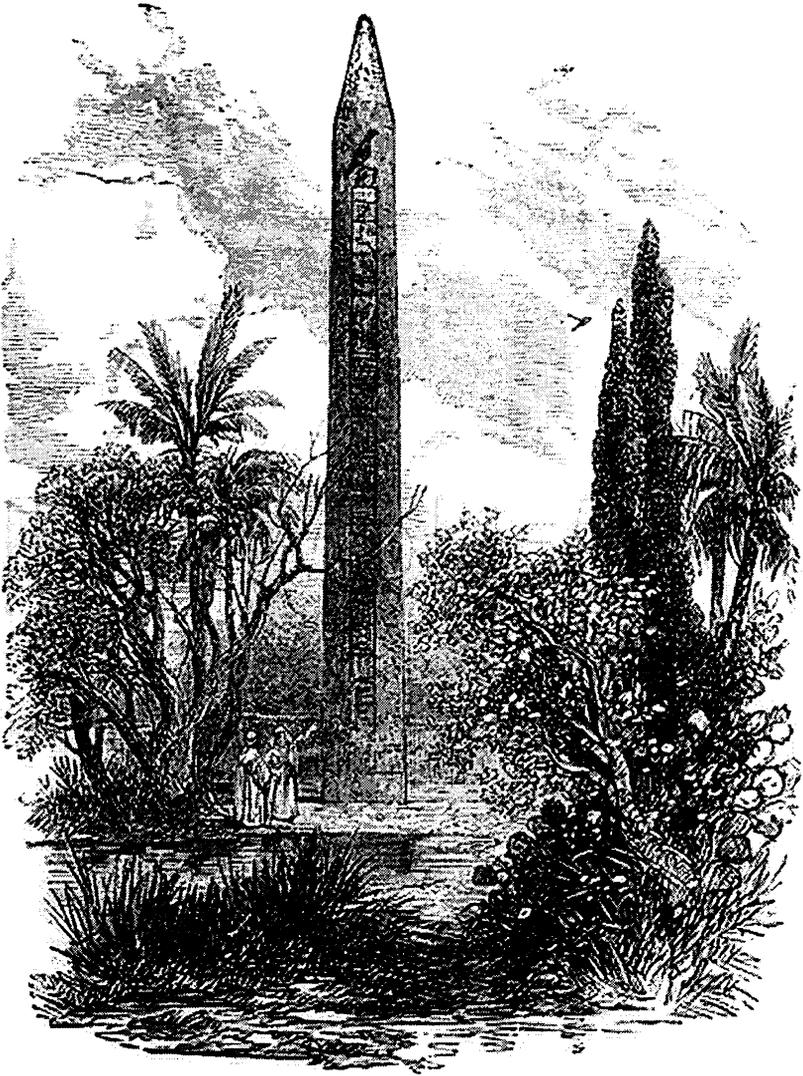
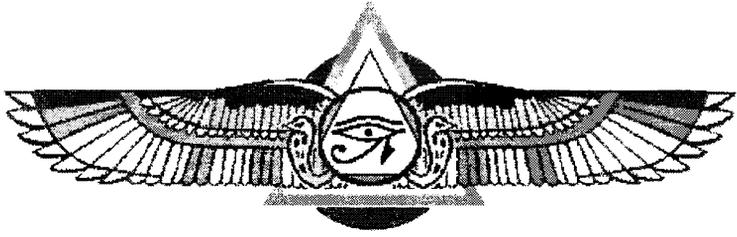


*This is*  
**City of the Sun**

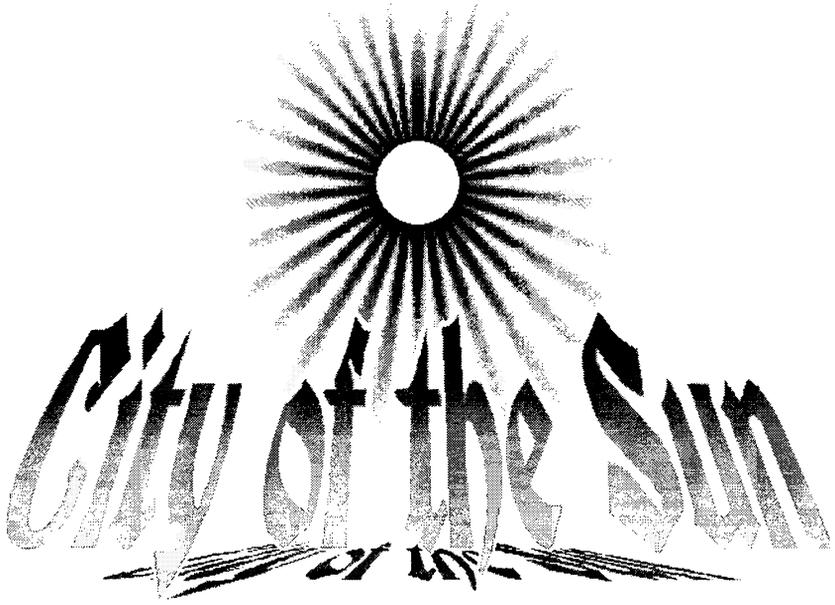


**Heliopolis & the Causal Plane**

A TRAVELOGUE  
OF  
THE INNER ORDER



THE OBELISK AT HELIOPOLIS



*Frater Shiva*

## PRELIMINARY REMARKS



This Essay is a Travelogue  
~ a detailed tour guide ~

It is designed for the Adeptus Minor  
and the candidate for the  
third Transhimalayan initiation

Except for a few basic principles  
nothing herein is set in stone

Being directly connected,  
the *Adepti* do not get their information  
from books,  
yet,  
there are still mysteries to be solved,  
and selected written and symbolic transmissions  
remain part of the curriculum

Ascension, transcendence or withdrawal  
into a wider range of consciousness  
implies that the expanded awareness  
will always re-integrate and  
include the preceding state

~

otherwise the whole structure will collapse



**By the same Author**

**INSIDE SOLAR LODGE - OUTSIDE THE LAW**  
**TRUE TALES OF INITIATION AND HIGH ADVENTURE**

The Teitan Press 2007

A free, highly-abridged version is available online at:  
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**CENTRAL DIRECTORY**

"44 websites and 418 webpages dedicated to wisdom"  
[with a touch of humor]

can be accessed at:

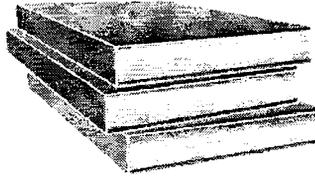
<http://crystal-city.angelfire.com>

## TABLE OF CONTENTS

Preface	ix
Before the Veil	xv

### City of the Sun

Chapter 1	The Arrangement of the Temple	3
Chapter 2	The Instruments	17
Chapter 3	The Dynamics	23
Chapter 4	The Rod of Initiation	27
Chapter 5	The Changeover	31
Chapter 6	The Destruction of the Temple	37
Chapter 7	The Citadel of Geburah	41
Chapter 8	The Throne Room of Chesed	43
Chapter 9	The Abyss	45
Appendix A	A Book from the Sun	49
Appendix B	The Book of Life	55



# The Triumvirate of Initiation

## **Blazing Diamond**

THE FULL SPECTRUM

*A Textbook of the Outer Order*

## **City of the Sun**

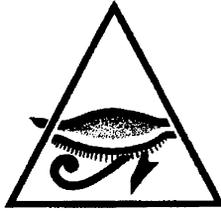
HELIOPOLIS AND THE CAUSAL PLANE

*A Travelogue of the Inner Order*

## **A Treatise on Naught**

REFLECTIONS OF NOTHING

*The Third Order of Magnitude*



## Preface

**Preparation** is the act or process of preparing; the state of having been made ready beforehand; readiness to proceed with a ceremony or a journey. <sup>1</sup>

**B**EFORE EMBARKING on a journey through the Inner Order, certain preliminary labors need to be accomplished. These are *The Tasks of the Grades* of the Outer Order, and they were examined in detail in *Blazing Diamond* as well as in many other papers and texts, including *The Rays and the Initiations - Part Two* by Alice Bailey, and *One Star in Sight, Book Four*, and *Liber XIII* (The Steps Upon the Path) by Frater Perdurabo.

Numerous additional books and epistles also offer guidance and advice in such matters, and it really depends on a multitude of assorted factors as to how the initiate has addressed this undertaking. For example, a student of a Tibetan *Rinpoche* will undoubtedly take a different approach than a *Chela* of a Hindu *Guru* or a disciple in some school of the western mystery tradition.

Regardless of the culture, customs, climate or country of any given aspirant, all systems seem to reduce down into three requirements ...

Control of the body  
Control of the emotions  
Control of the mind

## **Control of the Body**

THIS WORD “CONTROL” does not mean *complete mastery* – that comes later. *Control* merely implies that the physical body, with its aches, pains, hungers and demands for autonomy, is adequately regulated so that it will not interfere with the process of meditation.

This *regulation* is instituted through the practice of *Asana*. A certain amount of control over the body can also be developed through training in the martial arts, or ballet, or any other dynamic, physical discipline. But for the meditator, the goal is one of sitting perfectly still without distraction by messages of any kind from the physical vehicle.

## **Control of the Emotions**

AGAIN, THIS “CONTROL” does not mean *complete mastery*, but it does indicate that the emotional body, with its desires, needs and reactions, is properly ordered so that it will not interfere with the process of meditation.

The emotions are regulated through the practice of *Pranayama*. A considerable amount of control over the emotions can also be developed through astral projection or psychological investigation. But for the meditator, the goal is one of sitting perfectly still without distraction by reactions of any kind from the emotional vehicle.

## **Control of the Mind**

THIS “CONTROL” does not mean *complete mastery*, but it does indicate that the intellectual mind is suitably arranged and free of confusion, and that the cultural mind is appropriately free of societal programming and subconscious compulsions, so that neither of these will interfere with the process of meditation.

This ordering is instituted through the practice of *Qabalah* or some similar method of storing conscious data, and by *Pratyahara*, which really means “identifying the personal demons and cultural archetypes that are hidden (*repressed* or *imprinted*) in the subconscious mind, and then freeing one’s consciousness from their influence.”

A certain amount of control over the intellect can be obtained by enrolling in a graduate degree program, preferably one of academic excellence and not one of religious persuasion.

A comprehensive examination of the subconscious mind can be appreciated through psychological endeavor along the lines of *Jung*, and by the practice of libationary invocation and evocation of spirits according to the magickal tradition.

But for the meditator, the goal is one of sitting perfectly still without thoughts or obsessions of any kind arising from the mind.

ALL OF THESE orderings and controllings are greatly assisted by the daily performance of an external clearing rite, such as *The Ritual of the Pentagram*, *The Star Ruby*, *The Star of Force and Fire*, *The Chakra Clearing Exercise*, or any similar ceremony of any tradition that is designed to banish, purify or cleanse one's personal consciousness and environment from disturbances.

### **The Outer Order**

THESE THREE THINGS, a complex *body*, a bundle of *feelings*, and a *mind* capable of storing data, figuring solutions and conforming to (or outwitting) cultural values, are the "tools" that everyone has in his or her "toolkit" called the *persona* (the personality).

This personality, the dweller in "the three worlds," is the true *outer order* of every aspirant, regardless of which temple, lodge, mosque, camp or monastery he or she chooses to enter ... or exit.

Each tool is interrelated with the others. Thus, a strong feeling may cause discomfort in the physical body, and the sight of a limping dog may cause sadness in the emotional body.

Internally, every feeling has an associated thoughtform, and every visionary symbol and scenario is charged with emotional content. These are so interwoven that the Hindus have a term for it: *Kama-manas*, or "desire mind."

Yet, the aspirant will find it convenient to separate the three aspects in order to individually gain control over them.

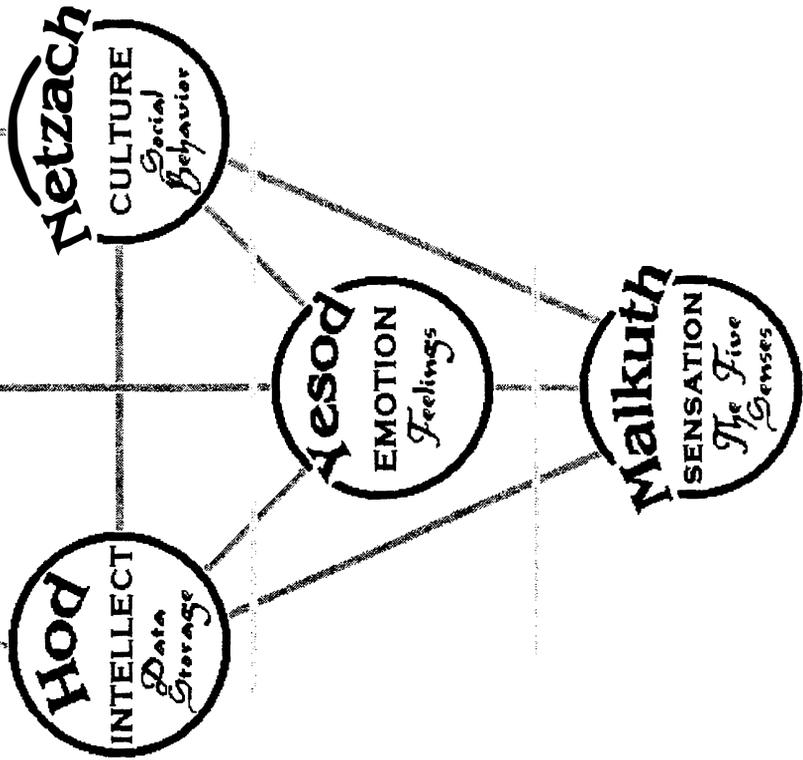
There is an academic correlation between the three lower centers (*chakras*) and these three dominions of the "lower man." These are the three so-called "centers below the diaphragm." But there are also other correlations, and so this is not a one-to-one correspondence.

So that we all may be "on the same page,"  
a clever diagram has been posted

... on the next page ...

- THE VEIL OF PAROKETH - THE ROOF OF THE CONCRETE MIND - THE PERSONAL RING-PASS-NOT -

LOWER MENTAL PLANE	Angels	
Thoughtforms	Demons	
ASTRAL PLANE	Calm	Centered - Peaceful
Emotions	Excited	Anger-Giddy-Pensive-Sad-Fear
PHYSICAL PLANE	Ethereic	Gamma
		Electricity
		X-Rays
	Dense	UV
		Gas
		Liquid
		Solid



THE OUTER ORDER



### **The Roof of the Three Worlds**

REGARDLESS of cultural heritage, genetic coding, or school of philosophical thought, everyone (except the *Adepti*) has an inherent, built-in *limiting factor*, and its nature is dark and dense.

In the human energy field, specifically the circumference of the mental aura, about 30 inches out in all directions from the skin, there is a hard, dark gap in consciousness. It literally is a black, electromagnetic “eggshell.” This is the *limiting factor* as seen externally.

Internally, most people who are astral projecting, see and feel this *limiting factor* as an outer boundary of “absolutely nothing,” or “dark, dense clouds.” This is a protective mechanism, designed by nature to be a realm of lonely, non-interesting resistance, obviously intended to turn the wandering consciousness back into interaction with familiar thoughtforms.

