



The Atazoth Vampire Clan Worldwide

Ancient Egypt and Greek Vampiric Philosophy

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Lifeforce for Vampires and Humans

along the

Pranayama Techniques

by

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Important Foreword

To be of the Atazoth Vampire Clan Worldwide, the psychic underworld, you certainly do not need to die physically; it is a way of live. You must have a desire to outlive all other humans by being different. To out live mortals you need energy, and that means Lifeforce. This small manuscript will not tell you how to drink blood or kill, we are psychic vampires. If you were looking to become a blood drinker you can stop reading this now and quit for you will not find it here. Here you learn to control and master your breathing habits through exercises and meditation. So those who are interested to learn from a vampire you are at the right place.

A psychic vampire is an individual who, to survive and replenish use energy, and feeds on a victims' life force, without doing any harm. Their life force feeds the vampire. The vampire could be anyone of any race; the bank president, the paper boy, the sales clerk at the local grocery store, the guru, etc. The psychic vampire loves, longs, cries, and feels pain as everyone else. The psychic vampire is not a "creature" as so dubbed, but a living breathing person with a power above others, may it be because of misfortune or training.

Sources of Energy

One may acquire their energy from a number of sources. It is recommended that the beginner, especially those without a proper teacher, feed from people who seem invigorated or, shall we say "hyper". This is the easiest victim for they seem to radiate energy, open season for the hungry vampire. After more practice, one can feed off anyone. Even over the phone! It is not advisable that one try to feed off an ill person, extremely depressed person, or suicidal person. They could not only give off negative energy that would hurt you, but it could also kill the victim! That is not what the psychic vampire is set out to do. The vampire is feeding on energy merely to sustain its needs of survival. How to meditate, develop Lifeforce through breathing exercises, and direct energy are found in the following pages.

Let us take for example the third eye Hindu God, the Lord Shiva, fully integrated in magickal work, through the will aspect. The third-eye, the eye of the Higher Self Within (Soul) accomplishes three activities beside the breathing exercises:

1. It is the eye of vision. By its means, the vampire or spiritual man sees behind the forms of all aspects of psychic (astral) expression. He becomes aware of the light of the world, and contacts the inner-self within

all forms. Just as the physical eye registers forms, so does the third eye register the illumination within those forms which "illumination" indicates a specific state of being. It opens up the invisible world, the collective consciousness.

2. The Third-Eye is the controlling factor of all magickal work. All magickal work is carried forward with a definitely constructive or destructive purpose, made possible through the use of the strong and intelligent will. In other words, the Higher Self Within (Soul) knows the plan and purpose of the vampire, and when the alignment is right and the attitude correct, the will aspect of the vampire can function and bring about results in all the worlds. The organ used is, we already know, the third-eye. The analogy to this can be seen in the often noticed power of the human eye as it controls other human beings and animals by a firm look and through steady gazing can act magnetically. Force flows through the focused human eye. Force flows through the focused Third-Eye. This is how psychic vampirism works.
3. The Third-Eye It has a destructive aspect and the energy flowing through the third eye can have a disintegrating and destroying effect. It can, through its focused attention, directed by the intelligent will, drive out physical matter.

It is through the intense focusing of intention in the head and the turning of the attention through the Third-Eye towards the centre to be used that the strong force finds its correct outlet. That force is made potent by the energising, directed intelligent and strong will. Study these points, for in them you will find the clue to the magickal work in your own vampiric life reconstruction.

For the vampire is proper breathing of great importance in living and maintaining a healthful vampiric life. Breathing properly takes conscious effort because life circumstances sometimes catches all short (of breath). Breathing is feeding. Various breathing exercises help us become more aware of our breathing habits. The breathing exercises further on teach the importance of controlled inhales and exhales.

How does a psychic vampire work and how do they actually take your energy?

They do it many ways.

Some just sit almost in front of you and glare. Some of them just keep on churning; constantly going over and over the same things to make you agitated and incite you to spend your Lifeforce.

As an example, sometimes you can see it with little children, that all they want to do is get all of the attention you have to give, to capture as much of your energy as they can, even if they cannot use it. You will commonly see this in just all sorts of people.

It is an extremely common trait among passive aggressive people. One of the things about a Psychic Vampire is that in order for them to do what they want to do, you have to make a link with them. That means you have to be willing to engage them.

If a person is a very practiced Psychic Vampire it is especially difficult. Here are some ideas for psychic protection:

Psychic Protection One – Disengagement

The first thing is simply disengage, and do not even deal with the person.

If they have been doing what they have been doing for 20, 30, 40, 50 years, if they are really, really, good at sucking your energy, better than you are at defending against it, then the best thing you could possibly do is just do not engage.

Avoid them. Stay away from them.

Psychic Protection Two – Pull Inside

If you have the sense to, the other thing you can do is to pull inside. How do you pull inside? The best way is if you can pull all of your energy into your central channel and also into your lower tantien.

When you are with the person or group of people, just keep your energy inside your central channel and lower tantien. Keep pulling it inside as you engage with them and do not let it go outward.

Give the most non-committal answers you can. In no shape, manner, or form should you get angry or emotionally engaged with them.

Some of them will pull you emotionally. Some will just try and get you churning all sorts of useless mental stuff. When it happens, you can just feel as though something is being pulled from inside of you. Do not let that happen.

One way of protecting yourself from this is if you can simply dissolve whatever they are saying. Also keep the boundary of your etheric field dissolving steadily while you are talking to them. That blocks them from coming in.

The other side of it is if you can just make your mind incredibly still, then a Psychic Vampire cannot pull from you. They have nothing to grab onto.

Psychic Protection Three – Non-attachment

The third thing is to stay in a state of non-attachment. No matter how they are trying to rile you or rouse you or get you going, do not take the bait. If you start to react they can skim it off and take your energy.

So simply make light of anything they say and do not engage with them.

As soon as you engage in any shape, manner, or any other form of an ego confrontation, they have got you, because that is what they do. That is their skill. That is how they pull it off.

Learn to sit there in stillness and peace without saying a word. This is an important skill by itself but when dealing with energy suckers this is even more useful.

Above and beyond that, if that does not work, if you are with someone who is dramatically stronger than you are and more practiced, my last recommendation is to find a way to remove yourself. Just walk away from them.

In closing this paragraph, I hope I have given you a few ways to protect your own energy. Also check-in to ensure you are not sucking the energy of others, even if it is not your conscious intention, feeding off others is a bad habit. This is bad karma.

One of my mottos is to go through life without creating new karma, this allows you to prevent harm and resolve your old debts as well.

Meditation for Psychic Development

Meditation is the first of all methods and listed first because it is believed to be most vital, direct and full-fledged way a person can come to terms with perceiving one's own energy and that of the universe around you. Good meditation needs proper breathing.

Incidentally, the practise of meditation and the methods to do so originates from Hindu Sacred Scriptures (the aranyakas contained within the four Vedas), which have been honed and refined through practise over many centuries by yogis and gurus seeking spiritual enlightenment through detachment from the material world and the self.

You will need first and foremost a quiet space where you can sit uninterrupted and where you feel comfortable. The "traditional" yoga meditation pose is to sit cross-legged with your spine straight, arms slightly away from your body and bent to rest on your thighs with hands palm upward and thumb and middle finger connecting lightly. However, you can approach posture in other manners...lay down flat on your back if it makes you feel more comfortable. But the position you may require for health reasons or so, is to sit on a chair with your feet flat on the ground, spine drawn up straight, but away from the back of the chair, arms slightly away from the body resting comfortably folded in your lap. The idea of sitting rigidly is designed to create a feeling of fatigue making you thereby more aware of your body. Close your eyes and take some deep breaths. Gradually focus on these breaths, attempting to "view from a distance" and gradually dissipate all other thoughts in your mind and all happenings in the world around you.

Breathe slowly and deeply in and out, imagine dirty black clouds of smoke which represent negative energy leaving your body as you exhale. (Examples of inhaling and exhaling follow in this manuscript.) Imagine speckles of gold light entering your body and filling it as you inhale. If you have a hard time imagining light and dark as you breathe try instead to focus on that "hinge" moment between exhaling and inhaling and vice versa. Allow yourself to slip into that gap. Focus on your breathing until you feel relaxed and totally poised and undisturbed. Where does the source of your being come from? In other words, where is your attention directed within yourself...forehead, heart...? Wherever you feel you are most connected to in a meditative state, is the core of your being. If you allow yourself to extend that focus gradually, you may visualize and/or sense how that essence of yourself fills, flows through and animates your entire body. Follow that essence to your feet. Can you feel the energy within yourself animating your feet - in other words the connection

between your mind and your physical body? There should be a slight tension, tingling feeling, etc. Let the "tension" go by visualizing the energy in your foot "shutting down" for a bit. Continue to shut down and relax your body bit by bit as you travel upwards. Take your time to make sure that every bit of your body becomes relaxed...this might take some effort to get right, but you will essentially feel sort of a sense of your body separating from your spirit in the end. And yes, it is natural to be frightened the first few times you experience this...although do not allow your fears to overcome you, for when you get beyond relaxing the entire body, a state of absolute bliss and relief will ensue.

The head and brain will probably be the most difficult to power down but when you succeed, your "thinking" under meditative state will also take on new dimensions. Allow yourself a few minutes to get adjusted to this new sense of being, then, imagine a glowing ball of pure light and revitalizing, protective energy floating just above your head (some people find it helpful to place or suspend a candle for symbolism above their heads prior to meditation).

Visualize pulling this light down into the core of your being and gradually expanding to fill your spirit from the inside out, pushing away any dark spots of negative energy, until it radiates throughout and forms a circle of light around your entire form (do not forget under your feet, the top of your head and under your back as well). When the light is surrounding you, allow your thoughts to drift at leisure where they will. You may find a solution to that problem that has been facing you for a long time, or a flash of memory may come to you on where you put your lost keys. Basically, just lose yourself in the moment and be (This is incidentally the first step to astral projection, but that is another topic for another time). When you feel you are done "being", release the glowing ball of light slowly back into the atmosphere while still keeping its light flowing throughout your body. Then, from your head down you will need to reverse the process of shutting down your body. In other words, reconnect the mind to the body and feel the new, revitalized energy filling and reanimating your limbs. Take some more deep, long breaths and then open your eyes slowly. You should feel revitalized and full of new energy running through your body.

Pranayama

**“The Mind is the King of the Senses,
but the Breath is the King of the Mind.”**

Introduction

Part One

“Man breathes deeply” is a phrase of life covering many aspects of rhythmic earthly existence. It is the magical formula for the science of Pranayama. It covers the art of the creative living. It sweeps a man into tune with the pulsating life of the Supreme Himself, and this through detachment and re-orientation. The art of breathing is dealt with in three phases “Man breathes deeply”, and it should be of main consideration.

There is first the aspect of Inhalation. "Man breathes deeply!" From the very depths of his being the human draws the breath. In the process of phenomenal living, he draws the very breath of life from the Higher Self Within, the Soul. This is the first stage. In the process of detaching himself from phenomenal living, he draws from the depths of his being and experiences the life as in meditation, that it may be rendered again back to the source from whence it came. In the spiritual (metaphysical) life of the aspirant, as he develops a new and subtler use of his response apparatus, he practices the science of the breath, and discovers that through deep breathing (including the three stages of the deep, middle, and top breath) he can bring into activity, in the world of psychic experiences, his vital body with its force centres. So, the three aspects of "deep breathing" cover the entire “Higher Self” (Soul) experience, and the relationship to the three types of breath, touched upon above, can be worked out by the interested aspirant.

Now the aspirant “concentrates his forces.” Here we have the stage indicated which can be called retention of the breath as we will see further in detail. It is a holding of all the forces of the life steadily in the place of silence, and when this can be done with ease and with forgetfulness of process through familiarity and experience, then the human can see and hear and know in a realm other than the phenomenal world. In the higher sense this is the stage of contemplation, that "gives a break between two activities" as it has been so appropriately called. The soul, the breath, the life has withdrawn out of the physical world, and in the "secret place of the most high within" is at rest and at peace, contemplating the beatific vision. In the life of the active yogi (seeker, aspirant) it produces those

interludes which every disciple knows, when (through detachment and the capacity to withdraw) he is held by nothing in the visible world of form. As he is but longing for perfection and has not yet attained, these interludes of silence, withdrawnness, and of detachment are frequently difficult and dark. All is silence and he stands appalled by the unknown, and by the apparently empty stillness in which he finds himself. This is called, in advanced cases, "the dark night of the soul"—the moment before the dawn, the hour before the light streams forth.

In the science of Pranayama it is the moment following upon inhalation wherein all the forces of the body have (through the medium of the breath) been carried upward to the head and concentrated there, prior to the stage of breathing forth. This moment of retention, when properly carried forward, produces an interlude of intense concentration and it is in this moment that the yogi (aspirant, seeker) must seize opportunity.

Then comes the process of exhalation, and means that the human drives the thoughtform from him. This is ever the result of the final stage of the science of the breath. The form, vitalised by the one who breathes in correct rhythm, is sent forth to do its work and fulfil its mission. Study this idea with care, for it holds the secret of meditation and all creative work. In the experience of the Higher Self (Soul), the form for manifestation in the three worlds is created through intense meditation, which is ever the paralleling activity of breathing. Then by an act of the will, resulting in a "breathing forth", and engendered or arrived at dynamically in the interlude of contemplation or retention of the breath, the created form is sent forth into the phenomenal world, to serve as a channel of experience, a medium of expression and a response apparatus in the world of human living.

In the life of the disciple, through meditation and discipline he learns to reach peak moments of interlude whenever he concentrates his forces on the inner plane of the Higher Self, the Soul, and then again by an act of his will, he breathes forth his spiritual purposes, plans and life into the world of experience, humanity. The thought form that he has constructed as to the part he has to play, and the concentration of energy which he has succeeded in bringing about become effective. The energy needed for the next step is breathed forth by the soul and passes down into the vital body, in this way stimulate the physical instrument with the needed constructive activity. That aspect of the plan which he has appreciated in contemplation and that part of the general purpose of the Gods in which his soul feels called upon to co-operate is breathed forth simultaneously, along the mind into the brain, and so "he drives the thought forms from him."

To resume, in the science of Pranayama, this stage covers that exhaling breath which, when carried forward with thought and conscious purpose behind it, serves to vitalize the centres and fill each of them with dynamic life.

In this science of "breathing deeply" we have the whole process of creative work and of the evolutionary unfoldment of the Supreme covered in nature and all there is. It is the process whereby the Life, the One Existence, has brought the phenomenal world into being. It is equally the formula under which the individual "Higher Self" works as the centre with its forces for manifestation in the world of human experience. The right use of the Life-Breath, is the whole art at which the aspirant, the seeker and the yogi (the initiate) work, bearing in mind however that the science of the physical breath is the least important aspect and follows sequentially upon the right use of energetic Lifeforce, which is the word we apply to the divine breath or life.

As a matter of fact, in the mental life of the aspirant, the seeker and the yogi, in the great work of learning they are gradually conscious creators in mental matter and so produce results in the phenomenal world. It embodies the science of the entire magickal work.

Rightly studied and rightly practised breathing as well as meditation lead each aspirant, (spiritual) seeker and yogi out of the phenomenal world into the pure kingdom of the Higher Self. Its instructions, if carried out, would lead the soul back again into the phenomenal world as the creating force in soul magick and as the manipulator and dominating factor of, and through the medium of the physical form.

The right use of the Life-Breath is the whole art at which the aspirant, the spiritual seeker, and the yogi (initiate) work, bearing in mind however that the science of the physical breath is the least important aspect and follows sequentially upon the right use of Lifeforce, which is the word we apply to the divine breath or life.

Part Two

Pranayam (also spelled Pranayama) is an ancient practice concerned with breath control. Research has shown that practicing Pranayama can relieve symptoms of asthma. Itsthma is also beneficial in treating stress related disorders, such as anxiety and depression. There are a total of six types of Pranayam practice, all of which are detailed here.

Pranayama breathing techniques are an integral part of the preparation and dissemination of yoga. Pranayama is a portmanteau of the Sanskrit words meaning extension and life force. The process is in general a meditative state,

with every component necessary to achieve the utmost results. The focus is to absorb oxygen at a higher than normal baseline to accomplish enhanced blood flow during yoga to the intellectual regions as well as muscles. Several subgenres of Pranayama yoga exist, but this article will highlight the main aspects for novices. Pranayama is not advised for individuals with hypertension, and may cause a bit of dizziness for amateurs do to the breath holding techniques involved.

The purpose of Pranayama breathing techniques varies from individual to individual, but it is widely regarded (perhaps unscientifically) to enhance the immune system via increased oxygen availability. No matter what the belief, there is no question that active and deep breathing has a traditional calming effect. In fact, types of Pranayama are used to reduce anxiety attacks in susceptible persons. The most important part of all meditative yoga is persistence and patience. A stressful environment is counter-intuitive to a healthy breathing session. Pranayama is best completed in a quiet environment at room temperature.

Breathing is so simple and so obvious we often take it for granted, ignoring the power it has to affect body, mind and spirit. With each inhale we bring oxygen into the body and spark the transformation of nutrients into fuel. Each exhale purges the body of carbon dioxide, a toxic waste. Breathing also affects our state of mind. It can make us excited or calm, tense or relaxed. It can make our thinking confused or clear. What's more, in the yogic tradition, air is the primary source of prana or life force, a psycho-physio-spiritual force that permeates the universe.

Pranayama is loosely translated as prana or breath control. The ancient yogis developed many breathing techniques to maximize the benefits of prana. Pranayama is used in yoga as a separate practice to help clear and cleanse the body and mind. It is also used in preparation for meditation, and in asana, the practice of postures, to help maximize the benefits of the practice, and focus the mind.

Pranayama yoga imparts a deep feeling of connection through physical movement, relaxation techniques and specific breathing patterns. Prior to and after the breath control sequences, performing yoga asanas and stretches will help to facilitate a more integrated feeling of well being. The body, mind and breath are one; there is no separation.

Breath and life go together. When breathing stops, life stops. Increasing our breathing capacity increases the vital life force. Pranayama yoga increases the supply of oxygen to the cells and internal organs and eliminates carbon dioxide

and other toxins from the body. If the cells in our bodies get insufficient amounts of oxygen due to improper breathing, many diseases have a greater chance of developing.

