

The Fellowship of the Hermetic Rose

Volume 2: The Sojourner, Server, and Student Grades



FELLOWSHIP OF THE
HERMETIC ROSE

edited by John Michael Greer

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FELLOWSHIP OF THE
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2° Sojourner Grade

2° Initiation

Preliminaries and Preparations

This ritual is the second step in your initiation into the Fellowship of the Hermetic Rose. It builds on the initiation you have already taken and the work you have already done. Be sure to read the text of the ritual carefully before deciding whether or not to perform it. If you decide to proceed, certain preliminaries are necessary, and certain preparations need to be made.

The preliminaries are straightforward. Before you perform the ceremony, you should have completed all the work assigned to the 1° grade of Seeker: that is, you should have made and consecrated your pentacle of Earth; you should have practiced the exercise of entering into the elemental world of Earth at least three times; you should have read the papers assigned to the Seeker grade, and in addition, at least one other book on occultism; you should have continued your weekly practice of the temple opening and closing ritual, and your daily practice of ritual, meditation, and divination.

The preparations are equally straightforward. You will need the chair, altar, pillars, Rider-Waite tarot deck, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have used already. You will need only one of the candles, the green candle of Earth, and you will also need your pentacle of Earth and a printout of the Tree of Life diagram. (One is included at the end of this ritual, so you can print it out on a color printer and use it in your FHR rituals.) You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour to an hour and a half of uninterrupted time.

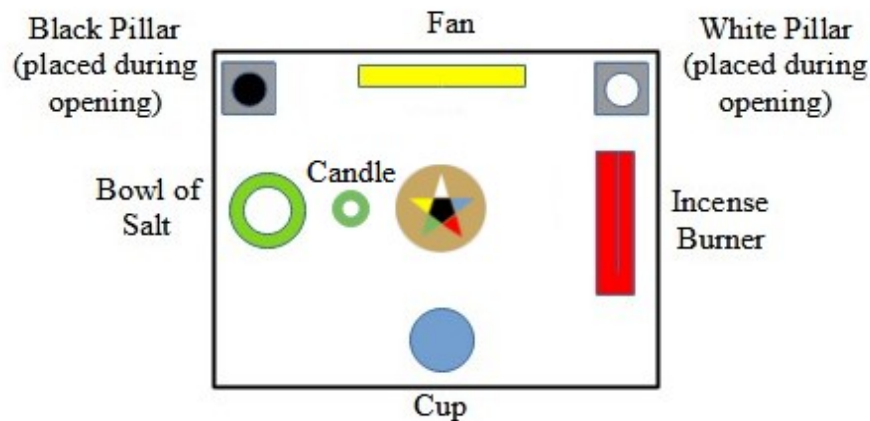
It was standard practice in Juliet Ashley's Holy Order of the Golden Dawn to perform initiation rituals only on a solstice or equinox. Under John Gilbert's leadership that was changed, and members were encouraged to perform the initiation rituals on the day immediately following the new moon. You may do either of these, or choose a day that numerologically adds to 1, when combined with your personal time number. Choose the day for your initiation using any of these methods.

You may wear a robe or other ceremonial clothing or not, as you prefer. White robes were standard wear in Juliet Ashley's time, according to what I learned from John, but his rule was that each initiate got to make his or her own choice of ritual garments, or wear ordinary clothing, or nothing at all. Choose which of these options is right for you.

Finally, you will need to decide how you will call on the Divine. You may use any divine name you choose, or simply say "Source of all that is" or some other abstract term. Settle on what you are going to say before the ceremony. You need not use the same divine name you used in the 1° initiation.

Before you Begin

Set up the altar in the center of the space. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. All this is the same as in the 1° initiation.



For this initiation, however, you do not use all four candles. Instead, put the green candle of Earth on the northern side of the altar, near the bowl of salt. Place your pentacle of Earth in the center, as shown in the diagram. Also put the chair in the north rather than in the west, facing the altar, and place your printed copy of the diagram of the Tree of Life in the north of the room, near the chair.

Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins. Near the pillars, place Trump XV, The Devil; you will be putting this on the altar a little later.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade," say "...on the Grade of Sojourner."

When you have completed the opening ritual, take a few minutes to build the astral forms you will need for the initiation. There are five of these. In each of the four quarters there stands an initiate; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe. You may fill in other details as you wish.

Further to the north, beyond the initiate in the green robe, stands Auriel, the archangel of Earth. Imagine him as a tall winged being in a green robe edged with earth colors. His hair is dark and his face solemn and earnest. He holds a round shield in front of him, and on the shield is the same symbol you put on your pentacle of Earth

Remember that imagination is not the same as visualization. If you can visualize these forms, that's good. If not, simply imagine that they are there.

Once you have done this, leave the space. Close the door behind you if there is one. Sit or stand, wait for a little while, and then go to the door and knock three times. (If there is no door, knock on a wall or some other surface.) Imagine a voice responding, saying, "Who are you, that dares to approach this temple?"

You reply aloud: "I am a Seeker of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Sojourner, and I ask permission to enter and be received into the second grade of the Fellowship."

The voice replies: "Seeker, you may enter." Go into the temple space.

First Point

Go to the west of the altar, facing east. Say aloud: "I, (say your full name), an initiate of the Seeker grade, present myself for advancement into the grade of Sojourner. I have performed the required practices and studied the required texts assigned to the Seeker Grade, and I know of no reason why I should not advance to the Sojourner Grade. I therefore purify myself with the four elements to prepare for my initiation."

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against your face. Say: "I purify myself with the element of Air, and I invoke the spirits and powers of Air. May they bless me and further my work."

Put down the fan, go to the south of the altar, pick up the incense burner, and use one hand to waft incense smoke over your face and head. Say: "I purify myself with the element of Fire, and I invoke the spirits and powers of Fire. May they bless me and further my work."

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto your head and face. Say: "I purify myself with the element of Water, and I invoke the spirits and powers of Water. May they bless me and further my work."

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, open your mouth, and place it on your tongue. Say: "I purify myself with the element of Earth, and I invoke the spirits and powers of Earth. May they bless me and further my work."

Go around clockwise to the west, facing east across the altar. If you are able to do so, kneel on both your knees. Place both your hands, palms down, on the pentacle of Earth you have placed on the altar. Bow your head. Say: "Having placed myself in due form, I now take on myself the obligation of the Grade of Sojourner."

"I, (say your full name), in the presence of the Divine and of my guardian angel (or guardian genius) and in this temple of Sojourners do solemnly promise that I will take up the studies and practices of the Grade of Sojourner so long as I may do so with a clean conscience, and will persevere in them while I remain a Sojourner and a member of this Fellowship."

"I further promise that I will that I will practice the rituals, meditations and studies of a Seeker and a Sojourner to gain further knowledge and assist myself on my own spiritual path."

"I further promise that I will always hereafter treat the element of Earth with due respect, both in my ordinary life and in my occult studies and practices; that I will offer proper reverence to the archangel and angels of Earth; and that I will always treat the nature spirits and elementals of Earth with courtesy and compassion."

"To all this I solemnly and sincerely promise in the name of (speak the name of the Divine you have chosen)."

Imagine that you hear the sound of a bell somewhere in the north, ringing two chimes. Then imagine a voice speaking out of the east, saying: "Arise and be received into the Grade of Sojourner. Long have you dwelt in darkness. Quit the darkness and seek the light."

You rise to your feet and behold the altar, with the candle, the pentacle, the four elemental emblems, and two pillars. Say: "Having passed from darkness to light, I present myself to receive instruction in the sign, grip and word of the Grade of Sojourner."

Read the following passages aloud, and make each of the motions as it is described.

“The sign of this grade is made by standing with your feet together, extending your right hand upward at an angle, pointing at the sky with your right index finger, and extending your left hand downward at an angle, pointing at the earth with your left index finger. These are the positions of the two arms of the Magician in Trump I of the tarot deck used by the Fellowship.

“The grip of this grade is made in the same way as the grip of the Seeker grade, with your right foot next to the right foot of the person you are greeting, and your right hand palm down on their left shoulder, but pointing down at the earth with your left hand instead of holding the left hand up in the position of the Seeker sign. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

“The word of this grade is ‘Awakening.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Awak-,’ and the one receiving the grip shall respond with the second half, ‘-Ening.’”

Now imagine the voice in the east saying: “Go to the northern quarter, where the Master of Earth will instruct you on how you may continue your journey from darkness to light.”

Second Point

You go to the north and face north. Imagine an initiate standing there, dressed in a green robe. Make the step and sign, then place your hand on his imagined shoulder in the grip, and communicate the word. Release the step, sign and grip, and then read aloud the passages below, imagining that the figure in green is speaking to you.

"Welcome. I congratulate you on attaining the rank of Sojourner. My station and duty you already know. You will now take up your pentacle of Earth and return to this station, so that I may instruct you in the use of the pentacle and invest you with the rank of Master of Earth.”

You go to the altar, take the pentacle, and return with it to the station of the Master of Earth.

“Your Earth pentacle is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The pentacle is a magical expression of the Element of Earth designed to draw the powers of all the Elements into this physical reality in order to banish the effects of disease and poverty by using the Unlimited Compassion of the Divine to help us maintain good health and abundance. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your Pentacle of Earth will serve you well if you take it in your hand during any working involving the element of Earth and it is recommended that you try that for yourself.

“The pentacle of Earth bears whatever symbol you have chosen to represent the sacred powers of the cosmos. Let this remind you that the sacred powers of the cosmos are always present even in the most material aspects of existence.

“I now present you with this representation of the Tree of Life.” You look at the diagram. “I bring your attention to the bottom sphere on the Tree of Life. In Ancient Hebrew this sphere was named ‘Malkuth’ which literally means ‘The Kingdom.’ The Kingdom is under the rulership of the King and Queen of the Tree. The King and the Queen represent your own feminine and masculine natures. The Kingdom is also under the rulership of the Divine, which has a triune

nature of neutral, masculine and feminine. The Kingdom is also under the rulership of your own higher self, which is called the King and which makes Malkuth ‘the bride of the King.’ The Kingdom is the final manifestation. Compared to the brilliant light at the top of the Tree, Malkuth resides in darkness. Darkness is a symbol for Ignorance.

“The Kingdom is called many things including, Kingdom, Manifestation, Bride, Place of Darkness and Place of Ignorance. This four-colored sphere represents the four Elements of Earth, Fire, Water and Air. It is the only place where the Element of Earth exists on the Tree of Life. The other nine spheres are identified as three Fire, three Water and three Air worlds.

“As you look at this bottom sphere you notice the bottom part is black and that refers to the Element of Earth expressed in the Place of Ignorance, the place of Earth. The Element of Earth in the Place of Earth is a symbol for all material things including your body and every other physical thing in the Manifestation. The quarter circle on your right refers to the Element of Fire in the Place of Earth and is a symbol for all of our passions, wants, needs, desires, cravings and addictions for the physical things in the Manifestation.

“The quarter circle above refers to the Element of Water in the Place of Earth and is a symbol for all of our emotions of greed, anger, fear, sorrow, resentments and relationships with the physical things in the Manifestation. The quarter circle on your left refers to the Element of Air in the Place of Earth and is a symbol for all of our thoughts, ideas, beliefs, intentions and attitudes toward the physical things in the Manifestation.

“The is is Kingdom, the Manifestation, the Place of Ignorance, the Place of Darkness, the Place of the Element of Earth in which we reside while in physical incarnation. This is the place where you became a Sojourner in the Fellowship of the Hermetic Rose, a comrade on the road in the quest for knowledge.

“Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Earth in a temple of the Fellowship of the Hermetic Rose. Stand before this chair, which represents the station of the Master of Earth.” You do so. “Imagine the emblem of Earth in front of you, and enlarge it, just as you did when passing into the elemental realm of Earth.” You do so. “Now, holding your pentacle of Earth as regalia of your office, step through the emblem and seat yourself in your station as Master of Earth.”

You do this. Stay in the chair for a little while, feeling the energies of the element of Earth around you.

You then hear a voice from the east saying, “Arise, Master of Earth, and return to the altar.”

Step out through the emblem of Earth and imagine it dwindling to a small point in your aura, as you have done before. Place your pentacle somewhere near the chair. Then go around clockwise to the west of the altar and face east. Say: “Having presented myself to the Master of Earth and received his/her instructions and blessings, and having been installed as Master of Earth, I ask for further instruction in the secrets of this Grade.”

Third Point

At this point, take Trump XV, the Devil, from the place where you left it and set it on the altar in the center. Regard it for a few moments, and then imagine that you hear a voice from the east,

saying the following.

“Go to the left of the altar and take four steps toward the east. These symbolize the four elements in their material forms: physical earth, physical water, physical air, and physical fire, the expressions of the elemental powers in the realm of Malkuth, the World of Ignorance.”

Go to the left of the altar and take four steps east, ending in the northeast corner of the temple.

“Now turn to your right and take four steps toward the south. These symbolize the four elements in their etheric forms, the subtle templates of life energy that guide and structure the physical elements. They are the expressions of the elemental powers in the realm of Yesod, the World of Awakening.”

Turn right and take four steps south, ending in the southeast corner of the temple.

“Now turn to your right and take four steps toward the west. These symbolize the four elements in their astral forms as you understand them in the sphere of Mind. They are the expressions of the elemental powers in the realm of Hod, the World of Expanding Mind.”

Turn right and take four steps west, ending in the southwest corner of the temple.

“Now turn to your right again and take four steps toward the north. These symbolize the four elements as you feel them in the sphere of the Emotions. They are the expressions of the elemental powers in the realm of Netzach, the World of Passion.”

Turn right and take four steps north, ending in the northwest corner of the temple.

“In taking these four times four steps you have enacted in advance the whole course of your journey through the elemental degrees of our Fellowship. As you proceed through the degrees to come, you will learn more about the Worlds of Awakening, Expanding Mind, and Passion. Proceed now to your seat in the North to hear the Sojourner Lecture.”

Go to the chair in the north of the temple and be seated. Read the following lecture carefully.

The Sojourner Lecture

You are once again before the altar of the Temple of Sojourners. Before you is the burning taper representing the Element of Earth which lighted your way to the place where you now are. The Earth Pentacle has been replaced by a placard representing Ignorance.

The main figure in this placard is the Devil standing on a half-cubical altar. The Devil carries a flaming torch pointing downward and makes the sign of ignorance with his right hand. This card of Ignorance represents the physical world into which you became incarnated as a Seeker. It represents the world in which all of us labor to find the light.

Ignorance is the lack of awareness, and it is the greatest barrier we face in our quest for light and knowledge. We cannot create anything in our lives until we become aware that we can. This lack of awareness limits what we can do with our lives. This lack of awareness limits our ability to accept, forgive and love ourselves and others. It limits what we can accomplish in life on every level of our being—physical, emotional, psychologically, mentally and spiritually. The first lesson of a Sojourner is to become aware of everything in your life.

The second lesson of the Sojourner is that we cannot create anything on any level of our lives until we intend to do so. Until we intend to do something we cannot and will not do it. Until we

intend to create something in our lives, we cannot and will not create it. Until we intend to become something, we cannot and will not become anything.

It is said that Intention is the Father of Invention. This has many levels of interpretation. The masculine polarity is one of thinking while the feminine polarity is one of feeling. Intentions are thoughts and ideas. We make a mental decision to intend to do anything. Intentions are not feelings. They are decisions. They are thoughts and ideas about accomplishing something.

It is not enough to become aware that we can do or be something, we must also intend to do or be that something. We can become anything we intend to become. We can be anything we intend to be. And, we can do anything we intend to do. The Angel of Intention teaches us to pay attention to the things that come into our awareness and decide what we want to do about those things.

Become aware. Then create your own intentions based on your awareness. Decide what you want to do, what you want to be, what you want to become. Your decisions become your intentions. You cannot accomplish anything until you intend to accomplish it.

Look into this card of Ignorance often. Study it well and learn more about how you have suffered in ignorance for the vast majority of your life. It is in this place of ignorance the majority of humanity continues to reside. Few of them will take the time and trouble to do the things you have done to quit the darkness and seek the light.

Those who have gone this way before you will tell you that in the vast array of the Universe even our geniuses know very little. Yes, you have worked very hard to gain a little knowledge, but that knowledge is far greater than it was before you began. This is to teach you that as a Seeker it is progress we seek. This is also to teach you that as a Sojourner we continue to seek progress

By completing the work of a Seeker you have gained a little light and it is easier for you to see your own spiritual path. If you continue to seek more light as a Sojourner, you will discover more light and it will become even easier to see your path. I challenge you to continue moving back the darkness of ignorance and seeking more light.

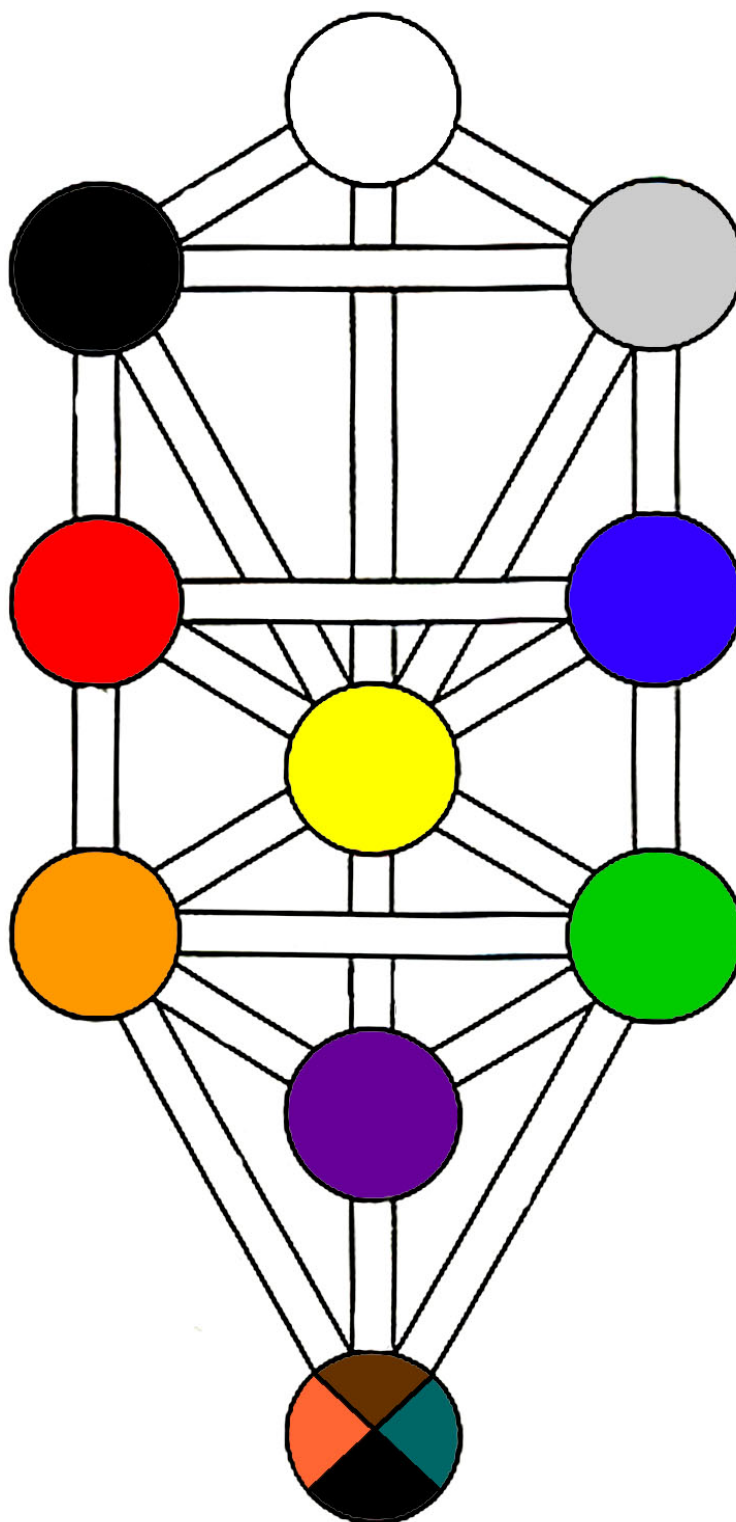
This completes the Sojourner Lecture.

Closing the Ceremony

After you have finished reading the Sojourner Lecture, spend at least a few minutes meditating on the ceremony you have performed and the symbols and teachings embodied in it. Then rise, thank the archangel of Earth, thank all the other spiritual beings that have assisted in the ritual, and dissolve the astral forms you created for the archangel and the four initiates. (You do this simply by imagining the forms disappearing.) Once you have done so, perform the complete closing ceremony to close the temple in the Grade of Sojourner. This completes your initiation into the Sojourner Grade.

It is highly recommended that you devote time in the days and weeks ahead to meditating on the ceremony you have just passed through. Every detail of that ceremony has something to teach you. The more attention you give to the ceremony, the more meaningful it will be for you and the more you will gain from it.

Tree of Life for Initiation Rituals



2° Overview

Welcome Sojourner! Once you have completed the studies of the Candidate and Seeker grades and performed the initiation rituals of the Seeker and Sojourner grades, you are an initiate of the 2° grade of Sojourner. The work before you is considerable but it builds on what you have already learned.

The requirements you must fulfill to complete the work of the Sojourner grade and proceed to the next stage, the 3° grade of Server, are as follows:

1. Continued daily practice of a protective ritual (Sphere of Protection, Lesser Ritual of the Pentagram, or Judson exercise), discursive meditation, and some form of divination;
2. Continued weekly practice of the ritual for opening and closing the temple;
3. Study of several papers assigned to the Sojourner grade;
4. Study of at least two additional books on some aspect of occultism;
5. Practice of a series of scryings of the element of Water;
6. Purchase and consecration of a cup of Water.

Once you complete these requirements, you will be able to perform the self-initiation ritual for the 3° grade of Server. This uses the same equipment as the 1° and 2° initiations, though you will need the blue candle, and you will also need your cup of Water. At least two months should elapse between your Sojourner and Server initiations; you may take as much additional time as you find useful.

A few comments on some of the requirements for the grade may be helpful at this point. You are expected to learn three methods of divination over the course of your training, and only one of those is to be a divinatory deck. If you have done your daily divination with one method up to this point, this might be a good time to choose a second method and begin doing daily readings with it, or—if it's a method such as palmistry, which does not lend itself to daily readings—make other opportunities to practice the method.

