

Questing After Visions

Making Conscious
Contact

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Introduction

I have spent a good deal of my life searching for visions, for the miraculous – searching for the face of god, or even just for a glimpse of His finger. When I was a child growing up in the Church of Jesus Christ of Latter Day Saints I would hear the stories of the heroes of the Bible, The Book of Mormon, and the lost books of Abraham, Moses, and those which have been called the “Dead Sea Scrolls,” and how each one of the prophets and warriors was led to power and glory not by intellect or even mere inspiration, but by a vision. I somehow knew, at that young age I somehow understood that visions were not given to a person because he was important, but that these men and women became important because of the vision, because they were *able* to receive it, and because they followed that specific vision as they were directed, and the importance of that person grew as they did so. I prayed to God, in the name of Jesus Christ, for a vision, for the ministering of angels, for a concrete sign that the spiritual realities which I knew were indeed real. No vision materialized. I believed, but I still wanted to see. I knew that immeasurable and countless worlds existed beyond the flesh,

and that those worlds could be revealed if only I could discover the method and the formula of the revealing.

I held to my childhood and childlike faith into my early adolescence, and even while I began to study the history and philosophy of traditional witchcraft I denounced the practice of anything other than Christianity, claiming my study to be just that and nothing more than “getting to know my enemy” – the Devil. My curiosity and starvation for solid spiritual contact would not be quelled with research alone, however, and that which I had been learning graduated into application. Although I immediately snatched every opportunity to use and to display my occult abilities for mundane and often trivial ends, it was the vision that obsessed me. More often than any other ritual, I performed rites of evocation, attempting to materialize a messenger, either from heaven or from hell, simply to burn my eyes with a thing which they should not behold. Scrying also fascinated me, as it seemed to be a method by which the Operator was able to actually view the realms of spirit, and to see and communicate with the unseen entities of those realms.

One of the greatest draws to the occult was its entire verifiability – a ritual is performed, a command is given, and reality aligns itself in perfect accordance with the Sorcerer’s intention. It was a perfect laboratory in which I could conduct my experiments, record the results, and reproduce them through the same measures. I have always counted my occult study and practice as one of the great rungs in my Ascent, and as one of the great teachers of my past.

As I gained membership in several orders and temples, both esoteric and orthodox, and as I learned the mythos and the mystery behind each, the avatars and icons seemed less to me like figures from the past, and more like mentors in the present. All that they had accomplished, all that they had done I knew that I could do as well. Their power is universal, and flows through every embodiment equally. I could feel it flowing through me, and I could manifest its effects in the world with

ease, but it was the vision which still obsessed me, and which still eluded me. All of my Work began to move towards its attainment, and the visions did begin to unfold before me.

I was eventually discovered and contacted by spiritual Masters who guided me into the most ancient disciplines of power and attainment. With their guidance, I found the one-percent of gold in the thousands of religions on this earth, and discovered that truth and power does not lie in one system, and that no one religion possesses a patent on exaltation, but that the things for which I searched were available everywhere, for everyone.

My search for visions has continued throughout my life, beginning before my age could even be counted in double-digits and moving through every religion and spiritual discipline that I encountered. I have tried everything from Yoga and Hinduism to Buddhism, Mormonism to Satanism, evocation, invocation, narcotics, hallucinogens, and remote viewing. After decades of searching, I found my visions, not in one of these methods alone, but in all of them. An apex was reached wherein the vision could no longer flee from me, and it seemed that regardless of the medium in which I worked, miracles and magic chased after me. I had attained a critical spiritual mass, and it was no longer where I was looking that mattered, but instead it was how I was looking.

The nature or the bad habit of man seems to constantly turn him towards the supernatural for the satiety of his curiosity, his intellect, his ambition, and his greed. The Oracle at Delphi thrived off of the human need to know, and remains today the archetype of the ability to receive esoteric knowledge. The Biblical Book of Samuel gives an accounting of a witch possessing the ability to see both into the future and into the realm of the dead, who is visited by King Saul and contracted to produce the shadow of the prophet Samuel¹.

The people of the early Christian church wrote to Saint John the Divine asking for knowledge of a vision from God,

some general revelation that would affirm the divinity of the Church. John declined, and they asked again, until finally he submitted to their needs and received what is still known as the most terrifying and ominous set of visions ever recorded: The Book of Revelation.²

In present times, psychics, astrologers, tarot, palm, and tea-leaf readers collect millions of dollars from hopeless and helpless querants who need the most unanswerable questions divined. On the opposite side of the same occult coin, new-age motivational speakers sell the “secret” ability to manifest desired wealth and love, to find happiness and prosperity in even the most meager situations, and to turn each negative experience into a positive force towards success.

The urge to turn to the most mysterious powers for answers is not considered “bad” because it involves the forbidden mysteries of the occult, nor because the sacred nature of Divine Power is being used for mundane, unworthy goals. The habit of turning towards the supernatural for answers to causal life is spiritually destructive simply because the querant is far quicker to travel across oceans, to pay an unhealthy ransom, or to trust otherwise untrustworthy people than to quiet their curiosity long enough to still the waters inside themselves and allow the answers that are so obvious to the mute monk to be heard.

The pilgrimage to see an oracle, the exchange of souls for sight into the future, millions of dollars spent on inspirational speakers and spirit mediums do not demonstrate the hopeful idea of man nearing godhood and spirituality, but instead demonstrate his inability to trust himself.

These powers are already within you. All that you are, you already are.

We all have the ability to access the powers of prophecy. We were born with it. We do not necessarily need to develop these abilities, for they are as natural to us as breathing; we just need to learn to clear the channels of communication and allow the visions to come.

We are bombarded daily with celestial abundance, yet our eyes have been shut to its glory pouring from the skies and its radiance drifting everywhere around us. All that we need to do is reach into that shimmering cloud and gently take hold of that which we desire.

All of the gifts of spirituality are available to you. All that the Eternal Source has to offer is yours to take. All of the power, the glory, the peace, the love, and the abundance in existence is offered to you daily. Divinity is in a constant state of reaching out to you, extending a hand to lift you into the heavens. All that is required is that you recognize and you accept that offer, and that you prepare yourself to receive the highest blessings of Godhood.

I have written this book not as one who is questing, but as one who has attained. This book is written by a prophet, a seer, a revelator, and a revealer. We are blessed – not fortunate, but blessed – to exist on this earth at this time, when the veil between the worlds has worn very thin, and the Eternal realms can be viewed simply by looking. Every answer waits just behind the doors of knowledge, the likes of which are offered here.

Part I

The Nature of Visions

Obtaining a vision can become the most important event in the spiritual growth, and indeed in the eternal existence of not only the prophets, the Masters, or the Saviors, but for each person who desires a connection with their spiritual Source. Interestingly, very few people search as I have searched specifically for a vision. Most, instead, are searching for something else, something less definable yet still with an obsession equaling if not rivaling the intensity of my quest. The fact that they could receive direct communication from spiritual entities and forces is beyond their belief, however, like a mythical gift relegated only to the saints, the mystics, and the insane.

The idea of having or experiencing a vision is unrealistic to most.

Several years before the inspiration to write this book had even come to me, I had the opportunity to revisit and converse with an old friend of mine on the subject of visions. This particular friend had been one of my closest co-workers in the occult, a naturally gifted and powerful person who had

helped me immensely in the art of evocation and spirit communication. He had stood next to me in my Temple and had called into materialization some of the most ancient fiends that I have myself ever called. He had worked through several tiring nights with me in deciphering the alien scripts and the jaded messages that we had received from spiritual intelligences. We stood by one another throughout the intense and dangerous poltergeist activity resulting from our experiments and our probing into the forbidden, and we both stood just as firm when those attacks sickened our bodies, our minds, and eventually overtook our will through temporary spells of mild possession. He had not only seen the supernatural, but had touched it and lived it firsthand.

Years after parting paths, I sat down with him and we spoke concerning the nature of visions and their attainment. As we talked, I became aware that he was approaching the topic from a theoretical view, rather than a practical one. He seemed detached from the reality of visions entirely, and was merely humoring an old friend by entertaining the idea. I confided in him that I had recently received a series of visions, each of them transmitting specific messages concerning my immediate spiritual growth and my ascent in the hierarchy of the Christian-based esoteric order to which I then belonged. Each of these visions followed a 24 hour fast and several hours of uninterrupted prayer and scripture study. My friend's expression was blank, and he was at a loss for words. It was not that he disbelieved what I was telling him, or that he did not trust me or my reports, but he simply could not fathom the reality of this thing of which I was speaking.

"You can talk to God in prayer," he managed to finally spout. "But God doesn't talk back! He just listens." His logic would not allow him to recognize the truth of what I was telling him, but this was severely conflicted with something that he felt within when he heard it, something that stabbed him with the knowledge that these things are true, that not only *does* God talk back, but that It was presently talking back to

me. As I watched his body sink into his chair and his mouth hang open, his eyes drifting far away from the table between us and the room around us, I realized that I had momentarily lost him to profound confusion.

“This thing that you’re calling God,” I said as I stood and grabbed my coat, “It *does* talk back. In fact, It is always talking, always calling to us. Its voice is always around us, and we just have to learn how to listen.”

My friend’s reaction is not uncommon. Very few people can accept the miraculous anymore, even those who have touched and lived it themselves. This comes from a lack of faith, not in some God or mystical force, but in oneself. The ability to see color does not come from the objects around us, nor does it come from the light which reflects and refracts off of all things. Color exists whether or not we can see it. If my vision were to leave me today, color would not cease, but I would simply be unaware of it. It is an equally silly prospect that visions, like color, are withheld from certain people and given to others – that the voice of the Eternal Source vibrates through all of existence, but once it begins to near you, it swerves to avoid making contact.

Attaining visions of spiritual reality is not a process of coercing the Heavenly powers to come to earth and into your life, because they are already here. It does not require you to reroute the currents of energy and the flow of power through its universal cycle, because those currents already move towards you and through you constantly. Angels do not need to be constrained to administer unto you, because indeed they already stand at your side. All that you need to do is to become aware of this, to open your eyes and to begin to see the breathtaking color that surrounds you, and to accept the spiritual abundance that is yours at birth into this world and incarnation.

Chapter One

The Vision Within

The most common perception held concerning visions is that they are physical materializations of a spiritual thing, projected into the air before the Seer in a cloud of light and image.

The Catholic Encyclopedia¹ separates visions into three distinct classifications: Corporeal Visions, or visions which manifest to the fleshly and physical senses, usually of a particular spirit, entity, or religious icon; Intellectual Visions, which are not symbolic, imaginative, or even visual in nature, but instead consists of a pure understanding of a thing, an automatic enlightenment upon a specific subject; and Imaginative Visions, which present themselves not to the physical senses, but rather to the internal senses, otherwise called the imagination.

In attempting to convince an audience of the reality of visions, using a term such as “Imaginative Vision” is unconstructive to the point being made. Everybody daydreams and imagines things which have no basis in reality, undressing women with our eyes, savoring a kiss that has yet to be had, basking in the Tahitian sun although we are stuck in a high-rise

office. Are these visions of the future, or even of future possibilities, or are they simply images that have been evoked in the mind to provide temporary relief from boredom or unfulfilled desire? Is the same boredom with reality and lust for something more the originating force behind visions?

In trying to analyze and interpret an Imaginative Vision, or what I have termed an Inner Vision, my first task is to ensure the reality of the thing, being certain that if there is any reasonable doubt as to its concrete and objective reality, that the whole thing is dismissed before I become lost in the splendor of a falsity. True visions possess exact attributes which are not shared by any sort of emotional, mental, psychological, or imaginary process. In my own experiences with visions, I have collected and catalogued these attributes, and have used them to verify each subsequent experience to aide me in making this distinction.

The first attribute of a true Inner Vision is its spontaneity. The vision will appear without the Seer having to "conjure" it up, and without building an imagined scenario in the mind until it takes on a life of its own. The vision will simply appear, presenting itself like a stranger at the door. This is usually rather startling. Even if the intention of the Operation was to receive such a vision, when it appears its sudden force and magnitude will often buckle the Seer's composition. I have received such visions while going about my daily life, while washing dishes, folding laundry, while at work, and most often, while taking a recreational walk. The vision will move upon me with such speed that I have little time to prepare for it, and I will be overtaken so forcefully by it that taking a seat becomes an instant necessity. This has proven to be a rather awkward situation when in public, as I stumble through a crowd with my eyes flashing, trying to find a chair, a bench, or even a stretch of grass where I can sit and receive that which is being delivered.

The second test of the reality of the Inner Vision is in its originality. Daydreams are drawn from memory of a thing,

rather than from some sort of clairvoyant prediction of what it might be like. If you look closely enough at your daydreams, the beach in Tahiti may appear very similar to a beach seen on a televised beer commercial, while the real beach might be covered in much finer sand with a more bleached appearance, and the ocean might be more green than blue. Your mind has drawn from your memory of that one commercial an entire view of Tahiti, filling in the unknown spots with the most likely images. This often results in disappointment when the place is actually visited, giving the tourist a feeling of frustration for having made a preemptive assumption as to the appearance of the place, even though reality may be much more fulfilling than the fantasy.

That which is seen and experienced in a vision is entirely original, having a birthplace not within the mind and the memory but in something that is outside of our awareness altogether. If you tried right now to imagine what an angel might look like, your mind would begin searching your memory for an image to recall, resulting in pictures of chubby cherubs, thin, blond girls with halos, or Michael Landon². The spontaneity of the vision does not allow time or opportunity to search your memory banks and produce the image that you are seeing. The product is a completely unique image of a personage which you have never before seen.

The same principle is applied to every type of vision that is experienced. If a voice is heard, rather than being the thunderous booming of God above, it may very well may be a soft, nasal tone, or will come instead as a musical concert of chimes which form words, or countless other possible sounds, completely unanticipated until such has been experienced. Places that are viewed in a vision might have never been seen by you before, yet they appear in perfect detail as they should be. Some Seers, myself included, have even tried to intellectually debate with the vision, reasoning that if I really were seeing Tahiti, wouldn't the sand look just a bit more course, or wouldn't the water be more blue, trying to change

the image into that which I know it should be. The vision does not change from its original form, however, and all of these things which we try to alter are later verified to be true.

The third attribute of an authentic vision is the clarity of the manifestation itself. If you try to imagine once more what an angel might look like, without digging into your memory to find a suitable representation, you will end up with an image that is almost cartoonish. Without having a reference memory of a *real* angel to build upon, your mind will throw together whatever it can and will call it good! On the other hand, when such an entity is beheld, it will seem very real, *as if an angel were actually standing before you!* The details of the face, every wrinkle and crease in perfect place, the brilliance of the light emanating from within the being, the individual strands of hair, and the unquestionable three-dimensions of the vision would consume so much time and conscious work to create that the authenticity of the whole thing would instantly be exposed as a fraud.

The fourth test is in the verifiability of the images, or of the message itself. The account of the vision which I shared with my former occult partner, while I was in the discipline of a Christian mystical order, was of visitations by beings that would often be classified as angels, although I later learned that they exist outside of any religious paradigm whatsoever. One of these beings visited me with the message that I needed to receive the highest initiation offered by the order outside of direct leadership, and that I needed to progress through specific grade rituals before I could leave the order. At the time of this visitation I was content to remain in the order indefinitely, and my fiancé and I had planned to be married by their priesthood in a rather extravagant ritual of union that they offered. I asked about this and the angel informed me that the marriage would not take place, and that I would be forced from the order altogether once I had completed that which he had instructed me to complete. This saddened me for quite some time, and although I was unable to question to reality of the vision or to

rationalize it as some creation of my mind, due to its intensity and its verifiability, I tried with all of my will to believe that perhaps the messenger was wrong, perhaps once I had received this knowledge I could alter the destined course. I even tried to tell myself that perhaps this was a test, and that I was to not only endure, but to rise up in the order and to remain there forever, despite the warnings of the angel.

Within days after having completed the grade ritual necessary to receive the final initiation, my fiancé informed me of her desire to look elsewhere for love, and we parted. Days later, the ritual of initiation was performed, the powers of that position were conferred upon me, and I was excommunicated from the order within two weeks for various reasons. And I remembered the words of the messenger and his prophecy that I had tried so hard to dismiss.

When a vision is manifested, the information received from it must be verified if at all possible. When I have seen in my mind a location relating to the issue for which I am requesting guidance, when the place is visited I have never been disappointed by the difference between that which I beheld and that which is real. In fact, I usually find myself startled and in a state of momentary psychological shock by the exactness of it. This is one of the great divides between the prophet and the schizophrenic: the reality of that which is seen, heard, and understood.

Sitting by and waiting for the verification of the information received in a vision, or even chasing after it to see if you were right, is not only undesirable, but is often unnecessary. The truth of the thing will make its own self manifest.

In an Inner Vision, I once spoke with a Spiritual Master at great lengths on the nature of spiritual entities, especially those of the astral plane. I questioned whether the occult arts of evocation and the like should be used by a person aspiring towards spiritual mastery. He opened a large book, pointed at some alien symbols that I could only assume were words, and

read that the demons, angels, elementals, planetary spirits, embodied intelligences, and every other astral entity in existence served a purpose in creation, and that they could act as excellent servants for the Master, having specific powers which could be of aid, and that they will easily serve one who is filled with power and light.

Later that week I purchased a copy of the book, Shariyat-Ki-Sugmad: Book Two as part of an ongoing study, and began reading it, as it had been recommended to me months previously by an adherent of Eckankar, the religion which publishes and endorses the book as scripture. I had yet to even flip through the book, nor had I heard any passages from it, but I felt drawn to it after this inner conversation with the Master. Towards the end of the book I was struck by a passage which caused me to put the book down and to not open again for days.

“Metaphysics, occultism, orthodox religion, and witchcraft deal with the minor gods of the hierarchy. This also includes the elementals and angelic forces in the lower scales of the hierarchy, who dwell in the subtle regions close to the earth... They are beings somewhat above the ordinary man, and they help to serve man in many ways. They have great power and are quite willing to help those individuals who are in harmony with them.”³

All that I had studied concerning the tenants of Eckankar and all that I had read of their scriptures previous to this one passage had strongly admonished *against* the use of familiar spirits and astral servitors, instead turning the seeker towards the leadership of the religion for help. The scriptural passage matched nearly word-for-word that which I was told in my inner conversation with the Spiritual Master.

Once you have focused your intention upon the truth, it will seek you out and it will find you, and you will no longer be able to run from it.

These tests can be applied to every type of vision, whether divine or diabolical, of the deceased or the unborn, beheld internally or externally, each vision should be measured against these standards. This will seem a waste of time for the person who has experienced visions with his physical senses, but all things must be measured and recorded, all things must be proven rather than taken on faith blindly.

Chapter Two

External Visions

The classic definition of a vision, at least in the eyes and minds of the majority of the human populace, is not at all that which was described above, as Inner Visions seen through the mind's eye and experienced by the internal awareness and senses. Rather, it is a blinding envelope of light through which an angel steps through onto this plane or is an apparition appearing in the fog to warn of deceit and death that might come.

There is no fundamental or essential difference between visions that are experienced externally, visually, audibly, or kinesthetically, and those which are experienced internally through intuitive "knowing" or actual internal perception. The only separating factor is the level of precipitation of the vision into physical reality, determined by the critical mass of the spiritual form to appear.

In The Book of the Sacred Magick of Abramelin the Mage, the ancient Mage who authored the work advises that, "In operating, as rarely as possible insist upon the spirits appearing visibly; and thus you will work all the better, for it should suffice you for them to say and do what you wish."¹

In other words, Abraham, the author, advises against putting a great deal of effort into causing the angels and the evil spirits to materialize in physical forms before you, for in doing so, your focus and your intention is no longer on the Operation, but is transferred towards the phenomenon which the Operation *might* produce. This is not to say that Corporeal Visions will not take place, but simply that the Operator must first learn to trust his inner senses and must be satisfied with the quantifiable result of the Operation rather than the spectacle of it before he is prepared to behold miracles in the flesh.

Physical or corporeal visions are brought into reality first by the experience of internal vision. The Seer experiences internal visions either with such regularity or with such intensity that his physical body and environment undergo a form of transfiguration. The elements of the flesh and the world begin to vibrate at higher frequencies, and become increasingly more capable of sustaining the unbridled power created by the vision. His internal visions become so strong that they produce evidence of themselves to the external senses. The internal awareness becomes so strong that the physical senses can no longer separate that which is experienced within and that which is experienced in the flesh. Much like that which is imagined strongly enough cannot be differentiated from that which is physically performed, the visions and the Seer's ability to receive those visions attain a critical mass wherein their reality on the physical plane and their reality on the inner planes are no longer separate.

Before any vision can be manifested physically, and to the physical senses, it must first manifest internally. I have yet to experience a Corporeal Vision which did not begin as an Inner Vision. A light will shine which I will become aware of in my inner sight, and a voice will call out to me which I will hear only in my mind, but by the time I have turned to face the assumed direction of the vision or the visitor, it is no longer simply sensed but is seen. The voice is not merely a transmission to my inner awareness, but the air begins to shift

with every word, the sound floating across the room in a definite language.

The appearance of a vision is such a startling and overwhelming event that the Seer becomes lost in the whole thing, whether he views it with his eyes or in his mind. This gives rise to rather unique questions and confusions. The impression left on the Seer after the vision has been attained is that the vision itself was more real and more concrete than even this physical world. The things that were seen, felt, and understood in the altered state of awareness possess a degree of reality far surpassing that which we “know” to be real: those things that can be observed with the five senses in normal states of consciousness. Due to this direct connection with a higher and often Eternal reality, when the Operator has achieved his first few Inner Visions he often has trouble distinguishing whether the vision was indeed internal, or if the figures and forms had manifested before him physically. The moment of the vision is all-consuming, and in such a state, intellectual analyses have yet to be formulated; the information and experience is simply taken in, not even being assimilated into the conscious mind and its ultimate scrutiny.

Methods and measurements have been laid out which will help in distinguishing between the Inner Vision and the Corporeal Vision. The first question to ask is that if, during the vision, you were to close your eyes, would the vision persist? This seems rather obvious, but again, the intensity of the vision obliterates all ability to apply basic logic to a thing which is absolutely beyond this world.

While I was in the height of the development of my ability to connect with my Spiritual Source and to experience validating visions and miracles in my life, a familiarity began to develop between my employer’s family and myself. I was regularly invited for dinner, as well as holidays, birthdays, and would often spend the evening sitting in their living room talking about work, politics, art, and especially about religion and spirituality. I came to learn through this that their sixteen

year old daughter, a cute, bouncy, popular, and perpetually optimistic and happy girl, possessed a remarkable spiritual sensitivity. She was able to sense and simply know the most intricate details of her spiritual and energetic surroundings, and I began to see in her the propensity for great power.

Building on her natural faculties, I guided her into the ability to view auras, as well as to translate her psychic impressions into inner visions. I soon after began working with her in achieving angelic and celestial visions using some of the methods that I would later include in this book.

In sharing our experiences one evening, I recounted to her the previous night's experience, which was a visitation of an angelic being who was surrounded by a light so bright and a face so beautiful that I was forced to close my eyes to shut out the vision. She looked puzzled for a long moment before asking, "So, wait! If you shut your eyes, the vision goes away?" The puzzlement then fell on me. This student was able to see the vision as clearly, if not more so, with her eyes closed than open, while I was able to shut my eyes and shut out the vision. I had not read The Catholic Encyclopedia or any other such text which might spell out the obvious for me, nor had I consulted either my inner awareness or the external entities and forces that had been visiting me concerning the nature of visions or their mechanisms.

"Well, if my eyes are closed, how am I going to see it?" I retorted. It had not occurred to me at that stage of my development that the vision takes place in a realm beyond the flesh, and that the entities and supernal sights do not necessarily descend to the physical plane wherein they may interact with the senses, but instead the mundane senses elevate themselves to a Higher plane.

Regardless of the seeming reality and solidity of the vision, if it persists or even intensifies once the eyes are closed, then it is being experienced internally, by the inner awareness rather than by the machinery of the physical senses.

Another key in discerning whether a vision is corporeal or internal is by its apparent effect on the environment. If a spirit appears and its hair and robes appear to be swept back by a wind that is not felt by you, nor is it manifested by the movements of plants, trees, or grass, has the spirit actually manifested in bodily form, or is it simply transmitting an image that you are able to receive with your living imagination? This is not to say that only physical wind would be able to affect the hair and clothing of a spirit. In fact, I have observed the phenomenon of apparent “windiness” with spirits as they manifest on this plane, or as they manifest to the inner senses, which I refer to as “astral winds.” As spirits move from their plane into this one, a particular breeze issues in their appearance, in much the same way that when you open your front door, you might feel a gust of wind enter your house, although once you cross the threshold and close the door, the wind ceases. On the physical plane, this is due to reverse air pressure. The reverse pressure created by moving between the planes is not so different. However, when an entity or a vision manifests in bodily form, the entire environment will shift in alignment with the vision. If an angel appears in a bedroom, does not the entire room immediately glow with bright light? The aura does not cease at the skin of the apparition, but extends as far as the vision is able to follow it, and indeed seems to become *part of* the surroundings themselves. The same is true for wind, heat, coldness, and any other environmental state that is brought into this realm by the vision. Often when spirits of the dead manifest the temperature in the room is lowered by their presence. This is not only perceived by the Seer, but can also be verified through a thermometer. If the thermometer does not vindicate the observation, this does not necessarily mean that the vision is a hallucination, but merely that the experience is being had through the inner channels rather than in the outer world.

An even more dramatic example is when objects in the immediate environment appear to be affected by the vision, but

show no physical signs of such. If a bush is roaring with flames, the plant will be burned to ash. If it shows absolutely no sign of scorching, however, then the shrub and the fire were simply used as images transmitted to the mind to focus the vision.

In a scriptural book entitled “The Doctrine and Covenants,” written by Joseph Smith, the founder of the Church of Jesus Christ of Latter-Day Saints, a key is given which will allow a person who is receiving a vision of an angel to verify whether that being is of God.

“When a messenger comes saying he has a message from God, offer him your hand and request him to shake hands with you. If he be an angel he will do so, and you will feel his hand. If he be the spirit of a just man made perfect he will come in his glory; of that is the only way he can appear... if it be the devil as an angel of light when you ask him to shake hands he will offer you his hand, and you will not feel anything; you may therefore detect him.”¹

Although Joseph’s interpretation of this spiritual law is confused, and is used to validate not only his personal beliefs concerning spirits, but also the whole foundation of the religion which he was attempting to create, it nevertheless perfectly illustrates the tangible difference between an internal or imaginative vision and a corporeal one. If the vision reaches out to touch you, and the touch is seen, and even felt intuitively, if it is not felt physically, it is obvious that the contact was not made by anything on *this* plane.

Taking another look at many historical and religious visions with this knowledge shows that several of the most monumental visions were internal rather than corporeal. While this does not diminish the importance of these visions, it does allow a better understanding of the specific prophets, their own abilities, and the nature of these turning-points in history. It

also allows us to recognize that even if all that we achieve is an internal vision, if the only glimpses of heaven and God that we are able to catch are through our inner senses, that we are still not so far removed from it as many of the prophets of old.

Corporeal manifestation does not necessarily restrict the vision to a physical body of flesh and bones. It simply manifests to the outer senses. It can be an apparition in a veil of light, or even hidden in shadows, can be a voice of thunder or a whisper in the silence. It can just as easily appear as a scene played out in a veil of mist or an angel appearing with a message. Whatever the purpose and product of the vision, it is considered external and corporeal if it manifests to the outer, mundane senses, and if the keys of discernment given in this chapter verify the external reality of the vision.

There is quite a bit of controversy concerning the objective reality and the physical solidity of these manifestations, propelled by the modern occult scientists, driven by the compulsion to dissect and label the springs and cogs of the mysteries of Eternity with the inept tools of science currently possessed by mankind. It seems axiomatic that those who have not experienced a spiritual vision are those who constantly request proof of its existence. If an entity manifests itself, they demand photographs. If the future is revealed, they demand a date and time. These inquisitors are not seeking ways to discover the truth of visions, however; they are seeking ways to *disprove* them.

I must again return to my previous statement that the vision takes place in a realm beyond the flesh, regardless of the manner in which it manifests. The entities and supernal sights do not necessarily descend to the physical plane wherein they may interact with the senses, but instead the mundane senses elevate themselves to a Higher plane.