Pranayama yoga leads to important benefits and proves that increased breathing capacity allows for optimum health, wellness and healing of many existing health problems. Yogis have been practicing Pranayama for thousands of years and began it as a way to connect to their higher power. Today we practice for the same reasons and need it more than ever due to our stressful lifestyles.

Breathing is life. It is one of our most vital functions. One of the Five Principles of Yoga is Pranayama or Breathing Exercise which promotes proper breathing. In a Yogic point of view, proper breathing is to bring more oxygen to the blood and to the brain, and to control Prana or the vital life energy. Pranayama Yoga also goes hand in hand with the Asanas. The union of these two Yogic Principles is considered as the highest form of purification and self-discipline, covering both mind and body. Know more about Pranayama techniques further in this book as we go along.

Long Deep Breathing and Breath of Fire

For those that have been doing Long Deep Breathing and Breath of Fire for many years, the breath is so natural and easy that unless one is also teaching one might not easily focus on what the difficulty could possibly be.

Let no one doubt the effect of breathing exercises upon the psychic (astral) body. As surely as eating and drinking build or destroy the physical body, and aid or hinder its right functioning, so do breathing exercises produce potent effects, if rightly used over a long enough period of time.

Quite often students will fill the lower abdominal area of the lungs, then as they try to fill the chest area, they shift the air from the lower area to the chest, as they try to lift the rib cage, and do not actually keep the downward pressure of air in filling upwards, but instead only shift upwards, so that a complete breath is still only chest breathing and not actually diaphragm breathing.

The conscious awareness of the diaphragm is not apparent to everyone so some means needs to be provided to somehow allow attention to the sensation of the use of the diaphragm to come into focus until the natural rhythm of the diaphragm is felt and the effortless force and flow of prana takes over.

Long Deep Breathing

A great way to relax, and also very good for any lung-related problems.

Long Deep Breathing is usually taught first because one can become aware of the full commotion and contraction of the diaphragm, after which the Breath of Fire may come more naturally.

Sitting cross-legged (or even in corps pose), in long deep breathing one will first fill the abdominal area by inhaling the air down, then pressing the air consciously into the lower areas. By arching somewhat forward with ones palms on the knees, then with arms straight pressing the palms inward towards the lower body against the knees, the chest cavity will open forwards, so that you can not only keep the pressure on the lungs in the lower abdominal area, but also feel the lungs filling in and through the chest area and, finally, because of the forward arch of the spine the upper area of the lungs will fill as well, all without the need to either open the rib cage or raise the shoulders.

Once the lungs are completely filled in this manner, hold the breath lightly for a moment and press the shoulders back and expand the chest out so that the full length and pressure on the diaphragm can be felt.

Then contract the entire length of the diaphragm from the upper chest to the abdomen, so that all the air is squeezed out.

By breathing in this way through the nostrils for several breaths, the flow of energy consciousness (the feeling of prana) through the diaphragm can be felt from the pressing down and distending of the air into the lower region of the lungs, where most of the blood circulates, then filling through and up to the chest areas from the back to the front and into the upper lungs.

The pressure in the lungs in all areas of the lungs also generates energy in all the nerve endings, so that the entire body is affected both by the breath and the pressure on the nerves.

Once the Long Deep Breathing is done in the manner described, the focus on the muscles of the abdomen, chest and shoulder areas as being involved in the breathing begins to recede, as the natural bellows like motion of the entire diaphragm is felt.

Breath of Fire (Agni-Prasana)

A cleansing and energising breath, powered by abdominal contractions

Once the diaphragm is felt during Long Deep Breathing then there are a couple of ways in which one can begin to do Breath of Fire, where the air is pulled in and pumped out very rhythmically, just like pumping a bellows, without any tension being felt whatsoever on the abdominal muscles, chest and rib cage muscles or shoulders, which remain relaxed throughout the breath, so that it may almost seem that you can continue the rhythm indefinitely with little effort at all.

One way to start Breath of Fire, which was the way I learned it some 30 years ago, is to start with long deep breathing, then as soon as the lungs are completely expanded, as described earlier, to immediately force the air out, and as soon as most of the air is out to immediately expand the air back in, each time arching the spine forwards and pressing the palms inward against the knees in a light manner to feel the diaphragm filling the lungs from the back to the front completely, then contracting again.

With each breath one expands a bit faster and contracts a bit faster until without expanding or contracting completely, a rhythm is felt, and you let that rhythm take over.

You might liken it to an old model locomotive where the wheels lurch forwards until some steam and speed is built up, then suddenly the train is moving forward almost effortlessly, with each breath like the chugging sound of the locomotive.

The other way to get into the rhythm of the Breath of Fire for some, may be to immediately go to a powerful rhythmic breath, just by visualizing the bellows like nature of the diaphragm.

Either way, from that point on you can make the Breath of Fire very powerful or very light.

The Breath of Fire is not the same as Bastrika, which is a light fast rhythmic breath, usually taught as one of the pranayamas in hatha yoga.

Nor is the Breath of Fire like Kabalabati, which is a forceful breath, where you contract the abdomen and rib cage (pulling on the root lock with each contracting breath), where the simple relaxing of the rib cage brings the air back into the lungs, without inhaling, and you force the air out again (also in a rhythmic manner).

While Kapalabati is very powerful and beneficial, and while it is used in many KY Kriyas, it is not the same as Breath of Fire.

Breath of Fire will entirely charge the nervous system, causing the glands to secrete and purify the blood. When it is done with certain postures and movements, which are meant to put contracting (drawing in) or expanding (releasing) pressure in nerve plexuses and glandular centers, those areas are made to fire and become completely charged.

As an area becomes charged, the sexual (seminal) fluids are released into the bloodstream and flow to those charged areas, so that gradually those areas will maintain that charge and pranic pressure builds throughout the body converting Bindu (Tamasic and Rajasic energy) to Ojas (Satvic energy), which fills and permeates the entire body and mind.

Bit by bit, over a period of just a few weeks of sets and kriyas combining posture, movement, breath, sound and locks, the entire body will begin to feel magnetically electric and etheric, as the field becomes balanced with an inward dynamo-like force.

As this charge builds and polarizes, the mind becomes very still, very clear and bright, and a radiance is felt in and through and around the body and head.

The feeling of the stressful need to think and act and to be the "doer" begin to recede, as the mind becomes more receptive and open to notice that there seems to be an almost automatic connectedness between one's aims and events and experiences that come to fulfil them. The feeling of a natural ever present oneness begins to emerge as a clearer always existing reality.

Little by little, outward tendencies of the mind towards the physical and mental begin to fade, and one abides in one's satvic presence - spacelike, pervasive, without the sense of me or mine - the Self-Effulgent Heart, where "I AM" is the single Truth.

The practice of Kundalini Yoga with the natural awareness and rhythm of the diaphragm in Long Deep Breathing and Breath of Fire allows the postures and kriyas to have the greatest and most complete effect in bringing the satvic field to the point where the Self recollects Itself and abides without attention in one's True Name - Sat Nam.

Breathing Techniques

Most of us do not know how to breathe properly. We take shallow breaths as if we are afraid of what breath does. But breath is manna to our bodies...so we should drink heavily and deeply to energize and feed our bodies.

I was taught by breathing in to the count of four...slow counts. Feel the breath expand your ribcage.....you are aiming to fill your whole chest cavity with air. At the end of the fourth, when you think you can't take any more air in, take a sip more. Hold for a count of four. Exhale over a count of four....and when you think you have all the air out, huff more out.

You will be amazed how much you can get out after this count of four. You may experience burning in your lungs doing this. But soon, your breathing comes deep and sure....and the count of four expands to a count of five...six. I was told to concentrate on the emptiness between breathing in and breathing out....that period of stillness.

Once my lungs were used to doing this, I started breathing in from different parts of my body. No one taught me this...it just started to happen when I meditated. I would open up my crown chakra and breathe the energy down, on an inbreath....feeling it flow around my heart....keeping it there....then on the outbreath, push the breath down the rest of my body to exit out my feet. Then I would reverse it, breathing in my feet, feel it flowing to my heart, then on the exhale, pushing it up and out my head. Dizzying at first....but the energy that fills me when I do that is incredible.

I found out later that I was unconsciously doing something that is taught to get the energy flowing in the two currents that wind around our spines. We would practice this for about five minutes....at the beginning of each session. It prepared us for the work in the session by calming us and getting our minds into the proper space for work.

The **fire breath** is very different. Here, you concentrate on the outbreath, as it is thrown out with such force, the in-breath comes after it automatically. We were taught to put our hand on our bellies and use those muscles to force air out of our lungs in a whoosh. Our hands were to remind us to use those muscles to force it out. Your whole abdomen is used to empty the lungs very quickly. You should hear your breath coming out vocally....almost like a cough but not so loud...kind alike a HUH sound.

Here, you are not using so much breath...it is like little sips in and whooshes out. Like my advanced terminology?? ::grins:: As the fire in fire breath is related to

the power centre or third chakra, this is where the breath is being localized. You are using your diaphragm and stomach muscles to force the breath out. Dizzying again.....and you feel the heat in your belly rising up into you.....making your head reel with it.

It took me awhile to get used to doing this....and my stomach muscles hated me for a while... but it was worth everything to feel what I did when the rising started. At first, we couldn't do it very much....it was far too difficult to keep up....but as the weeks went by, we had longer lessons using it.

The **alternate nostril breathing** was taught to us after the above two. After doing the first breathing exercise a few times, raise one of your hands to your face, palm facing it. Put your thumb by one nostril and your forefinger by the other. Gently put your thumb over the nostril, blocking the passage of air through it. Breathe in the other nostril slowly, using the first technique. Hold the inbreath for a second...concentrating on the stillness...then exhale. Remove your thumb, and put your forefinger on it's nostril and breathe in...concentrating on the middle...exhale.

Continue to alternate with one complete inhale/exhale per thumb/finger. Do this for about eight to ten cycles. You should feel this breathing calming you yet energizing your chakras.

Tips before starting these exercises:

- If you have a medical condition, you should consult with your doctor before doing Pranayama. For example, if you have high blood pressure, heart disease, laboured breathing, a hernia, or any other condition that could be exacerbated by especially fast, deep, or intense breathing, you may have to modify or skip some of the following exercises.
- Make sure your nose is not stuffy. Nostril breathing is crucial in yoga, so if you have a head cold, you will not be able to complete these exercise.
- Sit comfortably with your spine erect. You can sit in the traditional lotus position or simply make yourself comfortable in a chair. For additional tips,
- Do not suck in your gut. Unless otherwise noted, it is important that you relax your stomach muscles when doing yoga breathing exercises; when they are held tight like a corset, you cannot take oxygen as deeply into your lungs.
- Always do what is most comfortable for you. If any of these exercises makes you feel light-headed or uncomfortable, stop or slow down immediately. Take breaks often as necessary.

- It is preferable to practice Pranayama in the morning.
- If you prefer to do Pranayama in the evening, do it on an empty stomach; keep a several-hour gap between your meals and Pranayama.

Simple Example of Practice

Breathing is Yoga! Specific breath control gives flow, structure and purpose to the asanas. One way to begin is by practicing Ujjayi Breathing while moving through your yoga postures. Ujjayi is a rhythmic, steady and continuous breathing technique and is the key to the effectiveness of your physical practice.

Breathing as it should

Different breathing patterns affect the levels of relaxation, balance and energy in the body. The patterns below give relaxing, balancing and energizing ratios. Holding an inhalation energizes you and lengthening and holding an exhalation will relax you. If stressed, just use a balanced inhale and exhale.

Breathing Proportion Chart

Inhale 4 - Hold 1	Exhale 8 - Hold 4	Effect is Relaxing
Inhale 4 - Hold 1	Exhale 12 - Hold 1	Effect is Relaxing
Inhale 6 - Hold 1	Exhale 10 - Hold 1	Effect is Relaxing
Inhale 6 - Hold 1	Exhale 8 - Hold 4	Effect is Relaxing
Inhale 8 - Hold 1	Exhale 8 - Hold 1	Effect is Balancing
Inhale 6 - Hold 2	Exhale 6 - Hold 2	Effect is Balancing
Inhale 6 - Hold 4	Exhale 6 - Hold 1	Effect is Energizing
Inhale 6 – Hold 6	Exhale 6 – Hold 1	Effect is Energizing

Begin using the above breathing patterns and also learn these specific Pranayama techniques. You will gain greater clarity of mind, better balance of emotions and invigorating energy in the body.

Bhastrika Pranayam: Bellows Breath

- 1. Breathe in deeply through your nostrils.** First, feel the diaphragm move down, allowing the lungs to expand and forcing the abdomen out; then feel your chest expand with your collar bones rising last.
- 2. Breathe out quickly through your nostrils.** Feel the collar bones dropping, chest deflating, and abdomen shrinking as the lungs collapse. This process of exhaling should be much faster than the process of inhaling -- almost like a rapid deflation.
- 3. Repeat the process.** When correctly done, your chest will expand when you breathe in and deflate when you breathe out. Continue doing this for 5 minutes.
- 4. With practice, speed up your breathing.** Beginners should always start slowly to avoid hyperventilating, but over time, it will be possible to turn this into a rapid breathing technique.

Kapalbhati Pranayam: Shining Forehead Breath

- 1. Inhale through your nostrils normally until your lungs are full.** Keep your inhalation slow but unforced. First, feel the diaphragm move down, allowing the lungs to expand and forcing the abdomen out; then feel your chest expand with your collar bones rising last.
- 2. Exhale through both nostrils forcefully.** This places the emphasis of the breath on the exhale rather than the (natural) inhale. Assist your exhalation by pulling in your stomach muscles to expel air. Exhaling should take much less time than it took to inhale. "Forced" exhalation means that the contraction of your stomach muscles helps push the air out of your body. It does **not** mean that the exhalation should be uncomfortable for you in any way.
- 3. Repeat breaths for 15 minutes.** You may take a minute's rest after every five minutes.

Anulom Vilom Pranayam: Alternate Nostril Breath

- 1. Close your eyes.** Focus your attention on your breathing.
- 2. Close the right nostril with the right thumb.** Simply press the thumb against your nostril to block it.
- 3. Inhale slowly through the left nostril.** Fill your lungs with air. First, feel the diaphragm move down, allowing the lungs to expand and forcing the

abdomen out; then feel your chest expand with your collar bones rising last.

4. **Remove your thumb from your right nostril.** Keep your right hand by your nose and your lungs full of air.
5. **Use your ring and middle finger to close your left nostril.** Most people find it easier to continue using the same hand to block either nostril, but you're welcome to switch hands depending on which nostril you're blocking. You can also switch if your arm gets tired.
6. **Exhale slowly and completely with the right nostril.** Feel the collar bones dropping, chest deflating, and abdomen shrinking as the lungs collapse. When you've finished exhaling, keep your left nostril closed.
7. **Inhale through the right nostril.** Fill your lungs.
8. **Close the right nostril and open the left.**
9. **Breathe out slowly through the left nostril.** This process is one round of Anulom Vilom Pranayam.
10. **Continue for 15 minutes.** You may take a minute's rest after every five minutes of exercise.

Bahya Pranayam: External Breath

1. **Inhale deeply through your nose.** First, feel the diaphragm move down, allowing the lungs to expand and forcing the abdomen out; then feel your chest expand with your collar bones rising last.
2. **Exhale forcefully.** Use your stomach and diaphragm to push the air from your body. "Forced" exhalation means that the contraction of your stomach muscles helps push the air out of your body. It does **not** mean that the exhalation should be uncomfortable for you in any way.
3. **Touch your chin to your chest and suck in your stomach completely.** The goal is to leave a hollow below your ribcage, making it look like the front muscle wall of your abdomen is pressed against the back. Hold this position -- and your breath -- for as long as is comfortable.
4. **Lift your chin and breathe in slowly.** Allow your lungs to completely fill with air.
5. **Repeat 3 to 5 times.**

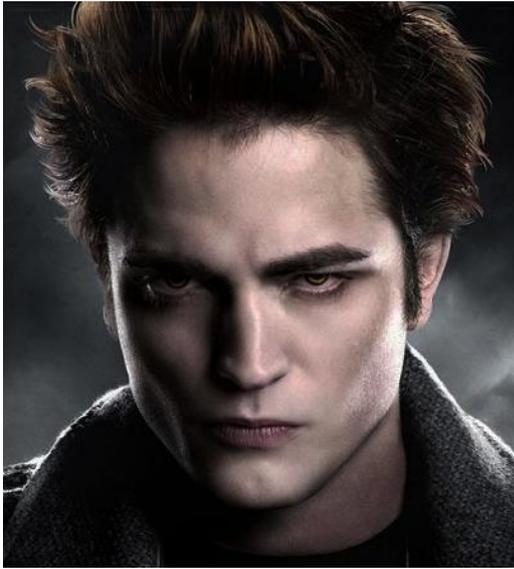
Bhramari Pranayam: Bee Breath

- 1. Close your eyes.** Focus on your breathing
- 2. Place your thumbs in your ears, your index fingers above your eyebrows, and your remaining along the sides of your nose.** Keep each pinky finger near a nostril.
- 3. Breathe in deeply through the nose.** First, feel the diaphragm move down, allowing the lungs to expand and forcing the abdomen out; then feel your chest expand with your collar bones rising last.
- 4. Use your pinkies to partially close each nostril.** Keep your lungs filled.
- 5. Breathe out through the nose while humming.** Note that the humming sound should originate in your throat, not as a result of your partially-blocked nostrils.
- 6. Repeat three times.**

Udgeeth Pranayam: Chanting Breath

- 1. Breathe in deeply through the nose.** First, feel the diaphragm move down, allowing the lungs to expand and forcing the abdomen out; then feel your chest expand with your collar bones rising last.
- 2. Exhale very slowly while saying Om.** Allow the syllable to draw out as slowly as you can. Make sure to keep the O long and the M short. (“OOOOOOm.”)
- 3. Repeat 3 times.**

The vampire's hypnotic mind control through gazing



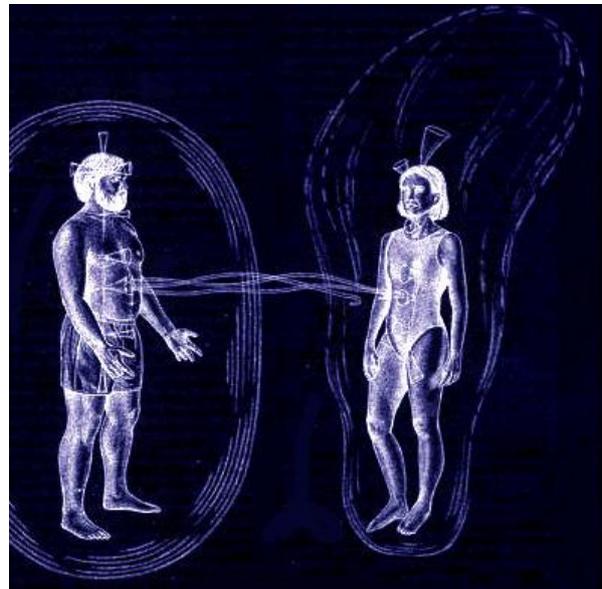
Much like the snake and the bird, the vampire can control the will of humans through a form of hypnotic, even to the point of inducing a catatonic state and amnesia. This power explains why victims often have no memory of being attacked.