The books you read to fulfill requirement #4 may be literally any book on any occult topic, so long as you have not previously read them. They can be good books, indifferent books, or really dreadful books, as there is something to learn from each of these. To become a capable occultist you will need to know your way around the literature of occultism, so you might as well get started; the number of books you will need to read for each grade, at a minimum, is the number of the grade itself: 1 for the 1°, 2 for the 2°, and so on.

If you're short on money, remember that most public libraries have some books on occultism—in the Dewey decimal system used in most US libraries, they're near the beginning of the nonfiction section at Dewey number 133. You can also search archive.org using keywords such as “occult” and “divination,” or visit the IAPSOP collection of classic out-of-copyright occult books at iapsop.com/ssoc/ and download texts to your heart's content. If you can't find something from any of those sources that interests you, check to see if you still have a pulse.

Scrying is the receptive use of the imagination, as creating astral forms is the active use. In scrying, you imagine yourself entering another realm of being and experiencing things there. You don't have to be good at visualizing to practice scrying, though it's an advantage if you are. The FHR, like John Gilbert's *Magickal Order of the Golden Dawn* before it, uses its own distinctive

set of elemental symbols as symbols for scrying. You have already explored the practice of scrying the element of Earth, and in this grade you will proceed to scry the element of Water.

The cup, as mentioned in a previous paper, is the working tool of the element of Water. More detailed instructions for obtaining and consecrating the cup of Water will be given in the next paper.

The Water Cup

The Cup of Water may be made from any substance suitable for holding liquids, such as glass or ceramic. (It should not, however, be made of metal) It may be a cup, bowl, chalice, caldron or any container for liquids. It may be painted or otherwise decorated. It is normally anywhere from four to eight inches in height. Those are the suggestions of the Order. What you choose for your own personal Cup is strictly a matter of personal taste. After all, it is your Cup.

Most practitioners purchase a glass, chalice, or other drinking vessel and consecrate it as their Cup of Water. You may do the same or, if you have the necessary craft skills, you may make and decorate your Cup however you wish.

You will need to consecrate your Cup of Water before you complete the work of the Grade of Seeker and proceed to the next grade, the Grade of Server.

Consecrating the Cup

Once you've made your Cup of Water the next step is to consecrate it. Your Cup is a magical container, and it may be used to contain, store, and work with any energy or influence from outside yourself, once it has been consecrated.

To prepare for this ceremony you will need the chair, altar, pillars, candles, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have already provided for yourself. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and half an hour to an hour of uninterrupted time. You may wear a robe or other ceremonial clothing or not, as you prefer.

You will also need a name for the divine appropriate for this ritual. If you are a monotheist, the name of the deity you worship is always appropriate. If you are a polytheist, choose the name of a god or goddess associated with Water. If you have no particular religious belief, a term such as "Source of all that is" may be used. You will be calling on this name during the ritual. Choose the divine name you want to invoke before the ritual.

You may perform this ritual on any day that is convenient for you. Before you begin, set up the altar in the center of the space with the chair on the western edge of the space, facing east across the altar. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. Put the four candles around the center, the yellow candle to the east of center, the red candle to the south, the blue candle to the west, and the green candle to the north. Place your Cup in the center. Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Sojourner."

Sit in the chair and meditate briefly on the element of Water and the work you are about to do. Then go to the west of the altar, facing east. Say aloud: "I proclaim a ceremony of consecration

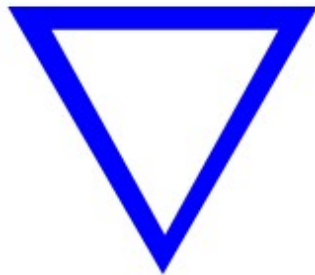
for my Cup of Water. Let the Cup therefore be purified by the four elements.” Pick up the Cup and take it with you.

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against the Cup. Say: “I purify this Cup with the element of Air, and I invoke the spirits and powers of Air to bless this Cup and further its work.”

Put down the fan, go to the south of the altar, pick up the incense burner, and hold the Cup over it, turning the Cup so that it receives incense smoke on both sides. Say: “I purify this Cup with the element of Fire, and I invoke the spirits and powers of Fire to bless this Cup and further its work.”

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto the Cup. Say: “I purify this Cup with the element of Water, and I invoke the spirits and powers of Water to bless this Cup and further its work.”

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, and sprinkle it on the Cup. Say: “I purify this Cup with the element of Earth, and I invoke the spirits and powers of Earth to bless this Cup and further its work.”



Circle back around the altar clockwise to the west of the altar, still holding the Cup, and stand there, facing east. Raise the Cup high in both hands. In your own words, call on the Divine to bless the Cup, so that it will protect you from harm on all the planes of existence. You may make this prayer as long or as short as you choose.

Then circle around the altar clockwise, still holding the Cup, until you are on the east side of the altar facing west. Using the Cup, trace the symbol of Water in the air above the center of the altar: start at the bottom of the triangle and proceed clockwise from there. Imagine the Cup drawing a line of blue light in the air, forming the symbol of Water.

Point with the Cup at the symbol of Water and say: “Spirits and powers of Water, behold this Cup of Water, purified by the elements and blessed by the Divine. I ask you to fill this Cup with the strength and stability of Water, so that it will serve as a container for energies and influences from all the planes of existence.” Imagine currents of energy flowing from the west into the Cup, giving it the capacity to receive and sustain energies and influences. Maintain this imagination as clearly as you can for several minutes.

Then lower the Cup and circle around to the west, facing east. Set the Cup on the center of the altar, surrounded by the four candles. Now call on the Divine again in your own words, offering your thanks and gratitude for the help you have received in consecrating your Cup. You may make this prayer as long or as short as you choose.

Finally, sit on the chair in the west and meditate for at least a few minutes on the ritual you have performed and the Cup as a symbol. When you are finished, rise and perform the complete closing ceremony in the grade of Sojourner. This completes your ritual of consecration.

Using Your Cup of Water

Your Cup of Water will receive and contain any energies you need to call down from any of the

planes of existence. Any time you need to invoke an energy or influence into yourself, another person, or an object such as an amulet, use the cup to receive the energy or influence, and then pour it from the cup into yourself, the other person, or the object. You can also use the Cup as a means of making contact with the energies of the element of Water, and also with the elementals, nature spirits, and angels of Water, in ways that will be explained in later papers.

If you have a permanent altar or another place you keep spiritual or magical gear, your Cup of Water can be kept there. It need not be wrapped in silk or otherwise protected against other magical energies, since its consecration is primarily on higher planes, which are not affected by banishing rituals or other sources of magical interference.

Working with the Element of Water

The Element of Water represents the astral or emotional reality as we know it. Every emotion we feel is a part of this emotional reality. Our feelings are the Element of Water and they occur in our own personal World of Water. Water includes our emotions and everything having to do with our emotions.

We repeat what we said about the Earth Element and relate it to Water. If you desire to review the Seeker grade papers on working with Earth, now is a good time to do so.

We call Water our emotional reality but mystics of all ages and common sense tells us it's really not "real" at all. It's all an illusion but we're living in this illusion and our senses tell us this illusion is real. For us, at this stage of our spiritual evolution, it is real. Knowing that the physical reality is an illusion and living in that illusion is called the human condition of the spiritually awakening person.

The Element of Water represents our emotions, our ability to feel and express our inner feelings. The problem is that society teaches us to stuff your emotions rather than express them. Stuffed emotions create emotional complexes and emotional complexes stunt our spiritual growth. We need to break up these stuffed emotional complexes and learn how to express our inner feelings. We do this through a process of psychotherapy, counseling or spiritual alchemy. We do not have any resources for psychotherapy. You will need to find your own.

When you studied the Earth Element as a Seeker, you learned that Acceptance is the key. Now as a Sojourner you learn that Forgiveness is the key. You cannot rid yourself of your emotional complexes, your emotional garbage, until you learn to accept and forgive yourself.

Let's examine emotional complexes to see how this works. Our emotional complexes are stuffed emotions that we do not express in the moment. Those emotions include: anger, anxiety, apathy, blame, comparisons, depression, dislike, fear, grief, guilt, hatred, irritation, rage, sadness, self-recrimination, shame, sorrow and all the others feelings we experience.

We have a feeling and we stuff it. Later we have a similar feeling and stuff it. Those two stuffed feelings come together and start a complex, a family of similar feelings if you will. As you stuff other similar feelings, they join this group until you have a major emotional complex. You see the world through this emotional complex and you judge the world and everything in the world by it. Your thinking has become thwarted by your own emotional complexes.

More than that, these emotional complexes don't just go away. They become emotional issues that need to be addressed. You address them by bringing them to the surface, acknowledging their existence, accepting them as they are, forgiving yourself for doing this to yourself and resolving each emotional issue one by one. We've said it before, and we'll say it again. You resolve these emotional issues through journaling, psychotherapy, counseling or spiritual alchemy.

More on Creating Astral Forms

Review everything you learned as a Seeker about creating astral forms. If you do nothing more than master the techniques taught there, you'll be able to create the astral forms you want to

create.

You can only create that which you can imagine. First you must imagine that you can create what you want to create. Imagine that you can and believe that you can. That's the first step. Those who imagine they can and believe that they can will accomplish whatever they imagine. This is the power of imagination.

The problem is that unless we believe we can, we can't. If we believe we can, we can. The secret power behind imagination is our belief in ourselves. Have you ever noticed that some people create wonderful things in their life, things few of us believe they deserve? Have you ever wondered how they did that? Do you think they were just plain lucky? The answer is they imagined they could do exactly what they did and they believed they could do it.

First imagine and believe that you can create what you want to create. Then sit down and imagine what you want to create. Write it down. Write down the details. Imagine that you can create this. Let the power of your subconscious mind make it happen just like you imagine. Believe that you can do this and it will happen. It just takes effort, imagination and belief.

Once you start to imagine whatever it is you want to create, the next step is to see what you're creating in your mind's eye. Close your eyes, breathe deeply and relax. Imagine that you see the astral form you created or are creating. Believe you are doing this and you will.

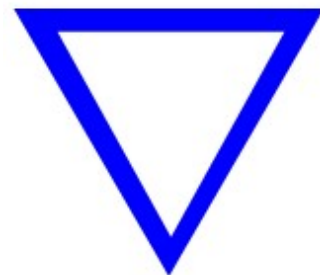
Later, as you become proficient at imagining the astral form you're creating, you'll have an inner knowing that's exactly what you're doing. At that moment, you no longer need to imagine that you're creating the astral form you want to create, you'll know you are creating it. That's visualization.

The problem is that what you see in the astral looks exactly as you imagined it. So your mind will tell you that you're just imagining it. That's when some people tell others they can't visualize anything. In fact, most of the time when people tell us they can't visualize anything, they aren't telling the truth. They actually are visualizing something but they think it's all in their imagination.

Continue to read through the Seeker materials on creating astral forms. Continue to imagine and believe you can create what you want to create. Then do it. Imagine the form you are creating. In time you will know that you are. Imagine that you can visualize what you are creating. Imagine it and believe it and in time you will know you are doing it. When you get that inner knowing that you are visualizing, reject any thought that says this is all in your imagination. We start with our imagination but the end result is visualization.

Ritual for Contacting the Element of Water

To prepare for the following ritual, place a chair in the West or stand to the east of a chair in your room. Make a list of questions you want to ask about the Elemental World of Water. Perform your protective ritual (Sphere of Protection, Lesser Ritual of the Pentagram, or Judson exercise). Face the West and trace the blue triangular symbol for Water in front of you as you would in creating a Sphere of Protection.



Invoke the Water Element according to your usual method. Expand that blue Water symbol to be as large as a triangular door. Stand there and ask for permission to enter the World of Water for instruction about the Element of Water and the Elemental World of Water. Wait for permission. It may take a minute, just relax, breathe deeply and listen. Soon you'll hear or feel the message to enter.

Stepping through the blue doorway is like stepping through an invisible barrier into another world. That's what it is. Accept the invitation and step through the blue doorway, turn around and sit down in your chair. Your physical body will be sitting down in this physical world, but your astral body will remain standing and alert in the Elemental World of Water.

Attend to your physical body by breathing deeply, relaxing and setting your intention to travel in the Elemental World of Water in your astral body. Place your attention in your astral body in the Elemental World of Water and ask your questions one at a time.

In the beginning we suggest asking only one or two questions. The problem is not in receiving the answers, but in our ability to remember our questions and the answers as we move through this portal. It's not at all unusual for those entering the Elemental Worlds to forget their questions and not ask anything. In time, asking questions gets easier and easier.

Sometimes the answer you receive is: "I don't know," and that's a valid answer. If you have the presence of mind, you might then ask: "Who does know the answer to my question?"

Once you have answers to your questions, thank the beings who have been working with you and ask for permission to depart. That permission is always given but sometimes a short message is communicated first. Keep in mind that you've entered a world where your desire is their command to perform acting under their own laws and regulations. Your request for permission to leave will always be granted and the request is always appreciated. So is a simple "Thank you."

As you return your attention to this physical reality you realize the blue doorway is in front of you and your astral body is on the other side of that doorway. Just will your astral body to come through the doorway and return to your body. It will. Now by an act of will, diminish the size of the blue Water symbol to a dot and bring it into your aura so it becomes a part of you. It is no longer a doorway to the Elemental World of Water. It is a part of you as is the knowledge you learned while visiting there.

You will be expected to perform this ritual at least three times before taking your Server initiation. The knowledge you learn will serve you well. Here are some typical questions for which you can receive answers (but these are only a few suggestions and are not intended to limit your questioning in any way):

1. What can Water Elementals teach me about myself?
2. What can Water Nature Spirits (Water nymphs) teach me about myself?
3. Is there a Water Nymph willing to be one of my Spirit Guides?
4. If so, what is that Nymph's name?
5. What will you teach me (name of Nymph)?
6. What's the name of the Water Angel in charge of my body?

7. What will you teach me (name of Angel)?

Elementals and Nature Spirits do not have egos. Elementals have spirits. Nature Spirits have spirits and souls. Both are very genuine and unencumbered by egos and ego wars. But they do appreciate common courtesy and they appreciate our gratitude and our prayers.

Angels do not have puffed-up egos like humans, but they do appreciate our gratitude. They not only appreciate our prayers for them, they appreciate our acknowledgement of their existence and value. So does the Archangel Gabriel who is the Grand Commander of the Elemental World of Water.

How to Develop Your Intuition

by John Gilbert

1

You are intuitive. You have an active intuitive mind. You can tune into your intuitive mind any time you want. These incontrovertible truths are based on Universal Law. Everybody who can think is able to intuit. It's your birthright to be intuitive, or "psychic" as some people call it. It's natural to be intuitive. It's normal.

The truth is you really don't "develop" your intuition. You just recognize it for what it is. You develop your ability to recognize and understand your own intuitive insights. You develop your ability to differentiate between imagination and intuition. You distinguish or discriminate one from the other.

From ancient times, intuitive people have explained that their inner voice is a small, quiet voice. It speaks softly and quietly to us all the time. We don't hear it for several reasons:

1. Our thinking mind is chattering away
2. Our imagination is running wild
3. Our memories are flooding us
4. Our emotions are excited and energetic
5. Our bodies demand something

Before we can hear our small, quiet intuitive voice, we need to quiet down all this interference. The first step is to quiet down the "body mind." This mind tells us what our body needs from us. It tells us things like:

Drink that coffee, soda, water or something

Eat that chocolate, doughnut, cake or something

Scratch me here or there where the itch is

Relieve this bladder as soon as possible

Empty this intestine now before I do

Rub these shoulders or aching muscle

Move that leg, or hand, or toe or something

The messages we receive from our "body mind" usually launch us into some activity to satisfy the needs, wants and desires of the body. The body can be quite demanding. It is demanding. Prove it to yourself. Just sit quietly, close your eyes and forget about everything else. Just be with your body. In almost no time you'll find yourself moving some body part, scratching this or that, relieving pressure here or there, doing something your body wants you to do.

Refuse to do it. Just sit there and observe how the body intensifies its demands. The pressure to move builds, the itches seem to multiply and grow stronger, tense muscles start to get harder and

more painful. The body is speaking. It demands your attention.

This is happening to you all day, every day whether you're aware of it or not. We habitually answer the demands of our body. We move. We scratch. We tense and release muscles. We do this without thinking. We do it automatically. Habitually.

Your first step in tuning into your own intuitive mind is to quiet down the body mind (also called the animal mind, the unconscious, the primitive mind). You do this by relaxing the body and breathing deeply and rhythmically. If you're not accustomed to completely relaxing your body, you might like to try a couple of exercises that have proven helpful to generations of students.

The first is a simple contraction-relaxation exercise. It goes like this:

Get into a comfortable sitting or reclining position. Adjust your position until you're quite comfortable. Concentrate on your left foot. Tighten the muscles in your left foot slowly until they're intensely rigid. Hold this muscle-contracted position for a couple of seconds and then let go. Completely relax your left foot. Let go of all tension.

Repeat this exercise for your right foot, then your left calf, right calf and work your way up your body from feet to head: feet, calves, thighs, hips, lower abdomen, lower back, stomach, middle back, chest, upper back, hands, forearms, upper arms, shoulders, neck and face. In the beginning this exercise can take twenty to thirty minutes to completely relax your body. The benefits of this exercise are to release toxins from your muscles, improve blood flow and oxygenation to your muscles and organs, and to release tension.

Over a few days of practice you can go through this whole sequence in less than five minutes. You will be able to relax every muscle completely in just a few minutes. Over a few weeks of practice you can do this whole sequence in less than a minute. Over a few months you can do it in a few seconds.

The second exercise is deep breathing (also called abdominal breathing and Yogi breathing). While in a relaxed state, force all of the air out of your lungs and hold it for a second. Then allow your abdomen to inflate while your chest remains compressed. Let the air flow in and out without effort as you raise and relax your abdomen. This is the first phase of abdominal deep breathing.

After a few breaths, allow your chest to inflate after your lower lungs are filled with air. Hold your breath for a second. Relax and let the air from your chest expel first. Then pull in your abdomen and let the rest of the air in your lungs move out. Pause and repeat. This is the second phase of deep breathing.

One caution: Never force your breath. Always be relaxed and comfortable before you start deep breathing, while deep breathing and after you're done with the exercise.

As you quiet down and relax your body, abdominal breathing become easier. My suggestion is to do only the first exercise until you can completely relax your whole body in less than five minutes. Then add the second exercise. First get relaxed and then breathe deeply. The benefits of deep breathing are more energy, deeper relaxation, removal of toxins from the lungs, calmer state of mind and greater emotional control.

It may seem strange to you to relax and breathe as a first step toward opening your intuitive mind. But thousands of teachers have been teaching this technique for thousands of years with

good results. Students who take this first step discover things about themselves they never knew. They become calmer and more peaceful, less anxious and less depressed, more energetic and more intuitive. Try it and see what you experience.

2

Once you've learned to completely relax your body and dismiss its incessant demands, you're ready to quiet down your active mind. You relax your body by first finding a very comfortable position, then letting go all body tension of any kind. You breathe deeply (abdominal breathing) and relax every muscle.

As explained in the first part, the benefits of complete relaxation and deep breathing include more energy, deeper relaxation, removal of toxins from the body, calmer state of mind and greater emotional control. With practice, you can completely relax and receive these benefits in only a few moments - definitely in less than a minute.

Once your body is completely relaxed and you're breathing deeply, your mind will become over-active. It's natural. That's why we call it the "active" mind. Your active mind is really three separate and distinct minds all working together or contrary to each other.

The first part of your active mind is your Subconscious Mind. Your subconscious mind is your memory of everything in your life. It's your past, or at least what you consciously and unconsciously remember of your past. When you start thinking about things which have already occurred in your life (or in a past life), you're accessing your subconscious mind. Usually this is the first mind you access when you get very relaxed and comfortable.

Your subconscious mind is also your "good and faithful servant" which will do anything it can to serve you. When you ask for something in your life, your subconscious mind will do anything within its power to accomplish that request. Herein lies great untapped power. By simply asking your subconscious mind to stop remembering you can quiet it down. By asking it to help you tune into your intuition, you get help. It's really that simple. Ask, and your subconscious mind will do everything within its power to do exactly what you ask. It really is your good and faithful servant.

When your subconscious mind quiets down and helps you access your intuitive mind, you'll usually start imagining all sorts of possibilities. This is your second active mind, your imagination, at work. Your imagination imagines your future just as your subconscious remembers your past. Your imagination can be controlled as easily as your subconscious mind. Ask it to stop imagining the possibilities, and it will. Ask it to imagine you communicating directly with your Intuitive Mind, and it will help you do exactly that. You can easily shut out the past and the future by using this simple technique of redirecting your subconscious and imaginative minds to help you tune into your Intuition.

The third part of your active mind is your rational mind. This mind operates in the here and now. Your Rational Mind is your two-year-old-tantrum-throwing mind. It likes to do things its own way. It's your own personal critic. It also flatters you. Either way, it tries to control you. It is not your "Good and Faithful Servant." It may be your own private Demon. Your Rational Mind does not behave well when you ask it to stop thinking. It doesn't like to do what you ask it to do. It won't help you tune into your Intuition. In some ways your conscious mind is in competition

with your intuitive mind.

There are several ways to calm down your thinking (rational) mind. One way is to occupy it with a saying of some kind. The Yogis call this "Mantra." It doesn't matter what you say. What matters is you just say it to yourself, inside your head, over and over. Occupy your mind with saying something over and over. If you're on a spiritual path, you may want to use the Divine name of your choice to occupy your mind.

You can use a Yoga mantra like Om Nama Shivaya (pronounced om na ma she veye ya). You can use an affirmation like "I am, I can, I don't have to." Any affirmation will do. You can repeat the words to a poem or song or even an essay. Here's one of my favorites: "I am an intuitive person. My subconscious mind is helping me tune into my intuition. My imaginative mind is helping me tune into my intuition. My body is relaxed and sleeping. My rational mind is calm and listening alertly to the small quiet voice of my intuition." This is a long mantra or affirmation, but it says it all. Over and over it says it all.

Another way to quiet down your Rational Mind is to ignore it. Treat it like a child. Any time you become aware you're thinking, tell your mind you're not interested and dismiss it. Most rational minds don't like to be dismissed, so they keep coming back like a child with something else to talk about. If you're using this technique, keep saying you're not interested and dismiss it. Eventually your rational mind will go off somewhere and pout like the child that it is. That's all there is to it.

1. Place your body in a comfortable position
2. Completely relax your body and release all tension
3. Breathe deeply
4. Refocus your imaginative mind on tuning into your intuition
5. Ignore or occupy your rational mind
6. Listen attentively for your intuitive mind

After just a few practice sessions, you'll hear that small, quiet voice that comes from deep within you and you'll know your intuition is alive and well.

