

ASCENSION

M A G I C K



Ritual, Myth & Healing for the New Aeon

CHRISTOPHER PENCZAK

Ascension Magick: Ritual, Myth & Healing for the New Aeon © 2007 by Christopher Penczak. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever, including Internet usage, without written permission from Llewellyn Publications except in the case of brief quotations embodied in critical articles and reviews.

First Edition
First Printing, 2007

Book design and layout by Donna Burch
Cover design by Kevin R. Brown
Edited by Andrea Neff
Interior illustrations by Llewellyn art department
Magician card from the *Universal Tarot* by Roberto de Angelis © 2000 by Lo Scarabeo and reprinted with permission from Lo Scarabeo

The ascended master symbols in chapter 8, taken from Edwin Courtenay's *The Ascended Masters' Book of Ritual and Prayer*, ISBN 978-3-929345-08-7, are © 2000 Verlag Hans-Jürgen Maurer, Freiburg, Germany, and are used with kind permission.

The version of the Great Invocation in chapter 7 used with permission from the Lucis Trust.

Llewellyn is a registered trademark of Llewellyn Worldwide, Ltd.

Library of Congress Cataloging-in-Publication Data
Penczak, Christopher.

Ascension magick : ritual, myth, and healing for the new aeon / Christopher Penczak.

p. cm.

Includes bibliographical references and index.

ISBN-13: 978-0-7387-1047-1

ISBN-10: 0-7387-1047-4

1. Magic. 2. Ascension of the soul. I. Title.

BF1621.P38 2007

133.4'3—dc22

2006048762

Llewellyn Worldwide does not participate in, endorse, or have any authority or responsibility concerning private business transactions between our authors and the public.

All mail addressed to the author is forwarded but the publisher cannot, unless specifically instructed by the author, give out an address or phone number.

Any Internet references contained in this work are current at publication time, but the publisher cannot guarantee that a specific location will continue to be maintained. Please refer to the publisher's website for links to authors' websites and other sources.

Llewellyn Publications
A Division of Llewellyn Worldwide, Ltd.
2143 Wooddale Drive, Dept. 0-7387-1047-4
Woodbury, Minnesota 55125-2989, U.S.A.
www.llewellyn.com

Printed in the United States of America

CONTENTS

List of Exercises . . . ix

List of Charts and Figures . . . xi

Introduction . . . 1

Part One: The Path of Ascension

Chapter One: What Is Ascension? . . . 9

Chapter Two: The Roots of Ascension . . . 15

Chapter Three: The Dawn of the New Age . . . 33

Part Two: Ascension Cosmology

Chapter Four: Principles of Ascension . . . 55

Chapter Five: Ascension Anatomy . . . 65

Chapter Six: The Structure of Reality . . . 83

Chapter Seven: The Spiritual Hierarchy . . . 119

Part Three: Allies on the Ascension Path

Chapter Eight: The Ascended Masters . . . 143

Chapter Nine: The Angelic Forces . . . 179

Chapter Ten: The Realm of the Fey . . . 203

Chapter Eleven: The Starry Ones . . . 221

Part Four: The Magick of Ascension

Chapter Twelve: Ascension Ritual Magick . . . 243

Chapter Thirteen: The Magick of the Rays . . . 269

Chapter Fourteen: Ascension Spellcraft . . . 293

Chapter Fifteen: Healing Magick . . . 331

Chapter Sixteen: Channeling . . . 363

Chapter Seventeen: Planetary Healing . . . 371

Part Five: The Mysteries of Ascension

Chapter Eighteen: Initiation . . . 383

Chapter Nineteen: Incarnation and Past Lives . . . 407

Chapter Twenty: The Hidden History . . .	421
Chapter Twenty-One: Merkaba Mysticism . . .	449
Chapter Twenty-Two: The Darkness and the Light . . .	501
Chapter Twenty-Three: Personal and Planetary Ascension . . .	533
<i>Bibliography . . .</i>	<i>551</i>
<i>Index . . .</i>	<i>557</i>

EXERCISES

- Exercise 1: Basic Meditation Technique . . . 81
- Exercise 2: Dimensional Travel—First Dimension . . . 114
- Exercise 3: Threefold Flame Meditation . . . 129
- Exercise 4: Visiting with the Masters . . . 170
- Exercise 5: Dream Working . . . 177
- Exercise 6: Finding Your Angels . . . 194
- Exercise 7: Protection with Archangel Michael . . . 198
- Exercise 8: The Lesser Banishing Ritual of the Pentagram (LBRP) . . . 199
- Exercise 9: Faery Offerings . . . 210
- Exercise 10: Visiting the Faery Realm . . . 212
- Exercise 11: Co-Creative Gardening . . . 219
- Exercise 12: Communing with the Starry Ones . . . 239
- Exercise 13: The Angelic Magick Circle Ritual . . . 261
- Exercise 14: Ray Evocation . . . 286
- Exercise 15: Twelve-Ray Alignment . . . 288
- Exercise 16: Petition Spells . . . 297
- Exercise 17: Meeting Your Healing Guides . . . 335
- Exercise 18: Chakra Balancing Exercise . . . 344
- Exercise 19: Making Vibrational Essences . . . 352
- Exercise 20: Using Your Healing Wand . . . 360
- Exercise 21: Opening to Channel . . . 368
- Exercise 22: Ascension Self-Initiation . . . 403
- Exercise 23: Past-Life Regression . . . 417
- Exercise 24: Exploring Your Soul History . . . 441
- Exercise 25: Basic Merkaba Meditation . . . 475
- Exercise 26: Extended Merkaba Activation . . . 484
- Exercise 27: Aligning with the Consciousness Grids . . . 491
- Exercise 28: The Shadow Rebirth Ritual . . . 529

CHARTS AND FIGURES

Charts

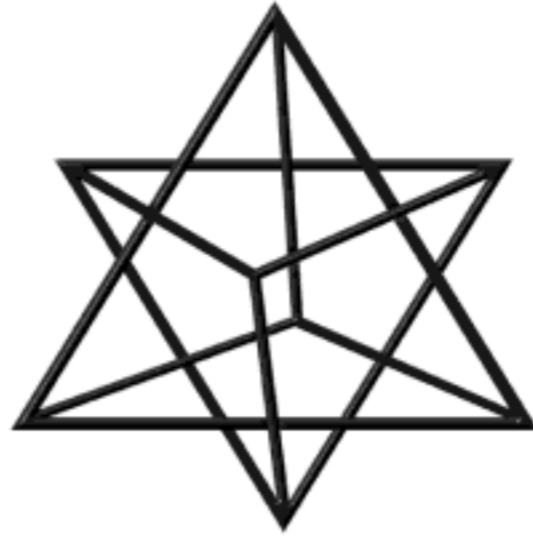
- Chart 1: The Emerald Tablet . . . 31
- Chart 2: The Seven Rays . . . 131
- Chart 3: The Masters of the Seven Rays . . . 138
- Chart 4: The Great Invocation . . . 139
- Chart 5: The Masters' Ashrams . . . 177
- Chart 6: Qabalistic Correspondences with Angels . . . 186
- Chart 7: Ray Correspondences with Elohim and Archangels . . . 187
- Chart 8: Elemental Associations for Stellar Ritual . . . 266
- Chart 9: Chakra Correspondences . . . 338
- Chart 10: Healing Colors . . . 347
- Chart 11: Flower Essences . . . 355
- Chart 12: Mudras and Associations . . . 471