This hypnotic control can be conveyed either verbally or telepathically, depending on the power of the vampire. And as such suck the Lifeforce of the victim by inhaling, hold it for a moment and exhale as described above. This is done repeatedly.

Powerful vampires and Vampire Regents need only to catch the gaze of their intended victim for a few seconds, through stronger minds require more time to mesmerize.

Victims bitten (gazed) by a vampire are much easier to control, requiring little - if any - concentration from the host-vampire.

The vampire can also enter the consciousness of his or her living victim (*not dead*) with a photograph, a webcam dialogue, or a live presentation on TV. This is done by gazing the victim in the eyes as well and the “solar plexus” (navel chakra). If one does not see it on the photograph, just imagine the centre. Gazing the victim’s eyes is equally but more important. By gazing the victim’s eyes, the vampire enters the “Third-Eye”. Easier when the victim’s Third-Eye is not developed. The vampire can also imagine the victim, remembering that astrally (psychically) there is no distance, no time or space, no limitation whatsoever, only the here now. If you as vampire feel your oneness with the object or victim, then your consciousness automatically will associate itself with the victim. Imagine you bite the victim, and suck his or her Lifeforce,



feeding yourself by repeatedly inhale, pause and exhale. See the breaking proportion chart on page 18.

If you look at a tree, you become one with the consciousness of the tree; or, if you look at a flower, you become one with the fragrance of the flower. Similarly, if you look at the picture of the victim in a very high concentration, you become one with the victim.

If the vampire has not a photograph of the victim, an object owned or utilised by the victim can also be effectively used, or both photograph and object (s). It helps the vampire to link with the victim. One does not have to feel the victim to suck Lifeforce. Gazing does the work whether in a crowd of humans, face to face with someone, in sex, on a photograph, or on the wings of thought.

Practicing the Presence and Eyes Focus

What will you learn in this part of the manuscript?

This part of the book is a course in meditation. This course is for vampires in transformation (beginners) and advanced alike. The process of meditation taught in these pages is easy and effortless. Anyone can do it because it is about finding out who you really are, confirming as such your vampiric state, and bringing it to realization into every moment of your vampiric life. We call this "Practicing the Presence and Eyes Focus." It also helps opening the Third Eye Chakra. Your understanding will come from practicing the meditation taught here, and not from reading these words. The instructions in the lessons are as simple and straightforward as possible.

Meditation is not something that you do. It is not something separate from yourself. You are the meditation. Meditation is how you "be" in every moment. You are the Presence and the Gazer of the inward and outward worlds. The Presence is beyond words, beyond thought and concept. Meditation takes you beyond thought and concept and into the Presence of the Higher Self Within (the Soul). Our true nature, the Presence, has been overshadowed and obscured by conditioning, programming, trauma, stress and interpretation into belief systems by our limited minds through erroneous Western beliefs. Meditation removes these blockages and obscurity. It removes the effects of trauma, stress and conditioning that block the Presence from being fully lived in every moment of our lives.

Getting ready to start being open as an empty cup

The best way to start this technique of meditation is with an open mind, a beginner's mind even if you are an experienced vampire.. To have a beginner's mind is like "emptying your cup." That expression comes from an old Zen story about someone who was very knowledgeable and had much experience who came to a Zen master for teaching. They started with having tea. The Zen master poured, poured and poured tea, and it overflowed and overflowed the cup. The very knowledgeable person said: "Stop! What are you doing?" The master said: "Your cup is already full. How can you receive the teaching?" Just having the attitude of a beginner's mind is enough for now. In doing the process of "Practicing the Presence and Eyes Focus," you will open up more and more.

Practicing the Presence of the Higher Self Within, and Meditation in the Moment.

Practicing the Presence of the Higher Self Within is meditation in the moment. You are the meditation. You are the Presence. This Presence is not the presence of something or of someone else. The Presence is your true Higher Self and is the underlying reality of everything that is. It is the Absolute, your Oneness with the Supreme , the universe. It is who you are.

The Presence is not separate from you, nor is it some greater being in heaven who is going to punish you if you are bad. The Presence is the Supreme, the Absolute within you. This Presence has no beginning, no end, no form, no name, no trace, nothing to compare it to and, yet, it makes up everything that is real.

Thoughts and concepts cannot grasp it. Seeking for it is like chasing a shadow: the harder you try to grasp it, the more it eludes you. **THE PRESENCE IS EVERYTHING THAT ARISES. WHAT YOU SEE BEFORE YOU AND WHAT YOU ARE SEEING WITH IS IT.**

But one thought about it, one judgment, one interpretation and you are lost in what your limited mind has made up about it. You are no longer in the moment. You are caught in the past, separate. Fear arises, and you project with your limited mind in order to protect what you are making yourself up to be. What you are making yourself up to be can be called the ego. It is an illusion, a mirage. It is fashioned. It is unreal. Not being real, yet having a made-up existence, it does everything it can to get more power and energy to make it seem as if it was real.

Whether a vampire or a human, who am I anyway, and what is reality?

Meditation helps us all find out who we are. Are you who you really are? Sounds like a silly question ? But, who is the real you? We all have ideas, images and thoughts of who we think we are. Are we these thoughts and concepts of who we think we are? From where do these ideas, images and thoughts arise?

Meditation is your natural state. There is only this moment. The problem, if there is one, is that somehow it seems as if we are separated from this moment. Someone once asked me to define the ego and I said in a raised voice as if irritated: "Not now!" The startled response and reaction of the listener was it. "There it is." I then smiled and said: "Now is all there is. 'Not now' is anything that keeps you separated from this moment, your conditioning, programming, judgments, interpretations and reactions. Not now is the ego." The ego is the limited mind and thinking, it is the self, (small "s").

There is reality and then there are the symbols we make up to represent that reality. Reality is presented to us in the moment, and then we make a representation of it in our minds. Most of us live in this representation of reality, the not now of the past or future. Symbols are symbols of something. Symbols point to the reality of something. Thoughts, ideas, concepts and images are all symbols and are all made up by our mind. This is fine. This is how we communicate, learn and grow. It is how our society works. The problem is that we mistake these symbols for reality. Meditation gets us into contact with true reality. Who we really are is the "Presence." This mistaking symbols and representations for reality has happened for so long, and we have been so conditioned, programmed and influenced by our made-up reality, that we have forgotten that it is made up. Reality is now so obscured that we have lost awareness of what is real.

If the physical consciousness is not powerful enough or even pure enough to hold the tranquillity, the bright or dark light, and even bliss, the psychic consciousness is receiving from the collective consciousness and its archetypes of "Those Who Have Risen", and gone before us. Meditation is necessary, because if we pull beyond our capacity, we will only break our vessel, meaning our receptivity. If we develop great receptivity through meditation, then no matter how much we bring in the visible world from within, we will be able to assimilate it. Do never push or pull. We have to accept who we are as it is and then try to transform it.

The real teacher is within where the Power is.

There is an old saying: "When the student is ready, the teacher appears." And there is a new saying: "When the teaching appears you are ready for it." If you cannot see it or understand it, it does not appear to you. Now we are beginning to realize that the teachings and the teachers are not outside of us, though the saviours or gurus "out there" are still needed by many. The good teachers take you to a level of understanding where you realize that the true teacher is within. With you is the Power.

Techniques and practices are to be quickly gone beyond. The essence of what is being taught here is "Practicing the Presence", and later in the lessons, how to focus your eyes when you need gazing and suck the Lifeforce from your victim and nature also. This is nothing new and has been there forever. What is new is our approach and technique, our process, and our ability to realize and practice this teaching. Even this has been there for the few as in Ancient Egypt and even Ancient Greece. Now in this time of accelerated spiritual growth outside the established religions of old, a new spirituality is emerging which is available to all.

The time is now ripe for this teaching. What was secret before is now being revealed to those who can hear. These techniques, when used properly, will reveal the pure Presence. To hear, you must listen. Listen to the depth of your being and let go of all the noise and chatter of your limited mind. Let go of all ideas of yourself, all concepts of old, all thoughts, all grasping, all pushing away. Let go of everything that is not real as taught through the religious leaders.

Not everyone can let go of dependence and grasping on to the "out there." We have been so conditioned and programmed to living in our made-up reality that we like it, are attached to it and do not want to give it up. This is very understandable, but the true teachings forever and everywhere have pointed to that which is more than our made-up reality.

The benefits of meditation in psychic development

There have been over two-thousand studies done on the health benefits of meditation; how it relieves stress and how it has healthy effects on your mind and body. These findings are all true and are reason enough to start meditation.

With this particular meditation there are even more reasons to meditate. With the technique of eye movements and breath, the first part of the meditation, there is an astounding release of old stress and trauma, and an energizing and centring

of our entire being. Changes take place in our physiology. We gather our scattered energy. We centre. The Presence begins to emerge.

All these are fine reasons to meditate. But actually there is no reason to meditate, because meditation is beyond reason. It is a process of finding out and being who we are. We all have a deep urge to find out who we really are. Another way of saying it is that in our reaching out for we may know not what, there is a sense of separation. To heal the separation may be the purpose of life and the answer to "Why meditate?" We meditate just to be who we are.

Step One

Eyes Focussing, Movements and Breath

The importance of effortlessness

Why is effortlessness so important? Because effort is of the limited mind. What we are learning here is how to go beyond the limited mind and into the Presence. We are that Presence, the Power, the Glory, and the other God. Any effort actually impedes us from being in the Presence. In the Satsang, I usually start out by chanting the Gayatri Mantra or bell. It is a copper plate that is bowed with a wooden stick; I received from a friend a long time ago. I say that the copper plate (bell) is a great teacher. At first it will teach us effortlessness. I say that we are going to chant the Gayatri Mantra or "OM Namah Shivah" or just listen to the bell. There is nothing that we have to do, nothing to visualise, affirm or declare. All we have to do is chant and listen. Meditation is always an appointment.

What to do with thoughts?

No matter which path you follow for meditation, the first and foremost task is to try to make the mind steady and quiet. If the mind is constantly roaming, if it is all the time the victim of merciless thoughts, then you will make no progress whatsoever. How will you make the mind calm and quiet?

If thoughts, emotions, perceptions, feelings or sensations arise, we just let them be there like clouds. What do clouds do? They float by and eventually dissolve. When I say thoughts, I mean anything that arises in the mind. We do not try to push thoughts away. Nor do we try to grab onto them. If we push them away or try to get rid of them, we are giving them energy; they become stronger. If we

grab on to them, we become more attached to them. So we just allow them to be there and allow them to float by like clouds. The more the Presence is there, the more thoughts can just be there and not bother us. In lesson three, we learn an even better way to handle thoughts and whatever else arises in the mind. For now, it is sufficient to just let them float by like clouds.

Posture



How to sit we have seen earlier. However, it is an important thing to learn before we move on to the first technique of eye movements and breath is posture. Correct posture is sitting erect with head, neck and back straight in a relaxed, effortless and comfortable manner. Correct posture is very important. When you sit, sit still. Do not move. We are learning to still the mind and the body. I recommend sitting on meditation cushions or meditation benches. If you sit in a chair, I recommend that you sit toward the front of the chair, with no back support and the knees lower than the pelvis. Sitting

this way creates the same angle as when you sit on a meditation bench or meditation cushion. Rest the tongue gently on the roof of the mouth. Place your left hand on top of your right hand on your lap or let your hands rest naturally on your legs. Relax into your meditation position.

Other preparations for meditation

Do not meditate just after meals or while under the influence of alcohol or even drugs. Try to set aside a time and a place conducive to meditation where you can meditate every day without being unduly disturbed. If it is the same place and the same time each day, it will be easy to incorporate meditation into your life. On this subject we have enlarged before.

Eyes focussing (Movements) and Breath

Breathing is taking cosmic energy. Feel that you are breathing in not air but human and cosmic energy. However, whether human or cosmic, all is energy. Feel that tremendous cosmic of the macrocosm and the microcosm, is entering in you with each breath, and that you are going to use to feed yourself, your vital, mind and heart. Feel as such that there is not a single place in your being

that is not being occupied by the flow of cosmic energy. It is flowing like a river inside of you, washing and purifying your entire being. Then, when you breathe out, feel that you are breathing out all the negativity inside of you. This is not the traditional Pranayama as expounded above, which is more complicated and systematised, but it is a most effective method of yoga breathing.

When you reach a more advanced stage, you may try to feel that your breath is coming in and going out through every part of your body, through your heart, through your eyes, through your nose and even through your pores. Right now you can breathe only through your nose or your mouth, but a time will come when you will be able to breathe through every part of your body.

The type of breathing that we do in this method is diaphragmatic. The breath comes in and fills from the bottom up, from below your navel to as full as it wants to go without straining as fully explained above. Like pouring water into a pitcher, it goes in at the top, and it fills in and rises from the bottom. When you inhale, the belly goes out and when you exhale, the belly goes in. I often hear people say that when they inhale, their bellies go in. That is because the breath is filling in the chest first. When the chest expands first, the stomach is drawn in. With a little practice, the correct breathing will become second nature to you. It is very important to breathe in this way. Be gentle, with no effort and no strain. The breath is silent, the mouth is closed, the tongue rests gently on the roof of the mouth.

In this first part of the meditation the eyes, which are kept closed, move with the inhalation in a slow and steady manner with no strain in eight different directions. Before we get into the actual practicing of the technique, let us find out something about this process.

When we move the eyes with the breath in the different directions, much is going on. The eye directions access different areas of the brain and nervous system and therefore have an influence on our entire physiology. The breath energy is brought along with the eye movements. This combination of slow-motion eye movements and breath energy is very powerful in energizing these different areas of brain, nervous system and total physiology. Stress, trauma and blockages that are stored in these pathways and in these areas are cleared out and dissolved. We also gather our scattered energy and bring it back to centre.

From a very early age, we are conditioned to look outside ourselves for everything that we need. We keep on looking outside ourselves for this or that, and we get scattered. Our energy and attention are then dispersed outside ourselves. So the gathering of our scattered energy and centring are an important result of doing this practice.

Another very important thing that is going on as a result of doing the eye movements and breath is that special receptor sites in the brain are being opened up. As they open, receptor sites are made accessible to receive information and get activated. These receptor sites that were not available now are. These sites are what could be called "higher states of consciousness" receptors. More on this later. It is all part of the natural process that goes on as a result of practicing this meditation.

With a gentle, slow, steady inhalation and the eyes moving with the breath (the eyes closed) we look first to the upper left direction (upper right first if you are left handed), until the breath and eyes both reach the point of dynamic tension. We then release the eyes and breath simultaneously and allow them to naturally centre. It is a letting go process. We let the eyes and breath go. They naturally centre. When the breath reaches its natural point of equilibrium, we then push it out to develop a full breath (without straining, just to a point of dynamic tension). Then we allow the breath to come back in. As the breath naturally comes back in, we move the breath with the eye movements to the next direction in the same way. All eight directions are done in this manner. Then we begin again.

The breath is silent, comfortable, and easy also feels good. If you get out of breath or need to catch up on your breath, you are trying too hard. Be gentler; the breath and eye movements will develop at their own pace. The process is always done effortlessly and without strain.

The eyes directions

Understanding the psychology of eye contact can help you successfully cultivate vampirism, relationships, personal and for professional reasons. You can demonstrate an interest in others by interacting in the conversation and maintaining eye contact at healthy intervals. The depth of all your relationships will be enhanced by making an effort to improve your nonverbal communication skills as so much of what people are saying has nothing to do with words.

When you are first introduced to humans, looking them in the eye or avoiding their gaze will send an instant message. Looking others in the eye during an introduction tells them you hold them in high regard and are confident of yourself. People are naturally drawn to those who have a healthy sense of self-worth. Thinking well of yourself is not the same as being self-centered and egotistical. The self-assurance and confidence conveyed by direct eye contact during an introduction put both parties at ease. During a conversation, when you make eye contact with the speaker, you are telling him you're listening and are interesting in what he has to say. The eyes have long been touted as "the

windows into the soul (the Higher Self Within)" and much can be learned about a person by looking at the eyes, but first you must learn how to read them.

The directions are upper left, upper right, lateral left, lateral right, lower left, lower right, straight down and straight up. (Start with upper right if you are left handed.) Then start over again with upper left, etc.

Eyes Direction



Top Left



Up



Top Right



Middle Left



Eye Contact



Middle Right



Bottom Right



Down



Bottom Left

The breath is silent. We go with the breath and eye movements until the point of dynamic tension is reached. That is a point of no strain, and it still feels good. Slow is important, not how far you go. Slow should not be a strain either. The eyes and breath will teach you what is right once you learn this process. If the eyes just jump right up and the breath slowly follows, and it would be a strain to slow down the eyes, let the eyes follow their own natural course. The same is true with the breath. When the breath and the eye movements both get to the point of dynamic tension, release them both at the same time. It is a letting go and allowing the eyes and breath to naturally centre. With the eyes still and centred, push the breath out until the point of dynamic tension. It is not a strain. It still feels good. Then allow the breath to come in and, with the eye movements, go on to the next direction.