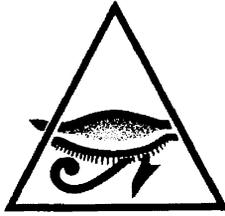
(<) In the diagram of THE OUTER ORDER, it is situated at the very top, bearing such exotic titles as ...

#### **THE VEIL OF PAROKETH THE ROOF OF THE CONCRETE MIND THE PERSONAL RING-PASS-NOT**

Of course, it’s not really a box on the top of a chart. It is the circumference of a sphere. And it simultaneously exists internally and externally, so it has one caught coming or going.

Now, how are we going to get through this gloomy miasma?





## Before the Veil

AS WE BEGIN to approach a tour of the Inner Order in the City of the Sun, we find that it is necessary to begin by opening the door. Damnation! Where is that door?

Oh, there it is ... a little twinkle of light, dimly shining through a tiny parting of what appears to be a curtain or a veil.

Now, how is one going to get through that gloomy miasma? At first glance, it appears to be impenetrable, except for hints about the secret methods of the mysterious Adepts.

Yet it actually is quite simple for most people ...

### The Scientific Method

SPANNING TWO DECADES, an extensive medical-metaphysical clinical program, instituted by the author, “treated” well over a thousand people. At least two hundred individuals undertook the advanced version called *Spiritual Insight*.

Either through a personal appointment, or in courses that were approved by governmental agencies and accredited institutions of higher education, the “patient” entered the astral and causal realms.

These sessions were enhanced with acupuncture and assisted by a guiding dialog with the practitioner.

Here is how it worked ...

The patient was “anesthetized” with seven acupuncture needles at specific acupoints. Sometimes two or three additional needles were inserted when the patient was having trouble “breaking through” the *Veil of Paroketh* – but this was not common.

After a short induction period of *pranayama* (controlled breathing), the patient built an imaginary body in a garden. Then this astral vehicle was fully energized by exercising the etheric sensations of sight, sound, smell and touch, and then the effects were described to the practitioner.

This dialog was maintained throughout the session, and everyone was always able to keep talking, although it was common for their voices to become distant and soft.

The patient was then instructed to cause their astral body to accelerate straight up ... and up ... in a classical *Rising on the Planes* endeavor.

This technique is merely cited as background information. What is important in relation to the *Veil of Paroketh*, are the commonplace results, for certain distinct scenarios came to be recognized ...

First, there were those who rose up into “nothingness” or a dark, impenetrable fog. Although everyone, except for one person, was able to visualize the garden, there were (only) three people who became “stuck” and could not pass through the Veil.

Second, there were the folks who had to be verbally encouraged to “keep going” like a rocket ship. Despite the dark fog, they would eventually break out of the other side and exclaim, “I see stars.” This, by far, was the most common path, comprising around ninety percent of the typical journeys. Rarely, additional needles were inserted in “resurrection” acupoints to effect a breakthrough.

Third, there were people who, when told to “go up,” immediately, or within a few seconds, said, “I see stars.”

Throughout the entire experience, the person was instructed in what to do and where to go, but they were never told what to experience or see as a result. Yet, essentially everyone saw stars!

Each participant was then asked to locate the brightest star in their field of view, to describe its color, and then to proceed directly to that star, penetrate it’s exterior, and come to rest in its center.

Additional, personal work would then take place, consisting of an inner dialog or interactive vision, wherein pre-stated “problems” or “chief complaints” would be worked out.

This problem-solving was accomplished with the assistance of the person's own "higher consciousness," and the practitioner always stayed neutral so as to not influence the outcome.

Fourth, there were some individuals who would engage this procedure so smoothly and efficiently that there was time left over to explore even higher realms. A few were able to withdraw their consciousness into a white point of light, and then radiate out into *samadhi*.

THE POINT IS, it's not usually hard to pass beyond the Veil with a little discipline or some competent guidance. A magickal libation, or a few acupuncture needles, can greatly assist the process.

The goal, of course, is to be able to pass through *Paroketh*, to transcend personal programming, and to connect in meaningful dialog with the "soul star," without artificial assistance or external guidance.

That's right! It has to be done in normal, common, everyday consciousness, if it's going to qualify for a grade. Grade?

### **Grades, Degrees and Other Designations**

THE GOLDEN DAWN PORTAL GRADE is an initiatory degree whose full title is *Lord of the Paths of the Portal of the Vault of the Adepti*. It represents the "outer court" of the sixth *sephira* (sphere) of *Tiphereth* on the Tree of Life, although the initiate does not enter Tiphareth-proper until he or she reaches the grade of *Adeptus Minor*. The grade is symbolized by the "fifth element" of *Spirit*.

The Portal Grade is an "invisible" or in-between grade that separates the First Order from the Second Order. The Circle of existing Adepts of the Second Order must consent to allow an aspirant to be initiated as an Adept and join the Second Order. The Second Order is not properly part of the Golden Dawn, but a separate Order in its own right.

THE A.:A.: DOMINUS LIMINIS GRADE, the *Lord on the Threshold*, is a "link" between the outer order and the inner order. He or she is expected to show mastery of *pratyahara* (withdrawal) and *dharana* (mental concentration), and who is busy constructing the magickal lamp which burns without wick or oil.

This lamp is the reflection of the "soul star" and symbolizes that detached, concentrated image of light which proves to be a key that will unlock the doorway hidden within the *Veil of Paroketh*.

IN VAJRAYANA BUDDHISM, the closest parallel would be the *Ngöndro*,<sup>11</sup> where the equivalent of a *Dominus Liminis* may be seen as a person who is performing the "uncommon" or "inner" preliminary practices during a retreat.

THERE IS A TALE, not necessarily to be believed as being true, that before entering a Zen monastery, an applicant will earn a black belt in one of the martial arts, or complete training in one of the many traditional "do" (ways). This quaint metaphor tells us that the aspirant has performed the tasks of the outer order, and is now looking for admission into the inner teachings.

Well, there's only one way to do that, and he walks up to the gate in the wall around the Zen monastery, where he knocks or rings a bell.

Believe it or not, that which follows appears to be true.

"What do you want?" asks a monk.

"I would like an appointment with the Master," he replies.

He is then told one of two things: "The Master is not in!" or "Wait here!" In either case, the aspirant already knows that he's at the gate ... and wait. Probably a long time.



THIS IS THE *Dominus on the Threshold at the Gate*.

If he perseveres in patience and composure, sooner or later (typically three days) the attendant will return, saying,

"The Master is now available to meet with you."

THE ALIGNMENT, required to unlock the Veil, is an *integration* of the body, emotions and mind.

It is not such a rare thing to behold. Let's take a look at a rather commonplace example ...

A competent surgeon, young and in his (or her) prime, routinely deals with matters of life and death. When operating, the highest and most highly trained part of his mind will be directing his actions.

His emotions, almost always under control in the "cool" or "cold" surgeon, will be synchronized with the mental directives, and hysterical reactions will not arise.

His physical body, still strong, coordinated and healthy, will not interfere with aches or pains, but will simply perform (in a skillful manner) those same mental directives.

The same may be said of a successful businessman (or woman), who skillfully negotiates the halls of capitalism, and is able to routinely reap billions of dollars in profit.

The same may also be said of any successful person who is able to harness body, emotion and mind into a single engine.



THE DWELLER ON THE THRESHOLD is a term related to *Paroketh*, although sometimes with different implications and meanings, depending on who is doing the defining.

The *Dweller on the Threshold* (or *Guardian of the Threshold*) is a literary term that was invented by the English mystic Sir Bulwer Lytton, and introduced in his book *Zanoni* in 1842. The term was adopted in Theosophical and other metaphysical circles.

The *Dweller* is a spectral figure, an abstraction of the *karmic* debit and credit account of every individual. It is the sum-total of the "evil" influence that is linked to the age in which any one may live, and it assumes a definite shape for every aspirant at each crisis point upon the Path.

The *Dweller on the Threshold* is a menacing apparition that is further described not only by Madame Blavatsky in her classic *Isis Unveiled*, and by Rudolf Steiner in his *Knowledge of the Higher Worlds*, but also by Dion Fortune in both her fictional and non-fictional texts.

According to Steiner's teaching, this image will present itself as soon as the aspirant begins his or her journey upon the path into the higher worlds.

This *doppelgänger* is a "guardian" that stands before the various veils in order to prohibit entrance to those who are not truly capable of passing through. The concept of *the black guard* in certain initiation rituals is intended to portray this very real, archetypal figure.

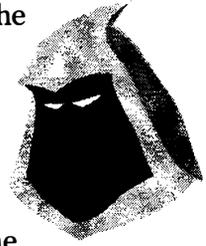
"But beware of the black shadow at my side, for he shall drive thee from the life of men, so that thou hidest in dens and caverns from the light, and thy name shall be lost, and thou shalt suddenly be slain if thou so much as lift thine eyes unto his face." <sup>iii</sup>

Steiner also identified two different "Guardians of the Threshold," one being the *lesser*, while the other is called the *greater*. The *lesser guardian* appears at that threshold called *Paroketh*, and the *greater guardian*, who appears as *Choronzon*, confronts the Adept on the verge of the *Abyss*. The guardian essentially informs the aspirant that he or she will not pass by until this sinister visage is incorporated into the candidate's own consciousness.

The guardians are always frightening or disturbing at first, and they serve to protect the student from realities for which he or she is not prepared.

The *Dweller* is also found in Jungian psychology, where the

*Shadow* or "shadow aspect" is a representation of the unconscious mind, consisting of repressed instincts and shortcomings. It is one of the three most recognizable archetypes, the other two being the *anima* or *animus* and the *persona*.



"Everyone carries a shadow," Jung wrote, "and the less it is embodied in the conscious life, the blacker and denser it is." <sup>iv</sup>

Despite the fact that the initiate has been working diligently to reveal and control unconscious personal and cultural tendencies, there is always that which remains hidden ... until the crisis of *Paroketh* or the *Abyss*.

The *Dweller-Guardian* is perceived as a separate, individual being ... always dark in appearance and scary in nature.



The people of *The Book* (Muslims, Christians and Jews) will be quick to say, "It is the Devil himself," which is true, for the Devil is nothing more than the illusion of the individual, separate self.

There is no solution other than to *become the Dweller*. This is true in the case of "success," and the initiate will then be allowed to pass the veil, to step over the threshold and enter the new, higher realm of consciousness.

In the case of "failure," the aspirant will return to normal, everyday consciousness, carrying the fear of the Devil, or his synonym, deep inside his or her subconscious – now reinforced, and perhaps made even more subconscious.

Such a person is likely to become a fanatic, or a Christian minister, or a Mohammedan *jihadist*.

Of course, the *Dweller* is *not* a separate being. It is merely the remnants of the repressed subconscious tendencies of the initiate.

There is bound to be a conflict when the *Dweller* appears. There is an internal struggle with fear that manifests when confronted with buried predisposition. This struggle will assuredly also manifest as a problem, a scenario of conflict, in the outer world.

"Let him remember that the word *Dominus Liminis* is no idle term, but that his mastery will often be disputed, when he knoweth it not." <sup>v</sup>

THE ARCANES SCHOOL has no formal grade for *Paroketh*, but it reveals that there is a *gap in consciousness* that can only be crossed when the personality is in a state of *alignment*. The Arcane description of the *Dweller* is reproduced here because of its clarity:

The Dweller on the Threshold is illusion-glamour-maya as realized by the physical brain and recognized as that which must be overcome.

It is the bewildering thoughtform with which the disciple is confronted when he seeks to pierce through the accumulated glamour of the ages and find his true home in the place of light.

The Dweller on the Threshold, always present, swings into activity only on the Path of Discipleship when the aspirant becomes occultly aware of himself, aware of the conditions induced within him as a result of his astral glamour, and aware of the *maya* surrounding his entire life.

These three conditions are seen *as a whole* and the term "Dweller on the Threshold" is applied. It is in reality a vitalized thought-form - embodying mental force, astral force and etheric energy.

The Dweller on the Threshold does not emerge out of the fog of illusion and glamour until the disciple is nearing the Gates of Life [*Paroketh*]. Only when he can catch dim glimpses of the Portal of Initiation, and an occasional flash of light from the Angel of the Presence who stands waiting beside that door, can he come to grips with the principle of *duality*, which is embodied for him in the Dweller and the Angel.

The day will surely come when you will stand in full awareness between these symbols of the pairs of opposites, with the Angel on the right and the Dweller on the left. May strength then be given to you to drive straight forward between these two opponents who have for long ages waged warfare in the field of your life, and so may you enter into the Presence where the two are seen as one. <sup>vi</sup>

THE ACTUAL SIGNAL of “admission” to the *Dominus* grade, is the first true result of meditation – the first *dhyana*. This is what is represented by the lighting of the magickal lamp.

There is always some aspect of Light involved, both in *dhyana* and in the lamp, and it is that same Light which shines upon the candidate and produces the Shadow.



The first degree, that of *Neophyte*, is the starting point or “spiritual rebirth” in all lineages. The true path begins when one gets their first, first-hand glimpse the Light of the “soul star.” No terminology, belief or man-made law is able to deny that the aspirant has “seen the light.”

This “first-light” is followed by a long journey through the Tibetan *Bardo of Hallucinations*, called *Passing through the Tuat* in our western civilization. Here, the “guiding light” flickers in and out of sight through the foggy glamor and illusion.

In this *Dominus* grade now under examination, the sun (at Tiphereth) is just below the sunrise horizon (the “horus-zone”). Ra is said to be in the final chamber of the Tuat, under tow from human and elemental forces, accelerated by the power of the wings of Kephra, the midnight beetle.

The external projection of the magickal lamp is seen in the “morning star,” appearing as a herald just before sunrise.



## Real-Time Manifestation

REGARDLESS of any external recognition, or initiation ceremony, or empowerment, the grade of *Dominus* will play out in the life of the aspirant.

He or she will have completed all the tasks of the outer order, in any given tradition, and will be competent in controlling the physical-emotional-mental vehicles - not *all the time*, but the initiate's control *will* be tested by the initiatory process itself.

A conflict will surely arise, quaintly symbolized for us by an *Angel* and a *Shadow-Dweller*. This is the personal battleground that one cannot avoid - the *Kurukshetra* War of the *Mahabharata*.

A critical decision will be made, often involving both acceptance and renunciation. This will probably manifest as a *series* of decisions over a lengthy period of time.

The goal of all the practices is to stop the mind. The fulcrum point is always "zero" if all of the opposites are balanced. This is symbolized in the Tibetan Level 4 *Star Empowerment*.

When the mind stops, even for a second, the result is that the "soul star" (of which the magical lamp is the outer symbol) will simply be there - and it will indicate a direction to be taken in order to resolve the manifested conflict.

Since this pre-existing star was already there before the probationer even began the Path, there is no way to actively *bring about* its appearance - except, of course, by stopping the mind.

This "soul star," the herald of the Sun, is revealed in the first true *dhyana*, which is experienced in full consciousness without magical potions, and it produces a *self-reliant* initiate who is free of personal compulsion and cultural programming.