Figures

- Figure 1: Isis and Osiris . . . 17
- Figure 2: Thoth . . . 19
- Figure 3: Yin/Yang Symbol . . . 29
- Figure 4: Four-Body System . . . 67
- Figure 5: Magician Tarot Card . . . 69
- Figure 6: Pentacle, Pentagram, and Reversed Pentagram . . . 69
- Figure 7: Ba . . . 71
- Figure 8: Soul, Oversoul, and Monad . . . 73
- Figure 9: Present-Day Personality, Permanent Personality, Soul, Idea of Man,
and Holy Monad . . . 75
- Figure 10: Expanded Consciousness and Contracted Consciousness . . . 76
- Figure 11: Shaman's World Tree . . . 85
- Figure 12: Glyph of the Tree of Life . . . 87
- Figure 13: Seven Planes of Existence . . . 89

- Figure 14: Forty-Nine Planes of Existence . . . 91
- Figure 15: Dimensions . . . 93
- Figure 16: Dimensions of Light . . . 95
- Figure 17: Fourth-Dimensional Canopy of Light . . . 99
- Figure 18: Dimensions of Light, Seven Planes of Existence, Shamanic World Tree,
and Tree of Life . . . 113
- Figure 19: Traditional Model of the Spiritual Hierarchy . . . 121
- Figure 20: Modern Model of the Spiritual Hierarchy . . . 122
- Figure 21: Modern Model of Earth's Spiritual Hierarchy . . . 123
- Figure 22: Logos Expansion . . . 125
- Figure 23: Druidic Symbol of Awen . . . 127
- Figure 24: Ascended Master Symbols . . . 174
- Figure 25: Angelic Being . . . 181
- Figure 26: Archangel Seals . . . 197
- Figure 27: Banishing Pentagram . . . 201
- Figure 28: Muscle-Testing Positions . . . 218
- Figure 29: Invoking Pentagram or Invoking Celtic Cross . . . 253
- Figure 30: Goddess and God Positions . . . 258
- Figure 31: Banishing Pentagram or Banishing Celtic Cross . . . 259
- Figure 32: Invoking and Banishing Elven Star . . . 265
- Figure 33: Invoking and Banishing Unicursal Hexagrams . . . 267
- Figure 34: Theban Script . . . 298
- Figure 35: Passing of the River Script . . . 299
- Figure 36: Enochian Script . . . 300
- Figure 37: Egyptian Hieroglyphics . . . 301
- Figure 38: Runic Star Alphabet . . . 307
- Figure 39: Magickal Star Runes . . . 308
- Figure 40: Talismanic Star Symbols . . . 309
- Figure 41: Crop Circle Glyphs . . . 314
- Figure 42: Jupiter Symbol and the Word "DHARMA" in Theban on a Candle . . . 329
- Figure 43: Chakra System . . . 337

- Figure 44: Twelve-Chakra System . . . 342
- Figure 45: Extended Chakras . . . 343
- Figure 46: Reiki and Shamballa Reiki Symbols . . . 349
- Figure 47: Copper Wand . . . 358
- Figure 48: Vogel Wand . . . 359
- Figure 49: Dowsing Rods Made from a Coat Hanger . . . 375
- Figure 50: Genesa Crystal . . . 377
- Figure 51: Hexagram Crystal Grid . . . 380
- Figure 52: Alchemical Ladder . . . 392
- Figure 53: Root Race Cycle . . . 428
- Figure 54: Sri Yantra . . . 455
- Figure 55: Flower of Life . . . 459
- Figure 56: Flower of Life and Tree of Life . . . 460
- Figure 57: Seed of Life . . . 461
- Figure 58: Fruit of Life . . . 461
- Figure 59: Metatron's Cube . . . 462
- Figure 60: Platonic Solids . . . 463
- Figure 61: Star Tetrahedron . . . 465
- Figure 62: Star Tetrahedron Merkaba Orientations for Male and Female Bodies . . . 466
- Figure 63: Golden Ratio and Fibonacci Spirals . . . 469
- Figure 64: Extended Merkaba Field . . . 475
- Figure 65: Diamond (Octahedron) Position . . . 480
- Figure 66: Triangle (Tetrahedron) Position . . . 480
- Figure 67: Caduceus . . . 484
- Figure 68: Octahedron Orientation for Male and Female Bodies . . . 485
- Figure 69: Icosahedron Orientation . . . 486
- Figure 70: Cube Orientation . . . 487
- Figure 71: Dodecahedron Orientation . . . 488
- Figure 72: Flower of Life Sphere . . . 489



INTRODUCTION

Home. If ascension spirituality can be summed up in one word, it is the word *home*. But the word *home* has different meanings for different people. Most people think of their physical dwelling as home, but that is not our spiritual home. Home can refer to creating paradise on Earth, living in true harmony with our home. For some, the spiritual home described by ascension is shifting our consciousness to another level, a new dimension of awareness, leaving the world of matter behind for a world of spirit. Another interpretation is finding the true home within oneself, the shelter of the soul. For many in ascension spirituality, the ultimate home is reunion with the source of all, merging with the godhead in eternal bliss.

When I was first introduced to ascension spirituality, the word *home* was literally the first word that came to my mind. When working in Cambridge, Massachusetts, I wandered through an esoteric bookstore in Harvard Square. On the front table I came across an interesting book by Bob Frissell titled *Nothing in the Book Is True, but It's Exactly How Things Are*. I thumbed through it and saw a picture of a strange geometric form called a star tetrahedron—two interlocked tetrahedrons (four-sided Platonic solids) forming a three-dimensional Star of David. As soon as I saw that shape, the word *home* immediately popped into my head.

Home?! What did that mean? Where did it come from? I had already had enough psychic and spiritual training in Earth-based magick to know that I should heed such a strong message and trust my intuition, so I started to read the book in the store while on my

lunch break. I got through only a few pages, declared it the work of a madman, put it down, and left.

I visited the bookstore often, and there was something compelling about the image of the star tetrahedron. Each time I would pick up the book and read a little more, still leaving it there. Eventually I felt honor bound to buy the book because I had read so much of it in the store. I took it home and read it cover to cover, and learned this strange shape that triggered a longing for home in me was the basis of a meditation known as the merkaba. I had some knowledge of the merkaba from my study of Qabalistic magick, but this seemed unlike anything I had previously learned. The story and information found in the book, based on workshops that would later become the two volumes of *The Ancient Secrets of the Flower of Life* by Drunvalo Melchizedek, seemed too fantastical for me to believe. I wrestled to understand these teachings.

