols, the use to which they shall be put), clear instructions on what their function is to be, under what circumstances, and for what period of time they are to work. (Always keeping to the guideline that the less that is specified, the fewer restrictions placed on it, the easier it is for the spell to work.) Lastly it should be sealed with a traditional sealing (such as "fiat" or "dagaz"). Once this is done the power as directed by the symbols is to be sent to the target of the spell. One way to do this is to burn them, for the smoke then rises into the sky, which connects the spell to the target by means of the Law of Contagion (all things in this world are touched by the air). (Make sure the wood contains no toxins, as some woods naturally do, such as ebony and cedar.) Another way to do this is to bury them, taking advantage of the Law of Contagion a different way.

The other way in which to use symbols are through use of talismans and amulets. Some item must be selected to make the talisman from. It can be as simple as a stick of wood or as elaborate as a piece of jewelry. Symbols must be carved or painted upon it, charged, and doomed as described above. But these operate by contact. If the magician intends the talisman to affect him- or her- self, then the talisman is worn or carried, affecting the magician directly through the law of contagion. If it is to affect another person or a thing, then it must be placed in contact with that person or thing.

Gestures are magical actions of the hands. In the case of rune magicians a series of runes are chosen to symbolically represent the magician's will, and these runes are formed, while in a state of power and awareness of the Four Worlds, with the hands. They can be formed with either one hand or two. In the case of cabalistic magicians a particular use is made of the Law of Sympathy. As has been said "as above, so below". There are ten fingers on the hands, as there are ten sephira. A correspondence can then be made:

- 1) Kether = right thumb
- 2) Chochma = right index
- 3) Binah = right middle
- 4) Chesed = right ring
- 5) Geburah = right little
- 6) Tiphareth = left thumb
- 7) Netzach = left index
- 8) Hod = left middle
- 9) Yesod = left ring
- 10) Malkuth = left little

Touching any one finger to any other, then symbolically represents one of the 22 paths that exist between the ten sephira. And as each of these paths is associated with a Hebrew letter and a tarot card, appropriate symbolism can be easily generated.

<u>Hebrew Letter</u>	<u>Meaning</u>	<u>Sound</u>	<u>Tarot Card</u>	<u>Path</u>
Aleph	Ox	‘/A	The Fool	Kether-Chochma
Beth	House	B	The Magician	Kether-Binah
Gimmel	Camel	G	The High Priestess	Kether-Tiphareth
Dallet	Door	D	The Empress	Chochma-Binah
Heh	Window	H/E	The Emperor	Chochma-Tiphareth
Vahv	Nail	V/O	The Hierophant	Chochma-Chesed
Zyin	Sword	Z	The Lovers	Binah-Tiphareth
Chet	Fence	Ch	The Chariot	Binah-Geburah
Teht	Serpent	T	Strength	Chesed-Geburah
Yod	Hand	Y/I	The Hermit	Chesed-Tiphareth
Kaph	Palm	K	The Wheel of Fortune	Chesed-Netzach
Lahmed	Cattle-prod	L	Justice	Geburah-Tiphareth
Mehm	Water	M	The Hanged Man	Geburah-Hod
Nun	Fish	N	Death	Tiphareth-Netzach
Sahmech	Support	S	Temperance	Tiphareth-Yesod
Ayin	Eye	*	The Devil	Tiphareth-Hod
Peh	Mouth	P	The Tower	Netzach-Hod
Tzahdee	Fish Hook	Tz	The Star	Netzach-Yesod
Qoph	Back of Head	Q	The Moon	Netzach-Malkuth
Resh	Head	R	The Sun	Hod-Yesod
Shin	Teeth	Sh	Judgment	Hod-Malkuth
Tahv	Cross	Th	The Universe	Yesod-Malkuth

After the ritual gestures, speak the doom the gestures are supposed to work, and end with the customary sealing.

Potions are a simple mixture of ingredients symbolic of the will of the magician in liquid suspension, most usually water or some form of alcohol. In general only a small amount of potion need be brewed for any given spell, unless a large number are to partake of it. Often enough the ingredients are either herbs from some standard magical herb lore, or elements representative of the magical elements (in the case of rune-magicians going this route, venom should be prepared ONLY by a professional and be present in homeopathic amounts only, or be symbolic in some other way OF venom). Rune magicians can add an alcoholic drink to the potion as a way of symbolizing both yeast (the creator of alcohol) and venom (alcohol's effect is due to the fact that it is a poison). On occasion symbols and/or words will be writ on a paper or carved on wood, and then the paper or wood burned and the ashes mixed with the potion.

When mixing potions the magician should be in a meditative state of mind, and aware of the Four Worlds. Each ingredient, as it is added to the potion, should bring to mind automatically all the associated meanings, relationships, and effects of that ingredient (without, of course, breaking the meditative state). The potion should be mixed (cabalists might generally use their chalice), after the addition of each ingredient, stirring slowly. Once all the ingredients are mixed, the magician must infuse the potion with power, like with the symbols using breath, blood, pointing, or preferably some combination of techniques for thoroughness' sake. Its doom should then be spoken. It should then be swallowed by the intended recipient of its effects.

Here is a list of some herbs with traditional uses:

Apple: love, youth, life related spells
Bay Leaf: victory, inspiration related spells
Beans: sex and fertility related spells
Beet Root: healing spells
Caraway: sex and love related spells
Carrot: sex and fertility related spells
Clove: used for protection from magical and spiritual harm
Dill: love spells
Egg: fertility spells
Fig: love spells
Garlic: used for both healing spells and to protect against magical and spiritual harm
Ginseng: healing, love, and intellect related spells
Honey: healing and inspiration related spells
Leek: love spells
Lemon: to add power to a potion
Lettuce: to bring dreams and in love spells
Lotus: love and inspiration related spells
Mustard Seed: to add power to a potion
Olive Oil: fertility related spells
Onion: healing spells
Parsley: love and fertility related spells
Pepper (spicy): for healing
Pine: youth and life related spells
Rosemary: intellect related spells
Saffron: inspiration related spells
Sage: healing and purifying spells
Sunflower: fertility and purification related spells, also for protection from spiritual harm
Thyme: to prevent nightmares
Willow: for good luck and in healing spells

It should be noted that all rituals of any sort should begin with a statement (preferably aloud) of the intended effects and purpose of the ritual.

Science:

All of these techniques take advantage, in one way or another, of the basic ritual techniques described in the previous section with that name. The words of power combine physical action (speaking) with visualizations that correspond to the meanings of the words and emotions that correspond to the powers the runes, elements, etc. bring up. Most of the work bringing about the unitary state with words of power is mental, both in the handling of complex visualizations and emotions, and beforehand, during the setup, when choosing exactly which words are to be used, to get the maximum meaning and effect possible.

Symbols involve more physical activity in the making of them (especially when carved), so as long as the practitioner maintains the proper states of mind, less mental work is needed to effect the unitary state than with words. This is because the amount of work done mentally and the amount of work done physically

around the same symbolic concept are each methods all by themselves of attaining unitary states, so the more is done of one, the less is needed of the other to reach the same effect. This amounts to a reciprocal relationship between them, expressible as an equation:

$M * P = k$ (Mental effort towards unification multiplied by physical effort towards unification is a constant.)

The mental states required for the carving or painting keep the mind in an open state, while priming it to be receptive to faint, distant signals of the subconscious mind (through maintaining an awareness of the symbolism of the Four Worlds). By using visualizations and associations from the symbols to keep the mind focused in this open receptive listening state, the mind is being primed (by that pre-visualization technique) to be very receptive to influences from the subconscious arising from such symbols later. By increasing power maximally, the practitioner enters a powerful unitary state in the manner he or she is by now most accustomed to through practice; that unitary state called "raised power". By then performing a symbolic action (such as breathing onto the symbols while visualizing this power flowing into and suffusing the symbols, or especially by such symbolic pain-inducing actions as drawing blood, as ANY strong emotion encourages the unitary state) that associates this state of power with the meanings and associations of the symbols, the magician has altered his or her unitary state in a way that reflects the meanings these symbols have for him or her, because these symbols, general and Archetypal as they are, alter the flow of emotion/energy in every part of the brain. This imprints the pattern of these actions, these forces, the emotions, these concepts at EVERY (well, ideally, in practice it's simply MOST) level of the mind; close to the conscious awareness, deep in the memories, further down in the repressed and avoided places, in the artistic wholeness awareness centers, and also in the logical analysis locations, etc. Then while still in such a heavily altered state of consciousness, the magician speaks the doom of the symbols, thereby completely defining their intent, which results in specifying a set of instructions to each and every part of the brain, primed as it is with the basic patterns just mentioned. This has the effect that the WHOLE self of the magician is suddenly focused onto altering one specific thing, mind and body and spirit together, which is therefore accomplished with much more force and effectiveness than possible in a normal state of consciousness. The use of the formal sealing word is simply a way of physically reinforcing the concept: "this is done, accept no more input, get to work". The actual sending of the spell to do its work, the burning, burying, wearing, etc. is another symbolic physical action that reinforces the command to work, to take effect that is being given to the magician's own self.

Gestures involve less physical activity than symbols, and hence require more mental activity, but for many practitioners they require less than words of power require.

Potions are best for those with little experience with spell-casting, who find it difficult to maintain the right states of mind for long enough to cast the spell, and so need something relying heavily on physical activity to increase the fault-tolerance of the working. (Though of course it is a powerful tool for practitioners of any degree of experience and ability.) The extended periods of mixing and stirring give time for association to occur, which is a much slower process with novices than with the experienced, of course. Additionally the scent of the herbs and such, as well as the variety of textures and sights will tend to increase the propensity for entering unitary states, for smell is the sense that most strongly calls out emotional associations, and of course the blending of many senses' data is going to be more effective than fewer senses'.

Philosophy:

The occult explains what, the science explains why.

Spells

Practices

This is it, the actual basic sorts of spells, the true practice of the art magic. Each spell will be presented with occult and scientific descriptions intermingled, and the instructions for the casting of each spell will be presented menu-fashion. Each separate item on the menu is in itself a complete spell, and can be used as such, but combining two or more different items together will often result in more effective spells. The novice magician is advised to experiment and find his or her own style.

Note: As any potion's effectiveness can be increased by adding lemon and/or mustard seed, these will be omitted from any specific set of ingredients, the magician should know that they are always implied (though also the potions can be brewed perfectly effectively without them). Also cabalistic names as symbols should be carved with the Hebrew alphabet, and runic names with runes.

As there are many different methods of classifying spells, and no standard method, I am presenting the sort of classifications my teacher roughly divided such things up into, namely Healing, Summoning, Martial, Divinatory, Illusory, and Binding.

Healing

For Injuries and Diseases

Words:

runic: Ʊ⚊⚊⚊⚊, ANg PA BA

ƱƱ⚊⚊⚊⚊, WA EM WU

cabalistic: דא יא די, DA YA DI

סי פי, SI PI

Symbols:

runic: Ʊ ⚊ Ʊ Berkana Ing Wunjo; Nerthus

cabalistic: טיה Teht Yod Lahmed; Raphael, YHVH Eloah V'Daath

Gestures:

runic: Ʊ ⚊ Ʊ

cabalistic: right ring/right little, then left thumb/right ring, then left thumb/right little

Potions:

In a chalice, basin, or cauldron combine as many as possible of beet root, ginseng, honey, onion, spice pepper, garlic, and powdered willow bark with boiling water. If the runic elemental system is used, add activated yeast (and use yeast power when powering potion, as well as water). If the Greek elemental system is used, add salt (which is representative of earth, which should then be used as an energy to power the potion along with elemental water power).

Whatever the particular symbols actually used, conducting the healing rite puts the magician into a unitary state with healing. This likely makes highly efficient use of the placebo effect to achieve its results, for the unified mind focused upon healing marshals up the immune system and gives it more energy and direction than ever possible in more mundane states of consciousness. This super-normal invigorating of the immune system is also capable of greatly speeding up healing time for injuries, and has been witnessed scientifically in statistically higher survival rates for surgery recovery amongst those capable of deep religious experience.