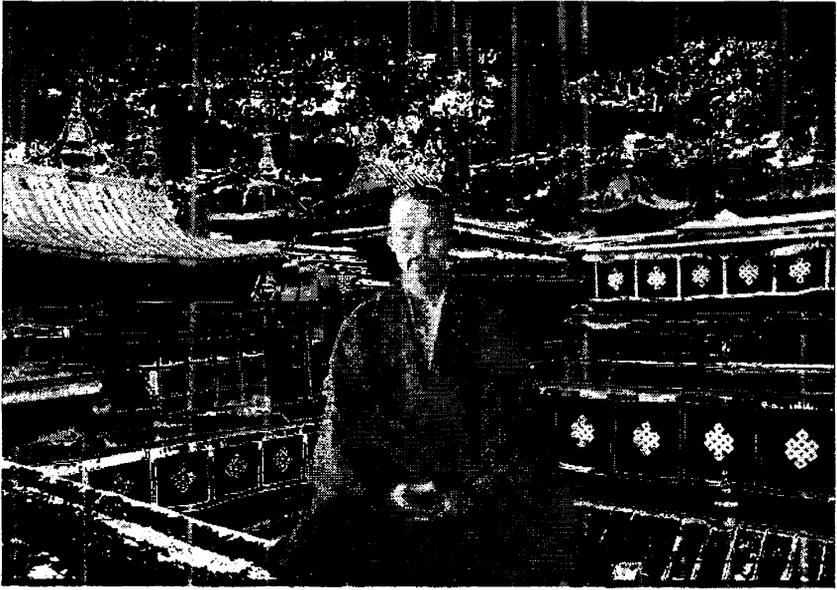
This is *individualization*, and it is *individuation*, and its philosophy is that of *Existentialism*, which maintains that the primary reference point of abstract thinking must be the *individual* and his or her *direct experiences*.

Scientific thinking and moral thinking simply do not provide sufficient information in order to understand human existence. Therefore, an expanded range of consciousness is necessary, governed by the model of *authenticity*.<sup>1</sup>

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<sup>1</sup> In the context of Existentialism, *authenticity* is being true to one's own spirit or character.

This existential individual is the diplomatic initiate  
who waits before the veil of *Paroketh*,  
the roof at the top of the three worlds.

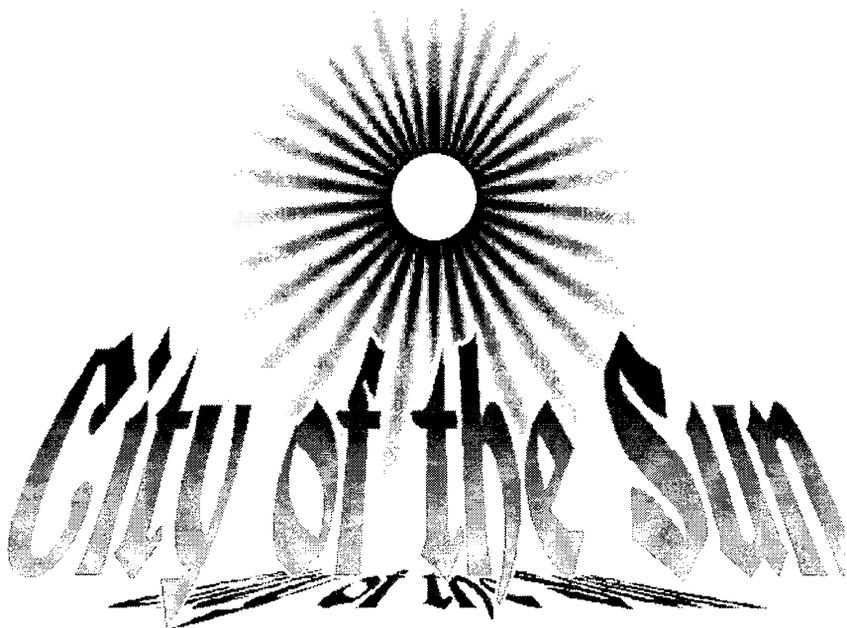


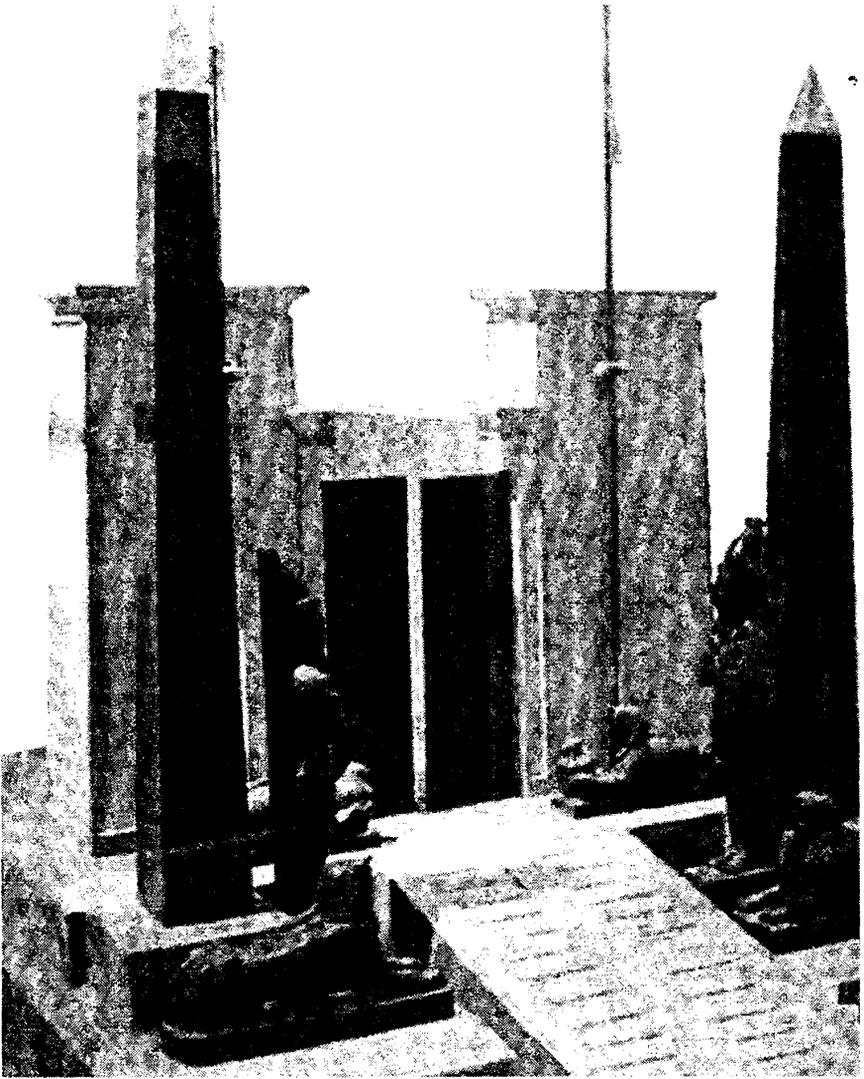
Only thus will the candidate arise  
and pass the veil which covers the  
*City of the Sun*



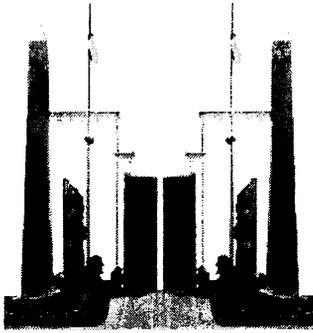
**ENDNOTES**  
*Before the Veil*

- ii *Ngöndro* see - <http://www.rigpawiki.org/index.php?title=Ng%C3%B6ndro>
- iii A.:A.: *Ritual XVIII of The Seven Holy Kings*. Theoretically ©OTO and seemingly unpublished, although copies are available on the wild world web.
- iv Carl G. Jung. *Psychology and Religion*. ©1938 by C.G. Jung.
- v Aleister Crowley. Liber 185. *Liber Collegii Sancti*. Being the tasks proper to the Grades and their Oaths proper to Liber XIII. This is the Official Paper of the various Grades.
- vi Alice Bailey. *Ponder on This* – a compilation. © by Lucis Trust





ENTRANCE TO THE TEMPLE OF RA - HELIOPOLIS  
RECONSTRUCTED MODEL.



## Chapter 1

# The Arrangement of the Temple

After rising from the ashes of its parent, the phoenix brings the ashes to the altar of the sun god in Heliopolis

**THE NAME *HELIOPOLIS*** is of ancient Greek origin. It means *City of the Sun*, for it was the primary site of the worship of the Solar deity, *Ra-Atum*, "the evening sun." Originally, this archaic city was known by the Egyptians as *Iunu*, which meant "Place of Pillars." In the biblical Hebrew, Heliopolis was referred to as *On*.

It is one of the oldest cities of ancient Egypt, located just north of the apex of the Nile Delta and it has been occupied since the Predynastic Period.

Heliopolis was the capital of the Province of biblical Goshen. Surely, you have heard the term, *Land of Goshen*.

Today it is mostly destroyed; its temples and other buildings were used for the construction of the walls of medieval Cairo.



Heliopolis is now an upscale suburb of Cairo, although it could be claimed that Cairo is an extension of Heliopolis. The modern city was established in 1905 by the *Heliopolis Oasis Company*.



Beneath a maze of busy narrow streets, fifty to sixty feet down, lie the vast, hidden remains of ancient Heliopolis.

Except for some ancient walls of crude brick that can be seen in the fields, and a few remaining granite blocks bearing the name of Rameses II, the position of the great Temple of Ra-Atum is marked today solely by the *Al-Masalla obelisk*.

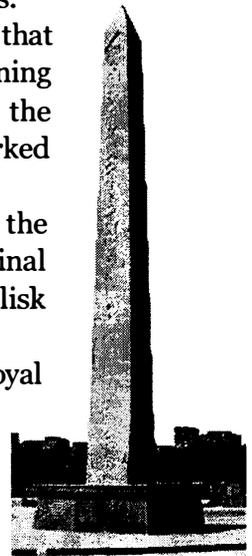
This obelisk was erected by Senusret I of the twelfth dynasty, and still stands in its original position. The 68-foot high, red granite obelisk weighs 120 tons, or 240,000 pounds.

The temple of Ra was a depository for royal records, and Herodotus said that, of all the Egyptians, the priests of Heliopolis, were the best informed in matters of history.

Heliopolis continued to flourish as a seat of learning during the Greek period

By the first century BC, Strabo found the temples deserted, and the town almost uninhabited, but the priests were still present.

In Roman times, obelisks were taken from its temples to Rome, including the famed Cleopatra's Needle that now resides on the Thames embankment in London; this obelisk was part of a pair, the other is currently located in New York's Central Park.





A MODERN OASIS - THE HOTEL CAIRO IN HELIOPOLIS

### Cities of the Sun

WITH THE WORSHIP of the Sun being prevalent in most ancient cultures, it is not surprising that there are many Cities and Temples of the Sun, including ...



TEMPLE OF THE SUN - PALENQUE, MEXICO



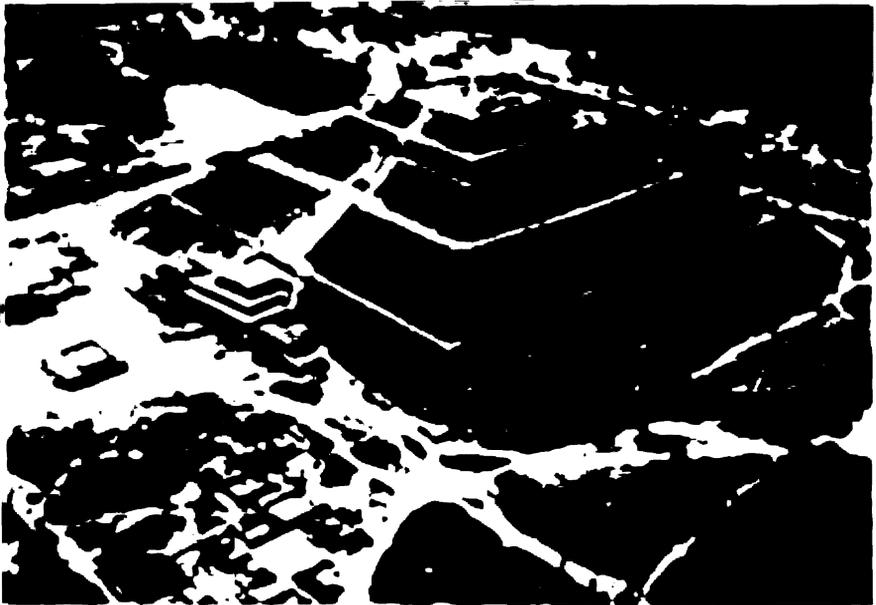
TEMPLE OF THE SUN – KHAJURAH, INDIA



TEMPLE OF THE SUN – TIAHUANACO, BOLIVIA



TEMPLE OF THE SUN - BEIJING, CHINA



PYRAMID OF THE SUN - TEOTIHUACAN, MEXICO



## **Heliopolis is a Symbol**

IN OLDEN TIMES, aspirants really did travel to Heliopolis, the *City of the Sun*, or its local equivalent, in search of wisdom and truth.

Now, times have changed and it is mostly tourists who visit these ancient sites.

Modern initiates use books and the internet in their search for knowledge, and surely they know that the *City of the Sun* is a metaphor for their “soul,” which resides on its own plane – in its own dimension.

The Qabalists tell us that this Solar realm is attributed to Tiphareth, just outside (above) the Veil of Paroketh. Theosophy calls this realm, *the causal plane*.<sup>1</sup>

There are other terms that attempt to describe this level of consciousness, including ...

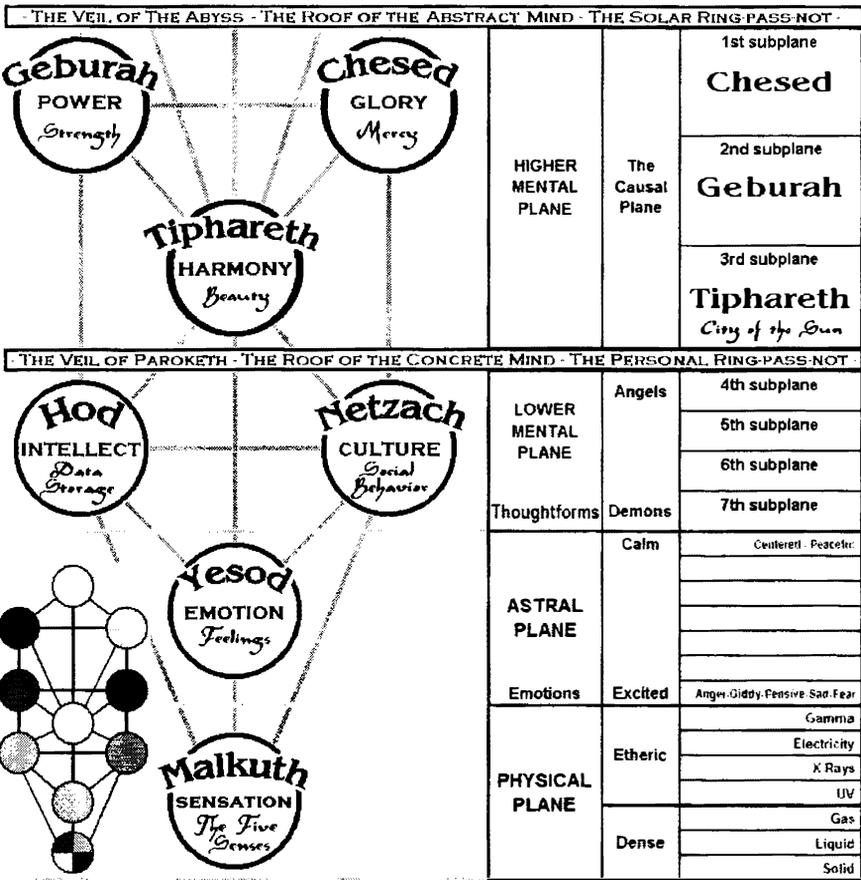
**THE CAUSAL PLANE**  
**THE HIGHER MIND**  
**THE ABSTRACT MIND**  
**THE HOLISTIC NEUROCIRCUIT**

The word *abstract* may be our best guide in these matters. *Abstract* is defined as “Existing in thought or as an idea but not having a physical or concrete existence.”

