

THE MYSTERIES OF EROS

The Grades of Eros

The grand object of the mysteries of Eros is to build up the individuality of each Acolyte to the end of evolving the latent powers within the human soul. And this must be done by impartial study of ourselves. Each person is a miniature universe that he (his Ego) must learn to rule justly. Each individual is a responsible being, working out the problem of his own redemption from the thralldom inherited from ancestry and the dead ages, and forced upon him by external conditions. These mysteries indicate the way, furnish a chart, and bid him square his sails and depart for the shining shores of immortality.

The Arcana of Eros is divided into three separate grades, and for want of better terms can only be described as Formulation, Vitalization and Realization. The first two are trine qualities and contain three principles each. The last is the sum total of the other two and contains but one definition, thus making up a total of seven, which number is the symbol of action and completion of all mundane affairs. Taking the principles as they stand in the order of their relative importance we first come to the grand doctrine and science of Formulation.

I FORMULATION

The three sub-principles of formulation (mental conceptions) are: Formation, Execution and Reception. They each deal specifically upon their own special lines with one of the trine attributes of man's internal nature. Formation is the Creative attribute whereby man imitates deity. Execution is the controlling attribute whereby man receives, conserves or stores up the deific energies and then initiates the laws of his own creation by radiating and projecting this borrowed energy upon the lines, and in the special forms and angles of his own formation (mental creation). Reception is the receptive quality of the soul, whereby man receives and again transmits to the planes below him the grosser forms or the finer essences

of the great life-force of the Kosmos, in the exact proportion and ratio of his soul-development and the higher laws of his mentality.

From this it will be seen that Formulation is not only the first principle of man's being, but, that it is at the same time the most vital one with which we have to deal in soul-development.

It is the absolute foundation of all power, knowledge and energy possible to embodied humanity.

Formulation then, in every instance, is to be taken absolutely as the first grand principle to be mastered, studied and applied, in the search for knowledge, and the endeavor to enlarge the scope and range of individual power, mental and psychological, and to this end the following definitions are presented;—(1st. we must know what we desire to accomplish)

a. The Formative (negative) principle, is the quiet, steady, calm, non-turbulent, non-muscular exertion of the human Will. To increase this power and render it practically and magnetically serviceable, a regular daily practice is required. Observe and follow these rules:—

Place a round white card with a black centre against the wall, and gaze at it calmly and steadily one minute, willing at the same time to increase the Attention, Concentration and Abstraction; then slowly turn the eyes to the blank wall; the optical effect will be an apparition of the card, (colors reversed) passing slowly across the line of vision. This may not occur on the first trial, or there may be no more than one or two appear; but after practice the number should and will increase to four, seven or even more. The card may be of any other colors, and the phantoms will be the exact opposite or complementary hue. This exercise is intended to develop the above named power, and its ultimate end and purpose is to enable the acolyte to fix his mind on anything living or dead and will its phantom (in the latter case, itself) to appear. Excellent results may be sooner obtained by using a good magnetic mirror with a white wafer affixed in the centre thereof.

Do not permit the mind to be disturbed or startled if a face or figure appears upon the black-white, magnetic sea of the mirror. If the acolyte does not possess the necessary nerve for this he had better at once abandon the study of High Magic, which requires

heart, courage and persistence for its noblest and most successful culture.

After the card has been in daily use for six months or more it may be abandoned either for the watered mirror, the head of a brass nail, or better still, three nails; zinc, copper and iron (horse-shoe nail) arranged in a triangle whose sides are one inch in length; one end of a fine copper wire should be wound around the three nails and the other held in the left hand while gazing. The effect is magnetic and serves to render the attention more firm, positive and concentrated in a receptive mood. It may and probably will require from two to three years practice before mental conceptions can be successfully substituted for those herein recommended.