3

If you've been experimenting with this system for developing your intuition, here's a synopsis of your experiences:

BODY MIND - Your body didn't want to settle down in the beginning. It told you to scratch this itch here or there, move this muscle or that, drink water or drain it, snack on something or do something else. Your body is used to being in command and it likes being the boss.

As you practiced, your body tended to quiet down and relax more quickly and willingly gave up the right to be in control. The more you practiced the more your body relaxed and let go. This is normal so don't worry about it.

SUBCONSCIOUS MIND - As you started to quiet your mind down from the cares and woes of your life, your subconscious mind became active. You remembered to do this or that. You started thinking about your past, things you did or didn't do.

As you practiced telling your subconscious mind you didn't want to remember anything from your past just now and asked it to help you tune into your intuitive mind, your subconscious mind complied. Memories from your past faded away. You didn't know it, but as this happens your subconscious does go to work opening channels to your intuition. This is normal, so don't worry about it.

IMAGINATIVE MIND - As your subconscious mind stopped bringing up past memories, your imagination started running wild. You started thinking about all the possibilities of this or that. You took flights of fantasy and had a wonderfully exciting time

.As you practiced telling your imagination you didn't want to think about the possibilities just now and asked it to tune into your intuitive mind, your imaginative mind complied. Future possibilities faded from your mind, not to be forgotten, but to be put on hold. Your imagination went to work helping you imagine yourself communicating with your own intuition. This is normal, so don't worry about it.

RATIONAL MIND - As your imagination stopped bringing up future possibilities, your thinking mind took over. This is probably when you started thinking you'd never become intuitive. Don't snicker. That's what we do to ourselves all the time. Nobody can criticize us as well as we can. When we temporarily stop remembering who and what we are, and when we temporarily stop fantasizing about whom and what we can become, we think we can't do it.

As you practiced ignoring your rational mind, you became calmer and more centered. I have an image of my rational mind becoming a small sulking boy hiding in the corner of my mind when I reached this stage in my intuitive development. Others have different experiences but the end result is the same. We reach a point where our rational mind stops finding something wrong with us and it quiets down. This is normal, so don't worry about it.

WHAT'S NEXT: Practice is the next and most important step. It doesn't matter how long you practice in each session. What seems to matter most is regular practice. Two times a day is better than just once. Three times yields more results more quickly.

A few short sessions every day yields results more quickly than one long session a day. The process gets easier and easier with practice. Within a few weeks you will be able to completely relax your body and calm your mind. Now you know why we call your subconscious, imaginative and rational minds the Active Mind.

4

If you've been practicing the techniques being discussed, you've probably already visited your Intuitive Mind. If not, why not review the previous lessons and give it a try? Here are the steps involved:

1. Completely relax your body
2. Breathe deeply
3. Stop thinking about the past
4. Enlist the help of your subconscious mind
5. Stop thinking about future possibilities Enlist the help of your imagination

6. Stop thinking about here and now
7. Dismiss the thoughts that come to your mind
8. Enter the peace and quiet of your mind

If only it were that easy in the beginning! If your mind works anything like mine, every practice session ended up with me writing a long To Do List. It's amazing how many things I'd forgotten to do and all the great ideas that popped into my mind. Some of them actually were quite good. Some of them were trash. Admittedly, most of them were not too good.

In other words, my memory and imagination got in the way. So did my personal critic, commonly known as my rational mind. But every once in a while my intuitive mind got through all this clatter and I really did have a good idea. The problem was I didn't know which was which and what was intuitive and what wasn't.

That's normal, so if it happens to you, please don't worry about it. Just cut to the chase. Save the Best and Trash the Rest. Don't waste your time on a really bad idea.

It took me several weeks before I could recognize the difference between the "voices" of my different minds. Here's how it worked for me:

Subconscious Mind - My memories are stored with angry, happy or sad emotions. When my Subconscious Mind speaks to me, these same emotions are attached to the memories. Thus, whenever the emotions of anger, sadness or happiness accompany an idea, I know it's coming from my Subconscious Mind.

Imaginative Mind - Whenever I start thinking about future possibilities, I get excited and/or anxious. It's this excitement or anxiety that tells me I'm operating in my Imaginative Mind at the moment. If it's really exciting or if I'm really anxious or fearful, it's really my Imagination.

Rational Mind - My Rational Mind is very good at pointing out all my real or potential faults. It tells me all the bad things about me and my ideas. So if any thought is critical of me in any way, or just a little bit cynical, I know that's my Rational Mind doing its thing. I usually feel the negative energy.

None of these minds or feelings is intuitive.

My Intuitive Mind is calm and peaceful. It never finds fault with me and it doesn't tell me what to do. It accepts me for who and what I am. It never volunteers any information about me unless I ask first. Then it encourages me to look at the things I like about me and enhance them. It asks me to look at the things I don't like about me and decide how to change them myself. It will give me suggestions when I ask but never unsolicited criticisms or analysis.

My Intuitive Mind is a master counselor who helps me identify what I want to do about me. It's a master teacher who leads me to opportunities for learning whenever I ask for help. It's a spiritual center for me where I can always find acceptance, peace and quiet anytime, anywhere.

My Intuitive Mind answers my questions calmly and unemotionally. It tells me I have the power to change my own life, to change who and what I am, to become a better and more loving individual. It never tells me I am unsatisfactory or "bad."

My Intuitive Mind tunes into the Subconscious Minds of others to share information with me they want to share. It never violates another person's right to share or not at their discretion. But

it does warn me when negative energy is being directed toward me.

These things, I find, are also quite normal and to be expected as one opens his or her Third Eye which we also call our Intuitive Mind.

As you continue to experience this calm and peaceful place within, you'll begin to hear the small, silent voice that is your intuition. It happens just as naturally as all of your bodily functions. In the beginning, these fleeting intuitive moments may take a long time to manifest.

The more you practice, the sooner you reach your intuitive mind and the longer you're able to remain there. As you continue to practice, you'll be able to move into your intuition in seconds. You'll be able to function there while doing other things such as talking, sleeping, working or playing. You can stay tuned in and listen to your own small silent voice anytime, anywhere.

This too is quite normal.

5

Some people contact their Intuitive Mind and receive a flow of information about life and things. The ideas just keep coming. It's as though somebody turned on the faucet and left the water running.

At least this is what happens in the beginning. The more you don't do anything about the knowledge you're gaining, the slower the ideas come until they just stop. It's as though somebody turned off the faucet. What you don't use, you lose.

That's a fact of life. If you don't use your muscles, they atrophy and lose strength. If you don't use your mind, it atrophies and you lose cognition. If you don't use your intuition, it stops talking.

Some people want their intuitive mind to be quiet so they can attain a state of Zen. So, they don't do anything about their intuitive insights while they're meditating. Other people want to encourage intuitive insights. So they write them down and do something about them. All of them. There's a third group of people who want to do both: to meditate for spiritual enlightenment and to receive intuitive insights. This is the more difficult path because you need to train your Intuitive Mind to know when you want to do what.

Decide how you want to use your intuitive mind. Write it all down in your journal. Then approach your intuitive mind with the expectation it will do exactly what you want it to do. It will. It will do what you instruct it to do. It will answer your questions or it will be quiet as you wish.

6

Several people in the class that originally received these lectures asked questions, but all the questions seemed to center around three themes:

QUESTION - How can I really tell if it's my intuition or my imagination?

ANSWER - Your intuitive mind is unemotional. It's neutral and doesn't judge anything as good or bad. Your intuitive mind is non-assertive. It never gets aggressive or urges you to do

something.

Your imaginative mind is emotional. It asserts itself and dominates your thoughts. More than anything, your imaginative mind is excited about what you're thinking. It judges things as good or bad and encourages us accordingly.

As a rule, if your thoughts are calm and peaceful, that could be your intuition. But if your thoughts are exciting and energetic, it can't be your intuitive mind that's speaking. The other thing is you'll always have a peaceful "knowing" when it's your intuitive mind that's speaking.

QUESTION - How do you know your imagination is always the future? Can't you imagine the past?

ANSWER - As a rule, our imagination takes us into our possible futures and our subconscious mind accurately remembers our past. But, yes, we can play tricks on ourselves and imagine false memories. We can also imagine other possibilities than what actually happened. Mystics would argue these imaginings are possible future events in our lives.

QUESTION - How does intuition manifest in different people?

ANSWER - Good question. Intuition manifests as our sixth sense as clairvoyance (knowing) and this is attributed to the Element Spirit. But it can also manifest as a higher vibration of any of our five senses. These five higher senses are:

Clairvoyance (sight) [Fire]

Clairaudience (sound) [Water]

Clairodorance (smelling) [Air]

Clairgustance (taste) [Air]

Clairtangence (touch) [Earth]

The notes inside the [brackets] are my own theories about the dominant element working through the individual at that time. It seems clairodorance and clairgustance come together most of the time. The others seem to appear separately one at a time.

As human beings we have two higher minds which reside above our intuition. Think of these three minds as a three-layer wedding cake. Our Intuitive Mind forms the base of this cake. The top layer is our Receptive Mind and in between is our Conscience. Above this three-tier cake and surrounding it in all directions forever is the Mind of the Divine. How insignificant our little Receptive Mind seems to be!

But the ancients called this the Mouth of the Divine and they considered it the most precious thing in the Divine's creation. For this is the mouth through which the Divine speaks individually to each of us. All we have to do is become receptive and receive.

What we receive from the Divine we filter through our Conscience. This is our Free Will. This is where we decide what's right or wrong for us. This is where we corrupt the "Word of the Divine" and turn it around for our own purposes. What we send to the Divine we send through this filter and it filters out all the negativity, deceit, deception, untruth and falsehood that's in us. The truth is we can deceive ourselves, and we do it all the time, but our Conscience won't let us deceive our Maker. But that's O.K. because the Divine accepts us for who and what we are just as parents

accept their own children. But this is theology and we won't go there.

We can travel through our Intuitive Mind into our Conscience and observe our five lower minds at work. We can see our Corporeal Mind (Unconscious) controlling our body. We can read our history (the akashic record) in our Subconscious Mind. We can follow the threads of countless futures in our Imagination. We can watch our Rational Mind solve the problems of our life. And, we can see the faultless activity of our Intuitive Mind.

We can see all these things and we can also look up and see our Receptive Mind connected to the Universe. We can look up and see the Abyss, the Void, the Mouth of the Divine. (Some say what we're actually seeing is our own third eye.) Here in our Conscience we can change the attitudes that color our concept of right and wrong. We can remove our prejudices and we can learn to love unconditionally. We can be "reborn" as a new person.

We can float up into our Receptive Mind and become "enlightened." We can "know" the Divine. We can watch the Divine Light flowing down through the Mouth of the Divine, nurturing our Mind and Body and flowing out through us back into the Universe. We can learn to control that light. But that's another discussion for another time.

The ultimate answer to the question: "How do we know we're in our Intuitive Mind instead of our Imagination?" is "Go to your Conscience and you'll know." Looking down from above you can see how all of your lower minds are working and what each one is doing. The goal of meditation is enlightenment and that's attained when you reach your Receptive Mind. The Universal Rule governing this is that you will ultimately attain that which you seek. Just keep seeking.

For now, practice meditation, open your intuitive mind and use it. That's the path to spiritual enlightenment and it's the path to communing with the Divine.

Clearing Negative Energies From Objects

by John Gilbert

The following essay by John Gilbert covers methods you can use to cleanse material objects of negative energies. It was originally written to provide instructions for clearing negative energies from divination decks, but the methods given in the essay can be used for any object small enough for you to pick up in your hand.

* * * * *

It is important to clear negative energy from objects before you use them for spiritual purposes, and there are several ways of doing this. These techniques can be used for removing negative energy from divination decks, other divination tools, crystals, amulets, talisman, bracelets, brooches, necklaces, magical working tools, ceremonial implements and other personal or spiritual articles. The instructions given will usually work with one application of the technique

The first method I want to discuss here is elemental clearing or cleansing. This is accomplished using symbols chosen to represent the elements of Earth, Water, Fire and Air. The usual symbols are given in this paper but readers are encouraged to use any similar materials in their own clearing rituals. Clearing with Spirit is called consecration and will be covered later in this paper. Clearing with elemental working tools is also a form of consecration.

As a rule, you'll find that you can generally clear and cleanse the object of unwanted negative energies all at once. If extreme cleansing is needed, you can repeat the process. As a rule only one form of elemental clearing is used. However, readers are encouraged to be creative and use as many elements as desired.

When the allotted period of time expires, check the object to see if it still exudes any negative energy. If it does, or if in doubt about the outcome, repeat the process as many times as required to clear the object of all negative energy. When you're done with the cleansing, dispose of the materials used for the cleansing.

Earth Elemental Clearing

1. Bury the object in sand, salt or dirt for twenty-four hours.
2. Leave on a tablecloth and sprinkle it with salt and/or sand, and leave it for one to two minutes.
3. Leave the object as above but instead of salt and/or sand, use any combination of any of the following herbs: Basil, Lavender, Rosemary, Sage, or Thyme.
4. Rub the object for a minute or two with any of these materials.
5. Place the object under your pillow or mattress and sleep on it overnight.

Water Elemental Clearing

1. Sprinkle the object lightly with water. Wipe immediately.

2. Sprinkle the object with salt water (1 tablespoon salt to 1 cup water). Wipe immediately.
3. Sprinkle the object with consecrated water. Wipe immediately.
4. Sprinkle the object with any herbal tea or plant infusion. Wipe immediately.
5. Expose the object to moonlight in a protected area for half the night.

Fire Elemental Clearing

1. Pass the object quickly through a candle flame. Don't burn yourself.
2. Place the object on a table with a candle holder and lighted candle on it for five minutes.
3. Place the object on a table with a candle and aromatic oil diffuser for five minutes.
4. Expose the object to sunlight in a protected area for half a day.

Air Elemental Clearing

1. Pass the object five to seven times over burning incense.
2. Smudge the object with sage or any similar smudge.
3. Take a deep breath and breathe deeply and slowly into the object three times.
4. Place the object on a device playing good music for one hour.

Cleansing By Consecration

Consecration is an intention to make a person, place or thing holy. By making it holy all negativity is completely and instantly removed from the person, place or thing. Intention is the most important ingredient in any consecration. If you intend to bless, clear, cleanse and consecrate a person, place or thing, and your intention is sincere, then the consecration occurs just as you intend it.

Consecration is usually done in a reverent manner, preceded by prayers of invocation, thanksgiving and petition. Invocation is a prayer asking Deity, by whatever name you wish to use, to assist in the intended ceremony. Thanksgiving is a prayer thanking Deity for one's life, blessings, gifts, health, family, friends and happiness. Petition is a prayer asking for something. Be careful, prayers of petition are not begging for fame and fortune. They're prayers asking for forgiveness, assistance, knowledge and blessing.

To consecrate an object, first decide what purpose the object is to serve. Prepare yourself and your spiritual altar for the ceremony. Invoke the Deity of your choice and inform this Deity of your intention in regards to the tarot deck. Ask Deity to assist you in performing the ceremony and accomplishing your intention.

The next step is to recite whatever prayers of petition and thanksgiving you want to use. Following these prayers is the consecration ceremony. This can be as simple as: "In the name of (name of Deity) I hereby bless, clear, cleanse, charge and consecrate you to be (blank) for the

purpose of (blank)." Fill in the blanks according to your intention and purpose for this object.

Cleansing With Elemental Working Tools

Elemental working tools are special implements consecrated to be the representative for a particular element. The elemental working tools used in the Fellowship of the Hermetic Rose are as follows:

Air - Book

Water - Cup

Fire - Wand

Earth – Pentacle

Cleansing with an elemental working tool is usually done in a formal ritual but this is not required. The opening and closing ritual you have already learned is suitable for this purpose if you choose to use formal ritual. The form used is entirely up to the practitioner and may include invocation of Deity, prayers of thanksgiving, prayers of cleansing and consecration, and closing prayers. The ritual may include representatives of any or all of the elements—the fan, incense, water, and salt used in FHR temple rituals are entirely suitable for this purpose. During the ceremony the object is normally touched by one or more of the elemental working tools accompanied with words of blessing, clearing, cleansing, charging and consecration.

Other Cleansing Methods

Using a spiritual space: Placing the object on your spiritual altar for a day or two can achieve the same purpose. This may sound strange, but readers who use this approach say it helps to inform your altar of the purpose for placing the object there. By simply saying: "I'm placing this" (name the object) "in this holy space for the purpose of removing all negativity from it," the process seems to work better.

My personal feeling about this is that holy space is closely aligned with Deity. Whatever you say to Deity or this holy space will be heard by the elementals, nature spirits and angels assigned to that space. Since these beings all want to work with humanity, it's just natural for them to clear and cleanse any object you place on your altar. By stating your purpose in doing so you remove all ambiguity and give the elementals, nature spirits and angels some guidance according to your desires. Ask and it shall be given unto you.

If you regularly clear and cleanse yourself from all negativity or place a sphere of protection around yourself, you're a walking spiritual space yourself. You can keep objects in your aura for a period of time in order to cleanse and clear it of all negativity. You can accomplish the same goal by placing a personal amulet on top of the object. A personal amulet is a pocket object or totem you carry with yourself for some purpose such as protection.

You can create a spiritual space anywhere you want by consecrating that space. You could use a drawer, a table or furniture top, a room or a space outside in the yard or garden. Consecrate this space and place the object there for a day. Again, it helps to let this space know the purpose of leaving the object there. I also like to announce for how long the object will remain in this place.

Usually it's one day but, if the object is really negatively charged, I'll leave it there for a week or even longer.

Using a spiritual object: You can rest the object on a table or in a drawer with any spiritual object of your choice. If you don't already have a few spiritual objects on your altar, you can consecrate one and use it with the item you want to clear. Telling your spiritual object the purpose for leaving it with the other object really seems to speed up the process.

I usually have one or more amulets of protection, love and peace available for this purpose. I also use spiritual objects from my spiritual altar from time to time. It doesn't matter what the object is. What matters is the purpose for which that object was consecrated. For example, an abundance wand may not be the best object to use for removing negative energies. Objects used for blessing, protection, clearing, cleansing and consecration generally work the best in my opinion.

In Closing...

As with most things spiritual, your intention is the most important part of the ritual or ceremony. Be very clear about your intention in regards to any objects you wish to clear and cleanse. Voice these intentions out loud so angels, nature spirits and elementals know your intentions regarding the object to be cleared. Expect good things to happen and they will.



FELLOWSHIP OF THE
HERMETIC ROSE

3° Server Grade

3° Initiation

Preliminaries and Preparations

This ritual is the third step in your initiation into the Fellowship of the Hermetic Rose. It builds on the initiations you have already taken and the work you have already done. Be sure to read the text of the ritual carefully before deciding whether or not to perform it. If you decide to proceed, certain preliminaries are necessary, and certain preparations need to be made.

The preliminaries are straightforward. Before you perform the ceremony, you should have completed all the work assigned to the 2° grade of Sojourner: that is, you should have made and consecrated your cup of Water you should have practiced the exercise of entering into the elemental world of Water at least three times; you should have read the papers assigned to the Sojourner grade, and in addition, at least two other books on occultism; you should have continued your weekly practice of the temple opening and closing ritual, and your daily practice of ritual, meditation, and divination.

The preparations are equally straightforward. You will need the chair, altar, pillars, Rider-Waite tarot deck, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have used already. You will need only one of the candles, the blue candle of Earth, and you will need your cup of Water and a printout of the Tree of Life diagram. (The one included in this ritual is suitable; cut and paste it into a Word file and print that out, on a color printer if you can.) You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour to an hour and a half of uninterrupted time.

It was standard practice in Juliet Ashley's Holy Order of the Golden Dawn to perform initiation rituals only on a solstice or equinox. Under John Gilbert's leadership that was changed, and members were encouraged to perform the initiation rituals on the day immediately following the new moon. You may do either of these, or choose a day that numerologically adds to 1, when combined with your personal time number. Choose the day for your initiation using any of these methods.

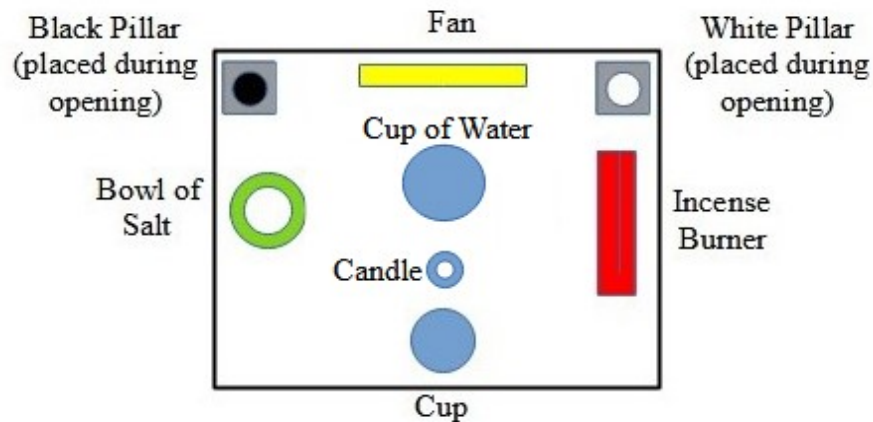
You may wear a robe or other ceremonial clothing or not, as you prefer. White robes were standard wear in Juliet Ashley's time, according to what I learned from John, but his rule was that each initiate got to make his or her own choice of ritual garments, or wear ordinary clothing, or nothing at all. (Some people apparently prefer to do ritual in the nude.) Choose which of these options is right for you.

Finally, you will need to decide how you will call on the Divine. You may use any divine name you choose, or simply say "Source of all that is" or some other abstract term. Settle on what you are going to say before the ceremony. You need not use the same name you used in the 1° and 2° initiations.

Before you Begin

Set up the altar in the center of the space. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl

of salt to the north. Put the blue candle of Water on the western side of the altar, near the cup of water. Place your consecrated cup of Water in the center, as shown in the diagram. Place your chair in the west, the direction of water.



Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins. Near the pillars, place Trump I, the Magician, and Trump XV1, The Tower; you will be putting these on the altar at certain points in the ritual as indicated.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Server."

When you have completed the opening ritual, take a few minutes to build the astral forms you will need for the initiation. There are five of these. In each of the four quarters there stands an initiate; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe. You may fill in all the other details as you wish.

Behind you in the west, beyond the initiate in the blue robe, stands Gabriel, the archangel of Water. Imagine him as a tall winged being in a blue robe edged with harvest orange and gold. His hair is light and his face shows the presence of strong emotions. He holds a cup in front of him, of the same kind as your cup of Water.