This all seems rather speculative. Even the idea of seeing visions in the mind is a bit over the top, but having them

affect the physical world, alter temperatures, weather, incinerating bushes and touching you with physical hands? Isn't this all a bit much? Yes. Most definitely! Visions are far beyond the physical and the worldly, the logical and sane. It's fun to think about, fun to read about, and interesting to talk about, but does the fun end there?

It is essential for the person reaching towards Godhood and striving for the Kingdom of Heaven, or even the Empire of Hell, not only understands visions intellectually, but also experientially. The theologian possesses the liberty to pontificate from his desk, but the Seer is bound to a reality which must be experienced, must be seen, held, touched and tasted. The Prophet cannot sit and ponder the glories of the Kingdom of God, but must immerse himself in it fully, becoming more at home in the supernal than in the mundane.

Chapter Three

Degrees of Revelation

Visions assume various and diverse manifestations for each Seer according to both his ability and to his need. While the aspiring Seer might always desire to speak to a spiritual entity face-to-face, or to find himself taken from the realm of flesh and led through the endless kingdoms of the spiritual realms, often something more subtle will materialize before him – something that might require him to silence himself and become aware of the gossamer reality around him.

One of the greatest obstructions to receiving vision after vision, to having truth unraveled before you, is your ability to accept the gifts that are laid at your feet, and even more consequential is the inability to recognize your own importance and worthiness to receive them.

As the world has grown smaller, and the sciences have begun to uncover a seemingly endless universe which they can systematically dissect through the lenses of both their microscopes and their intergalactic probes, we have in turn systematically minimized our own roles in existence. We have begun to cultivate the belief and idea that our thoughts,

emotions, perceptions, and even our actions are unimportant outside of our meager little lives. No other lie is as dangerous, yet it is the most prevalent defining belief of our time. In fact, this type of self-minimalization is hailed by the relatively new metaphysical science of psychology (especially in the “recovery” field) as being the cornerstone of all self-help. Recognize that you are without power, and only then you will find hope.

It is made clear in the ancient Vedic texts, especially those concerning Yogic discipline, Shaivism, Shaktism, and Tantra, that the deities and the Devas, and even the trimurti of Shiva, Brahma, and Visnu exist both independent of the disciple, as well as being experienced as an internal state to which he may rise through his discipline. The highest realizations attainable to the Yogi are those which dissolve the illusory separation between the consciousness and soul of the individual and the omniscience and omnipresence of Brahman, giving birth to the Supersoul. In this oldest teaching, God is not some distant figure or untouchable force, but is a living presence surrounding and imbuing all things, and manifesting itself in its fullness in man. The spiritual disciplines, then, do not raise one up to become a god, but simply remove the obstacles keeping the inherent divinity engaged.

Many of the newer religions, spiritual disciplines, and New Age fancies have adopted this ancient teaching of man’s Divinity, affirming with the greatest love and caring that by virtue of their humanity, human beings are only a few short steps from godliness. This quickly sours as it is not kept fresh, however, until it becomes yet another feel-good-philosophy, seated right next to verbal affirmations of success by the chronically impoverished.

A vision is a direct and conscious contact with the Eternal, with all that is spiritual, all that is immortal, and all that is unknown. It is not an end to be reached after a journey, but is a tool to be used for the glorification and the Ascent of

the God within, facilitating the union of Heaven and earth within the nexion of the human organism.

Even with the secrets of attaining visions, speaking with spiritual forces and entities around us, receiving revelation upon revelation, it is startling how few put these tools to use in building a foundation of self-godhood.

If you could prompt “God” to answer one question, what would you ask?

Most like to believe that they would ask a vague, “What is the meaning of life?” or “What happens after death?” Once that impossible situation does present itself, however, reality might reveal more mundane desires like, “Will I ever find love?” or, “Is wealth and success in my future?”

Perhaps the questions that will tempt the heavens to thunder forth its secrets would sound more like, “How can I overcome *all* limitations?” or “How can I become like unto You, oh Lord?”

These exact questions have led me into hours of revelation, vision, and conversation, and have in a few instances resulted in several subsequent daily visitations wherein I could obtain instruction from the very powers that I desired to hold.

If your needs are few and simple, so will be the answers to your petition. If you ask the difficult questions, however, or the impossible ones, if your desire which has led you to seek after visions matches the importance that you inherently possess, the heavens will have no choice but to rain angels and visions and miracles upon you in answer to your call.

It is also necessary when you receive your answer that you will recognize it. The angels are whispering and sometimes screaming into your ears the secrets of Godhood. If your path is Sinister, the demons and the Dark Gods surround you with chants and mantras of your deliverance from the flesh, which you yourself could recite in unison if you could hear the outpouring of power upon you. Visions dance around

you every second, but your eyes may be closed to them in favor of a more logical scene. The ability to reawaken, your ability to see and hear is cultivated through simple means, through recognizing daily the overlap between the Eternal and the temporal.

There are indeed degrees of revelation - various depths and heights that can be reached through these sciences of Seership. Even when the scales have been ripped from the eyes and the ears have been commanded to hear, continual lengthening and strengthening of the vision will take place.

The Upanishads speak of various states of consciousness which will manifest in the Yogi as he proceeds down his path towards enlightenment and liberation of Soul. The first state is that which is experienced daily, which is the perception of the ordinary world in its exterior form. This is the Maya perception, or the perception of the illusion of reality. The second state is experienced as the Chela's discipline in meditation and ritual increases, and is marked by the ability to perceive that which is imperceptible only through a willed movement of consciousness from its ordinary, inert state to one of spiritual activity, or active receptivity. The third perceptive state is experienced as the effects of meditation and ritual become automatically integrated into the ordinary waking state, no longer necessitating the need for a specifically willed process of spiritual Ascent and comprehension. In this state, the Seer no longer needs to call down the vision, as it surrounds him at all times. The world of the Eternal and that of the temporal seem to have merged entirely. Scanning his environment, he will see the physical world overlain with the constantly spilling flames of creation and sustenance upon all things. The fourth state is one of a complete transfiguration of the senses and their host to an Eternal state. Maya itself is shattered, and the whole of existence collapses back into its central creative Source, leaving the Master alone with nothing other than pure spiritual forms, which are few and are formless.

This process begins with one word spoken by an incorporeal voice, by a parting of clouds and a ray of light, by a garment's hem that can be grasped and if stripped away can reveal the nakedness of the secrets of eternity.

As visions do begin to manifest, they will take the following forms, either independently or cooperatively. These, too, overlap into one another, yet they provide an outline of what can be expected once the veil begins to part. It is interesting to note that the verifiable and measurable reactions upon the physical organs, especially those located within the structure of the brain, are only noticed as such during the experience of a corporeal vision. The internal vision taking place only in the mind, it does not trigger the physical senses to a measurable degree until the vision or visitor descends fully to this plane, and the senses themselves are fully elevated to that Other plane.

Visual Revelation –

The word “vision” itself primarily refers to the sensory function of sight, of visual perception, of the mind’s ability to process its environment through the organ of the eyes. There is the greater Sight, then, which does not utilize the physical eyes as its primary conduit of information, but instead links the spiritual occurrence directly to the receptive field of the visual cortex. In this, that which was initially “seen” in the imagination is instead received by the brain as having been seen by the eyes.

Visual manifestations are by far the most commonly sought after revelations, although they are not necessarily the most received ones. The adage “Seeing is believing” is never less true than in the spiritual realms. In refining the ability to See, with the physical organs, a spiritual reality is first slowly, patiently, and gradually cultivated through inner visions, as well as through other degrees and forms of revelation.

Remember that the eyes themselves do not “see” the vision, but that they are bypassed entirely and the information is sent directly to the brain through the channel of the visual cortex. Although the vision itself might be shimmering before you in full glory on this plane, the eyes themselves cannot detect such without the initial recognition of it through the inner senses, and then by a transfer of impressions from the imaginative mind to the physical brain. The vision and the sight work cooperatively in bringing about visual corporeal visions – the vision itself gathering critical mass and solidifying itself on the physical plane, and the sight being transferred from the imagination to the visual cortex’s receptive field.

Beholding the vision is itself an interesting experience, as it magnifies our human flaws in attention and focus. Imagining from the detached vantage of your easy chair what a spiritual visitor might look like, your mind creates a full-bodied form whose size and dimensions are easily adjustable for viewing comfort, the entire image being taken in at once. Viewing such a visitor standing before you, however, is an entirely different experience. Your sight will initially take in the whole form and figure of the guest. Once this image is transferred to and stored in your short-term memory, your attention will centralize on one general area. This is done in human-to-human interactions as well. While having a conversation with another person, do you stand back and observe their full form, or does your attention centralize on the seemingly most relevant part of their body? Your attention will often be focused on their face, if they are talking, or more commonly will shift just to the left of their face in order to avoid direct eye contact but to still pay proper attention. Your visual focus might otherwise be their hands if they are using descriptive gestures to compliment their words, their breasts or other body parts if you are less interested in the conversation than these, or, if you are trying to consciously appear to be paying great and close attention, your vision will focus on the eyes or the mouth of the speaker. This last area of focus is the

most interesting, as it will usually cause the vision to shift from one eye to another, to the mouth, and then the nose, and back to the mouth, and so on, thus, in attempting to pay special attention to the speaker, your attention is instead focused on paying attention, which is then divided amongst the various facial features of the subject.

These minute observations are never more blatant than when directing the same visual attention towards a spiritual body. As your focus centralizes on one area, the rest of the vision seems to fade out of focus, and sometimes out of reality altogether. You are telling the receptive field of your visual cortex that you are no longer looking at the whole form, but now are looking only at its face. The face, then, remains in vision while the remainder of the body of the spiritual speaker is reinserted from the short-term memory banks. The whole result of this is seeing a body that is obviously not real, and sometimes may not respond in the way that it should, because it is not being “seen,” but is being transferred from memory into vision. Once this is realized, the Seer’s focus will then “pull out,” and observe the whole once more, again triggering the receptive field to view the entire form.

This can easily become an annoying process, if you allow it to, or it can be seen as an amusing magnification of the human attention span, and can be overlooked in much the same way that you are able to walk away from a conversation thinking, “I don’t have a clue what she was talking about, but at least I got a good look!”

Auditory Revelation –

The voices, the sounds, the clamor, or the music that seem to be an integral part of many visions begins as all revelation does internally as an imaginative vision. Words or sounds simply arise in the mind, independent of the contemplation or expectation of the Operator. Entire

conversations can be held with spiritual visitors through this spontaneous internal dialogue. While it may seem a rather haphazard form of communication, once such a dialogue has been opened it is extraordinarily easy to distinguish between the “voice” of the spirit or entity, and one’s own internal voice.

In contradiction to visual manifestations, as discussed above, psychic clairaudience or spiritual auditory stimulation does not occur within the auditory cortex. The stimulation of the impression of hearing actually begins at one of the earlier stages of the assimilation and recognition of sound: the afferent fibers. Afferent fibers carry nerve impulses from the local area of sensation to the central nervous system.

Spiritual or astral sound, when precipitated into physical reality, takes its first form as pressure, which is felt immediately around the ears, as if invisible cups had been placed there. Once the afferent fibers are stimulated, the pressure will turn into a rapid vibration, much like an electrical buzz. It is at this point that the internal voices will begin to be heard physically.

The function of hearing involves a type of mechanosensation, which is the instrument or method that living things use to react to external or mechanical stimuli. While the stimulation of the visual cortex in order to achieve visible revelation seems to be a bypassing of the actual organs involved, stimulation of auditory revelation directly accesses the entire hearing process.

Localization of sound, the ability to ascertain the spatial source of it, is rarely possible with non-physical sound, however, as it seems to be created immediately outside of the ears. This gives the impression that the sound is either booming inside of the Seer’s own head, or is thundering from every direction of the outside world.

Perhaps the most frustrating part of auditory visions is that they often do not temporally parallel the visible aspect of the revelation. The spirit’s mouth will move and a fraction of a moment later the sound will be heard. Recalling again that the

receptive field of the visual cortex is directly stimulated, whereas multiple mechanisms need to be stimulated in order to hear spiritual sound, will help to explain this phenomenon. Another explanation for this phenomenon is that vision has become an involuntary function, whereas hearing, recognizing, and making sense of words is a constant conscious process.

The senses adapt to this anomaly with repeated exposure, however, and soon the vision and the voice coincide perfectly.

Moved by the Spirit –

Kinesthetic “visions,” as given in this text, are those spiritual experiences in which the body itself feels as if it is in motion, when in fact it is entirely static.

Kinesthetic response is actually very common in even the most basic spiritual states, such as meditation or intense and prolonged prayer. The initial sensation is one of simply swooning, and is usually due more to either hypoxia, which is the decrease of oxygen in the blood, or to the mild hyperventilation that occurs during the practice of Pranayama. When the swooning ends and the internal equilibrium is stabilized, the actual kinesthetic spiritual experience may begin. You might feel as if you are sinking through the chair, bed, or floor, rising from your seat, shifting to one side of your position or the other, turning exactly 180 degrees, or several other sensations of movement, although when you look about you have not moved at all. This often creates the feeling that either you are being devoured by the earth itself, or that you are levitating, or that you and your body have left physical reality altogether.

The most solid and condensed form of this type of unusual movement is, of course, actual movement. I have, on a few occasions during intense meditation or trance, felt as if I had risen off of the ground, and in the moment that the trance

was broken, have felt my body hit the floor beneath me. I have also had others report spontaneous positional shifts while in ritual, seemingly independent of physical motion, and have myself observed similar phenomenon.

Feeling the Spirit –

Another type of kinesthetic “vision” is experienced as a specific physical or physiological sensation. One extreme example of this is feeling as if your skin is burning, or conversely is freezing, in direct relation to whatever visual or auditory manifestations occur. As previously mentioned, the presence of spirits of the dead tends to lower the temperature of the Temple, Working place, or manifestation site. Similarly, when dealing with demonic entities, the temperature tends to rise, the room becoming hotter in relation to the solidity of the demon’s materialization and the duration of its presence.

During a series of particularly intense demonic evocations, I had sealed off my Working space, which at the time was my Living Room, through the erection of various astral “shields” and through wards placed around the room. After the completion of the ritual of evocation, the demon and its familiars having departed, I stepped into the hallway that had been sealed off and protected from the energies that I had evoked. Moving from the ritual area to the unaffected area felt as if I were stepping from a 130 degree sauna into cool autumn air. I was so intrigued by the temperature shift that I stepped back into the Operating room and found it to still be hot, and then hopped into the hallway and instantly cooled off. I called my wife into the room to substantiate the reality of the temperature difference, which she was equally astonished to discover.

Aside from temperature variations, other kinesthetic manifestations may be present, such as the feeling of walking

through unseen spider webs, pinpricks on the skin, the startling sensation of being grabbed by a hand or a claw.

In internal or imaginative visions, these physical sensations will leave no physical traces or marks. If the temperature in the room appears to have changed, but such changes can not be substantiated by a thermometer or by another person not effected by the ritual performance or the spiritual experience, then the sensations belong to the Operators alone. If, however, a talon fist clutches your arm, and after it has released a bruise, cut, or other mark remains, then you can be certain that something materialized in physical form before you, and that that something indeed made very physical contact with you.

Olfactory Confirmation –

A common aspect of many religious visions, versus strictly spiritual experiences, is an accompanying scent that is thought to universally attend the specific vision or manifestation. The smell of roses seems to be left at the site of the supposed appearances of the Virgin Mary, and interestingly, also at the appearance of the various forms of “the Queen of Heaven” and Maternal Goddess, namely Isis, Ishtar, Venus, and Diana. The same phenomenon occurs often when summoning to some substantial manifestation the spirit of a close one who has passed away. The smell of a particular fragrance worn by the deceased in life, cigar or cigarette smoke, or simply the natural scent recognized as belonging to the deceased often accompanies their presence in spiritual form. This is sometimes the sole indication of such a visitation to those who have not learned to See. For the most part, however, olfactory manifestations seem to be accepted more as a confirmation of the appearance of a specific entity, person, or vision, rather than an independent revelation in itself.

Scent, being a type of chemoreception, is produced in corporeal visions not through tricking the sensory system, as seems to be the case in both visual and auditory manifestations, but instead appears to be an actual chemical addition or shift in the immediate environment.

The Sight Awakened –

The human being was created with the ability to make conscious contact with those things beyond the flesh, as well as to access this information, the brain containing the faculties to do so. Until the prophet begins in his search for visions, these natural capabilities are inactive, waiting to be unlocked. Part of our genetic makeup, our fleshly functions, seems to hide within our body the keys to Eternity. All of the secrets of Godhood are revealed through revelation itself. Humans were not designed for death. Humans are destined for Divinity.

Part II

Beginning to See

I remember growing up in an extraordinarily rigid Christian faith and hearing stories of prophets and Seers of old, not elected by a committee of men, but instead elected by God and announced by choirs of angels. The book of Ezekiel was one of the most fascinating for me: a prophet who beheld the throne of God and angels; who foresaw the downfall of the great city Babylon; who was lifted up in a vision and taken to the valley of Megiddo, wherein he commanded the dead to rise, causing the bones to piece themselves back together, the muscles, ligaments, and tendons wrapping themselves around the bones, the dust of the earth becoming new skin.

As if these miracles were too ordinary, as if they were not demonstrative enough of the power of God flowing through His prophet, Ezekiel commanded the four winds to circle him and to breathe life back into the bodies that he had resurrected. To do that of which only God was capable in the Beginning.

All of the Power of God was his, and he was named Son of Man, not once, but ninety-four times throughout the Book of Ezekial, a title used by Jesus in the New Testament to refer to himself, the most exalted and Divine human to walk the earth, according to that mythology.

My only remaining question, at the age of 12 as I studied these prophets, their words, and their works, was, “How can *I* have this power?”

My own quest after visions then began.

Most often, however, it is not an actual vision which is desired, but instead is some sort of personal or spiritual revelation. That is to say that there is something in the person’s life which they feel they cannot understand without divine assistance or at least guidance. Whether it is a vision or simple inspiration which provides this guidance, the method is secondary to the substance.

Some of the most marvelous and inspiring visions recorded in history are reported as being entirely spontaneous. Moses did not call forth an entity of fire into the bush on Mount Sinai, but instead nearly stumbled into it. Likewise, the apostle Paul did not beg the heavens to reveal their light, instead scoffing at those who offer prayers, only to be blinded by the Light of God before coming to the realization of the purpose of his existence.

Aside from random people “seeing” the Virgin Mary in a French toast burn or glimpsing the face of the devil in the smoke of terrorist attacks, it seems that the heavens have drawn silent, and even hell as well. The emissaries of both darkness and light, and of that glorious Middle Path, seem to be no more than hopefuls, but definitely not Masters.

It is my Knowledge that Seers, prophets and prophetesses, those with whom the angels will speak and the devils will conspire, are among us. In fact, it is my Knowledge that there are more living now who are in constant and conscious connect with the invisible, spiritual world than ever there were in ancient times... in the supposed days of the prophets. The rigor of life through spiritual study has been alleviated, the slavery and torture common in the past is now nearly eradicated in the known world, even religious fervor to the point of madness has become shunned, and so now the Seer

is left to himself to dwindle or to rise like a morning star into the heavens of the Eternal.

Now, you will rise.

Chapter Four

Dreamscapes of Prophecy

Much research and debate has gone into the subject of the parallels between dreams and reality. While dreams in themselves are not visions, not the sort that are being opened up here, they are nevertheless an important step in personal prophecy and revelation.

In mentally preparing yourself for allowing your dreams to act as a window of prophecy, you might expect to dream of friends in peril, future world or local events, winning lottery numbers or seeing the final touchdown that makes your team win the game. It must be made clear, now, that prophecy, revelation and vision are separate from divination, both in essence and manifestation. A vision is a conscious and deliberate contact between the temporal, being your body, its senses, and the physical world, with that which is spiritual, or more appropriately, Eternal. Divination is the art of using the easily accessible lower astral forces to gain knowledge of the immediate future, usually for one's own temporal gain.

As you develop your conscious contact with the Eternal, your Vision can easily be used for divination, but it must be remembered that what you ought to be seeking is that conscious contact itself. Any fruits that may fall from the tree

can be enjoyed, and the tree itself can be shaken just a bit to encourage the fruits to fall, but if lucre is the end after which you seek, your journey will be short and quite unadventurous.

The grand focus and drive towards attaining the visionary state is to discover the deepest meanings of reality, and of one's own existence within that reality. We do not know, by our brains and by our body, that we are Gods. We do not know that we are Eternal, that there is no separation between the Source which we seek and the inner voice which guides us towards It. We cannot know that each of us is the Absolute experiencing itself microcosmically until we have reached the plateau of our spiritual experience.

This seemingly elusive plateau comes shortly after thousands of deaths and we find ourselves reborn not in the bodies of babes to live and die again, but in bodies of flame and light which can never die. This Knowledge, the only pure knowledge of the only real truth, can be had while still in the flesh, however. Through the vision, this experience is attained. The goal, then, is not to see through our greater sight what might happen tomorrow, what our neighbors are doing with whom, or what the petty world politics will dictate upon their respective nations, but is instead to bring us fully into the present, which is the place and the time in which we exist unconditionally. It is here, in the present, that our True Will, our Wyrd, our Destiny begins to disrobe itself for us, shedding the sheaths of illusion until in its nakedness the reality of All things are known.

Prophets and Seers might often experience visions pertaining to the future, but such prescient glimpses are always in accordance with his or her own personal Destiny, that which that one Seer can more aptly experience and perform as the Divine Self, the descended god, than any other person.

I have not sought wealth through the powers that I hold, yet money seems to flow to me when I need it, rarely for trivialities and pleasures, but to allow me to perform my own Great Work, in learning and teaching these secret sciences, in

continuing to share that which I have uncovered to those who are interested to hear, and often to give all that I have received so that others, strangers to me, can benefit and can begin climbing their own stairway to Knowledge. The visions that you will experience will be much the same: they will guide you towards the accomplishment of something beyond yourself, outside of your own comfortable, familiar, safe environment towards a destination that is so magnificent that only the Gods would dare begin the journey.

We are not learning, in this course of study, how to interpret abstract and random occurrences as something that might be a Divine message or substrata evidence of the improvable. We are learning to create the environment, internally and physically, wherein our silent inner senses may become louder and clearer, and may penetrate into our conscious awareness, thus allowing us to fully understand what exactly we are doing, on every level. We therefore, will not sit and wait for some meaningful symbol to flow to us in our dreamstate, nor will we sift through the endless projections of our subconscious synapses to find something of value.

No, we will begin instead by putting ourselves in a state wherein our dreams *must* divulge heaven's secrets to us, wherein our sleeping state will have no choice but to become the platform of our Ascent as Seers. We have grown impatient in our wait for the Kingdom of God to descend from on High, and so we must by our own force of might ascent to that Throne and proclaim our birthright as the Eternal bloodline.

Mapping Dreams –

The first step in using the dreamstate as a platform for revelation is to connect the conscious mind and memory with the subconscious and unconscious streams of images and

impressions. While everybody dreams, and a good deal of people might even receive important or at least relevant transmissions from the Higher Consciousness in these dreams, after awakening the specifics and often the generalities of the dream drain away from the mind somewhere between the bed and the coffee cup.

If you have set out to use the principles and practices in this text to establish conscious contact with whatever you might define as a Higher Power or Divine Guardian, you may find your dreams from this moment forward assuming a more vivid spectrum of color and detail, and possibly being trickled with hints of revelation. Your dreams have not been injected with some new power... all that has changed is your attention. You are now paying more attention to your dreams as a possible route of communication with your Source.

You might now find yourself being able to recall your dreams from start to finish without issue. This spurt of improved dream memory only lasts a few days to a week at most, after which your mind will become lazy, tiring of the work needed to continue your dream-recall, and boring of the repetitious nature of the thing. Such is the habit of the human brain: with enough repetition even murder or godhood becomes a burden and a bore.

It is vital, then, that these first few days of fresh excitement and interest in your dreams is utilized and the potential of it is tapped fully.

Upon waking, avoid getting out of bed, dressing, or performing any other ordinary task which requires motor function. In sleep, your body undergoes a type of paralysis, and the less that you shift from that paralysis into normal waking movement the easier it will be to recall the details of your dream. Near your bed, on a nightstand or dresser, have a pad of paper and a pen, or even a voice recorder waiting for you. Your only action upon waking should be the recording of your dream, either through journaling or through voice dictation.

At this early stage of dream recall, try not to intentionally look for meaning or importance in your dreams. Simply recording the events will allow you to better and more fully remember the next night's dream, and the next, the ease and effectiveness of it multiplying as you continue. The point here is, once again, not to interpret the random symbols produced by the mind in order to find some divine importance in them, but instead to clear the stage of the dreamstate so that it can be used as a platform for revelation of the conscious and controlled sort, so that there is nothing to sift through, but a simple and glorious vision to behold.

Following the Map –

After a few days to a week of mapping your dreams, you will notice a spike in the vividness and linear nature of your dreams. They will suddenly become less random and chaotic, and although they may not immediately take on significance, they will be clearer and more cogent. It is at this point that you can begin to develop the process of Lucid Dreaming.

The Mnemonic Induction of Lucid Dreams is a technique of programming yourself to enter into a state of lucid dreaming developed or proposed by DR. Stephen LaBerge. MILD, an acronym for this technique, suggests that one of the most unobstructed routes into the lucid dreaming state is through the conscious will, which can be focused upon a specific intention while falling asleep for the achievement of lucid dreaming in general, or upon the recognition of dream signs.¹

A part of the value of recording your dreams, which I refer to as “dream mapping,” is in your ability to review your dreams and see them as a whole process, and perhaps even as a looping constant, rather than viewing each dream as its own

separate experience. Sit down with your dream journal or your voice recorder and get ready to take notes on what you learn about your dreamstate. Notice that you are not dissecting your dreams at this point. In fact, you're not even looking at your *dreams*, but instead are looking at your *dreamstate*, which is that altar upon which we will be working, rather than within individual dreams and their possibly meaningless messages.

If you have a good week's worth of dream mapping, as you listen to or read through each entry, you are likely to see minor recurring events, scenes, activities, or even objects. While sometimes these dream signs will play a significant role in your dream, or might even *be* the dream itself, such as falling endlessly, being chased and not being able to move normally, or punching an enemy who does not feel your blows, most often your dream signs will be more of an undercurrent. Some examples of common dream signs are: an inability to read written words, feeling lost in a familiar place, noticing that your dream takes on the appearance of a movie, video game, or even cartoon rather than reality, or having supernatural abilities, such as being able to jump higher than what is realistic, fly, breathe underwater, or being impervious to another's attacks. The reverse is also true, as in the case of facing an undefeatable opponent, or possessing abilities which are far below the functioning of the normal human aptitude.

Dream signs will differ for each person, making your dream mapping process irreplaceable. If, after reviewing your first week's worth of dream journaling you have not noticed any dream signs, you soon will. Our intellect responds well to questions, insisting on finding answers to each one posed. In looking over your previous week's dreams, you have been asking yourself very diligently, "What are my dream signs?" You will find the answer, usually within your next few dreams.

At this point in your progress, your dreams will be more vivid, and you will recall more of their details upon waking. You are already moving fast towards lucid dreaming. Set the intention as you fall asleep to enter into a state of lucid

dreaming, of having conscious and willed control over your dreams in every way. If you have found your particular dream signs, fall asleep with the intention to recognize them and to allow them to signal to your conscious mind that you are asleep, and that therefore you are able to control what you see, hear, touch, and do. If you have not discovered any such dream signs, set the intention in your mind nonetheless. Act as if you are already where you'd like to be, and you will find yourself quickly moving there.

Dreaming Lucidly

You will notice as you are asleep and dreaming that you are asleep, as if all of the sudden. Having set the intention in your mind to lucidly dream, you will recognize this as an opportunity to begin taking control of your dream.

Just as you had to program yourself to not jump straight out of bed and get dressed, instead checking your dreams immediately after waking, you now must check your reality immediately after realizing that you are dreaming. This is much like looking for dream signs, only now you will be doing it from the dreamstate itself, from within the dream, rather than as an afterwards investigation.