One great object for the Neophyte to achieve in this steady practice of formation, is to gradually enable his mind to pierce the Astral light. When the eye is taken from the card, remember that that object has become a thing of the past;—reproducing it again in the phantoms upon the wall is in reality reproducing the past vividly before you. It may be only a few seconds of time, still no matter how brief, it is still the past, and careful daily practice will enable the Neophyte to become more and more potent in this realm of Psychology, and render it possible for him to reproduce instantly any object or scene of his experience, no matter how remote. This will gradually lead the soul into the state of not only reading and producing its own past experience, but of delineating the past history of any other object or person in all its original reality, through the law of psychometry. Therefore, simple as this principle of Formation may seem, it is the first stepping stone in the path of the soul's ultimate state of perfection, which is that of the real Master of Mysteries, the exalted Adept.

b. The executive is the second principle, and is purely volitional (positive). It is the projecting, ordering, commanding and mentally enforcing the behests of Desire and Will;—to say, think, feel and ordain a thing to be or an action to occur, and as such, is the opposite pole of the first principle, Formation. It is the must and shall be idea in action, the positive, executive force of the human soul, without a proper culture and activity of which no great thing, whether within or without the path of White Magic, can be accomplished. It is the blessing or cursing energy of the soul and is at once the grandest

and most terrible force, alike potent for good or evil. Its action is periodical, its orbit elliptical and its effect magnetic: therefore, what it takes from you it always returns with interest;—if good, then good; if evil, then added evil: so beware.

Great care must be taken that there is no other emotion or action going on in the mind during the executive instant, for this ordaining power, (especially after the exercise of the Formative), leaps from the soul like a flash of vivid lightning, traversing space and centering on its object though oceans flow between, or vast spaces divide; yet its period of activity and duration never exceeds three to seven seconds of earthly time.

c. The third or Receptive principle consists in placing one's self in a receptive position, state, frame of body, mind and feeling, to receive the message. It is the most important and difficult of the three great principles, and its results;—especially in affectional lines; correspond (good attracts good, evil attracts more evil). To exert it successfully requires a fair development of attention, concentration and abstraction, in addition to the exercise of the Formative and Executive principles, not merely as regards any special object or power to be sought, but to induce the Receptive condition itself. When we strike or sustain a blow we pose the body, hands, face, eyes, nostrils and mouth; even so is the same rule imperative in the higher or superphysical, metaphysical, mental and ethereal regions of our vast being, and it must be enforced in order to reach the sublimest of all receptive powers. There is no Magic save in Formation, Execution and Reception, and their foundation is Love.

To illustrate our meaning, let us say for example, air and heat rush in to fill a vacuum, and there can be no vacuum if anything is there. Similarly one cannot wholly either notice, wish for, will, decree, or receive the full measure of anything sought, or power desired, or the entire weight of any mental or metaphysical desideratum, if half or more of the mind is already occupied by something else which receives a proportion of its attention and of the heart's desire. The vacuum is created by a sincere desire to receive what is sought.

This principle requires the entire devotion, absorption and concentration of all the inner being. When a thing is to be done, an Energy (individual in both senses), hierarchy or special power is to be invoked and brought down from the aerial kingdoms of the spaces,

or evolved and called up from within, the mind must not only be brought to wholly bear upon the reception thereof, but room within the Odyllic sphere must be provided for the expected visitor and the entire attention of the soul be withdrawn and vacated, except for that special thing, gift, energy or power then sought through the mysteries of Eros.

This road is a royal one; the weak minded, blind or credulous can never travel its imperial path, because the higher powers only have an affinity with those capable of appreciating them; they never coalesce with starvling souls, and never at all, unless the laws of their evocation, development, operation and evolution, are earnestly, calmly, steadily, persistently followed and implicitly obeyed.

II VITALIZATION

The second of the three great principles of the trine soul is Vitalization, which means life giving. Everything is vitalized in exact proportion to the capacity of reception and transmission. Every spirit atom or Divine Ego, is in reality a central point or Focus of Deity for the transmission of life.

The soul Monad projected into matter, in order to evolve the latent attributes of the divine spirit, is supplied incessantly from its own state and center with the life force required, and it in return transmits it to planes and states still lower than itself, involuntarily, in most instances.

Everything, from the highest Arch-Angelhood to the cold granite rock and dense veins of mineral, is in a state of reception and transmission. That all human beings in the natural state are mediumistic (except avaricious misers), some in excess of others, must, to be in accord with the laws herein revealed, appear perfectly plain, especially so, when we comprehend the relationship of humanity to Deity. In a similar manner all material substances are mediumistic in this sense of the term, viz.; in the degree in which they are capable of receiving and transmitting Force. In this connection, Hermetic Science teaches, that active spirit inheres in every grade of matter as the instigator of life, force and motion, being an attendant upon the ethereal forces that permeate all worlds and every atom of space. For in proportion to the refinement of substance is the sphere vitalized by spirit.