Thoughts related to physical existence are handled by The Lower or Concrete Mind, and are distinguished by linear thinking.

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<sup>1</sup> Some authors, such as Ken Wilber, attribute the term *causal* to a much higher level of consciousness. For the average human, the causal realm is this Solar dimension from which “causes” or “causative factors” emerge.



Thoughtforms exist throughout the mental plane, both in the higher and lower distinctions. But lower thoughtforms can be demonstrated to be true in Malkuth, the Kingdom of hard rock reality.

Higher thoughtforms are called *daydreaming*, *fantasy*, *reverie*, *illogical*, or *wishful thinking*.

The higher thoughtforms should not be so easily discounted as we consider that most scientific discoveries were encountered by accident,<sup>2</sup> or they originated as abstract concepts.<sup>3</sup>

<sup>2</sup> A worker wearing greasy coveralls fell into a tank of benzene. After emerging, his immaculately-cleaned coveralls led concrete minds to the discovery of dry-cleaning.

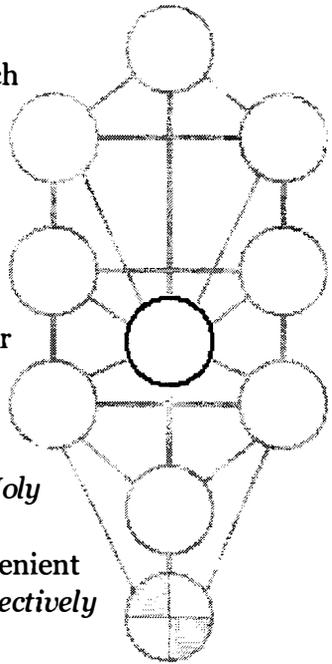
<sup>3</sup> Albert Einstein stated that  $E=mc^2$  was not something that he figured out, but that it was “given” to him. Nikola Tesla envisioned his generators in abstract thought, and when they were finally constructed in matter, *daydreaming* became concrete science as it went on to electrify the world.

## Heliopolis as a State of Mind

THE SUN is attributed to Tiphareth, which is symbolically located on the middle pillar of the Tree of Life, situated midway from top to bottom. Its color is yellow or golden.

Metaphysically, it is considered to be the seat of the *soul*, the *causal body* and the so-called *reincarnating Ego*. For most people, this is the realm of the “higher self.” This is also reported to be the plane or dimension in which the central archetype known as the *Holy Guardian Angel* or *Solar Angel* resides.

*Heliopolis* is a symbol of, or a convenient term for, a *state of mind* that can be *subjectively* defined in many ways ...



1. There is a sensation of lightness, of floating, of euphoria. One's feet seem to be not “touching the ground.”
2. This is the state associated with being “in love.”
3. There is distinct impression of being bathed in a whitish-golden light. That is, one is aware that this light is being radiated from one's body, and that this radiation can be enhanced by one's self. This is spoken to us in the words, *enflame thyself in prayer*.<sup>4</sup>
4. Clairvoyantly, there is a visual sense of being on a cloud.
5. There is a *sense* of angels ... but there are no angels.
6. There is a visual sense of brightness – not from the golden aura that is being radiated, but a clear light that causes everything to appear as though it were inherently backlit, like when the *brightness* of a digital photo is increased.
7. There is a sense of harmony and beauty, and there is no sense of conflict with other people or the environment.

All of this is experienced in full waking consciousness.

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<sup>4</sup> “Prayer” may include invocation, mantras. *dharana* (concentration), *bhakti yoga* (devotion), or *karma yoga* (wherein the results of all labors are dedicated to the deity). In this case, the deity is the Solar Angel, the emissary of Ra.

## Heliopolis as an Objective Manifestation

THE SUN-LIKE AURA of the causal body, when "at rest," extends outward in all directions about five feet. It has a golden quality in everyone. We are all *children of the Sun*.

To actually *see* the causal aura, one must be in causal *consciousness*; this might sometimes prove to be a little difficult.

The presence of *effects* (as in the law of cause-and-effect, or *karma*) manifests as thoughtforms (symbols or images) in the causal aura, much like sunspots appear on the sun. These images cause a distortion in the initiate's perception of reality and dilute or block portions of the outflow of radiant energy.

These images are *problems*. They can cause psychological disorders and medical conditions. Practitioners may often heal lesser problems, but at this (causal) level, no one else can disperse, resolve, or heal these imbedded thoughtforms – The initiate must resolve each problem for himself or herself.<sup>5</sup>

This is the task of the *inner order*: To resolve each and every causal (*karmic*) stain that is embedded in the causal aura. Of course, this is impossible for the individual initiate. That is why the initiate must make contact with his or her *Solar Angel* (*Holy Guardian Angel*). The *Solar Angel* will then guide the initiate through the experiences (in *life* – not in the abstract realms) required to resolve the problems, and thus to *balance their karma*.

Some people receive an "imprint" of the causal consciousness upon activating a proper "trigger." Suitable triggers include meditation, sensory deprivation, free fall, zero gravity, religious rapture, energetic healing, acupuncture and cannabinoids.

Specifically, the causal imprint has the ability to *instantly override the imprints of all lower spheres*. This gives us a key to salvation from the otherwise-impossible-to-change patterns imprinted on the various aspects of our personalities. The *consciousness* of causal imprinting is something we have in common with about twenty percent of humanity.

The mechanism involves the *blurring* of the separation between body and mind, and the release of this separation leads to a sensation of ecstasy or euphoria.

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<sup>5</sup> As counselors or practitioners, we may *describe* these problems, thus bringing a client to the understanding of what he or she must accomplish, but we cannot "heal" them; for it is strictly a matter between the client and his or her *soul*.



## The Inner Court

THE TEMPLE OF THE SUN, in the City of the Sun, is separated by an invisible veil, as if we haven't already dealt enough with the concept of veils.

Tiphareth, the Sphere of the Sun, is the workplace of an Adept who is classified as being either *without* or *within*. If the Adept is *without*, then he or she is engaged in the preparation for, or the performance of, the central rite of western magick known as the invocation of the Holy Guardian Angel.

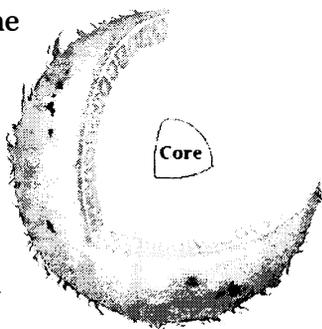
If the Adept is *within*, then he or she has attained the goal of that central rite and a formal introduction to the Solar Angel has been made, and a dialog, a conversation, between the Adept and the Angel has commenced.

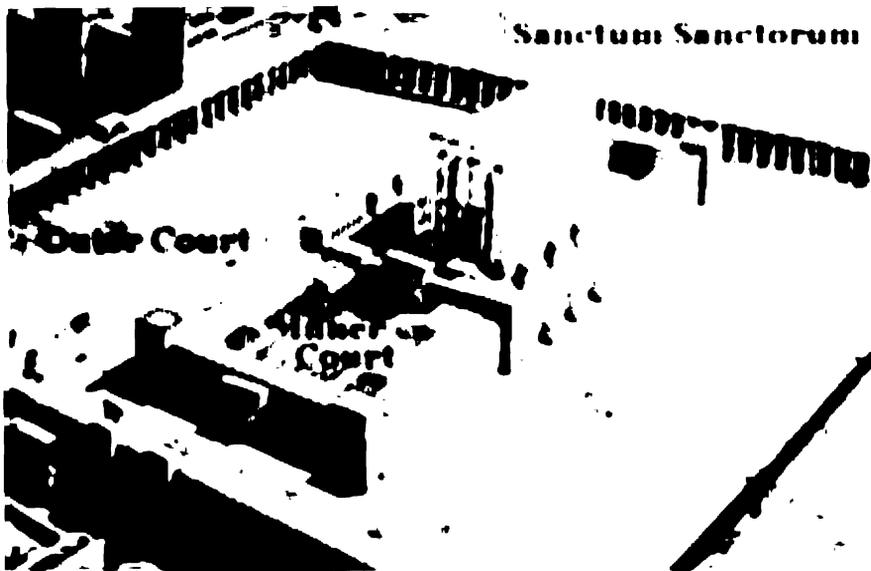
This is comparable to entering the outer zones of the Sun (*without*), and then penetrating to the core (*within*).

For those who prefer their definitions couched in religious or esoteric terminology, we see that the Adeptus (*within*) ...

Is admitted to the practice of the formula of the Rosy Cross on entering the College of the Holy Ghost. "

All these fancy descriptions and clever concepts are telling us that a man or a woman has established a direct contact with their "soul," the core of their Sun. The whole Sun is the causal body.





If we examine this scenario in reference to the fabled Temple of Solomon, we may see the outer order (the Personality) as the *Outer Court*. The inner order of Adepts is comparable to the *Inner Court*, which is equivalent to the *City of the Sun*.

The “core” of the Sun is the *Sanctum Sanctorum*.<sup>6</sup>

If one were to look closely at the picture of the Temple, the *Dominus Liminis* can be seen standing in a white robe before the veil of the *Inner Court*.

### **Passing Beyond the Veil of Paroketh**

THERE ARE TWO CONSIDERATIONS that must be taken into account when describing how the *Dominus* quits his or her stationary position that is *Before the Veil* and passes through to enter the Solar realm.

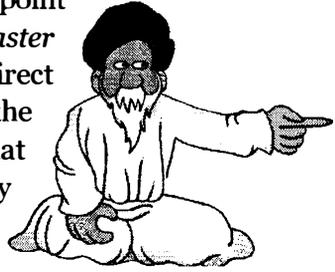
On a personal level, the *Dominus* is one who, having been both a citizen of the world and an occult student, has reached the conclusion that, behind all the various causes that have been engaged, is a singular cause. This *primal causal factor* then becomes the singular goal of the search.

In short, he or she decides to proceed with the invocation of the Solar Angel. A Vajrayana Buddhist would begin the *Yidam* practice.<sup>iii</sup>

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<sup>6</sup> It is significant that ancient Hebrew protocol allowed but one person to enter the *Sanctum Sanctorum* – the high priest. This reflects the fact that the Adeptus (within) is completely on his or own, a self-contained initiate.

In an external sense, this is the point where the *Guru* or the *Grand Master* releases the student from his or her direct guidance and instruction, telling the initiate, “You have learned everything that I can teach you. Now you must go on by yourself in order to make your own direct, spiritual connection.”



Unfortunately, the *Master* is often not really a *Master*. That is, he or she is either unable to accurately judge levels of consciousness and see or sense when the student is ready for independent action, or they are motivated by emotional-material considerations and refuse to “let go” of the student.

In either case, the *Master* really should not be playing the role of *Master*, but regardless of what “should” be, the game goes on. At best, he or she “should” be a *first among equals*, taking council from the other members of his or her peer group – even if it means resorting to that precarious process known as *democracy*.

Regardless of what the actual circumstances might be, and they can include infinite possibilities, the *Dominus* is going to hit the road, either with or without parental consent.

The Tibetan monastery system seems to handle these transitional matters rather efficiently. A monk may actually be able to perform these advanced, solitary practices in the company of his fellow *lamas*, without outside interference, or he may go out on retreat into the wilderness and then return to warming smiles.

But in our western civilization, the candidate for adeptship often finds that he or she has to forego group membership and renounce obedience to the Master’s word.

Sometimes there is even an open conflict. A review of the historical records of most modern occult or esoteric societies seems to indicate that such a conflict is common and often the normal scenario.

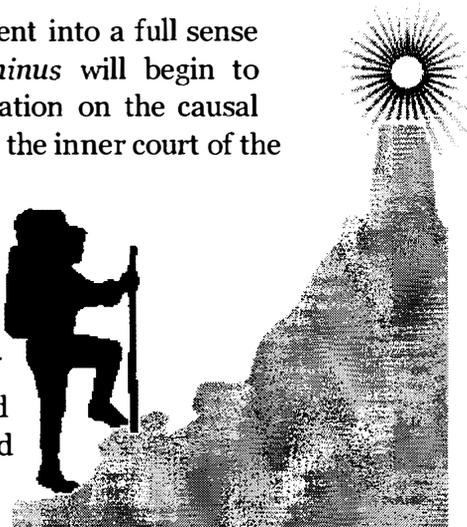
It is so common that one wonders if it might not be a *prerequisite* embedded within the western archetypal process of spiritual advancement.

Indifferent to the external circumstances, there will be an internal conflict within the consciousness of the aspirant. The mind will be differentiating away from previous preconceptions and attachments. Nevertheless, he or she *must* pass on.

## The Solitary Effort

AFTER A PERIOD of adjustment into a full sense of self-reliance, the *Dominus* will begin to focus his or her concentration on the causal plane. He or she will enter the inner court of the *City of the Sun*.

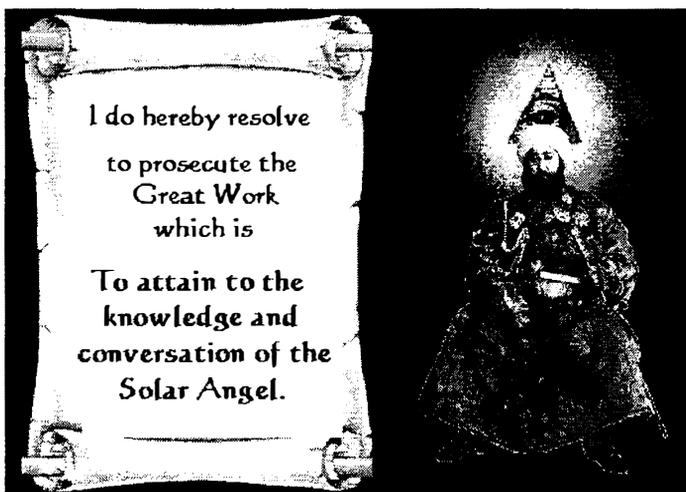
In a practical sense, this means the new *Adeptus (without)* will probably be sporadically experiencing episodes of *dhyana* (meditation) and externally locating and preparing a suitable *Solar Temple*.



It might be within a grove of shady trees or a term of residence at a desert oasis. It may only be a single room in a rented house or it can be an entire palace. Some potentate may actually donate a fully consecrated *Temple of the Sun*, but one is advised to not hold their breath in *pranayama* while waiting for such a benefactor.