Remember that imagination is not the same as visualization. If you can visualize these forms, that's good. If not, simply imagine that they are there.

Once you have done this, leave the space. Close the door behind you if there is one. Sit or stand, wait for a little while, and then go to the door and knock three times. (If there is no door, knock on a wall or some other surface.) Imagine a voice responding, saying, "Who are you, that dares to approach this temple?"

You reply aloud: "I am a Sojourner of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Server, and I ask permission to enter and be received into the third grade of the Fellowship."

The voice replies: "Sojourner, you may enter." Go into the temple space.

First Point

Go to the west of the altar, facing east. Say aloud: "I, (say your full name), an initiate of the Sojourner grade, present myself for advancement into the grade of Server. I have performed the required practices and studied the required texts assigned to the Sojourner Grade, and I know of no reason why I should not advance to the Server Grade. I therefore purify myself with the four elements to prepare for my initiation."

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against your face. Say: "I purify myself with the element of Air, and I invoke the spirits and powers of Air. May they bless me and further my work."

Put down the fan, go to the south of the altar, pick up the incense burner, and use one hand to waft incense smoke over your face and head. Say: "I purify myself with the element of Fire, and I invoke the spirits and powers of Fire. May they bless me and further my work."

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto your head and face. Say: "I purify myself with the element of Water, and I invoke the spirits and powers of Water. May they bless me and further my work."

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, open your mouth, and place it on your tongue. Say: "I purify myself with the element of Earth, and I invoke the spirits and powers of Earth. May they bless me and further my work."

Go around clockwise to the west, facing east across the altar. If you are able to do so, kneel on both your knees. Place both your hands on the sides of your cup of Water so that your hands curve around the bowl of the cup. Bow your head. Say: "Having placed myself in due form, I now take on myself the obligation of the Grade of Server."

"I, (say your full name), in the presence of the Divine and of my guardian angel (or guardian genius) and in this temple of Servers do solemnly promise that I will take up the studies and practices of the Grade of Server so long as I may do so with a clean conscience, and will persevere in them while I remain a Server and a member of this Fellowship."

"I further promise that I will that I will practice the rituals, meditations and studies of a Seeker and a Sojourner to gain further knowledge and assist myself on my own spiritual path."

"I further promise that I will always hereafter treat the element of Water with due respect, both in my ordinary life and in my occult studies and practices; that I will offer proper reverence to the archangel and angels of Water; and that I will always treat the nature spirits and elementals of Water with courtesy and compassion."

"To all this I solemnly and sincerely promise in the name of (speak the name of the Divine you have chosen)."

Imagine that you hear the sound of a bell somewhere in the north, ringing three chimes. Then imagine a voice speaking out of the east, saying: "Arise, Initiate, and be received into the Grade of Server. Long have you dwelt in darkness. Quit the darkness and seek the light."

You rise to your feet and behold the altar, with the candle, the cup, the four elemental emblems, and two pillars. Say: "Having passed from darkness to light, I present myself to receive instruction in the sign, grip and word of the Grade of Server."

Read the following passages aloud, and make each of the motions as it is described.

“The sign of this grade is made by standing with your feet together, and raising your right arm to the side, the elbow bent, the upper arm held horizontal and the forearm held vertical, with the hand closed as though you were holding a scepter. This is the position of the right arm of the Empress in Trump III of the tarot deck used by the Fellowship.

“The grip of this grade is similar to the grip of the Seeker grade, but in this grade your left foot is next to the left foot of the person you are greeting, and your left hand palm is down on their right shoulder. Your right hand is raised in the sign of the Server grade. This grip should only be given to another member of the Fellowship of the Hermetic Rose.

“The word of this grade is ‘Liberation.’ It is divided in half when used for working purposes. The member giving the grip shall speak the first half, ‘Liber-,’ and the one receiving the grip shall respond with the second half, ‘-Ation.’”

Now imagine the voice in the east saying: “The Temple of Seekers and Sojourners is symbolically placed in Malkuth the Kingdom, the tenth sphere of the Tree of Life. The Temple of Servers is set above that sphere, in the sphere of Yesod the Foundation. To ascend to that Temple you must be prepared to quit the material and seek the spiritual. Let that be your password as you ascend the Path of the Magician. Repeat it aloud.”

You say aloud, “Quit the material and seek the spiritual.”

Second Point

Now take the Cup of Water off the altar, putting it someplace nearby, and in its place put Trump I, the Magician. Then stand at the west of the altar facing east. Imagine before you, on the far side of the altar, the figure of the Magician from the trump you have placed on the altar. Imagine him saying:

“Before you may proceed you must approach and give me the grip and password of a Server.”

You circle around the altar and give him the grip and the first half of the password. He responds with the second half, and then says:

“What is the name of the place from whence you came?”

You answer, “The Place of Ignorance.”

“What is the esoteric lesson you learned in the Place of Ignorance?”

You answer, “To become Aware.”

Read the passages below, imagining that the Magician is saying them.

“I applaud your decision to become aware, but to proceed you must learn to pay attention for you are now walking the Path of Attention.

“The Path of the Sojourner is the Path of Attention. This path leads from the Place of Ignorance toward you know not where. What you do know is that when you pay attention to your awareness you become more aware. You become aware of new and different things. Paying attention or not paying attention is the first thing all people do when they become aware. Even a

new-born has the choice to pay attention or not.

“Pay attention to the things in your life, the things all around you. Pay attention to the energy coming to you from the Divine Masculine above and the Divine Feminine below. Pay attention to how the energy from above comes through you to go to the Divine Mother. Pay attention to how the energy from below goes through you to the Divine Father. Pay attention to how this energy moves through you as you participate in the Divine Creation.

“One of the benefits of paying attention is learning more about the things that come into our awareness. We become aware of something new concerning our original awareness. Another benefit is becoming aware of something new and seemingly unrelated to our original awareness. We become aware of something new and different from our original awareness. I will demonstrate.

“You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were led to this temple where you became aware of many other things. By paying attention to each one of them you will become more and more aware. By becoming aware and paying attention to that awareness, you become more aware.

“To proceed further on that journey of awareness, you must go clockwise around this temple once, from east to east. This symbolizes your ascent of the Path of Awareness, the Path of the Magician. First, however, you must repeat the password of this Path.”

You say aloud, “Quit the material and seek the spiritual.”

“It is well,” you imagine the Magician saying. “Proceed on the Path.”

You circle slowly clockwise around the altar from east to east. As you do this, imagine that you are climbing a spiral stair which takes you up out of the temple you have opened into another temple of the same nature above it. When you finish your journey in the east you find the Magician waiting there for you.

Now imagine the Magician saying: “Go to the western quarter, where the Master of Water will instruct you on how you may continue your journey from darkness to light.”

Third Point

You go to the west and face west. Imagine an initiate standing there, dressed in a blue robe. Make the step and sign, then place your hand on his imagined shoulder in the grip, and communicate the word. Release the step, sign and grip, and then read aloud the passages below, imagining that the figure in blue is speaking to you.

“Welcome. I congratulate you on attaining the rank of Server and journeying up the Path of Attention to this Temple of Servers. My station and duty you already know. You will now take up your cup of Water and return to this station, so that I may instruct you in the use of the cup and invest you with the rank of Master of Water.”

You go to the place where you put the cup, and return with it to the station of the Master of Water.

“Your Water cup is one of the four great elemental working tools you will make as you advance

through the grades of our Fellowship. The cup is a magical expression of the Element of Water designed to receive the powers of all the Elements into this physical reality in order to empower and enliven everything that is in need of that service. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your cup of Water will serve you well if you take it in your hand during any working involving the element of Water and it is recommended that you try that for yourself.

“This representation of the Tree of Life you have seen before.”

The Master of Water shows you an image of the Tree of Life.

“I draw your attention first to the path going upwards from the Place of Ignorance at the bottom of the Tree to the purple sphere. This is the Path of Attention, which you have just traveled. This path is blocked by the Veil of Ignorance, which is also known as the Veil of Forgetfulness. When we travel down the Tree of Life from our spiritual home, we pass this veil and we forget everything. Our mind is a blank slate when we are born into the flesh.

“When we travel up the Tree of Life on the Path of Return, we cross the Veil of Ignorance in the opposite direction. We are released from our ignorance when we cross this veil. When traveling up the Tree of Life this veil becomes the Veil of Truth. If we continue our spiritual travels, we will know the truth and the truth shall set us free.

“As look at this glyph of the Tree, it appears the Path of Attention is a short path. I assure you that unless you pay attention to the details of your spiritual, mental, emotional, intuitive and physical life, this is a very long path indeed. Some people take years traveling this short path before they learn the importance of paying attention. We know that everything accomplished by humanity begins with an awareness that something can be done. If we pay attention to our awareness, something may indeed be done. But if we do not pay attention to our awareness, we will accomplish nothing.

“I now draw your attention to the purple sphere, which lies above the Sphere of Ignorance and the Path of Attention. This sphere is called Yesod in the Ancient Hebrew tongue. It literally means the Foundation of the World. Science teaches us that physical matter as we know it is built upon a matrix of astral stuff. This astral stuff is the foundation for all physical things including you and me and everything in the World of Manifestation. For these reasons, Yesod is called the Foundation, the Matrix, the Astral World, the World of the Astral and the Foundation of the World.

“The Astral World is not a physical world. There is no Element of Earth present there. The Astral World is a world of emotions and astral stuff. It is connected by the Path of Attention to the World of Manifestation at the place where the Element of Water is manifested in this physical reality. Thus the Foundation of the World is the emotional parent of the emotions we express in the physical reality.

“The Foundation lies above the Veil of Ignorance which blocks the Path of Attention. When we cross that veil, we awaken to the reality that we are not the physical beings we thought we were. Thus this astral world is called a Place of Awakening or the World of Awakening.

“Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Water in a temple of the Fellowship of the Hermetic Rose. Stand before this chair, which represents the station of the Master of Water.” You do so. “Imagine the emblem of Water

in front of you, and enlarge it, just as you did when passing into the elemental realm of Water.” You do so. “Now, holding your cup of Water as regalia of your office, step through it and seat yourself in your station as Master of Water.”

You do this. Stay in the chair for a little while, feeling the energies of the element of Water around you.

You then hear a voice from the east saying, “Arise, Master of Water, and return to the altar.”

Step out through the emblem of Water and imagine it dwindling to a small point in your aura, as you have done before. Place your cup somewhere near the chair. Then face east. Say: “Having presented myself to the Master of Water and received his/her instructions and blessings, and having been installed as Master of Water, I ask for further instruction in the secrets of this Grade.”

The voice from the east says, “Proceed now to your seat in the West to hear the Server Lecture.”

Remove Trump I from the center of the altar and replace it with Trump XVI, the Tower. Go to the chair in the west of the temple and be seated. Read the following lecture carefully.

The Server Lecture

Before you is the blue burning taper representing the Element of Water which lighted your way to the place where you now stand. The Cup of Water has been replaced by a placard representing your Liberation.

The main figure in this placard is a tower being shattered by a bolt of lightning coming from the Sun. In ancient times this tower was known as the Tower of Babylon. Babylon was known as the Place of Ignorance. This card represents the shattering of our ignorance. The crown at the top of the tower is a symbol of our knowledge. What we thought was true about ourselves and this world is being blown away. While lightning is a symbol of destruction, it is also a symbol of awakening. It is a flash of light that reveals the truth.

Look into this card of Liberation often. Study it well and learn more about how you are slowly awakening to the truth that you are not your body, not your mind, not who you thought you were, but a Child of the Divine traveling a spiritual path as a Student.

Those who have gone this way before you will tell you that in the vast array of the Universe even our geniuses know very little. Yes, you have worked very hard to gain a little knowledge, but that knowledge is far greater than it was before you began. This is to teach you that as a Seeker it is progress we seek. This is also to teach you that as a Sojourner we continue to seek progress.

By completing the work of a Seeker and Sojourner you have gained a little light and it is easier for you to see your own spiritual path. If you continue to seek more light as a Student, you will discover more light and it will become even easier to see your path. I challenge you to continue moving back the darkness of ignorance and seeking more and more light.

As a Seeker you learned that our awareness limits the possibilities of our lives. As a Sojourner you learned that we can do nothing unless and until we intend to do it. We cannot make any changes in our lives until we intend to make those changes. We cannot create anything in our lives until we intend to create them.

Now that you have been initiated as a Server, it becomes my duty to further explain to you that we are also limited by what we believe with every fiber of our being. Until we believe we can create, become or do something, we cannot. We are completely unable to do anything we do not believe we can do. If we do not believe we can, we cannot. We can do nothing until and unless we believe we can.

Belief, like intention, is a decision we make. The difference is beliefs are unconscious decisions made in the deepest recesses of our being. While we always know our intentions, we may not be aware of our beliefs. We are only aware of those beliefs we remember intending.

For example, we may intend to believe in the Divine. We are aware of this intention and we are aware of making the decision to believe. We remember this awareness, intention and resulting belief in the Divine. On the other hand, we may not consciously intend to live in poverty, but we do. When we analyze this situation we come to understand that we live in poverty because we believe that's what we deserve. We did not consciously intend to believe we were unworthy, but that's what we believe.

As with Awareness and Intention, we cannot do anything unless and until we believe with every fiber of our being that we can. Whatever we consciously and subconsciously believe limits what we can do, be and become. Change your awareness, intentions and beliefs and you can change anything. It's been said that with the belief the size of a mustard seed, we can move mountains. None of us moves mountains because we do not believe with every fiber of our being that we can. We can do nothing unless and until we believe with every fiber of our being that we can. It is not enough to become aware and to intend to do or be something, we must also believe we can do it or be it.

Become a Seeker and become aware. Become a Sojourner and create your own intentions based on your awareness. Then become a Server and change your beliefs so you can achieve your intentions. You cannot accomplish anything until you believe you can accomplish it.

This completes the Sojourner Lecture. It will serve you well to study these things until you understand them with every fiber of your being. Then proceed with the teaching materials of a Student. These teachings will be made more clear to you by a further understanding of the Temple in which you were initiated.

Closing the Ceremony

After you have finished reading the Server Lecture, spend at least a few minutes meditating on the ceremony you have performed and the symbols and teachings embodied in it. Then rise, thank the archangel of Water, thank all the other spiritual beings that have assisted in the ritual, and dissolve the astral forms you created for the archangel and the four initiates. (You do this simply by imagining the forms disappearing.) Once you have done so, perform the complete closing ceremony to close the temple in the Grade of Server. This completes your initiation into the Server Grade.

It is highly recommended that you devote time in the days and weeks ahead to meditating on the ceremony you have just passed through. Every detail of that ceremony has something to teach you. The more attention you give to the ceremony, the more meaningful it will be for you and the more you will gain from it.

3° Overview

Welcome Server! Once you have completed the studies of the Candidate, Seeker, and Sojourner grades and performed the initiation rituals of the Seeker, Sojourner, and Server grades, you are an initiate of the 3° grade of Server. The work before you is considerable but it builds on what you have already learned.

The requirements you must fulfill to complete the work of the Sojourner grade and proceed to the next stage, the 4° grade of Student, are as follows:

1. Continued daily practice of a protective ritual (Sphere of Protection, Lesser Ritual of the Pentagram, or Judson exercise), discursive meditation, and some form of divination;
2. Continued weekly practice of the ritual for opening and closing the temple;
3. Study of several papers assigned to the Server grade;
4. Study of at least three additional books on some aspect of occultism;
5. Practice of a series of scryings of the element of Air;
6. Purchase and consecration of a book of Air.

Once you complete these requirements, you will be able to perform the self-initiation ritual for the 3° grade of Server. This uses the same equipment as the 1° and 2° initiations, though you will need the blue candle, and you will also need your book of Air. At least two months should elapse between your Sojourner and Server initiations; you may take as much additional time as you find useful.

A few comments on some of the requirements for the grade may be helpful at this point. You are expected to learn three methods of divination over the course of your training, and only one of those is to be a divinatory deck. If you have done your daily divination with one method up to this point, this might be a good time to choose a second method and begin doing daily readings with it, or—if it's a method such as palmistry, which does not lend itself to daily readings—make other opportunities to practice the method.

The books you read to fulfill requirement #4 may be literally any book on any occult topic, so long as you have not previously read them. They can be good books, indifferent books, or really dreadful books, as there is something to learn from each of these. To become a capable occultist you will need to know your way around the literature of occultism, so you might as well get started; the number of books you will need to read for each grade, at a minimum, is the number of the grade itself: 1 for the 1°, 2 for the 2°, and so on.

If you're short on money, remember that most public libraries have some books on occultism—in the Dewey decimal system used in most US libraries, they're near the beginning of the nonfiction section at Dewey number 133. You can also search archive.org using keywords such as “occult” and “divination,” or visit the IAPSOP collection of classic out-of-copyright occult books at iapsop.com/ssoc/ and download texts to your heart's content. If you can't find something from any of those sources that interests you, check to see if you still have a pulse.

Scrying is the receptive use of the imagination, as creating astral forms is the active use. In scrying, you imagine yourself entering another realm of being and experiencing things there. You

don't have to be good at visualizing to practice scrying, though it's an advantage if you are. The FHR, like John Gilbert's Magickal Order of the Golden Dawn before it, uses its own distinctive set of elemental symbols as symbols for scrying. You have already explored the practice of scrying the element of Earth and Water, and in this grade you will proceed to scry the element of Air.

The Book, as mentioned in a previous paper, is the working tool of the element of Air. More detailed instructions for obtaining and consecrating the book of Air will be given in the following paper.

One of the core resources that students of the MOGD were encouraged to study in John Gilbert's time was *The Kybalion*, a classic text of American occultism. A special edition of the book was made available for this purpose. That edition is included in the last volume of this book; you should plan on studying the Introduction and Chapters 1-3 closely while you work on this grade. Note that the symbolism included with each chapter is unique to the FHR and its predecessor orders; close study of the symbols as we proceed will reveal meanings that may not be apparent at first glance.

The Air Book

The Book of Air may be a blank book of any kind, bound in any material you prefer. It may be painted or otherwise decorated. It may be any convenient size. What you choose for your own personal Book is strictly a matter of personal taste. After all, it is your Book.

Most practitioners purchase a blank book and consecrate it as their Book of Air. You may do the same or, if you have the necessary craft skills, you may make a Book yourself and decorate it however you wish.

You will need to consecrate your Book of Air before you complete the work of the Grade of Server and proceed to the next grade, the Grade of Student.

Consecrating the Book

Once you've purchased or made your Book of Air the next step is to consecrate it. Your Book is a magical record, and it may be used to contain any knowledge, whether by writing on the pages or in a purely magical, non-material sense, once it has been consecrated. To prepare for this ceremony you will need the chair, altar, pillars, candles, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have already provided for yourself. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and half an hour to an hour of uninterrupted time. You may wear a robe or other ceremonial clothing or not, as you prefer.

You will also need a name for the divine appropriate for this ritual. If you are a monotheist, the name of the deity you worship is always appropriate. If you are a polytheist, choose the name of a god or goddess associated with Air. If you have no particular religious belief, a term such as "Source of all that is" may be used. You will be calling on this name during the ritual. Choose the divine name you want to invoke before the ritual.

You may perform this ritual on any day that is convenient for you. Before you begin, set up the altar in the center of the space with the chair on the eastern edge of the space, facing west across the altar. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. Put the four candles around the center, the yellow candle to the east of center, the red candle to the south, the blue candle to the west, and the green candle to the north. Place your Book in the center. Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Server."

Sit in the chair and meditate briefly on the element of Air and the work you are about to do. Then go to the west of the altar, facing east. Say aloud: "I proclaim a ceremony of consecration for my Book of Air. Let the Book therefore be purified by the four elements." Pick up the Book and take it with you.

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of

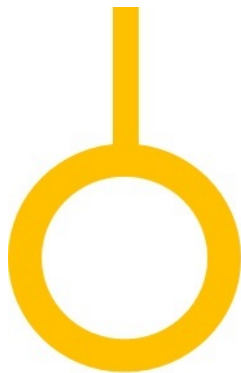
air against the Book. Say: “I purify this Book with the element of Air, and I invoke the spirits and powers of Air to bless this Book and further its work.”

Put down the fan, go to the south of the altar, pick up the incense burner, and hold the Book over it, turning the Book so that it receives incense smoke on both sides. Say: “I purify this Book with the element of Fire, and I invoke the spirits and powers of Fire to bless this Book and further its work.”

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto the Book. Say: “I purify this Book with the element of Water, and I invoke the spirits and powers of Water to bless this Book and further its work.”

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, and sprinkle it on the Book. Say: “I purify this Book with the element of Earth, and I invoke the spirits and powers of Earth to bless this Book and further its work.”

Circle back around the altar clockwise to the west of the altar, still holding the Book, and stand there, facing east. Raise the Book high in both hands. In your own words, call on the Divine to bless the Book, so that it will bring you knowledge and insight from all the planes of existence. You may make this prayer as long or as short as you choose.



Then, still on the west side of the altar facing east, use the Book to trace the symbol of Air in the air above the center of the altar: start at the top of the circle and proceed clockwise from there, then up the line to the top. Imagine the Book drawing a line of yellow light in the air, forming the symbol of Air.

Point with the Book at the symbol and Air and say: “Spirits and powers of Air, behold this Book of Air, purified by the elements and blessed by the Divine. I ask you to fill this Book with the strength and stability of Air, so that it will serve as a focus for knowledge and insight from all the planes of existence.” Imagine currents of energy flowing from the west into the Book, giving it the capacity to receive and transmit intuitive knowledge and insight. Maintain this imagination as clearly as you can for several minutes.

Then lower the Book. Set the Book on the center of the altar, surrounded by the four candles. Now call on the Divine again in your own words, offering your thanks and gratitude for the help you have received in consecrating your Book. You may make this prayer as long or as short as you choose.

Finally, sit on the chair in the west and meditate for at least a few minutes on the ritual you have performed and the Book as a symbol. When you are finished, rise and perform the complete closing ceremony in the grade of Sojourner. This completes your ritual of consecration.

Using Your Book of Air

You now have a Book of Air which you may use at any time to draw in knowledge and insight from all the planes of being. You may use your Book of Air to draw the symbols for your Sphere of Protection or other rituals. You may use it any time you want to banish or invoke any Air Element for any reason. You may use it for working with Air Elementals, Air Spirits, Air Angels and Air Archangels. You may use it in conjunction with your Earth Pentacle and Cup of Water.