In the brain and nervous system of the human being the Climax of Material Vitalization is reached, hence as the Neophyte by training gradually builds up his individuality, and refines his physical organism by throwing off the grosser particles and replacing them with more ethereal ones, he becomes capable of receiving, retaining and transmitting the finer and more potential essences of the Astral Light, consequently his will is correspondingly potent within the realms of White Magic.

Taken in a general sense Vitalization may be divided into three separate sections, viz: Inspiration, Expiration and Breathing. The latter as the most external embraces the two former. Considered separately, we have first, Inspiration

"The simple senses crowned his Head,
'Omega, thou art Lord', they said."

"Who forged that other influence
That heat of inward evidence?" Tennyson.

The discriminating student will not fail to note much significance in the four lines quoted above. The sentiment of the first couplet is declarative, affirmative, positive, assertive, active, or briefly, Male. The second couplet is equally distinctive in its sentiment, but the diametrical opposite, being that of inquiry, solicitation, invitation, negation, or Female.

Considered relatively they are polar opposites. They also possess a broad generalization, or, more properly, a classification of the world's creeds and doctrines upon inspiration, its sources and rank. One class claiming that inspiration is of the senses and intellect; another, that it is external to the senses and intellect. Hermetic science does not join in alliance with either one of the two doctrines as against the other, but teaches that both are the complementary halves of a complete truth; expressed otherwise, a unity under two modes of action. When the mode of action is considered, duality stands squarely before us. Indeed, consciousness itself is due to the ebb and flow of the energies that pertain to duality. Inspiration means in-breathing. We inspire the essences and forces of the One Life according to our refinement of material structure and adaptation for receiving it.

The Gates of Heaven open inwardly; so does inspiration, and when we have in-breathed and replenished the body, soul and spirit, the action becomes polarized, reaction sets in, and we throw off and transmit all that our system is unable to neutralize or assimilate. This brings us to the second section of our subject, namely, Expiration.

EXPIRATION

Expiration means out-breathing, out-flowing thoughts, or expulsion of any fluidic substance or essence. It also takes the meaning of loss or extinguishment, and herein stands as the antithesis of inspiration, which is so significant of cumulation and gain. When we further consider that the framers of our linguistic symbols spoke of breath, and air or wind, as being or containing the intrinsic Potencies, the inspiration and expiration of this kind, meant flatly, either gain or loss of power. Expiration is the emission, loss or expenditure of power. The loss or absence of power leaves behind it the attribute or correlative state, which we call coldness. It is not mere verbal fancy to speak of the heat and fires of inspiration, for herein we have a veritable truth. Inspiration and Expiration are related as the Vishnu and Siva, preserver and destroyer in oriental religion.

It has been said that no man can serve two masters; but herein is a paradox, for it is plain that we do seventy times every minute transfer our subserviency from one to the other of these two sovereigns; one brings us emancipation and the other takes it away. The Ruise of the heart and the expiration of spirit is our inspiration, while we expire to lower forms of life. "Tantalus, thou art living still." But the philosopher, looking beyond the scope of the present times, sees therein the law of faithful compensation and the equipoise of beneficence, for we are not privileged to reap unless we likewise sow. It is also an exposition of that law, "Give all thou hast of breath, or power, or life, in just duty and lawful motive; expire honestly the corrupted or contaminated matter, and you shall instantly be filled with the celestial fire and become refined." Too much inspiration causes levitation, too much expiration, gravitation.

We now come to the realization of these two sections, the actuality of both inspiration and expiration, and which may be totalized as Breathing.

BREATHING

There are two results of breathing; the first is from the inspiration of common atmosphere which sustains the life of matter, sensation. The second result is from the inspiration of the magnetic, electric, more ethereal particles of the air, which support the life of soul and emotion; the higher, inner, deeper part of man which concerns itself about infinite and eternal interests. The first gives force, the second generates power. It is possible to fill the lungs, therefore the brain, with this last, sifted from the first, and thus the soul, with ascensive inclination and ability, with the loftier kind of trance-power, known as the "Sacred Sleep of Sialam," in which the soul bids defiance to all barriers which, awake, asleep, or in the mesmeric states, limit and bound it; with that grand flight-power whereby it can reach infinite altitudes and sweep with masterly vision the realm of stellar galaxies; that Sleep of Sialam, in which man may gain whatsoever of knowledge and power he wills, provided it lies within his soul's capacity of comprehending and using.

