

Healing the Body and Building the Astral Vehicle for the Magnum Opus

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Part I: Our Cosmic Anatomy

It is possible to discern two major traditions of what I would call “western esoteric anatomy.” For lack of a better term they can be identified as the Kabalistic and the Alchemical. The Kabalistic places the Tree of Life and associate planetary forces on the human body, while placing the pillars of severity and mercy on the shoulders/ arms and hips/legs, whereas the alchemical tradition simply places the planetary centres on a straight line. Of these two venerable traditions it is the alchemical tradition which we shall discuss below, as it allows us, along with the zodiacal attributions, to construct a relatively complete astral anatomy (excluding glands) while reducing redundancy. I must also first say that I am indebted for much of this planetary system to Carroll “Poke” Runyan or Master Thabion of the OTA, though the OTA system is neo-Phoenician, whereas the system below retains its Hebraic origins.

This alchemical tradition of placing the planets within the human body is found in Jacob Boehme’s (1575-1624) work *Vom dreyfachen Leben* where there is a revealing diagram identified as: “the inner man in the liberated state, as he lives in the world of light of the hidden deity.”



Furthermore in his work *Aurora*, Boehme also states:

Man is made of all the forces of God, of all seven spirits of God,...But because he is now corrupt, the divine birth does not always swell within him...For the Holy Ghost cannot be grasped and fixed in sinful flesh; but it ascends like a lightning flash...But if the lightning flash is caught in the spring of the heart, it ascends to the brain in the seven source spirits like the red sky at morning; and in it are purpose and knowledge.

D.A Fehrer, a student and commentator on the works of Boehme, has the following thing to say about his system in his *The Work of J. Behmen, Law Edition, published in 1764*:

The ascent of this “slatrinic fire crack” through the seven source-spirits has often been compared to the awakening of the snake-fire, the kundalini in Hindu yoga, which rises through the seven, delicate centres of the body, the chakras, above the head, where it ascends in pure knowledge.

The system suggested below (derived from Boehme’s scheme) does indeed bear a striking resemblance to the Hindu Chakra system but with some important differences and additions. For example, there are two extra centres in the brain: that of Chokmah or the left-handed side of the brain and that of Binah the right side of the brain. Also, which planet belongs in which centre does not correspond with the eastern system. The western system below assumes the alchemical, geocentric, cosmological point of view. Therefore, Earth is at the feet and Saturn, as the furthest planet from the Earth, is in the brain. Therefore each of the planets’ positions corresponds to their distance to the Earth in our solar system.

Carrol “Poke” Runyan also makes the good point that the system has the distinct advantage of being harmonious with the Tibetan Tantric chakra system, especially in its elemental attributions: Earth at the base of the spine, Air in the genitalia, Water in the lower abdomen and Fire in the upper abdomen. The solar centre in both systems is also found in the solar plexus. Also of interest is the fact that it is in harmony with the Taoist inner alchemy system, which places the Water centre at the lower Dantien or abdomen and the Fire centre in the solar plexus but ultimately it is a system which stands on its own merits and is in harmony with the human organism. The Earth centre being close to the waste functions of the digestive system, that of the Air close to the gastro-intestinal system, the Water close to the bladder, and the Fire centre close to the acid producing organs. However, in my opinion there is a danger in too closely linking what are essentially “astral centres” or “organs” with the specific functions of a particular physical organ. It is my opinion that harm can be done to the physical organism by interfering too much with its natural digestive and sexual processes, therefore these centres should rather be considered as “astral organs” in harmony with the functions of the physical organs.

The order and placement of these centres are as follows:

The straight line alchemical system:

	Sephira	Centre	Colour	Archangel	Planet/Element	Note
1.	Kether	Crown	Brilliant white	Metatron	Philosophical Mercury	C
2.	Chokmah	Left side of brain	White	Ratziel	Force Sulphur	B
3.	Binah	Right side of brain	Brilliant black	Tzaphkiel	Matter Salt	A
4.	Daath	Cerebral cavity	Indigo	Schemuel	Saturn	G
5.	Chesed	Third Eye	Blue	Tzadkiel	Jupiter	F#
6.	Geburah	Throat	Red	Kamael	Mars	F
7.	Tiphareth	Solar Plexus	Yellow	Michael	Sol	E
8.	Netzach	Upper abdomen	Green	Haniel	Venus/Fire	D#
9.	Hod	Lower abdomen	Orange	Raphael	Mercury/Water	D
10.	Yesod	Genitalia	Violet	Gabriel	Luna/Air	C#
11.	Malkuth	Below the feet	Dull black	Sandalphon	Gaia, Earth/Prima Materia	C

Notes on the Attributions

The colour scale used above is that of the Queen Scale but the King Scale could just as easily be substituted. It is interesting from a psychological point of view to consider Chokmah and Binah as different sides of the brain, as the functions of each side of the brain relate to different modes of consciousness, fitting what we understand about the nature of these Sephiroth. Also, when practiced as a MP method, there is a sense of uniting and harmonizing these two faculties, which is a good part of the Great Work. I have also placed Raphael in Hod and Michael in Tiphareth because of my own preferences. Daath's placement in the cerebral cavity is also of note, as Daath is of course the Sephira which is not a Sephira. Saturn, being the "child" of Binah and Chokmah, of course belongs in the womb of Binah, "the cerebral cavity", the place where the energy generated by the brain's chemical processes is "grounded and formed."