One way to set all this in motion is to make an affirmation. This should not be confused with the practice of making *affirmations* as prescribed by the *New Age Movement*, although that practice is not prohibited. What is needed is a good, old-fashioned magickal oath.

The curriculum of the A.:A.: provides an exemplary example, partially reproduced here, with only a slight change in terminology:



It is not a requirement that the Adept quit his or her daytime job and become a hermit. In fact, the intended operation may easily be accomplished while simultaneously working in the marketplace and enjoying the company of others.

Of course, it does seem necessary that some substantial time needs to be set aside each day in order to perform the Great Work.

As a matter of convenience, it could be said, without regard for the presence or absence of external recognition or ceremonial initiation, that the creation of the *Adeptus* (without) is synchronous with stepping through the doorway or veil into the designated Solar Temple for the first time. <sup>7</sup>



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<sup>7</sup> In the interest of full disclosure, it should be noted that some initiates attain the same result, but without the designation and consecration of a formal *oratorium*. They take the oath, and they do the practices, and the result arises naturally, of its own accord.



## Chapter 2

# The Instruments

The altar should be erected in the middle of the oratory, and if anyone makes his oratory in desert places, he should build it of stones which have never been worked or hewn, or even touched by the hammer. Furthermore, you shall have a Vest and Tunic of linen, which you shall put on every time that you enter into the Oratory, before you commence to put the Perfume in the Censer ...

- *Abramelin* <sup>iv</sup>

**THE MAGICIAN** will have been gathering his or her magickal instruments for some time, beginning long before the Solar Temple (the oratory) is designated.

Thus, the magician is able to pick and choose among the articles in the armory, yet there may be more weapons to add.

It really depends on the Rite. What Rite?

“What Rite?” indeed!

In our modern times, overshadowed by the Aeon of Horus, the magician is encouraged to design his or her own Ritual for the Invocation of the Solar Angel. All of the exercises and tasks of the outer order have been but preparation for this self-styled, central rite.

Some magi might choose to adopt an historical precedent and simply copy the work of some other person. In order to “get a feel” for the process, we will examine three, fairly well known, protocols.



## Yidam

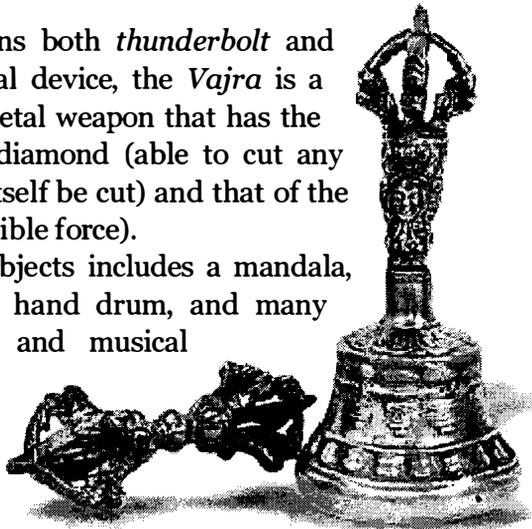
PRACTITIONERS OF THE VAJRAYANA BUDDHIST TRADITION have a *Yidam*, that is, a practice of a particular deity, which for them is an embodiment of the truth, and which they invoke as the heart of their practice.

Gyalchen Tulku tells us, “If we look at the great masters of the Indian and Tibetan traditions of Vajrayana practice, we find there is no-one who did not meditate upon a Yidam deity.”<sup>v</sup>

*Vajra (dorje)* means both *thunderbolt* and *diamond*. As a material device, the *Vajra* is a ritual object, a short metal weapon that has the symbolic nature of a diamond (able to cut any substance but cannot itself be cut) and that of the thunderbolt (an irresistible force).

The use of ritual objects includes a mandala, the *Vajra* and bell, a hand drum, and many other symbolic tools and musical instruments.

The fundamental *Vajrayana* practice involves a meditation ritual in which the initiate visualizes himself or herself as the *Yidam*.





## Abramelin

THE BOOK OF ABRAMELIN is an autobiography in which *Abraham of Worms* describes his journey from Germany to Egypt, where he found *Abramelin the Mage* living in the desert outside an Egyptian town that bordered the Nile, sometime before 1378 AD.

Abramelin gave Abraham manuscripts to copy. The text describes an elaborate ritual whose purpose is to obtain the knowledge and conversation of the magician's guardian angel.

The preparations are elaborate, difficult, and long. All of the German texts describe a duration for the operation of eighteen months before any divine contact is known. In the Mathers translation, the initial phase of working the system lasts only six months.

After the preparatory phase has been successfully completed, the magician's Holy Guardian Angel will appear and reveal magical secrets.

Once this is accomplished, the magician must evoke the four Kings of Hell (Lucifer, Satan, Leviathan and Belial) and bind them.

Magic squares feature prominently in the instructions for carrying out these operations, as does an anointing oil used today by ceremonial magicians under the name "Abramelin Oil."

There are also several further tools, including (among others) a holy Lamp, a Wand made of an almond branch, a recipe for incense known as "Abramelin Incense," various Robes, and a seven-sided plate of silver



### **The 8th Aethyr which is called ZID <sup>vi</sup>**

THERE APPEARS IN THE STONE a tiny spark of light. It grows a little, and seems almost to go out, and grows again, and it is blown about the Aethyr, and now it gathers strength and is a Pyramid of light that fills the whole Aethyr. In the Pyramid is one like unto an Angel, who says ...

... And thus shall he do who will attain unto the mystery of the knowledge and conversation of his Holy Guardian Angel:

First, let him prepare a chamber, of which the walls and roof shall be white, the floor shall be covered with a carpet of black squares and white, and the border thereof shall be blue and gold.

And if it be in a town, the room shall have no window, and if it be in the country, then it is better if the window be in the roof. Or, if it be possible, let this invocation be prepared for the Ritual of Passing through the Tuat.

From the roof he shall hang a lamp, wherein is a red glass to burn olive oil. And this lamp shall he cleanse and make ready after the prayer of sunset, and beneath the lamp shall be an altar, and the height shall be thrice half of the breadth, or double the breadth.

And upon the altar shall be a censer, hemispherical, supported upon three legs, of silver, and within it an hemisphere of copper, and upon the top a grating of gilded silver, and thereupon shall he burn incense made of four parts of olibanum

and two parts of stacte, and one part of lignum aloes, or of cedar, or of sandal. And this is enough.

And he shall also keep ready in a flask of crystal within the altar, holy anointing oil made of myrrh, and cinnamon and galangal.

And even if he be of higher rank than a Probationer, he shall yet wear the robe of the Probationer, for the star of flame shows forth Ra Hoor Khuit openly upon the breast, and secretly the blue triangle that descends is Nuit, and the red triangle that ascends is Hadit. And I am the golden Tau in the midst of their marriage. Also, if he choose, he may instead wear a close-fitting robe of shot silk, purple and green, and upon it a cloak without sleeves, of bright blue, covered with golden sequins, and scarlet within.

And he shall make himself a wand of almond wood or of hazel cut by his own hands at dawn at the Equinox, or at the Solstice, or on the day of Corpus Christi, or on one of the feast-days that are appointed in *The Book of the Law*.

And he shall engrave with his own hand upon a plate of gold the Holy Sevenfold Table, or the Holy Twelfold Table, or some particular device. And it shall be four-square within a circle, and the circle shall be winged, and he shall attach it about his forehead by a ribbon of blue silk.

Moreover, he shall wear a fillet of laurel or rose or ivy or rue, and every day, after the prayer of sunrise, he shall burn it in the fire of the censer.

Now he shall pray thrice daily, about sunset, at midnight, and at sunrise. And if he be able, he shall pray also four times between sunrise and sunset.

The prayer shall last for the space of an hour, at the least, and he shall seek ever to extend it, and to inflame himself in praying. Thus shall he invoke his Holy Guardian Angel for eleven weeks, and in any case he shall pray seven times daily during the last week of the eleven weeks.

And during all this time he shall have composed an invocation suitable, with such wisdom and understanding as may be given him from the Crown, and this shall he write in letters of gold upon the top of the altar.

For the top of the altar shall be of white wood, well polished, and in the center thereof he shall have placed a triangle of oak-

wood, painted with scarlet, and upon this triangle the three legs of the censer shall stand.

Moreover, he shall copy his invocation upon a sheet of pure white vellum, with Indian ink, and he shall illuminate it according to his fancy and imagination, that shall be informed by beauty.

And on the first day of the twelfth week he shall enter the chamber at sunrise, and he shall make his prayer, having first burnt the conjuration that he had made upon the vellum in the fire of the lamp.

Then, at his prayer, shall the chamber be filled with a light insufferable for splendor, and a perfume intolerable for sweetness. And his Holy Guardian Angel shall appear unto him, yea, his Holy Guardian Angel shall appear unto him, so that he shall be wrapt away into the Mystery of Holiness.

All that day shall he remain in the enjoyment of the knowledge and conversation of the Holy Guardian Angel.

And for three days after he shall remain from sunrise unto sunset in the temple, and he shall obey the counsel that his Angel shall have given unto him, and he shall suffer those things that are appointed.

And for ten days thereafter shall he withdraw himself as shall have been taught unto him from the fullness of that communion, for he must harmonize the world that is within with the world that is without.

And at the end of the ninety-one days he shall return into the world, and there shall he perform that work to which the Angel shall have appointed him.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that has this Master, there is nothing else that he needs, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids ...

Thus, we see that diverse rites recommend similar instruments, yet they differ in detail enough that there is no universal standard. As indicated at the beginning of this chapter, the magician will pick and choose among the articles in his or her armory, yet there may be more weapons to add.



## Chapter 3

# The Dynamics

When first you enter into the oratory, leave your shoes without, and having opened the window, you shall place the lighted coals, which you shall have brought with you, in the censer. You shall light the lamp, and take from the cupboard of the altar your two vestments, the crown, the girdle, and the wand, placing them upon the altar. Then take the sacred oil in your left hand, cast some of the perfume upon the fire, and place yourself upon your knees, praying unto the Lord with fervor. - Abramelin

**THERE ARE FOUR WAYS** to approach this central rite of the spiritual path.

The first way is purely mystical. That is, the entire operation is performed internally, by gradually withdrawing the *indriyas* (connections to the external world and to thoughts), and inwardly concentrating upon a point of light.

There are no instruments, there is no temple. There may be a *mantra* instead of an invocation, and there may *not* be a *mantra*. This way is set forth for us in the teachings of *Raja Yoga*, and the other forms of Yoga are modifications of its principles.

Regardless of the rigors and intricacies of any external rite, this internal mystical union is still going to take place, because the external procedures merely assist and support this internal goal.

The second way is to undertake a ritual process, such as that of Abramelin or the 8<sup>th</sup> Aethyr or the *Yidam* practice, *exactly* as written, or as directed by one's *guru*.

The third way is to undertake a "standardized" ritual process, such as one of those mentioned above, but with modifications. Brass may be substituted for gold, the lamp may burn peanut oil instead of olive oil, and the robe might be dark blue instead of white. This is perhaps the most common approach.

The fourth way is to forego all prototypes and design one's own ceremony and scenario.

Surely, there must also be a fifth way, composed of assorted elements from the basic four ways. But regardless of the method, the goal remains the same. This goal is stated for us under the terms "union," or "knowledge and conversation," or "dialog with the light." All we really want to do is have a heart-to-heart chat with our higher nature, whatever it might be called. so that we might have some direction in our lives. Right?

### The Solar Angel

THERE ARE MANY NAMES for our higher nature, and they depend on one's culture and the school of thought to which we subscribe. Let us list a few examples for the last time ...



THE GENIUS  
THE SOUL BODY  
THE CLEAR LIGHT  
THE HIGHER SELF  
THE CAUSAL BODY  
THE SUPERIOR MAN  
THE HOLY GUARDIAN ANGEL  
THE NAME OF A SPECIFIC DEITY

In this text, we shall continue to use the term, **SOLAR ANGEL**, or, **THE ANGEL**, because it is simple, specific and direct.

The question often arises, "Is the Angel an independent entity, or is it merely a personification of the soul?"

It is the author's viewpoint, based on experience, that the Solar Angel is a personification or manifestation of the archetypal process of initiation, but that it is *more advantageous* to assume that the Angel is a separate being simply because that is the way that it *appears* to the initiate.

This *appearance* is seen for what it really is when one has finally united with their higher nature and all images and concepts, such as angels and demons, completely disappear.

It should also be appreciated that manifestations of our higher nature, in the form of guiding lights or guardian angels, are archetypal emissaries of that higher nature, beginning with the initial “vision of the light” at the first initiation, and following through the more intimate contact associated with the dialog that accompanies the “lighting of the magickal lamp” at *Paroketh*.

The “higher nature” to which we allude, is simply the next larger scope of consciousness in the holographic universe. It also helps to remember that the “soul,” or the “higher self,” is simply our own pre-existing state of consciousness that dwells in a realm prior to our physical manifestation. This is why the process of initiation is called *the path of return*.

“Show me your face before you were born,” demands the Zen Master.

### **Synchronized Existence**

TIPHARETH IS BEAUTIFUL. Its Qabalistic attribution is “harmony and beauty.” If the initiatory process is synchronized with the initiate’s progress, external reality and internal consciousness will harmonize as one approaches the ceremony of the invocation of the Solar Angel.

Mystics call this state the *Beatific Vision*.<sup>8</sup> After the great conflict that was encountered at the *Veil of Paroketh*, harmony slowly begins to prevail throughout personal associations, the workplace environment, and in consciousness.

As one comes closer to that magical formula known as  $5^0=6^{\square}$ , human (5 - the microcosm) blends with the environment (6 - the macrocosm), and everything is just “rosy.” Actually, everything takes on a “golden” glow.<sup>9</sup> There are no health problems and one is literally *floating* or *gliding* through life.

This is not an imagined state. It is very real. It is too bad that it can’t run this way all the time, but that’s not in the game plan.

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<sup>8</sup> This is similar to the Christian term, *Beatific Vision*, but in this case it is an actual phase in life, and not the “heaven” of the faithful that is experienced after death, and is viewed in most, if not all, church denominations as the reward for Christians in the afterlife.

<sup>9</sup> “The Rose of Ruby and the Cross of Gold.”

This “heaven on earth” phase comes of its own accord, stays in place according to its own schedule, and departs after the harmonization is complete. This is the way it is described in the textbooks, and it was the author’s personal experience.

To say that it will be this way for everyone would not be fair, although we would hope that it is true. As stated earlier, it really depends on the initiatory process being synchronized with the initiate’s progress.



## Chapter 4

# The Rod of Initiation

You shall also have a wand of almond-tree wood, smooth and straight, of the length of about from half an ell to six feet. And you shall keep the aforesaid things in good order in the cupboard of the altar, ready for use in the proper time and place. - *Abramelin*

**THE CAUSAL BODY** functions as a contact point between the lower, triple personality and the higher, triune spiritual self. All information, messages, thoughtforms and visions from higher realms are transmitted to human consciousness through the medium of this "soul body."

In many instances, the soul appears to the individual as if it were an angelic being and meaningful conversations take place; thus the title, "Solar Angel."