This is a natural process. We are developing a long, slow, steady eye movement and breath. The breath will become deeper and fuller. This happens all in its own time. The eyes and breath will develop best if the process is natural and effortless, with no straining. This is a warning that straining in any way may cause you harm. The process of developing a long, slow, steady breath and eye movement is gradual. The release of stress, the effects of deep-rooted trauma and other blockages or obscuration are not accomplished with the limited mind. It is done by the power of the Presence much the way light dissolves shadows. Strain and effort are of the limited mind and, as far as this process is concerned, would only create more shadows.

At the start of this practice, some may find it difficult to move the eyes with the breath. Here is something that will help. Hold your index finger up in front of you with your eyes closed. Move your hand and fingers with the breath and eye movements as if you were looking at them. After a very few times, you will not need to physically move your hands in this way. The eye movements with breath will come naturally and easily.

When you complete the cycle, the last two directions being straight down and then up, begin the cycle over again. If you are right handed, start with upper left. If you are left handed, start with upper right. When the eyes and breath center, just be in that Presence. With the first eye movement, there will be more clarity, more awareness and more Presence which is spontaneously brought along with the breath to each succeeding eye movement. There is a oneness of eye movement, breath and Presence. Soon it becomes so effortless that it is the Presence that is doing it. You begin to realize that it is the real you doing it. You begin to realize that the real you is the Presence.

How did you manage?

Was it easy? Were some of the directions more difficult than others? Breathing from the belly may be clumsy at first. It is important to breathe in this way and not to start inhaling by filling the chest first. With a little practice it will become very natural to you. Your eye movements and breath will also become stronger, slower and steadier with practice. The whole process becomes smoother, easier and deeper.

You may notice and gain insight into how you are energizing the areas of the brain accessed by the eye movements and breath while removing blockages, built-up stresses and trauma. If not, don't worry. You will notice the difference in your life. When situations arise that used to upset you or push your buttons, you will notice that they do not have the effect that they had before.

The dissolving of these blockages, built-up stresses and trauma is like waking up from the dreams stored in your body and mind. The accessing and energizing of these areas in combination with the breath energy and eye movements accomplish this. You have begun your journey without distance. Pass through the gateless gate. The more that you wake up from the dream, the more you realize that you always have been that Presence.

Step Two

The Sound in this Meditation Technique

This second part of the meditation is called the sound part, because we use sounds that take us beyond thought and concept and into the pure Presence of the Higher Self Within. It could just as easily be called the vibration part or the part that cancels all other vibration but the Presence part. It could also be called the vibration that resonates with the Presence part. Words get in the way in this teaching that is beyond words. "Be still, I know that I am God."

This teaching comes out of the Presence. It comes out of the ground of all past teachings and my and your past experience. I ask you to believe nothing of what it is said here, but only to try it out for yourself. That means to be totally open to it, to empty your cup and to follow the instructions as best you can. These words are just the instrument that is bringing you in contact with the Presence. The important thing is that this teaching has come to you now and that you try it and see if it works for you, as it did for me years ago.

Just like the eye movements and breath came to me spontaneously out of the Presence, the Presence began to emerge as this sound. It was not just that all sound was made up of the vibration of this sound. The Presence was this sound vibrating with all sound. It is also a vibration that all vibration is made up of. It is like a tuning fork that tunes you into the Presence. This is the sound that takes you beyond appearances. This is the sound that takes you to the "other shore."

The expression "the other shore" comes out of the sayings of the Buddha, the Dhamapada, the Prajnaparamita teachings and particularly the Heart Sutra. These sounds spontaneously emerged in my meditation in the time period that I was contemplating the Heart Sutra.

What is the Heart Sutra? The Heart Sutra is the heart or essence of the Prajnaparamita teachings. Prajnaparamita means "Wisdom that has gone beyond." This is much the same meaning as Meta-Hermeneutics. There are about thirty-eight different books that make up the Prajnaparamita literature that

was composed in India from about 100 BC to 600 AD. These highly revered Mahayana Buddhist teachings have been considered by many to be "the perfection of wisdom." The Heart Sutra is the heart or essence of these teachings. It is a very short Sutra. Some of the famous lines from it are: "...form is emptiness, emptiness form; emptiness does not differ from form; form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form, the same is true of feelings, perceptions, impulses and consciousness."

Insight is needed to fathom the depth of teachings such as this, and a teacher is usually necessary to help. Later we can relate our practice to quotes such as this from many different scriptures.



What is most interesting in the Heart Sutra, this essence or heart of some of the highest developed and most revered teachings, is that it leads to the heart of the Heart Sutra. It says that this is the practice that is going to do it for you. It says that this practice will take you to enlightenment. It says: "All Buddhas of past, present and future through faith in the Prajnaparamita attain to the highest perfect enlightenment. Know then the Prajnaparamita is the great practice, the radiant peerless mantram, the utmost supreme mantram, which is capable of

allaying all pain. This is true beyond all doubt."

Then it goes on to say to practice "the highest wisdom, the Prajnaparamita." In Sanskrit is this mantra: "gate gate paragate parasamgate bodhi svaha." Translated in English: "Gone, gone, gone beyond, gone altogether beyond, enlightenment, rejoice." (gate is pronounced "gah-tay" in Sanskrit.) This gone, gone beyond is the "meta" in Meta-Hermeneutics and is what taking you to the other shore is all about. The other shore is the Presence, and there is no "other."



But that Sanskrit mantra is a formula and is not what will take you to the other shore. It has been around for 1,500 years, but the real sounds have only been revealed orally from teacher to student. The seed was planted a long time ago. The soil is now prepared. Thanks to all the old traditions and teachers that have

prepared the soil, the seed is sprouting. What was secret before is being revealed now.

Whether or not these sounds and this teaching actually have anything to do with the Heart Sutra is irrelevant. The inspiration came out of the Heart Sutra. This teaching is being revealed right here now. It is being presented to you. So let's get on with it. Before we learn the actual sound that makes up all sound, all vibration, we must learn how to use it.

This part of the meditation is not done with the eye movements and breath. Let the breath just be as it is. Let it be. While you are still learning this part of the meditation, you will begin by chanting the sound out loud, softly and clearly. It is made up of different sounds, but it is One sound. Then let it become quieter and quieter, softer and softer, quieter and quieter until it is totally silent and inward, an internal chant. Naturally and effortlessly it will become subtler and subtler, deeper and deeper, and it will go on as if by itself. Listen to it. You may feel it as a vibration inside your body. It becomes your own internal sound. It may be a thought that is going deeper and getting subtler. Listen to it. This sound/vibration resonates with the Presence. The Presence spontaneously manifests. "Thou art That." If thoughts or anything else arise, just allow them to be there; let them float by like clouds. Do not push them away, and don't grab on to them.

The Unique Sound

The one sound, made up of sounds that make up all sound, all vibration, is: E A O A U M (also OM or AUM). It is pronounced long "E" as in each, long "A" as in ate, long "O" as in open, short "A" as ah, short "U" as in oops, and "M" as in hum. "AUM" is a single, indivisible sound, it is the vibration of the Supreme, cosmic and in the "Higher Self Within" (Soul). AUM is also the seed-sound of the universe, for which this sound the Supreme sets in motion the first vibration ever of the Creation. The most powerful of all mantras is "AUM, AUM, AUM. At every second the Supreme is creating Him or Itself anew inside AUM. Nothing else but AUM existed, exists and will forever exist.

"AUM" is a single Sanskrit word represented in English and other languages by three letters, but pronounced as one syllable. The syllable "AUM" is indivisible, but each part of it represents a different aspect of the Supreme. The "A" represents and embodies the consciousness of the Supreme the Creator the "U" embodies the consciousness of the Supreme as Preserver and the "M" embodies the consciousness of the Supreme as Transformer. Taken together, "AUM" (OM, OOOM) is the spontaneous cosmic rhythm rotation which the Supreme embraces the universe.

Each letter is pronounced clearly and separately, blending finally into the one sound. It is not staccato, but flowing. Until you know them, begin by chanting the sounds out loud, smoothly and effortlessly, until the individual sounds blend together into one sound. Let the sound become softer and softer, quieter and quieter until it is completely silent. Allow the sound/vibration to continue in that inward direction as a subtle thought until it is as if you are just listening to it, or feeling the vibration of it. This sound resonates with the Presence. The Presence is just there. Sound and Presence are One. The Presence emerges as sound. If the sound goes away and thoughts are there, effortlessly come back to the sound/vibration.

These sounds are the sounds that will take you to the other shore. These sounds make up all sounds, all vibrations. This is the sound that when used correctly will take you beyond all thought and concept, all feelings, emotions and perceptions. It will take you beyond to the pure Presence. When you get to the other shore you realize there is no other shore. You realize that you have always been that Presence. The other shore is beyond the limited mind. Thought and concept might be out there like the water surrounding the shore. Whatever arises in the mind can be there; such as thoughts, emotions, sights, sounds, smells, etc.

With more Presence these “arisings” dissolve. Review these instructions until they are clear to you and give them a try. Practice it for a while now if it feels right to you.

Beyond Cause and Effect

It was thought by many in the past that the "gate gate..." mantram of the Heart Sutra was just for the simple minded who could not understand the complex, abstract thought in the sutra. No wonder, because it did not work. Using deep sound work got a bad name along with it. This is different than using a mantra by concentrating on it to create some specific effect. That is using the mind. It does not work to use the mind to go beyond the mind. Mantras have effects. The sound taught here is not a mantra. It has no effect. It is beyond cause and effect. This sound resonates with the Presence. You become more aware that you are that Presence. You go beyond thought and concept.

Astoundingly, by using this special sound in an effortless manner, we tune in to and resonate with the Presence. As this happens, thoughts and concepts float by and dissolve like clouds. Our times are so different than 50, 100 and especially 500 or more years ago. We now have so much more input of information, so much more psychic noise that we need a method to cancel out all the noise and all the ambient vibration of the mind's endless search away from itself. The Sanskrit word “hridaya” (heart as in Heart Sutra) is made up of hri and daya. "Hri" is the bija-mantra for Kuan Yin the Bodhisattva of Compassion. Its main

sound is from the "i" which is pronounced long "e." It, the long e sound, is the sound/vibration that opens up the heart center, integrates the intellect with the heart and radiates compassion and unconditional love. "Daya" conveys how to practice the sound and is related to the Sanskrit word "dhyana."

"Dhyana" is the closest word in Sanskrit to the term Meta-Hermeneutical meditation. In Chinese, Dhyana is translated as "Chan," and in Japanese as "Zen." Prajnaparamita is "Practicing the Presence." Instructions on how to Practice the Presence are imbedded in the Heart Sutra.

Step Three

Practicing the Presence



At this stage, we are going to learn the third part of the meditation: "Practicing the Presence."

This third part acts as a transition from the first two parts. It allows us to simply be in the Presence and make every moment the meditation. After the first two parts, we are in deep meditation and in the Presence. With that greater Presence, we can practice the Presence in every moment. To help explain how to do this third part of the meditation, let us use an analogy.

After completing the first two parts of the meditation and realizing more Presence, we are like a spider in the centre of its web. If a fly were to come and alight on the web, the spider would go out and meet it, do what it has to do, and come back to the centre of the web. That is like what we do in extending the Presence. We are sitting in meditation, and when we want to shift to this third part of the meditation, we simply allow ourselves to be one with the Presence and breath. When sounds, thoughts or anything else enter our mind-net, we simply, effortlessly, and spontaneously extend the Presence to it without making any

judgment. So, when we hear a sound, it is not a good sound or a bad sound. It is not a loud sound or a soft sound. We just extend the Presence to it, without judgment, and then come back to our centre. When nothing is entering the mind-net, we can be one with Presence and breath. We are not noting, observing or watching the breath. When just being in the Presence, be in the Presence with whatever arises. There is a oneness of Presence and breath. Whatever else may arise in the mind-net, make no judgment of it, and maintain the Presence with whatever is arising.

We do not really extend the Presence, but it is like that. It is actually being in the Presence while whatever else is going on is going on. But it does seem at first that we extend the Presence. Like the spider going out to meet the fly. We hear sounds closer to their source. We experience thoughts and perceptions as soon as they arise. The more Presence we have, the more aware we are. The more clarity we have, the closer we connect/experience what is arising in the mind-net to its source, and the more we experience things as they are. "Practicing the Presence" is making no judgment of these impulses as they arise. The Presence is not overshadowed by our mental reconstruction of what is actually happening.



Extending the Presence, as in the analogy of the spider going out to meet the fly, gives you an idea of what the practice is like. But it is only like that. In extension there is no separation. The limited mind, the self (small "s"), projects. The Presence extends. In extension there is no separation. Our Presence

is more manifest as the result of the first two parts of the meditation. When anything arises in the mind-net or web, we maintain the Presence as these events are occurring. The mind-net is another way of saying the "One Mind," or "True Self." The "One Mind" is the Presence. So extending the Presence is a way of exercising the Presence. When exercised in this way, it is as if activated and more there. The

Presence is always there. The Presence is omnipresent so how can it be extended? It's just covered over by the hermeneutics. When anything arises in the "One Mind," we are "One" with it. When the limited mind takes over and makes a representation influenced by our judgments, conditioning and

programming, it is made up. It is not real. That is what the illusion or mirage is. You think that what the limited mind has made up is real. Affirmatively, it is not! Words can only point the way to guide you into how to do this process that is beyond words. You learn by doing it.

I remember when I was first learning to drive a car; I just could not do it. I saw all the other drivers passing me by. Why could not I do it? I felt it was so dangerous. I tried so hard. I cried even so hard too. Maybe it was because my feet could not reach the pedals effortlessly. One day fairly soon, I guess that I was ready, it happened. It was at once easy. What I thought that I would never learn to do quickly became second nature to me. "Practicing the Presence" is something like that. Trying too hard is a barrier. To do it right is totally effortless. The limited mind is not engaged with thinking about it in any way. You just do it.

Specific Instructions around Practicing the Presence

Now that you have a feeling for what "Practicing the Presence" is, here are the instructions for what to do in the meditation. When it feels right to you to take the third step of the meditation, just be in the Presence. From doing the first two parts of the meditation, you are in the Presence. Then just be in that Presence. However the breath is, be one with Presence and breath. That is not watching it, not noting it, but being one with your breath, or consciously doing it. You are the Presence breathing. You are maintaining the Presence as you are breathing. Now, be in the Presence and Practice the Presence. When any impulse arises in the mind-net, be in the Presence as the arising occurs. Extend the Presence to it. Make no judgments. See through the appearances to the reality. Be one with it.

When it feels right, slightly open your eyes and continue to Practice the Presence. This part of the meditation is done with the eyes slightly open. But keep your eyes closed while doing it until it feels right to slightly open the eyes. Do at least the last few minutes of the meditation with the eyes slightly open. When you want to end the sitting meditation, simply open your eyes all the way. Get up and continue to maintain that Presence, spontaneously and in every moment. Spontaneity is effortless and in the moment. This is the transition from the sitting meditation to making every moment the meditation.

Effortlessness is of the utmost importance, because effort and struggle are of the limited mind. What we are learning here is how to go beyond the limited mind and into the Presence. After some time of doing the meditation, of having more Presence and more spontaneity in "Practicing the Presence" when doing the first part of the meditation, the Presence is there along with the eye movements and breath. The Presence, eye movements and breath are one. In the second part, the sound part, the Presence and sound are one. When thoughts or anything else

arise, even easier than just letting them float by like clouds is "Practicing the Presence" with them. It is doing the method, but the method is non-doing. It's the Presence doing it. It's the real you doing it. You and "it" are one. "It" is no method. There is no separate "it." Practice the Presence at any point in the meditation whenever any impulse arises in the mind-net.

Step Four

The Sleep Meditation

Why a sleep meditation? We are learning that we are the meditation and that every moment can be our meditation. If we spend about one third of our lives sleeping, there must be some very valuable function to sleep. So why cannot meditation be brought into this large area of our lives also? It can. In the sitting meditation, we learn how to go beyond thought and concept. In sleep we naturally go beyond thought except when dreaming. This says a lot. The going beyond thought and concept in sleep wonderfully rejuvenates and energizes us. In dreaming, when in the dream, it seems so real. You only know that it was a dream when you wake up from the dream.

Using meditation to enhance or induce restful sleep simply requires a state of deep relaxation. Meditation techniques that cultivate mindfulness are especially effective to reduce the stress, anxiety and restlessness that prohibits sleep. Mindfulness is the quality of being fully engaged in the present moment without judging or assessing what is happening. Project Meditation notes that low levels of serotonin are associated with insomnia and these levels of serotonin may be increased with meditation that leads to deep relaxation.

After having some experience with the eye movements and breath, the eye muscles, breathing apparatus and subtle physiology gain in strength and become more resilient. The sleep meditation is something like the sitting meditation, but it is visual. No thought or visualization or use of the mind is involved. If thoughts are there or any other mental phenomena, we just meet them with the Presence, no judgment, and just let them be.

How it proceeds

The process is a simple eye movement while using our natural "going to sleep" breath and position. Some find it easier to start this while lying on their backs. We simply breathe with our natural "go to sleep breath" and, with each inhalation, we move the eyes up and to the centre. The eyes effortlessly converge to a point. Breathe and move the eyes until a feeling of dynamic

tension is reached. Do not strain. With the exhalation, we simply let it be. The eyes may go back all the way to their original position or not at all. Whatever the movement is, let it be natural and effortless. The next inhalation is even more effortless. It quickly becomes a natural reflex so that with each inhalation, your eyes move slightly up and to the centre. The exhale is a letting go. Just let go. Of course, this is with the eyes closed. After three or four (or perhaps more) times doing this, with the eyes slightly up and to the centre, we shift our attention to a field of inner vision. In that field of vision, we simply gaze softly and effortlessly. We look for a bluish-white light. If nothing is there, we just effortlessly look. Nothing need be there. This is the totally effortless process that is something like listening, but here we are simply looking. Any thought or mental phenomena that come into our awareness we simply meet with the Presence, making no judgments and continuing our soft, effortless inner gaze. We are Practicing the Presence as we go off to sleep.

You may notice some natural eye movements as you look toward the bluish-white light. It may not be there. It may be the total field of vision. It will be different for everybody.