As the musical notes will be important in our discussion of the healing method used, I included them in the above. Attributing notes to the centres is a long-standing alchemical tradition and we find divine scales in the works of the alchemist and mystic Robert Fludd in particular. They are, however, very difficult to decipher in relation to the human microcosm and further meditation will be needed before their mysteries can be revealed. Therefore I must say that the musical attributions above come from my own experimentations but I have found them extremely effective.

Paul Foster Case did much work on this aspect but his system attributed notes to the 22 letters of the Hebrew alphabet and not to the individual centres in the human body. For example, he uses the note associated to the letter Peh for the Mars centre, etc. but when one uses these notes, one finds that the notes do not follow the ascending and descending nature of a musical scale in the microcosm. It seemed to me that it was important to maintain what I characterize as the "crystallization process". That is, that the notes with the lowest rates of vibration should be found in the lower centres and those with the highest in the higher centres.

I also felt that all the notes above the veil should be full notes or "pure sounds", while those mixed or impure sounds using sharps could be used below the veil, which again is not the case as far as I can tell for the B.O.T.A. system. To keep the balance of the tree I also felt it important to have the same note for those Sephiroth that opposed each other on the tree, so Chesed and Geburah are both Fs and Hod and Netzach both Ds. Also, I felt it was important that all the full notes should be used, while some of the sharps could be discarded.

The Astrological Anatomy

Attributing the Zodiacal forces to the human body has a long history and because of this is rather more straight forward than the planetary centres. As far back at least as the medieval book of days attributions were used. In fact this system along with the humors was the very backbone of medieval medicine. One of the earliest list dates from a untitled 14th century Hebrew manuscript which by deduction gives the following correspondences:



Aries:	head, brain, suprarenal glands, blood pressure
Taurus:	throat, shoulders, sinus, ears
Gemini:	arms, nerves, fingers
Cancer:	chest, lungs
Leo:	heart, back, spine, spleen
Virgo:	stomach, gall bladder, pancreas, liver
Libra:	intestines, coccyx, hips, kidneys, glands
Scorpio:	sex organs, pelvis, rectum
Sagittarius:	thighs, legs,
Capricorn:	knees, bones, skin,
Aquarius:	shins, cartilage, blood vessels
Pisces:	feet, bodily fluids in general

It could be surmised that any bodily parts not mentioned in the list above simply fall in the general area of a given astrological sign as stated in the above list. So, for example, the appendix, which is in the general area of the stomach, would fall under the rulership of Virgo.

Part II: The Method

The Rationale

Now that we have detailed the our cosmic anatomy, let us turn to how this fragment of knowledge can be used. First let us accept the premise that purification is an essential step along the spiritual path and that we live and have lived in a less than pure physical, emotional, intellectual and spiritual environment, and that the effects of these impurities on us are progressive and that it is important to address this toxification in the course of the Great Work. In this case it is important for the aspirant to progressively detoxify every single part of his astral vehicle while climbing back up the tree, for failure to do so might result in energetic blockages and unexpected physical challenges. The body, as well as the mind, must be a fit vehicle for the reception of higher energies.

What I am essentially proposing with the method below, is that it is possible, using the anatomy system detailed above, by way of invocations, to detoxify, heal and actually consciously build the astral vehicle. I am also proposing that this can be done as an addendum to one's normal zodiacal and planetary invocation regimen, so that by the time the magician has finished conducting the elemental, zodiacal and planetary invocations, he would have activated and charged all the elemental centres, "created" all 12 zodiacal "parts" of his own astral body, and the 4 planetary "organs" of the astral body. He would have essentially created the "outside astral body" through the zodiacal invocations and the "inner astral organs and centres" through the planetary invocations. In addition to this and through the elemental invocations he has also activated and built the corresponding humours or elemental centres i.e., Earth/Malkuth , Air/Yesod , Water/Hod and Fire/Netzach.

In fact, what the magician would be doing is consciously creating the astral body "piece by piece". Though he would already essentially be doing this through his invocations, he would now be doing it in a more conscious and focused way. I wondered if doing this consciously might help in the process referred to as the "primo separatio" or first Lunar separation, the building of the "astral lunar vehicle" as a separate but harmonious vehicle along the physical vehicle.