When the student is ready, the teacher truly does appear, and soon I found a teacher who taught the merkaba meditation, though in a different form than outlined in the books I had read. I had amazing experiences with the meditation itself, yet found myself between two worlds, with one foot in this exciting-yet-scary paradigm known as ascension. During these workshops I was bewildered because I felt that everybody had some secret knowledge I lacked and they approached it with a certainty that amazed me. Our discussions were of angels, aliens, government conspiracies, and lost civilizations, not in a mythical or archetypal sense but in the literal meaning. The best science-fiction shows seemed tame by comparison. I had come with a strong foundation in Western magick, and I perceived many inconsistencies in these new doctrines. They seemed to lack a cohesive center. Yet the techniques worked. They were healing. They were transformational.

A sense of home manifested through the techniques, a home in myself and my soul, if not in the ascension community. I felt chastised by certain lightworkers, as practitioners of the ascension paradigm sometimes call themselves, for pursuing what they considered to be dangerous occult studies in magick and witchcraft. Many lightworkers believe the craft of the witch to be evil, though in the heart of a witch, nothing could be further from the truth. I was told that “black is not a healing color” and the pentagram is a sign of evil, yet they had always worked well for me. Some lightworkers were surprised to hear of the metaphysical principles supporting the idea that both this color and symbol are forces of life and healing, not harm. Even during this stressful time, I got to know some lightworkers who completely understood and supported my path as a witch. One amazing and well respected woman in the group made a bold statement by wearing all black and sitting next

to me. Amid the struggle, I continued my new studies, along with the old. I wanted to know more. I wanted to see how they all fit together.

I initially pursued the merkaba meditation because all this new information had me almost convinced that the end of the world was near, and those who knew this new meditation could “ascend” to the next level. The process triggered a lot of fear in me, but showed me just how much fear I had left to heal. Love, however, is the true purpose of the merkaba meditation, and through diligent practice of it, the entire focus of my life and spiritual practice shifted to love. It reinforced the basic teachings I had learned as a part of witchcraft and ceremonial magick—that love is the true source of magick—and completely refocused my magickal practices. If *home* was the first word I associated with ascension practices, *love* was the next word, even more important than the first. My life began an amazing transformation. I left the business world and found myself in the strange position of pursuing metaphysics full time—writing, teaching, healing, and doing psychic readings as my main source of income.

As I continued my practice, I found people from similar Earth-based spiritualities coming to me for teaching in ascension work. They wanted my point of view. They, too, were drawn to the techniques and concepts, but wanted to know how I reconciled all this seemingly new lore with more traditional material. The path of the mage or witch is not contrary to that of the lightworker. In fact, in ages past, those who practiced what we today call lightwork would have been hunted and killed for being witches. If you look in the New Age section of a modern bookstore, you will find works on everything from witchcraft and crystals to aliens, astrology, and angels. These subjects have more in common than most practitioners realize. Anyone devoted to the divine, to the healing of people and the world, and to enlightenment is involved in the work of ascension, though we might each have our own personal definition of that ultimate homecoming.

As a witch, an inheritor of the European shamanic traditions, I felt the call to be a bridge between the two worlds. Shamans are the bridge between their tribe, their community, and the spirit world. My own point of view on ascension was one of an outsider looking in who eventually became an insider looking out, which gave me a unique perspective. I soon discovered that serious magickal practitioners in pagan and ceremonial magick communities viewed lightworkers as “fluffy bunny New Agers,” while many lightworkers saw pagans, Wiccans, and magicians as Satan worshippers, hastening the end of the world through black magick. Having a foot in both camps, I knew that these were horrible stereotypes and that each community had something valuable to offer the other. New Agers

are not dumb, and magick wielders are not evil. In the end, they take different roads to the same spiritual destination.

The more I researched the paradigm of ascension, the more I realized that it is just that—a paradigm, a spiritual model, just like the Qabalistic Tree of Life, the shaman's world tree, or the witch's Wheel of the Year. Ascension is one lens through which we can look at the universe, and it's just as valid as any other.

I discovered that many lightworkers rely so heavily on intuition and channeled material that there is not a great understanding of the literal, historical roots of ascension. In the context of history, it becomes an eclectic-yet-intricate, expanding system of metaphysical beliefs, distilling some of the most important spiritual truths for the modern age, not unlike modern magick. Ascension is a synthesis of world wisdom. It incorporates mysticism from the pagan civilizations, particularly those of ancient Egypt and Greece, with Jewish, Christian, Hindu, and Buddhist thought, with a bit of shamanism and holistic medicine thrown into the mix. Historically, ascension practices have a rich magickal, even occult, flavor to them.

In the final analysis, ascension is a magickal paradigm for enlightenment that draws on the world's ancient wisdom. Through your thoughts, words, and deeds, you create your reality and determine the world in which you live. Magick is the process of continually re-creating your reality to manifest your true divine will. Will you use magick to “ascend” to the highest possibilities of our global home, or get stuck in the mire?

When I'm asked to speak on ascension, lightwork, and the merkaba, I feel that my calling is to be a bridge between new and traditional spiritual communities. I am called by the divine to reveal the love and wisdom of both worlds in a grounded, practical manner. A lot of assumptions are made in these communities, so I assume very little and explain multiple points of view. When you borrow from many cultures, you have to make sure you define your terms. There is no “official” ascension theology accepted by all lightworkers, just as there is no one magickal theology accepted by all witches, magicians, and shamans.

My magickal training helps me bridge the gaps, fill in blind spots, and point out and explain seeming inconsistencies when viewed from a literal, not magickal or symbolic, paradigm. I came to magick and psychic development as a skeptic, and grounded myself in timeless metaphysical theory. When I first approached ascension material, I had many of the same doubts and questions, but I had a more mystically educated background. I didn't get swept away in the fervor of the experience, and I continued to ask questions. I saw similarities between ascension and traditions that were not embraced by lightworkers,

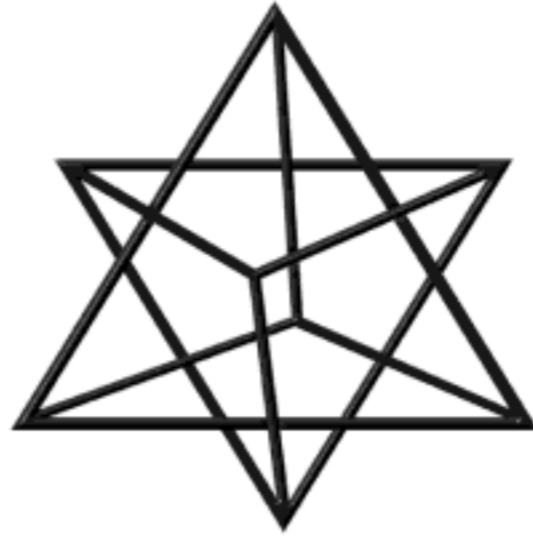
such as paganism and ceremonial magick. They are also part of the world's wisdom, and a necessary part of this global synthesis. I wondered why they were not strongly present in the ascension paradigm. I integrated these pieces into my own ascension teachings.