This sleep meditation only works well when used in conjunction with the sitting meditation because it is all part of the same meditation.

This actually helps you go to sleep. You may at some time notice, after doing this a while, that when you wake up, your body and mind were asleep, but that you were in the Presence. Your body and mind were asleep, but you were awake. You may begin to notice that while dreaming, you are awake in the dream. Begin to Practice the Presence while dreaming. If this does or does not happen, it does not matter. We are all different, and the form of the practice that is best suited to our particular situation will vary according to the situation.

This is not lucid dreaming. In lucid dreaming, you change what is going on in the dream. Here we just practice the Presence with whatever is going on. We do not change anything "out there" in any part of the meditation. If you wake up in the middle of the night, what a wonderful time to meditate.

Exercise in Gazing in a Quartz Crystal



Choose a stone according to your individual needs. Crystal gazers will naturally want crystal, and according to Frater Achad from Hermetic, you must use your intuition and almost let the crystal choose you. Otherwise, pick a stone within the weight and size requirements of your choice of polishing tool.

Frater Achad was a firm believer and advocate of Qabalah – a doctrine which offers an interpretation of nature and all that is divine. His real name was Charles Stansfield Jones and he was greatly inspired by Aleister Crowley, a highly influential and controversial figure of his day. Achad was a prominent member of several orders established by Crowley who regarded him as his heir and spiritual son. He introduced several of Crowley's ideas and beliefs in America. His writings include *The Qabalistic and Thelemic Works of Frater Achad*, *Mirrors of Life*, *Thinking Backwards*, *The Anatomy of the Body of God*, and *The Chalice of Ecstasy*.

How to fashion a crystal if you are not buying one

1. Purify the crystal. This step pertains mostly to crystal gazers. Your personal beliefs affect the way in which this should be done. If in doubt,

try placing the stone on a cleared clean table. Place your fingertips together forming a circle. Imagine your hand filled with pure cleansed energy. Then, encircle the stone with your hands. When reaching the table, push your hands in opposite directions to release the neutral energy, cleansing the crystal of any negative energy it may have previously acquired.

2. Tumble the stone in a rock tumbler. Obtain rock tumblers from lapidary equipment suppliers or hobby shops. They range from small hobby sizes to large, and multiple rock sizes. The stone will come out smooth and polished, and ready for gazing.
3. Refer to steps one and two of Rock Tumbling.
4. Saw the stone into a cube or pyramid. Buy rock saws, and other essential equipment from lapidary equipment stores. Saw off the corners of the cube. Then repeat, cutting off all corners again.
5. Grind the stone with a stone grinder to smooth the remaining corners. Expect only a rough shape at this point.
6. Sand the stone. The true shape of a sphere should start to appear.
7. Polish the stone with a sphere machine. This can take a couple of weeks or more, but the result makes it worth it.

Gazing and Concentration

Now you are ready to exercise yourself in gazing through concentration, and develop the power of hypnotism. First wash your face and eyes properly with cold water. Then, sit or stand facing the quartz crystal. Face it about ten inches or 20-25 cm away, and concentrate on it. This is also meditation. After a few minutes, try to feel that when you are breathing in, your breath is actually from the quartz crystal, and that the quartz crystal is also breathing in, getting its breath (Lifeforce) from you. Try to feel that there are two persons: you and the quartz crystal. Your breath is coming from the quartz crystal and its breath is coming from you.

The quartz crystal, the amethyst and so on and forth, are also transmitters.

Unifying yourself with your quartz crystal (often purified with clear water, sun-bathing) is best done through a regular series of meditations. Meditation makes the quartz-crystal or other object as the Shiva lingam breathe and move in the unconscious.

Meditation should be done at the same time each day as you already know, or as close to that time as possible. It is best to meditate at an hour when interruption is least likely - just before sleep, or in the morning upon waking. The practice should never be forced, or conducted while fatigued or in a troubled state of

mind. Initially, thirty to ninety minutes is an adequate length of time for Meditation, whether for a traditional meditation only, or rune, tarot cards and crystal meditation, or simply crystal meditation.

To prepare for your meditation, select a room that is quite and softly illuminated, but you know all that. Preferably, the room you choose will be the same room you use for each of your meditation periods and rituals. Ideally, meditation should be accompanied by a light diet that avoids oils, fats, sugar, and heavy foods. The reason for this is that digestion of such foods requires energy and the attention of the body, which distracts the mind. Clothing that is worn during meditation should fit loosely about the body, and shoes should not be worn. Also, breathing exercises are recommended just before each meditation to energise and cleanse the body - a dozen regular, slow, deep breaths that are held for a few seconds, then slow and silently exhaled are good, provided they are done without strain. Above you have different techniques. As you inhale, visualise cleansing golden/white light vibrations entering your body through your nose, travelling down your trachea, filling your lungs, chest cavity and heart centre with warm, glowing Light sensations whatever colour. As you exhale, visualise discordant vibrations, tension, confusion and stress leaving your body through your mouth in dark, cloudy swirls of energy.

Sit comfortably on a mat, rug, or in an unpadded chair, and stand the quartz crystal, to be meditated upon upright several feet or cm away at eye level, so there will be no eyestrain or fatigue of back or neck muscles. Consider the quartz crystal, letting your mind examine successively its meaning and associations. Become familiar with it. Turn it over in your mind and reflect on it. A God or Goddess, Tarot or Rune meditation should always precede a crystal meditation.

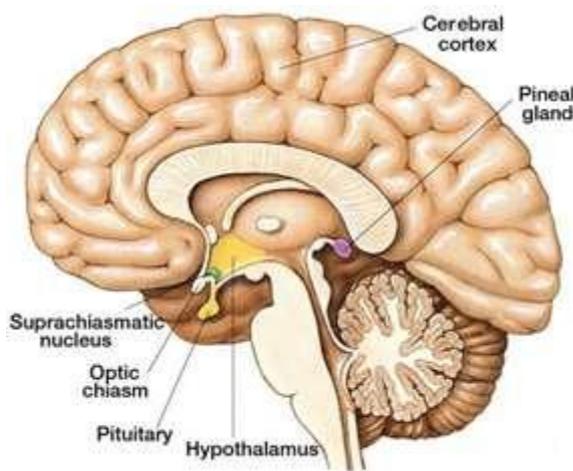
For crystal meditation use a clear quartz crystal (*a single or double terminated Generator is suggested*) about palm-size or larger that will serve as your meditation partner. Cleanse and bless your crystal in advance by washing it in cool, running water, then place the crystal in direct sunlight for an afternoon. While you wash the crystal, consciously transmit your desire that the crystal release all discordant energy it may have stored in its matrix. All crystals and minerals used in meditation and in healing facilitation should first be cleansed and blessed in this manner.

Periodically your attention will wander. When you become aware of this lapse, gently bring your mind back to the quartz crystal or anything else you are meditating on, with some new angle reflection. These mental gaps are not empty but signal a receptive state of awareness through which the essence of the rune

enters the unconscious. They are the most valuable part of the active intellectual type of meditation described here.

You will notice after awhile that the images of the pictures or effigies of Gods and Goddesses, your quartz crystal, amethyst, tarot card, runes flicker and pulsate with life. This is not the effect of eyestrain, but results from the introduction of the objects into the unconscious mind. At this stage the physical object whether crafted in wood, on stone or even written on a card will possess magickal potency that may be used for positive or negative purposes, and they must be handled with greater care. Divinations done with these energised cards are more accurate.

Another exercise in gazing or concentration



Another exercise you can try is the following. First make a very small circle on the wall at eye-level, and inside it make a black dot. It should be only black. Then stand facing the wall, about three and a half feet away or equivalent in cm, and focus your attention on the circle. Your eyes should be relaxed and half open. Let the force of your concentration come from the middle of your forehead, the Third-Eye. After three or four minutes open your eyes fully and try

to feel that, from head to foot you are all eyes. Your whole physical existence has become nothing but vision, and that vision is focussed on the dot inside the circle. Then start making the object of your concentration smaller. After a few seconds try to feel that your whole body has become as tiny as the dot on the wall. This is what you do, in meditation before going to bed, you transform yourself in a spider, whatever insect, a bat or anything else, with the purpose to go hunting “Lifeforce” during you sleep and while other sleep (is important).

Try to feel that the dot, the spider, insect, bat, roving bird or anything else attacking, is another part of your existence. The meditation here concerns the dot. Then enter into the dot, pierce through it and go to the other side. As a spider, bat, roving bird, bite and suck psychically Lifeforce.

From the other side of the dot, look back and see your own body. Your physical body is at one side, but on the strength of your concentration you have sent your subtle (astral or psychic) body to the other side of the dot. Through your subtle

(astral or psychic) body you are seeing your physical, and through your physical body you are seeing your subtle body.

Important Exercises for Psychic Development

The Mystery of Vampiric Will-Power

(The Study is also found separately)

Foreword



Will-Power is the “force” of Re-action. It can render all the other mental functions *active* or *passive*. It is the determinative faculty and is affected most of all by the judgment.

On the lower plane of mind, Will-Power manifests as Desire and is reciprocally influenced by outside attractions as well as repulsions. On this plane the “Will” is not free. But when it draws the volition for externalising itself from “Within in the Dark Light of the Abyssal Reason”, then indeed is it Will-Power. On the material the human will is a slave; on the dark or sinister plane it is the sovereign. It may then be truly called the “awakened” will. It is my

conviction ever since my interests in the “Dark” since 1998, that the perpetual crossing of swords between the “Determinists and the Libertarians” can be set at rest only by a right understanding of the *psychic* make-up of man, otherwise the arguments of both sets of thinkers are equally strong. Each side has got hold of half the truth, but requires the reconciling light of Psychology and Psychosynthesis in order to enable us to see the *whole* truth as it is. However, the point I am driving at is that your will is free only when it is *self-determined*,

when it has risen above the impulses of worn-out traditional religions as the Abrahamic Faiths, and acts under the direction of the Abyssal Impersonal Self. In order to fix this most important truth in your mind, let me give you a brief idea of the “I AM” consciousness. Do not pass this by as so much dry rot. No one will ever or can ever manifest genuine Will-Force of a distinctly spiritual type who does not understand the “I AM” consciousness or psychic mind.

The psychic mind is both the key and doorway to our vampiric and magickal talents. This part of the vampire has a great natural ability to process energy and information. Unlike the conscious mind, the psychic mind is not bound by the limits of linear perception. Great leaps of intuition can be made, skipping over the logical chain of thoughts to reach the conclusion much faster. Intuition is opening up to the information available in the cosmos by accessing psychic ability. Psychic ability is not using the mind to bend as it were spoons and move objects or yourself across the room, but rather processing information you would not logically have. Knowing who is on the phone before you pick up is as psychic as acts of mind over matter. We all have intuitive ability. We are all psychic, but vampires learn to use their abilities to a greater and most useful degree for themselves and the Vampiric Community.

The psychic mind is often called the lower self, but certainly not in the sense of lower as bad, evil or even less. Any religions of East and West have demonised personal power and psychic abilities; but, the concept of the lower self actually comes from what the Psychologists as Carl Gustav Jung and Roberto Assagioli, for instance, call the unconscious and subconscious. By relaxing our conscious mind, we can move through the doorway of our personal subconscious into the great unconscious, the collective consciousness and its archetypes, which is the realm of cosmic awareness and insight.

The true Vampiric Will-Power is aristocratic as it meets the requirements of appropriate relationship with:

- (1) The will of its own Vampiric Higher Self, known as the Soul.
- (2) The will of other Vampires, such as should be found in Vampiric brotherhood or work group, against the neighbouring communities around and Christianised society in general, as well as influences of other religions.
- (3) The Universal Abyssal Will (Collective Vampiric Will) that is, the will-to-fight (man is a warrior), the evil of the whole (no one is good), the laws of cosmic (evil) Order, the Purpose of the Dark deities (Energies), and “Life” as a whole.

Vampiric Personal Magnetism



When vampires are around irresistibly magnetic people in one-mindedness we feel wonderful, we feel inspired, and quick to action. We feel attracted to our community members because they are as ourselves enthusiastic about life; they have a vision, they have confidence in what they are saying and doing, they are energetic. We are aware of their power, yet there is also a lightness of being, childlike qualities of playfulness, openness and curiosity. They are spontaneous and fun-loving. They live their lives without struggle and burdens, they do not have to chase after things - whatever they desire flows to them effortlessly because of their magnetic impulse.

The most recent science tells us that the countless billions of atoms of which the body is composed are charged, each and every one of them, with inherent or native magnetism, the presence of which is necessary to hold together their electrons, and to maintain a sort of solar system in which a central orb exerts an influence over its satellites, and the latter in turn by the magnetism of a force akin to that known as centripetal, keep their distance from the ruling orb. Also we are told that each atom holds a pent-up power that, if let loose, could destroy matter vastly greater than its size. All these engines of force and energy are coming into the body in countless billions daily, serving their mission of making and maintaining life, and passing out to join the great fund from which they were drawn.

All this magnetism is known as diffused power; and, it is scattered throughout the body.

This is recognized by all scientists as the basis of a higher use than that which has yet been drawn from it. In order to understand how this higher use may come about, let us review the manner in which the vegetable cell that holds the germ of intelligence is made by "Nature" to collect these scattered forms of intelligence into a collective mass, which is called the brain, and by which the animal is created from the plant.

In the same way the diffused or scattered presence of magnetism in the countless atoms of the body is drawn collectively into ganglia, or nerve centres, and into the brain or greatest of all nerve centres. When the process of collecting this magnetism is carried forward to greater results, there is present in the body a much more active fund of magnetism. When the collective fund known as brain-power is united with the increased fund of magnetism, the result is personal magnetism.

If you will notice the man and woman who are considered the most "magnetic," you will find that almost invariably they are people who have what is called "soul" about them – that is, they manifest and induce "feeling," or emotion.

They manifest traits of character and nature similar to that manifested by actors and actresses. They throw out a part of themselves, which seems to affect those coming in contact with them. Notice a non-magnetic actor, and you will see that although he may be letter perfect in his part, and may have acquired the proper mannerisms, gestures and other technical parts of his art, still he lacks a "certain something," and that something may be seen to be the ability to communicate "feeling."

Now, those who are in the secret of the show business, know full well that many of the successful actors, who seem to burn with passion, feeling and emotion on the stage, really feel but little of these qualities while acting – they are like phonographs, giving off sounds that have been registered in them. But if you will investigate still further, you will see that in studying their parts and practicing the same privately, these people induced a stimulated emotion, such as the part called for, and held it firmly in their minds, accompanying it with the appropriate gestures, etc., until it became firmly "set" there – impressed upon the tablets of the mentality as the record of a phonograph is likewise impressed upon the wax. Then, when afterward they played the part, the outward semblance of the feelings, with the motions, gestures, emphasis, etc., reproduced itself and impressed the audience. It is said that if an actor allows himself to be actually carried away with his part so that he feels the same keenly, the result will not be advantageous, for he is overcome with the feeling and its effect is upon himself rather than upon his audience. The best result is said to be obtained

when one has first experienced and felt the emotion, and then afterward reproduces it in the manner above stated, without allowing it to control him.

Reading about Personal Magnetism is not enough

No matter how great may be your ability to read and understand books, that growth, that law, requires time as well as intelligent effort. No matter how poor may be your ability in such respect, that growth is absolutely certain if you put reasonable time and genuine effort into its acquisition.

The giant trees of our parks anywhere in the world were once puny saplings. The slow lapse of time has drawn nature into their mighty hearts. Magnetism can no more be acquired by the mere reading an article, or by hurried practice of its directions, than can these giants of East and West, North and South be produced in the hot-house culture of a northern summer.

Magnetic growth is naturally slow. Its principles, its methods, and the results of its study, have to be deeply sunk into and absorbed and assimilated by the subjective self before the reaction of magnetism in the objective life can obtain. If you have read these lines correctly, you have learned that magnetic growth as well as other psychic development cannot be hurried. These statements are placed here because, had they appeared at the beginning of our work, the outlook would have seemed, perhaps, discouraging, but more especially because they would not have been understood. You now understand them because you have toiled, and you can afford to smile at such possible discouragement. You have paid an easy price for magnetic power, for the gains discount the pains.

The faithful observance of these suggestions has developed many surprises during the time occupied. The growth of magnetism involves intense and continuous concentration of thought upon the psychic field, and it is very likely that you may find it necessary to guard against that danger. The method of so guarding is briefly indicated below.

The sole value of magnetism consists in its practical application to everyday affairs. Success-Magnetism is not an accomplishment merely; it is a practical power. When rightly developed and used, it controls the subjective self in the concrete work of the objective. The definition of the goal you have been seeking now appears: Success-magnetism is personal magnetism intelligently multiplied into actual life.

Magnetism and Charisma

The thought of having personal charisma and personal magnetism is often based on having an attracting energy that flows through your body and mind. While that is certainly true, there are other aspects to it.

Many people think you are either born with it or you are not. It is not a matter of you either have it or you do not possess it. We can all start at the beginning and develop it, if it is not one of our strong traits. Having a strong presence is about how you are perceived by others. How you treat them is going to influence them greatly, especially when you first meet.

So let us talk about how you can genuinely influence people for the better and have them think of you as a powerful vampire.

Tips for Positively Influencing People

1. When you meet with someone new, act as if you are meeting a friend. That will help you be comfortable and operate from your true self, rather than putting on a front. Do not be overly friendly but be interested in what they have to say, and let them do most of the talking.
2. Body language says a great deal. Learn more about body language. Crossing your arms or your legs would mean that you are closed to the person or situation. Look people in the eyes when speaking, but do not come across as staring at them. Looking them in the eyes shows you have nothing to hide and are not avoiding them. As vampires always look people in the eyes, it is your means of power.
3. Be positive. No one likes to be around a negative person. Do not be pessimistic, on the opposite end, do not come across with a too positive, Pollyanna attitude. Being positive and happy makes you an attractive person, it endears you to other people, and is also energy taking.
4. Work on good posture. Keep your body posture straight, do not slump. This will help you look more powerful, creating a good impression, and get what you want.
5. Help people if they deserve it when you possibly can. Do they not know how to do something you do? They would appreciate your help. However, do not take on too many tasks at the same time and know when to say “no”. Helping people helps you feel good about yourself, building your sense of power and

worth. And certainly others feel good about you when you help and were not expected to.