By slowly, regularly breathing, two things occur; to give strength and power. First, a gain of vitality, therefore, physical life. The organs instantly extract the *essence* of the air and discharge their accumulated load. The exhalent movement is always the longer in natural breathing; but, if you wish to gain power and have more ethereal than physical life, the heaving of the chest should be regular and its inspirations and expirations of equal duration to obtain a more harmonious influence and the slow breathing must go on from ten to twenty minutes at a time. Fix some desired object in the mind and the ethereal air will be retained in the lungs, brain and nerves until sufficient reserve force is gained to add new power, thus enabling the soul to subdue sense and affording the pure intellect ability to take lofty, prolonged, and heaven-sublimed flights into the Empyrean, or, in any direction fancy or inclination prompts or necessity suggests.

This is one of the most potential powers within the human soul. The term AETHA signifies that finer essence which the soul breathes; it fills the spaces, cushions the worlds and penetrates the outer air just as odors do. It is inhaled by Aethereal beings precisely as we of earth inhale the influence of matter in its grosser and lower

forms. No real divine or celestial energy can be evolved until, by patient and continued effort, the Neophyte learns to inhale the Aether while the mind is firmly fixed upon what is in and of it. Thereby he contacts the essence of power and the demizens of the ethereal and far-off spaces. Thus doing will he breathe the elements which generate power in the Human soul.

Remember, O Neophyte, that Goodness alone is Power, Silence is Strength, Will regaineth Omnipotence, and Love lieth at the foundation of all.

These forces should never be trifled with; should never be brought into action for any mere worldly or temporal motives; because their sphere of action pertains only to the highest and most interior states that it is possible for embodied man to penetrate.

III REALIZATION

All centers, Spheres, Potencies, Hierarchies, and Brotherhoods, in fact, all things on earth externalized, have their orbits and periods. In like manner, all conceivable powers, qualities and energies in the spaces, have the same. There are times when they are, and are not, contactable, and it is very difficult, if not impossible, for any-one living in domestic turmoil to contact them at all, save through the exercise of a resolute, unbending will, and perfect indifference to the surrounding inharmony; but there are orders of beings, invisible to material eyes, who were of earth once, and others who have never been ultrimated on, nor incarnated within this external plane of objective life who understand anything and everything of which man can conceive; who possess every species of knowledge, and who respond to the desire and invocation of those who follow the same lines of thought and feeling, who belong to the same state of intelligence, or who voluntarily place themselves under the essential conditions of rapport and contact.

The Neophyte must be careful to divest the mind of all but the subject in hand; never seek for two dissimilar objects at the same time, or within seven clear days between the operations, every one of which should be prepared for with a full heart by fastings, ablu-tions and soul aspiration. Study these laws thoroughly nor forget this caution; nothing can be done except through Law, Order, Rule and a clear, definite comprehension of the underlying principles set forth herein, and above all, a perfect Formulation of the objects desired. But before proceeding further it is advisable to consider one or two points, which, in the end, will be found to be of great service to the thinking student of the Philosophy now taught. There is no accident, nor any such thing as Chance in this life or the worlds beyond; all external things and events are the results of internal causes, and there are rules by which they can be forecasted and anticipated by contacting the intelligences of that sphere. We do not mean by this, that all human events and occurrences are foreseen by those who were once denizens of the world we inhabit, and who for redemptive or other ends may reveal many things to their worthy proteges; but we mean that within this universe, there is a great central source of intelligence, power, presence and energy, which necessarily knows all that was, is, and is to be. This central power must be environed by colossal mental energies, potentialities in knowledge, only second to its Supreme Self; nor do we conceive such potencies to be ascended human beings, who once dwelt in physical bodies, lived, died and rose again. There are electrical, ethereal, non-material universes, far grander, vaster and more magnificent than this of ours with all its amazing splendors, its myriad galaxies and rain-storms of starry systems; with all its inconceivable distances, and stretch of fathomless eternities, than this of ours is superior to an anthill. There are Hier-archies, legions of them, Potencies, Powers, and Intelligences, not of human material genesis, before whose amazing sweep of mind the grandest intellect earth ever has or can produce is as a pebble to a mountain range, a tiny dewdrop to the mighty rush of oceans' waters, a gentle shower to a tempest of rain, a zephyr to the raging typhoon on its devastating march o'er land and sea.

These beings are the arbiters of the destinies of the worlds, and the Planetary Angels, originators of the grand drama of external life.