Now the same questions I once posed are asked of me. I am asked to show how all of these spiritual traditions flow from the same fount, the same divine source. My answers are based on my own experiences and understanding, as well as my research. The teachings that form the basis of this book are certainly rooted in my perspective as a gay, male, American witch practicing lightwork. Included are many views and traditions that I see as influences on the ascension paradigm, though my emphasis will be quite different from that of other lightworkers. Some might even consider these traditions controversial in relation to ascension. I strive to make sure the contributions of the Western ways, of magick, are included in this amalgam of world wisdom. I wrote a book that would answer my own questions and explain the things I didn't understand when I began this new path. My life as a witch influences my worldview of ascension, just as Christian mystics paint a portrait of ascension with a strong Christian-centered flair, or Eastern mystics color it with Hindu and Buddhists tones.

As you read *Ascension Magick*, or, in fact, any spiritual book, keep in mind the source of the material, and the author's background and perspective, to see if the information suits you and your traditions. I know that some students and fans of my more traditional teachings of witchcraft and magick might find this information disturbing, silly, or overly complicated, but I ask those readers to keep an open mind and be open to the experience, even if it's not ultimately for them. I'm still a witch at heart. This is simply one aspect of my spiritual practice that I feel is important to share with others. Remember that all the world's wisdom flows from that same divine fount, and it is through that source, through that love, that we all return home.

PART ONE

THE PATH OF ASCENSION



I

WHAT IS ASCENSION?

What is ascension? That's what I asked when I first got involved in these teachings, and I never got a clear answer. It's kind of like asking "What is enlightenment?" or "What is heaven?" A lot of people have strong opinions about their spirituality, but when they try to put them into words, those words no longer seem adequate. Words lack the power of experience.

Ascension is a mystery—a mystery not in the sense of a riddle to be solved, but an experience found in the heart of the mystery religions. Mysteries are experiences. We can talk about the mysteries, but words always fail to explain them. Those who have directly experienced the mystery have an understanding of it. When these people come together, words are not necessary. There is simply an understanding shared by those with the same experience.

People talk about ascension as if it is one absolute philosophy, yet everybody seems to have a different idea of what ascension is and how it will manifest. Some look at ascension as a global event that will happen to everybody simultaneously in the same way. Others look at ascension as a part of the personal path of enlightenment, with multiple manifestations and meanings. When I began on this path, I didn't even have an understanding that

there are many different interpretations of ascension. I heard hints and whispers about ascension, with no clear idea of what we were talking about.

My own definition of ascension encompasses a wide range of interpretations, allowing for many other views. I fall on the side of personal ascension—everybody's understanding of it will be personal, yet perhaps there will be a global shift that will affect everybody. Let's examine some of the most common beliefs about ascension.

LITERAL ASCENSION

Literal ascension means the literal shift of our bodies and souls from this physical plane of existence (the third dimension) to another plane of reality. This new level of existence is not necessarily physical in the same manner that we now understand physical life. In this new dimension, many of the ills of the current physical world—illness, pollution, crime, even death—will be left behind. Within this view, both literal personal ascension and literal global ascension are possible.

The full-body ascension of Mother Mary in the Christian tradition, moving into heaven without the mortal body passing into death and decay, is cited as an example of literal personal ascension. Many saints, gurus, and holy people from various cultures are said to leave this world without mortally passing. They return to the divine, taking their bodies with them into the next world. Yet they are still linked to the mortal world, available to us through spiritual contact in prayer, ritual, and meditation.

As for a literal global ascension, many people believe that some pivotal event will change the world. Some view it as a cataclysm in which those who are spiritually prepared will ascend from the danger of the material world. Others believe a peaceful, inspiring event will trigger a global ascension. Some think the world will literally change its vibration, and physical existence will cease as the whole third dimension of physical reality literally transforms, shifting to light. Others believe reality will exist on all levels, but we will no longer live on the physical level, leaving room for another race to develop physically. We will ascend to a more subtle spiritual vibration, referred to as a higher dimension. Lightworkers believe several ancient civilizations that seemingly disappeared, such as the Anasazi and the Mayans, literally and physically ascended en masse, and are still living as a community on another plane of existence.

Literal physical ascension is one of the most prevalent belief systems in the lightworker network and tends to dominate much printed and online material.

POSTHUMOUS ASCENSION

Posthumous ascension occurs when an individual completes all necessary experiences in the physical world and no longer needs to return to the cycle of reincarnation. The doctrines of reincarnation and karma have been widely accepted in most New Age communities, influencing our views on life, death, and the afterlife. When one clears karma and breaks from the wheel of rebirth, a new level of consciousness is achieved. Rather than return from the spiritual state of existence to be reborn into the material world, these souls remain at this ascended level of consciousness, beyond the physical world. They have a different perspective from other deceased ancestors who are simply resting between lives, because they no longer need to return to the world for their own evolution. The material world has taught them all they need to know, and they are ready for new challenges. These enlightened beings act as guides and intermediaries to the physical, living beings on Earth. Great spiritual figures in history are seen in this category.

LIVING ENLIGHTENMENT

In the most conservative and symbolic view, ascension is a euphemism for enlightenment, a continual state of consciousness in which an individual is in communion with the divine. Mortal, or ego, consciousness “ascends” to a higher level of consciousness where there is no separation from the divine. Those in the world who are believed to be enlightened masters or gurus, capable of great healing and miracles, have achieved this level of ascension. Although physical beings, these masters are said to be free from karma and the wheel of rebirth, and have voluntarily chosen to stay incarnated in the world to share their teachings. Many believe this enlightenment confers great mystical powers, including physical immortality and the perfection of psychic gifts. Many living masters are said to live far longer than ordinary mortals to continue their teaching and healing work.

ASCENSION TO THE NEXT AGE

We are entering the New Age, but what does that mean? Besides being a convenient marketing label for a section of books, the New Age refers to the Age of Aquarius. In the systems of astrology, each period of roughly two thousand years is dominated by a zodiac sign, and the signs move backwards through the cycle. We are leaving the Age of Pisces,

characterized by the twelfth zodiac sign, and moving to Aquarius, the eleventh sign. Mystics believe the Age of Aquarius will be one of global peace and enlightenment, though it might manifest through swift and sudden change. Many other cultures and mystical systems have a similar teaching, echoing the sentiment that we are entering a new aeon of peace and enlightenment. Some prophesy a cataclysm with little hope of survival as a culture, while others predict a golden age of peace, prosperity, and enlightenment.

Ascensionists believe that our level of consciousness will determine how easily we make the transition to the Age of Aquarius. The shift in the ages will reflect back upon us our hopes and fears. If we are in a state of loving consciousness, then the transition will be easy and peaceful, creating a golden age based in love. If we are full of anger or fear, then it will be difficult, fulfilling our more apocalyptic prophecies.