Your Book of Air will serve as a vehicle for intuitive knowledge and insight from any of the planes of being. Any time you need to invoke knowledge and insight for yourself or another person, use the Book to draw in the knowledge, and then let it pass from the Book into yourself or the other person; touching it to your forehead, or the forehead of the other person, is a good way to do this. You can also use the Book as a means of making contact with the energies of the element of Air, and also with the elementals, nature spirits, and angels of Air, in ways that will be explained in later papers.

If you have a permanent altar or another place you keep spiritual or magical gear, your Book of Air can be kept there. It need not be wrapped in silk or otherwise protected against other magical energies, since its consecration is primarily on the spiritual and mental planes, which are not affected by banishing rituals or other sources of magical interference.

Working with the Element of Air

The Element of Air represents the mental reality as we know it. Every thought and idea we have is a part of this mental reality. Our thoughts are the Element of Air and they occur in our own personal World of Air. Air is our thoughts and ideas and everything having to do with thinking. Air is negative attitudes, restricting beliefs, impure thoughts and worthless ideas. Air is also positive attitudes, freeing beliefs, pure thoughts and ideas of great value.

We call Air our mental reality but mystics of all ages and common sense tells us it's really not "real" at all. It's all an illusion but we're living and thinking in this illusion and our senses and our mind tells us this illusion is real. For us, at this stage of our spiritual evolution, it is real. Knowing that this physical-emotional-intellectual reality is an illusion and living in that illusion is called the human condition of the mentally alert person.

The Element of Air also represents our beliefs, intentions and attitudes. The fact that our beliefs are in conflict with our attitudes and intentions; and our attitudes and intentions are in conflict with each other, is also part of this illusion. It's part of the confusion we experience as we live on this side of the Veil of Ignorance. We don't remember the truth about ourselves and everything else in the Creation.

When you studied the Earth Element as a Seeker, you learned that Acceptance was the key. Then as a Sojourner studying the Water Element you learned that Forgiveness is the key because you could not rid yourself of your emotional complexes, your emotional garbage, until you learned to accept and forgive yourself. Now as a Student studying the Air Element you will learn that Love and Compassion are the key. Without love and compassion you cannot clear your mind of the confusion of life. And until you clear your mind of the confusion of life, you cannot learn the truth about yourself and all of Creation.

Your thoughts and ideas are an integral part of who you are in this physical reality. Your thoughts and ideas not only define your intentions, beliefs and attitudes, they define what you remember of the past, what you imagine for the future, what you allow to be intuited, how you receive Divine influences in your life, how you measure right and wrong and what occupies your attention. Your mind controls all of these things and you control your mind by what you think.

Ritual for Working with the Element of Air

To prepare for the following ritual, place a chair in the east or stand to the west of a chair in your room. Make a list of questions you want to ask about the Elemental World of Air. Face the east and trace the yellow circle and line symbol for Air in front of you as you would in creating a Sphere of Protection.

Invoke the Air Element according to your usual method. Expand that yellow Air symbol to be as large as a door. Stand there and ask for permission to enter the World of Air for instruction about the Element of Air and the Elemental World of Air. Wait for permission. It may take a minute, just relax, breathe deeply and listen. Soon you'll hear or feel the message to enter.

Stepping through the yellow doorway is like stepping through an invisible barrier into another world. It is. Accept the invitation and step through the yellow doorway, turn around and sit down

in your chair. Your physical body will be sitting down in this physical world, but your astral body will remain standing and alert in the Elemental World of Air.

Attend to your physical body by breathing deeply, relaxing and setting your intention to travel in the Elemental World of Air in your astral body. Place your attention in your astral body in the Elemental World of Air and ask your questions one at a time.

In the beginning we suggest asking only one or two questions. The problem is not in receiving the answers, but in our ability to remember our questions and the answers as we move through this portal. It's not at all unusual for those entering the Elemental Worlds to forget their questions and not ask anything. In time, asking questions gets easier and easier.

Sometimes the answer you receive is: "I don't know," and that's a valid answer. If you have the presence of mind, you might then ask: "Who does know the answer to my question?"

Once you have answers to your questions, thank the beings who have been working with you and ask for permission to depart. That permission is always given but sometimes a short message is communicated first. Keep in mind that you've entered a world where your desire is their command to perform acting under their own laws and regulations. Your request for permission to leave will always be granted and the request is always appreciated. So is a simple: "Thank you."

As you return your attention to this physical reality you realize the yellow doorway is in front of you and your astral body is on the other side of that doorway. Just will your astral body to come through the doorway and return to your body. It will. Now by an act of will, diminish the size of the yellow Air symbol to a dot and bring it into your aura so it becomes a part of you. It is no longer a doorway to the Elemental World of Air. It is a part of you as is the knowledge you learned while visiting there.

It's a good idea to perform this ritual several times before taking your Student initiation. The knowledge you learn will serve you well. Here are some typical questions for which you can receive answers (but these are only a few suggestions and are not intended to limit your questioning in any way):

1. What can Air Elementals teach me about myself?
2. What can Air Nature Spirits (Sylphs) teach me about myself?
3. Is there a Sylph willing to be one of my Spirit Guides?
4. If so, what is that Sylph's name?
5. What will you teach me (name of Nymph)?
6. What's the name of the Air Angel in charge of my body?
7. What will you teach me (name of Angel)?

Elementals and Nature Spirits do not have egos. Elementals have spirits. Nature Spirits have spirits and souls. Both are very genuine and unencumbered by egos and ego wars. But they do appreciate common courtesy and they appreciate our gratitude and our prayers.

Angels do not have puffed-up egos like humans, but they do appreciate our gratitude. They not only appreciate our prayers for them, they appreciate our acknowledgement of their existence

and value. So does the Archangel Raphael who is the Grand Commander of the Elemental World of Air.

Octagon Society Preliminary Lessons

In all the orders John Gilbert headed, students were taught some of the techniques of the other orders, partly in order to give them a broader grasp of occult theory and practice, and partly because the techniques in question are useful in a wide range of occult activities. With this in mind, I have included the preliminary instructions and the first three introductory lessons of the Order of Spiritual Alchemy (OSA) in this grade.

Introduction and Basic Instructions

The Order of Spiritual Alchemy (OSA) as it now exists was founded in 1878 by American occult teacher William Robert Harrison III, who was its first Adept Master Alchemist. In its early days it taught only the material currently taught in the lowest of its three levels, the Octagon Society, but it expanded its teachings considerably under the guidance of James Fillmore Harris, who changed the title of its head to Chief Guardian of the Temple of Solomon and held that position from 1923 to 1928.

In 1947 the other Guardians of the Order elected Dr. Juliet Ashley as Chief Guardian. Ashley was at that time already the head of the Holy Order of the Golden Dawn and would thereafter become the Grand Archdruid of the Ancient Order of Druids in America and an archbishop in the Universal Gnostic Church. Thereafter the OSA was affiliated with these other organizations. Together they lost membership in the late twentieth century as interest in such things declined, and the Order existed only in a very quiet way for some years. It went public again in 2003 under the leadership of John Gilbert, under whom I studied the system and was initiated into all three of its levels. For personal reasons, Gilbert closed down its website and its activities in 2012 and the OSA has remained dormant since that time.

In the usual style of old-fashioned esoteric orders, the OSA claimed a colorful pedigree. The story as I was taught it is the Octagon Society was founded at the Winter Solstice on December 22, 1158 by a conventicle of Templar alchemists in the octagonal tower of Gisors Castle in Gisors, France. (It was from this tower that the Octagon Society is said to have taken its name.) The first Adept Master Alchemist was said to be one Robert de Piro, a Knight Templar and the chief of a college of Templar alchemists. It so happens that according to several recent books on the Templars—Jean Markale's *The Templar Treasure at Gisors* is one of them—a certain Robert de Pirou was one of three knights of the Templar order who occupied the castle at Gisors, along with a larger group of Templar squires and lay brothers, from 1158 to 1161.

There is however no known evidence at present to bridge the gap between Robert de Piro(u) in 1158 and William Robert Harrison III 720 years later, nor does there seem to be any record of a college of Templar alchemists in Piro(u)'s time, or at any other time for that matter. A document purporting to date from the original foundation of the order was in the possession of the Council of Guardians in the 1920s but it has apparently been lost since then. Nonetheless the OSA retains some elements of Templar custom and symbolism, and the heritage of the Knights Templar is important in certain aspects of the OSA's work.

Whatever did or did not come down from the Knights Templar to Harrison and his heirs, they

taught a system of spiritual alchemy, which was intended to accomplish not the transmutation of lead into gold but the healing and transformation of the individual self into a higher mode of human existence. That system does not involve strange incantations or exotic practices of any kind, and it can be successfully practiced alongside other spiritual, religious, and magical paths. Its working instruments are a pen and a notebook—a lined spiral notebook of the sort sold as school supplies is entirely suitable. It requires fifteen or twenty minutes a day, which are spent remembering, reflecting, and writing.

This may make the OSA's system of spiritual alchemy sound like a lightweight activity. It is not. I have done very few practices of any kind that are as challenging as spiritual alchemy. What you will be doing with that pen and notebook, if you take up these practices, is unpacking all your least favorite memories and coming face to face with all your most tangled and difficult emotions. This is the first stage of spiritual alchemy, the Nigredo (black phase) of the old alchemists. In the OSA it is called the stage of Entering the Fire; another name for it in alchemical lore is the Casting of the Molten Sea. On the far side are two more phases: the white phase or Albedo, which is called Baptism with Water in the OSA and is also known as the Making of the Rose Diamond, and the red phase or Rubedo, which in the OSA is called Entering the Mind of God and is also called the Achieving of the Philosopher's Stone.

The goal of spiritual alchemy in the OSA system is quite literally to take apart the ramshackle structure of your thoughts and feelings one piece at a time, and put it back together in a way that is better suited to achieve happiness and success. In alchemical terms, you will apply the classic method of *solve et coagula*—"dissolve and reunite"—to yourself, in order to transmute the lead of your current life into the gold of a life lived in conscious awareness of the divine reality that surrounds and penetrates all things. It is not a fast process. You will need to spend several years on each of the phases, and even after you complete the full sequence, you will need to go back through them again at intervals to get the most out of the practices.

One additional note. The lessons assume that you accept the existence of a divine being. The versions I received used the phrase "the Divine." I'm fairly sure from context that the versions of the same lessons that were in use a century ago simply said "God." Membership when I joined the OSA was open to any person eighteen years of age or older who was willing to affirm the existence of the Divine. No other limit was placed on what religious or spiritual beliefs a member might hold, but the reference to deity is not a formality; the contrast between reality as human beings envision it and reality as we can guess the Divine might perceive it is a significant factor in the practices. For that reason I don't recommend this work to atheists, or to the kind of agnostics who aren't willing to postulate the existence of a deity as a working hypothesis.

Prospective students of the Order of Spiritual Alchemy when I was active in that organization were given three preliminary lessons. Those who completed those lessons and still wanted to go on—by no means the majority!—were then permitted to join the Octagon Society at the beginning grade of 0/8, and ascended step by step through the eight grades and three gates of the Octagon Society training to the grade of 8/8. Those who completed this work were then permitted to join the next level of the Order.

If you are prepared to embark on this adventure, provide yourself with a notebook and a pen, and begin the work when you feel ready.

Preliminary Lesson One—The Law of Blame

When we blame others for the things that happen to us, we are mistaken. Most of us don't believe that for a minute. But it is the truth.

Things happen. Some of them are accidents. Some of them are designed by the Divine to help us learn something about ourselves and others. Some of them are actually designed by us to help us learn something we want to learn. Some are caused by people in the grip of pain, wild emotions, drugs, mental problems or psychological disorders. Some are random acts of cruelty and evil.

What's important to our spiritual health is not what happens to us but how we react to what happens. The event that happened did hurt us. Our reactions to that event continue to hurt us every day of our lives. This is the Law of Blame: **Carrying the weight of blame causes more harm than the things for which we blame others ever did.**

We can't change what happened. We can change our reactions to what happened. We begin to do that through the simple process of understanding why we blame somebody or something else for our pain. We write down a list of what happened and then write down our current understanding of why we blame somebody or something for what happened. We can learn to understand the evil deed they did was not "them" and the evil deed we did was not "us."

The Law of Blame has eight separate steps, which are part of the work that needs to be done in order to qualify for membership in the Octagon Society. We do not need to master these steps in a perfect manner to become a member. What we need to do is work through these eight steps to the best of our ability at this time. Healing always follows such an effort. Those steps are:

7. List and understand what you blame your father for doing to you.
8. List and understand what you blame your mother for doing to you.
9. List and understand what you blame your child or children, brother or brothers, sister or sisters, nieces, nephews, and cousins for doing to you.
10. List and understand what you blame your aunts, uncles, grandparents, great uncles, great aunts, and all your ancestors for doing to you.
11. List and understand what you blame your spouse, lovers, friends, fellow students and fellow employees for doing to you.
12. List and understand what you blame your enemies and antagonists for doing to you.
13. List and understand what you blame all other persons whatsoever for doing to you.
14. List and understand what you blame yourself, your mind, body, attitudes, beliefs, intentions, health and actions for doing to you.

1. List and understand what you blame your father for doing to you.

For our purposes the term "father" refers to the male person who contributed most to your childhood. This may be your biological father, a stepfather or other male figure. It may include other men or be a combination of several men. If this is the case, you may want to do this task

for each of them.

Your father, whether he is currently dead or alive, is a human being complete with the strengths and weaknesses that human beings have. He is a product of his environment and his heredity, of the family and society in which he grew up, and of his own good and bad choices and experiences. He was and still is imperfect and he made and may still be making many mistakes.

Your father may or may not have loved you. He may or may not have done his best for you. He may or may not have meant well. He was and is a human soul in the midst of the give and take of existence, and the way he behaved toward you was part of his own journey through life. His choices and his mistakes were all products of who he was at the time.

Your task is to sit quietly, become comfortable, take a few deep breaths and write down in your notebook everything you remember you blame your father for. List the things he said and did that make you feel that he was or is to blame.

Make certain your list is as complete as it can be for now. This may take you several days. Keep writing as long as thoughts and ideas arise and as long as you're comfortable. Take a break when you need to take a break. The intent of this part of the task is to recall as many details as you can comfortably recall about the things for which you blame your father. Write them all down together with a description of your feelings at the time.

When you're done, try to understand what mental, emotional, psychological or spiritual forces caused him to act in this way. At this stage you're not called upon to forgive or even to accept what happened, just to make an effort to understand it. You don't even have to let go of the blame. Be aware of it, and try to understand what caused the events for which you blame him. When you have gotten as far with this as you can, go to step two.

2. List and understand what you blame your mother for doing to you.

For our purposes the term "mother" refers to the woman who contributed most to your childhood. This may be your biological mother, a stepmother or other female figure. It may include other women or be a combination of several women. If this is the case, you may want to do this task for each of them.

Your mother, whether she is currently dead or alive, is a human being complete with strengths and weaknesses. She is a product of her environment and her heredity, of the family and society in which she grew up, and of her own good and bad choices and experiences. She was and still is imperfect and she made and may still be making many mistakes.

Your mother may or may not have loved you. She may or may not have done her best for you. She may or may not have meant well. She was and is a human soul in the midst of the give and take of existence, and the way she behaved toward you was part of her own journey through life. Her choices and her mistakes were all products of who she was at the time.

Your task is to sit quietly, become comfortable, take a few deep breaths, and write down in your notebook everything you remember you blame your mother for. List the things she said and did that make you feel that she was or is to blame.

Make certain your list is as complete as it can be for now. This may take you several days. Keep writing as long as thoughts and ideas arise and as long as you're comfortable. Take a break when you need to take a break. The intent of this part of the task is to recall as many details as you can

comfortably recall about the things for which you blame your mother. Write them all down together with a description of your feelings at the time.

When you're done, try to understand what mental, emotional, psychological or spiritual forces caused her to act in this way. At this stage you're not called upon to forgive or even to accept what happened, just to make an effort to understand it. You don't even have to let go of the blame. Be aware of it, and try to understand what caused the events for which you blame her. When you have gotten as far with this as you can, go to step three.

3. List and understand what you blame any of your children, brothers, sisters, nieces, nephews, and cousins for doing to you.

Use the same technique you used for your mother and father and consider as many of these people as possible. Write down everything for which you blame them, in as much detail as seems helpful, and then try to understand what caused those things. When finished, go to step four.

4. List and understand what you blame your aunts, uncles, grandparents, great uncles, great aunts, and all your ancestors for doing to you.

Use the same technique you used for your mother and father and consider as many of these people as possible. Write down everything for which you blame them, in as much detail as seems helpful, and then try to understand what caused those things. When finished, go to step five.

5. List and understand what you blame your spouse, lovers, friends, fellow students and fellow employees for doing to you.

Use the same technique you used for your mother and father and consider as many of these people as possible. Write down everything for which you blame them, in as much detail as seems helpful, and then try to understand what caused those things. When finished, go to step six.

6: List and understand what you blame your enemies and antagonists for doing to you.

Use the same technique you used for your mother and father and consider as many of these people as possible. Write down everything for which you blame them, in as much detail as seems helpful, and then try to understand what caused those things. When finished, go to step seven.

7. List and understand what you blame all other persons whatsoever for doing to you.

Use the same technique you used for your mother and father and consider as many of these people as possible. Write down everything for which you blame them, in as much detail as seems helpful, and then try to understand what caused those things. When finished, go to step eight.

8. List and understand what you blame yourself, your mind, body, attitudes, beliefs, intentions, health and actions for doing to you.

We've intentionally saved the most difficult task for last. By the time you reach this stage you know what to do. Do it, and work through all the reasons you blame yourself.

You are, after all, a human being complete with strengths and weaknesses. You are a product of your environment and your heredity, of the family and society in which you grew up, and of your own good and bad choices and experiences. You were and still are imperfect and you have made and may still be making many mistakes.

In the events you are recalling, you may or may not have acted out of love. You may or may not

have done your best. You may or may not have meant well. You were and are a human soul in the midst of the give and take of existence, and the way you behaved was part of your journey through life. Your choices and your mistakes were all products of who you were at the time.

When you're done, try to understand what mental, emotional, psychological or spiritual forces caused you to act in this way. At this stage you're not called upon to forgive or even to accept what happened, just to make an effort to understand it. You don't even have to let go of the blame. Be aware of it, and try to understand what caused the events for which you blame yourself. When you have gotten as far with this as you can, you have finished the work of this preliminary lesson.

Having gone through this process for others makes it easier for us to go through it for ourselves. "Easier" is not the same thing as easy! But go through it we must if we really intend to become the person we want to become. Go through it we must if we wish to advance spiritually in this lifetime. Go through it we must to continue our advancement in the Octagon Society.

Take at least eight sessions on eight different days to finish this work, and add as many more as you find helpful. For most people, between one and two weeks is a good amount of time to spend on this stage of the work. There are no prizes for hurrying. Take it a little at a time, step by step, and you'll accomplish the work that will begin transmuting your life.

Preliminary Lesson Two—The Law of Shame

To the extent that we blame ourselves for anything, we feel ashamed. The truth is that no matter what we've done, the Divine accepts, forgives and loves us unconditionally. Mistakes are just that. We made an error. It may have been an error in judgment, but we made an error. That's all we did. We goofed. We made a mistake. We were wrong—then.

Whatever we did and whenever we did, it is over. It belongs to the past, not to the present. We need to realize that everybody living now and everybody that ever lived made mistakes and a lot of those mistakes are far worse than anything we ever did. We need to get over it and get on with our lives. Correct the error to the best of your ability, accept that's the best you can do, forgive yourself for making the mistake in the first place, love yourself in spite of this mistake and get on with your life. This is the Law of Shame: **Carrying the weight of shame causes more harm than the things for which we feel ashamed ever did.**

When you're ashamed, you're not living your life and that's a much bigger mistake than anything you ever did that makes you feel ashamed now. Get over it. Confess the source of your shame to yourself and to the Divine, and possibly to another person you can trust. Confess your mistake. Confess your inability to make it right. Correct the error as best you can, accept this as being the best you can do, forgive yourself, love yourself in spite of this error, and get on with your life.

If you don't, you're going to wallow around in shame until you do. While you're wallowing around in shame like a pig in a mud hole, life goes on and passes you by. You remain in your dungeon of shame and people can't see the best in you. They see only the worst and you continue your downward journey into self-pity, self-judgment and self-condemnation.

What's wrong with this picture? Other people who have done much worse things than you have learned to accept their mistakes, forgive themselves, and get on with their lives. Why can't you?

You can. Here's one way.

Managing Shame: Step One

Some of the things that make you feel ashamed are things you did in the past. This first step is intended to deal with those.

Make a list of all the things you did in your life that make you feel ashamed now. Write down as many details about each source of shame in your life as you find relevant. Then one by one take up each item and ask yourself the following questions about that item.

9. Does the Divine, who accepts and forgives everything, accept you and forgive you in spite of this mistake? Keep asking until you find the strength to say “yes.”
10. What can you do, in your present circumstances, to make amends for this mistake? Make it a priority to do what you can to make amends and avoid making this same mistake in the future. Do what you can, accept this is the best you can do, and go on.
11. If there's nothing you can do, for whatever reason, about making amends, turn to the Divine and ask for forgiveness and peace and vow to do something to make somebody else's life easier. By easing the pain of another person, you release your own pain and shame.
12. Release your shame and let it go.

If you feel ashamed about something, you're holding yourself back in life and impeding your spiritual growth. If you seek acceptance, forgiveness and love from the Divine because of this situation, you will instantly receive it. If you accept, forgive and love yourself to the best of your ability over this situation, you empower yourself and you grow spiritually. The choice is yours and yours alone.

Managing Shame: Step Two

Not everything that makes people feel ashamed has to do with their own actions. Many people feel ashamed of things about which they had no choice. They feel ashamed about their family, their job, their friends, their environment, and many other things

Make a list of all the things about your family, job, friends, environment, and other things that make you feel ashamed Then one by one take up each item and ask yourself the following questions about that item.

6. What is it about the thing that makes you feel ashamed?
7. When do you first remember feeling ashamed about it?
8. What effect has feeling ashamed about that thing had on your life?
9. What would you have to do to stop feeling ashamed about this?

Your spiritual growth and your ability to live life to its fullest depends upon your ability to resolve your issues of shame. As long as you insist upon hanging onto your shame, your shame will retard your spiritual growth. As long as you insist upon hanging onto your shame, your shame will weigh you down and make life ever so much more difficult for you. As long as you insist upon hanging onto your shame, you cannot reach your highest potential in this life.