The capacity of Deity is boundless; that of man is limited, and is either vast or contracted in strict accordance with the relative ratio of his soul development and independence of mere bodily sense, personal or material bias. Perfect development means perfect at-one-ment; this atonement is the sacrifice of the lower nature upon the cross of purification and the evolution of the true Christ within; the real Christian, beyond all creed, exists only in the truly perfected man. One so developed can place himself en-rapport with the centers of celestial life, traverse the spaces, and penetrate the grand arcana of the universe itself.

Man has not omniscience, but has much penetration; he is not omnipotent, yet possesses enormous latent powers; he cannot be omni-present, but is capable of Ubiquity; that is, of being mentally and spir-itually in many places and scenes at the same time. A million photo-graphic instruments will instantly chain a million shadows or images of any object because all surrounding space is filled with millions of such prototypes, given off by everything continually; this is even more true of the soul than of the body, and this fact brings us face to face with the sublime mystery of Projection and that of its opposite, Soul-attraction.

Projection means the sending, forcing, compelling of the astral form, (double or soul symbol) to appear wherever the will may com-mand through the three principles of Formulation.

Attraction is the exercise of the same power in the opposite di-rection, to compel the apparition of another. Wherever the Neophyte has sufficient steady will-force to decree his presence, he may compel the appearance of whatever phantom or intelligence he chooses, and may act with enormous force upon whom he desires.

OBSERVE:—Formulation can be excited from two planes; 1st. from pure intellect, cold and joyless, which is its negative force or plane; and 2nd. from the heart, the soul-emotional, or love-plane, which is its positive point of action. Execution is always masculine, positive, ordering, commanding, electric—of the brain alone. Recep-tion requires instantaneous transition from the masculine brain to the tender, soft, loving, emotional side of nature.

Woman is the receptive and Man the executive force. He im-parts, she receives; so also the intellect of man acts on imperative principles, her love on receptive ones; this is the law.

All good works begin and end with devout aspirations, and posing to receive the boon craved, while desires of an opposite nature begin with, and end on, opposite principles. In all matters connected with the punishment of wrong, the protection of the weak, and imparting power, health and prosperity to others, Execution terminates the formula, invariably. In actual practice the Neophyte must first remember that the party or person to be frustrated must be present, either in person or apparitional presence, which latter can be achieved by the process of Formulation; this force must be contained until the apparitional image or images stand out clearly defined before the operator; then think that which is required to be done and formulate it just as clearly; at this point the Executive force must be projected on its orbit. But it must never be forgotten or overlooked, that this executive force is to be retained within the grasp of the operator during the climax of the formulative moment, and never projected until the soul is full to overflowing, or it will fail to reach its object, and, having traversed its orbit, recoil upon the operator and produce inharmony.

Let us solemnly impress upon each and every Neophyte the fearful dangers that will overtake him should he ever attempt to use these powers for evil purposes or the injury of others; therefore, be warned and rather suffer injustice than retaliate with vengeance.

PSYCHICAL CULTURE

A brief System of Soul Development, with Rules for Practical Occult Training, specially adapted to the Natural Requirements of the Western Members of the Exterior Circle of The Hermetic Brotherhood of Luxor.

INTRODUCTION

The primary law to be remembered in all and every species of occult training, is that of equilibrium. The scientific evolution of the

latent powers of the human soul is just as much the result of methodical procedure and constant application as the training and education of the young. No sudden results can naturally be expected. If there are, they are premature and abnormal, and instead of cultivating them, they must be retarded, since the perfect harmony of equilibrium has been violently disturbed.

In the cultivation of the psychical powers and attributes of the soul, ever remember that there must be the seed time and the maturing period before the season of reaping arrives, when we can expect to gather in the spiritual fruits of our laborious toil and industry.

The Neophyte must, first of all, thoroughly understand what he is about, and not set blindly to work. He must have a perfect conception of what spiritual training and discipline is, before he makes any attempt in its actual practice, to enable him to arrive at a fairly correct idea of this extremely important subject. The following brief but significant hints can be very profitably meditated upon.

Occult training, or Psychical culture means, primarily, the enfranchisement of the soul. Secondly, it means the cultivation and practical utilization of the spiritual senses of the soul. And lastly, it means the complete subjugation of every animal passion, principle and desire within us, to the undisputed harmonious control of the divine selfhood.