Turn your vision first to your own dream body, especially at your hands. A dreamer's hands often appear to his own inner vision distorted or deformed in some way, larger or smaller than usual, disproportionate finger sizes, incorrect digit amounts, or your hands or a part of them may even disappear, fade from sight, or change color or hue as you turn your attention to them. If this initial reality test does not instantly demonstrate your dreamstate, cast your vision around your environment. What color is the sky? Are there any written words, letters, or numbers around you? Do they appear as they should, and if you look away and return to them again,

do they remain unchanged? Is there a clock around, and if so, what time is it. Does the time change dramatically when revisited only seconds later? Test your reality and determine that you are indeed dreaming.

This step in the process of lucid dreaming is less to make such a determination of your reality as it is to cement in your mind the unreal nature of the world in which you are engaged. If this world is unreal, and is a production of your consciousness, can you not then consciously and willfully rearrange its very molecules and make it into something that you would desire to see, to feel, and to experience?

If you have arrived at these conclusions, then you are affectively dreaming lucidly. Your first few sessions or dreams will simply consist of getting to the point of lucidity in your dream, as you might find that upon realization of your dreaming state that your first natural inclination is to wake up, which you will naturally do, even to your utter disappointment. When you are able to hold your dreamstate in conscious clarity, you can then begin to morph it as you will. You may find that you can easily alter your entire dream environment and all things in it in a single breath, as this world of dreams seems by nature so very chaotic and changing anyways. If you struggle with controlling or changing the appearance of your dream, however, you can start small. Simply know that when you walk into the next room or turn the next corner, you will see exactly what you wish, whether it is a person, an object, or an entirely new landscape. Your dreams will parallel your expectations in perfect synchronicity.

Entering the Doorways of Prophecy

Using this same technique of changing rooms to change the dream as a whole, expect that a door will appear before you, behind you, or to your side. When it does appear, expect

that when you cross the door's threshold that you will be taken into a new environment altogether – one that is perfectly to your liking. You can have as much fun with this as you wish, creating scenarios of adventure, mystery, excitement, sensuality, or whatever else you might desire to experience. You must keep two ideas firmly in mind as you travel through your dreams, however: the first is that *you* alone control your dream, and if your adventure goes awry, you can immediately bring it back on course, or you change it altogether; and the second principle is that all that you are experiencing is an illusion created by your mind. Many people seeking after visions and revelation would like to converse with angels or devils from the start, or to visit with deceased loved ones, or to be lifted beyond the Veil into heaven in the twinkling of an eye. While all of this is possible, and this far along in your journey is near inevitable, what you create in your lucid dreams are mere illusions, generated by your mind to bring you satisfaction. Do not let yourself be sated by your own mirages, but look higher, and the heavens will rain visions upon you as quickly as you are able to catch them.

Having achieved a state of lucid dreaming and having played with your powers in your dreamstate, you are now ready to call the stars into alignment.

Enter your dream, become aware of its non-reality, test that reality, and find the dimensional doorway. Know that when you pass through the doorway you will find an empty room with a chair in the center of it. In the chair will sit a person. Here, you must struggle to *not* create the features of this person. Do not imagine its gender, age, size, or any of its attributes. Simply cross over the doorway and know that this person will be seated, waiting for you to enter.

Faced with this person, know that it is a spiritual guide who can reveal a pathway that will lead you to the conscious contact that you are seeking. This person is not the Answer, but is the first of many questions asked, and is a tutor in the

discovery of your own answers. It may make revelations known to you in word or in visions, as the room around you is not solid, and therefore can shift or dissolve altogether.

I hesitate to call this figure a “spirit guide,” as the term is so often thrown about in writing and speech, and often signifies something much different than that which sits before you in the waiting chair. This is, however, a guide in the spirit, a guide into the Eternal. It can be called upon both in dreams and in the waking states to assist in gaining the answers that you seek and in finding solutions to the most formative questions that you will be faced with.

You can move forward with the information that you have received from this guide into achieving some remarkable visions and revelations in your dreamstate. You can enter the dream doorway to the unknown without expectation, simply knowing that it will lead you into the landscapes of the Eternal, and reap the revelations that ensue. People will often use this state of lucid dreaming to see into the future, or to “dream walk,” wherein they travel the physical world, usually to see or interact with another person on the dream planes. Prayers for revelation can indeed be answered here with as much grandstanding and visual phenomenon as you could desire to see. It is important, however, as you do go forward into visions, that you enter with absolutely no expectation. Do not conjure a vision that you would like to have, but simply call upon the universe, the energies that surround you, and the Eternal Spiritual Source to deliver that which is necessary for you to know. The principles of visions, the tests that have been given earlier in this book, are to be given here.

Know that achieving revelation in the dreamstate is only a first step on the staircase to complete conscious contact. Many are content to stop here, just as a good deal of people achieve lucid dreaming, but never go further into themselves to find an inner guide and to open themselves up to revelation. Press forward, however, and Eternity will be yours, now.

Chapter Five

Entering the World Within

The greatest and most monumental experiences in life and in spirituality take place almost wholly internally. In your own quest for visions, it is commonplace to desire flashes of light, booming voices, and the descent of angels from beyond the clouds. While these and even more incredible things do indeed occur, they first must be recognized, experienced, and accepted by the inner senses before the mundane sight and hearing will even begin to adapt to a frighteningly new spiritual environment.

Equally important is the admonition that what is to be sought here, in these works of Ascent, is not phenomenon but is instead conscious contact with the spiritual. All products of such contact are indeed phenomenal, but the miracle is always preceded by the invisible yet not wholly insubstantial link with the Eternal.

Being by nature a person concerned about others, and also being confident in my own physical ability to deter violent attack, I will often pick up hitchhikers and offer rides to those who appear in need. On one such occasion, a boy of perhaps sixteen or seventeen years was in my passenger seat when he must have recognized me from some local workshop or other

promotional book even, as the idle conversation and the dictation of driving directions suddenly turned to a fascination with the occult and my involvement therein.

He asked if I had ever summoned forth and seen spirits, particularly demons. I affirmed that I had, and although his apparent interest in the subject did not seem to wane, he scoffed under his breath all the same.

“I don’t believe in any of that. I mean, *you’ve* seen something – but *you’re* trying to sell books. I bought one, you know, and I’m gonna’ summon a demon just to see if it actually shows up. When it doesn’t, then I’ll know for sure that it’s all bullshit.”

“And what if it does show up?” I asked.

“Then, I guess I’d have to go from there. But I’m pretty sure it won’t.”

I quickly found his destination and bid him good luck on his own non-vision quest. The boy had apparently not read my books with any degree of understanding, else he would realize that his reality is but a subjective mirror of his own expectations, and that the more he seeks after phenomenon as a predetermined futile attempt to disprove something that he fully believes, the less likely he is to even see a shimmer of spirituality’s wing. If he decided, instead, to seek after the spirit itself, rather than its gruesome image and booming voice, or the absence thereof, Its every feature would be shown to him, withholding nothing from his gaze.

Learning to see, to hear, and to sense internally is without a doubt the most difficult task you will encounter in your entire spiritual journey while alive. All other spiritual abilities, all of the Siddhis of the Master, stem from the ability to turn the attention inwards, to be silent, and to listen. It requires a special sort of “leap”; not a leap of faith or grace or trust, but a letting go of what “is” and allowing the unseen reality of things to manifest its own self to you.

There is no hoping for that which is not seen or believing in a thing which shows no evidence for itself. Instead, layers of reality must be penetrated and you must reawaken in a new world filled with currents of light that you can see and feel, with the buzzing of energies that you can hear, with caresses of a throbbing power that you can touch.

This all begins internally, on the inside of your being, deeper than the skin, deeper than the muscle and the organs, deeper than the bones and the blood. It is to this place within yourself that your attention must be turned to enter into this new, living world.

Opening the Doorway

All of the powers and abilities of the Master rely on his ability to turn his attention inwards, to be silent, and to listen.

We will begin here with turning the attention inwards. A great deal of work has already been done in this arena through dream prophecy.

The human brain switches between several different states of brainwave activity. The Beta signature of brainwave activity, running between 14-30 Hertz, is reached during concentration, thinking, problem solving, analyzing information. The higher Beta range, between 30-40 Hertz, is where a good deal of people's brainwaves remains during daily work and life. As the subjects brainwaves drop between 25-14 Hertz, they begin relaxing their attention, and prepare to enter the Alpha state.

Alpha states of brainwave activity, running between 7-12 Hertz, are reached during complete relaxation, creativity, and thoughtfulness. Often, the lower Alpha range involves activities such as daydreaming, fantasy, or an artistic "trance" known well to painters, sculptors, musicians, and to a lesser degree, writers. As the subject nears the lower end of the

Alpha state, they will enter into a deep relaxation, not quite of meditation or sleep, but close to it.

Theta waves, running between 4-7 Hertz, are found during deep meditation, the hypnagogic state preceding actual sleep, and in some drug-induced stupors, such as those which might be caused by opiates, excessive and prolonged methamphetamine use (the actual induction of the Theta state caused more by exhaustion and fatigue than by the drug itself), and, it is thought by many, by the consumption of Absinthe.

Delta states of brainwave activity, ranging between 0-4 Hertz, are accessed in the black sleep preceding dreams, and in the deepest levels of trance, when all thoughts, ideas, and perceptions counteract each other and the subject is left absolutely thoughtless. This state can easily be likened unto the nirvana of the Buddhists or the Samadhi of the Yogi, if the Delta state can be accessed while still conscious, although as the trance thickens, another level is discovered.

This other level is an even deeper state than Delta, deeper than sleep, yet more alert than the highest Beta currents. As the subject perseveres through the silence of the Theta state, a door will be opened, more like a portal, to the Gamma brainwave state. While the exact measurement of Gamma brainwaves seems to overlap into high Beta activity, true Gamma states are agreed to begin around 40 hertz. Initially, researchers believed that Gamma waves in the human brain only stretched as far as about 70 hertz, but new studies are beginning to show subjects producing up to 200 hertz Gamma waves.

The study of Gamma waves in the human brain is in its infancy as far as the exploration of the areas of human cognition. The production of the waves themselves in higher vibrations, 70 hertz and above, appear to coincide with supposed precognitive and other extra-sensory abilities.

It is in this state that the illusory world begins to peel away at its finest cracks to reveal an Eternal reality.

The Gamma/Theta Sync

It would seem that although Gamma brainwave production would be the desired state for the precipitation of any spiritual phenomenon that the spiritual seeker goes in the exact opposite direction through the meditative processes, moving closer to zero hertz than 70 or above.

It must be understood that the brain will produce multiple brainwaves at once, various synapses triggering Alpha waves while others might produce Beta or even Theta waves. An incredible coupling between High Gamma brainwaves and Theta states has been recently observed, a linking between the two that is unseen in such a degree between any other measured brainwaves. Even more incredible is the scientific observation of the Theta state's ability to modulate Gamma waves. In fact, it seems at this point in these early studies that the Theta state is the only brainwave state that provides such a modulation specifically for the Gamma state.¹ Without this modulation, the Gamma waves would either peak and immediately dissipate, or would register in the individual in the form of seizures.

So, we are not only entering the Theta state as a means to achieve Gamma brainwaves, and therefore facilitate our ability to connect with that which, in any other brainwave state, we could not cognitively perceive, but we are also ensuring by remaining in the Theta state throughout that the Gamma waves will remain in conscious control, so that we might consciously benefit from the experience.

The methods outlined below in this chapter are aimed at lowering the brains wavelength emissions from the normal Beta (29-30 hertz) to just above the point of dropping into Delta (0-4 hertz). The ideal wavelength is 4.5 hertz. When this Theta state is reached, Gamma waves will not automatically begin to surface. The Theta state must be held,

without rising or falling, for a slight amount of time, until the state of drifting along the event horizon of the psychological abyss is solidified and is no longer a conscious struggle, at which point the Gamma state can be triggered through various, scientifically untested means.

Through Rings of Reality

The first stage of entering a true meditative state, which would immerse you in the Theta brainwave stage, is to bring you down from your normal Alpha or Beta stages. A good deal of religious and spiritual practices are aimed at exactly that, by altering the environment, infusing it with symbols or pictorial representations, lighting candles, singing songs, chanting mantras or sutras. These are all devices used to signal your brain to quit its post for just a few moments and begin to allow.

Due to the overly-responsible characteristic of your brain in Beta states, it is best to find a quiet, clean room uncluttered with family photographs, television sets and children's toys. Stress often accumulates in your body throughout the day, causing physical anxiety that can easily pull you out of a meditative state each time you enter it. It is therefore advised that you perform the following exercises as your first activity in the morning, before you have had a chance to gather life's stress in your cellular net. If you are unable to do this, or if you would prefer to meditate later on in the day, you should strongly consider some form of physical exercise at least an hour before your meditation. I find that running at a pace of 6 miles per hour for over 25 minutes forces my body and my mind to give up its stress and anxiety. Ashtanga Yoga is an even more intense method that I use almost daily to bring my body, mind, and Eternal essence back into balance. Within an hour after completion, when my heart-rate has returned to

normal and my endorphins have run their course, I am an empty sponge ready for the Theta state.

Place a chair in the center of the room and have a seat in it. I have a lot of people ask me what direction to face themselves in the chair, and for these exercises, it really does not matter. I do understand, however, that the brain in Beta state may have difficulty in letting this go, and so traditionally your seat would either face you towards the east or the north.

You are free to light candles, soothing incense, or any other devices which will help your conscious mind and your body relax.

Take a few seconds to allow yourself to wiggle, squirm, and adjust until you are comfortable. This might sound rather silly, but if you don't do it at the very start, you most definitely will later.

When you are relatively comfortable, lightly close your eyes and become entirely aware of your body. Turn your attention to your breath. Notice your entire body moving up and outwards as you inhale, and then shrinking down and inwards as you exhale. Notice your spine straightening as you breathe in, your head coming into alignment with your spine, and notice a slight slump as you breathe out. Contrary to far too many Eastern-derived teachings, it is not necessary here to count your breaths or to force them into a deeper, longer, or more controlled pattern; this will all happen quite naturally. Simply pay attention to your breath, sinking into its natural rhythm. This alone will bring you a certain amount of peace and serenity. This is a sign that you have lowered your brainwaves from High Alpha or Low Beta to mid-range Alpha. A speck of anxiety still lingers in you, especially if you are performing this exercise for the first time.

Allowing your body to maintain the natural rhythm that it has established, turn your attention away from it and to the space immediately above your head. Imagine that a beautiful, white, shimmering cloud floats just above you. See this in your mind as clearly as possible. Once the mental image has

been created, allow your emotional sensitivity to open to the cloud. It is filled with peace, tranquility, and relaxation.

Imagine that the cloud begins to drift downwards, eventually touching the top of your head. As it does, notice how your head, your skull, your skin and your hair all relax. You weren't even aware of the tension in this unappreciated part of your body until it relaxes completely. The cloud continues to sink downwards around your head, reaching your eyebrows, which relax, all creases melting away. Your squinted eyes close lightly, softly, as the cloud touches them, your ears relax, no longer perked and attentive. The cloud drifts down, and your jaw and lips and tongue fall from their constant rigidity. It falls to your neck, which no longer needs to support the head, and your shoulders fall down away from your ears. The cloud moves down your torso and arms, not only the muscles there giving up their guard, but the organs also relax, slowing down, able to perform their tasks with the smallest amount of effort. When the cloud reaches your stomach, you feel all of your tension flood away, your muscles there unwinding, as you do not need to guard your sensitivity any longer. Your hips and joints relax, knowing that your legs will not fall so easily from your torso. The muscles in your legs unwind and allow your able bones to bear the weight, as it is not much anymore. Your ankles relax, possibly allowing your legs to drift inwards or outwards, no longer concerned with ladylike postures or masculine stamina. Finally, the bones in your feet and all of the muscles and fibers connecting them loosen. Your toes relax even out to their tips.

You are now in High Theta.

With your body in complete relaxation, turn your attention again to your breath. Notice how your relaxed body no longer responds mechanically to your breathing, but the whole operation seems quite a bit more internal, your chest moving with the breath, with the remainder of your body too relaxed to care.

To move into deep Theta, without falling into Delta sleep, see the blank, black screen of your eyelids as a movie screen. On this screen, any images that you desire can play before you. Instead of conjuring delightful sights into your head, however, you will instead turn this screen into a window.

On your inner screen, recreate the room that you are seated in. Try to see the walls, photographs hanging on them, objects on cabinets, doors and windows. Do not worry about remembering where everything is at, don't try to use your brain to create these images – simply allow yourself to imagine what that room might look like at any given time.

It is not unusual, if you have indeed consciously accessed the Theta state, to see *yourself* in the room, from the *outside*! If this does happen, try not to panic or scramble to get back to your body. The connection between body and soul is not so fragile. Simply turn your attention back to your breathing and you may find that you are instantly back in your body, viewing your room from that physical perspective.

Hold your inner view of your room until it attains some level of clarity and you can hold it indefinitely. Your attention will begin to leave your physical body and world and will transfix itself on the spiritual. Do not worry about “seeing” anything at this point, or even experiencing anything. Simply continue to view your world from your inner eye, or if you prefer the terminology, from your Third Eye. It is your ability to remain in your Theta trance, yet still to consciously activate your spiritual sight, your inner sight, which triggers the Gamma brainwave state.

Now, jumping into Gamma from Theta can be an internally stressful event, often causing dizziness, disorientation, or feeling as if your body is spinning. The final stage of activating High Gamma state and at the same time fully solidifying Theta state is the sensation of falling. I have often heard this explained as “falling through rings of reality.” It may feel like the floor has dropped out from under you entirely, or as if you are spinning in a vacuum, losing your

inner equilibrium, or drifting off into a thousand different directions at once.

Keep in mind that you will not be consciously shifting from Theta to Gamma states, as extremely High Gamma states are usually not fully consciously entered, but are activated beneath the subterranean depths of consciousness. It is your ability to hold your Thetan² state, your nonattached, passive, “witness” state that will not only anchor the flux of Gamma, but will also allow you to consciously experience the inner activities while in such a dual motive state.

So, as the normally latent parts of your brain activate and begin resonating at a High Gamma level, you will feel yourself sinking deeper into yourself. You will balance even more preciously on the brink of the black sleep of Delta, but will have solidified yourself in Theta to the point of non-interference.

It may take a few sessions of this type of meditation to achieve the internal balance necessary to persevere through the psychological hardships of embracing new levels of consciousness without utterly panicking or pulling yourself out of your trance. Each time this happens, count it as a success – only a few more of these, and you will have no difficulty entering and holding your Theta trance while your Gamma brainwaves are spontaneously activated.

Musical Trance Induction

Several different methods have been used throughout history and among various cultures to consciously enter into a Theta state, and simultaneously trigger High Gamma brainwaves. While deep meditative trance can and will bring the brainwaves to the appropriate levels, various aides have been employed in religious and occult practice that can be

horizontally applied to any metaphysical experimentation of this sort.

Music is a powerful catalyst for visions, for opening the conscious awareness to the invisible realities beyond. From church choirs to Vodoun drumbeats to self-hypnosis CDs, music taps into a core emotional part of ourselves and gives us permission to cease our analytical duties and to simply experience the flow and the rhythm of it. It is becoming increasingly more common for people to put on a relaxing CD when meditating alone in their living rooms, when performing group meditations, when conducting professional spiritual healing, and even in athletic club yoga classes. While for the most part the songs played are relaxing, they don't necessarily trigger the brain-flux regulation that is sought after for deep trance. The problem with the music chosen is not necessarily that it is not sufficiently relaxing, however, but instead that it is *too* relaxing. The music actually brings the listener into Alpha state, and if he allows himself to move into the music more deeply, it will usually bring him quickly past Theta and into Delta.

Have you ever fallen asleep while meditating? My younger sister taught an Ashtanga Yoga class at the gym that my wife and I attended, and so we would schedule our evenings to allow us to take her class as often as possible. She would start the class out with relaxing music, usually Tibetan monks or "sounds of nature" types, and then as the intensity and difficulty of the class increased, her music would gradually gain more tempo, often moving from natural, flowing sounds to a more urban type of music altogether. After an hour and a half rigorous yogic workout, she would take the class through a few cool-down postures, we would lie on our mats, the lights would dim, and my sister would put on some extraordinarily relaxing music.

I recently had a friend tell me that I relate everything back to the occult and real spirituality – that I can't have a conversation, eat a meal, or watch a movie without somehow

trying to find the deepest meaning and the hidden energetic currents in the most mundane activities. Coming into the physical discipline of Ashtanga Yoga, I was therefore also sure that I would find the spiritual principles, and I was certain that they would be found, if not during the exercise itself, at the tail end during the relaxation period.

I have yet to successfully win my struggle with sleep during the final relaxation after Ashtanga Yoga, while music is playing. I will become more aware of my body than ever before, aware of my breathing, the internal heat and pressure inside of me, sinking into the reality around me, sinking into the collective heat in the room, and sinking into the music. And, without fail, sinking into light sleep.

Although my sister's intention was not likely to put us to sleep, it most certainly wasn't to activate Theta-Gamma brainwaves wherein we could hold direct contact with the spiritual and impose the Greater Reality wholly upon the lesser realities, so no blame falls to her. The intention of the final relaxation is just that: relaxation. I tried, and still do try, to make it something more than that, as I do with all things, and so I often disappoint myself. The experience did, however, point out in no obscure way the effect that sinking into your surroundings can have, especially when the audible part of those surroundings is not the mechanical grind and human noise that buzzes from our planet, but is instead the carefully orchestrated sound of music.

A large number of scientific and psychological researchers, in studying brainwaves in relation to tribal ritual, have uncovered an amazing parallel which could only have been intuited by those who did not have the tools to record and measure the minutia of their own methods. Tribal drums used in ritual, especially those observed in Haiti and other areas of the African Diaspora, that seem to unequivocally incite the brain to a rapid descent into Theta states, holding there indefinitely while simultaneously alternating with Gamma states are played at or very close to 4.5 beats per second. 4.5

beats per second. 4.5 hertz is the ideal frequency at which Theta state should be held in order to produce the quantum Gamma radiation.

4.5 beats per second is rather fast. Not even being able to call myself a musical amateur, I called upon a friend of mine who produces ambient and electronic music intended to create specific transcendental effects on live audiences. I asked for his opinion on using the formula of 4.5 beats per second. As it turned out, I was not teaching him anything new at all. He had already been using that formula, although he would alternate, going from one beat every two or three seconds, gradually moving towards 4.5 beats per second, holding that pattern long enough to have a substantial effect, and then dropping back into slower beats. He claimed that this fluctuation would cause the audience's brains to struggle to adapt to the changing patterns, tiring out their ability to do so at any active level, causing them to simply "give up," and allow the musical journey to do what it will rather than attempt to control the experience. Interested, I borrowed some of his software programs and created my own musical track of a continuous drumbeat running at 4.5 beats per second. For the dramatic flare that I prefer, I recorded a vocal track into the music of myself reciting a specific invocation or adoration.

Excited, I brought this CD into the gym with me the following day, ready for my Yoga workout to travel to the next level. I listened to the track for about 5 minutes while going through my workout, finally having to turn it off and lay in a resting pose to catch my breath. While conscious and active, the tempo of the music was exhausting.

Afraid that my theory of induction of Theta-Gamma brainwaves using music at 4.5 beats per second was completely flawed, I put the CD in my car stereo as I drove around town the next day and clenched my teeth, waiting for a rush of anxiety and the bursting of my hypothesis.

Again, I was forced to turn the CD off, but now not because of the intensity of it and the previous anxiety that it has

caused while practicing Yoga, but instead because I was nearly instantly lulled into a trance that made driving an automobile far from safe.

My experiments could continue. Entering light meditation and relaxation in my home, I noticed that as I tried to relax, the music was awkward and annoying. Its tempo moved far too fast, and I found myself having to ignore it altogether to relax at all. In that same moment, its profound effect was harnessed. My upper body swayed with the music in almost a seated dance, rocking back and forth, unaware of the motion on any truly observable way. My mind had become blank, a clear vessel for what was to come.

And what came were visions, regressing through time into the primitive mind, beyond the ability to evaluate or to criticize the acausal images that assailed me. Without struggling with my raucous mind, without having to raise my consciousness above the mental noise, I instantly entered the state in which visions were possible. The music instantly brought my brainwaves to Theta and catapulted them into Gamma.

Unless you have access to musical creation software and the patience to program a track at 4.5 beats or cycles per second, you might discard the above information as interesting, but unusable. Such haste does indeed make waste. Remember that before such software existed, before studies had ever been conducted on brainwave states and the alteration of such, tribal drummers were producing the same effect as inspired by the spirits and the powers with which they constantly communed. Recordings of this music can be quite easily obtained in our time. I have found that recordings of Haitian Vodoun ritual music is the most effective, although depending upon the Loa to which the music is dedicated, it may have a rather violent effect. Nevertheless, Theta-Gamma brainwaves are produced nearly instantly while using this music in a meditative or ritual setting.

Waking Dreams

Whether you use music to bring about Theta brainwaves states, or if the meditation given earlier in this chapter is sufficient, bring your attention back to the clear, blank slate of your inner vision. The same lessons learned in lucid dreaming can be effortlessly applied here.

Having already met with your dream guide, you can bring his or her image into your inner screen, seeing them in your mental vision. This also serves the ulterior purpose of testing your entrenchment in the Theta state: in normal states of consciousness, the whole inner vision will be utterly dismissed as a product of the imagination; in light meditation, the reality of the image of your dream guide will be questioned, but more from an agnostic view rather than wholly atheistic; in Theta states, however, such uncertainties will be brief and fleeting, if present at all. The Thetan dismisses instead the false reality of the flesh and embraces the true universes that can only be accessed from within.

While you are viewing on your inner screen the spiritual guide that you have previously accessed in dreams, recognize that what you are seeing is not an imaginary figure. You have not created by the power of your mind the entity that you see *inside* your mind, but *it* has answered your call and has descended through veils of matter in order to appear to you through thought and vision. This is a difficult leap to make while in ordinary states of consciousness, but in the Theta state it is an obvious truth.

The next great leap to make, which will naturally stimulate the former to a superior extent than before, is to recognize that the entity, the guide, is not a tiny image trapped inside of your mind, but exists in the room with you, in the empty space before you, and that your imagination is merely interpreting its presence internally. It is at this moment of realization that the vision becomes real, in no subjective way.

Your body will recognize the same, the hair on your skin raising, your stomach tightening, your heart beating slightly faster, just as if you had entered an empty room that you instinctively *know* is indeed not empty at all.

Conversation can then be held with the guide, entirely through the inner channels, with even less effort than was exerted in the dreamstate.

Remarkable spiritual growth has taken place through the exercises given above. Now that you know *how* to enter into a Gnostic trance state wherein you will be able to interact on the inner planes with your spiritual reality, however, the task that remains is to discover *what* to do with it. Entering conversation with a spiritual guide on the internal planes can be seen as merely the first of many rungs composing Jacob's Ladder, allowing the Seer to begin climbing towards heaven through the same pathways as the angels.

Chapter Six

Scrying Eyes

The grand division between the internal vision of the imagination and the external vision which is experienced by the senses is bridged not through faith alone, nor by the grace of God alone, but also through Works. What I refer to here are not works of selflessness and altruism, but instead is the putting into practice of the spiritual vision itself, in a way that will produce substantial results.

Many of history's prophets and Seers did not witness angels and gods dancing in the air before them, nor were they lifted straightway from their physical places into celestial abodes. Rather, they caught the vision through a gateway, through a portal of revelation. They opened their spiritual eyes and descried the secrets of the Eternal through devices which are at the same time archaic and advanced. Without wires or motherboards, such scrying devices have been used for millennia to see through time and space without restriction.

Many of these scrying devices, having become so widely known, have also become the subject of jest and ridicule. Gypsies and crystal balls, visions of future lovers appearing in handheld mirrors, and nymphs surfacing in reflective pools are used in entertainment media not as a form

of prophecy, not as a medium of contact with the spiritual, but at best a thing of fantasy – at worst, a charlatan’s ruse to defraud the superstitious. Long before the gypsies and fortune tellers, however, there *were* prophets and Seers who could glimpse even the most arcane sights through crystals, mirrors, water, fire, and smoke. Such prophets do still exist, although they rarely stand on city walls to announce the will of god, and they definitely do not set up shop on main street with “Psychic Reader” signs to attract worthy disciples.