This transitional period is the opportunity for spiritual global ascension. Our consciousness, individually and collectively, will rise to ease the transition between the ages and create paradise on Earth. The world will not literally disappear, but we will leave behind a mode of consciousness based on the previous Age of Pisces, and the global culture it created, and begin a new era, with new lessons and challenges. We will ascend to a new level of life where the foundation of our consciousness will be rooted in an awareness in which we are in constant communion with the divine, transforming our current values, ideas, and resources. We will become rooted in a more spiritual dimension. We will not necessarily shed the physical realm, but it will no longer be the sole realm of importance to the vast majority of the population.

RETURNING TO THE SOURCE

This paradigm of ascension—the return of creation to its divine source—is possibly the truest. Many mystic traditions, both Eastern and Western, believe that all things created are manifestations of the divine. As humans, we go through the cycles of creation, like all life. We too must return to the source of life.

The ultimate end in the ascension model is not only the end of the world but the end of the universe, folding back into the divine. We “ascend” through the various levels of existence to merge with the force that initiated creation.

On a personal level, this means enlightenment leading to nirvana, to the ultimate union with the source. This is the final initiation of the mystic, the final achievement of what is known as the Great Work. A more cosmic view of this paradigm is not simply individual

sparks or souls returning to the source, but the entire universe folding back to the point from which it sprang, completing the great cycle of creation and possibly initiating a new cycle.

PERSONAL INITIATION

When practitioners say they have “already ascended,” yet they are in a physical body and don’t appear to be particularly enlightened, they might be referring to the levels upon levels of consciousness expansion a mystic goes through while on the spiritual path. If they reach a certain level of enlightenment, but are not necessarily capable of unearthly miracles or free of all karma, they have “ascended” to the next level on their path.

Such experiences are referred to as initiations. Although you can be initiated into various groups and traditions through rituals, personal initiation refers to the initiations of spirit, ordeals of life that can only be conferred in a personal way, through communion with the divine. The challenges of life, from personal interactions to physical illnesses, as well as the spiritual crisis known as the “dark night of the soul,” are all forms of personal initiation. Mystics have intricate systems to gauge levels of expanded consciousness based on their cultural models and life experiences. These systems act as maps, to help them reach the next destination in a healthy and balanced way. By understanding the personal initiations, and the lessons they have conferred to those who have walked the path before you, you can better understand and observe your own enlightenment process.

UNKNOWN AND UNKNOWABLE

Many lightworkers believe the exact form of ascension, both personally and on a planetary scale, can’t be truly known while we are in mortal form. Our senses, even with our mind-expanding and spiritually uplifting rituals and meditation techniques, can only comprehend glimpses and shadows of ascended consciousness.

Our perceptions are colored by our personal belief systems, so everybody has a different “truth” about ascended consciousness and enlightenment. A traditional Christian who touches higher consciousness may come back with a popular image of heaven, with clouds, harps, and white robes, or of ascension achieved through a relationship with Jesus Christ. A native shaman might return with an image of a paradisiacal hunting ground aided by the ancestors, while a priestess of the Goddess traditions may get an image of

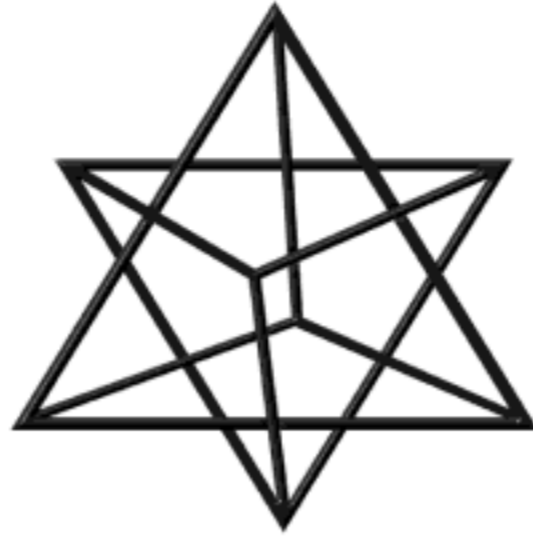
the Isle of Avalon and its otherworldly priestesses. Each is a symbolic interpretation of the ascended higher consciousness. Each represents a facet of the greater whole of ascension, but none contains the complete picture for everyone.

SYMBOLIC ASCENSION

Symbolic ascension looks at the lives of the masters and saints as inspiration for how best to live our lives. By emulating those whom we claim have ascended, we come into a greater sense of our own spirituality. Ascension is not about going anywhere; it is simply a deeper expression of the spiritual life on a daily basis. The view of ascension as a journey to another dimension, a heavenly utopia, is a symbol of what is truly possible when humanity works together for the good of all to create that utopia here and now. We don't have to look far to see living examples of ascended consciousness in modern times, transformative individuals who inspire others through their actions and teachings. Gandhi, Mother Teresa, and Peace Pilgrim were but a few. Imagine how many others are quietly working their magick every day, side by side with us, and never drawing attention to themselves. Perhaps you are doing it already, without realizing it. Perhaps at different times in our lives we are all inspiring others to ascend and shift their consciousness to a higher, more enlightened view.

There are a lot of varying ideas about ascension, and this chapter simply scratches the surface of the most basic, common beliefs. Each of these views has its merits, based in traditions and theologies that are rooted in older wisdom, and each has its own biases and cultural contexts.

The biggest discrepancy among these concepts is the debate over external physical ascension versus internal personal ascension. Understanding the paradox between our internal and external views is one of the biggest struggles mystics face. The struggle is one of the mysteries, like ascension itself. When you have experience with the spiritual reality in both the transcendent, internal world, through a vision, and the immanent, physical world, through nature or people, you start to understand that there is little difference between our internal and external realities. They are two views of the same thing. Reconciling the truths of both transcendent and immanent divinity is the challenge of the next age, as we recognize divinity is both beyond us and within us and everything else. Inner and outer realities are a reflection of each other. In the end, there is nothing separating the inner and outer worlds but our own perception. With that in mind, all these views on ascension and more are possible.



2

THE ROOTS OF ASCENSION

Where do the philosophies of ascension come from? At first glance, they seem to be very modern. Much of the most popular ascension literature is considered to be “channeled,” divinely inspired writings credited to a variety of otherworldly sources. Though this new channeled material has inspired and evolved the ascension paradigm, using modern images ranging from futuristic utopian societies to benevolent alien contact, the fundamental spiritual principles of ascension are found in the religions of the world.

The paradigm of the lightworker is a potpourri of creed and beliefs. Each practitioner and teacher focuses on the teachings and cultures that have been most helpful on his or her own personal path. Some people assume that ascension is based solely on a Judeo-Christian view of mysticism, but that is not true. Because many people in the West are raised in that spiritual lineage, the mystical teachings of Judaism and Christianity may be the most appealing and the closest to their established beliefs. But ascension has just as strong of ties to Eastern mysticism. In fact, many look at ascension as a fundamentally Eastern philosophy developed in the Western world. Many practitioners feel a kinship to the ancient traditions of the pagan world as well. Each of these traditions brings a piece to the new ascension movement.