As for using magic to heal others, unitary states can be transferred from one individual to another. This is shown by how even non-Voudounist (indeed, even atheist) observers of Voudoun possessionary rituals will, after observing for a time, involuntarily be swept up into possessory experience in some cases. It is also shown in the preference occultists and religious people who practice possession have for practicing in groups. That this sort of feedback between people is possible is, I believe, even recognized in the field of psychology with the term "mass hypnosis". The mechanism is, in my opinion, the fact that mind and body are so intimately connected combined with the fact that we, as a species, have evolved a highly developed capacity for reading even the subtlest cues from facial expressions and body language as clues to internal states of mind in other people. The unitary state is a highly altered state of consciousness, and this is inevitably reflected both in body language and facial expressions. Observers of such possessionary rites as the Voudounists' notice that the face and posture change greatly. An observer IN AN OPEN AND RECEPTIVE MIND STATE must be told the purpose of the ritual and be allowed to observe it if possible. If not, then he or she should be presented with some element designed to transfer it sympathetically (symbolically), such as a potion or having words spoken over him/her. If the observer is receptive enough, the subtle cues of

the unitary state the practitioner is in will tend to trigger a similar state in the observer. Additionally, the placebo effect, combined with the knowledge of the intent of the spell, is enough to bring about healing in many people. (Note: This is why magic does not work on skeptics: the unitary state cannot be sympathetically induced into an unreceptive mind. In addition, some occultists' hysteria to the contrary, this is also why magical or spiritual attack is most often of little or no real consequence.) These reasons are why healing of others often also involves the telling of mythic triumphant stories, to bring the aid of the right emotions to bear.

For Mental, Physical, and Spiritual Balance

Words:

runic: **FFMMPN**, WA EM WU

XFFKI, GA FI KI

↑↓MRAQ, TEi ER MO

cabalistic: **ספ**, SI PI

חונוק, ChU TU QI

הצעה, ETz *E ThA

Symbols:

runic: **M P ↑** Mannaz Wunjo Tyr; Tyr, Odin (not both, usually)

cabalistic: **בס** Aleph Beth; Metatron, Eh Heh Yeh

Gestures:

runic: **M P ↑**

cabalistic: right thumb/right index then right thumb/right middle

Potions:

Add together bay leaf, cloves, crushed garlic, honey, and powdered willow bark in boiling water. Add each of the nine elements if a runic magician, each of the four if a cabalist.

This establishes balance and harmony in mind, body, and spirit simply by attaining a unitary state with the right balancing and unifying symbols. It induces balance in others via the placebo effect amplified by whatever sympathetic unitary state the magician, through adept ritual, can invoke in his or her subject.

For Purification

Words:

runic: **↑↓MRAQ**, TEi ER MO

פזל, PI ZI LI

פאפא, ANg PA BA

cabalistic: **הצעה**, ETz *E ThA

הנינא, EN YI NA

דאדא, DA YA DI

Symbols:

runic: Ʊ ǫ Ansuz Eihwaz; Odin

cabalistic: 𐤱𐤍𐤏 Peh Shin Tahv; Raphael, Sandalphon

Gestures:

runic: Ʊ ǫ

cabalistic: left index/left middle then left middle/left little then left ring/left little

Potions:

Combine in boiling water minced apple, bay leaf, beet root, cloves, crushed garlic, minced ginseng, saffron, and especially sage and either the oil or seed of the sunflower.

This spell acts like the healing and balancing spells do, both on the magician's own self and on others.

Identify, Objectify, Banish (Exorcism)

Words:

runic: Ƿ Ʊ ǫ ǫ, GA FI KI

𐌷 𐌱 𐌿 𐌿 𐌿, LEi WE EL

𐌿 𐌿 𐌿 𐌿 𐌿, WA EM WU

𐌹 𐌿 𐌿 𐌿 𐌿, TEi ER MO

these words are for the first part of the spell, the identification

𐌿 𐌿 𐌿 𐌿 𐌿, EK RU KA

𐌹 𐌿 𐌿 𐌿 𐌿, NA ZO NU

𐌹 𐌿 𐌿 𐌿 𐌿, TEi ER MO

these words are for the second part of the spell, the objectification, or summoning portion (of course, these or any long combinations of words can be shortened by choosing one kernel word from each set and forming new words like AKOZER with a gain of speed and flexibility, and a loss of specificity and Fermi-nature)

𐌹 𐌿 𐌿 𐌿 𐌿, HU ThU GO

𐌹 𐌿 𐌿 𐌿 𐌿, RI DI EN

𐌿 𐌿 𐌿 𐌿 𐌿, ED DEi Rei

𐌹 𐌿 𐌿 𐌿 𐌿, ThO SU HI

𐌿 𐌿 𐌿 𐌿 𐌿, PI ZI LI

these words are for the banishing/destroying part of the spell

cabalistic: חוּטוּקִי, ChU TU QI
אֵהֲנִי, 'E NI
בִּיפִי, SI PI
הַפְּעֵהתָא, ETz *E ThA
for identification

הַטְּהֵר, ET ER
יּוֹלֹרִי, YU LU RI
הַפְּעֵהתָא, ETz *E ThA
for objectification

עֵיכִי, *I KI
הַלּוֹפ, EL UP
צִוְעוּרָא, TzU *U RA
צִימוּזָא, TzI MU VA
הַנְּיִנָּא, EN YI NA
for banishment

Symbols:

runic: ᚷ ᚹ ᚻ Wunjo Mannaz Dagaz (identification) ᚱ ᚲ ᚸ ᚺ Raidho Ehwaz Odal Perthro (objectification) ᚦ ᚼ ᚹ Thorn Hagl Dagaz (banishment); Odin and Thor

cabalistic: הֵר הַיֵּה Heh Resh Ayin (identification) גִּמְלֵל קָפֵה Gimmel Dallet Kaph (objectification) לְנַחַח Lahmed Nun Tahv Chet (banishment); YHVH Elohim, YHVH Tz'vah-oht, Elohim Geboor

Gestures:

runic: ᚷ ᚹ ᚻ (identification) ᚱ ᚲ ᚸ ᚺ (objectification) ᚦ ᚼ ᚹ (banishment)

cabalistic: right index/left thumb then left middle/left ring then left thumb/left middle (identification) right thumb/left thumb then right index/right middle then right ring/left index (objectification) right little/left thumb then left thumb/left index then left ring/left little then right middle/right little (banishment)

Potions:

In boiling water combine bay leaf, ginseng, honey, lotus, rosemary, saffron, and earth. This is the potion for identification. For the objectification (summoning) potion, mix bay leaf, beans, carrots, eggs (raw), honey, and parsley in boiling water. Rune magicians may also want to add yeast. And in boiling water combine bay leaf, thyme, cloves, garlic, sunflower seeds or oil, and powdered willow bark for the banishing potion. A rune magician may also want to add venom (remember, in symbolic form or homeopathic amounts).

This spell is essentially the casting of three spells as one. For this reason, and because, though a healing spell, it relies on summoning and martial magics, it should only be attempted after proficiency is attained in basic spellcasting in these three areas. Additionally it has the potential to be a highly dangerous spell, altering, as it does, the mind and personality.

The function of this specialized unitary state is to cause deep-seated psychological change by ridding the spell's target (whether the magician's own self or another) of unwanted aspects of the personality (and even memories). Herein of course is the danger. Unless the magician really knows what he or she is doing, the change might unbalance the often delicate persona in harmful or even catastrophic ways. This spell amounts to, metaphorically speaking, psychotherapy with a chainsaw. A part of the reason why I stress the danger here is that once the spell goes wrong the magician or target is inside the problem, no longer able to take an objective view, and therefore quite possibly unable to notice the change until it has wreaked significant damage. Follow the ancient maxim: Know Thyself!

The way the alterations are accomplished is, of course, through the unitary state. Three distinct and powerfully defined unitary states are achieved in relatively rapid succession. The first unitary state is begun by identifying the parts of the personality (such as jealousy, self-destructiveness, sloth, etc.) that the magician wants weakened or eliminated. Using runic or cabalistic words of power, the magician should construct a name, as it were, for the unwanted parts. The name should, obviously, be reflective of the nature of those parts. The magician, in advance of the ritual, should spend much time in contemplation and study of this name, considering it and its implications from every angle. Associations should be formed with the name and the unwanted personality parts. Situations in which such parts play their undesired role should be visualized in association with the name. The concept(s) the name represents should be conceptualized as a person or being, a spirit. (Indeed it is, for the soul of every person is a conglomeration of the souls of each Archetypal personality that makes up that person.) A picture of this spirit should be developed, with every attribute somehow symbolic of the personality trait(s) being operated upon (green skin, perhaps, for jealousy; red eyes for rage; soft flabby flesh for sloth, etc.). Once this is done the magician is ready to perform the identification spell, where the name is formally given to this spirit, along with the ritual of identification. This binds the symbol system that has been developed firmly to the actual elements of the psyche it symbolizes, via the unifying nature of the unitary state.

The next step is the objectification step, a simple summoning spell. This achieves a unitary state that offers the unique perspective on the mind (self) of the spell's target that sees the elements that correspond to the spirit of the identification spell as present and separate from the spell's target (save perhaps for some visualization of the remnant of a connection, such as a silvery cord tying them together). It is effectively summoning up a part of the target's spirit as if it were a separate spirit. Then comes the banishing, the destruction of the unwanted spirit, its separation from the self through use of a unitary state designed to destroy it, a martial ritual.

It has always been a part of the job of such occult practitioners as magicians to provide healing services to others. The science of psychotherapy has been around a relatively short time. It is this sort of practice that helped the mentally ill in the days before psychology came into existence. And it still has use today, for those too poor to afford normal psychotherapy, and for those unsuited by temperament to traditional therapeutic methods. (Though in the case of severe and/or dangerous mental illness, every effort must be made to secure the services of a traditional psychotherapist. Just because this technique works does not mean that other techniques, like those of science, do not also have things to offer, especially a depth of

psychological lore in all likelihood exceeding the magician's, and therefore necessary to the well-being of the patient. It is well for any magician-healers to take and abide by the Hippocratic Oath.)

Additionally it might be mentioned that when the psychological disturbance is of the rare and dangerous kind described as possession in the section on the dangers of magic, this can serve as an exorcism ritual.

Fusion

Words:

runic: **MNFSSF**, MU FA SA
ŁXŁSŁ, PO KU SO
PFMMPL, WA EM WU
FXTIWJ, WO TI Mei
MSMFL, ES MA UP

cabalistic: **אגא**, 'A GA
הקטאה, EQ TA EZ
סיפי, SI PI
באהם, BA ES
ויקוטי, VI QU TI

Symbols:

runic: **ᚷᚱᚱᚱ** Wunjo, Mannaz, Dagaz, Isa, Odal; Baldur, Forseti

cabalistic: **תש"ב** Beth Tzahdee Yod Shin Tahv; YHVH, Metatron, Adonai Melech, Sandalphon

Gestures:

runic: **ᚷᚱᚱᚱ**

cabalistic: right thumb/right middle then left index/left ring then right ring/left thumb then left middle/left little then left ring/left little

Potions:

Combine in boiling water apple, bay leaf, beet root, ginseng, honey, lotus, pine (sap, or shredded needles, or powdered bark), and powdered willow bark.





This is closely related to the Identify, Objectify, Banish spell. In fact, the first two sections of that spell must be performed, the identification and objectification rituals. But here the identification must be of traits that are desired to be added to the persona. The objectification is a summoning of this spirit up out of the

animistic energies of the world. In place of the banishment sections, the above fusion sections must be performed instead. Of course, this ritual carries dangers similar to those of the IOB.

Binding


For Money

Words:

runic: , MU FA SA
, EK RU KA
, KO TA RA



cabalistic: אגא, 'A GA
הנהר, ET ER
איקאשו, 'I QA ShU
כאיה, KA YE

Symbols:

runic:  Feh; Odin, Freya

cabalistic: א Aleph; Haniel, Sandalphon

Gestures:

runic: 

cabalistic: right thumb/right index

Potions:



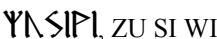
Add apple and powdered willow bark to cold water (to better symbolize natural water, gift of the earth, whereas boiling is usually used to ease mixing of ingredients). Rune magicians add yeast and earth, cabalists add earth.