Mirrors and Crystal Balls

Scrying mirrors and crystal balls allow the developing Seer to actually “see” the spiritual, to obtain open-eyed contact with the spiritual, with the diabolical and the divine, with the past, present, and the future. The actual method and manifestation of scrying into these devices is quite different from that which is either portrayed through the media or that which is assumed through the folklore passed around in modern, western society.

The fictional gypsy will gaze into her large, crystal ball, with hands floating over the surface of the orb as if massaging it to life, and will report on the visions that arise. “I see the letter E. Do you know anyone who has passed on with the letter E in their names?” or, “There is a man with a receding hairline and beautiful eyes who is trying to contact you from the other side.”

Firstly, we are not concerned with necromancy or contacting the dead in these Works. We are concerned with revelation, with unveiling before our eyes the secrets of the spiritual. We are concerned with making conscious contact with the Eternal, not with the psychic remnants of the deceased. Secondly, our visions are for ourselves. We are taking a sensory journey beyond the flesh and into the

immortal realms of the spirit. That which we see is for us; it is for our own spiritual gain, for our own increased connection with our spiritual Source. Finally, that which we will see in our scrying devices will be by no means vague or cryptic. Through these gateways, our vision may be transported far from our Temples, either to locations here on this plane, or to realms Above or Below, and that which we see will be a literal reality, rather than a symbolic representation of some truth. What we see is truth itself.

In order to begin learning to scry, the scrying devices must first be constructed, purchased, or modified. Crystal balls can be found at most New Age stores, and come in a variety of sizes and composite materials. The most affordable are glass spheres. Although the price of these are much less than actual crystal, they are also less desirable than those made of crystal as they often contain air bubbles, tiny cracks, and other flaws inherent in blown glass. When shopping for a crystal sphere, variety will assail you as well. Rose quartz, smoky quartz, milk quartz, and amethyst are common, but the attractive colors, in application, become more of a distraction than an asset when learning to scry. Pure, clear quartz containing as few bubbles or internal flaws as possible is the most desired. The size can range from a couple inches to a couple feet in diameter. Obviously, the larger the sphere is, the more surface you will have to work with; a smaller sphere will work just as well, but will require a bit more visual focus.

The scrying mirror is perhaps a more preferable medium with which to begin your scrying practice. A piece of cut, round, clear glass is easily and affordably obtained, and is just as easily modified to be used as a scrying device. The earliest solid scrying mirrors were made of polished obsidian, copper, or other reflective metals or minerals. While this ancient method of mirror construction can be used, it is much more difficult, time-consuming, and expensive.

What is desirable in a scrying mirror is a mildly reflective surface which seems to reflect immediate objects, such as the face of the person looking into it, without reflecting too much surrounding light or distant objects. This is best done by obtaining a round piece of clear glass with a diameter of at least twelve inches, and painting the back side of it with flat, black paint.

An interesting note is that originally, mirrors were made to duplicate the reflective qualities of water, which next to blood and fire is one of the three great gateways linking the spirit world to the physical. Neptunian in nature, watery in purpose, the scrying mirror becomes that liquid nexion between this world and those beyond.

To begin scrying, place the crystal ball either on an opaque, monochromatic piece of cloth, or in a small ball-holder that often accompanies the purchase of the ball. If you are using a scrying mirror, it is best to let the mirror rest against some solid object, holding the surface of it at about a 60 degree incline. Several types of holders can be found, either made specifically for scrying, or for holding decorative plates for display. Some of these may work well, but I have always found them to be more of a nuisance than anything else. If the holder is adjustable, I find myself having to adjust the angle of it constantly through my scrying sessions, and often the weight of the mirror itself is greater than that for which the hinges were designed, the mirror falling flat on the table just as the vision begins to materialize. Placing a small, tin can or a couple of novels beneath the far edge of the mirror will usually provide the best angle and support.

When you are seated in looking into the mirror, the room fully illuminated, you should have a view not of your face or the wall behind you, but of the angle where the ceiling and the wall meet. This has proven time and again to be the best angle with which to scry, providing the least amount of objects reflected in the mirror, yet still allowing you to see

directly into the mirror, rather than having to look down and into it.

It may also be desirable to light some candles on the table upon which the ball or mirror sits instead of artificial, electric light. If you are using a mirror, the candles should be placed to the sides of the mirror, as to avoid catching the reflected candlelight. If you are using a crystal ball, the candles will need to be placed far enough away from the ball to keep the reflected flame from overwhelming the crystal entirely. Again, the mirror is preferable over the crystal ball, as the mirror when angled and illuminated properly will only reflect the bare ceiling and upper wall, whereas the crystal ball will pick up and reflect any object or light source in the room.

Once the mirror or ball is in place and you are seated, close your eyes and enter the active, meditative Theta state as given in the previous chapter. Relax your body, bring your attention to your breath, and begin the systematic process of shutting your body down through deep relaxation. At this point, rather than turning your focus inwards, into your inner screen, instead focus on the mirror or the ball. The scrying device is a physical and external replacement for your inner screen. Those things which you have seen until now only on your inner screen you will learn to see on the outer screen of these scrying devices.

For your first experiment with viewing spiritual realities in your scrying device, bring into mind and into spiritual presence the spiritual guide that you have met in previous exercises. With your eyes open, visualize the figure of your guide taking form in the mirror in the same manner that it had previously manifested in your imagination. This will initially be nothing more than imaginative recall, but as you gaze into the mirror and project the image of the guide onto its surface, the scrying device will awaken, or more appropriately, your Vision, your Seership will begin to open, and will use the mirror or the ball as its focal point.

Keeping your eyes relaxed, not allowing them to squint or to strain, but simply gazing at the reflective surface, the first manifestation of the awakening of your vision will come in the form of fog, mist, or smoke. The entire surface of the mirror or the ball will cloud over, the shiny reflection dulling, as if the mirror itself has become overcast and is ready to rain revelation.

One of two natural reactions will surface at this point: you will either attempt to dismiss this as an optical illusion and will shake it from your head and from your sight, or you will recognize the reality of it and will, in your excitement or anxiety, jerk your focus away from the mirror, the fog, and the approaching vision. Either way, it is common to cause the vision to depart, and once it has gone, the utter reality of it is recognized, much in the way that a lover does not recognize that he is in love until his partner has left him.

Do not be discouraged by this, as it is a natural part of learning to See. Instead, let it *encourage* you, as the fact that you have seen the mist in the mirror is a sure sign that your vision is beginning to awaken, and you are only a few short steps away from fully and consciously connecting with the vision. Return again to the scrying device, either the following day or after a brief break, and again gaze into the surface, knowing that the image of your guide is beneath that fog, waiting patiently for the mist to clear and reveal his form.

An interesting phenomenon to take notice of while scrying is that as the mist does begin to clear, you will experience the same loss of equilibrium, dizziness, and disorientation that was recognized in the earlier meditations, at the point when Theta-Gamma coupling occurs and your mind allows itself access to otherwise hidden and forbidden realms of understanding.

When meditating with your eyes closed, the moment that your Theta state solidifies and begins to “ping” Gamma wavelengths into activity, you sink deeper into yourself, through rings of internal reality, through levels of self-

awareness. With your eyes open and your focus wholly upon the mirror, however, you move outwards, into the external world, into the mirror, and through rings of spiritual reality, of metaphysical possibility. Having called upon your guide through the force of your will and visualization, he waits for you only a few steps out and a few levels down, and your first successes in scrying may take you directly to him.

Often, the first real visions obtained through scrying are internal, and are often described as spontaneously occurring, the active imagination and the vessel of the mind sustaining hyper-imaginative scenarios or visualizations. It is as if your vision, your sensory ability to see, is transferred from your body into the mirror, and then through the mirror into your mind, pulling all of the events that the mirror would show you with it into an internal, imaginative vision. While this is not the fullness of your potential in scrying, it is another major step on the way. The internal vision can be tested using the attributes of visions given early on in this book, and your study into the depths of scrying can continue.

Having reached these two major milestones in learning to scry – opening your vision to the point of physically seeing a white fog obscuring the mirror; and self-inducing a visionary state through scrying through which internal visions can be had – the next step is to combine the two and solidify the experience inside of the mirror.

When the mist begins to clear, rather than retreating into the familiarity of your internal imagination, remain comfortably transfixed upon the mirror, allowing any of the visions that would otherwise spring into your mind instead spring to life before you in the surface of your scrying device. This will, at first, seem like you are “make believing” seeing these things externally. Again, apply the keys of discerning the reality of visions to each case, and enjoy the knowledge of your rapidly increasing conscious connection to the spiritual.

It often takes years to develop not necessarily the ability to scry, but the ability to trust in that which you have

seen through your scrying mirror or ball. Learning to scry is a process more of releasing and allowing than of struggling and trying. Your senses are naturally ready to begin to see the spiritual, especially after the initial exercises in this text have been completed. Struggling to obtain the vision from the mirror or the ball, then, is not in actuality a struggle with your senses, but is instead a struggle with yourself, with your doubts and fears, with your anticipations and anxieties. These all must be released, and in the moment that they are, the vision will appear.

The Obsidian Tabernacle

In a rather intense scrying session one afternoon, I was shown a device, or rather a construct that would permanently facilitate a two-way interaction between the world of flesh and those of spirit. The entities who revealed this construct to me referred to it as the Obsidian Tabernacle, and had told me that others have existed in various forms in the most advanced and the most primitive spiritual societies. While I have yet to construct the Obsidian Tabernacle in a permanent location, I have tampered with the possibilities presented by the idea, and have experienced tremendous results from the little that I have done to further this work.

The ancient Hebrews received through revelation the construct of a tabernacle, which would become the most sacred and revered space set aside only for direct communion with God. The tabernacle at that time was a tent constructed to the specifications given in the original revelation, filled with sacred items that would be used to call upon the name of God, sacrifice to God, and ultimately attain conscious contact with God. The Hebrew name for the tabernacle was, "Mishkan" means "dwelling place," or "abode," in this context referring to the "dwelling place" of the Almighty. The famed Ark of the

Covenant, which was thought to be the earthly Throne of God, was placed in the tabernacle, and it was between the wings of two cherubs sitting atop the Ark that God would appear and would communicate with Moses.

The original specifications of the tabernacle were used as the base for the architecture and construction of the Temple of Solomon, and are also the outline used for the construction of synagogues even to this day.

The Obsidian Tabernacle contains no golden idols, but instead a large polished obsidian disk, which can be substituted with a large glass scrying mirror, constructed as outlined earlier in this chapter. Another substitution would be black-tinted Venetian Plaster applied to a sloped wall or an angled plank attached to the wall and the floor in the shape of a circle. Having worked for quite some time as a decorative finisher, I struggled to master the art of Venetian Plaster application, and learned quickly that true Venetian Plaster, purchased from Italy, can never be rivaled by the silica-based plasters found throughout the US, the latter requiring a wax coating to produce the luster, depth, and sheen of Venetian Plaster.

The diameter of the scrying surface should be approximately nine feet. The floor should either be concrete, or some other hard, permanent surface. The floors and the walls are to be painted black, and a circle is to be painted on the floor in either red or blue paint. Magick Circles often used in the occult, such as the Circle of Solomon, can be painted on the floor as well. The walls are to be lined with either black or violet silk, being both a material and a color known throughout spiritual systems to contain energy without disrupting or stifling it. Oil lamps are to be placed at either side of the large mirror, or wall sconces can be used as well.

The Obsidian Tabernacle would not only allow a very life-sized view of events, but is also constructed to facilitate the invisible yet tangible energies produced by the opening of such a gateway into the spiritual.

I've given the description of this tabernacle as an illustration of the lengths to which this scrying art can be taken. Had I never moved forward and upward in my ability to connect with the spiritual, to the point that scrying devices were no longer needed, such an extravagant construct as the Obsidian Tabernacle would allow me access to the same currents of prophecy as I now possess, using nothing more than the abilities that have been garnered so early on in my spiritual development.

We are at the beginning, and we have come so far.

Chapter Seven

Bodies of Spirit

The practice of Astral Projection is sought after by most occultists and spiritualists, desiring to leave their body altogether and move wholly into the realm from whence visions originate. It must be understood, however, that the Astral Plane is only one of many spiritual realms, and is the layer of reality closest to the physical, yet it is still the plane in which most religionists and occultists operate.

In order to understand the layout of the spiritual dimensions, it is easiest to view them as a map of concentric circles, the central point being the Eternal Source, and each ring moving outwards condensing from pure light into more solid manifestations, eventually solidifying fully in the physical plane. Although the Astral Plane seems ever-elusive, it is in actuality only a step outside of the physical plane, therefore being the easiest of the nonphysical planes to access, once the basic methods of Travel are mastered.

All of the demons, angels, and spirits described in occult, religious, and spiritual literature reside on the astral plane, as well as most of the so-called “Gods.” This is where the science of the occult and the emotional-religionist-spirituality part ways – it is through experience alone that the

spiritual pilgrim comes to the sure knowledge of the nature of things, in strict contrast to “accept things on faith.” It is not through faith, or even through theoretical postulation, that the sure knowledge that the astral plane is the place of origin and residence of nearly all spiritual entities with which humans have been in contact is obtained, but through experience, through research of the most direct and immersive manner.

The human being is not composed of a single physical body and a single spiritual body, but is a multi-layered entity, one body wrapped inside of another, each one when shed allowing him to travel beyond the limits of the original plane of each previous body. All of these “bodies” of spirit may be temporarily shed and later returned to, intact and waiting for your return.

Traveling through layers of reality, then, is first committed not by moving anywhere outside of yourself, but instead by simply adjusting your conscious awareness further within, removing the bulk of your consciousness from your brain and body and into your more subtle bodies.

Here, we must altogether do away with the notion that consciousness is localized in the brain. Consciousness does not exist because of the brain or within the brain at all, just as it does not exist solely in the hand or the foot. Consciousness exists in all places equally, both within the self and without it. The most ancient religions are based upon this knowledge, modern science has begun to accept it and study it, and we, as such spiritual pilgrims, adventurers into the realms of both inner and outer space, need to put this vague idea into practical application.

If individual consciousness is not restricted to the brain, but is instead experienced, radiated, and received by the very DNA that makes up every cell in our bodies, as it indeed is, where else might consciousness lie?

It is our learned experience that if we are thinking, if we are observing, if we are analyzing and calculating, we are doing so in our heads. Four of our five senses are indeed local

to our heads, and the information that we receive from our senses is processed in our brains, so we are not all that ignorant for assuming that consciousness itself exists in the same place.

It is the task of the yogi, the mystic, and the Master to cease the use of thought, of analysis, and to simply *experience*. The first step in learning to do this is to stop the internal monologue to make sense of things. Instead, immediate acceptance of what *is*, without analysis, takes the place of saying to yourself, "Well, that was interesting. It must have been _____. That reminds me of the time when _____. I wonder if this will effect _____."

The second step to pure experience is to allow the whole of your being to experience that which would normally be confined to your brain, or to some other minor organ. This discipline is learned nowhere more sharply than during sexual intercourse. Rather than allowing the pleasure of sex and of eventual orgasm to culminate and then to be contained in the genitals, or whatever other part of the body is being stimulated, allow the sensation to expand through every cell until the tips of the fingers and toes and the hair follicles on your head are buzzing with ecstasy. Once this is mastered in sex, interestingly one of the most inhibited actions performed by civilized humans, the same process can be put into practice with any sort of sensation. Once the physical or emotional stimulus has affected the sensory organs or perception, allow the sensation to expand, moving into areas of the body not initially directly stimulated. An interesting phenomenon is noticed as this discipline is mastered: the sensation will spread throughout the entire body, all organs and areas experiencing the event equally, not a bit of the original intensity dulled in the distillation, but instead shared with the whole being, the sensation seems to spread further than the flesh, expanding *beyond* the skin, the organs, and the nerves. To what cells or atoms is the original experience expanding? What part of the human being is capable of consciously experiencing an event, if that part is not of the physical body?

It is to this unseen, untouched, previously unnoticed part of ourselves, that “self” that exists outside of the supposed self, to which any and all sensations can be transferred, and indeed, into which the fullness of the human consciousness can be transferred. Once such a transfer is completed, then, what could possibly restrict the human consciousness to its physical form?

Wheels of Light

Before you can really begin to not only walk but fly in a body which you have never consciously experienced, it is necessary for you to become familiar with that body, to the point where you are able to identify and interact with the energetic body at will. The reference here to the term “energetic body” is in actuality the astral, mental, and causal bodies combined, which are the lower bodies of light and power that make up a portion of the human being. The methods given here are not those of astral projection strictly, nor are they of Soul Travel, which is the movement of the *entire* spiritual being towards the original and final Eternal Source. These methods are, instead, used for traveling outside of the physical body freely among the lower energetic planes, as well as the physical plane.

Becoming familiar with your energetic body begins with identifying the major parts of this body, just as a newborn will look at his fingers and toes, smelling, touching, and tasting them, we will look at the integral parts of the energetic body, hopefully with similar fascination.

The various “types” of energetic bodies and their classifications are easily debatable, and I am quite certain that almost everyone will disagree with me on what exactly the astral body is versus the causal body, or the causal versus the mental; regardless, all of these lower bodies, when observed as

one body rather than a layer of skin against a layer of tissue against a layer of fat against a layer of muscle, possess the same integral organs. These “organs” have been most adeptly called chakras by the Hindus and Yogis.

The word “chakra” literally means “wheel” or “disk.” When viewed through spiritual eyes, these energetic organs manifest themselves as colored disks of collected light spinning just off of the surface of the body. Each chakra corresponds to a specific organ or system within the physical body, and as such, each possesses attributes that not only imbue in the physical human being the necessary qualities of humanity, but as a whole the chakras create and sustain a balance throughout the entire entity.

Energy flows through the chakras through a pathway called kundalini, which runs along the spinal column from the base of the spine to the base of the skull. “Kundalini” literally means “coiled,” due not only to the serpentine nature of this energy pathway, but more so because there is not one single pathway of power running through the human being, but two: ida and pingala. These are often referred to as the two main arteries of the kundalini force, which is the energy and power through which all vitality, physical and otherwise, is carried to, through, and beyond the body. The ida and pingala pathways appear to the spiritual eye as streams of energy coiled around the spine. The ida pathway is semi-transparent and a light pink color, being the receptive, feminine, lunar pathway, while the pingala is a brilliant and solid red color, being the active, masculine, and solar pathway. The ida and pingala meet at the bottom of Muladhara chakra and coil around the spine, crossing pathways at each chakra, finally joining together again in the Ajna chakra, in the area of the Third Eye, wherefrom they again flow down into the lower chakras.

When the chakras are in harmony with the whole being and they are balanced within themselves, they radiate and sustain the aspects of the individual perfectly, as well as continually push towards greater perfection. If a single chakra

is misaligned or is in any way out of balance, this will affect every other chakra, and causes the immediate illness and unbalance in the individual. Imbalanced chakras will usually begin to manifest in the individual in a complete reversal of the normal, balanced aspects of the chakra.

1. The Muladhara chakra is located at the base of the spine, and manifests as a red wheel of light between the genitals and anus. Correlating with the most base, primal organs, the Muladhara chakra is related to the animalistic instincts of self-preservation and mating, on the most primitive level. The symbolic appearance of the Muladhara chakra is a four-petal lotus. The Hindu deity representing this chakra, and said to reside therein, is Ganesha, the well-known “elephant god,” the opener of doorways. The Muladhara chakra’s element is earth, and its mantra vibration is LAM.
2. The Swadhistana chakra manifests itself as an orange wheel of light in the area between the genitals and the navel. Relating obviously to the reproductive organs of both sexes, the Swadhistana chakra corresponds to the generative, reproductive, and creative abilities of the individual. The symbolic appearance of the Swadhistana chakra is a six-petal lotus. The Hindu deity who dwells within this chakra is Vishnu, the preserver of life. The Swadhistana chakra’s element is water, its mantra vibration is VAM.
3. The Manipura chakra manifests as a bright yellow wheel of light in the abdominal area. The Manipura chakra relates directly to the adrenal glands and pancreas, and is the storehouse for the emotions, as well as the generator of personal will, as well as the

human will to power. The symbolic appearance of the Manipura chakra is that of a ten-petal lotus. The Hindu deity dwelling with this chakra is Rudra, the fierce god of storms, fire, and the hunt. The Manipura chakra's element is fire, and its mantra vibration is RAM, the supreme mantra of spiritual fire.

4. The Anahata chakra manifests as a bright, deep green wheel of light directly over the heart, in the center of the chest. This is the ultimate core of Soul's embodiment, the single place in the lower worlds wherein absolute peace can be found. The Anahata chakra is shown as a twelve-petal lotus. The deity dwelling within this chakra is Ishta Devata, which can be understood as one's own personal deity, the god or goddess within that is always comforting, always protecting, always guiding, and always calling closer to Ascent. The element of the Anahata chakra is air, and its power is the healing, nurturing, live-giving essence of the earth in its purest form. Anahata's mantra vibration is YAM.

5. The Vishuddha chakra manifests as a light blue wheel of light over the throat. Aside from the obvious attributes of clarity and communication provided by this chakra, the Vishuddha chakra also brings balance to the individual's understanding of themselves, to their intellectual abilities, and to their ultimate connection to and compassion for all other people. Sadasiva is the deity within the Vishuddha chakra, and it is also the foundation upon which Shiva and Shakti's personification Parvati stand as the first of the three higher chakras leading to self-godhood and absolute Ascent. The symbolic

appearance of the Vishuddha chakra is a sixteen-petal lotus, its element is air, and its mantra vibration is HAM.

6. The Ajna chakra manifests as an indigo wheel of light in the brow, slightly above and exactly between the eyes. While full and continuous activation of the Ajna chakra brings mental focus, clairvoyant awakening, prescient knowledge, and perfect memory, perhaps one of its most hidden powers is power itself; one who has consciously developed their attunement with the Ajna chakra are granted the power of the gods. This is not given here superfluously or lightly, but is meant quite literally. Into the fully-activated Ajna chakra, the Master can funnel any of his desires, and can release them from that indigo vortex like Shiva's apocalypse into the universe, and the whole of creation will answer. Instantaneous manifestation of desires, obliteration of obstacles, all forms of alchemy and magick, and the purest forms of creation and destruction are realized through the Ajna chakra. The deity dwelling within the Ajna chakra is Ardhanarishvara, the perfect union between Shiva and Shakti. The Anja chakra possesses two lotus petals, one on either side of the chakra. Pure, indigo flame is the element of this chakra.
7. The Sahasrara chakra manifests as a thousand violet lotus petals on the crown of the head, and is the ultimate attainment of God Realization and union with the Eternal. Full and permanent activation of the Sahasrara chakra brings the individual into a state of Christ Consciousness. The Sahasrara chakra corresponds with the pituitary gland, which facilitates the brain's communication with the whole of the

endocrine and nervous systems in the body, as well as with the thalamus, which allows the whole of the brain to communicate, to receive, and to deliver information in a usable format throughout the entire brain. While various deities have been credited as presiding over the Sahasrara chakra, it is indeed inhabited by one's own Godself, what is often referred to as "the Inner Guru," which is in actuality an externalized form of the Supersoul, internalized within this chakra.

Intellectually knowing of these chakras, and even being able to visualize them in full depth and detail, it is tempting for most everyone to begin amateur experimentations with them. I certainly did! It took me nearly five years, however, to correct all of the misunderstandings and misuses I had collected in working with my chakras, much like a child who learns to walk favoring one leg will require much physical therapy in his adult life to correct the impediment.

The most ensnaring fallacy into which nearly all western spiritualists have fallen is to substitute the original, Sanskrit names of the chakras for easily remembered, easily pronounced western bastardizations. Rather than referring to the fourth chakra as the "Anahata chakra," it is instead consistently referred to as the "Heart Chakra," the capitalizations of the "H" and the "C" supposedly compensating for the improper vocabulary. The word "Anahata" does not mean "heart" or anything close. Instead, it is translated as "unstruck," or "unbeaten," referring to the serene silence found when the entire consciousness is transferred into this chakra. Likewise, the Manipura chakra is usually referred to as the "Solar Plexus," even though the word "Manipura" means "City of Jewels." Of course, we can go on calling a City of Jewels a solar plexus, but perhaps a good deal is lost in mistranslation. Words in English, as well as words in most modern languages, possess virtue only in the meanings

that are attributed to them. At times, these superficial meanings are completely interchangeable or subject to interpretation in context.

The words of ancient languages, like Sumerian, Egyptian, and Sanskrit, however, possess meaning independent of the intention of the speaker, coursing with energy and transmitting power as they are spoken and written. Speaking these words as they have been written and as they have been spoken by the first masters will instill both in the speaker and in his universe the power inherent in the words.

While activating and opening the chakras daily will gradually clear any blockages to Kundalini, causing your emotional, physical, and spiritual health to increase, as well as your general vitality and quality of life, the primary function that we want to explore here is the simple familiarity with the energetic body and these most vital energetic organs, to facilitate further exploration into the spiritual.

One of the most common errors in activating the chakras is to begin at the bottom and work your way to the top. The Muladhara chakra is primal and spiritually unrefined in nature, the Swadhistana being only slightly less so, each chakra growing brighter and more spiritually pure as Kundalini ascends. Working from an earthly base and pushing that energy up through the system into the higher chakras creates a blockage of its own. If instead the most pure, Eternal power is pulled into the fully-receptive Sahasrara chakra and filtered down, all of the chakras are empowered and purified, to the extent that when the energy reaches the Muladhara chakra, all blockages have been removed and the energy can cycle back upwards into Kundalini, reuniting again in the Ajna chakra and released into the universe again through the Sahasrara chakra.

The following exercise of activating and opening the chakras is without a doubt the most effective and potent of such workings that I have ever used. I developed this technique with the assistance of a Yogic mentor of mine in my own series of chakra activations. Once you begin the

Operation, you are for no reason to stop until it is completed, lest you leave your entire energetic being throbbing and waiting for a release that is not to come. Initially, perform this Operation slowly and carefully, vibrating the mantras with power and pure sound, engaging in the visualizations until they attain the clarity of pure light, and sensing the effects on all of your bodies with pure ecstasy.

1. Begin by entering a light, meditative state. It is not necessary here, at the beginning, to enter a deep Gnostic trance, as the vibrations, mantras, and the circulation of energies will cumulatively bring you deeper into your inner self than most meditative techniques are capable. Visualize in your mind a bright light above you. You're not required to see a cloud, a column of light, or even a concentration of light, but simply a bright light. Know that you are not merely imagining this light, but that you are tuning in to a thing that was and is always present. As your practice with this method of chakra work increases, this specific light will become visible to your physical eyes, as if a million watts of florescent light is turned on above you. Once you see this light, or are able to become aware of its presence, sense it no longer lingering above, but instead feel its rays flowing down upon you, touching your head. Bring the fullness of your attention to your Sahasrara chakra. In fact, attempt to transfer the fullness of your consciousness, your entire sense of being, into the Sahasrara chakra, as if you no longer exist in your body as a whole, but that your entire existence lies in that chakra. Vibrate the sound, "MMM" continuously, making the sound verbally while exhaling and silently, internally as you inhale. With each exhalation of the sound, visualize the light above funneling down into your head, into your chakra. As you vibrate these words of power and as the light

does descend to you and take residence there, you will likely begin to feel slightly dizzy, and you may find breathing somewhat more difficult than before. You will feel, and will possibly see many strange things as you proceed through this Operation, and it is imperative that you do proceed, rather than stopping to catch your breath or to regain your bearings.