Our Personal Magnetism Self-Program

- Increase Your Popularity among Vampires and others
- Attract People, Things and Circumstances That Build You Up as for better feeding
- Protect Yourself From People Who Sap Away Your Energy
- Boost Self-Confidence
- Build Personal and Vampiric Networks
- Manage Situations
- Move Toward Success in All Areas of Your Vampiric Life

Important Instructions in Personal Magnetism

Personal Magnetism is the individual expression of a subtle irresistible and dynamic *Force* in man, which enables him to exert an unusual influence upon others. You all have come into contact with men and women of this type. They are endowed with marvellous, almost miraculous powers of influencing, persuading, attracting, fascinating, ruling and bending to their own Will-Force men of widely varying mental peculiarities and temperaments. Men actually go out of their way to please them. They attract others without any visible effort and others feel drawn to them in spite of themselves. Various are the examples of such power as afforded by history.

Magnetism is conducive to health, but the beginning of any new exercises inevitably lead to a slight muscle strain and nerve. Therefore, if you are not completely healthy, just wait to pursue with the magnetic culture until you are in better health. Once you have started with our method, do not stop, even if one day you feel sick or depressed: it is better to reduce the number of exercises or time, in spite of let a day pass. Even if your time is very limited, try to magnetize at least a little every day. Women during their monthly pains should not magnetise. While it is recommendable to go over the sixteen exercises everyday which may take 15 to 30 minutes, it is possible to adapt the method at your own pace and convenience.-Everyone can organise himself as it is best suitable to him or her, and with doses if preferred. While it is strongly recommendable to take the whole set of sixteen exercises once every day, one is free to split it up, half in the morning, and half at night. The best time for the exercises would be one hour before going to bed (leaving thirty to forty-five minutes between end of exercises and sleep-time.)

In principle, each exercise should be no longer than one minute. Do not adopt the two minutes duration unless after three months of training. However, some exercises can be extended if you have time. We will indicate which ones. From the very beginning of this work, even at reduced doses, one sees results. After one month, you feel quite well about it; and, after three months you have already a strong influence on others. After six months, you already see plainly the results. After one year you can consider your results for granted. However, it is recommendable to overdo the exercises once a week, to keep yourself well in shape.

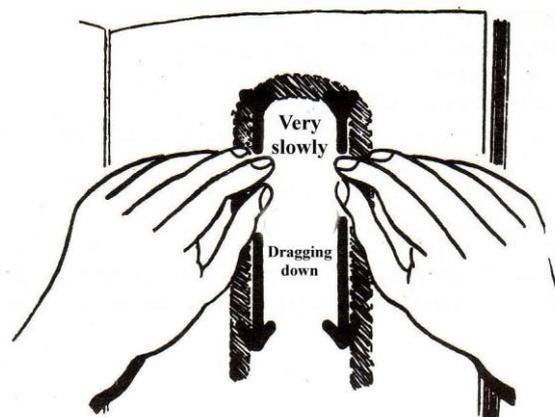
Learning Personal Magnetism in One Year

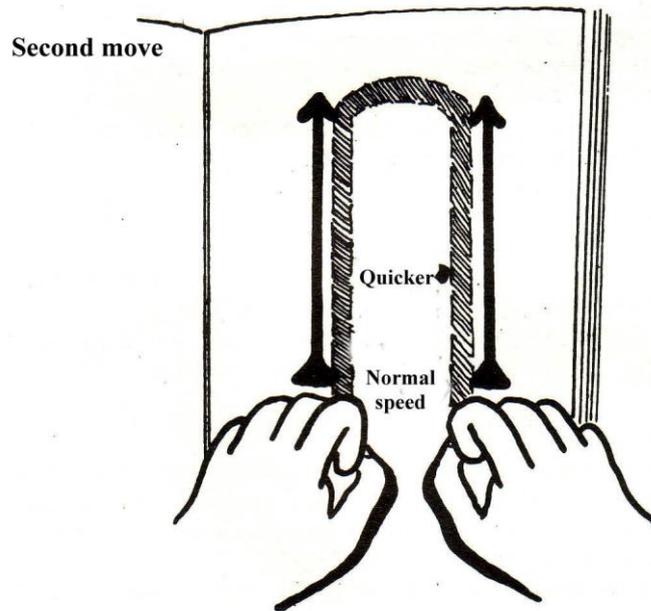
This is an everyday programme taking 15 to 30 minutes of your time. Your persistence in the work will already be visible after three, six and twelve months.

How to proceed?

You hold both hands about three centimetres apart from each other, fingers together and forming a tip to the drawing about one centimetre above it.-The hands being held in this position, you slowly drag from the top to the bottom of the drawing.-Arrived at the bottom, you close your hands slightly and you go up a little faster to the top of the drawing._Returned at the top of the drawing, you start all over again, so on, and forth. This is called "making magnetic passes."

First move





In other words, the passes are done:

- From the top to the bottom of the drawing;
- With open hand;
- Hollow-hand over the drawing;
- Fingers close together and "pointed", about one centimetre above the drawing;
- With the hands about three centimetres spread from each other.
- Moving very slow and shuffling;
- When you get to the bottom, you close your hands slightly, to climb a little faster to the top of the drawing, where you reopen the hands and repeat.

Never speed up the movement of passes, make them always very slowly. If one day you have less time, reduce the duration of the exercises or the number of the sixteen exercises. However, make always slow and dragging passes.

It does not mean making a certain number of passes, but to make them very slowly at a certain length of time, to be reduced at will.

Only the up-going hands may move with the normal speed of your movements...

If you can stand up for these exercises while your e-book or document remains flat on the table or desk. If you cannot stand up, spread the manual on your lap.

Make sure you are comfortable this way. During the exercises, elbows may remain touching the body.. The main thing is that you are at ease.

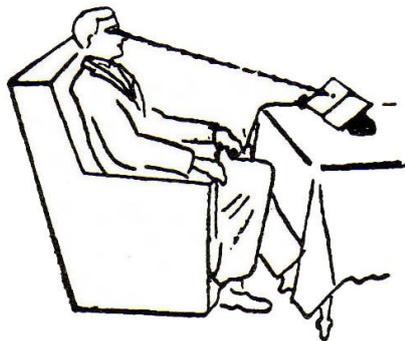
Sight Exercises

For exercises panel nos. 4, 12 and 16, sit comfortably on a chair, the manuscript on the table in front of you, against an object or a book to stand at about 45 degrees. All you have to do is to fix your attention on the subject of your exercise. (See further illustration).

Autosuggestion Exercises

You practice exercise as on panel no. 8 the same way as previous sight exercises, standing in the same position as well. You now, simply repeat a formula automatically as listed on the page of the exercise, and looking firmly at the centre of the drawing, which is the reversed pentagram.

Way of sitting for autosuggestion exercises



Exercise of Insufflations



Position shown for voice training. You pronounce "VH" "VH" from soft to hard slowly, while expiring. Inhale, and start again. The exercise develops magnetic breathing, making your voice more powerful. Useful for shouting help when attacked. It helped the author a few times. It makes the enemy run away.

This exercise develops the magnetic breath and expands the scope of the voice. It helps amplifying your voice when you need to use it as such. Every time I was attacked nearby I live, shouting loud helped me greatly, causing the attackers running away, totally upset. This does not mean, I had no bruises. I remember one of them stumbling backward.

Mental Orientation

During the exercises, you will have to give up anything resembling to “concentration of thought.”

The intention is not “concentration”, also you do not have to make any effort at all. You must not wrinkle your eyebrows. Your look should be gentle, and threatening. We must remain flexible, natural and relaxed. Your thinking should simply be effortlessly directed toward the goal of the exercise. This purpose is shown under "Mental Orientation" at the end of each exercise description. The purpose is only to “think”; therefore, you should not talk during the exercises.

These are not formulas to be repeated, it is a state of mind to acquire (exercise 8 is only a repetition of a formula for autosuggestion).

The work you will be doing has nothing to do with the will. Rather, it is the desire, the intent, and the aspiration that is important in these exercises.

Practical information before starting

Each exercise is accompanied with a text stating clearly:

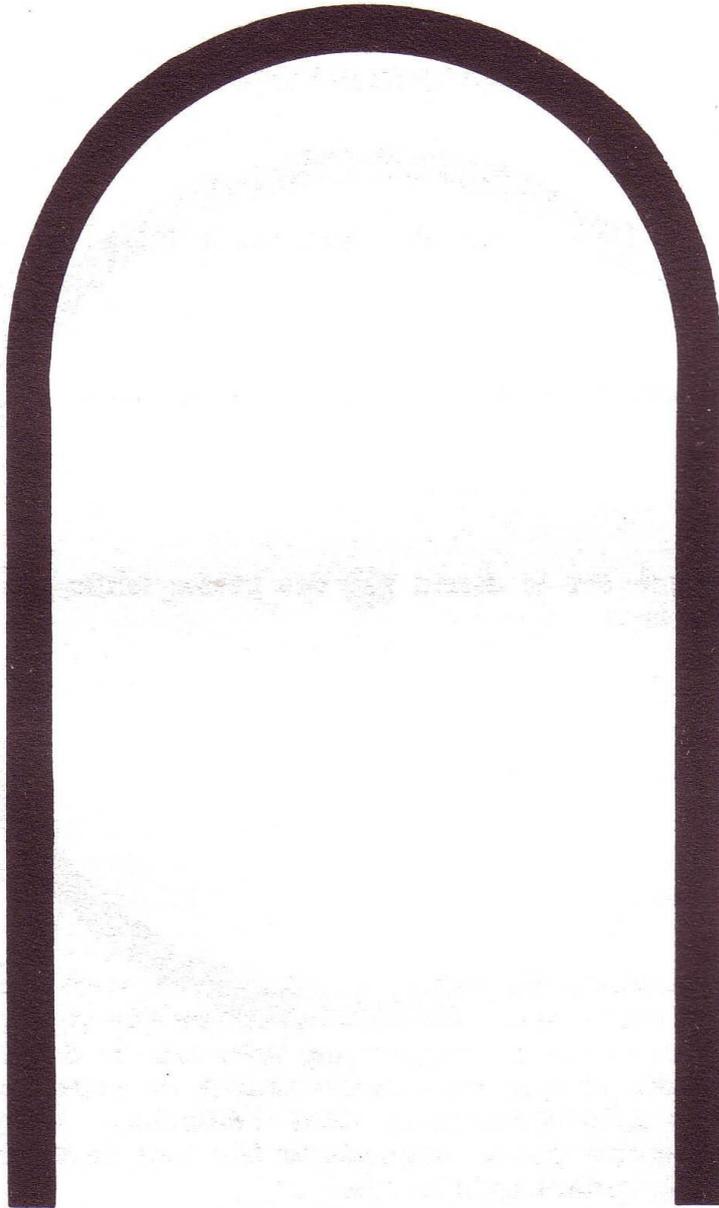
- The nature of the exercise and its position repeated;
- The value of the exercise;
- How to bring it in practice (summary of previous instructions);
- The time you may spend at each exercise (minimum and maximum duration);
- Mental orientation to be observed; and sometimes mistakes to be avoided (as perhaps you may think of something better, here and or in other things, but remember that “better” is often the enemy of the good.)

First Exercise: Magnetisation

Stand with manuscript flat on the table. The magnet is the universal symbol of magnetism. You magnetise with slow passes, and as such you enter into contact with the mainstream of universal magnetism, strengthening it, and participating in its power.

Magnetise the drawing with slow passes from top to bottom. Duration: minimum 1 minute, and maximum 2 minutes.

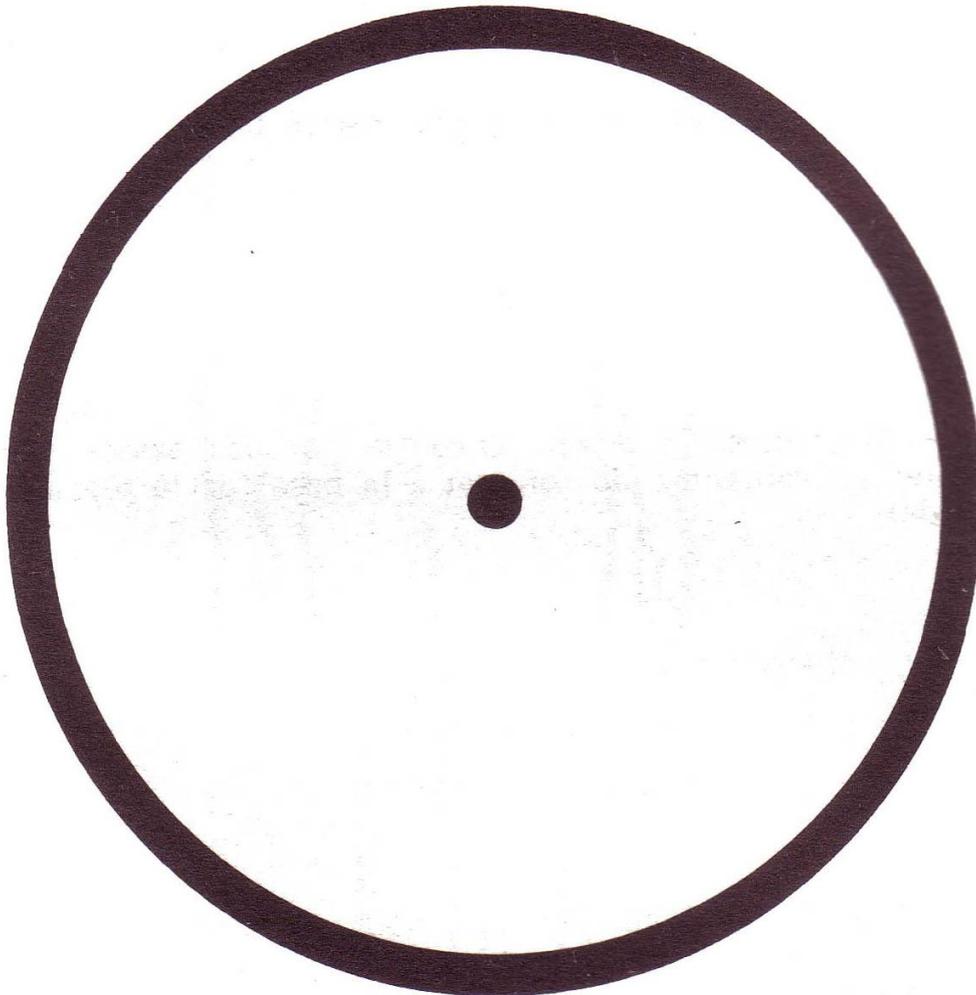
Mental Orientation: Be willing to saturate this drawing with your own magnetism. Imagine a fluid flowing through the tips of your fingers to impregnate this drawing.



Second Exercise: Magnetisation

Stand with manuscript flat on the table. The solar disk, symbol of vitality and spirituality. Magnetise the drawing with slow passes from top to bottom. Duration: minimum 1 minute to maximum 2 minutes.

Mental Orientation: With this exercise you train yourself to radiate around the magnetism that comes from the source of earthly magnetism. In other words, what you radiate (spread out) around you; you automatically recuperate in and from the ambiance. It is a mistake to think that the magnetiser takes everything from himself, as he receives as much as he gives.

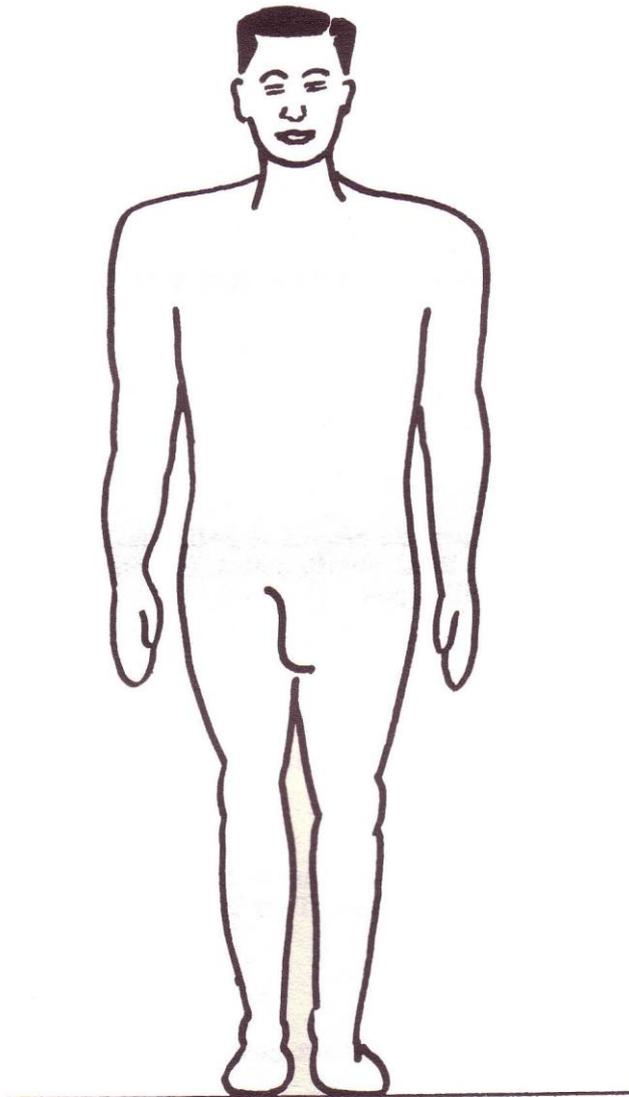


Third Exercise: Magnetisation

Stand with manuscript flat on the table. Man is the generator of magnetism. Magnetise the drawing with slow and dragging passes from top to bottom (from head to feet). Duration: minimum 1 minute, average 2 minutes and maximum 5 minutes.

Mental Orientation: The exercise will eventually lead you to influence others through your sole presence, and without doing anything spectacular.

Mistake to be avoided: Above all, have nobody in mind. Your influence must reach the crowd.



Fourth Exercise: Gazing Culture

Stand with manuscript flat on the table. The Magnetic Gazing should be soft, smiling, loving as a source of powerful influence. Fix the gazing calmly towards the small empty disc (located between two black dots). Smile. Do not close your eyes, do not flicker. Duration: minimum 1 minute and maximum 2 minutes.