The process of resolving and releasing shame is necessary in order to be free to create a new and better life. Begin the work now. Don't be ashamed if it turns out you can't get rid of all your shame at once! There may be things you are ashamed of that you can't resolve yet; if so, accept that and move on. The important thing is to make a start, and begin the process of moving forward to the life you want to live.

Take between one and two weeks on this lesson, devoting some time to it every day. When you feel you've processed as much of your shame as you can, go on to the next lesson.

Preliminary Lesson Three—The Law of Guilt

If you judge yourself to be guilty over anything and you carry that guilt around with you, please know that's a more serious mistake than whatever you did that makes you feel guilty. It's a lot more of a burden to carry a load of guilt around with you than to make a mistake. The work you've already done with blame and shame is important in laying the foundation for this third stage of the preparatory work of the Order of Spiritual Alchemy.

Guilt is like blame and shame. It starts with something important and real—a recognition that something wrong has happened—but it loses touch with that reality and becomes a destructive burden. If you have done something wrong, the right thing to do in response to it is to accept that you did something wrong, make amends for it, learn from it, and go on to make better choices in your life. That approach makes every mistake a learning experience that leads to better things. Wallowing in guilt, like wallowing in shame or blame, means losing the opportunity to learn. This is the Law of Guilt: **Carrying the weight of guilt causes more harm than the things for which we feel guilty ever did.**

Review the work that you have done already on blame and shame, and then, one at a time, think about the things that make you feel guilty. In your notebook, write down what you did that makes you feel guilty. Write as much as you feel appropriate about each of these things, and include why you feel guilty about each of them. Take as much time as you need to in order to get it all down. Then, taking one of these things at a time, think about them and write about them in your notebook. Your goal is to reach the point at which you can honestly say the following things to yourself:

I made a mistake (name it).

I made, am making, or will make restitution to the best of my ability either to the wronged parties or other people (name them).

I accept the fact I was guilty of making that mistake (name it).

I forgive myself for making this mistake (name it).

I forgive other people (name them) for the comparable mistakes they made that harmed me (name them).

I love myself in spite of making this mistake (name it).

I know the Divine (use any name you choose) accepts me in spite of making this mistake (name it)

I know the Divine (use any name you choose) forgives me for making this mistake (name it).

I know the Divine (use any name you choose) loves me in spite of making this mistake (name it).

You may not be able to reach the stage at which you can honestly say these things to yourself about everything in your life that makes you feel guilty. If that happens, accept that fact and move on. As with the previous lessons, spend between one and two weeks on this lesson, devoting some time to it every day.

When you've completed this stage of the work to your satisfaction for the time being, you have

finished the preparatory work for admission to the Octagon Society, the first of three levels of the Order of Spiritual Alchemy. At this point you know what kind of work is ahead of you if you decide to proceed. Take the time to decide if you're willing to do the work required by spiritual alchemy to change your life, to change yourself into the person you want to become.

If you are willing to do the work, we invite you to become a member of the Octagon Society and continue your studies. You will find the Octagon Society lessons online at

<http://www.octagonsociety.org>

There is no charge for the Octagon Society lessons.

Suggestions for Completing the Great Work

by John Gilbert, Ph.D., D.D.

No matter how you cut it, alchemical work is one of the most difficult tasks any of us will undertake in this lifetime. There's just no easy way to get down into the muck of our soul and work on this prime material. There's no easy way to change our previous ignorance (lead) into the true knowledge of who and what we truly are (gold) and knowledge of the Divine (gnosis).

The teachings of the Order of Spiritual Alchemy can be read in a few minutes but completing any of these tasks can take a lifetime. The problem is most of us would like to complete the Great Work in this lifetime. And we want to do it completely and perfectly the first time. Therein lies our problem.

The first law to which the student is introduced is the Law of Acceptance. It will take most of us the rest of our lives to accept ourselves, and everything that's ever happened to us, and everybody that's ever harmed, injured or ignored us. There are seven more laws and each of them could take a lifetime as well. Fitting eight lifetimes into one lifetime seems like an impossible task.

It is an impossible task if we seek perfection for each step as we grow. We probably won't attain perfection of any one law in one lifetime. Those of us who insist on doing the Great Work perfectly will never attain our goal. Our lives will continue to be filled with imperfections of every kind (lead). We won't advance beyond the First Law - the Law of Acceptance.

The secret in doing the Great Work is to seek progress and not perfection. Those of us who seek to improve ourselves by taking small steps again and again have a very real opportunity to attain our final goal. Those who seek to improve themselves by taking giant steps, will probably get stuck on the first step and progress no further. The secret is to take small steps and to move ahead with a purpose.

The Law of Acceptance doesn't ask us to accept everything that ever happened to us right now. It doesn't ask us to accept everybody utterly and completely right now. It doesn't even ask us to completely accept ourselves right now. The Law of Acceptance is a set of eight tasks we're asked to do.

Doing something doesn't mean we seek perfection right now. It means we sit down and do it. We do it to the best of our ability right now and then we move on to the next task. We do what we can do; and when we've done as much as we can do in a week or two, we move on to the next task.

This doesn't mean we're done with the first task. Far from it, we know we haven't attained perfection. We know we've made some progress. That means we're done for right now. It also means we know we still have work to do. But the secret of the Great Work is that as we progress step by step the work we've already done bears great fruit. We continue to accept ourselves and others more and more as we work on the next step and the next step and the next.

The Great Work starts off as a conscious and painful effort. It becomes more and more a part of our lives and the pain diminishes piece by piece as we continue to work through the eight laws step by step. Eventually it becomes a part of our lives and we unconsciously continue to accept both others and ourselves more and more. This happens not because we stayed stuck on the First

Law, but because we did what we could regarding the First Law and moved on step by step to the others.

My first suggestion is to sit down with the material for the current law. Write down as much as you can write for about ten to fifteen minutes. Write it out in sentences and paragraphs or by cryptic notes. It doesn't matter how you keep your records. Just write it down. Cry a lot or do what you need to do as you look over this list of negative events and people. Do the Breath of Acceptance and let it go.

During the day when you remember something else, make a note of it. If you can take a few moments to do the Breath of Acceptance right then, do it and get on with your life. In the evening you can add any notes to your growing list and do the Breath of Acceptance exercise for a few moments.

During the next seven sessions, take fifteen minutes each day to do the next task for the Law. At the end of the eighth session you'll know you've made some progress. That's the time to finish up the current law and get ready for the next one. You have a lifetime to come back to the current law and add to the list and continue doing the Breath of Acceptance.

My second suggestion is to reward yourself after you finish each law. Take the time to acknowledge you're making progress. Pat yourself on the back. Take a walk. Relax and treat yourself. My personal favorite treat is to take a shower, wash my hair, shave, put on some smelly-smelly and go someplace public. It's as though I'm washing away all that negativity and bringing a new positive happy face into the world.

Something else happens. When I remove some garbage from my life and acknowledge it by doing these things, people seem to react to me more positively. More people smile at me. More people take the time to nod their heads and acknowledge me. Some perfect strangers even say something to me thus indicating their willingness to stop and chat if even for a moment or two.

The world treats me differently. It may be because I'm treating myself differently. Maybe it's because I'm getting healthier. Maybe releasing some of the toxins in my body makes me easier to approach. Whatever the reason, I like it. It's significant to me that the world treats me better.

Here's some special advice for those of you who want to go through this process more quickly. Set aside about two hours to do the work for each of the eight laws. You'll need paper and pencil and a box of tissues. This gives you an average of fifteen minutes for each task. Some tasks may take longer than the rest of them. Just sit down and start writing for the first of your eight tasks.

You'll complete most of the work for each law in this initial session. Take the rest of the week to review your work. Add anything you want to add. This will just take a few minutes each day. At the end of the week take a couple of days to get ready for the next law.

My final suggestion is to get started on the Great Work as soon as you can. The Eight Laws taught by the Octagon Society have the potential to help you transform yourself into the person you want to become. They offer you the opportunity to get started on the process of changing your lead into gold. They offer you the chance to observe great changes in your life. They offer you the chance to try the first lesson for yourself.

Make no mistake about it, alchemy is difficult work. You dredge up all sorts of emotions you didn't even know were there. But as you apply the lesson of each law to these emotions, you

heal yourself, you change, you transform yourself into the person you want to become, you become a much more spiritual being.

In the final analysis you have nothing to lose and everything to gain. Whatever you decide to do, I wish you the very best on your spiritual journey.



FELLOWSHIP OF THE
HERMETIC ROSE

4° Student Grade

4° Initiation

Preliminaries and Preparations

This ritual is the fourth step in your initiation into the Fellowship of the Hermetic Rose. It builds on the initiations you have already taken and the work you have already done. Be sure to read the text of the ritual carefully before deciding whether or not to perform it. If you decide to proceed, certain preliminaries are necessary, and certain preparations need to be made.

The preliminaries are straightforward. Before you perform the ceremony, you should have completed all the work assigned to the 3° grade of Server: that is, you should have made and consecrated your book of Air, you should have practiced the exercise of entering into the elemental world of Air at least three times; you should have read the papers assigned to the Server grade, and in addition, at least three other books on occultism; you should have continued your weekly practice of the temple opening and closing ritual, and your daily practice of ritual, meditation, and divination.

The preparations are equally straightforward. You will need the chair, altar, pillars, Rider-Waite tarot deck, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have used already. You will need only one of the candles, the yellow candle of Air, and you will need your book of Air and a printout of the Tree of Life diagram. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and an hour to an hour and a half of uninterrupted time.

It was standard practice in Juliet Ashley's Holy Order of the Golden Dawn to perform initiation rituals only on a solstice or equinox. Under John Gilbert's leadership that was changed, and members were encouraged to perform the initiation rituals on the day immediately following the new moon. You may do either of these, or choose a day that numerologically adds to 1, when combined with your personal time number. Choose the day for your initiation using any of these methods.

You may wear a robe or other ceremonial clothing or not, as you prefer. White robes were standard wear in Juliet Ashley's time, according to what I learned from John, but his rule was that each initiate got to make his or her own choice of ritual garments, or wear ordinary clothing, or nothing at all. Choose which of these options is right for you.

Finally, you will need to decide how you will call on the Divine. You may use any divine name you choose, or simply say "Source of all that is" or some other abstract term. Settle on what you are going to say before the ceremony. You need not use the same name you used in earlier initiations.

Before you Begin

Set up the altar in the center of the space. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. Put the yellow candle of Air on the eastern side of the altar, near the fan. Place your consecrated book of air in the center, as shown in the diagram. Place your chair in the

east, the direction of air.

Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins. Near the pillars, place Trump II, the Magician, Trump III, the Empress, and Trump XVII, The Star; you will be putting these on the altar at certain points in the ritual as indicated.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Student."

When you have completed the opening ritual, take a few minutes to build the astral forms you will need for the initiation. There are five of these. In each of the four quarters there stands an initiate; the one in the east wears a yellow robe, the one in the south a red robe, the one in the west a blue robe, and the one in the north a green robe. You may fill in all the other details as you wish.

Before you in the east, beyond the initiate in the yellow robe, stands Raphael, the archangel of Air. Imagine him as a tall winged being in a yellow robe edged with violet and purple. His hair is brown and his face is lean and intelligent, with keen eyes. He holds a book in front of him, of the same kind as your book of Air.

Remember that imagination is not the same as visualization. If you can visualize these forms, that's good. If not, simply imagine that they are there.

Once you have done this, leave the space. Close the door behind you if there is one. Sit or stand, wait for a little while, and then go to the door and knock three times. (If there is no door, knock on a wall or some other surface.) Imagine a voice responding, saying, "Who are you, that dares to approach this temple?"

You reply aloud: "I am a Server of the Fellowship of the Hermetic Rose who has completed all the requirements for advancement to the grade of Student, and I ask permission to enter and be received into the fourth grade of the Fellowship."

The voice replies: "Server, you may enter." Go into the temple space.

First Point

Go to the west of the altar, facing east. Say aloud: "I, (say your full name), an initiate of the Server grade, present myself for advancement into the grade of Student. I have performed the required practices and studied the required texts assigned to the Server Grade, and I know of no reason why I should not advance to the Student Grade. I therefore purify myself with the four elements to prepare for my initiation."

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against your face. Say: "I purify myself with the element of Air, and I invoke the spirits and powers of Air. May they bless me and further my work."

Put down the fan, go to the south of the altar, pick up the incense burner, and use one hand to waft incense smoke over your face and head. Say: "I purify myself with the element of Fire, and I invoke the spirits and powers of Fire. May they bless me and further my work."

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto your head and face. Say: "I purify myself with the element of Water, and I invoke the spirits and powers of Water. May they bless me and further my work."

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, open your mouth, and place it on your tongue. Say: "I purify myself with the element of Earth, and I invoke the spirits and powers of Earth. May they bless me and further my work."

Go around clockwise to the west, facing east across the altar. If you are able to do so, kneel on both your knees. Take your Book of Air in both hands and raise it up as high as you can reach above the altar. Bow your head. Say: "Having placed myself in due form, I now take on myself the obligation of the Grade of Student."

"I, (say your full name), in the presence of the Divine and of my guardian angel (or guardian genius) and in this temple of Students do solemnly promise that I will take up the studies and practices of the Grade of Student so long as I may do so with a clean conscience, and will persevere in them while I remain a Student and a member of this Fellowship."

"I further promise that I will continue to practice the rituals, meditations and studies of a Seeker, a Sojourner, and a Server to gain further knowledge and assist myself on my own spiritual path."

"I further promise that I will always hereafter treat the element of Air with due respect, both in my ordinary life and in my occult studies and practices; that I will offer proper reverence to the archangel and angels of Air; and that I will always treat the nature spirits and elementals of Air with courtesy and compassion."

"To all this I solemnly and sincerely promise in the name of (speak the name of the Divine you have chosen)."

Imagine that you hear the sound of a bell somewhere in the east, ringing three chimes. Then imagine a voice speaking out of the east, saying: "Arise and be received into the Grade of Student. Long have you dwelt in darkness. Quit the darkness and seek the light."

You put the Book back on the altar, rise to your feet and behold the altar, with the candle, the cup, the four elemental emblems, and two pillars. Say: "Having passed from darkness to light, I present myself to receive instruction in the sign, grip and word of the Grade of Student."

Read the following passages aloud, and make each of the motions as it is described.

"The sign of this grade is made by standing with your feet together, and raising your hands in front of you to shoulder height, forearms nearly parallel to the ground, palms down, fingers pointing forward and slightly spread. This is the position of the hands and arms of the angel in Trump VI of the tarot deck used by the Fellowship."

"The grip of this grade is similar to the grip of the Server grade, with your left foot next to the left foot of the person you are greeting, your right hand on their left shoulder and your left hand on their right shoulder. This grip should only be given to another member of the Fellowship of the Hermetic Rose."

"The word of this grade is 'Greater Awareness.' It is divided in half when used for working purposes. The member giving the grip shall speak the first half, 'Greater,' and the one receiving the grip shall respond with the second half, 'Awareness.'"

Now imagine the voice in the east saying: “The Temple of Servers which you have just quitted is in the sphere of Yesod the Foundation, but the Temple of Students is in the sphere of Hod. To ascend to it you must travel two paths, and to begin the first you must start once again in the Place of Ignorance. Let this remind you that no matter how much you learn you must always be ready to begin once more at the Place of Ignorance.”

Second Point

Now take the Book of Air off the altar, putting it someplace nearby, and in its place put Trump II, the High Priestess. Then stand at the west of the altar facing east. Imagine before you, on the far side of the altar, the figure of the High Priestess from the trump you have placed on the altar. Imagine her saying:

“Before you may proceed you must approach and give me the grip and password of a Student.”

You circle around the altar and give her the grip and the first half of the password. She responds with the second half, and then says:

“What is the name of the place from whence you came?”

You answer, “The Place of Ignorance.”

“What is the esoteric lesson you learned in the Place of Ignorance?”

You answer, “To become Aware.”

Read the passages below, imagining that the High Priestess is saying them.

“I applaud your decision to become aware, but to proceed you must learn to remember for you are now walking the Path of Memory.

“Having become aware that you lived in the World of Ignorance was the first step of your spiritual journey in the Fellowship of the Hermetic Rose. You completed the second part of your journey by entering the Place of Awakening where you were advanced to the rank of Server.

“You returned to the Place of Ignorance where you found this path. This is the Path of Memory. This path leads from the Place of Ignorance toward you know not where. What you do know is that when you pay attention to your awareness you become more aware. And when you remember what you learn, you become even more aware of new and different things. Paying attention or not paying attention to our awareness is the first choice all people make when they become aware. Remembering everything and especially our awakening is the second. But, remembering is a choice we make. Even a newborn has the choice to remember or not.

“You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were awakened from your sleep to the reality of life. By remembering you will become more aware of your own destiny and the meaning of life. Return now to the west of the altar and await the next lesson that you will need to remember.”

You return to the west of the altar and face east. Remove Trump II, the High Priestess, from the center of the altar, and put Trump III, the Empress, in its place. Once you have done so, imagine before you, on the far side of the altar, the figure of the High Priestess from the trump you have

placed on the altar. Imagine her saying:

“Before you may proceed you must approach and give me the grip and password of a Student.”

You circle around the altar and give her the grip and the first half of the password. She responds with the second half. Read the passages below, imagining that the Empress is saying them.

“You have now risen from the Place of Ignorance to the Place of Awakening, for it is from Yesod, the ninth sphere of the Tree of Life, that you must begin to travel the second path that leads upward to the eighth sphere Hod. That second path is the Path of Imagination

“Paying attention or not paying attention to our awareness is the first choice all people make when they become aware. Remembering everything and especially our awakening is the second. Using our imagination to imagine the future or not is our third choice. Even a new born has the choice to imagine the future or not.

“We can imagine what we might have learned, done or said in the past. We may learn valuable lessons from that exercise. Remembering the past bears much fruit, but imagining alternative pasts bears little fruit and much anguish. Imagining future possibilities bears much fruit and is the best use of our imagination.

“You became aware of the Sphere of Ignorance at the bottom of the Tree of Life when you became aware that we all live in a World of Ignorance. By paying attention to that awareness you were awakened from your sleep to the reality of life. By remembering and imagining you are becoming more aware of your own destiny and the meaning of life. By remembering you are awaking more and more. The sister to remembering is imagining. They work best together when you remember the past and imagine the future

“Traveling the Tree of Life requires that you remember where you have been and what you have done. It also requires you to imagine what you can do with the knowledge you gain, to imagine future possibilities.

“To proceed further on your journey, you must go clockwise around this temple twice, from east to east. This symbolizes your ascent of the Paths of Memory and Imagination, the Paths of the High Priestess and Empress. Proceed now on the Paths.”

You circle slowly clockwise around the altar twice from east to east. As you do this, imagine that you are climbing a spiral stair which takes you up out of the temple you have opened into another temple of the same nature above it. When you finish your journey in the east you find the High Priestess and Empress waiting there for you.

Now imagine the High Priestess saying: “Approach the eastern quarter, where the Master of East will instruct you on how you may continue your journey from darkness to light.”

Third Point

You face east. Imagine an initiate standing there, dressed in a yellow robe. Make the step and sign, then place your hands on his imagined shoulders in the grip, and communicate the word. Release the step, sign and grip, and then read aloud the passages below, imagining that the figure in yellow is speaking to you.

"Welcome. I congratulate you on attaining the rank of Student and journeying up the Paths of Memory and Imagination to this Temple of Students. My station and duty you already know. You will now take up your Book of Air and return to this station, so that I may instruct you in the use of the book and invest you with the rank of Master of Air."

You go to the place where you put the book, and return with it to the station of the Master of Air.

"Your Air book is one of the four great elemental working tools you will make as you advance through the grades of our Fellowship. The book is a magical expression of the Element of Air designed to draw the powers of all the Elements into this physical reality in order to banish the effects of ignorance and inattention by bringing knowledge and wisdom wherever they may be needed. May it serve as a constant reminder of your commitment to help yourself and serve others by quitting the darkness and seeking the light. Your book of Air will serve you well if you take it in your hand during any working involving the element of Air and it is recommended that you try that for yourself.

"This representation of the Tree of Life you have seen before."

The Master of Water shows you an image of the Tree of Life.

"I now draw your attention to the path going upwards from the Place of Ignorance at the bottom of the Tree to the orange sphere. This is the Path of Memory, which you have just traveled. This path is blocked by the Veil of Ignorance, which is also known as the Veil of Forgetfulness.

"On this side of that veil you begin to remember who and what you truly are. You begin to learn the truth that will set you free. Hence another name for this veil on the Path of Return is the Veil of Remembering.

"When returning up the Tree you cross the veil of Ignorance on the Path of Attention you are crossing the Veil of Truth and you start to learn the truth that will set you free of all physical shackles. When you cross the Veil of Ignorance on the returning Path of Memory, you are crossing the Veil of Remembering and you start to remember. You start to remember your true spiritual being and your spiritual home.

"I now draw your attention to the path going upwards from the Place of Awakening, the purple sphere, to the orange sphere. This is the Path of Imagination, which you have also partially traveled. Here you learned that you must use your skills of remembering the past and imaging the future in order to recover full memory of your true spiritual being and knowledge of your spiritual home. These are the skills you are to master as you leave your ignorance behind and enter the orange sphere: become aware, make strong intentions, pay attention, awaken, believe in yourself, remember and imagine.

"I draw your attention now to the orange sphere at the bottom of the Tree on your left. In Hebrew the name of this sphere is Hod, which means Splendor and alludes to the splendor of the mind. Hod also alludes to the expansion of splendor and thus to expansion of the mind or the attainment of greater awareness.

"Two skills that help us expand our consciousness are the skills one learns on the Path of Memory which brings us from the Place of Ignorance to this place, and the Path of Imagination which brings us to this place from the Place of Awakening. Remembering and Imagining are two skills to help us expand our own consciousness. The other tools are awareness, intention, belief, compassion, attention and awakening.

“The names attributed to this orange sphere are the Worlds of Splendor, Mind, Consciousness, Expanding Mind, Expanding Consciousness and the World of Intellect. It is also called the Place of Intelligence, Expanding Mind or Greater Awareness.

“Since you have received a part of the knowledge you seek, you are qualified to fill the role of Master of Air in a temple of the Fellowship of the Hermetic Rose. Stand before this chair, which represents the station of the Master of Air.” You do so. “Imagine the emblem of Air in front of you, and enlarge it, just as you did when passing into the elemental realm of Air.” You do so. “Now, holding your Book of Air as regalia of your office, step through it and seat yourself in your station as Master of Air.”