Since the dawn of the New Age movement, which truly began with the occult revival of the late 1800s, various teachings have been blended together to form the ascension paradigm. Starting conservatively, the first New Agers blended the mysticism of Eastern and Western traditions. In recent years, core shamanism, futuristic science, holistic health, Goddess reverence, and alien lore have been melded into the mix. To understand ascension properly, one must know where its roots are found.

THE LAND OF THE BLACK SAND

I find it funny when I speak to people about magick and healing and they say, “Isn’t that one of those wacky New Age things?” I always respond with, “Well, technically it’s more of an old age thing, ancient really.” The New Age involves taking a lot of mysticism from the ancient world and putting it in a modern context. The oldest foundation stones of our ascension paradigm come from the most ancient civilizations—those of the Middle East. The cultures of both ancient Egypt and Sumer play a role in our mystical thinking. Traditional and radical avant-garde scholars disagree as to which culture came first. Most look at the fertile crescent of Sumer as the cradle of civilization, though some more unusual and controversial evidence dates the sphinx of the Giza Plateau far earlier than many believe, linking Egypt to mythical prehistoric civilizations.

Ancient Egypt was a magickal culture, and the mystical lore played an important role in Egyptian life. Though magick played a role on all levels of Egyptian culture, there was an intricate system of priesthoods and temples. Egyptian cosmology has several creation myths and a large pantheon of divine beings, gods referred to as the Neteru, each ruling a specific personality and aspect of creation.

Though nothing can be said about the ancient world with absolute certainty, we believe some of the ancient Egyptian initiation rites were encoded in the story of the deities Isis and Osiris and their family (figure 1). Their story has greatly influenced the ascension paradigm. Four divine siblings were born, two female—Isis and Nephthys—and two male—Osiris and Set. Isis took Osiris as her husband, while Nephthys took Set. The first couple embodies the creative and formative powers of nature and the Nile, while the second is aligned with more the destructive and decaying powers.

Although originally the story was not necessarily one of good versus evil, it was portrayed that way in later versions. Set became an archetypal adversary figure, being a god of the desert and wild animals, while Osiris was the force of civilization and agriculture.

footsteps and began swallowing his children whole, as it was prophesied that one would usurp his rule. Like his father before him, Zeus led his siblings in a revolt against the Titans and eventually formed the pantheon of Olympian deities. They finished creation and interacted with humanity as patrons and guides.

The mystery schools of Greece explored the primal myths. In particular, the stories of Persephone, Dionysus, Orpheus, and Apollo were vital. Much like the story of Osiris, they are about light and dark, and the fall and rise from the Underworld. Persephone was the maiden who was brought to the Underworld by the dark Underworld king Hades. The earlier versions had Hades seducing her, while the later versions depicted a kidnapping and rape. In both tales, she became his bride and queen of the Underworld. Her mother, Demeter, the goddess of grain, refused to let the plants grow, preventing humanity from having grain and foods, ushering in the first winter. Eventually a deal was struck in which Persephone would spend half of the year with her husband and half with her mother, during the growing season. Persephone is the herald of life and death. She stands between the worlds, and life and death are her mysteries. We can see similarities to the stories of both Inanna and Isis. The very popular and secretive Eleusinian mystery school was founded in honor of Demeter and Persephone, opening the initiate to their teachings of life and death.

Dionysus, in the many versions of his myth, is a sacrificed god, associated with the vine and vegetation, as well as the land of the dead and the power of resurrection. In this aspect, he's much like Osiris and Inanna's mate, Dumuzi. Apollo is linked to Dionysus, and both are patrons of the arts and theater—later myths saw Apollo as the light and smiling face of the theater masks, while Dionysus was the tragic face. Orpheus was a human figure, made divine by his descent into the Underworld to seek the spirit of his deceased wife, Eurydice, and his second tragic loss of her, by mistrusting the gods of the Underworld. His Orphic schooling was to teach the mysteries of the dead through the arts and music. Mystery schools were built up among all these figures, as well as the philosophical schools of Plato, Socrates, and Aristotle.

The later Roman culture identified greatly with the Greeks, borrowing liberally from their arts, sciences, and religions to the point of identifying their gods with many of the better-known Greek deities. Many Roman citizens took part in the Greek mystery schools. The growth of the Roman Empire, as it expanded its reach, brought together many different cultures, religions, and philosophical ideas. Through Roman travel routes, deities from remote areas were mixed with native figures. The Romans were diverse in their religious practices and education, having contact with the Celts, Egyptians, and even the new

Gnostic Christians, influenced strongly by Zoroastrianism, believed the creator of the material world, the biblical Yahweh, also known to the Gnostics as the Demiurge, was an evil being, while the god of the Christians was the true God, loving and benevolent but beyond the material world. Through a direct, mystical experience, knowledge of the true God, beyond the material world, would be granted and salvation would be possible. Gnostic Christians differed from what were known as traditional, orthodox Christians. Different sects held different views, but basically worked within similar frameworks. Some looked at the material world and the body as evil, as creations of the Demiurge and prisons from which to escape. This differed from the belief of the Zoroastrians, who saw the world as basically good, as a creation of Ohrmazd but corrupted by Ahriman. Judaism and the Old Testament were rejected, and the serpent in the Garden of Eden was sometimes perceived as a hero, a giver of knowledge. Hierarchy and control were not emphasized, because the personal, mystical revelation was the primary goal of Gnostic worship. Other groups honored women and the role of the divine feminine.

Some paint the early Gnostics as the inheritors of pagan mysticism under the veil of Christian symbolism. There was not one church of Gnostic Christianity, but several different cults, each guided by its own direct experience of God. When the Bible (the New and Old Testaments) was codified into a single book, the most esoteric and unusual Christian texts were left out to suppress the mystical Gnostic Christian teachings. Eventually Gnosticism was replaced with the dominant branches of Christianity, yet the esoteric principle survived in the arts and among the esotericists. One could say that the concepts of ascension and the ascended masters derive their Western roots from Gnosticism and Zoroastrianism. Here we have the first concepts of achieving personal enlightenment to “escape” the material world and “ascend” to a union with the divine. The ones who have successfully used their esoteric knowledge to rise above are the models to follow for those remaining here in the world.

Due to internal disagreements, Christianity branched off into many denominations. The church split into the Western Roman Catholic Church and the Eastern Orthodox Church. The Roman Church underwent further schisms during the Protestant Reformation and its various offshoots. It is interesting to see how many of these branches of Christianity, particularly in the United States, while never being occult, have revived the ecstatic aspects of Gnostic Christianity, through hands-on healing, snake handling, trance work, and speaking in tongues.

The Emerald Tablet

In truth, without deceit, certain, and most veritable.

That which is Below corresponds to that which is Above. And that which is Above corresponds to that which is Below, to accomplish the miracles of the One Thing. And as all things have come from this One Thing, through the meditation of One Mind, so do all created things originate from this One Thing through Transformation.