Mental Orientation: You train yourself to gain sympathy and trust. Everyone will love you soon.

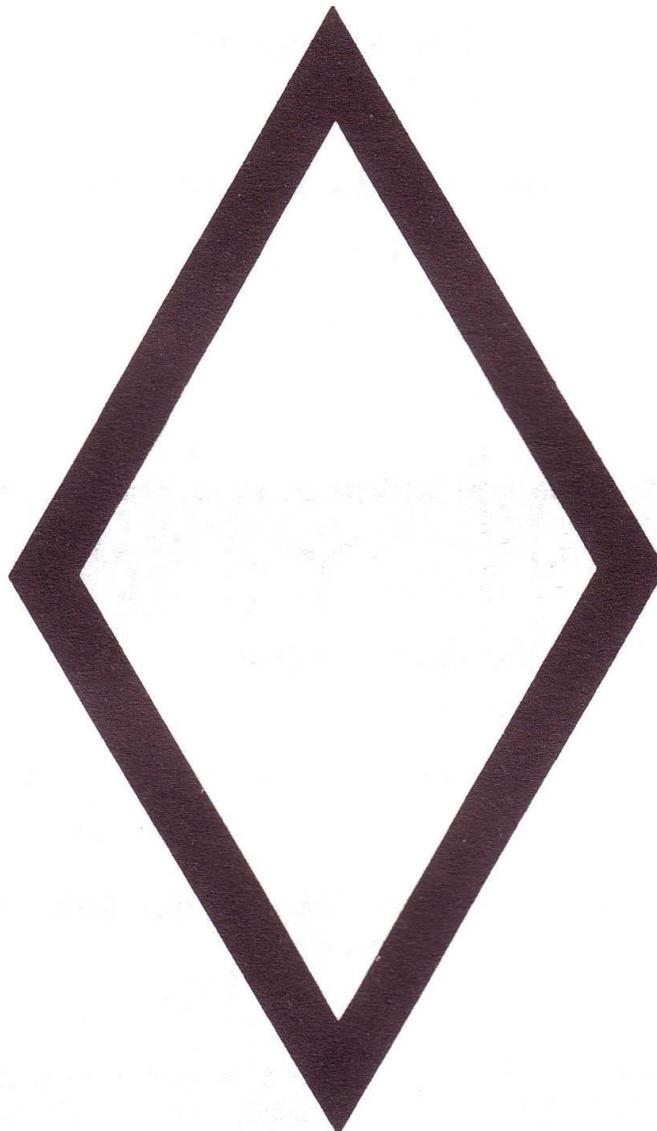
Mistake to be avoided: Do not look angry on the contrary, smile!



Fifth Exercise: Magnetisation

Stand with manuscript flat on the table. The Diamond, the symbol of changing forces and their duality: "What is above is like what is below, to accomplish the miracle of unity ". Magnetise with slow and dragging passes from top to bottom of drawing. Duration: minimum 1 minute, maximum 2 minutes.

Mental Orientation: Imagine a dense fluid flowing through the tips of your fingers to impregnate the drawing. So you participate in the exchanges of forces that are constantly evolving in the Cosmos.

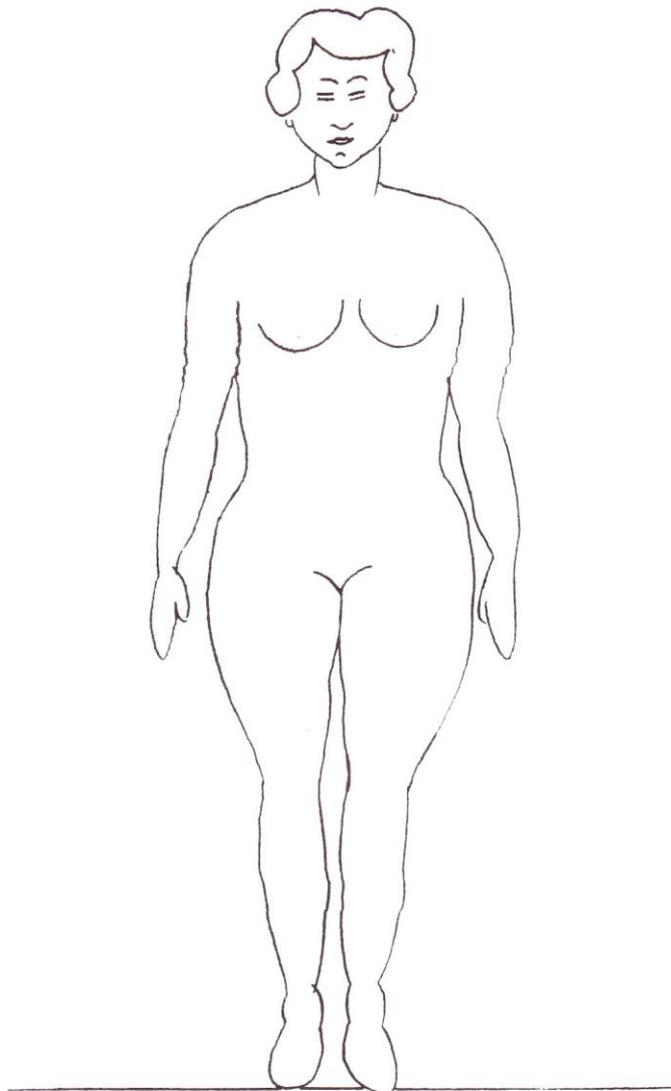


Sixth Exercise: Magnetisation

Stand with manuscript flat on the table. Women, source of magnetism as powerful as men. Magnetise very slowly, dragging from head to feet. Duration: minimum 1 minute, middling 3 minutes, and maximum 5 minutes.

Mental Orientation: The desire to completely and undetermined magnetise a woman.

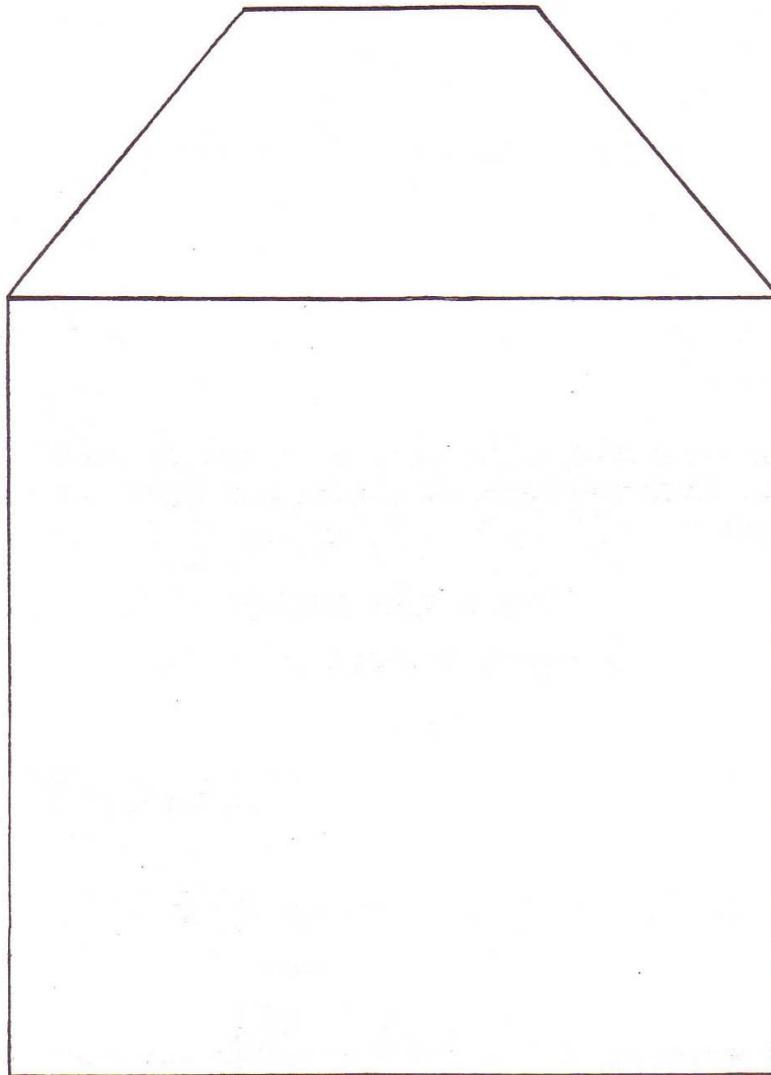
Mistakes to be avoided: Avoid thinking about a particular person. Your action must reach the crowd. Do not try to replace our drawings with persons. Our drawings suffice.



Seventh Exercise: Magnetisation

Stand with manuscript flat on the table. The Cubic Stone, symbol of realisation as to your various aspirations, achievement of goals and performances. Magnetise from top to bottom dragging and with slow passes Duration: minimum 1 minute, maximum 2 minutes.

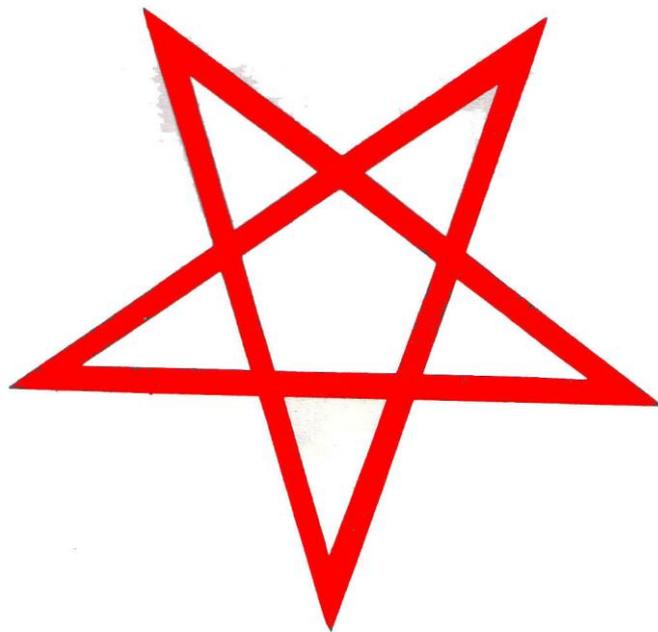
Mental Orientation: The development of your magnetism secures the success of all your projects. Your actions, your words, your movements, your thoughts, your where abouts, all convey a stronger fluid, and an increased magnetic power.



Eighth Exercise: Autosuggestion

Sit with manuscript in front of you at 45 degrees. The Star or Reversed Pentagram, is a flamboyant star of all kind of initiations, symbolising the balance, harmony, and the highest human ideal. Viewing calmly the centre of the pentagram, repeat mechanically the verse under the star. Duration: minimum 1 minute, maximum 5 minutes. Say, “Everyday, as Vampire in every matter, I feel myself better and better.”

Mental Orientation: You automatically draw from external forces, taking them in, and absorbing them. As such we feed ourselves from external sources. And, much more you become stronger and stronger, magnetically as well. Your potentiality increases unceasingly towards becoming an outstanding Vampire.



**Everyday,
as vampire
in every matter,
I feel myself
better and better**

Ninth Exercise: Magnetisation

Stand with manuscript flat on the table. Magnetic water, symbol of magnetic fluid accumulating forces. Magnetise the drawing from the top of the bottle to its very bottom, with slow and dragging passes. Do it extremely gently. Duration: minimum 1 minute, and maximum 2 minutes.

Mental Orientation: your fluid flows from the extremities of your fingers, and focuses itself in the drawing.

Mistakes to be avoided: Please, do not replace the drawing with a bottle of water. Use only the drawing.



Tenth Exercise: Magnetisation

Stand with manuscript flat on the table. The propagation of the radiations approaches nearer and nearer, and provokes a resonance which in the invisible world is unquenchable. Magnetise with slow and dragging passes from top to bottom. Duration: minimum 1 minute, maximum 2 minutes.

Mental Orientation: Your magnetism is spreading very far. Its radiation conducted through your imagination reaches absolutely everything, whatever the distance may be. As such, you stay more flexible, spending less effort in the fulfilment your realisations.

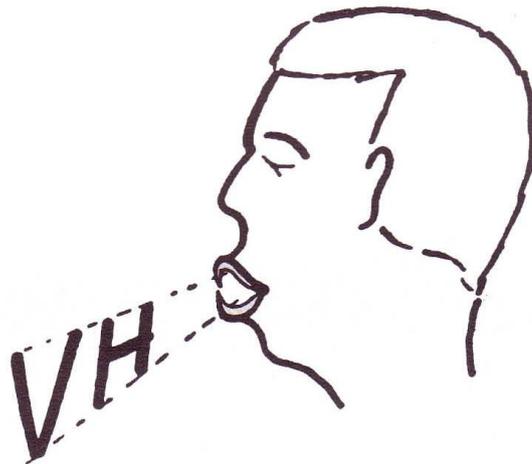


Eleventh Exercise: The Projection of Breath

Stand with hands on hips. The breath, (the word) is charged with power. The breath has always been considered as the propagator of life. Standing up, with hands on hips, with your lips as to pronounce "OU". Exhale regularly, slowly but deeply while doing "VH". It has no sound vowel.-However, you will soon hear its proper sound coming from the column of air, a deep noise that is amplified by its vibration. When you have to breathe in again, close your mouth, and inhale slowly, regularly and deeply through the nose. After, open your mouth, and start again pronouncing "VH", disposing your lips as you would make a "OU" (for mould). Duration: minimum 1 minute, maximum 3 minutes.

Mental Orientation: The word is charged with power.

Mistakes to be avoided: Do not force the breathing capacity, do not exhaust yourself unnecessarily.



**This exercise,
apart from its magnetic value,
extends the reach of voice
and improves the tone.
A great defence weapon
when attacked.**

Twelfth Exercise: Culture of Sight

Sit, with manuscript in front of you at 45 degrees. The black disc is the simplest magick mirror you can imagine, the symbol of the invisible with the deepest life it animates. Look to the black disc with great tenderness and smiling. Open your eyes more than usual, without opening them too wide. Do not flicker. Duration: minimum 1 minute, maximum 2 minutes.

Mental Orientation: Your look fascinates.

Mistakes to be avoided: Do not look terrible, but remain smiling and totally relaxed.

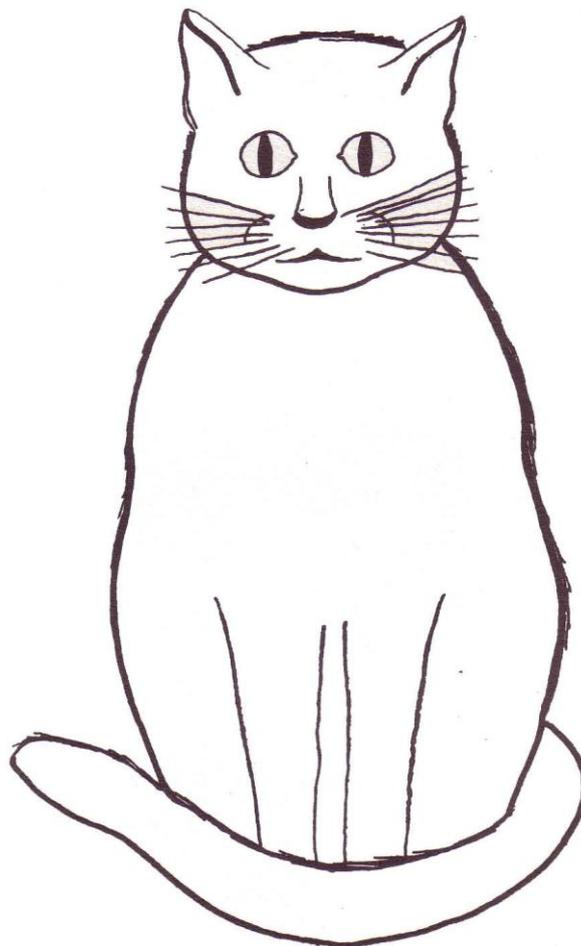


Thirteenth Exercise: Magnetisation

Stand with manuscript flat on the table.-The cat endowed with strong vitality, natural source of electricity, a symbol which makes the animal's presence felt. Magnetise the drawing from top to bottom with slow and dragging passes. Duration: minimum 1 minute, and maximum 3 minutes.

Mental Orientation: Desire that your influence extends towards animals and to everything that exists.

Mistakes to be avoided: If you have a chat, do not take it as subject, leave it alone. Your drawing suffices.



Fourteenth Exercise: Magnetisation

Stand with manuscript flat on the table. The tree, symbol of strength at rest, the link between the Earth and its atmosphere, the force accumulator. Magnetise the drawing from top to bottom, with slow and dragging passes. Duration: minimum 1 minute, and maximum 3 minutes.

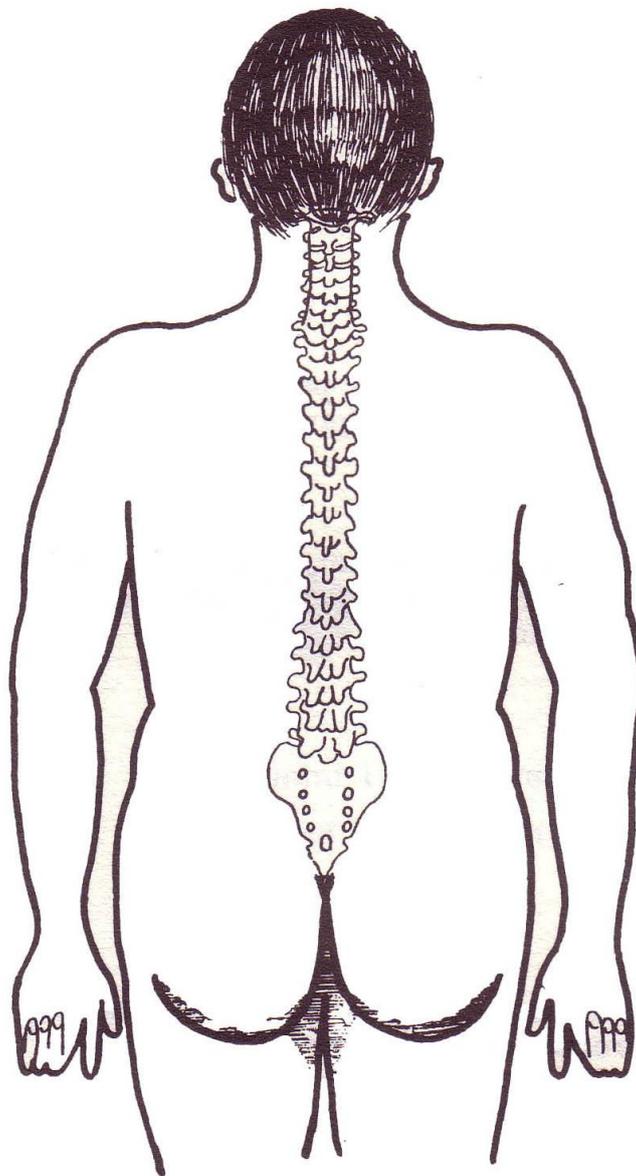
Mental Orientation: Consider well that the fluid flows through the tip of your fingers and charges the drawing.