You do this. Stay in the chair for a little while, feeling the energies of the element of Air around you.

You then hear a voice from the east saying, “Arise, Master of Air, and return to the altar.”

Step out through the emblem of Air and imagine it dwindling to a small point in your aura, as you have done before. Place your Book somewhere near the chair. Then circle back to the west of the altar and face east. Say: “Having presented myself to the Master of Air and received his/her instructions and blessings, and having been installed as Master of Air, I ask for further instruction in the secrets of this Grade.”

The voice from the east says, “Proceed now to your seat in the East to hear the Student Lecture.”

Remove Trump III from the center of the altar and replace it with Trump XVII, the Star. Go to the chair in the west of the temple and be seated. Read the following lecture carefully.

The Student Lecture

Before you is the yellow burning taper representing the Element of Air which lighted your way to the place where you now stand. The Book of Air has been replaced by a placard representing Hope.

Starlight is dim light indeed, but we see more in the starlight than we do in complete darkness. This means a little knowledge is better than no knowledge at all. A little knowledge gives us hope that there is more knowledge to learn and we can learn it. The main figure in this card is the Angel of Hope pouring consciousness into the water and upon the land. The land represents consciousness and the water represents sub-consciousness.

This card represents the expansion of consciousness on every level of our being. When we expand our consciousness we become more aware, we learn more, we remember more, we imagine more and our mind is more open. As you continue your studies, you’ll learn more about what our greater awareness can accomplish.

Look into this card of Hope, this card of Greater Awareness often. Study it well and learn more about how you are awakening more and more to the truth that you are not your body, not your mind, not who you thought you were, but you are a Child of the Divine traveling a spiritual path as a Student.

By completing the work of a Seeker you gained a little light and it is easier for you to see your own spiritual path. By completing the work of a Sojourner and a Server, you gained a little more

light and your path became easier. You gained more light and knowledge as a Student. If you continue to seek more light as a Teacher, you will discover still more light and it will become even easier for you to see and understand your own unique spiritual path. I challenge you to continue moving back the darkness of ignorance and seeking more and more light.

In the Place of Ignorance, you and I play many roles. We choose which roles we will play. Before we were born we decided to be a son or daughter. As we grew, we played that role, and we continue to play it to this day. Along the way we decided to play other roles like friend, acquaintance, student, teacher, husband or wife, parent, employee, manager and boss. We assume the persona of each of those roles and we play our part to the best of our ability.

In the World of Earth we all assume the personas we want to portray to the world. Each persona is different and we play each part as we decide to play it. We act the part of each persona we play. We wear the mask for each persona. We choose that mask and we wear it while we play that part. As we move from place to place and situation to situation, we change our persona appropriate to that place and that situation.

The World of Earth is the Place of Ignorance, the Physical World of Manifestation, the Place of Personas. On this side of the Veil of Ignorance we are no longer ignorant, we no longer manifest a physical body and we are removed from the Place of Personas. We have risen to a world of Greater Awareness.

The World of Greater Awareness is the bottom sphere on the Pillar of Cloud, which is the right-hand pillar on the Tree of Life. Remember that as you look at the Tree of Life you are looking at a picture and not a mirror image. The right-hand pillar appears to be on your left as you look at the picture, but it is the right side of your body and the orange sphere is near the top of your right hip.

The Pillar of Cloud is also called the Pillar of Darkness because the top sphere on this pillar is black in color. It also alludes to the fact our mind is dark and chaotic. We hide things in the deepest recesses of our mind when we don't want to face them. Our subconscious and unconscious minds are relatively unknown to us, we are ignorant of them. The symbol for ignorance is blackness or darkness.

The Pillar of Cloud is also called the Pillar of Water, Pillar of Anger, Pillar of Fear and Pillar of Sorrow. These names allude to the middle sphere on the Pillar of Cloud. Other names for the Pillar of Water include the Black Pillar, the Pillar of Belief, the Pillar of Power and the Pillar of Empowerment. The first two names allude to the black sphere and the other two to the red sphere on the Pillar of Cloud.

According to ancient traditions, it was the Pillar of Cloud that led the Jewish nation out of Egypt and across the desert to the promised land. In the ancient vocabulary of the Jews, Egypt meant Bondage, Bondage referred to the Place of Ignorance and desert was a symbol for the memory. If this is true, then the Jews traveled from the Place of Ignorance on the Path of Memory to the promised Land of Expanding Consciousness.

This completes the Student Lecture. It will serve you well to study these things until you understand them with every fiber of your being. Then proceed with the teaching materials of a Teacher. These teachings will be made more clear to you by a further understanding of the Temple in which you were initiated.

Closing the Ceremony

After you have finished reading the Student Lecture, spend at least a few minutes meditating on the ceremony you have performed and the symbols and teachings embodied in it. Then rise, thank the archangel of Air, thank all the other spiritual beings that have assisted in the ritual, and dissolve the astral forms you created for the archangel and the four initiates. (You do this simply by imagining the forms disappearing.) Once you have done so, perform the complete closing ceremony to close the temple in the Grade of Student. This completes your initiation into the Student Grade.

It is highly recommended that you devote time in the days and weeks ahead to meditating on the ceremony you have just passed through. Every detail of that ceremony has something to teach you. The more attention you give to the ceremony, the more meaningful it will be for you and the more you will gain from it.

4° Overview

Welcome Student! Once you have completed the studies of the previous grades and performed the initiation rituals of the Seeker, Sojourner, Server, and Student grades, you are an initiate of the 4° grade of Student. By this point you have a good deal of experience with the work of the Fellowship and should find the lessons of this grade relatively straightforward.

The requirements you must fulfill to complete the work of the Server grade and proceed to the next stage, the 5° grade of Teacher, are as follows:

1. Continued daily practice of a protective ritual (Sphere of Protection, Lesser Ritual of the Pentagram, or Judson exercise), discursive meditation, and some form of divination;
2. Continued weekly practice of the ritual for opening and closing the temple;
3. Study of several papers assigned to the Student grade;
4. Study of at least four additional books on some aspect of occultism;
5. Practice of a series of scryings of the element of Fire;
6. Making (or purchase) and consecration of a wand of Fire.

Once you complete these requirements, you will be able to perform the self-initiation ritual for the 5° grade of teacher. This uses the same equipment as the previous initiations, though you will need the red candle, and you will also need your wand of Fire. At least three months should elapse between your Student and Teacher initiations; you may take as much additional time as you find useful. Remember that you are expected to learn three methods of divination over the course of your training; if you've been following the instructions in previous overviews, you've now worked with two of them. This might be a good time to start work on the third.

The Fire Wand

The Wand is best made of wood, and it should not be made of metal or have any metal in or on it. It may be painted or otherwise decorated. It may be any convenient size. What you choose for your own personal Wand is strictly a matter of personal taste. After all, it is your Wand.

You may use a purchased wand, or make a wand from a length of wood doweling using whatever craft skills you may possess, or you may find a suitable wooden stick, dry it thoroughly, and use that. It really is up to you.

You will need to consecrate your Wand of Fire before you complete the work of the Grade of Student and proceed to the next grade, the Grade of Teacher.

Consecrating the Wand

Once you've purchased or made your Wand of Fire the next step is to consecrate it. Your Wand is an instrument for directing energy, and it may be used to shape, gather, disperse, or channel any occult force, once it has been consecrated. To prepare for this ceremony you will need the chair, altar, pillars, candles, and the basic emblems of the elements (incense burner and incense, folding fan, cup of water, and bowl of salt) you have already provided for yourself. You will also need a room or other space large enough that you can set up the altar in the middle and walk around it in a circle, and half an hour to an hour of uninterrupted time. You may wear a robe or other ceremonial clothing or not, as you prefer.

You will also need a name for the divine appropriate for this ritual. If you are a monotheist, the name of the deity you worship is always appropriate. If you are a polytheist, choose the name of a god or goddess associated with Fire. If you have no particular religious belief, a term such as "Source of all that is" may be used. You will be calling on this name during the ritual. Choose the divine name you want to invoke before the ritual.

You may perform this ritual on any day that is convenient for you. Before you begin, set up the altar in the center of the space with the chair on the eastern edge of the space, facing west across the altar. Put the emblems of the four elements on the four sides of the altar—the fan to the east, the incense burner to the south, the cup to the west, and the bowl of salt to the north. Put the four candles around the center, the yellow candle to the east of center, the red candle to the south, the blue candle to the west, and the green candle to the north. Place your Wand in the center. Do not put the pillars on the altar yet; instead, put them in a convenient place until the opening ceremony begins.

Put water in the cup, light the incense, and then perform the complete Opening Ceremony, placing the pillars on the altar and lighting the candles where the ritual instructs you to do so. In the appropriate places, instead of "...on the Candidate Grade, say "...on the Grade of Student."

Sit in the chair and meditate briefly on the element of Air and the work you are about to do. Then go to the west of the altar, facing east. Say aloud: "I proclaim a ceremony of consecration for my Wand of Fire. Let the Wand therefore be purified by the four elements." Pick up the Wand and take it with you.

Circle around clockwise to the east of the altar, pick up the fan, and wave it to send a stream of air against the Wand. Say: "I purify this Wand with the element of Air, and I invoke the spirits and powers of Air to bless this Wand and further its work."

Put down the fan, go to the south of the altar, pick up the incense burner, and hold the Wand over it, turning the Wand so that it receives incense smoke on both sides. Say: "I purify this Wand with the element of Fire, and I invoke the spirits and powers of Fire to bless this Wand and further its work."

Put down the incense burner, go to the west of the altar, dip your fingers into the water, and flick droplets of water onto the Wand. Say: "I purify this Wand with the element of Water, and I invoke the spirits and powers of Water to bless this Wand and further its work."

Go to the north of the altar, take a pinch of the salt between thumb and forefinger, and sprinkle it on the Wand. Say: "I purify this Wand with the element of Earth, and I invoke the spirits and powers of Earth to bless this Wand and further its work."

Circle back around the altar clockwise to the west of the altar, still holding the Wand, and stand there, facing east. Raise the Wand high in both hands. In your own words, call on the Divine to bless the Wand, so that it will direct occult energies on all the planes of existence. You may make this prayer as long or as short as you choose.

Then circle around the altar clockwise, still holding the Wand, until you are on the north side of the altar facing south. Using the Wand, trace the symbol of Fire in the air above the center of the altar: start at the top of the triangle and proceed clockwise from there. Imagine the Wand drawing a line of red light in the air, forming the symbol of Fire.

Point with the Wand at the symbol of Fire and say: "Spirits and powers of Fire, behold this Wand of Fire, purified by the elements and blessed by the Divine. I ask you to fill this Wand with the strength and vitality of Fire, so that it will serve as an instrument for directing energies on all the planes of existence." Imagine currents of energy flowing from the south into the Wand, giving it the capacity to channel and direct magical energies. Maintain this imagination as clearly as you can for several minutes.

Then lower the Wand and circle around to the west, facing east. Set the Wand on the center of the altar, surrounded by the four candles. Now call on the Divine again in your own words, offering your thanks and gratitude for the help you have received in consecrating your Wand. You may make this prayer as long or as short as you choose.

Finally, sit on the chair in the west and meditate for at least a few minutes on the ritual you have performed and the Wand as a symbol. When you are finished, rise and perform the complete closing ceremony in the grade of Student. This completes your ritual of consecration.

Using Your Wand of Fire

You now have a Wand of Fire which you may use at any time to channel, direct, concentrate, and disperse magical energies. You may use your Wand of Fire to draw the symbols for your Sphere of Protection or other rituals. You may use it any time you want to banish or invoke the Fire Element for any reason. You may use it for working with Fire Elementals, Fire Spirits, Fire Angels and Fire Archangels. You may use it in conjunction with your Earth Pentacle, Cup of

Water, and Book of Air.

Your Wand of Fire will serve as an instrument for working with magical energies of every kind. To use it, simply point toward the place where you want to channel, direct, concentrate, or disperse energy, and focus your concentrated will on your intention. You can also use the Wand as a means of making contact with the energies of the element of Fire , and also with the elementals, nature spirits, and angels of Fire , in ways that will be explained in later papers.

If you have a permanent altar or another place you keep spiritual or magical gear, your Wand of Fire can be kept there. It need not be wrapped in silk or otherwise protected against other magical energies, since its consecration is primarily on the spiritual and mental planes, which are not affected by banishing rituals or other sources of magical interference.

Working with the Element of Fire

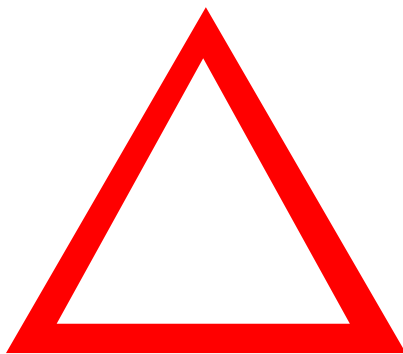
The Element of Fire represents our wants, needs, desires, passions, cravings and addictions. It is the “juice” that makes us strive to accomplish anything. Fire is the energy fueled by our thoughts and emotions that gives us drive and ambition. Your striving, energy, force and drive are expressions of the Element of Fire. Fire is our sexual energy and our sex drive. It is our personal and individual reality, the reality of what drives us and what motivates us.

We call Fire our personal reality but mystics of all ages and common sense tells us it's really not "real" at all. It's all an illusion but we're living and thinking in this illusion and our senses and our mind tells us this illusion is real. For us, at this stage of our spiritual evolution, it is real. Knowing that this physical-emotional-intellectual-energetic reality is an illusion and living in that illusion is called the human condition of the mentally alert person.

The fact that our passions and energies are so often in conflict with one another, and with our beliefs and attitudes, our feelings and emotions, and our physical reality, is also part of this illusion. It's part of the confusion we experience as we live on this side of the Veil of Ignorance. We don't remember the truth about ourselves and everything else in the Creation.

When you studied the Earth Element as a Seeker, you learned that Acceptance was the key to spiritual growth. Then as a Sojourner studying the Water Element you learned that Forgiveness is the key because you could not rid yourself of your emotional complexes, your emotional garbage, until you learned to accept and forgive yourself. As a Student studying the Air Element you learned that Love and Compassion are the key. Without love and compassion you cannot clear your mind of the confusion of life. And until you clear your mind of the confusion of life, you cannot learn the truth about yourself and all of Creation. As a Teacher you will learn that to accept, forgive or love requires the energy of Fire. This Fire is the child of the Water of Love and the Air of Compassion.

Ritual for Working with the Element of Fire



To prepare for the following ritual, place a chair in the south or stand to the north of a chair in your room. Make a list of questions you want to ask about the Elemental World of Fire. Face the east and trace the red triangle symbol for Fire in front of you as you would in creating a Sphere of Protection.

Invoke the Fire Element in the same way you did with the other elements. Expand that red Fire symbol to be as large as a doorway. Stand there and ask for permission to enter the World of Fire for instruction about the Element of Fire and the Elemental World of Fire. Wait for permission. It may take a minute, just relax, breathe deeply and listen. Soon you'll hear or feel the message to enter.

Stepping through the red doorway is like stepping through an invisible barrier into another

world. That's exactly what it is. Accept the invitation and step through the red doorway, turn around and sit down in your chair. Your physical body will be sitting down in this physical world, but your astral body will remain standing and alert in the Elemental World of Fire.

Attend to your physical body by breathing deeply, relaxing and setting your intention to travel in the Elemental World of Fire in your astral body. Place your attention in your astral body in the Elemental World of Fire and ask your questions one at a time.

In the beginning we suggest asking only one or two questions. The problem is not in receiving the answers, but in our ability to remember our questions and the answers as we move through this portal. It's not at all unusual for those entering the Elemental Worlds to forget their questions and not ask anything. In time, asking questions gets easier and easier.

Sometimes the answer you receive is: "I don't know," and that's a valid answer. If you have the presence of mind, you might then ask: "Who does know the answer to my question?"

Once you have answers to your questions, thank the beings who have been working with you and ask for permission to depart. That permission is always given but sometimes a short message is communicated first. Keep in mind that you've entered a world where your desire is their command to perform acting under their own laws and regulations. Your request for permission to leave will always be granted and the request is always appreciated. So is a simple "Thank you."

As you return your attention to this physical reality you realize the red doorway is in front of you and your astral body is on the other side of that doorway. Just will your astral body to come through the doorway and return to your body. It will. Now by an act of will, diminish the size of the red Fire symbol to a dot and bring it into your aura so it becomes a part of you. It is no longer a doorway to the Elemental World of Fire. It is a part of you as is the knowledge you learned while visiting there.

It's a good idea to perform this ritual several times before taking your Student initiation. The knowledge you learn will serve you well. Here are some typical questions for which you can receive answers (but these are only a few suggestions and are not intended to limit your questioning in any way):

1. What can Fire Elementals teach me about myself?
2. What can Fire Nature Spirits (Sylphs) teach me about myself?
3. Is there a Sylph willing to be one of my Spirit Guides?
4. If so, what is that Sylph's name?
5. What will you teach me (name of Nymph)?
6. What's the name of the Fire Angel in charge of my body?
7. What will you teach me (name of Angel)?

Elementals and Nature Spirits do not have egos. Elementals have spirits. Nature Spirits have spirits and souls. Both are very genuine and unencumbered by egos and ego wars. But they do appreciate common courtesy and they appreciate our gratitude and our prayers.

Angels do not have puffed-up egos like humans, but they do appreciate our gratitude. They not

only appreciate our prayers for them, they appreciate our acknowledgement of their existence and value. So does the Archangel Michael who is the Grand Commander of the Elemental World of Fire.

Teachings of the Modern Order of Essenes

In this grade the introductory work of another of John Gilbert's initiatory orders is included, so that initiates of the FHR have the chance to explore other occult traditions and gain certain useful skills. The tradition to be sampled at this stage is the Modern Order of Essenes.

The Modern Order of Essenes was founded in 1948 by Rev. Matthew William Shaw, who was at that time a minister in the Universalist Church and four years later went on to become one of the founders of the Universal Gnostic Church. Shaw was inspired by the example of the ancient Essenes, an order of mystics and healers who lived a semi-monastic life near the Dead Sea in the land of Judea. They were active during the life of Jesus of Nazareth and it has been suggested by many scholars that both Jesus and John the Baptist received instruction and initiation from the Essenes.

Shaw's intention in founding the Modern Order of Essenes was to create a fellowship in which people of good will could learn, teach, and practice spiritual healing and take up a more spiritual approach to life. As of this writing the Modern Order of Essenes is dormant, but its spiritual healing practices are fully compatible with the teachings of the FHR. I intend to make the teachings of the Modern Order of Essenes available to students in their entirety once the complete FHR curriculum has been published.

Essene Beliefs

What follows is an outline of the spiritual teachings that all modern Essenes are expected to understand. You are not required to believe these teachings, but it will help you to understand the practical teachings of the modern Essenes if you take the time to think about the ideas below and consider how they relate to your own experience of the world—and of yourself.

1. The Divine is Everything

The Divine is everything. There is no thought, no thought form, no holographic projection, no illusion that is not a part of the Divine. We are a part of the Divine. We exist in the Divine Mind just as everything in existence does. There is nothing that is not a part of the Divine, contained within the Divine Mind.

The Divine is all matter and all forms created from matter. The Divine is all energy and all expressions of force created by matter and energy. The Divine is Light and this light is a symbol of knowledge. The Divine is Sound, Vibration, Light, Energy and Matter because all these things are mind stuff. The Divine is Love because love is a decision and the Divine chooses to love just as the Divine chooses to create. The creation itself is an expression of love.

The problem is that to choose to love means there is something opposite to love that can also be chosen. The Divine created love just as it created to opposite to love. The Divine created all emotions and the opposite to each and every one. It is because of this duality the Divine has the ability to choose. It is because of this duality that everything in the creation has the ability to choose.

2. The Divine Created All That Exists

The Divine conceived everything that is. There is nothing that is not conceived by the Divine.

That means everything is created by the Divine. Love and hatred, abundance and poverty, health and illness, light and darkness, knowledge and ignorance, freedom and bondage are all part of the creation. So are you and I.

We were created by the Divine and we were empowered by the Divine to choose how we would live our own lives. This freedom of choice is the same freedom expressed by the Divine. This right to choose is a part of the creation because the Divine thought the creation into existence in this way. It could have been different, but it is exactly as the Divine created it to be.

3. We Create Our Own Lives

As a Child of the Divine we all have the right to create our own lives according to our own will. The problem is we're a very complex creation and we live in a world of complex creatures all doing what they want to do. Sometimes what they want to do impacts us for good or ill. So we create and recreate our own lives many times each lifetime.

We also have to heal ourselves when other people impact us for ill, when others cause us injury of some kind. We heal ourselves spiritually, mentally, emotionally, psychologically and physically to the best of our ability all the time. As we mature spiritually we heal ourselves better and better. This is how we create ourselves over and over, how we create our own lives.

4. Healing is Creation

If we become aware something needs to be healed, intend to heal it and believe we can heal it, we will manifest healing in our life. This is the basis of all spiritual healing. All healing starts with the awareness something that is currently wrong and that can be made right. Once we intend to heal it and believe it can be healed, healing will become manifest in whatever requires healing.

All of Creation is a matter of first an intention, secondly a belief and finally the manifestation of this intention and belief.

The Essence of Deity

All healing depends upon the essence of Deity. The essence of Deity is unconditional love. This unconditional love is the key to how we create our own lives and how we heal ourselves. Unconditional love is expressed as acceptance, forgiveness and love. The creative and healing power of the universe is the essence of Deity.

The Divine is unconditionally loving, all-accepting and all-forgiving. Divine Acceptance allows us to accept ourselves and others. Divine Forgiveness allows us to forgive ourselves and others. Thus we learn how to love in our own lives.

Learning to love ourselves and others is a natural consequence of accepting and forgiving ourselves and others. Loving ourselves and others is the key to all spiritual healing, because the Divine is unconditional love and the Divine heals all things. We become an instrument for the Divine Love of the Divine when we help other people heal themselves.

Healing Philosophy of the Modern Essenes

The healing philosophy of the Modern Essenes has been adopted as the healing paradigm of the Universal Gnostic Fellowship. This philosophy can be summed up in one simple statement: All healing is spiritual healing.

In our experience, **all healing is spiritual healing**. In our intuitive insights, all healing is spiritual healing. In our hearts, all healing is spiritual healing. In our belief, all healing is spiritual healing. In our opinion, all healing is spiritual healing. Everything we can imagine that can be wrong with a human being appears to be healed by Divine intervention; and without this Divine intervention it appears nothing is ever healed.