There are many different ways to come across money. The most obvious of them is working for it, but there are also others. For instance, many people drop money on the street that may later be found. Friends and even strangers might be suddenly moved to give or loan one money. This spell is the adoption of a unitary state with a highly abstract concept: money, and with unifying the concept of money with the object of the spell. Most notably, the definitions of the spell set no precise method for the attainment of results. The result of the unitary state is that the subconscious of the spell's recipient is "primed" to get money. If

interviewing for a job the changes wrought by the spell (usually temporary in nature, such unitary state-related changes may go deep, but are rarely permanent; duration depends on the skill of the magician) will cause the one interviewed to suddenly become possessed of more confidence, more charm, more personality than usual. The recipient of the spell will subconsciously be more on the lookout in unaccustomedly subtle ways for body language and implied verbal cues on the part of the interviewer, and will suddenly have a knack for saying just the right things. Any behavior or action that even potentially reinforces the chances of increasing money will subconsciously be selected and itself reinforced. One might have a sudden knack for saying the right things at the right time to cause a friend, family member, or even stranger to suddenly decide to give or lend the spell's beneficiary money. (From the point of view of said friend, family member, or stranger of course, it is a decision reached all by themselves and simply prompted by something about the target's behavior or words.) This knack is the result of the unitary state's actions on the understandings the target of the spell has about human psychology in general, his or her innate "salesmanship" abilities, knowledge of peculiarities, habits, and beliefs on the part of family and friends, etc. The unitary state collects all this data in essence, collates it, find patterns, and comes up with models of sometimes amazing accuracy to predict what sorts of behaviors will push the right buttons, as the saying goes. This tendency is rarely consciously noted at the time; indeed, conscious awareness of the procedure while it is actually occurring would tend to have the effect of ending it rather quickly. Thus the result seems, to the target of the spell, to have come about by miraculous, serendipitous means. Similarly the spell will also tend to increase the likelihood of chance-found money by increasing a subconscious sort of watching out for it, whereas most people usually fail to see most of what is really around them that they are not focusing upon. Also this spell may take effect by stimulating inventiveness, giving inspirations for money-making inventions or business ventures.


For Love

Words:

runic: , WO TI Mei
, WA EM WU



cabalistic: באהם, BA ES
ביפי, SI PI
ביזא, BI ZA

Symbols:

runic:  Gebo, Wunjo, Ehwaz; Freya, Frigga, Odin, Frey (depending on emphasis)

cabalistic: זין צדיקה Zyin, Tzahdee, Beth, Qoph; Ashim

Gestures:

runic: 

cabalistic: right middle/left thumb then left index/left ring then right thumb/right middle then left index/left little

Potions:

Combine in boiling water apple (ground or minced), caraway, dill seed, fig (ground or minced), ginseng (ground or minced), leek, lotus, and chopped parsley if the intent of the spell is to attract romantic love. But combine, in boiling water, bay leaf, beans, caraway, and minced carrot if the intent is for carnal love.

The way this spell works is practically identical to the way the money spell (or all other binding spells) work. The unitary state is attained around the concept of love between the target of the spell and the either a specific person named at the start and dooming portions of the spell, or with any person matching a set of specific criteria defined during those portions. This subconsciously influences the target of the spell to become more sexually attractive via simple increased self-confidence, the increased ability to behave in the manner society currently defines as attractive, and even can improve physical appearance, within limits, by subconsciously engaging in suggestive and attractive body language, improved posture, facial expressions, etc. Conversational ability might become enhanced, giving the recipient of the spell the proverbial “silver tongue”. Sex pheromones might be released and more heavily produced, subconsciously affecting members of the desired sex.

Elemental Exercises

Of course, the exercises and uses of the elemental powers taught in the section under that name are types of binding spells.

Patternings

Words:

runic: ᚱᚾᚱᚱᚱᚱ, PO KU SO
ᚠᚠᚠᚠᚠ, NA ZO NU
ᚱᚱᚱᚱᚱ, EK RU KA
ᚠᚱᚱᚱᚱ, ANg PA BA

cabalistic: הקטאז, EQ TA EZ
יולורי, YU LU RI
הטער, ET ER
דאיאדי, DA YA DI

Symbols:

runic: ᚠᚱᚠᚱᚱ Ansuz, Mannaz, Nyd, Kensaz; Odin, Freya

cabalistic: כּ שׁ תׁ י Beth, Shin, Tahv, Yod; YHVH Elohim

Gestures:

runic: Ʊ 𐌹 𐌺 𐌻

cabalistic: right thumb/right middle then left middle/left little then left ring/left little then right ring/left thumb

Potions:

In boiling water combine bay leaf, lotus, rosemary, saffron, powdered willow bark, and earth.

A patterning spell in its effect is essentially like the money and love spells. It is used to affect the outcome of some situation, any situation outside the magician's own self. By attaining a unitary state with the concept of the desired outcome of a series of events, the whole self of the magician is thrown into the effort of bringing it into fruition. A subtle look in the magician's eyes or stance may subconsciously indicate to another person that he should move over to the left. A word dropped here, a hint dropped there, a Freudian slip in another place all might start a rumor mill going, by just "accidentally" having been said at just the right times to all come together and combine into social awareness of a hidden affair, for example, and the peer pressure required to end it. A boss might suddenly hear, at just the right times, of many of the spell target's successes at work and be moved to grant a raise or promotion. The possibilities are endless.

To Create a Spirit from Nothingness (a Telesmatic Image)

Words:

runic: 𐌵𐌹𐌺𐌻, GA FI KI

𐌷𐌰𐌹𐌶𐌺𐌻, LEi WE EL

𐌷𐌰𐌹𐌶𐌺𐌻, WA EM WU

𐌹𐌺𐌻𐌹𐌶𐌺𐌻, TEi ER MO

cabalistic: חוּטוּקִי, ChU TU QI

אֵהֲנִי, 'E NI

סִיפִי, SI PI


הַפֵּעֵההָא, ETz *E ThA

Symbols:

runic: 𐌷 𐌹 𐌺 Wunjo Mannaz Dagaz

cabalistic: הֵרֵעַ Heh Resh Ayin

Gestures:

runic: 

cabalistic: right index/left thumb then left middle/left ring then left thumb/left middle

Potions:

In boiling water combine bay leaf, ginseng, honey, lotus, rosemary, saffron, and earth. Blood should also be added, preferably the magician's own. Rune magicians should add yeast. Important: this potion should not be drunk! It should be kept in a stoppered bottle, as it is the physical anchor of the spirit created by the spell. Upon the expiration of the spirit's task if the magician hasn't decided to grant the spirit continuance in the physical world the potion should be emptied out upon the ground, with thanks where appropriate.

This is a technique of creating a spirit, a new spirit, a spirit that isn't in any tradition or list of spirits, out of Ginnungagap, the void. Such a spirit has been called a Telesmatic Image in recent Western occult practices. The way to create such a spirit is to first make a list of the attributes you wish the spirit to possess. Obviously, give the spirit attributes that will most easily aid him/her/it in achieving the purpose you wish to use it for. Spend time studying and considering these things, how they work together, how they don't. Understand these concepts. Associate upon them, coming up with situations that are likely to involve each of these attributes, and come up with a set of physical characteristics representative of the desired attributes (such as huge muscles for strength, a hundred eyes for awareness, etc.). Using the words of power construct a name for the spirit. When all of this has been well done (a process that could take months, especially for the inexperienced), then perform the above ritual.

Unless the magician has an iron focus and boundless endurance, words or gestures alone will not suffice for the performance of this ritual. In general one would only create a spirit for some long-term need requiring a consciousness to attend to a task the magician cannot. For this reason a physical object, a house or body for the spirit is needed, most generally either a talisman or a potion in a bottle.

In general, when creating a spirit, it is good to give it during the dooming a finite lifespan. This should most generally be set for the end of the need for the spirit. Spirits created in this fashion that continue past the end of the purpose for which they were designed are in danger of unraveling, and so they reach out, grasping wherever they can for space, for energy, for a foothold in the physical world, and the place they reach out into is the magician's mind and power. They can drain energy, even vital energy from the magician doing this, as well as pose a danger of involuntary possession and can sometimes create mental disorders such as neuroses and depression. (Obviously the philosophical truism that all of this can be talked about from a purely psychological, Archetypal, Jungian unitary state point of view continues to hold true.) Even spirits created to serve in a capacity for which there will never be an end for the need of them can sometimes become strong enough and greedy enough to cause such problems. In general therefore it is advisable, especially for inexperienced magicians, to give such Telesmatic Images a finite lifespan. Sometimes real need or other extenuating circumstances might override this concern, but the student is advised never to do it at least until finished with this course.

A large part of the reason for a physical body for the spirit goes beyond the simple benefit obtained for the unitary state from performing an act that is simultaneously physical and symbolic. The talisman or bottle should be placed either in a place relevantly near the site of need or, if the spirit is to operate remotely, then

in an out of the way but not inconspicuous location in the magician's own home or workplace. Every time the receptacle is seen, even subconsciously, at least a part of the magician's mind will be cast back into an echo of the unitary state that created the TI. This will tend to be a constant reinforcement of the effect that unitary state had upon the mind of the magician.

And, of course, the way in which the spirit operates is actually through the actions of the mage, in general. It will provide an effect like described in the other Binding spells, altering the behavior of the magician in subtle but effective ways. These subconscious activities will seem to the magician either like promptings from that spirit or like coincidences accompanied sometimes by a sense of the spirit's presence. But sometimes other people can be the agent of the spirit's activities in the world. These can happen in a number of ways. The first and easiest is by such others being aware of the spirit's existence and purpose. If of a sensitive and/or imaginative nature, this can result in subconscious actions and promptings like the caster experiences. If of a spiritual tradition of practice him- or her- self that other person might even enter into a unitary state with that concept (or, speaking like a magician, become possessed by that spirit). In this case while the spirit will behave in a largely similar fashion as it does in the magician, idiosyncrasies will develop, as the spirit is forced to act through (interpreted by) a different mind in each case. Another way this can occur is by a person of a very highly imaginative or sensitive nature seeing the talisman or bottle, even without knowing of the existence of the spirit. The appearance of such a thing will be unusual, unnatural. It may be covered with symbols of a "magical" appearance. These symbols may even stir old memories. On occasion such a process can go far enough to spark a miniature unitary state (a "eureka moment" usually) in which the affected person suddenly acts out in a way that is unintended, but reflects some version or interpretation of the function or nature of the spirit. There may even be an accompanying sense in the affected person of the presence of some person or energy. And yet another way this can occur is for some random activity of some other person happening, through chance, to seem like the activity of that spirit causing a subtle alteration in the behavior of the magician towards that person, influencing that person subtly to duplicate more such behavior, serving as a vessel for the spirit unintentionally, as it were.

These three methods by which such spirits can affect other people are examples of the behavior of memes. "Meme (pron. *meem*): A contagious information pattern that replicates by parasitically infecting human minds and altering their behavior, causing them to propagate the pattern. (Term coined by Dawkins, by analogy with 'gene'.) Individual slogans, catch-phrases, melodies, icons, inventions, and fashions are typical memes. An idea or information pattern is not a meme until it causes someone to replicate it, to repeat it to someone else. All transmitted knowledge is memetic." (This quote is from Glenn Grant, a researcher in the field.) The study of memes is a new science, originated a few decades ago, called memetics. (It should also be pointed out that any transference of a unitary state from one person to another, casting a spell on another to put it in magician's terms, is an example of a meme in action.)

Of course, the description of the activity of such spirits when affecting other people as memetics is just the scientific description. Though accurate, it takes nothing away from the description of the same events as caused by a living spirit, existing independently of any person, affecting different people from its home in the talisman or potion. The difference is philosophical only, as amply explained in previous sections.

Sex Magic

Words:

runic: from any desired spell

cabalistic: from any desired spell

Symbols:

runic: from any desired spell

cabalistic: from any desired spell

Gestures:

runic: After speaking ritual words or donning ritual talismans, engage in sex either solo or with a partner. (Ideally such a partner would also be a magician engaged in casting the same, or a complementary, spell.) The ORF should be held in the awareness through the whole act which, when consummated, should produce few or no feelings of pleasure but instead a powerful unitary state with the ORF. The effectiveness of sex magic can be enhanced by adopting runic postures while in the act.

cabalistic: After speaking ritual words or donning ritual talismans, engage in sex either solo or with a partner. (Ideally such a partner would also be a magician engaged in casting the same, or a complementary, spell.) The ORF should be held in the awareness through the whole act which, when consummated, should produce few or no feelings of pleasure but instead a powerful unitary state with the ORF.