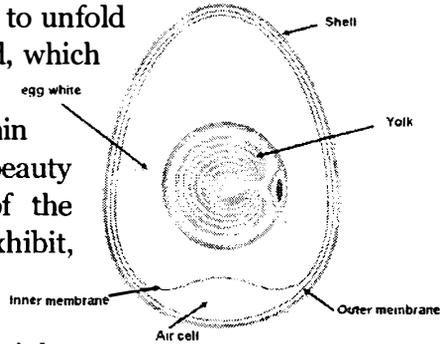
In other cases, the individual will merely enter into a harmonious and peaceful state, without visions and conversations taking place.

We are told that the causal body is a collection of three *permanent atoms*, enclosed in an envelope of mental essence. Therefore, at the moment of *individualization*, which is the term used to express this hour of contact on the third subplane of the mental plane, there is a point of light, enclosing three atoms, and itself (the point of light) is enclosed in a sheath of mental matter.

The work then proceeds by:

(1) Inducing that point of light to grow into a flame, by steadily fanning the spark and feeding the fire.

(2) Allowing the causal body to unfold from a golden, translucent ovoid, which holds the Ego (the operative consciousness) like a yolk within the egg-shell, to a thing of fine beauty that contains all the colors of the rainbow. The causal body will exhibit, in the course of time, an inner radiation that will gradually proceed from the center to the periphery.



The consciousness will then break through that periphery (the shell) using the causal body as fuel for its flames. It will burn everything up and then ascend toward the spiritual triad,<sup>10</sup> and as it becomes one with that triad, it will be re-absorbed, in stages, into the primordial consciousness.

The work of the Personality (we must view everything from that perspective until Solar vision is ours) is first to build and expand the causal body; and second to absorb within it the personal life.

Then, the flame is applied to the causal body itself, followed by the ecstatic, passive participation as the destruction proceeds. Eventually, the flame, the real inner being, is liberated, and it arises to its origin.

(3) The actual contents of the causal body are the accumulated virtues of life, absorbed by a gradual process. This process builds casually at first, but towards the end the work proceeds rapidly on the Probationary Path and on the Path of Initiation.

(4) At a subsequent stage, the causal body disappears completely and the initiate moves freely in the three lower worlds. The astral body and the causal or soul body are, in the esoteric language, supplementary to actual reality. They have a temporary reality during the evolutionary process, but they pass away and the initiate remains, holding power over form with a fully awakened consciousness.

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<sup>10</sup> The *spiritual triad* is *Atma-Buddhi-Manas* (Spirit-Intuition-Higher Mind), corresponding to Chokmah, Binah and Chesed on the Tree of Life. It should not be confused with the *supernal triad*, which is Kether, Chokmah and Binah. The two terms are similar, but not exactly the same thing.



## Ignition

THE *IGNITION OF THE FIRE* is a most interesting event. Here is how it comes about:

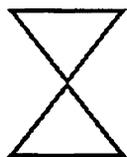
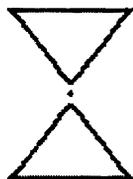
As previously discussed, the initiate of the *outer order* must *align* his or her personality. This means that the physical, emotional, and intellectual bodies must be harmonized and "going in the same direction."

When perfectly aligned and concentrated on the "soul star" (the magickal lamp), the balanced personality *automatically* penetrates the *Veil of Illusion (Paroketh)*.

The initiate can then "fly" to *Tiphareth (Heliopolis)*, the *City of the Sun*, where he or she finally enters the *Temple of the Sun* – which is a state, or level, of consciousness, rooted in the heart *chakra*, deep in the center of the causal body.

The *Solar Angel* guides the personality and the *Higher Self* into a precise point of contact.

This contact is symbolized by two triangles, one ascending (the aligned, triune personality) and the other descending (the spiritual triad), with the guiding point (the magickal lamp) in between the two apices.



The two triangles then meet, and the pinpoint energy generated by this contact opens up a small hole, a *Venturi*, similar to the tiny passageway in an hourglass, through which sand may pass.



This is also the *Ignition of the Fire of the Phoenix*, the central action in the third *Transhimalayan* initiation ceremony, known as  $5^0=6^0$  in the west.

It is the parting of the veil that separates Tiphereth into *within* and *without*, that same veil that divides the *Inner Court* from the *Sanctum Sanctorum* in Solomon's Temple.

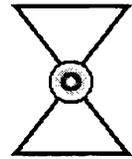
All of these dual, esoteric symbols disappear in a flash of light.

It is said that the *Lord of the World* applies the *Rod of Initiation* to the candidate's crown, thus initiating (starting) the fire that will eventually burn off all personal *karma*.

This particular initiation will be taken in full, waking consciousness, and it is purely an energetic modification of consciousness. Any ceremonial or symbolic visions that the initiate might perceive are solely the result of his or her particular thoughtform-making capacity. This will vary according to the individual's viewpoint of reality.<sup>11</sup> However, *some* thoughtform *must* be perceived in order to meaningfully register the event in the mind of the initiate.

Once the inner point is ignited, a "holy fire" begins to burn outward through the causal body. The inherent problems, the "sunspots" of *karma*, are incinerated.

For each complex that is enflamed and "burned away," a corresponding interaction, experience, or event occurs *in the daily life of the initiate*.



There is no flash-bang, instant, mystical obliteration of karma on the inner planes.<sup>12</sup> It all has to be worked out in the external, as well as the internal, realms.

The energetic outflow of this ever-expanding, causal fire (soul-fire) is perceived by (adequately sensitive) other people as a radiation of Light, or as a "golden glow," that is the hallmark of the *Adept of the inner order*.

This expanding fire eventually reaches the periphery, the outer edge, of the causal body. All of the initiate's personal, cause-and-effect disharmonies have been erased. The final flare of flame bursts forth and the initiate is thrown (jumps, expands, or leaps) into *The Abyss*.

After that, there is no further assistance from the *Solar Angel*, it's function having been exhausted.

The *Solar Angel* is said to lead the initiate to the brink of *The Abyss*, and there to *abandon* him. "My God, My God! Why hast Thou forsaken me?"

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<sup>11</sup> Christians will perceive *Christ*, Buddhists will experience the *Buddha*, Practitioners of High Magick will encounter the *Grand Hierophant* of the White Brotherhood.

<sup>12</sup> There seem to be a few exceptional cases, wherein certain people have experienced traumatic, spontaneous enlightenment.



## Chapter 5

# The Changeover

Observe that on the third day you should remain in familiar conversation<sup>s</sup> with your guardian angel. You should quit the oratory for a short time in the afternoon, remaining without about an hour; then for the rest of the day you shall remain therein, receiving from the holy angel distinct and ample information regarding the evil spirits and the manner of bringing them into submission, carefully writing down and taking notes of all these matters. - Abramelin

**UNTIL NOW**, the initiate has been pushing forward and traveling with a sense of “up,” and simultaneously seeing things in a wider, brighter light.

Upon arrival in *Heliopolis*, he or she is enabled in the 5<sup>0</sup>=6<sup>0</sup> (*without*) mode. All hail the new *Adeptus*!

The Adept is now precariously near the fulcrum point of his or her existence.

There seems to be some universal principle that now comes into play and says: There will be no screwing around here. As described in the previous chapter, there will be a crisis event involving the application of light (the rod of initiation) from above, in full, waking consciousness, without anesthetic or libation.

Did you just hear something go, “click?”

Yes! The Adeptus Minor (*without*) has just become an Adeptus Minor (*within*). This is the fulcrum point wherein  $5^0=6^{\square}$  begins to become  $6^0=5^{\square}$ . This switchover is played out in the life of the Adept when he or she leaves Tiphareth and passes to the Citadel of Mars, Geburah, along the path of Karma, called Adjustment, or Justice, or whatever else you want to call it.

This "click," this crisis event, this "flip-over," point has been humorously referred to as  $5.5^0=5.5^{\square}$ .

The 5.5 flip-over is the beginning of a new mode of operation. Instead of aspiration and seeking and trying so hard, the *Adeptus* must now turn to an approach that involves inspiration and receptivity, if the higher states are to be accessed.

### **Talking to the Angel**

AT THE 5.5 POINT of burning light and cosmic changeover, the *venturi* is opened and the initiate will be able to know and converse with his or her Solar Angel. There are some considerations that should be understood about this scenario.

1. There is no Angel.

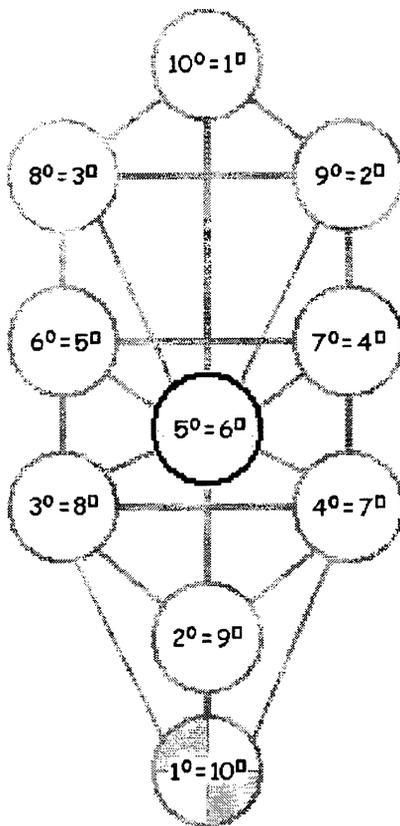
Some people (or their marketing agents) have reported or implied that an Angel appeared unto them and that meaningful information was communicated. The Bible is filled with such accounts. Mohammed was said to have been visited by the archangel *Gabriel*. Joseph Smith received the location of certain golden plates from "an angel," later identified (by others) as the angel *Moroni*. Abraham of Worms and his mentor, Abramelin the Mage, both implied that they were in communication with their *Holy Guardian Angel*.

Frater Perdurabo said that he was contacted by *Aiwass*, who he described, on different occasions, as being composed of "fine matter," and also as his Holy Guardian Angel, and also as a man (an *Ipsissimus*  $10^0=1^{\square}$ ), and further as a "pyramid of light," and even further as a Devil-God once worshiped in Sumeria, which taken altogether is a rather wide spectrum of definition.

Perdurabo *also* tells us that magick is something we subjectively experience, but that it is *more convenient* to presume the external reality of an angel as opposed to some superhuman power.

## INSERT

If the reader is unfamiliar with the strange equations, such as  $5^0=6^1$ , it should be noted that  $5^0$  indicates the fifth degree or grade, counting from the bottom up, and  $6^1$  refers to the *sephira* (singular, "sphere"), counting from the top down.



The greater the difference between the two numbers, the more *difficult* the *task of the grade* is said to be.

Thus  $5^0=6^0$  and  $6^0=5^0$  are the *easiest*, while  $10^0=1^10$  and  $1^0=10^10$  are theoretically the *hardest*, when attempting to harmonize or equilibrate the difference between the two numbers.

A similar scenario is presented by people who claim to have been contacted by “Ascended Masters,” or *Mahatmas*, who are high-level initiates that have been “liberated” or have otherwise “passed on.” Such beings are theoretically still with us, dwelling in etheric-physical matter, but they are able to manifest in the dense physical world through a *mayavirupa* (illusionary body).

We need look no farther back than the biblical legend of (doubting) Thomas, who was confronted by the Master *Jesus* in a dense physical body, after his physical crucifixion and death.

In more recent times, Madam Blavatsky, Alice Bailey and Muriel Isis Dorner, all claim to have been visited by the Masters *Morya*, *Koot Hoomi* and/or *Djwhal Khul*, in dense physical bodies.

Doctor Carl Jung reviewed the works of Alice Bailey and stated that they were truly remarkable, but that the Tibetan Master, *Djwhal Khul*, was a projection from her higher self.<sup>13</sup>

Soror Artemis, a contemporary physician and magician who is endowed with the “spirit vision,” has often been in the presence of people who were dying. On more than one occasion, she perceived the presence of an angel, but she is also quick to acknowledge that these were thoughtforms, or visions, that were being generated by the dying person.

## 2. But there is something.

Irrespective of the descriptions of Angels or *Mahatmas*, there surely is *something* that is invoked or otherwise puts in an appearance, and meaningful information is imparted.

The most basic archetypal symbol encountered in these matters is that of a Star or a Sun (which, after all, is itself a Star).

## 3. And there is a conversation

Oh yes. Whether an Angel is seen or felt, or only a Star is perceived, the successful initiate *will* engage the subjective archetype in a *perfectly normal* two-way discussion.

Of course, one must be discrete when speaking of such matters, for people who “hear voices” are subject to assorted medical diagnoses, including bipolar disorder, schizophrenia, depression and drug abuse.

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<sup>13</sup> To which Alice Bailey commented, “Perhaps Dr. Jung can explain how my higher self sends me packets of incense from India.”

The *Tibetan Book of the Dead* gives us a wonderful description of such a conversation when the dying person, or the initiate, is in that state known as The Secondary Clear Light:

On this secondary level of the First Bardo, a meaningful *dialog* takes place between the Clear Light along with the appreciation that this ecstatic perception is occurring to oneself ... This secondary experience involves a certain state of conceptual lucidity. This *dialog* has been called *The knowledge and conversation of the Holy Guardian Angel*. It can take many forms. In this second stage of the First Bardo, both the mystical non-self and the mystical self are experienced - simultaneously.<sup>vii</sup>

4. There is no ongoing, constant, daily conversation.

Let's not get the idea that once this contact with the Solar Angel is made (knowledge), and a dialog ensues (conversation), that some entity will be following the Adept around, whispering guidance in his or her (mental) ear.

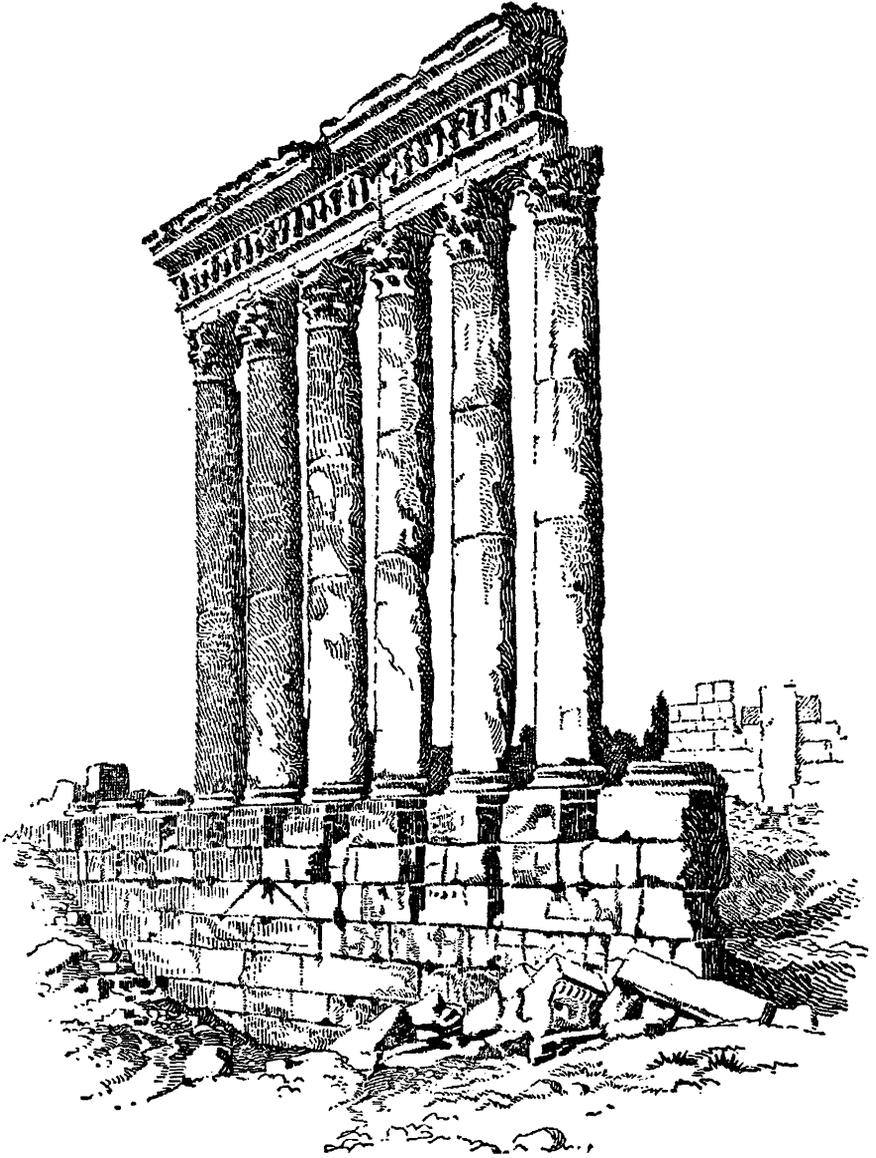
If there can be such a thing described as "the normal procedure," it would be that there is an initial contact made (at the *Veil of Paroketh*), perhaps followed some time later with additional contacts.<sup>14</sup>

The central conversation eventually takes place at Tiphareth and it can be rather lengthy and profound. After that, the dialogs tend to be sporadic as the Adept returns to a commonplace life in the three worlds. One is always trying to get the inner message - sometimes it's clear as a bell, yet often it's dark as a coal mine.