Underlying every physical ailment known to humanity is an emotional issue. Resolve the emotional issue and you heal the physical ailment. Typical emotional issues include anger, anxiety, grief or sorrow, resentments, blame, shame or guilt.

Underlying every emotional issue known to humanity is a mental block. Resolve this mental block and you heal the emotional issue. This mental block is usually associated with denial and not accepting life, self and others, not forgiving self and others, and not being lovingly kind to self and others.

Underlying every mental block known to humanity is an intuitive (psychological) error. Resolve this intuitive error and you heal the mental block. Most intuitive errors have to do with ignoring our intuitive insights or doing the opposite.

Underlying every intuitive error known to humanity is a spiritual disconnection. Resolve this spiritual disconnection and you heal the intuitive error. Spiritual disconnections happen when we separate ourselves from the Divine. All spiritual disconnections are real. Everything else is a symptom. Physical ailments, emotional issues, mental blocks and intuitive or psychological errors are all symptoms. These symptoms tell us we are distancing ourselves from the Divine. We are separating ourselves from the Divine. The teachings of the Modern Essenes are designed to help us reconnect with the Divine.

All healing is spiritual healing. When we distance ourselves from the Divine, we cut ourselves off from the spiritual energy we need to survive as vibrantly healthy, mentally alert, emotionally stable, psychologically sound, intuitive human beings. This lack of spiritual energy is the cause of all our psychological (intuitive), mental, emotional and physical ills. Once we restore our connection to the Divine and start replenishing our spiritual energy, we heal. We heal on every level of our being. This healing is called spiritual healing. The end product of all spiritual healing is spiritual health. Abundant spiritual health is our goal.

The Essene Healing Paradigm

Rule One: The Law of Earth - Underlying and supporting every physical ailment is an emotional issue. Find and resolve this emotional issue and the physical ailment is healed. Emotional issues include all forms of anger, anxiety or fear, sorrow or depression, resentments, blaming others, seeking revenge, guilt, shame and any other obstructive emotion.

Rule Two: The Law of Water - Underlying and supporting every emotional issue is a mental block. Find and remove this mental block and the emotional issue is healed. Mental blocks are generally hidden because we deny them. Denial is a way of avoiding our issues and the reality of our life. We think that if we don't see it or pay attention to it, we don't have a problem. The problem is we don't see it and we don't pay attention to it.

Rule Three: The Law of Air - Underlying and supporting every mental block is an intuitive error. Find and reverse this intuitive error and the mental block is healed. We are all intuitive all the time. When we don't listen to our intuitive insights or pay any attention to them, we are committing an intuitive error. When we do any thing contrary to our intuitive insights, we are making an intuitive error.

Rule Four: The Law of Fire - Underlying and supporting every intuitive error is a spiritual disconnection. When you find this conflict and connect once again to the Divine, the whole person is healed on every level of being. Any time we're not in communion with the Divine, we are disconnected from the Divine. This is our choice and we can return to Divine any time. The choice is ours and ours alone.

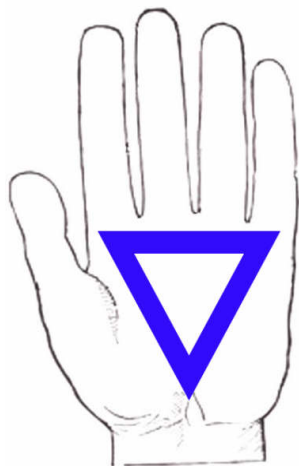
Rule Five: The Law of Spirit - All healing of every kind is spiritual healing. We are spiritual beings and we can heal ourselves anyway we decide. But no matter what we decide, all healing is spiritual healing. We can choose to heal ourselves on any level, or any group of levels, of our being. What we choose is what will be healed.

Lecture One: Essene Healing Hands

Empowering Your Healing Hands

The best time to empower your Healing Hands is the first thing in the morning. It can be done either preceding or following your daily devotions or Essene Healing Breath. The best recommendation of the Master Essene Healers is to first place yourself in a Sphere of Protection. This can be done by using any technique.

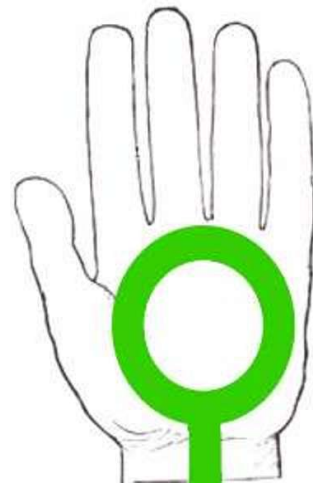
The second recommendation of the Master Essene Healers as a group is to do your daily devotions inside this Sphere of Protection followed by your Essene Healing Breath. Then empower your Healing Hands.



You empower your Healing Hands by tracing an inverted triangle on the palm of your left hand with your right index finger. Start the triangle at the base of your left palm not more than one inch above the wrist-lines below your palm. Trace the triangle from there to the base of our left index finger, across to the base of your left little finger, and back to the point of beginning. Visualize this triangle as being blue in color - not just the lines of the triangle, but the whole triangle. This blue triangle is a symbol for the feminine Element of Water.

Continue on the palm of your left hand by drawing a circle around your left palm with your right index finger. When you reach the point of origination, draw a straight line from there up your wrist about as long as your palm is tall. Bring your right index finger back to the point of origination for both symbols and visualize the circle and tail as being green in color - not just the lines, but the whole symbol. This green circle and tail is a symbol for the feminine Element of Earth.

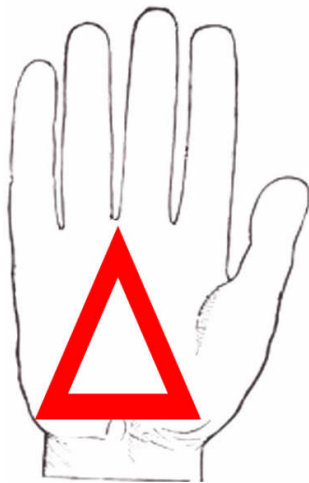
These symbols are drawn on the left palm because the left hand is the feminine hand. The left hand is connected to the left side of the body and the left leg. The symbols are drawn by the index finger of the masculine hand. The downward pointing blue triangle is an ancient symbol for the Element of Water. The green circle with a downward-pointing tail is an ancient symbol for the Element of Earth. The colors of blue for the Element of Water and green for the Element of Earth are assignments made by the Golden Dawn based on ancient teachings of the Qabalah.



The point of beginning for the symbols for the feminine Elements at the middle of the base of your left palm is called the Essene Healing Jewel. You have an Essene Healing Jewel in a similar position on your right hand. Empowering and activating your Essene Healing Hands is accomplished by first drawing the appropriate symbols on both your right and left hands, then bringing the Essene Healing Jewels together and allowing the energy to flow. Your hands are brought together with your left hand held horizontally and your right hand vertically (ninety degrees or a quarter of a circle to each other). The beginning point for tracing the feminine

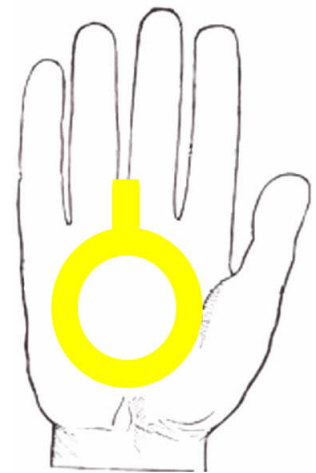
Elements on your left hand is your left-hand Essene Healing Jewel. As you will see this same point is not used for the masculine Elements.

The energy flows from your right shoulder down through your right hand into your left hand and up your left arm to your left shoulder and then across your body to your right shoulder. The Essene healing energy always flows out from your right hand and into your left hand. Once the energy is felt as flowing strongly and freely your hands have been empowered. This same technique will be used to activate your Healing Hands any time during the day. The procedure is to empower your Healing Hands first thing in the morning and then activate them whenever you need to use your Healing Hands.



You continue empowering your Healing Hands by tracing an upright triangle on the palm of your right hand with your left index finger. Start the triangle at a point just below the gap between your ring and middle fingers. Trace the triangle down to the base of your thumb, straight across to the outside edge of your palm, and back to the point of beginning. Visualize this triangle as being red in color - not just the lines of the triangle, but the whole triangle. This red triangle is a symbol for the masculine Element of Fire. Continue on the palm of your right hand by drawing a circle around your right palm with your left index finger. When you reach the point of origination, draw a straight line

from there up between and to the tips of your second and third fingers. Bring your right index finger back to your right hand Healing Jewel and visualize the circle and tail as being yellow in color - not just the lines, but the whole symbol. This yellow circle and tail is a symbol for the masculine Element of Air.



These symbols are drawn on the right palm because the right hand is the masculine hand. The right hand is connected to the right side of the body and the right leg. The symbols are drawn by the index finger of the feminine hand. The upward pointing red triangle is an ancient symbol for the Element of Fire. The yellow circle with an upward-pointing tail is an ancient symbol for the Element of Air. The colors of red for the Element of Fire and yellow for the Element of Air are assignments made by the Golden Dawn based on ancient teachings of the Qabalah.

A very deep esoteric teaching is hidden in the empowering methods of the Modern Essenes. The right hand (masculine) is used to empower the left (feminine), and the left hand (feminine) is used to empower the right (masculine). Once empowered the flow of energy is from the right (masculine) to the left (feminine). The masculine and feminine empower each other and both are required for the Divine Healing Energy to flow through us and our clients.

The right hand (masculine) transmits this energy outward while the left hand (feminine) collects the energy. The energy flows through us as a healer and our client. This is in keeping with the ancient teachings of the Qabalah. This energy is called the Divine Healing Energy when it is used for healing but it is also called the Unconditional Love of the Universe.

Activating Your Healing Hands

The same techniques used to empower your hands are used to activate your Healing Hands prior to using them for a healing session. As you become proficient with this technique, your hands will already be activated as you prepare for a healing session. When you reach this point, you can activate your Healing Hands by bringing your Essene Healing Jewels together and allowing the energy to flow.

It's important for beginners to both empower their hands first thing in the morning and to go through the entire process again to activate their Healing Hands for a healing session. It's important for beginners to find a way to do at least two healing sessions a day. These can be face-to-face healing, distance healing or self-healing sessions. The length of these sessions is unimportant. Doing them is more important. A good time is during meal or coffee breaks.

Using Your Healing Hands

In a face-to-face healing session, first activate your healing hands. Then explain to your client the things they need to know about the healing session. Your clients will feel the healing energy coming into them, moving to the place where healing is needed, and then moving out of them. The energy flows through them during the session and will continue to flow through them for the rest of the day. Explain this to your client. Begin the session by placing your hands comfortably in front of you and letting the energy flow according to your intentions. It will go where you intend it to flow and it will accomplish what you intend it to accomplish.

You will feel the energy hitting a wall of resistance as it flows from your right hand. It feels like you are pushing against something that won't budge. At the same time, you can feel energy flowing into your left hand but not from your client. That energy is coming from the inexhaustible universal supply. Keep it flowing.

Within a few seconds you'll feel the energy flowing through your client. You may now lower your hands and the healing energy will continue to flow through your client until sleep interrupts the flow. Having opened the circuit you are no longer needed. The Essene Healing Energy will continue to flow from the Universe, through your client and back to the Universe. As it flows, this healing energy will bring the Unconditional Love of the Divine to your client, and it will remove illness from your client according to the healing intentions stated by you and your client.

Once the Essene Healing Energy is flowing freely, it will continue to flow without any intervention from you. Drop your hands. The healing session is finished.

Your client does not need to be in your presence. Distance healing works just as well and almost as instantaneously as face-to-face healing. The time delay to send the Essene Healing Energy to the other side of the world is less than two seconds. Distance healing can be done at any time during the day. Sessions take a few minutes just as face-to-face sessions. You'll feel the same "back-pressure" until your client allows the energy to flow. Once the energy is flowing you'll know your part of the session has been completed.

Self-healing is done in the same manner. You direct the Essene Healing Energy to the place

where you want to heal yourself. When the energy is flowing you may withdraw and allow it to continue flowing through you. Surprisingly, you'll feel the same "back-pressure" as your body resists the flow of the healing energy. As with clients, it only takes a few seconds for your body to cease resisting and allowing the energy to flow.

Deactivating Your Healing Hands

At the end of a healing session, after the healing energy is flowing without any further intervention by you, the Master Essene Healers suggest you deactivate your Healing Hands. You can do this by simply bringing your Essene Healing Jewels together for a few seconds and thanking the Divine for allowing you to be the Healing Hands of the Divine. You can also clap your hands quickly and firmly to accomplish the same thing.

As an Apprentice Essene Healer you empower your Healing Hands early each day. When you prepare for a healing session you activate your healing hands. A healing session may include one or more clients in a given block of time. When you're done with your healing sessions, deactivate your Healing Hands. You may reactivate them anytime during the remainder of the day.

When you empower your Healing Hands in the morning you start the energy flowing through you and it will continue to flow through you until you are overtaken by sleep. This energy will serve you by preventing the onset of illness and building up your own immune system. When you later activate your Healing Hands you build a surplus of energy that can be used for healing purposes. When you're done with your healing session, you deactivate your Healing Hands because you no longer need this "surplus" healing energy.

The Ethics of Using Your Healing Hands

Never use the Healing Hands technique without the permission of your client. This is a very good rule to follow. You may assume permission for any former and present clients unless they advise you otherwise. You may assume permission whenever the recipient is incapable of asking for your assistance. You may assume permission whenever anybody puts out a general call for assistance. You may assume permission from Mother Earth and all plants and animals. At all other times you must assume you do not have permission to heal anybody for any reason.

That's the black and white explanation for the ethical principles of offering healing to others. Unfortunately, life is more gray than black and white. If you are in doubt as to whether or not you should send healing energy to another person but you really feel moved to do so, here's the consensus suggestion of the Master Essene Healers:

Ask the Divine for permission to help the individual in question and explain to the Divine your intention to send healing energy to be used for the highest good of this person. In effect, you're asking the Divine to use you as a vehicle for healing the person in question. You're also asking for this healing to be done for the greater good of the person involved.

You might use this approach when somebody is ill or injured and you feel the need to assist in his or her healing. It's more problematical, but the same approach could be used to help

somebody who would never ask you for any assistance of any kind. Just be aware that doing things other people don't want us to do may cause problems later. And, it's probably not a good decision to help anybody whom you absolutely know would not appreciate your assistance.

One last caveat: The Essene Healing Hands technique is not a hands-on healing technique.

Activating Your Client's Healing Hands

After a few healing sessions with your clients you may want to teach them how to activate their own Healing Hands and heal themselves. This is best done over several sessions. The first technique to teach your clients is how to use Essene Foot Reflexology to relieve their aches and pains and heal themselves. Teach them how to feel their own feet and apply pressure according to the instructions given in Lecture - 2 - Essene Foot Reflexology. Most clients will find the Essene Foot Reflexology technique is all they need to help heal themselves.

The second technique to teach your clients is the Essene Healing Breath. This should be done in three stages. The first stage of the Essene Healing Breath is to teach your client how to do progressive relaxation. The second stage is to teach your clients how to extend their breath and the third stage is to teach them how to watch, listen to and feel their breath. It takes about five to ten minutes to teach each stage of the Essene Healing Breath.

The third technique to teach your clients is how to activate their own Healing Hands. This requires you to teach them the symbols for the four Elements and the method for drawing them on their own hands. It takes about fifteen to twenty minutes to teach your clients how to activate their healing Hands. Very few clients will ever need to be taught how to activate their own Healing Hands. Most Essene Healers make it a practice to only teach their clients the Essene Foot Reflexology and Essene Healing Breath techniques, and to never teach their clients how to heal using their own Healing Hands.

Teaching others how to activate their own Healing Hands can cause you problems if your clients try to heal other people using this technique. Unfortunately, this doesn't work very well because your clients have not been attuned. They also don't understand the philosophy and practices of an Apprentice Essene Healer. They probably won't know how to create a Sphere of Protection to protect themselves from unwanted negative energies. They may get themselves in trouble with others they attempt to heal. After all, your clients are not healthy people in the first place.

Essene Healing Hands Technique

A. Empower your Essene Healing Hands (first thing in the morning)

1. Draw the blue Triangle of Water on the palm of your left hand

How to draw the blue Triangle of Water on your left hand:

- a. Start with your right pointer finger touching the point where the pads of your hand form a natural indentation in your palm about an inch above your wrist.
- b. With your right pointer finger, draw a line up to the base of your left pointer finger. Think of this line as being blue in color and feminine in nature.
- c. Continue drawing the Triangle of Water by tracing your right pointer finger along the base of your fingers to the base of your little finger. Think of this line as being blue in color and feminine in nature.
- d. Continue drawing this blue, feminine line from the base of your little finger back to the point of beginning. Think of this line as being blue in color and feminine in nature.
- e. With your right pointer finger still at this point of beginning, close your eyes and visualize this blue Triangle of Water empowering you with the feminine energy of Water. Feel this energy in your left hand.

Practice drawing the blue Triangle of Water several times a day until it becomes second nature to you. Note that the point of beginning for the blue Triangle of Water is called the Essene Healing Center. It is from this center that the healing energy of the Divine flows into your left hand.

2. Draw the green Circle of Earth on the palm of your left hand

How to draw the green Circle of Earth on your left hand:

- a. Start with your right pointer finger touching the point where the pads of your hand form a natural indentation in your palm about an inch above your wrist. This is the same point of beginning used for the Blue Triangle of Water.
- b. With your right pointer finger, draw a circular arc clockwise around the outside of the palm of your left hand. Think of this circular arc as being green in color and feminine in nature.
- c. Continue drawing the Circle of Earth by tracing your right pointer finger around the palm of your left hand back to the point of beginning. Think of this circular arc as being green in color and feminine in nature.
- d. From this point of beginning, draw a line straight down the middle of your arm until this line is 3 - 4 inches long. Think of this line as being green and feminine in nature.
- e. Return your right pointer finger to the point of beginning. With your right pointer finger at this point of beginning, close your eyes and visualize this green Circle of Earth empowering you with the feminine energy of Earth. Feel this energy in your left hand.

Practice drawing the green Circle of Earth several times a day until it becomes second nature to you. Note that the point of beginning for the green Circle of Earth and the blue Triangle of Water is called the Essene Healing Center. It is from this center that the healing energy of the Divine flows into your left hand.

3. Draw the red Triangle of Fire on the palm of your right hand

How to draw the red Triangle of Fire on your left hand:

1. Start with your left pointer finger touching the point below the junction of your middle and ring fingers where there's a natural indentation in the palm of your hand a little bit below that junction.

2. With your left pointer finger, draw a line down to the base of your right thumb. Think of this line as being red in color and masculine in nature.

3. Continue drawing the Triangle of Fire by tracing your left pointer finger along the base of your palm to the outside edge of your palm across from your thumb. The red line forming the base of the Triangle of Fire will cross the Essene Healing Center near the base of the palm. Think of this line as being red in color and masculine in nature.

4. Continue drawing this red, masculine line from the edge of your palm back to the point of beginning. Think of this line as being red in color and masculine in nature.

5. Move your left pointer finger to the Essene Healing Center of your right hand.

6. Close your eyes and visualize this red Triangle of Water empowering you with the masculine energy of Fire. Feel this energy in your right hand.

Practice drawing the red Triangle of Fire several times a day until it becomes second nature to you. Note that the Essene Healing Center on the right hand is at the base of the palm like the left hand. On the left hand the Essene Healing Center is also the point of beginning. But on the right hand it is not. However, it is from the Essene Healing Center that the healing energy of the Divine flows out of the right hand.

4. Draw the yellow Circle of Air on the palm of your right hand

How to draw the yellow Circle of Air on your right hand:

1. Start with your left pointer finger touching the point below the junction of your middle and ring fingers where there's a natural indentation in the palm of your hand a little bit below that junction.

2. With your left pointer finger, draw a circular arc clockwise around the outside of your palm and down to the Essene Healing Center of your right hand. Think of this line as being yellow in color and masculine in nature.

3. Continue drawing the Circle of Air by tracing your left pointer finger in a circular arc clockwise around the palm of your hand to the point of beginning. Think of this line as being yellow in color and masculine in nature.

4. Holding the middle and ring fingers together, continue drawing this yellow, masculine line up the crack between those two fingers to the tips of the fingers. Think of this line as being yellow in color and masculine in nature.

5. Move your left pointer finger to the Essene Healing Center of your right hand.

6. Close your eyes and visualize this yellow Circle of Air empowering you with the masculine energy of Air. Feel this energy in your right hand.

Practice drawing the yellow Circle of Air several times a day until it becomes second nature to you. Note that the Essene Healing Center on the right hand is at the base of the palm like the left hand. On the left hand the Essene Healing Center is also the point of beginning. But on the right hand it is not. However, it is from the Essene Healing Center that the healing energy of the Divine flows out of the right hand.

5. Bring the healing centers of your hands together

6. Feel the energy build in the healing centers of your hands

B. Activate your Healing Hands (anytime prior to healing)

1. Draw the Triangle of Water and Circle of Earth on your left hand

2. Draw the Triangle of Fire and Circle of Air on your right hand

3. Bring your healing centers together

4. Feel the energy build in the healing centers of your hands

C. Deactivate your Healing Hands (anytime following healing)

1. Bring your healing centers together at their healing centers

2. Give thanks to Deity

3. Clap your hands once, quickly and firmly (without pain)

Explanation of the Healing Hands Technique

1. The Healing Centers of your Hand are located at the bottom of the palm where the thumb pad and the heel-of-the-hand come together about an inch above the wrist.

2. Empowering your Healing Hands prior to daily meditation is helpful

1. It can also be done prior to, with or following your daily devotions

2. Or with, during or following your daily rituals for spiritual advancement

3. Or with or following your daily meditation

4. Or with a simple prayer

3. Our Healing Hands can be activated anytime during the day

4. When not using your Healing Hands, it's recommended to deactivate them

1. You can deplete your own energy

2. In which case, place your healing centers together and empower yourself

5. Never use your Healing Hands without the permission of the recipient

6. Permission is implied anytime you send energy for their highest good
7. Permission is implied for any former or present (friendly) clients
8. Permission is implied whenever recipient is incapable of asking
9. Yes, you may ask plants, animals and minerals for permission
10. Once the energy starts to flow it will continue to flow without you
11. This is not a hands-on technique
 1. Your hands should be a minimum of six inches from your client
 2. Your hands can be half-a-world apart from your client
12. It can be used as a hands-on technique but this is not recommended