The Short Method

Let us turn to a specific method that could be used for detoxifying and building the astral body. The method detailed below is good for detoxifying, healing and building any astral part of the body and only the intention of the ritual changes. On a personal note, I have found this method extremely effective for healing myself on several occasions and I have found that my ailments last much shorter and heal extremely rapidly.

First, make sure you have any talisman you have made with the force you intend to use with you and wrapped. Then banish as usual using the LRBP and LRBH. Second, if you have never invoked the force needed, you must either find someone who has to help you or do the long invocation as per the usual GD invocation rituals. If you have done so before, the following shorter invocation method can be used, since you have already activated and strengthened that force within your sphere of sensation.

Do the MP after banishing using the above straight line system, except this time after you have done the MP, open the planetary centre of rulership of the astrological force you need. You do this after your usual descending method is complete and by using the arch-angelic names, moving up from Malkuth up the spine to the centre of rulership. Chanting the archangel's name the number of times appropriate for the specific Sefhira according to planetary rulership. For example, for Cancer it would be Luna or Yesod, chanting Gabriel nine times and passing first by Malkuth using Sandalphon. As you do so, imagine the centre opening and the light of the centre growing stronger and stronger every time you chant the Divine Name.

Now, when that is done, trace the appropriate invoking pentagram and astrological sigil of the force above your altar and head (or in an appropriate sidereal direction) using the sign of the enterer. Imagine it making a kind of gateway through your protective banishing circle/sphere above you. Immediately after this, chant the appropriate divine names, archangelic, angelic, etc. and trace the Hebrew names and sigils from the Rose Cross. You have now called on the astrological force to descend into your Temple from the cosmos above. Once this is done, unwrap your talisman.

Then repeat your MP, taking in the specific force's light within yourself until you reach its planetary centre of rulership. When this is done, chant the divine name of that centre the appropriate number of times and imagine the force growing with every chant. When this is done, mentally move the energy up or down the spine to Tipareth which mediates all planetary forces and then move it from there into the infected area or to the area to build and purify. When it has arrived, take your talisman and apply it to the affected area and then chant the God name associated with the astrological force the number of times you feel you need, while imagining the light penetrating every fibre of the affected area, imagine it penetrating deeply, healing and detoxifying it completely. Imagine light also coming from your charged talisman. When you feel that you have focused the energy sufficiently, return your focus to the opened planetary centre, chanting the Divine Names again the appropriate times for the centre and imagining it closing a little bit every time. Once the last chant is done, use the sign of silence to close your centre completely.

The next step is to circulate any residual force in your sphere of sensation. At this point you do the circulations imagining the appropriate colour of light for the force. However, as the energy is said to ascend the centres, this system uses slightly different methods than those used in the Middle Pillar ritual as developed by Israel Regardie. First, during the first circulation, the energy descending from Kether is breathed in all the way down into Malkuth and then visualized ascending the back to the crown, when the breath is let out and the energy descends the front. The rest of the circulations are essentially the same. However, when using the showering circulation, the energy is imagined rising up from Malkuth into each centre as each angelic name is chanted using the appropriate note and finishing with the showering explosion with the Archangelic name of Metatron.

As one proceeds, one could also visualize the flashing colours and the appropriate polygon and polygrams for each centre, while visualizing the appropriate planetary sigils in the centres.

Once your circulations are done, it is time to banish the force invoked. On top of the gateway you made, trace the banishing pentagram using the appropriate sigils and names and the sign of silence. Then proceed with the regular banishing using the LBRP and LBRH.

Administering Healing to Others

If someone has not invoked the force, the magician who has must transfer that power into the affected area. In this case the magician uses the exact same method as above but instead of visualizing the energy going to affected area in his own body, he imagines it moving up his spine, down to his hands and out of his palms. He then lays his palms centimetres from the affected area of the patient and visualizes the coloured force penetrating the area and healing it. The more detailed understanding of human physiology he can have the better. To help the process it is best to ask the patient to visualize the appropriate use of colours on their own body part during the process.

I must also add here a word of warning because no healing like this should ever be undertaken outside a banished circle. Also the healer must have reached a certain level of purification in his own sphere of sensation so as to act as a fitting vehicle for the Divine Light. I also suggest before doing any healing operation to call upon the Godhead for Divine Aid as well as performing several Qabalistic Crosses during the process. It is not so much through our own efforts that we heal but through His. Safe it to say that the strictest ethical guidelines (both karmic and mundane) must be followed whenever healing is performed on anyone but yourself.

As mentioned above, this same method is used to detoxify the body and build the astral part and only the intention of the use of the energy changes. Of course this method can be greatly enhanced with the use of planetary and zodiacal tinctures and of course with using the appropriate elemental, planetary and astrological time periods as well a sidereal chart to determine the direction for opening the gateway. However, this basic system will work and it is to the individual magician to enhance it as he sees fit and necessary.