2. Practice Pranayama, or control of breath, inhaling deeply and slowly, holding that breath, and then exhaling slowly. The tingling in your head caused by the initial activation of the Sahasrara chakra will likely increase, as will the dizziness. Do not mistake this for simple hyperventilation, for if you consider it, you really are not breathing any more than you would if you were holding a light conversation with a friend. Recognize that the dizziness is due to the increased energetic circulation through your being, which is not only quickening your blood flow, but is also causing your entire adrenal and pituitary systems to perform at their peak. After a few repetitions of inhalation–holding–exhalation, move your entire consciousness into your Ajna chakra. Feel the indigo energy streaming both into and out of this chakra, and see the two lotus petals on either side of it. Once you have fully and consciously connected with the Ajna chakra, vibrate the words “Sohung Akaal,” “Immortality of the Soul,” which indeed is a power granted by the full activation of the Ajna chakra. Breathe in deeply, and as you breathe out, let the words induce a state of power and peace in your Ajna chakra.
3. Bring the fullness of your consciousness into your Vishuddha chakra. This experience of transferring and localizing your active and full consciousness to these spiritual centers will grow, not only with repetition of

- this practice, but also from one chakra to the next. View the 16 petal lotus, as if you are in the center of it, each petal glowing a bright, light, blue color. Breathe in deeply and slowly, feeling the lightness and the clarity of this chakra, and as you slowly let the breath go, allow your consciousness to sink again, into the Anahata chakra.
4. Bring the fullness of your consciousness into the Anahata chakra and view the 12 petal lotus around you. Inhale, feeling the peace and serenity of the chakra all around you, as well as the growth and healing that occurs whenever this chakra is activated. You will begin to notice that these experiences are not simply taking place in your awareness, or in your localized energy centers, but that your environment, the world around you, shifts as well, the exterior reality momentarily reflecting the internal state. As you exhale, allow your consciousness to sink from your chest into your stomach, into your Manipura chakra.
 5. Bring the fullness of your consciousness into your Manipura chakra and view the 10 petal lotus around you. Inhale and feel the spiritual fire warm your nostrils and fill your chest with heat. Again, this may cause a similar reaction in your environment, your room suddenly feeling warmer and perhaps more chaotic. As you breathe out, allow yourself to sink deeper and lower, into your Swadhistana chakra.
 6. Bring the fullness of your consciousness into your Swadhistana chakra and view the 6 lotus petals around you. Breathe in, filling yourself with creativity, life, joy, and security. As you release the breath, release yourself down into the final chakra.

7. Bring the fullness of your consciousness into your Muladhara chakra and view the 4 lotus petals around you. Breathe in and sense the earthiness of the chakra, the grounding of your energy in this chakra. It is best at this point to seat yourself on the floor, if you did not begin this exercise seated such. As you exhale, sense all of the energy that you have collected moving not only down and out of your Muladhara chakra, but also draining from your spine into the ground. Most available esoteric writings instruct in the visualization of roots spreading out from your spine into the ground in order to “ground” your energy, but I have found that this is perhaps too literal a visualization for the real manipulation of pure energy. Instead, simply sense the energy that is, sensing the power that has built and has traveled down your body. It is real and can be experienced as real. All that is necessary is to sense that energy which is now pooled in your Muladhara chakra draining into the ground like water, seeping from you and returning to the earth. This may sound spiritually exhausting, as if you are giving up all of your energy completely, but in reality it is refreshing, allowing you to start anew and to rebuild your Kundalini energy in purity.

8. The above seven processes of localizing your consciousness in each of your chakras and connecting with their power activates them in an initial way. Although this gives each chakra a primary spiritual charge, this does not mean that they are automatically not blocked, counter-rotating, or in any other way functioning in a less-than desirable manner. Your full being, the combination of all of your bodies, is a great crossroads, and that crossroads is protected by doorways that need to be opened. In Hinduism, the Deva Ganesh, the common elephant-figured deity is the

opener of doorways and the remover of blockages. To truly gain access to the first chakra, the Muladhara chakra, and therefore to the entire energetic system within your being, the assistance of Ganesh and his tremendous power can be called upon by calling his mantra “Aum Gam Ganapatayeh Namah.” Modern Kundalini Yoga follows the Indian tradition of singing these mantras in belching and erratic vocal fluctuations. While I am not going to condemn this as incorrect, I have found that, as a western occultist and spiritual Traveler, giving these mantras in one clear, elongated breath invokes the power of the mantra fully in the first repetition. Inhaling through your nose slowly and deeply, bring your attention to your Muladhara chakra, feeling the tightness of all of the muscles, as well as the tightness of the spiritual energies blocking the ascent of Kundalini. Allow your exhalation to assume the mantra, “Aum Gam Ganapatayeh Namah,” exhausting all of your breath in the mantra. Your muscles will relax slightly and you may feel a strange and new electricity running through your spine. Repeat the mantra, feeling the muscles around your chakra relaxing more, the energy opening up, and even the ground beneath you itself opening to offer up its power. Repeat this mantra again, until you can feel all the blockages in your root chakra breaking and crumbling.

9. Return your consciousness fully into your Muladhara chakra, pulling all of the energy that is in the earth beneath you into it, reveling in the openness and clearness of the chakra, the receptivity of that shining spiritual organ. Inhale, feeling the throbbing power at the base of your spine, your anus, and the lower part of your genitals. As you exhale, allow the breath to carry the Bija Mantra “LAM” out of the lower parts of your body, through your throat, and from your lips. These

Bija Mantras are “pure mantras,” in that they possess power of their own, they create substantial change even without the aide of intention and will. These are the mantras that were uttered by Brahma to bring creation into existence, which are spoken by Vishnu to keep all things in balance and harmony, and which will be whispered by Shiva to bring the universes to a fiery collapse. As you exhale this Bija Mantra, it will resolve the Muladhara chakra entirely, opening it, energizing it, and clarifying it to a greater extent than is possible with any amount of visualization. With the giving of the mantra, bring your consciousness and the energy that is pulsing in your Muladhara chakra into your Swadhistana chakra.

10. The Kundalini power that has been cleared and raised from the Muladhara chakra now resides in your Swadhistana chakra, and of its own force begins to purify that chakra. Sense the power that you have raised into your Swadhistana chakra throbbing and swelling, and feel the chakra opening like a blooming rose. Inhale, sensing the clearness of the chakra and feeling the complete relaxation and receptivity of the entire genital area. Exhale, and as you move your consciousness and Kundalini up into your Manipura chakra, vibrate the Bija Mantra “VAM,” the power of the mantra completing the opening and activation of the Swadhistana chakra and allowing you to move upwards without restraint.
11. Energize and open the Manipura chakra as before, inhaling and sensing the complete opening and clearing of it. Exhale, bringing your consciousness and Kundalini into your Anahata chakra with the Bija Mantra “RAM.” The “RAM” Bija Mantra in particular invokes the purest element of fire, burning away all

impurity not only in the Manipura chakra, but in the whole being as well. As you move upwards out of the Manipura chakra and give this mantra, feel the fiery power of the mantra and the chakra exploding through your entire body as the chakra opens completely.

12. Dwell inside of the Anahata chakra, and as it is purified by the Kundalini power which has been magnified by the previous chakras, sense the extreme silence and serenity of the place. It is in this silence that you will be able to connect with "Ishta Devata," or your own personal Deva, the god that dwells within your heart. Whisper the name, "Ishta Devata," calling out to your own personal deity within you. Inhale, feeling absolute peace, love, and contentment. As you move from the Anahata chakra to the Vishuddha chakra, vibrate "YAM."
13. Energize and open the Vishuddha chakra, inhaling and sensing the complete opening and clearing of it. Exhale, bringing your consciousness and Kundalini into your Ajna chakra with the Bija Mantra "HAM."
14. Dwell in the Ajna chakra, recognizing that it is from this place, from this chakra within yourself, that the entire universe is created. It is from this chakra that you create your environment, your world, your circumstances and your eventual destiny. To fully activate the Ajna chakra, call upon the power of Agni, god of fire, with the mantra "Agni Tanno Pracodayat," sensing the flood of blue flame in your Ajna chakra sweeping down into the lower chakras, burning away any remaining impurities.
15. Feel your Ajna chakra, the area in the center of your forehead, throbbing with pressure. As you exhale and

16. Notice again the pure light above you, which has not moved since the onset of this exercise. Sensing your Sahasrara chakra beaming with light, move your consciousness from that chakra into the divine light above you by vibrating either “OM,” or “Sat Nam.”

17. All of your chakras are opened, activated, energized, and are functioning to their full potential. Sit and contemplate this, returning your consciousness into your body as a whole, and indeed feeling the wholeness of your self. As you go about your life, you will notice the glow about you, the connectedness that you seem to have with your environment, your world, other people, and your ultimate spirituality. Others will notice this as well, and will often inquire as to the noticeable glow. This will fade, however, as the frustrations and the monotony of life grinds on you. Repeating this exercise daily, usually in the morning before leaving your home, will not only keep you centered and spiritually focused, but you will also notice that your days become less stressful, circumstances automatically aligning themselves to your higher spiritual vibrations.

This preparatory process of opening and activating the chakras alone serves as a direct connection with the unseen, a revelation, not discovered by the external senses, but one that is discovered by the internal omniscient intuition. Daily repetition of the above exercise indeed will begin to produce the miraculous in your life, and will siphon the power, glory, and light of the Eternal into your very being as a continuous flow of Ascent. And with your spiritual bodies bursting with light, you can begin to operate outside of the physical organism and its restrictions.

Stepping into New Skin

Before you can consciously and actively move outside of your physical body and travel without the aid of the physical senses, your consciousness, being your ability to experience reality in a perceptible and lucid manner needs to be transferred from your physical body and its senses to the subtle bodies of spirit.

Two important points must be made before divulging the method by which this transfer takes place:

First, it must be understood, recognized, and accepted that your various bodies, all possessing this enigmatic “consciousness” into which you may pour your own conscious consciousness, or active awareness, all operate independent of your own awareness. Your active awareness, that which you have learned to call your “consciousness,” is currently, for the most part, trapped inside your body, in that you have not expanded it beyond your body nor have you transferred it to another body or host of consciousness, or if you have, such experiences have been fleeting and often disturbing to your unprepared, logical brain.

Your more subtle bodies will temporarily separate from your physical body from time to time, traveling away from the

realm of flesh and into realms either deep within or unimaginably far away. At times, your subtle selves might visit loved ones or those in need of your help, or they might just drift along in the planes of energy and thought, taking a momentary vacation away from you and your constant analyses of minutia.

Sometimes this automatic departure feels as if “a part of you” has left, has gone away, or in cases of prolonged travel, has died. More often, the latter case is due to emotional or psychological trauma that blocks the psychic bridge between the active awareness and the more hidden, spiritual awareness. Sometimes the travel will be revealed to you through spontaneous visions or moments of clairvoyance or prescience, experiencing something that is obviously not taking place on the physical plane or being sensed by the physical organs, but is occurring elsewhere, the signals of information being trickled to your most active consciousness nevertheless. The most common path of becoming aware of the travel of the spiritual bodies away from the physical is in sleep, if you have learned and mastered the methods of lucid dreaming. If you have not, then you have likely experienced not necessarily the departure of your spiritual selves, but instead the *returning* of them upon waking. While deep in sleep’s spell, floating in realms of fantasy and color, something in your physical environment wakes you. Rather than a simple start to your system, a “jumping awake” as is common, you feel as if your fingers and toes were connected to a car battery and the ignition was turned. A million volts of electricity pass through you as your energetic bodies slam back into your physical body. Your open eyes see pure white light just before the image of your bedroom comes. Your ears ring as if a large caliber handgun was discharged into your pillow. Sometimes, you will jump entirely off of your bed, onto your feet, before all of your senses return. This is not the normal physiological experience of waking up from a dream. It is, however, the normal experience of returning from a flight an incalculable

distance away, through doorways and gateways and veils, closer to the original Source than your mind or body are able to process.

The fact that our spiritual bodies do indeed travel beyond the flesh without our conscious command or awareness reassures us of a couple of things. Firstly, we can be reassured that since our spiritual bodies are able to travel, since indeed they are in a state of permanent travel, that it is not impossible to reproduce the same state consciously. Secondly, since our spiritual bodies apparently find traveling outside of the body very natural, more like first nature rather than second nature, all that should be necessary is to transfer our active consciousness into one of these bodies in order to consciously experience something that has been occurring completely unaware to us, consciously.

The second point that needs to be made before the methods of experiencing your energetic bodies first-hand is that the terminology often used, and even used here in this text, is quite misleading. The phrase, “transfer of consciousness” has caused masses of would-be prophets and seers to abandon the discipline of operating within nonphysical consciousness not even before having success, but actually *while* having success. The phrase gives the impression that in order to operate thus, you need to be able to grab on to your conscious awareness, which presently lies within your physical body, shake it loose from the brain, the bones, the organs, and the flesh, and shove it into your more subtle bodies. This gives the sense that in order to travel in your other bodies, you need to abandon your awareness and control over your physical body. This is a fallacy created not by conspiring minds or spiritual ignorance, but by the inhibitions of spoken and written language. It is therefore necessary to explain what is necessary in more than a single phrase.

All that is needed to experience your spiritual bodies, to operate within them, and to travel away from the physical body is an *active* transfer of consciousness. What this means is that

you need to transfer the majority of your awareness and your conscious control to your subtle bodies, while still remaining aware and in control of your physical body. This actually makes the operation of and travel within spiritual bodies more difficult than if we were able to flip a switch and shut off our awareness of our physical selves, but at least now such operation and travel is possible at all.

Walking Between the Worlds

Before you are able to travel in your bodies of light thousands of miles away from your physical body, you will first need to learn how to exist just outside of your body. You will need to learn how to comfortably dwell near your body but not inside of it, like new lovers lying in bed face-to-face, comfortably glowing in the other's simple presence.

Sit in a chair in the center of your room. Open and activate your chakras, pulling the power of Eternity down and then back up, until you are an open and receptive vessel, as well as a fully-charged storehouse of power. Turn your attention fully to your breath, not forcing it to assume any particular cadence, but allowing it to move as it will, taking its own course and creating its own rhythm. Once your breath has created its own pattern, and you find yourself hypnotized by the steady and consistent flow of it, allow your vision of the room in which you are seated to enter your mind. Rather than simply "imagining" your surroundings, allow yourself through your inner vision to actually "see" your surroundings, without the organs of your eyes. Often this will initially create a unique pressure on your Ajna chakra, as this is the actual spiritual organ through which such nonphysical sight occurs. Pressure is an indicator of resistance, and it may therefore be necessary to take a deep breath in, and as you exhale, feeling power and energy flowing down your opened chakras, and as

you inhale again, bringing the energy up your Kundalini pathways into your Ajna chakra, again opening and activating it, and taking another look around your room through your spiritual vision.

Once you are able to see in your inner vision your room in perfect clarity, hold that vision in your mind, while allowing your attention to also become aware again of your breathing, as well as the physical sensation of your body, as most surely you have rerouted your focus away from these and fully poured it into your visualization. Again becoming aware of your breath and your body, while still holding your inner view of your surroundings will often create the unique sensation of not only imagining that which you see in your inner vision, but places you within it, injecting your spiritual and physical body into your spiritual environment. You will find as you struggle through this visualization process, and as you return to it several times, that you are no longer viewing your surroundings from a detached, objective state, but instead exist within that vision, and it exists around you. This is a monumental leap of spiritual development, as you have developed what is referred to as your "Magickal Imagination," or "Living Imagination." You are no longer "imagining," as in conjuring images into your mind at will, but instead you are allowing yourself to see that which is. Once the Living Imagination is developed, the realm of Seership opens entirely, and the heavens will no longer be able to withhold their revelations.

Simultaneously aware of your inner view of your room, your naturally-assumed rhythm of breathing, and your bodily sensations, allow these three to merge, and as you breathe in, feel the air and the energy around you being sucked in closer to you, and as breathe in feel it again moving away. Repeat this sensory visualization a few times, until the feeling is natural, that every time you inhale your environment automatically constricts around you. As you exhale again, your entire environment automatically relaxes and moves out away from

you. When you have become aware of your environment's automatic reaction to your breathing, move to the next level of immersion into your spiritual environment by breathing in and feeling the energy around you not only constricting around your skin, but moving *through* your skin, pulling the energy around you through every pore, between every cell, into your being's core. As you exhale, feel not only the energy that you have taken into yourself moving outwards, but also your own inner light, your own energy moving out of yourself, like a million rays of light exuding from your body. Continuing this energetic visualization, this Living Imagination, as you breathe, you will find that there exists no separation between yourself and your environment. Your skin no longer binds you.

Your inner vision of your surroundings will likely have been, up to this point, largely superficial, in that you are able to "see" the room, the walls, windows, doors, and even large objects in your room, but that the details of it fade entirely. With your eyes closed, through your inner vision, look around your room. Look at the walls in front of you, noticing the color of the paint, the nail holes where photos were once hung, look at pictures that might be on the walls, furniture that might be in front of you. Now, look to your right side, without turning your head or opening your eyes. Observe everything that is in the room on your right. Do the same for your left. Do the same for the area of the room behind you. This is yet another monumental step in your development. You will notice that not only have you developed 360 degree vision, being able to see what is in front of you, but also what is at either side as well as behind you, but that as you observe the various objects in your room, that your vision is able to focus itself, to close in on the details of the objects at will, and you are even able to notice minute details that your physical eyes previously had not seen.

This first part of this exercise may be a bit overwhelming, recognizing that you are able to view your surroundings without any of the physical sensory organs, as

well as realizing that your spiritual vision has absolutely nothing to do with the position of your body. While it may have taken several sittings to get to this point, you may find it necessary to stop here, allow your cognitive mind time to assimilate the new spiritual vantage, and to return to the exercise the following day.

Having activated your spiritual bodies, having allowed your spiritual sight to awaken and to view your surroundings, having tuned your vision into the details of your environment, focus your inner vision now on any one object in the room. Make sure that it is one that is at least a few feet away from where you are seated. With your eyes closed, but with your spiritual sight focused on the object, breathe in, prepare yourself to take a closer look at the object, and as you breathe out move towards the object, without moving your body. You might notice that your body slumps, or that your breath stops - don't worry, you are still alive and you can always return. Allow your body to care for itself... you now have greater needs to meet than breathing.

As you travel towards the object, keep only the object in sight. Don't start looking around the room just yet. Simply move in the one direction that you have chosen, towards the object. The shock of this experience, of having that part of yourself which is observing your surroundings traveling outside of your body, will often whiplash your spiritual bodies back into your physical body. This is okay. It is far too common to punish ourselves for our successes, instead calling them failures. If your vision moved outside of your body only a few inches and then slammed back into your flesh, this is a sure declaration that your consciousness was not only actively transferred from your physical brain and body into your subtle bodies, but that you were able to separate those subtle bodies from the physical.

Move out of your body again, towards the object, making sure that your travel outside of yourself is initiated with

an exhalation of breath. The duration of time that you are able to remain outside of your body will naturally increase, seconds becoming minutes, becoming hours, and eventually becoming unrestricted. The longest amount of time that I have ever known a person to consciously reside outside of their physical body was three days.

You will notice that rather than moving only inches away from your body, that you are able to move feet away. You might find, however, that as soon as your exhalation is exhausted and you begin to inhale, you will also begin to move back towards your body. This is due to the fact that your inhalation creates an inward pull of energy towards your body, as well as the reality that as your body adjusts itself to inhale, that your attention is no longer on your forward motion away from it, but is again in your body. Your transfer of consciousness then reverses, streaming back into your flesh. It is the prime understanding of every spiritual discipline that where your mind goes, the rest of you will follow. Ergo, if your mind turns to your body, it is into your body that you will return. Where the mind goes, the rest of you will follow. So, in order to stay out of your body, keep your mind focused on the object, and allow your body to do what it will, to care for itself. As your body breathes in, rather than moving back to your body, feel your spiritual bodies becoming stronger, solidifying more in their place, as if the inhalation only strengthens the transfer of consciousness into your spiritual bodies.

One trick to doing this successfully is to allow yourself to become intoxicated by whatever object you are viewing. The more interested you are in seeing the object from this new vantage, realizing that you can move around it, above it, below it at will, that its colors are new and interesting, the more surely you will keep your place outside of your physical body. Once you are able to remain outside of your body for more than a few seconds, slowly turn your attention to another object in your room, without returning to your body, and at your body's

next exhalation, move towards that object and view it in the same manner. For the moment, in these first experiments with traveling outside of your body, it is important to activate all of your movement in coordination with your body's exhalation, as you are still very conscious of your body's movements, and that such awareness needs to be put to work for you, rather than making you the slave of the needs of the flesh.

When you are able to move all about the room outside of your body, only returning to your body at your conscious command, finally take a look back at the chair in which you were previously sitting, where now sits an unpossessed body. As your body breathes out, push yourself away from your body, to avoid getting sucked back inside. Seeing your body from third person is the final test of whether you are imagining your travel outside of your body, or whether you are actually traveling. It is also an opportunity to strengthen your conscious control over your ability to remain outside of your body, as the sight of it will naturally shock your awareness and will redirect your attention back towards that vessel from which you are trying to escape.

Having developed the spiritual and psychological faculties necessary to transfer your consciousness to your subtle bodies, to separate those bodies from the physical root, and then to remain outside of the physical body for any willed amount of time, you are ready to learn to fly, quite literally.

Decide before sitting down to begin the initial transfer of consciousness where to you will travel. While your first inclination will be to go in spirit to visit a friend or family member, mainly to allow you to verify the reality of the visit later through the details of that which you observed in your travel, it is best at first to simply choose some remote location that you'd like to see firsthand.

The moment that you have solidified your position outside of your body, bring your mind to the place that you wish to see, and you will find yourself moving there, if not

instantly relocated. Try to be as precise as possible in your chosen location in order to travel directly there and nowhere else. A friend of mine would vacation in Tahiti for two weeks out of every year, and would always return to tell me that I had to see how beautiful the place was for myself. So, after I had learned to consciously leave my body, I did. I must confess that I have difficulty finding Tahiti on a world map, but that from the little he had told me about the island, I was able to envision the bungalows suspended above the ocean by wooden posts, the white, crystalline sand, and the turquoise water. In an instant I found myself no longer in the southwest United States, but instead standing on the beach, tourists walking past me in swimsuits and sandals, drinks in hand, laughing and talking, unaware of my presence entirely. Upon my return to my corpse, and my next visit to my friend, as he would speak again of the beauty and comfort of Tahiti, my emotions no longer turned to envy, but to understanding, because I had been there as well... except I had left my body at home.

One student of mine, Amunwah, now a powerful Master in our Order, began his experiments traveling out of his body, but rather than tempering his experiences with patient growth, he sought immediate result, as the powerful so often do. Scheming with his brother on exactly how they might verify the reality of his travels, they set a time when Amunwah would travel to his brother's house. His brother would set an item on his kitchen table, and upon Amunwah's return to his body, he would phone his brother to verify the result. They experimented in this manner several times in one night, until he finally contacted me to discuss his utter failure. Each time he had clearly seen an item on the table, but in calling his brother, it was not at all the item that was set out.

“When you leave your physical body, you leave the realm of physical laws,” I counseled my student. “Space does not apply to the spiritual realms, as you can travel from point A to point B without ever actually leaving point A. Time is also irrelevant. For instance, if you travel to your brother's house

and he has set out a carton of milk, but you see instead a can of beans, you will count this as a failure. But entertain the possibility that, after all of your experiments have been completed, your brother's wife comes into the kitchen to make a meal and sets a can of beans on the table. Or perhaps the can of beans was set on the table the previous day. What you see when you are outside of the physical may or may not always be occurring in the present. It takes a good deal of time and practice to tune your senses into the exact meeting of space and time that you desire to observe.”

Amunwah was nevertheless still discouraged, so I asked him to travel to me, to my house, and that I would verify his presence if he indeed was present, as I can almost always sense the company of the invisible around me. Indeed, less than an hour later I could feel Amunwah's distinct energy near me, his spiritual embodiment entering my house, moving through my living room, halfway down my hallway, and then dissipating altogether. He contacted me upon returning to his body, and even though I verified that he had indeed been present, his journey to my home and his sights upon being there to this day amuse me.

Rather than focusing his mind directly upon me, he instead focused upon my approximate geographical location, as Amunwah lives in the Caribbean islands and has never traveled to the southwest United States. So, focusing upon the state of my residence, being at the time Utah, he found himself in Salt Lake City, the capital of the state, approximately three hundred miles north of my home, and soaring over the city trying to find my house, he saw a water park and large buildings, and decided that he had become lost. Focusing his attention back on me, he found himself instantly transported to my door.

Upon entering my house, he saw a man wearing long, black shorts sitting in a chair, but that he didn't think that this looked like me. This was odd to me at the time, as the only time that I wear shorts is to swim, but as he had indeed been to

my house, as I had sensed him there at the same time that he reported being there, I did not think too much of it.

The next morning a friend came to visit and to ask if I'd like to join him on a motorcycle ride for the day. I offered him a seat in a chair in my living room while I got dressed for the ride, and noticed the instant that he sat down that he was wearing long black shorts. I laughed before explaining the situation to my friend, his eyebrow raised at the entire situation.

The greatest deterrent to your absolute and autonomous power and ability is your own mind. Having learned to leave your body and to remain outside of it, and to observe your world from a spiritual set of senses, all that is now necessary is to travel where you will, to experience what you will, and to enjoy your own developing godhood. Vindication of your powers will always follow, and much more quickly if you are not struggling for it.

Chapter Eight

Crossing the Threshold

I have met many “witches” and “magicians” who are able to leave their bodies, are able to transfer their consciousness to spiritual bodies capable of traveling anywhere, but who travel absolutely nowhere. They may drift around their room, visit friends down the street or in other countries, or may even accidentally creep towards the border between the worlds and behold glimpses of the spiritual planes, but they do nothing, they travel nowhere, and they quickly begin to atrophy, their spiritual flesh rotting as they fail to progress, to learn, to create the momentum of spiritual movement upwards, towards that star of destiny which calls them.

These are amazing powers that are being developed in you as a Seer and a Traveler; indeed, these are the Siddhi powers of the Masters. While they are fun and exciting, they

are also purposeful and potent. These are the tools of the gods, and when they are neglected as such and instead used as the toys of spiritual children, the lightning bolt becomes too electrifying to control and the trident becomes too heavy to wield.

There are countless gateways between the worlds, between the plane of flesh and substance and the realms of spirit and power. In some places, the veil has been worn very thin, and in other places it is completely torn. Sometimes a portal has been opened from this side by a Master, and sometimes one has been opened from the other side by a spirit. Rather than wandering the earth searching for portals, however, you will do better to open one of your own.

The terms “gateway” and “portal” lead the mind to some quite fantastical images. The process of astral travel, mind travel, bilocation, or Soul Travel is in actuality a process of altering your perception of reality. This alteration, in the deepest states of the Theta-Gamma sync, is relayed to the whole individual, and thus to the world around him. All of existence is realized internally, translated to the senses to produce the varying degrees of solidity or evanescence of a thing.

Opening a portal between the world, then, is first achieved by opening gateways in your own perception – a gateway between the Beta and Alpha states, between the Alpha and Theta states, and then by activating a looped circuit between Theta and Gamma. Once the Theta-Gamma sync is activated and it can be fairly assumed that the chasm between the microcosm and the macrocosm is significantly thinned, the process can be narrowed to deliver a very specific experience, an exact sort of conscious contact with the spiritual.

None of this suggests, however, that the experience is entirely internal, but that *all* experiences, mundane or supernal, originate internally and precipitate into real and literal materializations.

Tattvas

Ancient metaphysicians, beginning mainly with the sages who began the spiritual studies which became Hinduism, recognized that all things existing in the causal world were comprised of varying degrees of the five elements of fire, water, earth, air, and spirit or space. It was also understood that these elements did not exist in physical perception in any pure form, but that by merging with one another in a movement of critical mass, the energy of that combination produces the physical manifestations of flame, liquid, gas, mineral, and breath. Not existing in a condensed form, it was supposed that these elements existed at a higher level of perception than what is accessible to the five senses. They understood these elemental phases of spiritual existence as tattvas, universal truths, elements not of mere physical matter, but of creation itself. While there are possibly innumerable tattvas or elements, those with which we are concerned for the sake of the present work are the five elemental tattvas of fire, water, earth, air, and space, or spirit.

These ancient sages knew, much better than we do today, how to activate the Theta-Gamma sync, and so they developed or discovered a set of tools to fine-tune their perception shifts into each of these elements, in order to better comprehend their essence and impact on the universe. Each tattva "region" is associated with a specific shape, each shape with a color, and each element with a sound. Using these visual and auditory triggers while self-inducing the Theta-Gamma resonations, the explorers were able to funnel the awakening spiritual senses into the elemental tattva. These discoveries were later expounded upon by the founders of the original Hermetic Order of the Golden Dawn, creating one of

the most effective systems whereby the powers and visions of the five tattva regions can be accessed.