Commit these facts well to memory, and also remember, that vice, habit and passion, or other inharmonious traits of character, must be conquered. Until this is accomplished we are but the helpless mediums of matter. It is not the actual, external indulgence in any particular practices that constitute the real vice, but it is the power, force and magnetic control which this habit or practice gains over the inner self, that constitutes the actual transgression against the higher laws of our being.

Having briefly outlined the broad principle of Psychical culture, it is now only necessary to add a few words of warning. No practice, whether it be that of using tobacco immoderately, drinking intoxicants, or any other petty vice, must be checked immediately, but slowly, gradually, in fact, almost imperceptibly. A sudden suspension means a sudden reaction, and above everything else, psychical culture requires quiet repose, equilibrium. No man can take a sudden leap from Hades to Heaven. It is as well he cannot, because he would be

out of place and worse off than when in his previously congenial hell, consequently, it is impossible to jump from the planes of selfish sensual desire, into the realm of spiritual light in a single day, week, month or year. It is a process of gradual growth;—first, the seed time, then the maturing period, lastly, the spiritual harvest of heavenly fruit. Remember this and your spiritual discipline will be conducted wisely, worthily and well.

RULES FOR OCCULT TRAINING

1st. The Neophyte must abstain from smoking, the use of intoxicants, flesh eating, etc. The diet must be pure, wholesome, and be strictly vegetarian in nature.

2nd. Each morning, or as often as possible, the Neophyte must take a cold or tepid bath, according as the natural constitution is robust or delicate. When the bath is not convenient, the body must be well rubbed with a coarse, wet towel.

3rd. During the day, whether engaged in business or otherwise, there must be a strong, systematic effort made to check the slightest evil thought, word or deed, and gossip, under all circumstances, must be completely prohibited. In fact, the Neophyte, while pleasantly performing the necessary duties of life, must cultivate a quiet, calm, reserved, self-possessed state of mind, and endeavor to his utmost to hold in check grief, joy, surprise, pleasure or pain, for be it remembered that the passions and sensations of the body are each and all but petty, subordinate states, or in other words, centers of occult force which ever strive to usurp the imperial rule of the true monarch, the human Will. The vast majority of mankind are but mere slaves of their predispositions and earthly passions, and seem to the true occultist like an empire divided into innumerable small states, each of which has a ruling prince of its own, powerful enough to totally ignore any command of his liege lord whenever it suits his pleasure to object. Until the body is brought under the command of the Will and stands in absolute subjection to the soul, occult progress, except in degrees, is simply impossible; and this is the greatest barrier with which the Neophyte has to grapple, viz.: SELF.—“first conquer thyself, and then, but not till then, mayest thou hope to conquer the forces of Nature;” is the advice of our revered Grand Master, M. Theon.

4th. When the Neophyte has advanced a few degrees on the path toward self-control, active training should commence immediately after the morning ablation, and in the evening practice, with the mirror, or crystal meditation which follows the card practice.

5th. When convenient obtain some of the dhroop insense such as is used in the Hindu temples. Place the mirror or crystal in position, and, sitting in a passive state of mind, gaze into the center or focus, repeating this incantation every two or three minutes; “My soul is one with the Universe, and my Spirit an emanation from God!”

Then let the mind meditate upon these mystic words, and at the same time the spiritual soul-sight will slowly but surely penetrate the Astral light collected from the eyes of the Neophyte upon the sensitive, magnetic surface of the mirror. The mind should be kept as spiritual as possible during the practice, and all worldly objects banished.

6th. The evening practice is very different from the above. The Neophyte should sit in an easy chair or recline upon a couch in the most easy position, and then gaze upon the card or watered mirror, (see the first of this chapter), and commence to formulate mental or metaphysical objects, and then try to project them externally upon the wall or ceiling. He may also find much benefit from a psychic point of view, if he tries to reproduce any of the objects seen during the day. This is the grand secret of penetrating the Astral light of the past. By secret, we mean that this is the commencement of the pathway that leads to the secrets of the Astral light, itself. Remember that one can neither make a talisman nor make the powers of a magic spell for good or evil until he becomes the complete master of the phase, viz.: “Formulation.” The best time generally for such practice in the evening, is twilight or near midnight, and at sunrise (just before) for the morning meditation.

7th. And lastly, the moral tone of the Neophyte's life must be pure, spotless and unswayed by selfish desires. Especially must all sexual relations be carefully guarded, and only participated in after due thought and careful study of desires and intentions. It is this very fatal mistake of sex that has ruined thousands of otherwise promising aspirants for occult initiation.