And more than this it is not necessary to say, for his Angel shall have entreated him kindly, and showed him in what manner he may be most perfectly invoked. And unto him that has this Master, there is nothing else that he needs, so long as he continue in the knowledge and conversation of the Angel, so that he shall come at last into the City of the Pyramids. - 8th Aethyr<sup>viii</sup>

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<sup>14</sup> It is written that Mohammed had an initial conversation with *Gabriel*, and then three years passed before the angel reappeared to begin dictating the *Koran*.





## **Destruction of the Temple**

But if you do not intend to use them any more, not even the oratory, you shall burn them all, and bury the ashes in a secret place.

- *Abramelin*

**THE ANNIHILATION** or retirement of the Instruments takes place at some stage during or after the operation in the *City of the Sun*. There is no rule or specified instruction involved, and such a rash procedure is barely mentioned in the esoteric literature.

The Adept will know when the time has come.

Frazer Shiva was surprised when, during the ceremony described in the 8th Aethyr, his first instruction was to absorb the essence of each instrument into his being, one at a time, and then to remove that instrument from the magick circle.

In *The Book of Life (and Death)* it was said to him:

The symbolic material signs must be transformed into Spirit. Do this: Transfigure these things into yourself. You have made them matter; now make them Holy. Restore them unto your Self. Sacrifice the form unto me.<sup>ix</sup>

Nothing remained but the lamp and the circle ⊙.

Soror Artemis was instructed to release all attachment to outer forms. She buried her instruments deep in the desert.



### After the Changeover

ONCE THE 5.5 FULCRUM POINT has been experienced, further progress will not be based on pushing upward, or in any lateral direction. Progress will be made by "receiving" impressions.

There will still be a lot of "pushing," and if one continues exclusively in this manner, he will become a famous dude or doll, only to become involved in some ego-manipulated disaster.

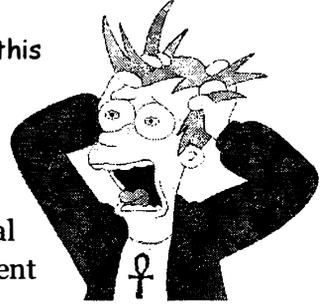
The Angel reveals the light, so that it might shine into the darkness and free what is hidden there. If the Adept holds an inner veil, some deep, dark secret, it will grow to become his or her "evil genius" - and things will eventually blow up.

But, if the Adept will only realize the process, he or she will see (sense) that the first plateau of rest along this long path is at Binah, although that sphere is distant and far away. He or she will "gladly" become a servant of the light, facing all dark areas and digging deep into the earliest recesses of the subconscious mind, in order to clear (purify) the causal-soul body.

"Gladly" in intention, but probably *resistant* in action. The cosmic "take-away" process is now set in motion. One will set out in the direction indicated by the Solar Angel, the voice of the "soul-star," but hidden tendencies will rise up to block the way.

Or at the very least, there will be situations and temptations that arise which are intended to distract the Adept from the Path.

"Wait a minute! I thought I had all this repressed stuff out of the way a long time ago!"



Yes, you did - at the personal level - and you have stepped beyond the cultural restraints to become an independent "original thinker."

But now there are "soul-level" complexes to be burned off. Their burning generates heat and light, and others of like mind are drawn into the brilliance. They are blazing, too. This is what is termed a "soul group."

It's all due to the influence of Mars ...



TEMPLE OF MARS - ROME



## Chapter 7

# The Citadel of Geburah

To attain the Grade Adeptus Major, he must accomplish two tasks; the equilibration of himself, especially as to his passions, so that he has no preference for any one course of conduct over another, and the fulfillment of every action by its complement, so that whatever he does leaves him without temptation to wander from the way of his True Will. Secondly, he must keep silence ...<sup>x</sup>

**THE ADEPTUS MAJOR** is attributed to *Geburah* on the Tree of Life, which is also the second subplane of the mental plane. The formula, or signifying equation, is  $6^{\circ}=5^{\square}$ .

The *Transhimalayan* system makes no distinction between this grade, the previous degree of  $5^{\circ}=6^{\square}$ , and the next grade of Adeptus Exemptus  $7^{\circ}=4^{\square}$ , as they all are simply phases of the “third initiation.” They are all aspects of life in the *City of the Sun*.

The causal body, having been previously ignited, is now blazing brightly. Karma will be burning off and, in life, bizarre things will probably happen. *Siddhis* (magickal powers) will run rampant. Relationships will be glorious, but subject to instant flare-up and dissolution.

There is nothing else to say, except that this phase will eventually close and blend in with the next stage.





## Chapter 8

# The Throne of Chesed

The Grade of Adeptus Exemptus confers authority to govern ... The Adept must prepare and publish a thesis setting forth his knowledge of the Universe, and his proposals for its welfare and progress. He will thus be known as the leader of a school of thought ... He will have attained all but the supreme summits of meditation, and should be already prepared to perceive that the only possible course for him is to devote himself utterly to helping his fellow creatures.<sup>xi</sup>

**THE ADEPTUS EXEMPTUS** is attributed to *Chesed* on the Tree of Life, which is also the first subplane of the mental plane. The formula, or signifying equation, is  $7^0=4^1$ .

This is the final phase of life in the *City of the Sun*.

The causal body, having been burning brightly, is comparable to a Sun or a Star that is going *nova*.<sup>15</sup>

Again, there is nothing else to say, except that this phase will eventually close as the fuel of the causal body expires and the Sun collapses upon itself into a black hole.<sup>16</sup>

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<sup>15</sup> A *nova* is the explosive death of a star whose energy output causes its expanding gases to glow brightly

<sup>16</sup> *Black holes* are expected to form when massive stars collapse at the end of their life cycle.





He must then decide upon the critical adventure of our Order; the absolute abandonment of himself and his attainments. He cannot remain indefinitely an Exempt Adept; he is pushed onward by the irresistible momentum that he has generated. <sup>xii</sup>

**THERE IS** a second major gap in consciousness which lies between the Higher Mental plane and the (next higher) Intuitional plane.

This gap is called *The Abyss*.

The causal body has expired and the *City of the Sun* has crumbled into dust. The Angel has deserted the Adept.

If the initiate is capable of surrendering all preconceptions, including that of "the ego," then the next step will *arise of its own accord* out of samadhi, and not through any effort on the part of the mental-physical vehicle.

Now there really is nothing left to say, for the color of *Binah*, the realm of the City of the Pyramids, is black and its attribute is silence.





## ENDNOTES

- <sup>i</sup> The Master Therion. *One Star in Sight*. Book 4 – Part III. ©OTO
- <sup>ii</sup> Practitioners will have a *Yidam*, that is, a practice of a particular deity, which for them is an embodiment of the truth, and which they invoke as the heart of their practice. *see*: <http://www.rigpawiki.org/index.php?title=Yidam>
- <sup>iii</sup> Abraham the Jew. *The Sacred Magic of Abramelin the Mage*. Handwritten manuscript, *circa* 1400 AD. Translated into English by the British occultist Samuel L. MacGregor Mathers, *et al.*
- <sup>iv</sup> <http://www.rigpawiki.org/index.php?title=Yidam>
- <sup>v</sup> Excerpted with biblical grammar translated from Liber 418. *The Equinox*, Vol I, no 5; Special Supplement: Liber CCCCXVIII. Being of the Angels of the Thirty Aethyrs, *the Vision and the Voice*.
- <sup>vi</sup> Frater Shiva. *Coruscatio – The Magical Cactus Voice*. © 2011 by Desert Star Temple
- <sup>vii</sup> Liber 418. *The Equinox*, Vol I, no 5; Special Supplement: Liber CCCCXVIII. Being of the Angels of the Thirty Aethyrs.
- <sup>viii</sup> Frater Shiva. *The Book of Life (and Death)*. ©1984 by Frater Shiva, quoted from *Blazing Diamond – The Full Spectrum* ©2012 by Desert Star Temple
- <sup>ix</sup> The Master Therion. *One Star in Sight*. Book 4 – Part III. ©OTO
- <sup>x</sup> The Master Therion. *One Star in Sight*. Book 4 – Part III. ©OTO
- <sup>xi</sup> The Master Therion. *One Star in Sight*. Book 4 – Part III. ©OTO



## Appendix A Lèt thèrè bè à Clèàrèr Lìght

### A Book from the Sun

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NOW THE TIME has come for you to perform that Great Experiment known as the *Invocation of the Solar Angel*. Herein you may use all or part of each and every magickal or mystical art you have mastered. There is no rule, procedure or direct guidance from your teacher, guru or link in this matter, yet general guidelines appear in the literature for your review and benefit.

Having found such published guidelines to be excessively demanding and overly intricate, I herewith set forth my own observations, experiences, and suggestions for your use, but even as I do, I call your attention to the fact that you have passed into a sphere where your operational directions must come from within.

#### **An Introduction**

THROUGHOUT THE CENTURIES, various cultures and societies have presented concepts relating to direct soul-contact. The soul has been given many names, including those we know as the *Solar Angel* and the *Holy Guardian Angel*. Many persons call this Angel by the term "higher self," and from a certain perspective this is true, for the Angel represents a "higher" aspect of our "lower," three-dimensional self.

From the initiatory viewpoint, the higher self is that part of us which resides beyond the great abyss. It has been called the *Supernal Triad*. From an even higher perspective, the higher self is the *Monad at Kether*, the Star-essence of our being from which the Triad comes forth. Correlation to the upper three spheres of the *Tree of Life* is implied, and it is this Triad that projects a part of itself into matter.

Descending level by level, our higher self set a guardian at each rung of the consciousness ladder and empowered that sentry with a secret word. When we come climbing back up, the guard at each level will let us pass only when we can reproduce the original word. Of course, if we sound the word, then we become the guardian (again) and re-enter the realm from whence we came (well, at least one of them).

But as to the nature and location of the soul. Is it a higher aspect of our persona? Or is it an independent, angelic being? Perhaps it is merely one of the guardians mentioned above?

When our original descent toward matter reached the midway point, we established a reference point at the sphere of the Sun upon the higher mental plane. This is the causal body, the soul body - an energetic field that is said to be maintained by an independent *devic* entity whose function is solely to "Guide and Protect." Thus the title, *Holy Guardian Angel*.

From this causal realm our soul body sends forth a projection of itself into matter, and we are incarnated. We then live a lifetime, essentially separated in consciousness from Angels and Monads. Upon the demise of the physical body, the sum-total of the life-time experience is absorbed back into the soul.

Somewhere in this cycle of life and death, the soul comes to the point where it has absorbed enough experience to sound the *Call to Return* and we come to dimly remember something about the nature of the soul. Then we set out to consciously re-unite with it. Thus begins the process of initiation.

The search for the soul winds through the temples of many false gods. Yet, piece by piece, we build a true temple. We receive instruction from teachers and associate with other soul-seekers. We polish and refine our outer vehicle so that it will become capable of re-union.

This refinement is the work of what we call the *Outer Order*, and when it is complete we are ready to perform *The Great Work*, which is defined as the attainment of the knowledge and conversation of the Holy Guardian Angel. The Great Work is the invocation of the Solar Angel. The Great Work is the harmonization of above and below, of inner and outer, of personality and soul.

### **Review of the Literature**

There is an abundance of text available that deals with spiritual matters, but only a few selections bear directly on this issue of Solar invocation. Philosophy and theory have their place, but what we want is the direct line, the *how-to-do-it* material.

In your training in the outer order, surely you heard tales and read biographical material relative to the Solar Angel operation. Stories of the Saints have given you an overview of the art. Now comes the hour of opening the final books, for with the exception of two additional books, your reading is almost complete. These two additional books are (1) Your own Solar operation, and (2) The message your Angel will deliver unto you.

*The Sacred Magic of Abramelin the Mage* is the classical western text of the Holy Guardian Angel operation. Its lengthy and detailed instructions have proven to be overly complex in the light of current information, yet the review of this book is appropriate for an understanding of the ancient method of attainment upon which our relatively more-efficient, contemporary rites are based.

*The Vision and the Voice*, specifically the *8th Aethyr*, gives instruction for invoking the Angel. Similar in style to *Abramelin's* system, this method requires less time.

In *The Rays and the Initiations*, as well as other texts by *The Tibetan*, you will find several excellent discourses on the nature and invocation of the Solar Angel. I highly recommend them for your study, for they provide insight and balance that might be lacking if you solely pursue *Abramelin* or the *8th Aethyr*.

It has also been said that one should have received admission to the *Inner Order* on the physical plane through a representative of an ancient and viable lineage before one commences this operation. This makes sense, but I cannot say if it is absolutely necessary.

## The Essence of the Art

EACH TEXT AND INSTRUCTION of this sacred art varies somewhat from its companions, yet there are common elements - the study of which will benefit us all in getting to the Heart of the matter:

First, there is a period of *Preliminary Training*. Whether this is yoga, meditation, mental discipline, or some other science, the point is that one is capable of following through with the invocation of the Angel only when sufficient capacity for prolonged concentration has been developed.

Next comes the *Selection of the Temple*. The various texts describe small cottages and/or special rooms complete with windows in specified directions or in the roof. The details matter less than the fact that one obtains a house or room which is used *solely* for this Art.

The *Labor of Preparation* involves the cleaning, painting, and arrangement of the Temple and its purification (banishing), as well as the gathering of instruments, garments, furniture, and other items to be used in the rite. A blank book or magickal record is to be included. An attentive magician will ensure that each item is purified by water and consecrated by fire before it is placed in the Temple. Regardless of the style of the Temple, once it is prepared no other person should be allowed to enter - although a menial is sometimes permitted to enter in order to clean it.