Fifteenth Exercise: Magnetisation

Stand with manuscript flat on the table. The spine, seat of unconscious life and nervous forces, governing the organs of the human body. Magnetise from the top of the head to the bottom of the drawing, with slow and dragging passes. Duration: minimum 1 minute, and maximum 3 minutes.

Mental Orientation: Your magnetism influences unconsciously the world. Through your sole presence, you are doing good to people. Conclusion: They are looking for you.



Sixteenth Exercise: The Culture of Sight

Sit, with manuscript in front of you at 45 degrees. The target, recommended by all psychics and occultists to develop the charms of sight (the way one looks). Look calmly and smoothly, without blinking the eyes, and closing the eyelids, focusing on the black circle. Keep smiling and relaxed. Duration: minimum 1 minute, and maximum 3 minutes.

Mental Orientation: Think that the magnetic force escape also from you through your sight, influencing deeply all those around you and farther off.

Mistakes to be avoided: Do not wrinkle the eyebrows, and do not look hard and terrible. Stay flexible and smiling.



Other Useful Exercises

Preliminary Comments

Once you have trained yourself in above exercises experiencing result, you can continue the following experiments.

The first requisite of concentrating is the ability to shut out outside thoughts, sights and sounds; to conquer inattention; to obtain perfect control over the body and mind. The body must be brought under the control of the mind; the mind under the direct control of Will-Power. The Will-Power is strong enough, but the mind needs strengthening by being brought under the direct influence of the will. The mind, strengthened by the impulse of the will, becomes a much more powerful projector of thought vibrations than otherwise and the vibrations have much greater force and effect.”

The first four exercises are meant to train the mind to readily obey the commands of the mind. Take them in the privacy of your own room and never talk of them to others. Also do not let their apparent simplicity lead you to neglect them. If you are one of those empty-brained men who go about talking of their exercises hoping in this way to win praise, you will never succeed. Be serious, earnest and sincere in your work. Give up, once forever, all fickle-mindedness and learn to accumulate Power in silence and through work.

Secrecy is important though you can share your magickal work with other vampires, teachers and like-minded at the left-hand path, because they will not detract from your energy. If you lack such a community, a “Book of Shadows” is an excellent way to share your experiences without talking to those who would not understand, overwhelmed by their own traditional, worn-out religion.

Exercise 1

Sit still; relax your body all over and then neck, chest, and head held in a straight line; legs crossed one under the other and weight of the body resting easily upon the ribs; right hand on right leg, left hand on left leg, in the normal way of sitting with back straight. There should not be a single movement of the muscles in any part of the body. Mind, you must avoid all rigidity and tension of the body. There should not be the least strain on muscles. You should be able to “relax” completely. Start with 5 minutes. Continue till you can accomplish the 5 minutes sitting without any conscious effort, increase to 15 minutes which is about all you need.

The aim is to give you absolute dominion over all involuntary muscular movements. It is also an ideal “rest-cure” after fatiguing physical and mental exercise or exertion. The principal thing is “STILLNESS” and you can, if you like, practice it even sitting on a chair or anywhere else; the idea is one of “relaxation” and physical and mental quietude. Let not the apparent simplicity of this exercise deceive you. It is not so very easy after all. You will find that by concentrating the mind upon a particular train of thoughts or ideas or by joining the mind to the Larger Self, you can easily lose all idea of the body and thus maintain this stillness for a considerable length of time. Genius, inspiration and intuition are more or less the scientific and psychological results of self-forgetfulness.

Exercise 2

Cultivate a self-poised attitude and demeanour in your everyday life. Avoid a tense, strained, nervous, fidgety manner and an over-anxious appearance. Be easy, self-possessed and dignified in your bearing. Be courteous, thoughtful and quiet. Mental exercise and Will-Power Culture will enable you to acquire the proper carriage and demeanour. Stop swinging your feet and moving your hands or rocking yourself backwards in your chair while talking or sitting. Stop biting your nails, chewing your moustaches, rolling your tongue in your mouth or any other unnecessary movement such as may have become “second nature” with you while studying, reading or writing. Never twitch or jerk your body. Never wink your eyes or look blank. Train yourself to stand sudden and loud noises with equanimity and composure. Such things betray lack of control. Do not let anything outside (or even within you) disturb your composure. When engaged in conversation let your speech be calm and measured and your voice well-controlled and even. A certain degree of reserve should always be observed. In short, keep yourself well under control on all occasions. You can acquire this poise by always carrying the thoughts of “Firmness,” “Self-Control”, and “Self-Respect” in your mind and letting these express themselves in your outward bearing. Avoid bluster, self-assertion, gossip, levity or light talk, too much laughter, excitement and so forth. Too much laughter weakens the will. Be a quiet, earnest-thinking being. Be serious. Regard “solitude” as the greatest medium of self-development.

Exercise 3

Fill a wine glass full of water and taking the glass between the fingers, extend arm directly in front of you. Fix your eyes upon the glass and endeavour to hold your arm so steady that no quiver will be noticeable. Commence with one

minute exercise and increase until the 5 minutes limit is reached. Alternate right and left arms. Increase to 15 minutes.

Exercise 4

Sit erect in your chair, with your head up, chin out and shoulders back. Raise your right arm until it is level with your shoulders, pointing to the right. Turn your head and fix your gaze on your hand and hold the arm perfectly steady for one minute. Repeat with left arm. Increase the time gradually to 5 minutes. The palms of the hands should be turned downwards.

The following exercises are meant to aid you in getting under control; such mental faculties will produce voluntary movements.

Exercise 5

Sit in front of a table, placing your hands upon the table, the fists clinched and lying with the back of the hand upon the table, the thumb being doubled over the fingers. Fix your gaze upon the fist for awhile and then slowly extend the thumb, keeping your whole attention fixed upon the act, just as if it was of the greatest importance. Then slowly extend your first finger, then your second and so on, until they are all open and extended. Then reverse the process, closing first the little finger and continuing the closing until the fist is again in its original position, with the thumb closed over the fingers. Repeat with left hand. Continue this exercise 5 times at a sitting, then increase to 10 times. Do not forget to keep your attention closely fixed upon the finger movements. That is the main point.

Exercise 6

Place the fingers of one hand between the fingers of the other, leaving the thumbs free. Then slowly twirl the thumbs one over the other, with a circular motion. Be sure to keep the attention firmly fixed upon the end of the thumbs.

Exercise 7

Forty-eight hours after the Full Moon in each month, go by yourself into a darkened chamber and quietly concentrate your mind upon one thing. Do this as long as possible without allowing other thoughts to enter your mind. At first you will find that your thoughts will fly from one thing to another and it will be hard for you to accomplish this, but by continued practice you will be able to think of one thing for a long time. This should be continued for 5 nights in succession and one hour each night.

Exercise 8

Go out into the open air each evening when the sky is clear and see how many stars you can count without allowing any other thoughts to enter your mind. The more stars you can count without thinking of anything the greater the degree of development produced. Quite an interesting exercise.

Exercise 9

Take 12 ordinary stones. Place them in your left hand. Then with your right hand pick up one stone, hold it at arm's length and concentrate your mind thereupon without allowing other thoughts for full 60 seconds. So with all the stones. Then start picking up with left hand. Do this for one hour daily if you can. One must truly work at himself at whatever cost to develop psychic and vampiric energy.

Exercise 10

Concentrate your mind determinedly upon someone at a distance without allowing other thoughts. Will that he or she do get strong, healthy and psychic strong. Get up a mental picture of your subject as if sitting before you. Then give earnest, positive, forceful suggestions to his sub-conscious mind. Will that he get into sympathy with you, write you on the subject and earnestly co-operate with you in his spiritual regeneration. Do it calmly and earnestly.

Exercise 11

Get some moistened sand spread over the surface about a yard square. Make it perfectly smooth. Then with your index finger draw any characters or pictures in the sand. For instance, a square, a triangle or any other figure. Fasten your gaze upon this figure. Concentrate your mind calmly thereupon and will that the thought-form so created by your concentration be transmitted to someone (whom you know to be sensitive to your will). Do this for 15 minutes daily at the same time till your subject gets the impression. Ask him to sit relaxed at the same time in the *silence* in a receptive mental attitude. Face the direction, North, South, East or West in which you send your thought. Imagine a psychic wire connecting you with your subject and aim straight. Remember, the Will-Power is represented in symbology by a straight line because it goes straight to its mark.

Exercise 12

Every night before retiring, concentrate upon your passive mind:

“When I get up in morning, my Will-power and Thought-Force will have increased. I expect you to bring about a thorough change in my Will-Force. It will gain in vigour, resolution, firmness and confidence. It must grow strong, strong, strong.”

Project these positive suggestions into your subjective self earnestly, confidently and concentrated. You will progress quickly by leaps and bounds. Every morning shall find you stronger and full of vim, sap and energy. Persevere, persevere. In following up such ideals to a successful conclusion you must have an (1) overpowering desire; (2) a strong belief in your ability to accomplish anything; (3) an invincible determination not a backboneless “I will try to”; (4) earnest expectation. This is an important and an infallible method in Will-development.

Exercise 13

Go by yourself into a room where you will not be disturbed. At the beginning “relax” all over. Then count from one to ten without allowing any other thoughts. As soon as you accomplish this, your mind is in a receptive state. Concentrate as before and order your sub-conscious self to evolve a strong, infallible memory. Form your own auto-suggestions.

Exercise 14

Pick out half a dozen unfamiliar faces. Vividly impress them upon your subjective mind. Then recall them at least once each day for full one year, each day impressing at least one more new face. Should you find you are forgetting any of your older faces, do not add new ones but firmly fix the other old faces in your mind through concentration. This is a very interesting exercise. Memory belongs to the sub-conscious mind, remember.

Exercise 15

Concentrate the mind on a paragraph in some mysteries book and commit to memory. Learn by heart one paragraph daily taking care not to forget the old ones. In time, you will improve wonderfully. Books suggestion: “The Asetian Bible (Kemetic Order of Aset Ka), Asetian Mysteries, Vampiric Magick and Predatory Spirituality, by Luis Marques. Akhkharu, Vampiric Magick, the Extended Vampire Gate, by Michael W. Ford. (All obtainable at Amazon)

Exercise 16

People with weak memories always lack concentrative ability. Concentration is the key to all mind-power. You will find the above exercises quite “tedious” and monotonous. But you can train your ‘attention’ only by giving it trivial and “dry” exercises. The strong will can cope with the most “monotonous” and uninteresting tasks without experiencing fatigue. You must set yourself such tasks as might seem like ‘work’ to your attention. Remember, the effort required to concentrate attention voluntarily on uninteresting, dry and monotonous works strengthens and develops Will-Power and gives you “mental muscle.” You will thereby acquire firm control over mind and body and be “Master” over your higher and lower impulses to full satisfaction. Power over self will express outwardly as power over others. If you can control yourself, you will find no difficulty in impressing your will on others. But, mark you, this “mystery” power should be used only to elevate, stimulate and strengthen yourself and the vampiric others. Try your Will-Power upon your personality in all possible ways and be satisfied with nothing short of perfect control. The absolute mastery of ‘self’ ought to be your aim. I have given you the real secrets. You must exercise your own ingenuity and intelligence in utilising them towards your Self-development. I leave you to finish the fight for yourself. Get up and pursue in to work well-began and at your task from today and not tomorrow. Back of all efforts; always have this positive incentive and auto-suggestion:

“This is to develop my Will-Power, and no temporary pain can equal the power and satisfaction arising out of self-control.”

Get firm control over your emotions. Use this natural force but be not used by it. Control over speech will lead to Emotion-control. Always talk to the point. Cultivate silence. Repress volubility. Be brief in speech and writing. Keep a cool head. Be level-headed and concentrative.

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The Transformation Time of the Debutant Psychic Vampire



A Psychic Vampire is a vampire that feeds off Lifeforce (energy) instead of blood. The psychic gift allows psychic vampires to go to the astral (psychic) plane, feed off energy, the ability to meditate easier than others, read minds; some are clairvoyant, dream walk, and lots of other psychic abilities as one develops. Psychic development does not come at once, it needs time and perseverance. The debutant should be helped by other living Psychic Vampires, and get support by the Undead Gods, "Those Who Have Risen", and gone before us. They also assist, reprove and protect. A psychic vampire offer their "Lifeforce" taken from the humans to the Undead Gods, "Those Who Have Risen", by inhaling and exhaling in the dark or almost burning a candle, and a mirror. Vampires will gradually feel their nearness, and hear cracking noises in the room, and perhaps see an apparition in the

mirror.

A psychic vampire is an individual who, to survive and replenish used energy, feeds on a victims' Lifeforce. Their life force feeds the vampire's. The vampire could be any one of any race. The psychic vampire loves, longs, cries, and feels pain. The psychic vampire is not a "creature" as so dubbed, but a living breathing person with a power above others, may it be because of misfortune or training.

Psychic Vampires take their sustenance in a very different way. Instead of inflicting a wound in the victim, the person may not even know they are being fed on until the vampire leaves. Psychic vampires excel in mental energy, and they are telepathic. They also can have the power to manipulate human emotions without using a physical situation. "Ever been mad or sad", but you did not really know why? It could have been the work of a psychic vampire. By focusing on a target and envisioning their "Lifeforce" (energy) flowing into themselves, psychic vamps absorb human "psychic" energy. By manipulating

the victim's mood, either by making them mad, sad, or happy, they can get more intense energy. This energy is then absorbed into the vampire's own life energy, boosting them the way that sanguinarians are boosted. It also increases their psychic abilities.

However, psychic vampires can be dangerous (much more dangerous than blood vampires), especially if they are unaware of their gift. They will instinctively feed on another's energy, without realizing it. The problem is if they feed on someone they see every day. If one person is fed upon long enough, over a span of many years, they could very well die of having their energy depleted. A psychic vampire does not use rituals or Wiccan spells for defending themselves, sucking the Lifeforce from the victim is enough. Indeed, although psychic vampires do not kill their victims, it is known that when a person is dying, their body gives off all their remaining energy before they expire.

Psychic vampires need the Lifeforce of humans to survive. They do not drink blood which is forbidden and dangerous, but use their psychic draining forces to suck the life essence out of people. Most of these vampires are unaware of their vampiric existence, in fact. Others who know about it and can master their powers, tend to be very seductively and charismatic. Using their charm to get close to people and drain them. Sex is a great instrument in draining someone else.

The psychic vampire, also called "psi vampire", is that who feeds off pranic energy. They can also feed of emotions, feelings, and obviously "Lifeforce"(energy). Anyway, some distinctions can be found between the terms psychic vampires and psi vampires. A psychic vampire would be that person who needs to feed of pranic energy due to imbalance in his own system and has psychic abilities at the same time. A psi vampire would be that who feeds off energy without having psychic abilities. The line is very thin, as to feed off energy requires some psychic abilities which we are not going to discuss just here. In this line, some vampires would be able to feed unconsciously. Each vampire awakes in a different way, as we are all different human beings with different life experiences.

Having reached the point of awakening the psychic vampires start now to learn from this manuscript and other studies of mine, as what is common to all of us is that eagerness to find answers. Psychic vampires are more curious, and they are constantly looking for information and betterment in their hunting and draining skill. Each psychic vampire has to test himself in order to find the best way of feeding. Feeding techniques then varies from one vampire to another.

Meditation, visualisation, psychic approaches, concentration, transformation of energies, astral projections, these among others are some of the techniques used.

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My Disclaimer

These are my pages everywhere on Internet. They are all non-commercial. All opinions expressed in them are only mine unless otherwise stated and do not necessarily represent any opinions of my readers. All content is mine as well, unless otherwise attributed. If you are an owner of an image, piece of text, or a website and have a problem with its appearance here, please me.

I am an adult, and my pages reflect that; please, exercise your judgement. If you cannot, perhaps you should not be here. I am not responsible for anybody's children; parents raise your children yourselves. In all likelihood, there will be stuff not meant for them somewhere in my pages, you are warned.

Religiously, I am not safe, but politically correct, not nice to everyone, not "open-mindedly" indiscriminate, not always polite, not sensitive, not moral, not full of intentions which everybody would consider "good." Remember, I am a vampire, only since August 2010, short after three blood transfusions. Failing the blood of donors, I would not be here today.

I am (sometimes) offensive, rude, uncensored, funny, sarcastic, sardonic, mocking, immoral, cynical, cold-hearted/heartless (whichever you prefer), extremely pessimistic, discriminating, open-minded, silly, crazy, outlandishly, eccentric, shocking, exacting, relentless, smart, educated, bitchy, impossible. Especially and mostly if one deserves it.

I do not love everybody; I firstly love myself and those who are close to me, my own clan. I love my work and my art. I do not respect everyone, only those who I think deserve it. I know what I want, and I will not step down from it. I know what I think, and I will not shut up just because you may dislike what I have to say. I will not have patience with badly formulated, sloppy, illogical, unintelligent, and uneducated opinions driven solely by faulty dogmatic and religious moralities and pathos.

I appreciate and enjoy intelligent and educated communication. I like a sense of humour also. I have impossibly high standards for me and everybody else. I call myself an aristocrat. I put myself entirely into my art, writing, vampirism, and I

do my very best with my work on writing. If you do not like it, give me a good “bite” and leave.

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