Potions:

from any desired spell

Sex magic is simply a simple alternate method of powering spells. Few physical acts so readily produce the powerful emotions necessary for a unitary state. But the gain in emotional power is offset, to a certain extent, by the difficulty of channeling all that emotion into the ORF rather than experiencing it as pleasure, at least to the inexperienced.

Illusory

Dimming

Words:

runic: **𐌚𐌚𐌚𐌚𐌚**, DA LA EB
𐌚𐌚𐌚𐌚, GA FI KI
𐌚𐌚𐌚𐌚𐌚, DA LA EB

because this spell might need to be cast in a hurry, a shorter form like

𐌚𐌚𐌚𐌚 DA KI AD

might be used

cabalistic: דוהההא, DU HE HA

חיטוקי, ChU TU QI

דוהההא, DU HE HA

Symbols:

runic: | Ψ Isa, Algiz; Odin, Loki

cabalistic: ❄️ א Chet, Aleph; Gabriel, Sandalphon

Gestures:

runic: | Ψ

cabalistic: right middle/right little then right thumb/right index

Potions:

Combine in boiling water bay leaf, clove, garlic, ginseng, lettuce, rosemary, sunflower (seed or oil), and powdered willow bark.

True invisibility is not possible magically. But this, the simplest illusion, can be a good substitute. By attaining a unitary state with the concept of concealment, of being hidden from others' eyes, the target of the spell becomes dim. That is to say, the natural stealth and sneakiness of the target is increased many times, even hundreds of times, over. The recipient can move without making a sound, will have a sudden knock for crossing peoples' paths just when they are looking away, or tying a shoe, or lost deeply in thought. The target's body language and demeanor can become highly altered as well, in a most unusual way. The caster (even if unusual looking) can move in just the right way as to clearly send out such signals saying "I'm perfectly normal, nothing to see here" that memory of seeing that person fades out of the minds of those who see the target the moment that person is out of sight. The target of the spell will seem to have a tendency to be seen to belong wherever he or she is. Obviously cameras will still record the passage of a dimmed magician.

Appearance Altering Illusions

Words:

runic: 𐀀𐀁𐀂𐀃𐀄, DA LA EB

𐀅𐀆𐀇𐀈, GA FI KI

𐀀𐀁𐀂𐀃𐀄, DA LA EB

𐀉𐀊𐀋𐀌𐀍, LEi WE EL

𐀎𐀏𐀐𐀑𐀒, ANg PA BA

cabalistic: דוהההא, DU HE HA

חוטוקי, ChU TU QI

דוהההא, DU HE HA

אהני, 'E NI

דאיאדי, DA YA DI

Symbols:

runic: | ʏ ʀ ƿ ʁ Isa, Algiz, Laguz, Dagaz, Ansuz; Odin, Loki

cabalistic: ח ט נ פ Chet, Aleph, Nun, Peh; Gabriel, Sandalphon

Gestures:

runic: | ʏ ʀ ƿ ʁ

cabalistic: right middle/right little then right thumb/right index then left thumb/left index then left index/left middle

Potions:

Combine in boiling water bay leaf, clove, garlic, ginseng, extra lettuce, honey, rosemary, sunflower (seed or oil), and powdered willow bark.

This is a much more difficult sort of spell, conveying the impression to others that something is other than it looks. The fashion in which this operates is that by attaining a unitary state with the concept of a thing's appearance being altered, the magician's whole self, the magician's whole brain is focused exclusively upon acting exactly as if this were so. The success of the spell depends upon the ability the magician has to induce unitary states in others. Factors influencing the success of the spell are: the fewer observers the better (sometimes actually the opposite is true, though), the more the object in question resembles the desired appearance the better (the less change the better), the worse the view anyone has of the object, the better, and therefore the shorter the duration of view the better. Generally, ignorance of the existence of the spell is a MUST for its success, as unitary states are difficult to induce in others even in the best of circumstances. Even with all these things working in the magician's favor it is the rare magician that can successfully work this spell.

Divinatory

Divination

All forms of divination, such as described in their above sections, are obviously types of divinatory spells.

Screying

And the same for scrying.

Finding Lost Items, People, and Places

Words:

runic: ᚱᚾᚱᚱᚱᚱ, PO KU SO
ᚱᚾᚱᚱᚱ, EK RU KA

cabalistic: הקטאזה, EQ TA EZ
הנהר, ET ER

Symbols:

runic: ᚱ ᚾ ᚱ Perthro, Kensaz, Ansuz; Odin, Freya

cabalistic: ה ט ז Teht, Ayin, Heh; Tzaphkiel, Malachim

Gestures:

runic: ᚱ ᚾ ᚱ

cabalistic: right ring/right little then left thumb/left middle then right index/left thumb

Potions:

Mix in boiling water bay leaf, ginseng, honey, lotus, rosemary, saffron, and powdered willow bark.

This works like any other divinatory spell. Deeply buried knowledge, old memories, good educated guesses, etc. are woven by the unitary state into a sudden super-effective instinct to locate objects, places, and people. With some magicians the results of this spell will manifest as a sudden knowing of location, with others they might manifest as a subtle tug first in one direction and then another, or a feeling of hot and cold indicating direction, or whispering voices. Some magicians prefer to use a stick (usually forked) called a “dowsing rod” to indicate direction, feeling it tug in the direction of the object of the spell. The reason dowsing rods work so well is the principle of leverage. Even a lightweight stick if sufficiently long, will, when held loosely in the hand(s), be very prone to shifting about in response to the tiniest variations in the manner in which it is held. As mind and body are connected in the unitary state it is easy for the subconscious mind to express this knowledge it has seemingly from nowhere as a feeling of a subtle tugging on the stick.

For Wisdom

Words:

runic: ᚷᚱᚱᚱᚱᚱ, PO KU SO
ᚱᚱᚱᚱᚱ, EK RU KA

cabalistic: הקטאזה, EQ TA EZ
הטהר, ET ER

Symbols:

runic: ᚷ ᚱ ᚱ Perthro, Kensaz, Ansuz; Odin, Freya

cabalistic: ה ט א Teht, Ayin, Heh; Tzaphkiel, Malachim

Gestures:

runic: ᚷ ᚱ ᚱ

cabalistic: right ring/right little then left thumb/left middle then right index/left thumb

Potions:

Mix in boiling water bay leaf, ginseng, honey, lotus, rosemary, saffron, and powdered willow bark.

The only difference between this and the previous spell is the stated intent at the opening of the ritual and the dooming at the close. This spell can be used to improve performance on tests and also to sharpen one's wits in bad situations.

Reading the Aura (Hamr)

Words:

runic: ᚷᚱᚱᚱᚱᚱ, PO KU SO
ᚱᚱᚱᚱᚱ, EK RU KA

cabalistic: הקטאזה, EQ TA EZ
הטהר, ET ER

Symbols:

runic: ᚷ ᚱ ᚱ Perthro, Kensaz, Ansuz; Odin, Freya

cabalistic: ה ט א Teht, Ayin, Heh; Tzaphkiel, Malachim

Gestures:

runic: ᚠ ᚦ

cabalistic: right ring/right little then left thumb/left middle then right index/left thumb

Potions:

Mix in boiling water bay leaf, ginseng, honey, lotus, rosemary, saffron, and powdered willow bark.

This ritual, too, is like the others. But what must follow it is an unfocusing of the gaze when looking at the person whose aura the magician wishes to read. The magician should tend to look past that person. For some, having the person stand against a light background is better, for others a dark background is better. This ritual should only be attempted after both divination and scrying are learned, as they provide skills essential for the performance of this spell. If the mind is in an open enough, a receptive enough state the magician will see that person's aura, or hamr. Different magicians see it differently, though many report similarities. Some see colors of light surrounding the person in an egg shape. The colors usually indicate something about the state of the emotions, or of the physical body, or even of the thoughts. Sometimes different patterns or lines are seen representing these things, sometimes both, sometimes other things still. The magician must experiment to find the symbol-system instinctual to him or her. Of course, this visual image could scientifically be described as a dream image of unusual enough clarity to "bleed-over" into conscious perception, and that the dream image is a simple visual distortion (such as is often experienced for purely mundane reasons) symbolically representative of information gleaned by unitary state observation of the person in question in "Sherlock Holmes" mode.

Faring Forth (Astral Projection)

Words:

runic: ᚠᚦᚠᚠᚠᚠᚠ, PO KU SO
ᚠᚦᚠᚠᚠᚠ, EK RU KA
ᚠᚦᚠᚠᚠᚠ, LO WEi FU
ᚠᚦᚠᚠᚠᚠ, KO TA RA

cabalistic: הקטאזה, EQ TA EZ
הנהר, ET ER
מאמה, MA EM
איקאשו, 'I QA ShU

Symbols:

runic: ᚠ ᚦ ᚠ ᚠ Perthro, Kensaz, Ansuz; Odin, Freya

cabalistic: ה ט ע ה ה Teht, Ayin, Heh, Gimmel; Tzaphkiel, Malachim

Gestures:

runic: 𐌺 < 𐌱 𐌿

cabalistic: right ring/right little then left thumb/left middle then right index/left thumb then right thumb/left thumb

Potions:

Mix in boiling water bay leaf, ginseng, honey, lotus, rosemary, saffron, and powdered willow bark.

This spell confers the ability to separate the soul from the body and send it out either across Midgard (the Physical World) or into the other worlds (or sephira), according to traditional magical interpretation. As a scientist, I might say that it is a highly unique unitary state with no less a concept than the whole of the universe itself, as the magician has come to symbolically understand it. This spell should only be attempted after divination, scrying, and reading the aura have been mastered, as it is the culmination of the use of the skills developed through these practices. Indeed, though on the surface all these practices seem rather different, in actuality they are all essentially the same practice.

The unitary state of astral projection is in essence a divinatory state of rare power and detail. It is, in essence, the whole of the universe in miniature, wherein every part of it is a divinatory vision of the corresponding portion of the “external” universe, formed by parallel Fermi processing greatly amplified by the unitary state of consciousness. It is experienced much like the “outer” world is experienced. There aren’t simple flashes of visions; there is one great steady vision, giving the magician a solid impression of seeing with his or her normal eyes, and furthermore this vision is (generally) continuous, that is with no breaks or gaps. Hearing is usually weaker than vision in this state, but still quite strong. Sense of touch is usually absent in most practitioners, but is sometimes developed with experience. Taste and smell are often absent, though a sense of smell without taste impressions is not entirely uncommon.

It is possible, in this state, to visit other places in the physical world and observe what is going on there. (A practice also called “remote viewing”.) As with other forms of divination, broad general impressions of things are easiest to accurately view, and highly specific transitory things (like reading papers or books) are the most difficult. The magician should develop skill enough to see at least a few events in the physical world accurately, confirming them afterwards. This skill is the foundation of much of all future magical development.

Before beginning faring forth practice, there is an exercise that should be mastered, a necessity for being able to astrally project. Most people have a sense of themselves as being located in their heads (having learned that the brain is the seat of thought and feeling). But this is not an actual sensation of location of the self. There is no location of the self. The self is an emergent feature of the complex chaotic dynamics of the brain and the body, a concept, an abstraction. There is no actual reason to feel it being “located” anywhere. The feeling of being “in” the head is an attachment, something that will hold the practitioner down. The practitioner should become able to shift the sense of where his or her self is, to the hand for instance, or a toe, or the heart, and to maintain this impression for at least a few minutes.

There are several different methods of actually separating the soul from the body. (The preceding ritual is just to make the procedure possible, it is not the entire process itself.) The first of them makes use of a large mirror. In a deep meditative state, aware of the Four Worlds, the practitioner should sit in front of the mirror in a comfortable fashion. Making use of the skill developed in the exercise of the previous paragraph the practitioner now must take it one step farther, and place his or her sense of self into the mirror image, and to see him- or her- self as looking out of the mirror and into the physical world. (This is accomplished by the strong visual similarity of the mirror image to the physical body being fixated upon while in an altered, easily confused state of consciousness, which the unitary state then makes feel real.) Once this has been done the magician is in the Outgarths (on the Astral Plane), and should then get up and leave the room and go into the further reaches.