Its father is the Sun; its mother the Moon. The Wind carries it in its belly; its nurse is the Earth.

It is the origin of All, the consecration of the Universe. Its inherent strength is perfected, if it is turned into Earth.

Separate the Earth from Fire, the Subtle from the Gross, gently and with great Ingenuity. It rises from Earth to Heaven, and descends again to Earth, thereby combining within Itself the powers of both the Above and the Below.

Thus will you obtain the Glory of the Whole Universe. All Obscurity will be clear to you. This is the greatest Force of all powers, because it overcomes every Subtle thing and penetrates every Solid thing.

In this way was the Universe created. From this come many wondrous Applications, because this is the Pattern.

Therefore am I called the Thrice Greatest Hermes, having all three parts of the wisdom of the Whole Universe. Herein have I completely explained the Operation of the Sun.

Chart 1: The Emerald Tablet

(This version found in The Emerald Tablet by Dennis William Hauck.)

ascensionists don't usually look to Islam for spiritual inspiration, preferring the traditions of Hinduism, Buddhism, and Christianity, the golden age of Islam highly influenced the mysticism of alchemy, numerology, and sacred geometry.

Alchemy grew to its best-known form in cities of Europe, borrowing from Middle Eastern and Far Eastern lore, until many forgot what the true pursuit of alchemy was, and instead coveted the fabled transformation of lead into gold for the sake of riches. They became known as "puffers." One who truly found the Philosopher's Stone within was a being of ascended consciousness, of great power, and had no real need to amass material

with her seminal works *Isis Unveiled* and *The Secret Doctrine*. The feminine aspect was honored, as by the very title of *Isis Unveiled*, named after the most popular Egyptian goddess. An avid world traveler and mystic influenced by modern Spiritualism and mediumship, Blavatsky, with the aid of Olcott and Judge, used these gifts as the path of Theosophy unfolded before her.

Blavatsky claimed that Theosophy had roots into the third century AD, though she offered little proof of a literal direct connection to any historical organization. In Theosophy, Blavatsky sought to reconcile the doctrines of the East and West, and she felt that earlier civilizations, such as the those of the ancient Egyptians and Greeks, as well as the Hindus and Tibetans, had a much better understanding of spirituality. She believed the true root of the world's religions came from a single source. Many of our classic New Age terms, borrowed from Hinduism, were made popular in Western metaphysical circles by Blavatsky.

HPB claimed to have been taught by the "masters," ascended beings from a brotherhood that guarded and guided humanity's evolution and spiritual progression. From her writings it is unclear if these masters were fully incarnate in a body, discarnate (existing in the spiritual worlds), or able to traverse both states at will. The concept of such a "brotherhood," as it was known then, was an extension of the Rosicrucian concept of a spiritual brotherhood. Blavatsky believed that by aligning with this spiritual hierarchy of masters, one could become closer to the Creator and understand the enfoldment of the universe through vast cycles of time. She was a vocal critic of Darwin's theory of evolution, though many don't see that her argument was one of spirit, not of genetics. She believed that we, as spiritual beings, descended into matter, and did not evolve from apes. Our bodies may have evolved from the animal kingdom, but our spirits did not. Our bodies are simply the vehicles for our spirits.

Through the masters, Blavatsky expounded on some advanced esoteric concepts, though she also became mired in charges of scandal and fraud. Her texts are brilliant, albeit dense, and she is not often given the credit she is due. Some think that she, like many other occultists, purposely wrote in a obscure manner to prevent all but the most devout seekers from understanding her writings. Many feel that she was a fraud and plagiarist, while others see any potential fraudulent activity on her part as either a joke or a means to separate those looking for stage-show mediumship tricks from those seeking true spiritual knowledge. The Theosophical Society continues today, although it, too, has had its share of scandals and splinter groups.

The Golden Dawn was riddled with internal conflict and eventually dissolved into splinter groups, but its members left a body of lore and a magickal influence (what some magicians call a “current”) on both the material and spiritual planes that subsequent aspiring magicians have tapped into for their own practices. Though much of the material was meant to be kept secret, it was eventually made available to the public, most notably by magician and author Israel Regardie.

The most famous breakaway from the Golden Dawn was the controversial figure Aleister Crowley. He rose quickly through the ranks of the Golden Dawn as the protégé of Mathers, but the two had a rather spectacular falling-out punctuated by magickal battles where each would send spirits to attack the other. After his expulsion from the Golden Dawn, Crowley dove into Eastern mysticism. His most famous contribution to the magickal world was the formation of Thelema, his own religion. Though he didn’t set out to create a new religion and spiritual paradigm, he found himself as the prophet of the New Aeon. During a trip to Egypt, his first wife, Rose Kelly, received messages from the Egyptian god Horus, though she had no real background in Egyptian myth or mediumship. At first, Crowley did not quite believe her, but upon questioning her, he felt something of importance was truly happening. While in the Great Pyramid, he received and transcribed *Liber AL vel Legis*, or *The Book of the Law*. This text is the foundation of Thelema and is said to hold the spiritual principle of the next age, based on *thelema*, the Greek word for will. This magickal system is one of finding and enacting your divine will.

Crowley wrote many volumes of magick, magickal plays, and some fiction as well, exposing the rituals of the Golden Dawn and adapting them to the Thelemic practice. One of his most famous works is *Magick in Theory and Practice*, considered a classic among ceremonial magicians around the world. Crowley made the spelling magick (versus magic) more popular in the ceremonial and pagan world, to differentiate it from sideshow magic and stage illusion. His view on the tarot is encoded in *The Book of Thoth*, and he created the Thoth tarot with artist Frieda Harris. His later years were plagued with difficulties, but his work has endured as an inspiration to modern practitioners.

Crowley played up his image as the “wickedest man in the world.” The people of the Victorian era didn’t understand the depths of his explorations of consciousness, going beyond the boundaries of polite society, much like a tribal shaman living on the outside of the village, not understood by the typical villager. Crowley was bisexual, indulged in drug use (though in his era many substances considered drugs to us today were commonly prescribed pharmaceuticals), and practiced sex magick. He became involved with the Ordo

introduced the spiritual practices of indigenous cultures to the Western world. Michael Harner, founder of the Foundation for Shamanic Studies and author of *The Way of the Shaman*, was pivotal in introducing the concepts of core shamanism and encouraging modern Westerners to apply these techniques to healing and problem solving in everyday life. Unlike Castaneda, who focused more on the warrior aspect, Harner focuses on healing both the self and others.

Elders in traditions of North America, as well as those in the Aztec, Mayan, and Peruvian shamanic traditions, have come forward, teaching their prophecies, rituals, and healing techniques to those outside of their culture, to bring healing to the world.

THE ΝΕΟΠΑΓΑΝ ΡΕΠΑΪΣΑΝΣΕ

The practices of the pre-Christian cultures of Europe experienced a resurgence, similar to the revival of shamanic techniques. Although first brought to light through more scholarly works, such as Margaret Murray's *The Witch-Cult in Western Europe*, and through thinly veiled fiction, the practice now known as Wicca made its public debut, most notably in the form of a man named Gerald Gardner in the 1950s. Even with the public appearance of Gardner and his contemporaries, it wasn't until the 1970s and 1980s that Wiccan spirituality became widespread.