In experimenting with these tattvas, some have merged into the element fully, while others have experienced it objectively, as a traveler to another land, complete with structures, entities, onlookers, and other astral tourists. Because of the automatic nature of the tattva in opening, the natural connection between man and the elements of which he and his world are composed, and because of the simplicity of the system used to activate them, these will be the first gateways through which the beginning Traveler ought to soar. Simply bringing yourself into contact with these five elemental tattvas will heighten your awareness of the pure and omnipresent invisible world.

- I. **Tejas** – The elemental tattva of fire. Tejas is manifested in the individual in the Manipura Chakra. The same bija mantra used to awaken the Manipura Chakra, “RAM” can be used to awaken the external tattva region, or the “gateway” into that region, more appropriately, to cause an energetic alignment between the individual and the macrocosmic element of fire, thereby allowing his or her being to enter into that element in full. The visual image used to access the Tejas tattva is that of a red, upwards-pointing equilateral triangle.
- II. **Apas** - The elemental tattva of water. Apas is manifested in the individual in the Swadhistana Chakra, activated with the bija mantra “VAM.” The visual image used to access the Apas tattva is a silver crescent with two points raised upwards.
- III. **Prithivi** – The elemental tattva of earth. Prithivi is manifested in the individual in the Muladhara

Chakra, and is activated with the same bija mantra of that chakra, which is “LAM.” The visual image used to align the energies of the self to the Prithivi tattva is a yellow square.

- IV. **Vayu** – The elemental tattva of air. Vayu is manifested in the individual in the Anahata Chakra, and is activated with the bija mantra, “YAM.” The visual image used to align the energies of the self to the Vayu chakra is a blue circle.
- V. **Akasha**- the elemental tattva of spirit, or space. The Akasha tattva does not relate to any one chakra, although it is often associated with the Sahasrara chakra. Silence is the sound used to access this chakra, in which a certain buzzing sound, as of a thousand bees will announce the opening of the gateway into the tattva. The visual image used to access this tattva is a black oval.

Engage the Theta-Gamma sync using whichever method you have found success in thus far. Although early on in training your spiritual faculties, the initial meditations and attunement seems an Operation in itself, as you progress into more complex workings, even while still struggling with the foundation, the natural grace of the God within guides the whole motion towards perfection. Where achieving a true Theta-Gamma resonance would at first require at least thirty minutes of meditation, breathing, thought-stopping, and refocusing, now in a few breathes, I am there, inside the deepest spaces within, my power resonating in waves eternally.

The Theta-Gamma sync induces a particular and unique sort of euphoria, a dizziness and loss of internal equilibrium, until you learn to adapt to the megastorm of energy and the titanic fluctuations of waves running through your being.

Greater than any temptation to sin or to falter will be the temptation in that moment of rapture to divert all of your focus from the Operation at hand in order to fight the fugue, or equally detrimental, to flee from the ordeal altogether with the rationalization that such avoidance of the furnace of the spirit is instead an avoidance of loss of consciousness, or a guard against hyperventilation. Observe, however, that your breath has calmed to a near stop, the slow thump of your heart shaking your motionless body. What you are experiencing is something quite separate from the organs and functions of the flesh.

Stay with the rapture. Take it into your hands and forge it, turning what seemed to be a debilitating weakness into a weapon of power.

Gaze into the chosen tattva card. Through your gaze, transfer the astral tremors of the state of rapture into the image. The opening of the gateway can be further facilitated by singing the mantra in a monotonous drone, the vibrations of the sound moving into the air before you, enlivening the space in which the gateway will materialize. An awakening or opening of the spiritual currents beneath the image will occur after only a few moments. This active transfer is only a process of externalizing that which was internal, pushing outside of yourself a thing that was in its conception too great to be contained to the microcosm anyways.

The visual cue which heralds the opening of the tattva, and thereby your energetic alignment with its currents, manifests as a nonphysical color, as an aura surrounding the drawn image. The image as a whole will seem to “flash,” its colors no longer emanating from the ink or from physical light, but from another light *within* the image itself.

Look away from the tattva card slowly, into the space before you, moving with caution as to not jerk your being state out of theta and into the cerebral states of beta or alpha. With the image of the tattva scarred in your vision, with the same

externalization of the rapture, visualize the image of the tattva floating above you, its size larger than your body.

Just as you had projected the image and the power of the tattva from within yourself into the external world, project now your own mind from within your brain and physical senses into the empty space before you.

The tattva gate will be seen as an energetic or luminescent distortion to your physical eyes, and will be viewed in its fullness through your inner vision as a literal gateway of light and power. Rather than a solid image floating in the air, however, the gateway will often appear to possess an extraordinary siphoning effect, the energies of this plane being pulled towards the tattva's event horizon, and at the same time the central part or the eye of the gateway exhausts energy from within the tattva realm.

Viewing this, with eyes opened or closed, move out of your body and towards the vortex. Despite the apparent pushing and pulling of the tattva gates, or perhaps because of it, you will neither be pulled into it nor will you be repelled away. Instead, you will notice a serene neutrality, allowing you to pass through the gateway as if penetrating a gelatinous membrane.

Navigating the Seas of Spirit

Passing through the membrane wall of the tattva gateway, you will emerge into a world quite different from the one that your body inhabits. Often upon arriving, the new traveler will snap himself back to the safety of his body and abandon the working immediately, due either to frustration at the automatic whiplash or to the startle of finding himself in such a strange environment.

Returning through the gateway until you are able to hold your presence there, you will imagine that you have

imagined the entire scene, from the ocean of liquid fire beneath your feet to the nymphs that greet you from a breezy brook. While some travelers might find themselves in a realm of pure energy, no distinguishable shapes or figures, but instead surrounded by the pure element, the human mind is more prone to interpret the element in signs and symbols that it recognizes. For this reason, the majority of astral travelers will find upon their arrival in the tattva kingdom a landscape mimicking that of the earth plane, all of its features either composed or symbolic of the chosen element.

Wandering the elemental realm or calling out for a guide to take you through it will produce much the same result: an interesting adventure in another land. There is not much spiritual substance to be found in these initial adventures, other than the realization of your ability to travel far beyond the flesh.

Kingdoms of Power

Similar methods as those given above can be employed in opening any gateway into regions more subtle than the physical. Many grimoires, especially those put into print in the last century, detail the methods of opening such astral gates, along with drawings of the gateways and the symbols, ceremonies, and incantations that will cause them to open. Many of them instruct that the gateway be drawn on the ground, and use psychological devices to induce the Theta-Gamma sync such as circumambulations, self-flagellation, or lengthy recital of conjurations. All that is really needed, once you have discovered a method of inducing such low and high brain frequencies, however, is to engage the brain thus, and to meditate upon the gateway itself, projecting its image before you until the imagination materializes in spiritual reality. And then step into that portal.

It must be kept in mind that these gateways lead *only* into the astral plane, which is a camel's hair apart from the physical, and often overlaps, whereas there exist realms and states of existence much more subtle, increasingly so that all form and perception and intellectual evaluation cease. To access these planes, all symbols must be surpassed and the spiritual matter must be digested whole.

Part III

Stimulating the Sight

While it may seem that the most pure route to conscious contact with the spiritual is through the so-called “traditional” practices of meditation, prayer, and the like, the ancients had discovered many methods by which the Vision could be stimulated into activity, by which the gods and the fates could be tempted to unmask their glory, and by which the veil could be persuaded to remove, if only for a moment, to reveal the wonders beyond.

If the vision will not come of its own accord, can it be wrought from the heavens into the hands of the mighty?

In order to achieve the visionary state using any sort of chemical or entheogenic substance, the mind must be lowered into the receptive Theta state prior to ingestion. Once the effects of the substance peaks, the Gamma spikes will then catapult far beyond what is normally attainable by the average traveler.

Unfortunately, most approaching the mystical states through a chemical means have not cultivated the ability, through patience and practice, to fully engage the Theta-Gamma sync at will, as most every true Seer recognizes the

states achieved through such artificial means as lower and initiatory states, the visions thus acting as a means rather than an end.

To effectively use any of the stimulating aides given in this section, certain guidelines must be followed. These guidelines will not necessarily keep you from the dangers of delirium, addiction, psychosis, or the like, but will ensure that the insane states conjured through their use will funnel towards that substantial contact which you seek. You will then emerge from the madness as a prophet.

- The whole act of consuming the plant or the chemical, the experience of the vision, even the vomiting, the food cravings, the sexual excitement, every aspect of it must be treated and respected as a ritual, a devotional act. The whole thing must be revered, from start to finish.
- Create, before ingestion, a ritual space, a sacred space, in which the entire experience will take place. Bring into your immediate environment images and symbols that will engage your mind, in its altered state, towards that which you wish to attain. These symbols should engage all of the senses through food or beverage, incense, the temperature of the air, religious or spiritual icons, and light music. Most of these things are present in a mundane way when using these drugs recreationally, and the sensory overload or distraction is largely responsible for “bad trips.” It is also important to only have present people who are in some way participating in the visionary ritual.
- Retain the assistance and company of one person who will join you in this ritual, but who will not partake of the drug. Instead, arm them

with pen and paper, so that they may document the entire experience, from your own verbal accounts to his subjective analysis of the situation. This will prove invaluable in later analyzing the value of the experience.

- Before ingestion, meditate, bringing the brainwave states as close to Theta as possible. If you are able, begin the induction of the Theta-Gamma sync, and enter into the visionary state before the drug takes effect, thus allowing you to enter into a new depth of the experience.

Chapter Nine

Coercing the Vision

When the windows of heaven shut themselves to you, when the angels withdraw their light and the devils refuse to answer your charge, when your pleas for exaltation are ignored and the veil turns to lead before your eyes, you will discover that there are other methods by which the Vision may be coerced.

Flying ointments

At black masses, three events always occur: ritual orgy, demonic intercourse, and broom-riding through the night sky. Outside of children's cartoons and Halloween posters, the idea of a witch sitting atop a flying broom, pointed hat waving in the wind is ridiculous, and brings a sense of silliness to the whole subject of "witchcraft" and the occult.

But it must be understood that "witches" *do* fly. Not on brooms or with the wiggling of the nose, but by exact methods given below, which are quantifiable through experience as a means of rising far above gravity's pull.

Speaking with one such witch, the great mage Abramelin gives his account:

“She then gave unto me an unguent, with which I rubbed the principal pulses of my feet and hands; the which she did also; and at first it appeared to me that I was flying in the air in the place which I wished... She rubbed herself with the same unguent, and I was very expectant to see her fly away; but she fell to the ground and remained there about three hours, as if she were dead, so I began to think that she really was dead. At last, she began to stir like a person who is waking, then she rose to an upright position, and with much pleasure began to give me the account of her expedition, saying that she had been in the place where my friend was, and all that he was doing.”¹

Abramelin’s accomplice had been entirely wrong about the doings of his friend, upon which she was spying. Nevertheless, the state induced, the likes of which he experienced himself, could not be denied. Accounts of the use of such magickal salves, “flying ointments,” have arisen from nearly every culture in which witchcraft has been practiced and documented. Some of these journals have included the full transformation of a human into a raven following the anointing of the skin with the salve, while others recognize in no misleading terms the ethereal nature of the flight.

This phenomenon was published into public scrutiny at the height of the witch trials that pervaded Europe and later the early colonial United States. Stories spread of witches murdering infants to use their fat in their ointments and flying to the moon, much higher than the forbidden Babylonian Tower reached before being smashed by God.

The circulated suggestion that the witches would smear the flying ointments on the sticks of their brooms or on other phallic substitutes and masturbate with these devices, thereby

delivering the active drugs into their blood via the vaginal walls is more a matter of adolescent imagination and myth than documented fact, and runs counter-current to the studied effectiveness - or ineffectiveness - of such a route of delivery. It was far more likely that the ointment is applied on the skin, as an actual ointment. The chemicals extracted into the base from the various herbs used are absorbed into the skin, creating a unique sort of intoxication and hallucinatory effect, uniting with the nearly instantaneous lowering of the brainwave states to Theta; but the toxins remaining irritating enough to the system to prevent a full dive into the deep sleep of Delta. This combination of chemistry invokes into the consciousness of the partaker the ability to rise above the body into the stratosphere of this earth and plane, or beyond into realms previously only known to the prophets and the Gods.

Several such "recipes" exist today, some passed down generationally, and others based on speculation and mild research of the church's published records on the matter. While many of these contain ingredients obviously concocted by the church for the purposes of their propagandization of the public, such as the blood of a nun or a saint, or of an infant, when put under scrutiny, those ingredients which are actually effective in achieving the result of a visionary state are obvious, such as wolfsbane, henbane, nightshade, and hemlock. Although these mentioned herbs are extraordinarily deadly if ingested or allowed to directly enter the bloodstream, when applied to the skin as an ointment the active chemicals absorb much more slowly and in far lesser amounts, delivering the psychotropic effects minus the backlash of assured death.

Very few formulas that have been passed down through generations or found in the journals of those who have employed these ointments provide any exact measurement of each or any of the potent ingredients, and those recipes invented in the modern day avoid the use of the active plants, as they are indeed quite poisonous if ingested. Nevertheless, it

is this very poison on which the Seeker is to rely, placing his fate in the hands of the Sirens for the sake of the song.

The suggested amounts of herbs to use ranges from a tablespoon of each to a 2:1 ratio of herbs to fat.

The alkaline compounds in nearly all of the active ingredients of these flying ointments are: 1. Atropine, which induces extreme delusions and hallucinations, the likes of which the subject is incapable of distinguishing from reality; 2. Hyoscyamine, which on top of the added hallucinatory effects also causes sexual arousal and euphoria; and 3. Scopolomine, which seems to balance the chaotic effects of the previous two as a relaxant and anesthetic, while at the same time reinforcing the extreme rise in sexual arousal as well as hallucination.

The solanaceous herbs storing these compounds, however, have been known to possess metaphysical properties independent of their psychoactive uses, or even their ingestion.

- Wolfsbane is often used in ritual to invoke the forces of protection, and even to reverse evil on the sender. Hemlock has a similar effect, with the added power of negating or entirely “freezing” any destructive situation. It has also been used in rites aimed at various levels of shapeshifting.
- Belladonna, otherwise called nightshade has been employed in love charms aimed at not only seducing others, but at controlling them as well. Nightshade is also commonly used as a charm for inducing astral travel.
- Hemlock is a main component of charms used for infertility, and more commonly in curses intended to bring severe harm or death to another person.
- Henbane is sacred to the underworld deity Hecate, and is associated with the planet Saturn. It has been used in rites of necromancy and the

raising of the Ancient Gods, as well as the invocations of hidden knowledge.

Nearly all recipes for “flying ointments” are mixed into a fatty base. Those recipes touted by the church as the most unholy, and therefore the most potent for the witch, were said to have used baby fat, child fat, or the fat of a priest or nun, all of the above being offered to Satan as human sacrifices. While any sort of fatty base will indeed aide in delivering the active chemicals to the system, it is the fat and its qualities that are of importance, not the heretical method by which it was obtained. Mixing an amount of any or all of the active ingredients into average lard, heating it as to extract the chemicals from the plants, straining, and allowing to cool again into a gelatin will provide the necessary delivery into the bloodstream through the filter of the skin.

What is remarkable about the flying ointments is the effect, as it seems to be quite similar in unconnected subjects, often taking them not high into the heavens, as the term “flying ointment” might insinuate, but instead seems to lower them into a dark world of the very demonic intercourse and orgiastic ecstasy reported as the earliest Witches Sabbats. Rather than thrusting the soul to the heights of Olympus, the unguent instead drags the Witch not screaming but moaning to the depths of the inferno.

Datura

Before any of my own experiments with LSD, psilocybin mushrooms, or other hallucinogens, a friend told me about her experience with “Jimson Tea,” a tea made from the root of the Datura plant.

She drank the tea at her apartment and sat on the couch to wait for the effects to begin, fidgeting with a deck of playing

cards to pass the time. The shuffle of the cards on top of one another, the displacement of the air that they created, the sound of each card slapping the next in quick succession all peaked into a seeming display of wonder.

Her roommate walked into the apartment and questioned her apparent unusual state, receiving a lengthy discourse on *Datura* and its hallucinatory effects. Since on the subject of drugs, in this case being used recreationally, the conversation shifted onto Bob Marley, the revolutionary reggae musician whom my friend adored, a poster of him hanging on the wall of their living room. As her hallucinations increased, the poster inched itself to life, first moving about on the paper, then interacting with her as if through a window, and finally, Bob Marley himself stepped off of the poster, took a seat opposite my friend, and asked to play cards.

She shuffled the deck again and dealt Bob a hand of cards. Not sure of how to analyze any of this, she turned to her roommate and asked, "Are you seeing this?" upon which her roommate disappeared. She looked up at Bob, who then vanished as well. And then the deck of cards she had been shuffling the entire time vanished. She sat on her couch, speechless and alone.

How do we know when the hallucination is over, or if it's already begun without our awareness? Where is that comfortable line between the real and the unreal, on which we've all grown to depend, and what do we do when we can no longer find it?

I first started experimenting with *Datura* after reading Carlos Castaneda's primer, The Teachings of Don Juan: A Yaqui Way of Knowledge² in which the use of this plant in particular is detailed. I broke from the suggestions given by Don Juan to Castaneda to only use the root of the plant, by instead ingesting a small handful of the seeds, as a few fellow Travelers had pointed at as the common way to experience the *Datura* flight.

Within minutes my body temperature had risen at least a few degrees, my skin looked and felt as if it had been blistered in the sun, and every drop of water in my system had evaporated, leaving me to search for moisture in the summer air with panicked gasps through cracked lips. Needing to transport myself someplace cool and quiet, where I could guzzle water, strip off my sweat-soaked clothing, and sleep, I left the increasingly crowded place scattered with eyes staring at my hideous transformation. I knew that driving an automobile in such a state was dangerous, but the perceived risk to my very life outweighed, and so I headed for home.

I squinted against the berating sunlight and tried to calm my breath and heart by sheer force of willed command, but knew that both organs struggled more rapidly to speed the drug through my body and hopefully to deliver me from its claws.

Somewhere on the freeway I began to lose consciousness, my peripheral vision invaded by shadows until I could no longer see. And I shut down, into a forced sleep, no dreams but no thoughts either.

The bright red and orange sand and rock soaked in sunlight came back into view ten or more minutes later. Whatever part of me that was still conscious, however small it may have been, retained the sense of mind to take the car off of the freeway and onto a little traveled road that would lead me home without putting other drivers in danger. Rather than pulling the car to the side and gently nudging me awake, however, this vestige of consciousness *continued driving*, letting me wake up on my own to find my hands still on the steering wheel of a vehicle moving down the road at 40 miles per hour!

My bed welcomed my naked and dripping body, and sleep rushed in to carry me through the remainder of my journey.

But I did not dream. Instead, I was lost in the blackness of unconsciousness, bats with red eyes flapping around my

mind. There was the sound of sobbing within, but its source was concealed somewhere in the shadows.

For twenty-four hours I slept in this manner. When I awoke and opened my eyes, the darkness did not lift. I could see nothing at all, no shapes, no light. I was blind.

Over the next three days, my vision improved until I had regained it fully. But my mind was still stuck in the black nightmare, and I do not believe that the bats ever left.

Datura is a solanaceous plant, and the alkaloid compounds which create delusional states are exactly the same as those used in flying ointments. While the chemicals listed for the herbs in the previous section are no more concentrated in this "Devil's Weed" than those others, and even possibly less so, those used in flying ointments are rarely ingested, while *Datura* most often is, making it especially dangerous to those eager to either fly or get high.

Of the use of the plant in acquiring power and knowledge, the Yaqui sage, Don Juan Matus tells Carlos Castaneda, "She (*Datura*) is as powerful as the best of allies, but there is something I personally don't like about her. She distorts men. She gives them a taste of power too soon without fortifying their hearts and makes them domineering and unpredictable. She makes them weak in the middle of their great power."

Ingesting smaller amounts of the plant, whether the seeds or the root or the plant itself, you may build a familiarity with the plant, and with the spirit of the plant, and her power will be distilled like dew rather than the rush of a flash flood in a desert canyon.

After my first experience with *Datura*, I was terrified of repeating the nightmare, but at the same time was captivated by this demoness who could so quickly make me her slave and so thoroughly devastate me. Over a year after that initiation into the Devil's Weed, I began ingesting the plant again, in much smaller amounts, and found a definite power therein.

From my own unpublished Journal of Metaphysical Experimentations:

“Took Datura, the Devil’s weed. Extremely focused. The wind rose with the effect of the drug. Physical vision is being replaced with spiritual sight. Realizing that Datura doesn’t raise clairvoyance, but raises clairvoyance and clairaudience in order to teach. A previously clear day is now stormy without warning.

“The potency of Datura lies in the “juices” of the plant rather than the meat.”

This experience indeed marks a long distance traveled from my first Datura ingestion. Carlos Castaneda reports having transformed into a crow, flying far above the ground and traveling a great distance through the beating of his new wings. I have had no such experience with Datura, but I have instead intersected the crossroads between the worlds, sometimes falling over to one side, but occasionally standing perfectly in the center.

Allies and Teachers

Castaneda touches on yet another important understanding of the nature of these coercive plants, which is the difference between those that act as teachers, and those which act as allies. The plants given above, nearly all of which are solanaceous, are allies, in that they impart not only understanding to the taker, but also power itself. They act as spirits evoked, guiding the Seeker into methods of power, while filling him at the same time with that power. Teachers, on the other hand, simply teach. It is then up to the Seeker, usually *outside* of the ritual of partaking, to set his feet on the

path to power, and to achieve it through his own work, rather than receiving it by the grace of the spirit of the plant.

The difference between these is seen most clearly when under the influence of them, while possessed by the spirit of the plant. *Datura*, flying ointments, *Salvia Divinorum*, and other such Allies induce not only a visionary state, but also a heightened being state in which the Seer also becomes the Prophet, able to command the heavens to move in his behalf. Teachers, on the other hand, produce an almost detached and objective sort of immersion into the experience, devoid of the dissociative aspects commonly experienced with Allies, wherein the Seeker feels not as if he is *having* an hallucination, but cannot distinguish the vision as being apart from reality.

The two most common “teachers” used in vision quests are psilocybin mushrooms and the peyote cactus.

Peyote produces an effect that can range anywhere from mild euphoria and introspection to grand hallucinations, both auditory and visual. Although the largest amount of Seekers will experience the more mild end of the spectrum, most who approach peyote on their quest for conscious contact with the spiritual emerge from the experience “changed,” somehow enlightened. Internal reality becomes more profound than external manifestation, thoughts and emotions are imbued with deeper meanings, insights into the unity of all things pervading the whole being. Normally, large amounts of peyote “buttons” need to be consumed before full “hallucinations” or visions will manifest to the external senses.

Psilocybin mushrooms produce much the same effect as peyote, although the exact sensations and experiences are altogether different, and mushrooms are known to produce visual and auditory alterations with much more regularity than peyote.

An immense and overbearing percentage of people who have experimented with mushrooms report it to be such a

spiritual experience, such an enlightening trip, that I was terrified to try any myself. I had taken peyote, mescaline, LSD, amphetamines, cocaine, opiates, and just about any other mind-altering substance I came across, but I would not touch mushrooms.

My fear was simply that the experience would force me to reexamine my entire approach to spirituality, and would nullify all that I had discovered through my own efforts, without the help of this fungus. I had, up to the time that I gave in to my curiosity, experienced the most corporeal visions, had shaken hands with spiritual entities from both above and below, had traveled to realms far beyond the flesh, and was certain that what I might experience on this natural drug would make me question the reality and the validity of those years of conscious contact.

Rather than chewing up mushroom caps and choking them down with water, I instead was able to find small chocolate bars filled with bits of psilocybin mushrooms. Within fifteen minutes, I was overtaken with the intense craving for juice of any sort. I pulled on a jacket and took a walk to the grocery store. The hallucinogen hit me while standing in line to pay for my large bottle of juice. I hurried myself through the line and out the door. The world through my eyes was composed of tiny boxes of color put together to make form, like figures in an old video game. I enjoyed the visual hallucinations for the duration of the walk home, birds chirping with metallic voices, the leaves and snow on the ground mingling together, the crisp air singing around me.

By the time I reached my house, however, I knew that I ought not be in public view. I grabbed my juice and a glass from the kitchen and I locked myself in my bedroom. For six hours I watched a shadow show on my walls, demonic silhouettes spinning and dancing around me. None of it was frightening, but instead was entertaining, as if I were watching a theatrical presentation put on just for me. Once the show ended, I looked out of my small bedroom window and watched

the sunset. The colors melted into each other and the solar rays whistled as they grew fainter.

The experience as a whole was amusing, and I was indeed highly entertained, but nothing in it challenged my understanding of spiritual reality as I had anticipated. In fact, I emerged from the whole thing thoroughly convinced that while plants and chemicals can possibly open doors, once the veil is trespassed through purely spiritual means, all of the other games used to get there are comparatively impotent.

Chapter Ten

Forcing the Vision

While those plants and chemicals given in the previous chapter coerce the vision to manifest to the Seeker, those given in this chapter create an experience quite separate, and therefore need to be treated separately.

The main distinction that I have made between these below and those above is that those which are used to coerce the vision interact on planes only slightly out of the range of the normal human senses. Those listed below, those which can violently force the vision to appear, engage the being in a manner entirely outside of this dimension, and indeed transport him to someplace altogether different. Here we explore what these other dimensions are, how to get there, and how to create a symmetry between each dimension, and how to link them all back to our ordinary reality.

Lysergic Acid Diethylamide

It is not my task here to dissect the creation of LSD, nor to argue the benefits versus the drawbacks of using the drug,

but to provide an analysis of its potential impact on accessing spiritual states.

Through a great amount of experimentation on my part, it is my conclusion that LSD is incapable of providing a method of making substantial conscious contact with the spiritual. What is unfortunate and detrimental to the ease of categorization, is that LSD does indeed transport its user *somewhere*, but I can say with a surety that that *somewhere* is neither on this physical plane, nor is it to those higher spiritual planes. It instead seems to transport the user to a *sideways* realm, to one running parallel to this earth plane and its overlapping astral dimension. It does not take you higher, but instead takes you just one step to the left.

Those toxins given in the previous chapter in fact do transport the consciousness halfway to the astral plane, to a region between this plane and that one which I have in the past referred to as “Regnum Spiritus,” although that Latin is poorly phrased. If only the chemicals listed below, LSD being chief among them, had offered me one ounce of evidence that they could do the same, they would have been included with the former and the work on them would be finished.

Usually within thirty minutes of ingesting LSD, more or less depending on the metabolism, food intake, and tolerance of the individual, the body begins to recognize the presence of the drug, creating a “body high,” which causes the brain to become less capable of distinguishing between nerve sectors in the body, interpreting the signals given by one part to another part, or distributing the individual nerve signals to the whole body, creating the sensation that the skin is “buzzing” or somehow non-visibly radiant. Shortly after the initial body high, which may be more or less intense depending on the individual user, slight distortions in the visual and auditory faculties will set in, making ordinary, stationary objects seem to be liquid, sounds will draw themselves out or sharpen or

blur, and often the inner imagination will project phantoms of its creations into the environment.

It is usually in the fifth hour of hallucination, however that something different begins to occur. A dissociative state sets in, where no longer can the whole experience be observed objectively, but instead the partaker finds himself concretely *inside* of the hallucination. This state can be reached more quickly with a greater amount of the drug, but with a standard 3 doses, I've found five hours to be the breaking point.

It is at this point in the drug experience that "bad trips" will get *really* bad and "good trips" will begin to ebb. This cannot be relegated to the peak of the drug's effect, as this occurs at about one to three hours after ingestion. This, then, is something entirely different.

It is also at this stage that, if the mind is turned towards the transportation of consciousness, such will occur. Previous to the five-hour mark, such focus will only lead to increased hallucinations and an entertaining display in the environment. At or after the five-hour mark, the transportation may be achieved.

At this important intersection, using a scrying mirror, sigils, astrological seals or signs, or any other visual symbol, into which the Seeker will scry, locks the mind in its attentiveness on that object. The body will not move, nor will any of the more subtle bodies, but the environment will shift entirely around the individual, as if he is sitting absolutely still and reality is realigning around him.