A note here is appropriate on moving in this state. The magician can move along just fine as long as he or she is unaware of how exactly the motion is being accomplished, but the moment awareness sets in, there is usually a tendency for beginners to try to move their legs. But this will not actually provide motion while in spirit form. Worse than this, by attempting to make too much use of physical systems the magician will quickly attain too much physical awareness and be drawn back into his or her body (lose the unitary state). What should be done instead is to look at the place the magician wants to move to, gently will him- or herself to be there, and hold a sense of expectation about getting there, without visualizing how it is done. Motion will ensue.

If the above ritual is unsatisfactory (most practitioners actually only respond well to one or two of these techniques) there are others. One such is to lie prone in a comfortable place, either naked or with loose comfortable clothing. (At first all possible distractions should be eliminated to make it as easy as possible. Later the magician should become stronger and learn to do it even in disadvantageous circumstances.) While aware of the Four Worlds put the awareness, the sense of self, in the solar plexus. Once this is done, project energy out from the solar plexus into the air immediately above the self. At first this energy will look (to the wizard's eye, or third eye - the physical eyes should be closed) like a vague, diffuse mist. But as the process continues, the magician will find his sense of self leaving his body with the energy and joining it hovering above the body. (This is because of the unitary state operating upon the mixed imagery of the self residing in the solar plexus and energy being projected out from the solar plexus.) Once a sufficient percentage of the conscious self is outside the body the haze of energy will shape itself to the form of the body (later the magician can learn to alter the shape of this astral body, the hamr, into other forms). Once this is done the mage should leave the room he or she is in (at this point it is actually the astral double of the room) and go into the further reaches.

Another method is to get into the usual "aware of the Four Worlds" state and develop a strong visualization of a flight of stairs (the more "otherworldly" or "magical" the stairs look, the better). There should be a symbolically appropriate number of steps (like nine, perhaps, for rune magicians). Slowly, regularly, the magician should visualize ascending the steps to a door at the top. Once there the door should be opened. If enough strength has been put into the visualization then the Astral Plane lies on the other side of the door, reached via unitary state association upon the imagery and symbolism of ascending the stairs.

Yet another method is to hang a tapestry on a wall in front of which the magician is to sit. It should have thin, light designs upon a black or dark-blue background. The magician should focus on this background until it attains a three dimensionality. Once this is done he should project his sense of self into it. This is an entry point into Ginnungagap, from where anywhere else can easily be reached.

Yet another method is to make a recording of harmonious ascending or descending (depending on the tastes of the magician) tones, and in a state aware of the Four Worlds developing a sense of rising up out of the self in accompaniment to the sounds, or sinking down out of the self.

The practitioner should, especially, as a beginner, at all costs refrain from looking at his or her own body when first leaving it. This will inevitably pull the magician back into the body too rapidly to be prevented. An experienced practitioner of great strength can bear the sight without being pulled back in.

Beginners should establish a place in the Outgarths from where they can easily get anywhere they want, such as Yggdrasil, Ginnungagap, an image of the Tree of Life, etc. Alternately some might prefer it to be a base, sanctuary, or home.

It is possible to sometimes get lost in the Outgarths and become unable to find the way back to the body. But simply waiting calmly will always resolve the situation. Eventually the pull of the body will make itself felt, or the magician will fall asleep and wake up back in the physical world. Sometimes, though generally only for advanced practitioners, injuries received to the hamr become reflected in the body (though usually less seriously, mostly in the form of bruises, sometimes in the form of cuts or illnesses). It is interesting to note that in general the beginner in such practices is the safest, while increasing experience brings increasing danger.

It is one thing to learn to astrally project. It is another thing entirely to remain in that state for any significant period of time. In this highly developed unitary state subconscious association is quite rapid indeed. This tends to cause diffusion in thought processes resulting in shifts and alterations in environment. (Much the way a candlestick in a dream might suddenly become a mushroom, for example.) Left undisturbed this is not a bad thing. The environment will maintain a high degree of integrity with changes that, while dream-like in nature, have their own internal logic, much like Alice's Wonderland. But if anything is focused on too strongly, fixated upon too much, then this association becomes very unbalanced very rapidly. The focus the mind has upon any one image or thought is inversely proportional to the control that mind has at that moment to define the direction the mind's thoughts are going in. So the higher the focus, the more probably the mind will suddenly skip off in a random direction. And this sort of sudden random shift as likely as not will be jarring enough to at the least completely alter the entire environment around the magician and at the worst end the unitary state. Similarly any time the focus grows too diffuse then the direction the thoughts are moving in grows too strongly defined, and becomes a torrent of energy that can sweep the magician helplessly along with it, taking him or her to undesired places, usually, or even out of the state. The thing to do is to tread lightly, and to maintain a balance between focusing on specific things within the environment and on being aware of the direction things around the magician are moving in. If something must be interacted with for an extended period of time then the following method is suggested:

Look at it in a variety of different ways in rapid succession. Look first at one side, then another, then let the gaze slide naturally beyond it to the landscape it sits in, then perhaps see it out of the corner of the eye to get a general idea of what it is doing, then look suddenly at it square on, etc. The point is to stay constantly interacting with it, but never sticking for even a moment with interacting with any particular aspect of it. This builds up a gestaltic understanding of it, which is necessary for the sort of unitary state processing that goes on while faring forth, as it is very prone to Fermi processing.

At first the beginner to faring forth should stick to the parts of the Outgarth nearest the physical world. The above-mentioned problems are less severe there. It is only with experience that the farther realms of the Outgarths should be traveled to, and only with even more experience that the worlds of the gods should be visited. These are powerful places, and the least imbalance can set up a force strong enough to be experienced as being caught in a whirlwind that can throw the magician out of the world of the gods and out of the unitary state entirely. It should also be noted that those worlds cannot be reached without the assistance (even if the mage is unaware of it) of his or her fetch or holy guardian angel. If that being does not want the magician to go there, the magician will not go there.

The Candle Only You Can See

Words:

runic: ᚠᚦᚱᚦᚱᚦᚱ, PO KU SO

ᚠᚦᚱᚦᚱᚦᚱ, EK RU KA

cabalistic: הקטאזה, EQ TA EZ

הטהר, ET ER

Symbols:

runic: ᚠ ᚦ Perthro, Kensaz, Ansuz; Odin, Freya

cabalistic: ה ט ת Teht, Ayin, Heh; Tzaphkiel, Malachim

Gestures:

runic: ᚠ ᚦ

cabalistic: right ring/right little then left thumb/left middle then right index/left thumb

Potions:

Mix in boiling water bay leaf, ginseng, honey, lotus, rosemary, saffron, and powdered willow bark.

This spell causes a small light to appear in the location specified by the magician in the dooming portion of the spell. It is visible only to the magician, and can provide enough illumination to at least see the general features of large objects and to judge distances even in near total darkness, though experience with the technique and high levels of power can increase its brightness.

The manner in which this spell functions is to put the mind into a perpetual divinatory state, wherein the outlay of the magician's immediate environment is divined by the mind in the unitary state, responding to small clues, amplified by the usual Fermi processes. Memories, general knowledge (like an impression of how "most people" lay out the furniture in their living rooms, etc.), and guesswork are interwoven with subtle sensual cues, like awareness of microchanges in air pressure resulting from the magician's

movements, to produce an impression of the world immediately around the magician in the dark. Because it is what the mind is most used to when receiving such information, it is presented to the conscious awareness as a visual impression. The mage thinks he or she is seeing in the dark.

Because it is such a difficult spell, requiring both great power and much experience manipulating the processes of divination, it should only be attempted after learning how to fare forth.

Martial


Banishing

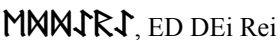
Such banishings as were described under the above section of that name are examples of martial magic.

Cursing

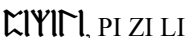
Words:

runic: , HU ThU GO

, RI DI EN

, ED DEi Rei

, ThO SU HI

, PI ZI LI

cabalistic: עיכי, *I KI


הלופ, EL UP

צוערא, TzU *U RA

צ'מווא, TzI MU VA


הניינא, EN YI NA

Symbols:

runic:  Thorn Hagl Dagaz; Odin

cabalistic: ל נ ה ח Lahmed Nun Tahv Chet; Elohim Geboor, Khamael

Gestures:

runic: 

cabalistic: right little/left thumb then left thumb/left index then left ring/left little then right middle/right little

Potions:

In boiling water combine bay leaf, thyme, clove, sunflower seeds or oil, powdered willow bark, and goofer dust (dust or dirt from a cemetery). A rune magician may also want to add venom. (Homeopathically or symbolically.)



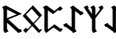
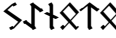
Cursing works much like healing, only backwards. The unitary state that is induced in the target of the curse is one that promotes psychosomatic illness, bad luck, poor judgment, etc. But cursing is much more difficult than healing. Inducing a unitary state in another person usually takes that person's voluntary participation in ritual, a willingness to be affected by that ritual, and an open mind. Failing this a very credulous person in an open-minded state can have a unitary state induced without his conscious acquiescence if the magician is also very skilled. But inducing a unitary state that works harm is fairly definitely going to involve a target that is not only not cooperative, but likely closed to this sort of influence. Indeed, the vast majority of people are quite safe from harmful magic (harmful unitary states imposed on them from outside) because most of the time most people aren't in a state from which unity can be easily reached. But still, if the magician is intent on bringing harm or misfortune by these means and is strong and persistent enough, it might prove to be possible.

Of course, such spells, effective or not, should not be used (like any other form of force) except in self defense or defense of another. Additionally because of the law of balance cursing has a serious effect on the magician throwing the curse. Handling these forces, even just insofar as to send them on to another still involves maintaining a unitary state with them. And that exposes the magician to those same curses.



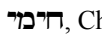

The biggest use of cursing is actually on the astral against spirits. While most trouble in the Outgarths is easily avoided (by shifting to a higher world or returning to the physical), sometimes a goal the magician seeks will be guarded or his or her progress interfered with by one or more of the spirits that dwell out there. In such cases the magician must either abandon the goal or fight. Of course on the Astral this, like most spells, is much more effective.

Power Projection

Words:

runic: , KO TA RA
, MU FA SA
, RO PEi Zei
, SEi NO TO

also a vocalization of a rune name like "Sig!", rune of lightning and victory, or "Tyr!", rune of the spear and combat might be used

cabalistic: , 'I QA ShU
, 'A GA
, ChI MI
, ZU VU HI

Symbols:

runic: S ↑ Sig, Tyr; Odin, Tyr, Thor, Freya

cabalistic: Kaph; Ashim

Gestures:

runic: S ↑

cabalistic: right ring/left index

Potions:

To boiling water add bay leaf and, even more than with other spells, lemon and/or mustard seed.

This is a spell to project the gathered power of the magician (hamingja and wod to a rune magician, ruach to a cabalist, chi to some Eastern traditions) out of the magician's body and focused into some other thing. This spell has multiple uses, and works slightly differently in each case. It makes an excellent and easy to use weapon in the Outgarths, in such circumstances as mentioned in the cursing section. In this case the spell is simply a vision brought on by the unitary state that allows change to be wrought in the environment of the Outgarths like a push or a wave of destructive activity. Its other primary use is as an enhancement in martial art. With the timing that only practice can bring this can enhance the strength and effectiveness of a punch or throw by adding the magician's spirit-energy to the physical energy of the activity.

The mechanism by which this happens is subtle. For one thing, the mind being in a unitary state while the body is engaged in fighting allows the mind to direct and balance ALL of the muscles of the body to deliver force with much more precision than is usually possible. Less energy wasted on improperly performed movements means more energy is available for the blow itself. Additionally energy of the spirit is, as has been delineated in the earliest sections, closely connected with the presence of adrenaline in the bloodstream. Adrenaline is a well known strength enhancer. So this spell induces a temporary unitary state upon the magician such that he or she becomes, for the space of a single movement (a punch or throw, for example), extra coordinated and strong.

Lest I sound overmuch like I'm leaning towards the scientific though, I'll describe it another way as well. The subtle spirit-energy spreads through the mind and controls it, guiding it and the body to more efficient use of physical power than possible through physical processes alone.