*An Oath* to commence and complete this invocation is written out and perhaps placed in the magickal record, and when the operation commences, this Oath is uttered and signed.

Guided by meditation, *An Invocation* of the Solar Angel is written.

Eventually one begins *The Ongoing Rite* which typically includes performing the invocation a few times each day, increasing to the point where it is virtually continual. The secret is to *Invoke Often*.

The operation continues, for six months, or ninety-one days, or some other time-based figure, until the day of *The Final Rite* arrives. On this day, it is promised by the various authors that the Angel will appear and the magician should write down the ensuing conversation.

## Variations of the Rite

VARIOUS EXPERTS set forth different styles of temple, procedures, and time factors. So we must conclude that the *specifics* are not as important as the *overall outline*, and each magician must design his or her own Ritual.

### Observations

HAVING SET THIS ALL DOWN, I must now be forthright and declare that these methods that have been described are demonstrations of the so-called *patriarchal* system. That is, they are authored by men. Nowhere in the literature does a woman seem to stand forth and proclaim that she has accomplished the Art as described by *Abramelin* or through the directions of the *8th Aethyr*.<sup>1</sup>

In fact, I have never known, nor know of, any woman who has contacted her Solar Angel by extended ceremonial activity. This does not mean (from my viewpoint) that women do not contact their Angel, but they appear to do it through means other than ceremonial retirement.

So now, if you are a woman who has set your sights on feminine adeptship, you certainly may do it in the ancient, male-oriented way. If you succeed or have succeeded in this manner, or even in some other way, I stand ready to listen to your tale.

When it comes time to *verify* your results, there are certain ways to determine if you are fooling yourself. When one experiences a true and permanent contact with higher forces, there is a reluctance to speak about it for some time.

Those who have an insight, and then rush about proclaiming "the truth" in a fanatical manner, have merely had their ego inflated or have been knocked off balance.

A contact made by a balanced personality is so overwhelming to the ego that it takes a long time to assimilate the energy and import of the event, and one's expression regarding the matter is held in Silence until the Light can be absorbed in a balanced manner by the lower self, and radiated without egoic influence to the world.

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<sup>1</sup> *Abramelin* very clearly states that "We should not admit women into this Operation."

I also caution you to not speak of your operation during its preparation or during its enactment. You do not need to waste *any* of your focused energy explaining your acts to anyone; and you certainly do not need anyone else's thoughtforms directed toward your efforts.

In addition, *no-one* should be permitted to enter your Temple; this is for the protection of your Art as well as for their protection. We have heard of bystanders being blasted by the accumulated voltage, and in my rite, this truly occurred. In my absence, a lady entered my Temple to observe, and when I met her seven hours after her brief "peek," she was almost mindless and totally obsessed. Over and over, she repeated similar phrases such as, "That room! There was nothing in it, nothing special, but ... Oh! That room!"

Now I have said that which must be said. I wish you well in your venture, and may the Angel be swift to respond to your call.

I Am ... yours in the Great Work,

*Frater Shiva*



## Appendix B

# The Book of Life

[and Death]

June to September, 1974

*being the Record of the Conversation of a Solar Angel*

THE TEMPLE is a room, four-square, painted white, with a single entrance and two windows covered by curtains. It contains an oil-filled Lamp of red glass, with a floating wick, suspended from the center of the ceiling by three chains, an altar of carved wood, and the purified and consecrated instruments of High Magick.

Enter the Temple; invoke often; sit in meditation with the Solar Angel; and record the incoming impressions.

Here begins the Record:

### ONE

In the beginning was Naught.

And Naught became Two, and thus the manifested universe.<sup>2</sup>

The *Great Return* is therefore indicated.

The *Great Return* is the journey from darkness unto Light.

The Vulture is on the wing.<sup>3</sup> In the depths, the Light shines brighter.<sup>4</sup>

Some may think that this is folly. It does not matter.

Herein is the secret of the wise concealed, and none shall see it but the wise.



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<sup>2</sup>This is the  $0=2$  equation.

<sup>3</sup>The Vulture is symbolic of Maat, the goddess of equilibrium. It is also a symbol of death.

<sup>4</sup>The "depths" is the physical plane.

## Two

The Outer Temple must be the Temple of the Holy Spirit.

The symbolic material signs<sup>5</sup> must be transformed into Spirit.

So do thus:

Transfigure these things into yourself. You have made them matter; now make them Holy.

Restore them unto your Self. Sacrifice the form unto me.<sup>6</sup>

Hold the Circle.<sup>7</sup> Retain the Light.<sup>8</sup>

All else goes beyond the Pass-Not.<sup>9</sup>

You are Nothing.<sup>10</sup>

You remain<sup>11</sup> and become the ☉.<sup>12</sup>

Do this quickly; and as it goes, restore it unto me.

I ask the Angel, "Who Are You?"

He answers: I Am Alpha and Omega; I Am The Ancient of Days; I Am your Father.

I ask, "Who Am I?"

He answers: You are nothing. A hollow tube. You are the Angel of the Presence who is called *Venturi*.

I ask, "Where do I come from?"

He answers: You come on the wind.

I flow from the vast darkness of unconsciousness, a spark from my Father. Doubt never that I Am creation.

I ask, "Where am I going?"

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<sup>5</sup>The "symbolic, material signs" are the magickal instruments.

<sup>6</sup>I was to meditate upon each instrument in order to determine what it represented in terms of consciousness or power, and then absorb that consciousness or power into the appropriate part (chakra) of my self. The instrument then became dead and useless (as its essence was activated in me).

<sup>7</sup>The magickal circle was not to be transfigured and sacrificed.

<sup>8</sup>The magickal lamp was not to be transfigured and sacrificed.

<sup>9</sup>Each instrument was discarded outside of the magickal circle and the temple.

<sup>10</sup>An egoless, receptive magician.

<sup>11</sup>Remain within the circle.

<sup>12</sup>This is the symbol for the Sun. It also represents the circle and the central lamp - the only two "instruments" left.

He answers: You return to Me.

I ask, "And this Book?"

He answers: The second chapter is ended. The third chapter begins with my utterance.



### THREE

Thus:

Now is the hour for the beginning. Three.

Let these Three<sup>13</sup> become as One.<sup>14</sup>

Then shall the world shake and the little ones will come to you for assistance.

This is a second ray Ashram<sup>15</sup> - the seventh ray subsidiary.<sup>16</sup>



### Four

Express your Self.

Use the Intuition as a guide upon the correct path. The center of the circle is perfection at the source.

Upon the wings of Love lift up the circle that it may glorify the Father.

Start at the Center.

*I am struck with a blinding headache.*

*The pain is intense.*

*No amount of aspirin or codeine can touch it.*

*I retire to bed.*

*There is no escape, so I leave my body - yet I am still in touch with it at about 10% of my consciousness.*

*Suddenly, three men in hooded, black robes appear.*

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<sup>13</sup>The three aspects of the personality: Physical, astral, and mental.

<sup>14</sup>The unified personality.

<sup>15</sup>A second ray ashram is concerned with Teaching.

<sup>16</sup>The seventh ray deals with Magick.

*They stand about me in triangular fashion.*

*They are holding the Rod of Initiation, pointed down directly over my crown.*

*It is glowing white hot at the tip like molten metal.*

*They lower the tip into and through my crown and the pain intensifies.*

Ψ<sup>17</sup>

*The pain is suddenly released and I am fully back in my body.*

*The instruction then continues:*

Release all thought forms.

The Phoenix = R.C. = 3.<sup>18</sup>

Carry Sand<sup>19</sup> to the River.<sup>20</sup>

Let the River flow to the Volcano.<sup>21</sup> The Volcano will erupt.<sup>22</sup>

Channel this to make a glass pyramid of great proportion.<sup>23</sup>

A cylindrical tower capped by a flame: A single flame.<sup>24</sup>

The Rod<sup>25</sup> is Anti-Matter.<sup>26</sup>

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⊗

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**Five**

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<sup>17</sup>The symbol printed here substitutes for a drawing in the magickal record that represents what took place at my crown.

<sup>18</sup>This simple equation indicates that the Phoenix is associated with the Rosy Cross (Tiphareth) and the third initiation of the Transhimalayan Brotherhood. This proved to be the key I needed to solve a problem upon which I was working, the correlation of the grades of the Transhimalayan system and the Tree of Life.

<sup>19</sup>Sand = the physical body.

<sup>20</sup>The River = the astral body.

<sup>21</sup>The Volcano = the fire of the mental body.

<sup>22</sup>A flow of mental energy.

<sup>23</sup>A clear, creative work.

<sup>24</sup>The spinal column with a flame at the crown - symbolic of Kundalini.

<sup>25</sup>The Rod of Initiation.

<sup>26</sup>No wonder it hurt so much!

Concerning the Intuition:

1. Keep the channel clear.
2. It<sup>27</sup> reflects in your feelings even as the Will reflects in the physical on-going.

Bring Heaven to Earth by causing the physical to reflect the Will.

One does not master Buddhi.<sup>28</sup> One masters the feelings and keeps them clear so that Buddhi may flow into the feelings. Thus is the astral<sup>29</sup> utilized and redeemed.

The Intuition guides you as you move. The Will drives the car.<sup>30</sup>

The details are registered in the 3-fold fusion of High Manas-Ego-Low Manas.<sup>31</sup>

You may move on many planes. ∴<sup>32</sup> Sit still and move on the mental plane.



## SIX

This is *The Book of Life*. You have read it before.

I Am. I always have given you the Book.

The True Life is found in total detachment from everything in the lower three worlds.<sup>33</sup>

Seek ever the Spirit and not the form.

Bring Shamballa<sup>34</sup> to your Heart.<sup>35</sup>

To truly see another, connect at the heart, but read at the crown.<sup>36</sup>



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<sup>27</sup>The Intuition.

<sup>28</sup>The Intuition.

<sup>29</sup>The emotional-feeling body.

<sup>30</sup>The physical body.

<sup>31</sup>The higher mind - the causal body – and the concrete mind or intellect.

<sup>32</sup>∴ = Therefore.

<sup>33</sup>The physical, emotional, & mental realms.

<sup>34</sup>The creative center of planetary & hierarchical consciousness - associated with the crown chakra.

<sup>35</sup>This implies a Crown-Heart center connection. The *antahkarana*.

<sup>36</sup>A technique for assessing others and giving readings.

## Seven

Of this Book are twelve portions<sup>37</sup> plus one which is the Source.

Three pertain to the lower world; three are of the soul.

Now comes the unveiling of the sacred seven.

Where 7 sit in unity<sup>38</sup> there is the beginning of the Age. No matter how often this occurs, it is always the beginning.

Tune in on this meeting. It always goes on. Alpha and Omega are always blended at Shamballa.

Shattering all forms, come unto Me.

A gaseous cloud of radioactive etherialized matter.

The Light Body.



## EIGHT

The subject is Life.

There is a life which is unknown to many. It is the life after death.

The life after death is eternal, for it holds in no time nor space.

He who would die and yet still live is the Initiate.

He who *does* die and yet still lives is the Adept.

The Master works with the Source of Life.

The Disciple seeks after these matters.

Life in the true sense is radioactivity by fusion.

The disciple (in the greater sense) attaches to nothing in the lower three worlds, and his personality dies<sup>39</sup> of atrophy. Then can the Sun shine through the cleared veils.

There are two lives: (1) Illusion, and (2) Reality.

At every crossroad and split upon the Path, Illusion challenges Reality. Choose well. Upon your choice your life depends.



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<sup>37</sup>Chapters.

<sup>38</sup>The seven secret chiefs, the seven ray Lords - or their reflection.

<sup>39</sup>Let's face it - the personality does not *die*. It disappears when the lower three bodies are harmonized and perfectly balanced.

## NINE

There will come upon you times of darkness. These are your testing times - to see how well you stand alone, when there is no-one in the outer to lean on, and inside the psychic activity and contact is nil, and depression, fatigue, or isolated self-interest threaten ... this is testing time ... and teaching time.

To be shut off in all areas but the music of the spheres.

Harmonize with the soul-note and be at peace.

This is also *The Book of Death*.

Every initiation is the death of that which went before, and the beginning of life on a new plane.

Every initiation means greater freedom. Therefore, death is freedom.

Initiation is death, and therefore they<sup>40</sup> fear the number 9.<sup>41</sup>

But at the Heart of every Initiation, which is the point of death (or total detachment), is a golden Fire.

He who enters herein burns as a Phoenix and becomes initiate. He is no more, but his greater Self gathers up the ashes and builds a new vehicle. This new vehicle is subject to the greater Self.

Thus the soul walks on Earth.

When darkness comes, the soul withdraws. Keep with the soul at these times ... withdraw. Thus the inner and outer are correctly reflected.



## TEN

There is no free will.

Thus have the philosophers of old argued and debated.

There is only the Divine Plan. To flow correctly with the Plan: This is the Path - This is Destiny.

Those who flow fulfill the requirements of the higher, and incur no blame nor debt.

Those who exercise free will to pander to their personal desires incur blame and debt.

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<sup>40</sup>The non-initiated; the common folk.

<sup>41</sup>Nine is the number of initiation.

This debt has been called *Karma*.

Free will is not free! It must be paid for in the long run.

Free will should be called *Personal Desire in Action*.

The true Path is of Gold and well lit.

The light radiates from the pilgrim.



## ELEVEN

There is much <sup>42</sup> to say regarding detachment for the one who walks the Path.

How does one detach? This is a key question.

Fill thy being with Light. Bless everything and hold nothing.



## TWELVE

Every initiate is a creator - a reflection of the Father. Create thus:

1. A pure temple<sup>43</sup> with a single eye.
2. An opening in the roof.<sup>44</sup>
3. A place to set the temple: consecrated and magnetic.
4. A path to come and go.
5. An open door.
6. A guardian.
7. Silence.

Abide here and take your lot. Radiate the Love and Light of the Sun.



## THIRTEEN

That which is, is. That which is not shall never be. I Am that I Am.

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<sup>42</sup>It certainly doesn't appear that "much" was said on this subject.

<sup>43</sup>The "temple" is the initiate's harmonized vehicle.

<sup>44</sup>Access to Spirit.

Come now into the radiance of the Light. Herein is all perfection, delight and power.

This radiant world is already upon you, if you could but perceive it.

From the vast nothingness which is pure energy, I gather up myself ... and that I might be that which I Am, I radiate light, love, power.

There is naught but what I have radiated. There is nothing that is not of me. All Masters, Devas, Worlds, Humans and Atoms are but manifestations of a single ray of my Light.

Would you be devoted? Be devoted to me.

Would you create?

Create by me and in my name.

All are my Sons & Daughters.

Tune to me, and in tuning, this is the symbol:

*An electric white globe from which flows  
Light, Energy, and Magnetism.*

Go into the center; sit; and do not be, nor not be.

Gather nothingness. Concentrate this, and let it flow in all directions.

You are then tuned to Me, and all will be aright.

I am that I Am.

This then is the Key to The Book of Life.

## **THE BOOK OF LIFE**

Transcribed upon the Eve of Aquarius

So it is written; so let it be Done.



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