The first two or three times that this experience is consciously entered into, the mind will "black out," as if the stream of consciousness had simply halted while gazing at the symbol. The usual response to this is, "Wow, I just blanked out," or, "I was just somewhere else for a minute."

Where else were you? Repeating this experiment, especially if the same focal point is used, will begin to produce the result of having a conscious and quite memorable transportation to that "somewhere else." The room may look

quite the same, the people may not have changed much, and in fact, the clarity of your physical senses may be slightly improved, but there is a marked difference that is palpable although not at first quantifiable.

The whole process is much like taking a short nap: the drug and its hallucinations have muddied your mind and your cognitive abilities; you decide at the fifth hour to transport yourself elsewhere using a particular symbol as the gateway to that elsewhere; gazing into it, scrying into it, your mind becomes lost, and enters a momentary blackness; lastly, your conscious awareness of your surroundings reasserts itself, and you find your mind awakening to a world in which the sun is a bit brighter, sounds are a bit more crisp, and everything is going to work itself out just fine. The reality that you had experienced before the transportation, which after five hours of hallucination is likely growing more uncomfortable, seems as if it was a dream from which you have just awoken.

Now, the evidence of any actual transportation having taken place is not in the senses or the mental awareness, both riddled with the effects of a hallucinogen to the point of unreliability, but instead lies in verifiable effects on the environment, or the immediate lack thereof and later reappearance of those effects. Keeping in mind that the physical body is still within the physical world, as no physical transportation has occurred, objects that are moved will remain moved, walls that are painted while in this state will be painted while in an ordinary state of consciousness. What is needed here, then, is to create a substantial change using nonphysical means, and then to observe the change created.

I first came across this phenomenon while I was in such a state. As most occultists who play with acid do, I had hoped that the drug would increase my ability to connect with the spiritual, and then from the spiritual to reconnect with the physical through ritual.

I had, up to this point, been able to produce a nearly unfaltering success rate by scrying into sigils of spirits, thereby

opening them as portals of power, and then imbuing them with a task on the physical plane. I was able to conjure very specific amounts of money, to sway the emotions and sexual impulses of women, to remove obstacles in my life or to place obstacles in the lives of others, and a whole variety of other forms of nonphysical trickery.

I was, at the time, learning to read Tarot, and was constantly volunteering to divine for anyone with the cards, simply to have the practice. I seemed to have a knack for the art, and so I would have four or five people come to me each week for readings, but I hungered for more of this experience.

After taking LSD and waiting for the dissociative symptoms of the five-hour mark, I drew the sigil of a particular Goetic entity, with the intention of bringing querants to me, I gazed into the sigil and my Vision opened almost immediately, the lines and circles of the drawn image flashing on the paper. My vision went dark, my mind blanked out, and then I reawakened in that other place. I focused my intention, fed it into the sigil, gave my verbal command, and ended the ritual, folding the paper and putting it away.

For the next two weeks I did not have one person ask for a tarot reading. I tried to solicit my services, but to no avail. It seemed that I could not pay anyone to allow me to read for them. The frustration was paralyzing. I had experienced "failures" in sigil magick by receiving less than what I had asked for, or receiving the end result by a means different than that which I had intended, but never before had I witnessed absolutely no result at all.

My explanation was that LSD interfered with my ability to project my will into the world with tangible manifestations, and I assumed that my experiment had failed, and was over.

Two weeks after charging that sigil, I took acid recreationally. At the five hour mark, I found myself gazing at the image of a pentagram upon my wall. My vision went dark, my mind left itself, and then returned to that other world. Within seconds, there was a knock at my door. It was a friend

who desperately wanted me to read tarot for her. Before I could finish her reading, another knock came, and yet another querant entered my room. Before the night was over, I had divined with tarot for six people.

My previous frustration turned to bewilderment. Could it be possible that the effects of that ritual were only manifest in this altered state of being? If so, would that not mean that this was not only an altered state of being, but was also an altered reality?

I repeated the experiment, my intentions laid upon sex, money, favor, and the like, each time coming to the same conclusion: the rituals had absolutely no effect until I re-entered that same altered state, after the fifth hour.

The practicality of this experience was nil, but the experience itself was remarkable. I had stumbled upon a literal doorway into an altered reality, a sort of parallel dimension.

Not to a dimension higher than this one, but simply one step to the left.

Dimethyltryptamine

Dimethyltryptamine, more commonly called DMT, creates a similar point-of-access into these parallel worlds. When smoked or injected, the drug takes effect almost immediately, peaks just as quickly, and the high endures for only around a half and hour, a heavy contrast with LSD's six to ten hour trip.

Within a few seconds, the brightness of the lights surrounding you become unbearable, the smallest sounds magnifying into freight trains. As the drug reaches its peak, the sound of something tearing is almost universal. While there are several clinical theories as to the origin of this sound, most who have experienced DMT explain it as the sound of the tearing of the veil between the worlds. The Seeker then finds

himself in another world entirely, one that is deep within and at the same time an immeasurable distance from himself.

There is a distinct impression of being underground, and the once-empty space before and around you is now filled with spheres of light and energy. These spheres appear to be simple bubbles, but as their movements take on a form of dance and the noises emanating from them become less random, it is obvious that they are somehow intelligent. And then they act as mirrors, not of your physical self, of your present self, but instead as mirrors of your potential self.

While the same experiment that I conducted with LSD is not practical while under the influence of DMT, as the senses are too far removed from the physical plane to facilitate any sort of ritual, the phenomenon produced by DMT points towards the fact that not only is the state of mind altered, but the state of reality is altered as well.

Under the DMT experience, using its natural medium, Ayahuasca, it is possible for the South American Seeker to go into the cavernous region and learn about himself, his destiny, his path in life and through existence. He then learns to transcend his physical form, first through shifting his form into animals, and then later ridding himself of form altogether. It is rumored in the Brazilian tribes that practice these Ayahuasca travels that such shape-shifting is not only an inner experience, but is manifest in the physical form as well.

Of greater interest is the fact that, if the Seeker first uses DMT and enters that alternate DMT world at sixteen years old, and then later when he is thirty years old enters that world a second time, no time will have passed in those fourteen years. The experience will pick up right where it left off, the body will feel as if it is sixteen, the adolescent exuberance and curiosity will be apparent. The DMT Cave exists outside of our timeframe altogether.

There are similar entheogens throughout the world which can open similar portals into other dimensions. The

experiences that they provide, however, cannot be so easily dismissed as “spiritual,” although they often are. They allow us to experience not only other aspects of ourselves, but whole other worlds which operate under laws quite different than our own.

These do indeed allow us to experience visions – but this cannot be confused with the quest at hand, which is that of making conscious contact with the spiritual.

Part IV

The Prophet's Mantel

As a child I learned to read, as people did a hundred years ago, by reading the scriptures with my family. Every night before bed we would run to the bathroom, brush our teeth, wash our hands and faces, put our pajamas on, and would assemble in our family room for scriptures. Each of us would pass the Bible, the Book of Mormon, Doctrine and Covenants, or the Pearl of Great Price and would read one verse, or one page for the older kids. I would struggle, of course, but at five or six years old I could easily read my entire section without assistance. But the essence of what I read always hounded me, that there were once men on this earth who could see events before they happened, who could make gigantic bodies of water split in two, who could summon darkness, disease, plagues, and death upon the world, who could call fire to rain upon the earth, and that somehow all of these men had died off like a Master race that once ruled the earth, disappearing without a clue to the origin and methods of their power other than a book or two full of stories.

It ate at me because I knew that if somebody, anybody could show me the method by which they had obtained their powers, that I could train myself to use even a fraction of it. The stories were there, but it was the formula that was lacking, the methods by which this power could be had. Once found, it would be up to me to practice them, to learn them, to struggle with them, and eventually to master them. The reality of the prophets and their power clung to me and would not let me go.

Primary to the power of the prophets was their ability to commune with the Divine, to hold not fleeting but constant conscious contact with the spiritual. For it was never the prophets themselves, in their bodies that die and their desires that lead them astray that allowed them to command the elements of the earth and the heavens, but it was the essence of Divinity with which they had attuned themselves.

It is this very attunement that needs to be sought before the prophet's mantel can be placed on the shoulders of the Seer.

Chapter Eleven

The Knowledge and Conversation

In 1897, a British occultist by the name of Samuel Liddell MacGregor Mathers translated into English for the first time a grimoire that had been circulated in esoteric circles for at least a century: The Book of the Sacred Magic of Abramelin the Mage. The book, supposedly written by a man calling himself “Abraham the Jew,” called in other versions “Abraham of Worms,” journals Abraham’s travels to Egypt from Germany in search of the very thing that the present text hopes to unveil: conscious contact with the spiritual. Although he learns several forms of occultism, astrology, and witchcraft in his travels, the peak of his journey is found when he meets with a mage named Abramelin, who promises to reveal the secrets to Divine power and knowledge.

While the grimoire gives magick squares and formulas for summoning both visions and spirits, the force behind all of these works, and upon which the entire work is formed, is the Knowledge and Conversation of the Holy Guardian Angel.

The six-month Operation which will bring about such a “Knowledge and Conversation,” consisting of increasingly austere observances and renunciations, is commonly referred to as “The Abramelin Operation.” Since Mathers’ translation of the text, the Knowledge and Conversation of the Holy Guardian Angel has been central to the tenets and practices of modern Kabala and Hermeticism, along with several other esoteric practices.

What exactly is meant by the term, “Holy Guardian Angel” has been in debate since the phrase was first coined. Some understand it to be a literal guardian angel which will reveal the meanings of life and existence to the individual, as well as God’s plan for them. Others, those of the more analytical schools, recognize that the Knowledge and Conversation of Holy Guardian Angel is simply a euphemism for the complete union of the microcosm with the macrocosm, of the limited man with the Limitlessness of the Eternal.

In either case, the Abramelin Operation concludes with one life-changing result: the understanding of the greater nature of all things and the individual’s place in it. Through this understanding, the Operator will then understand his own Dharma, his own destiny, which becomes the law by which the rest of his life is governed.

At a point in my spiritual progress, after I had already achieved remarkable states of spiritual growth, travel, and attunement, I felt inexorably drawn towards the Abramelin Operation. I had used the magick squares within the grimoire and had used its powers to create substantial alterations in my reality, but had no use for such a Judeo-Christian idea of a “Holy Guardian Angel,” euphemism or not.

But the pull towards it was irrefutable.

The Operation meant that I would need to give up alcohol, tobacco, several foods that I enjoyed, any form of sexual gratification, and a good deal of social intercourse.

While dining one evening with a friend, I resolutely decided to begin the Operation at the end of the month.

What is given below is the account of my experience with this Operation of Abramelin. The whole thing must be understood as a system to be employed – a means rather than an end.

The First Two Moons

The sixth month Operation of Abramelin is divided into three sections, each lasting for two months. Although the original grimoire gives exact observances to be had, and the various groups who employ this Operation in their teachings have revised these, the whole of the Operation is reliant on instructions given to the individual from the Angels, usually through his intuition.

The first two months move towards altering the internal attitudes and the Operator's behavior to meet a more pious and godly nature. Chastity, virtue, patience, and love are chief among those cultivated during this time. Once the Abramelin Operation begins, an automatic cultivation of these virtues begins as well. In fact, a complete cleansing of the self, of the environment, and the life begins, often to the horror of the Operator who thought that he could hold tight to certain vices or impurities, who assumed that the culling of negative forces in his life was selective, and at his whim, rather than the Will of the Eternal.

Upon waking each morning during the first two months, the Operator is to begin his day in prayer. The type of prayer to be employed, however, is far from the formal lip service offered by the religious. I would begin my day in meditation, bringing my mind and emotions into silence, engaging the Theta-Gamma sync, allowing the necessary

rapture to overtake me, and then allowing my lips to offer whatever oration they may be moved to speak. The most pure and potent blessings and the most wrathful curses are given in such a manner. The voice that issues from your lips is no longer yours, but it has been replaced entirely by the Voice of God.

Similar prayer should be engaged in before retiring to bed. The focus of the morning meditation and prayer is upon the ability to do the “Will of God” throughout the day. The evening meditation is then an offering of thanks to your “Holy Guardian Angel” for protecting and empowering you thus, as surely that entity or that power or that hidden potential is guiding you towards the Ultimate goal.

Incense is to be burned on the Sabbath only, and hands and head washed before that Sabbath prayer.

During this period, and indeed throughout the full six months, various prescriptions are given, such as moving away from the habitation of others; not sleeping in the same bed as your wife during menstruation; sending your children away, as to not distract from the ritual; avoiding sexual intercourse; and a variety of other observances meant to focus the mind solely on the Operation, and maintaining the cleanliness of space and self throughout.

Once again, the whole of the Operation is to be exacted under the direction of the Holy Guardian Angel, who whispers to the intuition those things which must be done. Putting to use all in the present text that has preceded this chapter, coming into conscious contact with this Angel, or with any of the angels or powers beneath it ought to be little task at all.

The Second Two Moons

The first two months of the Abramelin Operation require the greatest amount of adjustment, physically and

environmentally. All of the bad habits, bad tastes, bad company, and bad attitudes will therein be worked out and discarded from the Operator's existence. By the third month, the pious life ought to be next to automatic, requiring no further conscious effort on the part of the Operator to mediate and pray every morning and night, to avoid sexual encounters, to commune with the Holy Guardian Angel in some way throughout the entire day, and so on.

The second two months are an extension of the first two, in that very little actually changes in the way of observances, but that the whole Operation is intensified, the life of the Operator being made even more pure, and the spiritual currents around him near an overwhelming force.

A bowl of consecrated water is to be prepared, a few drops of Abramelin Oil put into water, and then blessed by the power of the angels and by the touch of the Holy Guardian Angel. Before each prayer, the hands are to be washed in this holy water, and the forehead anointed with it.

The grand value of approaching spiritual critical mass is that the veil weakens and thins, that from the other side crossing over to greet the Operator, and the Operator occasionally stepping through to the other side. The morning and evening meditation and prayer, then, becomes a literal evocation, the oratory being filled with angels, and becoming transported a slight measure outside of this plane altogether.

During such a mass angelic evocation in the second two months, a thousand voices singing as one spoke to me, saying, "It is not your Holy Guardian Angel that you seek, but Shakti." I, at that point, had studied very little about Hinduism or any of its relative disciplines, and the name "Shakti" meant nothing to me at all. I had been lightly engaged in yoga – not the spiritual sort at all, but instead the stretching exercise masquerading as Yoga taught at my local gym.

Afraid that the angels were guiding me away from the Operation as a whole and towards something as seemingly

ridiculous as eastern mysticism, I discarded the message as nonsense, or perhaps even as a creation of my imagination, and continued on with the Operation as before.

My wife and I drove to Colorado for a weekend outdoor concert held in a remote, woodland spot. I knew that maintaining my daily observances would be difficult, as would continuing to refrain from alcohol. I kept myself busy through the daytime by helping bands set up the stage, helping newcomers set up tents, gathering and chopping wood for the various camps, and discussing metaphysics and spirituality with any who would bite. In one such conversation, I was directed to a particular work by Julius Evola entitled The Yoga of Power. I thought little of it, aside from my fleeting interest in yoga.

When I returned home and ordered the book, however, I noticed its full title: The Yoga of Power: Tantra, Shakti, and the Secret Way. I sent some extra money to the bookstore for expedited shipping.

I found it interesting as I studied the book that I had heard the name Shiva a million times, but that Shakti was a term beyond my recollection. Shakti, whose name is also Kundalini, who is the active power within and behind all things. Shakti, without whom Shiva seems to be powerless. All that Shiva can do is to silently wait, bringing himself into a perfect stillness, for Shakti to come, to unite with him. Shiva is the transmitter; Shakti is the transmission.

Is the Holy Guardian Angel much different?

The whole Operation of Abramelin, the observances, the meditations and prayers, the suppression of desire, every aspect of the sixth month period is aimed at bringing the state of the Operator closer to that of Shiva. Passive, silent in action and thought, ever patient and ever knowing that the Union will be had when the transmitter has been reinforced enough to receive and to pass on the transmission. Once you become like Shiva, Shakti enters. Shakti then can appear in full-form as the opening of Shiva's third eye, the brilliant, blinding light which

causes all of reality to be consumed with fire and for the real reality to shine forth.

The entire Operation then changed for me, as did my view of Yoga. This was no longer a Jewish or a Christian ritual, but transcended the gods of every religion, bringing the Operator into the highest states of attainment, of conscious realization of the Self and the All.

The Third Two Moons

Spiritual critical mass is here attained. The morning and evening prayers now become a plea to allow the body to withstand the force of the Knowledge and Conversation, to allow life to remain within long enough to behold the glory of the Kingdom of Heaven.

All of the world and its twinkling distractions fall away. The mundane aspects of life are dredged through, the primary desire only to return to the oratory, to return to the Divine light that awaits you there.

The prayer should now be offered three times daily, the hands and forehead anointed with the holy water before each prayer. A white robe should be obtained, which you will wear while praying, donning it before the anointing and removing it after the prayer. After the prayer is finished, the same Oil of Abramelin is to be used to anoint the right hand, then the left hand, and then the forehead.

The greatest amount of your time during these final two months should be spent studying and teaching the spiritual disciplines, as well as retiring into nature to commune with the pure spirit of existence.

And then, seven days prior to the completion of the ritual, to the end of all six moons, the actual ritual commences.

Day One

Now begins the ritual proper of the Knowledge and Conversation of the Holy Guardian Angel, commencing at the finish of the final two months.

Remove your shoes and enter into the oratory. Anoint yourself with blessed water. Place your robes upon an altar, which has hitherto held the holy water and the Oil of Abramelin.

Light the coals within your censer, but place no incense thereon.

Take the Sacred Oil in your left hand, cast some of it upon the fire, and kneel and pray.

When your prayer is finished, stand and anoint forehead with the Sacred Oil. Dip your fingers into the oil again and anoint the four corners of the altar, the robes upon the altar, and the doors and windows of the oratory.

Pronounce upon the altar: "In whatever place it may be wherein commemoration of my name shall be made, I will come unto you and I will bless you."

The oratory is then ready for the Holy Guardian Angel to manifest.

Day Two

On the following morning, enter into the oratory without first washing, anointing, or otherwise preparing yourself. Light the incense burner, place the incense thereon, and prostrate yourself on the ground and begin to pray, supplicating your Holy Guardian Angel to show itself and to take you into Heavenly Light.

The oratory will then be filled with light and a beautiful odor, and all who are present will experience a definite sense of contentment, peace, and love.

Lay then upon the altar a silver plate, whereon the Holy Guardian Angel will inscribe his seal and other instructions. These inscriptions are rarely physical, but are seen instead through the spiritual vision, as if drawn with an ethereal plume. They should therefore be copied immediately onto paper to preserve them to be employed in the ritual.

It was at this point in the Operation that my experience began to deviate greatly from that which I had imagined I would encounter. A presence did fill the room, and it did carry with it love, but it was a love so terrifyingly intense that my teeth clenched and my fists curled and my eyes clamped shut. A thousand voices, no longer singing but screeching, rose up from the ground below and hailed down from the sky above, stating the name of my Holy Guardian Angel.

“Is there any seal or sign by which He should be called?” I asked.

“*By His name alone will He be brought before you,*” was the reply.

Day Three

On the third day, enter the oratory, light the censor, place incense on the coals, and prostrate yourself on the ground as before, praying the God will grant you the vision of His Angels, which you will then see, and that the Elect Spirits will converse with you. Pray unto the point of rapture, continuing your prayer and your vision s and your conversation with the Elect Spirits and the Angels for two or three hours.

Again, the same terrifying glory entered the room. Certain to control the ritual this time around, I demanded of the Elect Spirits who were indeed present, and who were beginning to materialize in the air around in flashes, “What do I need to know in order to evoke the Holy Guardian Angel.”

The shrill voices pierced the thick air again. *“Do not presume to possess such power. It is you who will be evoked. It is you who have been summoned to appear before the Throne of God.”*

“What must I do, then,” I asked, trying to conceal the tremor in my voice.

“Shed your fear and offer yourself fully to he who evokes you.”

Day Four

It is on this day that the fullness of the Knowledge and Conversation of the Holy Guardian Angel is attained.

Enter the oratory upon waking. Light the censor and burn the incense. Don your white robes and anoint yourself with the blessed water, as before.

Kneel before the altar and offer a prayer of thanksgiving for allowing your flesh to endure these trials of the spirit. Give thanks also to your Holy Guardian Angel, the Angels, and the Elect Spirits, and ask that they keep you in their care for the remainder of your life.

Pray that the Holy Guardian Angel appear, and before the request is finished, He will already have appeared.

What occurs at this point is an evocation of a literal being, as well as an invocation of it. This lesser union is only a precursor to the Great Union that then occurs, in which your whole being is transfigured, and you will behold the Eternal, and will sit upon His Throne and tremble with the power of it. You will be removed from causal reality and will enter a new reality, a new life, a new existence.

You must enter this final Operation with no time constraints, allowing yourself to be removed from time and from its effects for the entire day. You must allow your body to forfeit itself to your Ascent.

Specific instructions may be delivered to you.

The voice of the Great Angel as it manifested to me was not the high shrieking of the Elect Spirits, but was a calm and steady voice, sure and committed to each word that It spoke.

"I am [here the Angel spoke his name, which I will not give], the Grand Guardian of the Secret.

"On the right hand of Elohim I stand. In the south I have risen. I am all that is and all that will be, for that which is and which is always will be. The great Is.

"I am one and one, and you are one, and together is zero.

"Know the signs. I stretch my hand out to the sun, and you will see the sun blacken in your days. You will see great tribulation.

"Oh world, oh earth, oh creation, you are but a stage for the gods, and the gods have in this day risen.

"Call forth armies, for the Power is yours. Call forth legions from both heaven and hell upon this earth, upon this middle plane. All waters will be made aright, but only after great destruction.

"What am I, what am I but a messenger of your own destiny. You have received this message, but you have not listened.

"You are my prophet, you are my Seer. You are the priest who stands at the doorway begging to be let in when you have already entered. Enter now into the full grace of god.

“Forsake all that holds you in bondage. Forsake those who hold you away from your destiny.

“I am [name], the Union. The marriage between that which is and that which is not. I am zero. Count me. Count me and you can arrive to many mathematical conclusions. But in the end I am zero. I am the balance.

“All demons shall bow before you, all denizens of hell. As well as the gods and the juggernauts of old. For you, my prophet, are not of them, but are of a higher breed. You, my prophet, are Eternal.

“The Sworn Knights gather around you, if you call them. Call them often.

“You use many names, but no name is yours. You are nameless. You are bornless. You are faceless, as you Ascend.

“The word of Thelema has run its course. And now the world must enter into Niyama.

“No longer will the wretched rule the empires of this world, but the powerful will begin to take thrones. And you, my prophet, will be at the forefront of the coming climax of change.

“Prepare yourself to Ascend from this life, and once you are gone you will be reborn, not in a body of flesh but of fire. Prepare yourself for this. Die daily. DIE DAILY!

“What is it that keeps you from attaining your own state of grace? You feel unworthy to possess me. But you are me and I am you and you are god and god is me. You do not know this word god, what it means. You were born with misconceptions thrust into your brain concerning the nature of that which is unknowable. Now you can know. Your eyes can be opened to that flame which resides eternally about you.

“Your past was all in preparation. Give thanks to those who have harmed you. Give love to those who have smote you. For their violence and their vehemence and their anger and their betrayals were all out of love, but a love that they knew not. They are ignorant and weak, but they have made you so strong.

“Oh, my prophet, prophesy. Do not fear your words. Your words will bring nations to their knees.

“Call my name with jasmine. Sing my songs with amethyst. Grind up sage into your mortar and burn it with a camel’s hair. What know you of these things? Nothing. You have not studied well the geometry of the spiritual. Alas, you are a prophet, not a mathematician. So, prophecy. Become the seer to the people. You are Archaelus, Prince of the People.

“Go now, not in peace, but in war. For war is upon us. Go now as a warlord into the world and strike without mercy upon the whole of creation. All the ears that will hear you... you must be heard. Prepare your speeches and I will fill the seats. Write your tomes and I will provide the readers.

“Your words your words your words your words. Never calculate but simply speak and your words will

bring to pass the immortality and eternal life of all who hear them. Some may not be ready, and those will fall. They will rise again in bodies of flesh and they will hear your words again. Your words will prevail long after you are translated from this body.

“Go now. Go. Go. Go.”

The force of these words still causes my hands to tremble, even now as I copy them from my journal onto these pages. The meaning of them? Will the sun become sackcloth? Will the nations turn on one another? Am I to stand at the forefront of any movement? Or was this a symbolic soliloquy that would require a lifetime of study to decipher?

Day Five

The horror has yet to be concluded.

It can fairly be said that once you have gained the Knowledge and Conversation of the Holy Guardian Angel, you are then armed with the fullness of the power of “God.” All spirits, good and evil, are under your command. It is not enough, however, to simply know that they are under your command. They must be subjugated, their allegiance sworn to, their obedience made sure.

On the fifth day, the day following the attainment of the Knowledge and Conversation of the Holy Guardian Angel, you must evoke, constrain, and gain the obedience of the Four Crown Princes, whose names are Satan, Belial, Lucifer, and Leviathan.

Still wrapped in the endless Divine rapture of the Holy Guardian Angel, which has indeed been your constant companion for the previous six months, there is no need for the

usual implements and devices used to conjure forth any entity. Even the sigils and seals normally used can be dispensed with. Enfolded in the glorious light of heaven, call the name of the Demon, and it will appear, and it will faithfully serve you.

I received no issue in this regard.

Day Six

Evoked the eight subprinces, constrain them, and gain their allegiance. Whereas the Crown Princes were summoned one-by-one, all eight subprinces should be summoned at the same time, by the calling of their names, to stand before you and swear their allegiance.

The names of the subprinces are: Ashtarot, Magot, Asmodee, Belzebud, Oriens, Paimon, Ariton, and Amaimon. A secret lies within their names, in that respectively they may be called: Astaroth, Maguth, To Tempt, Diabolos, Samael, Azazel, Arheton, and Mahazael.

Day Seven

Evoked again the eight subprinces, now naming and summoning the legions of each, and demanding obedience of them all.

The powers and abilities of each of these demons will then be at your command.

These final three days seem to be much less substantial than the previous six months and the four days of attaining the Knowledge and Conversation of the Holy Guardian Angel, unless, of course, the whole work is seen not as a constraining and subjugating of the evil spirits themselves, but instead of

permanently bring under the control of the Higher spiritual Self the lower qualities of the lesser self.

Brothers of the Black Cloth

An interesting phenomenon worth taking note of, especially for those who dismiss the entire Abramelin Operation as a Jewish or Christian concoction, is that there are a considerable number of people who, once having attained the Knowledge and Conversation of the Holy Guardian Angel, turn from the Holy Path altogether and begin to work evil with the power that they have gained. These Black Magicians are often referred to as the "Brothers of the Black Cloth."

I have noticed a parallel occurrence in several Christian sects. There is a rarely mentioned phenomenon in Christianity in which the individual meets with Christ, touches his resurrected body, and receives an assurance from Him that they are to enter exaltation. Nearly every individual that I have personally encountered who has had the experience turns away from Christianity altogether, forsakes all things dealing with that religion, and often embraces the occult and esoteric disciplines. Having turned away from Christ and having denied the Holy Spirit, they then become not only damned, but since their revelation was made so clear, they are Sons of Perdition, without any chance of salvation.

And it is said that only from such an unredeemable state can man reach absolution.

Chapter Twelve

The Fury of Faith

Long emerged from the fugue of sexual deviance and hallucinogenic stupor, putting behind drugs and demonic evocation and self-torture on the path of self-knowledge, I re-embraced my own quest for visions through the least likely of places: Christianity.

From the age of four, I was raised in the Church of Jesus Christ of Latter-Day Saints, the cornerstone belief of which is that the priesthood given by Jesus to his apostles was lost at their deaths, and that their modern prophet, Joseph Smith, restored this priesthood to act as God's mouthpiece and arm of power, through receiving Christ's priesthood through visitations by the deceased and resurrected apostles, Peter, James, and John.