Another way in which this spell can be used is against another person psychically. Some conversations are themselves fights. Sometimes this is a yelling match on the street that could escalate into a fight. Sometimes this is a supposedly civil conversation with an employer that could result in loss of a job. Or such conversations also arise in union negotiations, hostage negotiations, and any other conversation where there are things to be gained and/or lost. In such cases projecting one's energy like a weapon like this can give one an edge in the conversation. The unitary state resulting from this use of the spell encourages reading subtle cues about emotional and thought processes in the opponent and how to use them against the

opponent, as well as altering body language, facial expressions, and word usage to become more dominating and commanding in more effective ways.

The Shield of Faith

Words:

runic: MYZATN, EZ LO TU
NEI YO KEI
WAMWU
ZUSIWI
RIDEN

cabalistic: SA EK
EG *A
SI PI
BI ZA
EL UP

Symbols:

runic: Ansuz, Wunjo, Berkana, Sig; Odin, Thor, Freya

cabalistic: Chet, Samech; Michael

Gestures:

runic: Ansuz, Wunjo, Berkana, Sig

cabalistic: right middle/right little then left thumb/left ring

Potions:

In boiling water combine bay leaf, clove, and garlic.

This the defensive complement to power projection. It too has multiple uses. On the Astral it can be used to create a shield of energy, a protective barrier. On the physical, with practice, it can be used to strengthen wards and blocks in martial art. And it can also be used in conversational combat situations, to protect against the devices of the opponent.

Armor of Tranquility

Words:

runic: ƿƿMMƿƿ, WA EM WU
ƳƵSƵƿ, ZU SI WI
XƿƿƵ, GA FI KI

cabalistic: בִּיפִי, SI PI
בִּיזָא, BI ZA
חֻטְוִיקִי, ChU TU QI

Symbols:

runic: ƿ ƒ X Wunjo, Berkana, Gebo; Frey

cabalistic: בֵּת רֶשֶׁת Beth, Resh; Tzaphkiel, Haniel

Gestures:

runic: ƿ ƒ X

cabalistic: right thumb/right middle then left middle/left ring

Potions:

In boiling water combine bay leaf, garlic, honey, lotus, sage, and the oil or seed of the sunflower.

This technique is designed to achieve a state of unshakable balance spiritually. When the ritual is completed, keep to as deep a meditative state as possible, and gently pull the aura in close to the body, until it becomes hard. This provides protection superior to that offered by the shield of faith, but is more difficult to attain. It has uses similar to the uses of the shield.

Healing Diseases

Techniques such as cursing and power projection can be used in healing diseases, by simply directing them at the invading viruses or bacteria.

Summoning

Raising Power

Raising any sort of power is a form of summoning.

Evocation

Words:

runic: $\text{M}\langle\text{R}\text{N}\text{F}$, EK RU KA
 $\text{H}\text{Y}\text{Z}\text{H}$, NA ZO NU
 $\text{T}\text{M}\text{R}\text{M}\text{S}$, TEi ER MO

cabalistic: הט״הר , ET ER
 יולורי , YU LU RI
 הט״עהתא , ETz *E ThA

Symbols:

runic: $\text{F}\langle\text{S}\text{YMR}$ Ansuz, Kensaz, Odal, Algiz, Ehwaz, Raidho; Odin, Freya

cabalistic: דל״ט Dallet, Tzahdee, Gimmel; YHVH, Metatron, Sandalphon

Gestures:

runic: $\text{F}\langle\text{S}\text{YMR}$

cabalistic: right index/right middle then left index/left ring then right thumb/left thumb

Potions:

Mix bay leaf, beans, carrots, eggs (raw), honey, and parsley in boiling water. Rune magicians may also want to add yeast. This potion is to give the magician the ability to summon up spirits.

In boiling water combine bay leaf, ginseng, honey, lotus, rosemary, saffron, and earth. Blood should also be added, preferably the magician's own. Rune magicians should add yeast. This potion is to serve as the house or body for the spirit. It should be kept in a stoppered bottle.

Evocation is a particular method of summoning up spirits such as the dead, alfs, gods, etc. that calls them into existence in a symbolic body or home prepared for them. This can be the potion, or the talisman (though if the talisman is used, in addition to the given symbols and instead of the given names, the name of the entity being summoned should be used, and its symbol, if known. A mirror made of glass painted glossy black on one side is also traditional. (If the mirror is used, the entity can be seen by the magician's Second Sight, like with scrying, in the mirror.) The magician attains a unitary state with the entity being summoned, making it powerful enough through repetition of the ritual (to make this more effective, lengthier prayers to whatever gods the magician prays to might be included) to give the house the spirit is summoned into a feeling of life. Once this occurs the magician must use his or her inner ear to listen to speech of the entity thus summoned. The magician can speak to the spirit, and the physical voice is better for this than the inner voice. A cabalist should draw a triangle outside the circle to house the body of the spirit. The cabalist or other sacred WV magician must be especially careful during evocatory rituals not to step outside or break the circle. The spirit can generally be set a task to perform, and the manner in which this occurs is the same as for Telematic Images.

Invocation

Words:

runic: M<R<F, EK RU KA
tFzZt, NA ZO NU
tJMRz, TEi ER MO

cabalistic: הטר, ET ER
יולרי, YU LU RI
הטעהא, ETz *E ThA

Symbols:

runic: F<ZYM< Ansuz, Kensaz, Odal, Algiz, Ehwaz, Raidho; Odin, Freya

cabalistic: דלדל, Dallet, Tzahdee, Gimmel; YHVH, Metatron, Sandalphon

Gestures:

runic: F<ZYM<

cabalistic: right index/right middle then left index/left ring then right thumb/left thumb

Potions:

Mix bay leaf, beans, carrots, eggs (raw), honey, and parsley in boiling water, or in alcoholic drink (though if the drink is not at least 45% alcohol, the egg is safer cooked). Rune magicians may also want to add yeast. (Not necessary for an alcoholic base.)

There is very little difference between invocation and evocation. Whereas the magician has an external ORF with evocation, and while this encourages the unitary state to reinforce the essential separation between the magician and the entity, the only difference in the case of invocation is that the ORF is internal, a mantra that includes the name of the invoked entity. (This does, however, make invocation more dangerous.) Once this creates a unitary state with the spirit (by dint of the sustained contemplation of the spirit's nature and attributes performed during the summoning), the spirit is felt to be present inside the magician's own body, sharing the magician's mind in a way. In its most basic and weakest form this is called mediumship. The entity is little more than a vague sense of presence and a voice the magician can hear. This is completely adequate for most purposes, as it allows the magician to question and instruct the spirit thus summoned. If the unitary state is made stronger this becomes a state of channeling, where the entity becomes a lot more intimately connected with the magician. This results in the magician's personality becoming not entirely the magician's own, but rather a fusion between the magician's mind and the entity's mind. This is, of course, highly dangerous. Only entities the magician is entirely sure he or she

can trust should be channeled. (Though sometimes this trust is simply the ensuring of cooperation by subjecting the sigil or name of the entity to threat of destruction or damage.) The advantage that channeling confers is that the magician can amplify, augment, supplement his or her own abilities by it. If a god or spirit of wisdom is channeled, intelligence and judgment can be augmented, increasing the chances of excelling on tests, for instance, or quickly learning new material. Channeling a dead chef can allow sudden increase in skill at cooking to be gained. Et cetera.

The manner in which it occurs is not unlike in divinatory processes. Patterns are found in old memories, natural instincts, predictions made from unity with the concepts represented by the spirit. Fermi processing amplifies those tiny parts of the brain that know the right things to do.

There is one stage beyond channeling in this process. That is possession. This is more than simple fusion with an alien mind. It is the replacement of the magician's mind entirely with the mind of the invoked entity. This confers the same sort of advantages that channeling can, but even more strongly. It also has the same risks, but which are far greater. This has use in the martial arts (as well as in many other places) where a warrior spirit can be invoked to increase skill in fighting, or an elf, or troll, or animal spirit can be invoked to increase physical strength and speed, in a manner similar to that described in the martial section under "power projection", only for long continuous periods of time.

Summary

The magician should spend a long time developing the skills of this curriculum, a minimum of two years in all likelihood, and it should not be considered unreasonable to take longer than this. The magician must attain a basic proficiency in every type of spell-casting described above, becoming able to reliably get good results from the simpler spells, and able on occasion, at least, to be successful at some of the more difficult spells. The magician must come to understand the basic ways in which his or her power operates. Additionally a sense of the balance by which all power is wielded must be maintained. This amounts to an instinctual understanding of how, when sephirothic forces are called upon, the corresponding qliphothic forces come automatically into being as well, how the use of yeast automatically empowers the element of venom, etc. True proficiency must be developed at faring forth. Once the magician has done this, then it is time for another challenge. This time the magician must establish contact with his or her fetch or holy guardian angel. As this contact can only be established at the will of that entity, this can pose quite a challenge. But there is something the magician can try as a bid to attract the attention of that entity.

This is to astrally project to a location that a runic magician would find in Jotunheim and a cabalist would find in the dark reflection of the tree somewhere. This location is called by some the Dark Wood. It appears as a huge and ancient forest. Within its borders the magician will find everything that can hurt him or her. Anything that can make the magician cry, or tremble, or run will be found there. All the dark, unbalanced, harmful aspects of the magician will be found herein. And if the magician can make it all the way to the center, the challenge there is to face it all at once.

The magician must truly, deeply, and profoundly experience this. While faring forth it is quite possible to have a genuine experience out of the body, but one which is confined to the lowest reaches of the Astral only, imparting the least effect, the least wisdom, the weakest emotions. This must be a life-changing experience. The magician should come out of this with a new goal, or at least a newly refined goal of a major sort, to be the magician's great work in life, reflecting his or her highest aspirations (not necessarily for his or her own self, just reflecting the best, highest, and purest the magician can be.) If this does not

attract the attention of that entity known as the fetch, fylgja, holy guardian angel, then the magician must go back to the study of the previous curricula and try again at a later date. I can say nothing of what transpires at such a meeting when this entity's attention is first attracted. My experiences would have no relevance for another. Suffice it to say that it is but an introduction, and that that one will watch the magician closely for a while after this to see if the magician is worth further attention. The magician had better make sure that is exactly how he or she appears, for once its interest is lost, this being's attention is even harder to regain.

CURRICULUM THREE

At this point the magician is well grounded in the basics of magic and is ready to begin truly studying it. The magician is coming to the end of where books and teachers will be of any further assistance. (In general. There are always exceptions to every rule.) The magician must seek further education not just in analyzing his or her own experiences but also from non-human spiritual entities. (Well, at least non-living humans.) This is accomplished through two means. One is by summoning such entities, the other is by faring forth.

Faring forth is the single most useful tool the magician has at his or her disposal at this point. For with it there need never be an end to the magician's learning, thanks to a technique the cabalists call Pathworking. Pathworking is taking the map of the universe the magician has learned (Yggdrasil, the ten sephira, whatever form the map takes) and using it to guide faring forth, so that the magician may come to the location of some higher spiritual entity such as a god, learn what is required to win the aid of such an entity, and then learn from the entity. This is how the majority of the magician's learning will be conducted. The magician must beware false teachers here as on the physical plane. Real worth proves itself.

But the real purpose of the magician's endeavors must not be to simply find *some* teacher (though this is necessary at first), but to find *the best* teacher. And this is the goal of this curriculum of study. To make The Deal with the fylgja, with the guardian angel, with the agathos daimon, whatever the appropriate entity is in the magician's system of spiritual practice. (Note: while there are important similarities between these various entities they are NOT all the same.) The Deal is the ultimate sacrifice. It is the complete and nearly irrevocable agreement to this path as being the magician's life's path. The magician asks for the knowledge and conversation of this being, the right to ask its aid and wisdom whenever the magician desires. This is tantamount to having inspiration on tap, to having wisdom, guidance, and revelation for the mere asking. But it comes with a high price tag. The magician must offer this being his or her whole self in return. Every waking endeavor must be at least with the implicit approval of this being, and most must be for its benefit in some way. This gives this entity the ability to end the magician's life at the time of the entity's choosing. (Even someone coming at this from a heavily materialist psychological point of view must admit that the strength of the effect the unitary state has on the placebo effect, the body's own healing system, at this stage of development is sufficiently strong to be capable of seriously injuring and even killing when so directed by a sufficient majority of the subconscious mind.) And after death the magician's soul will belong to this being.

The incredible amount of control the magician surrenders in The Deal is why this deal must **only** be struck with the fylgja, the guardian angel, the one wight in all the universes who has the highest, best wishes for the magician. And this is a compelling argument against the black, bane-working forms of magic. The Deal in such systems as those is Faustian in nature, and Mephistopheles' ilk are not beings the magician wants in control of his or her soul when there are such better alternatives available.

This deal takes different forms for different magicians. To some this is the conception of a love relationship, the Mystical Marriage some traditions have called it. (Note: sufficient skill in faring forth combined with sufficient power does allow for the experience of sex with spiritual entities.) Some magicians will be inspired to live a life of abstinence, in contemplations and endeavors of the most rarified sorts, where this being is more like a teacher or instructor. Other magicians will have the experience of

becoming this other being, the angel or fetch. All these myriad forms are equally beneficial to those who pursue them.

The guiding principle to consider once the magician begins pursuing this relationship is that the more “right” the magician’s actions (the more in keeping with the goal won from the third challenge and the other aspirations of the fetch, daimon, or angel), the more power that being will give to the magician. And once this Deal has been struck, the magician’s entire further education is at the hands of the fylgja. (Note: there are cases of individuals with more than one.)

But while the magician is performing the long, arduous work of proving him or herself worthy of The Deal (a process that can take from six months at the very insanely fastest to a lifetime at the slowest) there are several principles the magician should be studying to improve his or her practice, and increase the levels of power the magician can raise and handle many times over. These are broken down into lessons below.

Fury and Possession

The magician must become so adept at achieving single-pointed awareness (becoming one) with other things that it is instinctual. The magician must also learn to travel to the realms of the gods by faring forth. Then the magician must learn to travel to a particular god’s home. Asgard, in the case of runic magicians. Geburah in Briah the case of cabalists. Once these things are done he or she must learn to summon up the influence of that world, to use it to provide a torrent of power of just the right type so that the magician can easily and effortlessly (nearly) achieve complete oneness with anything he or she looks at, or thinks about, or feels. This influence of the right divine energies applied to this technique should create a state where the magician can easily and effortlessly achieve unity with spirits, spells, physical activities, anything, and have this unity become a fire in the blood, a torrent of energy.

True Emptiness

The magician must also become able to instinctually induce zero-pointed awareness, true emptiness. It must become second nature for the magician. This can be aided by visiting Hel by faring forth, or by visiting Chesed in Briah. This can be done directly or indirectly. Indirectly it can be caused by entering into a state of single-pointed awareness, as described in the previous lesson, and so becoming involved in it, so thoroughly spending the mage’s power in the experiencing of it, that the mage burns him- or her- self out, and the mage’s power dies utterly, and the awareness, focused only upon a single thing, suddenly dissolves and diffuses as this last cord of contact with any other thing is cut.

Alternating

The magician must learn to switch rapidly between the extreme form of one of these states and the extreme form of the other. Once this can readily be done in both directions, the magician is ready to take the next step in significantly increasing his or her power, at increasing the purity and usefulness of the unitary state. More power can be directed into the ORF for longer periods of time by alternating oneness and emptiness. This takes advantage of the dual nature of the brain’s awareness, that it encompasses either focus or direction in greater or lesser, but mutually exclusive, degree. The mind first focuses in ritual on the ORF to the maximum degree possible, in true single-pointed awareness, becoming one with it. This state can be maintained for a short time only, and pure as it is, still contains many errors of perception and judgment. It eventually burns itself out, as described in the section on emptiness. But this emptiness does not last, for

some minor imperfection in it will retrigger the awareness processes. Once this occurs the brain will automatically revert to the last state it was in: oneness with the ORF. But it only has an image of the previous one-with-the-ORF state, and it is this image it uses. Detail has been lost, and this is a good thing. The lost details will be most often peripheral, and therefore less helpful to accuracy with apprehension of the ORF. Thus the emptiness actually serves to "clean up" the mind, make the state of the oneness purer. It also rests mind and body so when oneness again commences, once the mind re-attains awareness, the unitary state can be made even deeper, even more power can be released and handled. This leads again to being consumed, and the whole process goes around again. Progressing from fury, oneness, possession to emptiness and back again, over and over again, one leading into the other will increase the length of time with which the magician can be directing power at the ORF as well as significantly increasing the degree of focus which can be attained.

Simultaneously

Once sufficient experience at working the alternating techniques described above is had, the practitioner can learn to have one part of the mind in a state of oneness, and dealing with external things, and another part of the mind in an empty, zero-pointed awareness state, resting and resetting. Once the moment of action has passed, the part of the mind that is in a state of oneness with the ORF goes empty, and the empty mind becomes aware again and takes up the oneness with the ORF, seamlessly aware and focused, continually directing energy in the desired direction. It may seem that there can be no unitary state while the mind is so divided, but this is not true. Both can be seen as aspects of the same thing, and as such the technique must be applied.

Overwhelming Necessity

Once all of the previous lessons have been learned the magician is ready to increase his or her power and unitary purity still further by taking a new tack. This is the time to learn to reliably and instinctually do a few distinct, though related, things. The mage must be able to connect strongly with the deepest, most distant parts of his or her own mind. The mage must be able to be intimately aware of them at the drop of a hat. This means all the buried things, all the repressed things, all the feared things, all the things of which the mage is unsure, everything. All the disparate parts of the mind that do not fit well together. The contact with these things must be so great that they begin to overwhelm the mage, and provide too many negative stimuli too fast to be comfortably handled. These things must not just overwhelm the magician but must start to work together, to attain cohesion with each other. Symbolically the magician must start to see them as all parts of the same thing. Looked at psychologically, the practitioner is beginning to get in contact with his or her Shadow Archetype. Spiritually speaking, this newfound awareness puts the magician in contact with his or her thusbet (or personal demon, or whatever).

There is a great power in being able to do this. It provides a massively powerful emotional valence of just the right sort to trigger a strong unitary state with a minimum of effort (power and technique). This it does by providing a genuine sense of danger, which is cue enough to the hypothalamus that it will do most of the work of attaining the unitary state automatically as a response of the fight-or-flight system. The trick of this lesson is not getting *uselessly* overwhelmed. The practitioner must learn to achieve this awareness in just the right fashion that the overwhelming prompts useful change, rather than simply being a source of pain and fear. This is difficult because once this contact has been initiated, the tendency is for it to come upon the magician too rapidly to be handled unless the magician is supremely balanced. Furthermore because this is a wild, untamed destructive power, it will be a force continually purifying the magician, improving the unitary state by eliminating all extraneous elements. (Not that it seeks to eliminate only extraneous

elements, but if the magician can hold on to the state without being uselessly overwhelmed, this is what will result.) Additionally of benefit is that strong visions of the thusbet or personal demon can be used to spend the emotional energy associated with the vision harmlessly, in strengthening the vision, so its effect is blunted. What the mage should strive for with this technique is to allow the Shadow, the thusbet, the overwhelming dark subconscious (these are not synonyms, mind) to create a finely balanced state of need which triggers a unitary state that causes transcendence of the need, which itself is so powerful that it burns itself out, falling back into Shadow, triggering need again.

This technique must be performed while performing the previous techniques.

As subsections of learning this lesson, these two lessons must also be mastered:

1)Life and Death

The mage must learn to have an intimate connection with the three non-void levels of the world (as in Midgard, Alfheim, and the World of the Gods) in such a way as to have those contacts strengthen and vitalize the magician. This contact must be as detailed as possible. For example, in the case of runic magicians, strong contact must be maintained with each of the Nine Worlds. This must be done simultaneously or alternately with the experience of dying, ritually, and merging with the Void. This death experience should be as complete, and emotionally involved, as possible.

2)Nothing and Next-To-Nothing

The magician must develop two similar yet distinct viewpoints on these previous two experiences. One is of how they are opposite experiences, and leave the magician empty, as they cancel each other's effects. The other is of how those experiences were written on different scales. As one is detailed and complex and the other is simple and gestaltic, the canceling cannot truly be total. This point of view will see some tiny fragment of experience left over, some energy that remained uncanceled. But because this is a random thing, what is left over for experience will be random. And because this mental energy (with its tendency to impart spiritual, mental, and/or emotional experience) is but a small thing in a vast expanse of emptiness (balanced mind, no experience), there is not any mental resistance to its spread, via association. And so it will spread, rapidly, everywhere. And thus all of the emotional tendency of the mind will be in the same direction, there will be a tendency to experience a new and powerful emotion and, at the same time, will come an increased facility for Fermi processing (as the contents of the mind have been "shook up" and accompanied by new and powerful emotion).

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These two previous lessons serve to create chaos out of the order of the mind. They create newness, randomness, pure energy. They do this by creating a conflict in the mind, something conceptually irreconcilable (having such opposite experiences at the same time). This forces the brain to work to reduce the level of stress caused by the conflict and so, when the right conditions are created (emptiness surrounding small, new energy), the fragments rapidly associate into unity.

The Barbarians On the Border

This practice is similar to though distinct from the previous practice. The magician must become intimately, instinctually familiar with that portion of the above-described Shadow-related portions of his or her deep subconscious that lie closest to the border of the conscious mind. This is a different view of the same sort of forces described in the previous lesson. Whereas they were symbolized by chaotic wild forces (entities), here they are to be symbolized as orderly lawful forces (entities). Relationship with these forces

may or may not be adversarial, but if it is then the opposition is more ritual, more formulaic. It is important to have BOTH this view and the view of the previous lesson, to be simultaneously in contact with beings corresponding to both these types of forces. In part this is because of the enormous boost this gives to Fermi processing (with the concomitant gain in spiritual power, subconscious amplification, and unitary state purity), in part this is because it provides a counterbalance to the forces of the thuset or personal demon, so these two types of contact tend to prevent each other from becoming overbalanced and ruining the unitary state.

The point of contact with these forces is that they serve to shape and guide the deeper subconscious elements of the mind, to impose some sort of useful order on them.

There is no standard image or symbol for these forces, and spiritual beings corresponding to such things vary in various cultures. A rune magician might interact with the dead in the train of the Wild Hunt here. A cabalist might interact with those angelic beings folklore says fell from heaven for their evil, but only to earth and not hell, for their good.

As subsections of learning this lesson, these four lessons must also be mastered:

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1)Visions Out of Time

There is yet another way for the magician to increase his or her power, to increase the purity of his or her unitary states. This is by using visualizations that by their very natures cause subconscious reactions that automatically pull other, unused portions of the subconscious mind into the awareness of the unitary state. One way to do this is by asking questions for the visualization/imagery portion of the rituals. Any asked question causes the subconscious mind to automatically try to provide an answer. By specifically being aware of the current state of contact with a spirit, or state of a vision, or image of the ORF and asking (even if only “asking” as a passive sort of awareness) “what is coming up next?”, “what will change?”, “what opposition will arise?”, “what associations will arise?” relative to a particular time (such as “the time I finish this breath”) the mind is setting up a secondary question to be implied solely by the temporal relationship between the awareness of the present state and the awareness generated by the question of the future state. This secondary question is the implied question of “how does this present state change to the future state?”, prompting the subconscious to not only provide the answer to the question asked (itself a divination of a near future event), but to also provide an answer to an unasked question, giving more useful information in return than was asked for (in essence, performing a second divination about the transition from present to future). This greatly increases the efficiency of Fermi processing.

By further subtly altering these questions an ever bigger beneficial effect can be generated. By alternating questioning in a specific way a further layer of balance (and so an increasing of Fermi processing) can be generated. The object is to question first what life, what wholeness, what beneficial changes lie in wait and then questioning what obstructions, what destruction, what diffusion, what opposition lies in wait. This has the further benefit of implying still further questions to the subconscious, pulling ever more of it into the unitary state.

It is difficult to learn how to perform these highly specific acts in such a passive, natural, effortless way as to not generate sufficient intention to ruin the unitary state. It takes much practice. At first the efforts will inevitably ruin the unitary state. But with practice the mind comes to view these endeavors, these strivings, as familiar enough to become instinctual, and the moment the mind naturally slips into the groove of performing them without intention or effort is the moment they can be used for the unitary state rather than against it.