Conscious contact with the spiritual had been my life's mission, not only as a curious teen and a hungry adult, but even as a child. The idea that this church held the keys to celestial glory struck me with extreme interest. I maintained faithful membership in the church, often being asked to speak to the congregation as a youth speaker, and being elected as the youth leader in my various priesthood quorums. I was a shining example of a young LDS man, even while in secret I studied

and began to dabble in the occult, still seeking after the phenomenon of the spirit and conscious contact with the Beyond.

At fifteen years old, my parents having been long divorced, my father remaining in the church and my mother embracing secular life as fully as she could, I left my father's house and the church to live with my mother and to embrace the occult as my full-time obsession. My memberships in various occult organizations grew more sinister, as did my personal life, until I found myself at twenty years old living "off the radar," no paperwork revealing my existence, immersed in drug addiction and sexual extremes. I also found myself allied with a Satanic group which bore no name, held no lease for a meeting space, but met secretly to conduct rituals of the greatest blasphemies and indulgences, among other less sinister yet still notorious lodges.

My life was wrapped in chaos, seeming to be controlled by every force other than that of my own will. I had experienced some extremes of demonic power, had attained a good portion of the conscious contact that I sought, but I still needed a reformation in my life, a severance from the chaos while still retaining the power I had gained.

It was a vision that then carried me out of hell, and pointed me towards the past, towards the religion in which I was raised. It was a vision that was the fulcrum of a series of changes in my life that would lead me into more power than I had ever imagined possible.

With died-black hair halfway down my back, as much of my clothing made of leather as possible, an inverted pentagram tattooed on my arm, and a host of evil spirits following behind me, I entered the LDS church office of the area bishop, ready to repent for my innumerable sins and to embrace the same priesthood supposedly held by the ancient prophets.

My bishop was irritated, to say the least, at my incessant claims of spiritual visitations, of angelic ministry, and

of adventures outside of my body, but he still saw a soul that needed salvation, and started me on the path to restored membership in the church.

In order for me to make this transition work, I had to approach the whole thing with the same fervor and discipline that I had employed in my occult studies. The free time that I had previously spent in ceremonial evocation of spirits, in scrying into black mirrors, and in practicing astral travel, I now spent knelt on the cold, tile floor of my bedroom, a large Bible spread out on the floor beneath me, the verses rolling as whispers from my lips like incantations, a spiritual rapture overwhelming my body and mind. I threw myself into the mysticism of the system.

At some point shortly after my discipline in the Church of Jesus Christ of Latter-Day Saints began, something within me, within my whole reality broke and seemed to tear the veil between the worlds entirely.

I had tried to pray as I had prayed through all of my childhood, sinking myself to the ground, physically and internally, shrinking my might in hopes for receiving God's favor. The result produced then was as it had been before: emptiness, nothingness, a boy speaking to the air around him, wishing that it would reply.

Frustrated with the established "spiritual" system of groveling, battering myself for having turned my back on a system which had given me so much power in exchange for *this*, I daringly called out to God, not in a meek tone but with a challenging vibration, the likes of which I had used time and again to ring out words of power and summon forth demonic fiends.

"El Shaddai!" my voice resonated this name of God.

My anger diminished. The air in my bedroom froze. The noises from the outside, the sounds of birds and the wind in tree branches, the yelling neighbor children playing no longer penetrated the windows and walls. I staggered back, not

sure what had just happened, not sure what exactly I had produced in my rage.

“El Shaddai,” I vibrated once again, trying to muster the same bravado through a wall of anxiety and astonishment.

My awareness was transported elsewhere, not to another plane or Kingdom, but to another *here*, an earth very much like this one, a bedroom that was identical in every regard, save for the tangible and visible presence of the Divine, the Light of love, power, and peace streaming from every molecule, every particle its own sun. The space around me was filled with a soft song, the barely audible music imbued with the comfort of a mother’s lullaby. A voice emerged from this singing, as if the invisible choir then sang the words together, louder and deeper.

“Call my name, and I shall come unto you.”

“God?” I asked, feeling quite silly for even presuming such a thing.

There was no reply.

I had learned from my dealings with angels and demons and spirits of all races that if a person is able to call them into presence, then that person had better have a good reason for parting the veil so suddenly. I felt as if I had none. I considered the magnitude of this new type of “Taking the Lord’s Name in vain,” and knew that I couldn’t just drop in to say hello.

“El Shaddai,” I vibrated a third time. “I have given up everything for this religion, for this church. Now I wonder if I made a mistake. I want power above all else, but I don’t know if I will find it here.”

The voice came again from everywhere, spoken by even the minute particles around me.

“But here, you have found me.”

The vision ended, and I felt myself fall. I opened my eyes when I had thudded to the ground and found that I was back in this world, in this cold, spiritually dark, emotionally dead world.

My prayers were then transformed from meek whimperings to brave conjurations of the Almighty by that name. My obsession for conscious contact was sated, and my obsession then was to leave this rotting realm and to dwell forever in that other, at all times, regardless of the activities of my lower selves.

With my head down, my knees aching, my lips dry from hours of whispered reading, interrupted only by prayer between chapters, fervent and heartfelt prayer, filled with the Holy Spirit, the room grew bright directly in front of me. The sun wasn't shining any more through the windows than it previously had been, nor had any incandescent lamp been lit, but directly before and above me, a glorious light had entered the room.

Looking up, I was forced to shade my eyes from the brightness of it, finally seeing the figure of a man developing in the middle of the blinding light. As unannounced as he had arrived, he vanished. The room seemed much darker than before, much emptier. And I was exhausted, as if just beholding the Vision for a moment was more than my body could cope with. I crawled to my bed and fell into a deep sleep without dreams, awakening with only the memory of bright, white light.

Repeating the same scripture study and prayer as before, I was soon able to discern a method by which similar visions could be made manifest to me. The scriptural reading itself only served to fix the mind absolutely on that which I wished to manifest, being the glory of God and the ministry of His angels. The prayer, not of repetition, but instead a pouring out of the soul, was the prime invoker of the Divine Spirit, which is the invocation of omnipotence and the achievement of the state of rapture necessary for the materialization of any entity, whether through ceremonial evocation, trance meditation, or prayer. The continued repetition of scripture study and prayer served to deepen the state of rapture,

eventually creating an overwhelming presence and spiritual flow that the body, the mind, and even the immediate environment could no longer contain the force of what was coming through the veil, and the vision would manifest.

My visions increased tenfold, as if all of the hosts of heaven were simply waiting in the cue for this break to occur. At least once a night I would receive a similar visitation, the angels eventually speaking to me, revealing occurrences in my immediate future which all came to pass, guiding me in the path of knowledge and power.

When you pray with fervor, with absolute faith, filled with the Spirit of the God to which you are praying, it matters not to *whom* you are praying, whether it be Elohim or Moloch, Krishna or Satan, the emissaries of that God will attend to you. Having prepared your senses to observe the invisible, all of these things will be made clearly manifest before you.

The Church of the Firstborn

Within every church there is a secret order, an inner lodge, even if it is not recognized as such by even the presiding officials of the church. These orders are composed not of the elite, the influential, or the wealthy, but of the powerful. Whether the church is that of Vodoun, Christianity, Hinduism, or Satanism, the powerful few are drawn together to reveal to one another and to themselves the deepest secrets of the doctrine, not through theory but through practice.

The inner orders are usually composed of those who hold some office or priesthood or ministry, but rarely include the higher elect officials of the church. The orders' members are the outcasts, the ones whose ideas and understandings of the various gospels transcend the lowest common denominator, and are therefore not acceptable for discussion in Sunday School.

My friend, whose church ward I was attending, and from whom I was renting a portion of his house as my apartment at the time, told me that I had a phone call waiting for me. He told me that it was his friend Reese, and that he had told Reese nothing about me. Nevertheless, Reese insisted that he speak with me... that the Lord had directed him to do so in a Vision.

I picked up the telephone, brought the receiver to my ear, and before I could introduce myself, Reese announced, "You possess the gift of Discernment of Spirits."

"I guess," I answered. "I mean, I can see them, and hear them, and sometimes I can travel with them in spirit to other places."

"We have to meet," Reese said. "I'll come down this weekend."

"Okay. I'll be here."

I hung up the phone, feeling like I had just finished a conversation with a government spy.

When Reese arrived after a six hour drive to deliver some special message to me, I was startled by his appearance. He didn't look like a religious fanatic at all. He was a large man, standing at least six feet four inches, and had the build of a one-time football player. I later learned that he indeed had been, once upon a time, a quarterback for his college football team.

We talked for hours about spirituality, the nature of visions, the congress of angels, and just about every other spiritual subject we could think of. But I still wasn't sure what this message was that he had been directed by the Almighty to deliver. Reese finally mentioned a prophecy given by a past leader of the LDS church, John Taylor, in which he revealed that in the Last Days the church would be split in two, forming the regular Church of Jesus Christ of Latter-Day Saints and the offshoot Church of the Firstborn, which would be comprised of the True Believers, those who knew the real power of their faith. It would be in those days, Reese said, when the power of

the ancient prophets and their miracles would return to the earth.

“How close do you think we are to that time?” I asked.

Reese took a deep breath. “Brother,” he said, “It started about eighteen years ago.”

“But the church is still here. I mean, that rift hasn’t really happened.”

“Well,” Reese explained, taking another deep breath and turning his eyes towards the ceiling. “There won’t be the type of separation that you’re thinking about. There won’t be a unified movement breaking away from the general assembly. Members of the church will just start meeting in private, and they’ll use the power of the priesthood to bless each the, to bless their area, and to call on the ministering of angels.”

With less than a little research, I found very little in John Taylor’s prophecies concerning this split, although a small group of dissidents led by Joseph Morris in 1857 broke away from the church and formed The Church of the Firstborn. Reese ensured me that this split was superficial in comparison to the one that he was obviously involved in.

The following Sunday, as our priesthood quorum instructor concluded his lesson, he asked that I stay after to speak with him.

Brother Brown was a short and heavy set man of about sixty years. He had never before spoken to me, although I had renewed my membership in the church nearly sixth months previous.

“You know something that most people here don’t,” Brother Brown said once the classroom was cleared. “Most people here don’t want to admit that the Devil has any power at all, but you know differently.”

I gave a quick laugh. “Brother Brown,” I replied. “Most people here don’t even want to admit that God has any power, let alone the Devil.”

“How do you mean?” he asked, confused.

“Well, this church claims to hold the keys to the same priesthood used by Christ and all of the ancient prophets, but none of them are out performing miracles, and as soon as you talk about angels or miracles or revelation, they try their damndest to shoot you down!”

Brother Brown motioned with his hand for me to lower my voice. “You just can’t talk about this kind of stuff *here*,” he said. “But know that there are members who feel the same way you do, that *do* know that the Devil has power, but they know that they have more. And they do use that power.”

He faced away from me, pretending to shuffle through his books and papers, letting me know that he had said all that he was willing to say.

I asked around about Brother Brown and discovered that he had been excommunicated from the church twice, and both times had regained his membership after years of repentance. He disagreed heartily with the priesthood leadership of the church, but he recognized that what he could accomplish through the channels of the organization far outweighed his personal complaints.

The Sacred Order

The Church of Jesus Christ of Latter-Day Saints believes that they possess the keys to the same priesthood held by Jesus Christ and by all of the prophets who preceded him. They refer to this as “the Melchizedek Priesthood.” While I was a child still in the church, I never questioned the difficult word and how it related to anything at all, but upon revisiting it as an adult, and having come across a variety of cacophonous names and words of power in the occult, I wondered what this word meant.

Melchizedek is a figure mentioned in the bible only a few times, appearing to be a sort of prophet-king revered even

by Abraham. Nothing is written about his personage, his lineage, miracles brought about by his faith, or anything else that would explain why Joseph Smith had decided to name the priesthood that allowed man to act as God after this person.

Reading the LDS scriptural book, Doctrine and Covenants, a journal type of record of Joseph Smith's revelations, it is written: "Before his day it was called the Holy Priesthood, after the Order of the Son of God." So, the Sacred Order of Melchizedek would have originally been called the Sacred Order of the Son of God. Why would a name which so glorifies the power of Christ be changed to reflect a man of whom so little is known?

"To keep from taking the Lord's name in vain," Reese explained to me when I asked him the same question.

"How is it taking the Lord's name in vain," I pressed, "any more than saying, 'The Church of Jesus Christ?' I mean, if you're laying a blessing upon someone with the power of the Priesthood, why not do it in the name of the Son of God?"

Reese sighed. "You're getting into an area reserved for fully-endowed members."

"You mean, for members who have gone through the temple?" I asked.

"No. More than that. For people who have received *all* of the endowments of the Celestial Kingdom."

The allusion was that what the church and all of its degrees of pronouncement could offer was an introduction. The actual initiations were left to the individual to gain through other methods.

I received the Melchizedek Priesthood, although I was hurdling my way out of the church and back to the esoteric disciplines that had always made much more sense to me.

By shutting off my mind and quieting my constant analysis of my own actions, I was able to allow my lips to speak without my brain's command, and the words that were issued forth were both prophetic and powerful, foretelling events that would shape and change the lives of those to whom

I was speaking, as well as shaping those events myself. All manner of miracles traveled with me.

I would call upon angels to appear, and without fail, they would – without the inscribed Magick Circles, Triangles of Manifestation, without the brazier and cloud of incense smoke or the sigils and symbols and incantations. Simply by getting my mind out of the way for a moment of pure experience to prevail, I had found more power than I had ever imagined possible.

And revelations began to flow to me, the hidden mysteries of the sacred texts unraveling as I read the words, spirits whispering wisdom into my ear as I studied.

Images and words embedded into the various LDS scriptures began to take on a more magickal meaning. The flaccid system of spirituality became a rod of power in my hands.

Urged by those powers and spirits which attended to me, I began work on deciphering the practical spiritual importance of a facsimile, the Hypocephalus of Sheshonq, that Joseph Smith had included in his supposedly translated text, The Book of Abraham, which to my eye, having been trained in the occult, I recognized as possibly containing some metaphysical value as a seal of some sort.

I copied the text by hand to provide me with a large enough image of the thing to even begin to decipher, as that printed in the scriptures of the LDS church was a poorly-printed copy with blurred hieroglyphs.

I realized, once my copied image was complete, that I had no idea what these images and glyphs might mean, nor did I know anyone expert in hieroglyphics. I could use my imagination, as Joseph Smith had, to explain some of it, but I instead decided to investigate the matter the best way that I knew how.



Figure 13.1 – My redrawing of The Hypocephalus of Sheshonq

The week before my excommunication from the Church of Jesus Christ of Latter-Day Saints, this experience quite possibly being the fulcrum of my eventual dismissal from the church, I took my drawn image with me into a deserted field. I laid it on the ground, entered into a meditative state which engaged what I now recognize as the Theta-Gamma sync, and I gazed into the drawn image in much the same way as I would when scrying into a black mirror.

The outer rings of the image disappeared from my sight, and then reappeared, not stationary on the paper, but spinning clockwise around the inner images, which then

disappeared as well, only to reappear in similar motion and brilliance.

A light like a thousand flames was lit above me, and when I looked upwards I saw an image similar to that which was on the page, now in the air. A ring spun clockwise, bursting with bright, orange flames, and another spun opposite within that first, also enflamed. In the center, where the hieroglyphs should have been, was a blinding white light.

In an instant, I was no longer in the grassy field, but was elsewhere entirely. It is impossible to say whether I had traveled out of my body, as I had done dozens of times before, or if my body had somehow ascended with me. I was, nevertheless, in the midst of a scene of such beauty and glory that my mind could not, and still cannot, put words to it.

I looked down to see if the drawn image was still with me, and I was immediately returned to the field. The fiery rings were gone, as was my breath. I rolled on the grass gasping, my eyelids seizing, my body shaking and sheeted in sweat.

I later learned that the image which I had copied, which Joseph Smith had claimed to have translated, and which I had opened as a gateway to somewhere else, was in fact taken from Egypt, and is thought to have been placed under the heads of the pharaohs upon their burial. The image, taken as a whole, represents the Eye of Ra, and would open a gateway into the pharaoh's afterlife.

Where had I gone?

That following Sunday I called a meeting with my bishop. I sat with him and announced that I had thrown myself into the teachings of the church in order to experience what it had to offer. I had experienced the fullness of its power, and was ready to move on to greater experiences.

The bishop informed me that I would be excommunicated. I left his office, ready to meet my next adventure into the unknown.

The account given above is not an illustration of the power of this one particular organization as much as it is a demonstration of the power of the Seer to utilize any system of spiritual attainment in gaining the conscious contact that is sought after.

Reese's "Church of the Firstborn," as well as my "Sacred Order of the Son of God" are not physical constructs or even organizations in the same way as the Church of Jesus Christ of Latter-Day Saints. They are still very real, and retain the potentiality for certain states of power and understanding otherwise not attainable.

Revelation is hidden everywhere, so clearly that it cannot be seen unless you stop looking.

Chapter Thirteen

Pure Vision

I have beheld the image of God with my eyes. I have seen the face of Yahweh through a cloud of angels. I have touched Krishna and have taken Him into my heart. I have looked into the eyes of Chaos and have become lost in desolation.

Spiritual Ascent is muddled with symbols and names and figures, good versus evil, a million “one true churches” spread across the earth. In Ascent, we move beyond them all, to find that a million rivers converge into the same sea. The Ocean of the Limitless, wherein the true Eternal Soul resides.

The angels and the demons and the spirits and the phantoms and the gods are just portions of the Whole, just as you and I are, and so when we meet with them, when they administer to us in knowledge and power, we administer unto ourselves. The sheet that separates them and us grows thinner with each visitation. The seeming steel plate between the physical and the spiritual weakens and is cancered with holes

that allow us at first to see, and then to crawl through to the other side.

Tongues of Angels

I have been warned many times about certain of the methods that I would employ towards my own quest for conscious contact, and about the tendency for those methods to cause psychological instability, and even such an overload of knowledge that the functions of my brain would cease and leave me dead.

Chief among these is the ability to learn another language, quite different from any spoken here on the physical plane, called the Tongue of Angels, although the same language can just as easily be applied to any other advanced entity.

I have seen, however, that as we Ascend, our abilities begin to surpass our fears, and even transcend the faculties of those beings that we call on for assistance, as we grow beyond even the emissaries of the Divine.

Having worked through this text up to this point, the heavens will be open and constantly pouring visions and revelations upon you, and it then becomes your task and the task of your brain to sort through the information and make sense of it all. What is not realized is that this sorting process can be done entirely after the vision has ended. In fact, trying to analyze, interpret, and categorize the revelation while in the peak of it draws the awareness away from the vision substantially enough to hamper your ability to receive the fullness of it.

As my experience in the LDS Church and its hidden Sacred Order of the Son of God came to close, my exit was overlapped by my emergence into another Order, an Order overseen by Spiritual Masters, those Risen and those still in the

flesh. In my studies with these Masters, and specifically in learning the art of Soul Travel, of leaving my body and rising through veils of reality with the goal of arriving at the Ultimate reality and of understanding my True Identity, I was constantly coached in the importance of “dropping mind” as I rose beyond the planes of duality into the pure essence of Soul. Mind would only serve to anchor me to the body and to the lower planes, and would interfere with the whole process of Ascent if I insisted on carrying it with me. And so the entire process of thinking, of trying to make sense of anything, had to be given up, and the experiences had to simply be accepted and integrated. The analysis which my physical self loved so much could proceed once I had returned to it.

I took this understanding into the angelic evocations that I was still conducting within the auspices of the Sacred Order of the Son of God. As the spirits spoke and as I listened, the words began to flow together, not muddling but melting into one another. The sentences were spoken more quickly, unnecessary words left out of the phrases, instead implied by the context.

I stopped my habit of questioning through words and instead would deliver the thoughts through unspoken means to the angels who listened. Before the question was finished, however, it would be answered, and I would move on to the next. I realized somewhere in this mix that I, too, was receiving the replies and asking the next question before the information from the previous answer had seated itself in my brain. But my task was to drop mind, to save analysis for later, and so I continued. Within my first hour of this type of conversation, all dialogue had ceased, and I sat silent with the angel, internally and vocally, a near-corporeal stream of thought in the form of light passing both ways between my visitor and me.

Gaining information from entities through this method condensed hours of conversation into seconds. Packets of knowledge, like orbs of light, slammed into my brain, and I

often found myself convulsing on the cold, tile floor, my entire being overwhelmed by the suddenness and the magnitude of it. And when I stood again, the knowledge had been absorbed, although often several days would pass with the minute details of it still distilling into my consciousness.

The absence of any language at all is the Tongue of Angels – the pure flow of intelligence from one being to another.

Becoming so caught up in semantics, in the terminology applied to a thing, to the adjectives and nouns that are our crutches of understanding, it seems impossible to gain knowledge of any sort without words.

Walking to school with my friend Clarissa when I was fourteen, backpacks pushing our feet harder onto the concrete, the chatter that filled the time turned to her grandmother, who she claimed was a “witch.” I was, at this point in my development, actively yet secretly studying the occult, in both theory and historical context.

“What kinds of things does she do, as a witch?” I asked, trying to mask my spike in interest with a cynical veneer.

“She doesn’t talk about it a lot,” Clarissa said. “But she did tell me about something called ‘astro projection.’ She said that if you can think of a place or a person, imagine it in your mind, and hold it for long enough, you can leave your body and go there. But, she says that you have to imagine the place or person and focus on it *without thinking any words.*”

I thought about this for a block or two before asking, “How do you not think words?” It was a simple question, but Clarissa had no answer. It took me years to even formulate an answer of my own. It seemed that the harder I tried not to think words, the more of them stormed through my shield of concentration.

Things of pure spirituality cannot be imagined or contemplated, but can only be experienced. The spontaneous visions that emerge from such an experience, corporeal or

otherwise, must be accepted without judgment or analysis in the moment of their materialization.

But, how can a thing be attained and understood at any level without the aid of words at all, let alone without the mind? How do you stop thinking words?

You cannot apply the faculties of the mind, such as concentration or focus, because the mind is the very vehicle that we are trying to neutralize. Instead, the mind must be left behind. When a thought or a word arises, pay it no attention at all; like a butterfly fluttering behind you, it will captivate your attention only if you recognize that it is there. We initially will find ourselves moving in and out of spiritual states wherein mind holds no dominion, but the gaps of silence between the mental chatter grows until you are free to exist without a body, without thoughts, without words, without mind, and without any form at all.

I never did learn to *astral* project using Clarissa's method. By the time I had learned to stop thinking words and to drop mind, I was able instead to use that ability to break free of causality altogether, the transcend the greater Abyss, and to understand at a level inaccessible to the mind the nature of the Eternal.

Outside of Time

If, in the spiritual states, in these other worlds into which I could project myself, the act of communication with the natives of these higher planes could be sped up to the point of pure flow of intelligence, what barrier would exist to keep me from experiencing all possible spiritual phenomenon at a rate beyond the threshold of my physical brain and my ability to digest the information?

The process of engaging the Theta-Gamma Sync would still require patience, as I would still be using my brain and my body as the vehicle to achieving that state. Once the Gamma state had peaked, however, and my consciousness would no longer be inextricably linked to my body, what then could be accomplished.

My first experiment with this shattered my understanding of time altogether.

I had laid out on the floor in front of me the symbols, mantras, and invocations of thirty-two separate astral gateways, which are meant to be traveled through and experienced one at a time over the course of sometimes years.

I opened my scrying vision, and then cast all three eyes upon the images around me, slowly turning my body in a clockwise circle, each symbol activating, opening, becoming a nexion of power as I spun. The moment that my head was raised and my eyes had left the images on the floor, my view of this world left me, plunging into blackness, and instead I was reborn in a void, where all around me were shimmering gates, the color of them a light blue, streaming with violent rays of white light coming from their cores. Before I could admire the magnificence of the thirty-two gateways, I was flung into the first of them. Images of figures, embodiments, structures, and symbols blurred together as I seemed to soar through the kingdom of the first gateway.

My consciousness slammed back into my body, which still seemed to be suspended in the abyss, surrounded by the gateways. Before I could gasp for breath, as I so intensely needed to, I was flung into the next gateway, the images of that realm flying by my vision in a liquid blur, and back to my body, and through the third gateway, on and on until all thirty – two had been entered, experienced, and I was back in my body, back on my floor, shaking, sweating, my eyelids trembling, threatening to shut forever. I lost consciousness, dreaming dreams of the shining gates and the figures behind them, not merely dreaming but remembering a memory that my brain had

not yet held, revisiting images, sounds, sensations, and smells that my senses had never brushed.

Screaming at the Gates

So many spiritualists, metaphysicians, occultists, and even religionists today possess the power to travel beyond the flesh, to not only behold the sights of the spiritual realms, but to enter them fully in bodies of light. Nearly all of them, however, seem to linger between the temporal and the Eternal, in the energetic planes between, in the astral regions where spirits sail and godforms reign. To many, these lower realms of spiritual awareness seem as the very Kingdom of God.

Those who have come closer to entering the Heart of the Eternal have described a great abyss, an acausal realm of chaos separating the true spiritual states from the lower energetic embodiments of Light.

So much of the esoteric is hinged upon the pursuit of hidden knowledge and even a great percent of ordinary life is spent trying to acquire knowledge of specific sorts. The brain, the invisible mind, and the pervading intellect have become the supreme tools of understanding in our race, so much so that when a greater level of understanding of the ultimate Divine Comprehension is to be attained, the pain of separation of the mind from the body is mild compared to the Second Death, which is the separation of Soul from mind.

In my own travels beyond the dual worlds, beyond the mental forms and the energetic bodies, into the realm of chaotic splendor wherein all things are molded as light and power, my body was ripped away from me, the physical flesh tearing as if from a nuclear blast, my astral body dissolving in the winds of the aftershock, the mind evaporating in the heat of the nuclear furnace. And I heard a screaming, as an infant begging for its mother's carcass. I looked about me, my vision

not confined to my direct and peripheral sight, but instead as a seeing orb, viewing all things at once, searching for the abandoned babe, seeking to bring solace to its cries. But among the wreckage of unformed Divine Providence, I found myself alone. It was I who was the newborn babe of the abyss. I was the source of screaming, as I was the one who heard the screams. And in that agony of absolution, all waters were made aright.

Transfiguration

The Eternal Self, the omnipotent Godself within, is easily experienced while traveling into the Heart of Divinity, far from the confines of the body. A greater test, however, lies within the ability to pull the heavens to earth, to momentarily merge the Eternal and the causal, to unite Soul with flesh in a concrete way.

Transfiguration is a momentary unification of the lower self and the Godself, a descent of the purely Eternal Self into the body and a temporary distillation of all states and subtle bodies into the one physical being, creating a spiritual singularity whose focal apex is the individual cloaked in flesh.

When transfiguration occurs, every cell bursts with rays of Divine Light, the organs and chakras operate as one, and those energy centers combine, the individual becoming one great wheel of light.

From the second chapter of the present work:

“Physical or corporeal visions are brought into reality first by the experience of internal vision. The Seer experiences internal visions either with such regularity or with such intensity that his physical body and environment undergo a form of transfiguration. The elements of the flesh and the world begin to vibrate at

higher frequencies, and become increasingly more capable of sustaining the unbridled power created by the vision. His internal visions become so strong that they produce evidence of themselves to the external senses.”

In its greatest form, this union of spirit and matter, the Eternal and the temporal, causes a shift not only the perceptions and the environment, but in the very molecular makeup of the individual.

“I knew not whether I was in my body or outside of it,” is the repeated cry of nearly every prophet. The body can ascent into the heavens, and the Eternal can descend to the flesh, momentarily.

The “Kingdom of Heaven,” the realm of the Eternal, is everything other than the oft-assumed inaccessible world. In precise contrast, the world of miracles, prophecy, magick, and vision is within your own grasp at all times. All that is needed to access that other dimension is to move both higher and lower within your own self, induce the synchronization between the high and the low, accepting no middle ground but demanding both heaven and hell to converge within you.

We are blessed and we are cursed. We exist in a realm further from the Source than any other, only inches from the border of oblivion. Yet even in this physical perdition we are surrounded by light and power, and with only a few steps inwards we find ourselves not as slaves in a prison of flesh but as Gods over it, no longer trapped but capable of leaving the cage altogether. And yet we remain, for the simple sake of the experience itself.

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