2)What Is and What Should Never Be

Two other passive awarenesses should be developed. One is an awareness of the environment around the spirit the magician is in contact with (or the associations immediately adjacent to the ORF, etc.). This eases the transition of the unknown contents of the deep subconscious to the unitary state awareness, and causes fewer errors to be generated. Furthermore this, due to simple associative diffusion in the subconscious the near-subconscious-becoming-conscious will take on some of the nature of the ORF (or spirit, vision, whatever). This is in essence replicating a part of the relevant and desired part of the awareness to other locations in the mind, thus effectively spreading the unitary state further, making it stronger, purifying it. The other question should promote an eternal becoming aware of what the ORF, spirit, vision, etc. is NOT. That is to say, deliberately striving to avoid being directly aware of certain things, the opposites of the ORF. (Only during the rituals for entering the unitary state, as deliberate striving like this will ruin an existing unitary state.) This encourages, via a new direction, the state of emptiness, of zero-pointed awareness, of helblindi. By being aware of everything it is not (as the deliberate avoidance brings up a strong subconscious awareness, via the Shadow Archetype), the magician becomes aware of everything, which is as confusing, nonsensical, and discriminationless as being aware of nothing. This has the added benefit of making the magician more accurately aware of exactly how the spirit, ORF, etc. is related to everything else. This encourages the free flow of energy and so increases the unitary state still further. This also takes advantage of that Archetype Jung calls the Shadow, and its effect on the mind. Opposite concepts are stored “close together” in the memory according to Jung. So not only is the act of being aware of a spirit, vision, ORF, etc. prime the mind to be receptive to influences of an opposite spirit, vision, ORF, but being aware of what the spirit, vision, ORF, etc. is NOT primes the mind for this even further. Because all the techniques the magician has learned and is using so far are layers upon layers of conceptually opposite spirits, forces, inspirations, etc., because the mind of the magician sees all in a gestaltic fashion, this has the benefit of actually priming the mind to be more receptive to the very spirits, visions, ORF's, etc. that it is not *yet* in contact with, but will soon need to be. Much beneficial effect from very little causative effort. Holding these two awarenesses together is the key to obtaining benefit from either. The striving away from certain directions will, as stated above, cause a subconscious awareness of them to arise, that must inevitably break through into conscious awareness. But as this will take time, simple subconscious association will confuse this awareness with the awareness of the immediate associations of the ORF, the environment of the spirit or energy of the ritual. This will have the net effect of making the far subconscious, the further experiences in the Outgarths, more like the current ORF, or spirit, or what have you. This functions as an engine transforming the Shadow into useful, unitary-state-supporting experience.

3)Symbolic Replication

Every once in a while (practice will inform the magician of the necessary frequency) it is desirable to find some other way of symbolizing the ORF, spirit, vision, etc. (hereafter all called for simplicity the ORF). This will spread the unitary state through more of the mind. There are a variety of ways to accomplish this. One is to translate the ORF into various words of power. Another is to become aware enough, through processes described above, of the environment around the ORF that that environment becomes an independent thought form on its own, symbolically evoking similar emotions and associations. Other ways will suggest themselves to the diligent practitioner. But keep in mind that the new symbolizing must be done without deliberate intent. It must be reflexive, nonconscious, a matter of instinct. Simple classical conditioning is the key to learning this skill. This not only spreads the unitary state through the whole mind, it also keeps the flow of information from images that have passed into oblivion directed where desired.

The basic image the mind has of the unitary state (of the whole mind) is “folded into” itself many times in this way, generating a sort of a fractal-like image, another form of self-replication.

4) Two Worlds As One

The human mind, even the mind of one born to the practice of magic, is physically built around the processing, interpretation, and awareness of what the five senses are telling that person about the physical world around them. Until this point the magician has likely been getting around the enormous distraction this sensory data creates away from spiritual awareness by anything from simply closing his or her eyes to setting up elaborate symbolic ritual spaces. But this, while necessary at the beginning stages of magical practice, is a weakness. Because the bulk of the magician’s mind is built around these data, the magician is pushing away the majority of his or her mind, throwing away the majority of his or her power. But in a sufficiently powerful, aware state of mind, the two worlds can simultaneously be perceived as one. The spiritual world provides a supernormal awareness of the physical world, directing the magician’s attention to where he or she most needs it to be, yet keeping it aware of everything. The magician becomes so aware of the things of the physical world that they immediately spark such heavily symbolic associations (most likely through words of power, runes, tarot cards, etc.; the real reason for the endless study the true mage must be engaged in if real mastery is desired) that the awareness of the spiritual state is fostered and reinforced. Perception of the physical world and perception of the spiritual world reinforce each other, so the magician can be aware of both of them at once, and be able to take right action in response to needs arising in either world, as appropriate. Properly performed, the magician’s competency at *everything* should be increased by this. This is because the magician is effectively put into a perpetual divinatory state in response to everything in the physical world, providing a constant flow of inspiration as to taking right actions.

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These four lessons together serve to create an order, a structure out of the chaos of the subconscious, of the Outgarths. This brings ever more and more of the mind, of the experiences of the magician into unity, into focus in the same direction.

Subtle Direction

To maintain a strong unitary state any serious length of time requires the mage to have the ability to redirect emotional/visual imagery trends that lead to bad spiritual states or out of the unitary state. But in the highly sensitive unitary state almost *any* direct effort will go awry, as it will be too much effort, too much mental energy, not to unbalance, drown out, and misdirect the unitary state itself. Redirecting a misflow of energy in this state requires a feather touch of the mind only. To this end certain techniques should be studied by the magician. In essence, the magician must find a way to stay always in contact with the old, disused paths in the Outgarths, in the subconscious. These paths, being old, are less prone to the harmful effects of burnt energy. They have room. The mind’s contact with them has not occurred in some time, and so they are both old and new at the same time, and more readily stimulate Fermi processing.

Gestaltic Imaging

In a powerful unitary state it is very easy to burn the energy. Focusing on anything, even for a moment, can cause burnt energy and suddenly take the unitary state in bad directions. To counter this effect the magician must learn to see everything as a gestaltic image, much like the magician learned to do while faring forth. The ORF should be focused on by simultaneously and yet distinctly being aware of as many opposite

symbols (interpretations, associations) associated with the ORF as possible. The mind should stop on none of them, ever, even for a moment. It should slide effortlessly from one to another. Similarly, any spirit or vision the magician is in contact with should be observed in the same fashion, being aware of as many pairs of opposite attributes (faces, aspects) as possible, simultaneously and distinctly. Most particularly should an alternation of a focusing awareness be had with a directional awareness. This causes the mind to apprehend the image in a gestaltic, holistic fashion, letting the mind have a powerful interaction with it without losing focus on it, as powerful awareness has a tendency to cause. It does this by increasing the capacity of the mind to perform divination upon it, to Fermi process it.

What Lies Beneath

The mage must learn to see ALL of these techniques as ONE singular effort, one symbol (notwithstanding the simultaneous awareness of a multitude of symbols) all these lessons must be condensed to. Attaining unity with this one symbol should automatically cause all the other lessons' techniques to be activated. The necessity for this (and the advantage) should be obvious. This unity must be strong enough that the mage's mind is overwhelmed with the sheer volume of the right perceptions, enough that Fermi processing comes rapidly, almost instantaneously.

Navigation

Upon becoming well acquainted with the previous lessons the magician must become able to navigate about them, must learn how to apply the right techniques at the right times to maximize spiritual power/unitary purity. One way to do this is through an optimization algorithm. (An algorithm is a set of instructions for solving a problem.) This involves finding the right mix of Fury and Emptiness, found via Overwhelming Necessity and The Barbarians at the Border. This is done by adjusting the parameters of the ORF during ritual so that every effort is done in a direction that is the same as the direction of the last effort, changed by some random amount, and again by an amount proportional both to the last change in spiritual energy and the last change of that parameter. For simple, mathematical reasons this process, repeated over and over, will quickly find the optimal effort to generate the best spiritual state. This is because every step depends upon the previous step, and so as it randomly gets closer to perfection, it becomes increasingly likely to move in that direction. As it gets further, it becomes less likely to move in that direction. The other way to navigate comes from learning to enter the hypnogogic state, that exists between waking and dreaming on the edge of sleep, and using lucid dreaming skills while in this state to be rapidly and effectively be driven by the subconscious knowledge of what is right.

The work of the magician after learning these things is to find a way to combine and balance all these techniques into one endlessly self-replicating effort. The idea is to - through appropriately layered and interrelated symbolism using the techniques described above - have the ritual, once performed, generate the right impulses to cause it to be automatically and correctly subconsciously generated again, without any deliberate conscious intent on the part of the mage, and to have this effort generate another effort, etc. In theory there is no reason why this self-replication cannot continue endlessly, but in practice there is always some upward limit. The goal is to be able to perform the shortest, simplest rituals, requiring the least effort, and to have them replicate themselves so many times the ritual becomes as effective as a much longer, more energy-needy ritual practiced by the usual methods. Ideally these rituals should be able to be a simple word spoken, with no preparation, and little physical activity. The lesser the energy the magician is required to spend on any one ritual (or ritual element) the greater the number of rituals, the greater the complexity and effect of the rituals, the magician can perform.

To do this the magician must learn to see all the lessons of the third curriculum as being part of a single thing. The key to this is using the lessons of the third curriculum to develop something called associative seeing. How to use these lessons to develop this form of sight is a matter so intimately tied up with the nature and preferences of the magician that an exact instruction as to how to do so is quite impossible, at least at my level of understanding. But I can provide some clues in describing associative seeing itself. Associative seeing is quite simply a learned instinctive response to seeing anything. One learns to see all of the immediate associations the subconscious holds with the object of sight whenever one sees anything. For example when seeing a piece of paper to "see", mentally, the tree it came from, and the paper mill, and the people who worked there, and the store it was sold in, and writing on the paper, and the source of the inspiration for those words, etc.

This must be done as an instinct, for it is useless if done with deliberate conscious intent. Its use is that it encourages more rapid, parallel, mental processing, leading the mind closer to a unitary state much more quickly than normal.

One of the keys to it is being able to look at anything at all, just casually, and to not see it as distinct from yourself. That is to say, to see you and it as fused in some way. It is the ability to achieve a unitary state with anything you chance to look at, without effort. The key to learning to do this is simply continuous effort at it until it becomes second nature.

Another is study in a deliberate scholarly sense. The mage must learn to develop a system of associations, something he or she can understand intellectually. Having a system allows the mage to achieve this deep (associative) seeing much more quickly.

An example of such a system is an alchemical/elemental system. Take the Greek system of five elements (earth, air, fire, water, quintessence) as the symbolic components of all things. Or the Norse system of nine elements (fire, ice, water, air, salt, iron, yeast, venom, earth). But obviously the most effective and powerful system would be with the words of power, which tie together all the other symbol systems. The mage must learn reflexively to see everything, every physical thing, every emotion felt, every person's actions seen, as composed of different mixtures of these elements or words. Once the mage learns to do this well, seeing anything will bring to mind its elemental or word associations. Those elemental/word associations will then further, reflexively, bring to mind other associations. And for psychological reasons, these associations will be related to the thing initially seen.

Thirdly, the mage must try to cultivate the completely open, non-judgemental frame of mind like that sometimes had upon just awakening. Like when one just wakes up and has no thought of who he or she is, or what he or she must do, and there are no names for anything.

In essence, the mage must strive to completely eliminate the discriminating consciousness. The mage must learn as an instinct to never judge a thing as being *this* and not *that*. The reason for this is that discrimination is simply not associative, and vice versa. Once this associative seeing is pure instinct, the techniques of the third curriculum can be seen in light of this associative seeing. Simply seeing any one thing (every thing) will automatically and reflexively put into effect all the third curriculum techniques, as the associations will automatically run towards these techniques. In essence, then, the mere perception of anything will reflexively cause spellworking to occur, in exactly the form the magician has spent all those painful years perfecting, without intent or effort. And this is the culmination of the Great Work. Inner and

outer worlds are one. Spirit and material are one. And every single act calls, as if with a summoning spell, the fylgja, the holy guardian angel, the agathos daimon, but because no effort or intent was formed to do so, the magician's power to do so is never exhausted. And more than this I cannot tell, for it passes my understanding.

- Scientific Magic -