Wicca, a revival of the religion of witchcraft, has its basis in the ancient mysteries of the Greeks, Romans, Norse, and Celts. In fact, many believe the ancestors of Wiccan practitioners can be found in the Stone Age shamans of Europe and the Middle East. From these cultures grew the ancient civilizations and their mystery schools. Though much of the traditional oral lore associated with witchcraft is believed to have been lost through the persecutions by the church, modern Wiccans draw upon the rituals of ceremonial magicians, in the style of the Golden Dawn and Thelema, to supplement their ritual texts and materials, usually omitting the Judeo-Christian references, as the members of the Golden Dawn were drawing upon similar European cultural roots.

Wiccans see divinity as having both masculine and feminine, or God and Goddess, aspects. The popularity of Wicca gave rise to the neopagan movement, a broad group of practitioners reclaiming the nature-based spiritual traditions of Europe, as the Latin *paganus* roughly translates to "country dweller" or "of the land." Pagan eventually became a term to describe rural practitioners of the old religion in early Christian times, since Christianity first gained popularity in the urban centers. Wicca, or modern witchcraft,

THE CUSP OF THE NEW AGE

Soon these varying strands of wisdom congealed into the overall metaphysical community labeled “New Age.” Along with these broader spiritual traditions, a variety of practices and ideas have been added into the mix. Metaphysical sciences such as astrology and crystal healing, associated with the ancient world’s magickal traditions, became part of the movement. Tarot cards, also popularized by modern magickal traditions such as the Golden Dawn, continue to experience popularity. The chakra system, which was originally Hindu, has been expanded, revised, and adapted by Western practitioners and has become a foundation stone of most magickal traditions. Other types of Eastern lore, from yoga and acupuncture to feng shui, have surged into the Western seeker’s world. Herbalism, homeopathy, and natural healing have also become part of the New Age paradigm, due to their association with shamans, magickal traditions, and alchemy, and due to traditional science’s failure to address the mind-body-spirit connection. With inspirational writings, channeling, and new metaphysical research, new paradigms have been added to the New Age, building upon and refocusing the ancient wisdom.

The New Age community has no consensus of beliefs. There is no one central authority. There is no New Age “pope,” though many claim to be a world guru, world teacher, or enlightened master and believe that their way should be followed exclusively. New Age lore is a collection of theories, beliefs, and traditions under the umbrella of world wisdom. Explorers can focus on any given set of principles, and can ignore any other set. There is a wide range of beliefs, rooted in all the traditions discussed, so many practitioners of New Age spirituality are not well versed in the diverse beliefs that fall under the banner of New Age. Above all, those in the New Age community—from those who peruse the shelf in the local bookstore to those who attend workshops and book clubs—are seeking to move beyond traditional religions and into a personal spirituality that prepares them for the shift to the next age.

Ascension-based spirituality is a smaller sect within the New Age community. While many New Agers are seekers and explorers, tasting a variety of different traditions, most ascensionists are focused on the process of enlightenment, of ascension, or the Great Work, to embody their divine purpose here in the world. A big part of this process is service, including public and spiritual service to the greater community, emulating the example of the ascended masters. Many people take on the role of healer, ritual leader, or teacher, formally or informally. Ascension practitioners work to awaken others to the spiritual realities existing side by side

age, using the philosophies of world mysticism as their building blocks. Sadly, as many practitioners pick and choose, they discard important parts of the philosophies simply because these teachings involve subjects that are difficult for their egos to incorporate. They abandon the lessons of discipline, ethics, and facing their own repressed emotions, believing that these parts do not resonate as truth. But they are simply truths that are difficult to hear.

Many ascensionists continue to practice their birth or chosen religion, and hope to manifest its highest and best aspects in their lives. Many ascribe to Christianity, seeing Christ as a great master, and the core teachings of the Christian tradition as the heart of their ascension practice, though they might not agree with all of Christian doctrine. Some will separate the wheat from the chaff, so to speak, and work with the core truths, possibly even making room for other deities such as Buddha or the Goddess in their personal tradition.

Other people leave the religion of their birth and base their tradition in another religion or spiritual path, such as modern neopaganism, tribal shamanism, or one of the many Eastern paths. I still wholeheartedly identify as a priest in the tradition of witchcraft, but incorporate many ideas of ascension into my practice. The wide range of ascension lore gives me a strong education in world religions, so I can more easily communicate with others about religion. Regardless of the tradition, all religions seek the same universal truth. Spiritual truth—however it is expressed through religions—is the most important principle of ascension.

THE LIMITATIONS OF LANGUAGE

One problem in explaining the beliefs of ascension is that most practitioners believe that the languages of our three-dimensional world are limiting and cannot accurately describe the ascension process. Although all language is sacred, and to the magician, language contains the codes for transforming our reality, our words are not always clear. The common earthly languages, particularly modern English, often lack the proper words to describe the spiritual dimensions of experience. So we look to the languages of cultures with a stronger spiritual dimension, particularly the ancient cultures of the East and West, borrowing terms to describe spiritual philosophies and experience. Terms such as karma, chakra, astral light, Hermetics, third eye, meridian, chi, vibration, feng shui, yin, yang, energy, and vision quest have become more common in our vocabulary, yet many of these terms are used differently in the New Age than in their original cultures. Variations in the mean-

raudience), or simply a sense of knowing the information (clairsentience). Some use tools, such as pendulums, tarot cards, or runes, to focus their abilities, while others work directly with nonphysical entities to receive this information, performing channelings. Meditation—whether quieting the mind through focus or through guided visualization—aids our ability to find peace and clearly tune in to the messages we receive, and translate those impressions in the most helpful manner. The best psychics are those who have done a lot of personal development work and have cleared enough of their own issues that they can discern their own egos, hopes, and fears from the messages they receive. We develop our psychic senses to have “proof” that we are all connected, as well as to be of service to others and the world.

Magickal Co-Creation

As everything is made of energy, including our thoughts and words, ascensionists believe that energy can affect our reality and change our experience. By changing your energy, you can attract certain beneficial forces into your life, and repel other forces by making your personal energy incompatible with them. Through your intentions, you can manifest the life you want. In many traditions this skill is called magick. In the modern day it is known as co-creation, manifestation, creative visualization, or positive thinking. It truly is co-creation, as you are partnering with your divine energies, your higher self and divine connection, to manifest the life that fulfills your soul’s hopes and dreams for this incarnation.

You can change your energy through your thoughts, words, and actions, which can be simple daily rituals or more elaborate and esoteric rites. Both techniques work, depending on what sets the mood best for you and how each personally shifts your consciousness. Most people think you have to be special to do magick, that you have to be born into it or have great skill to do it effectively. I think we are all magicians. Our reality, both personal and collective, is shaped by our thoughts, words, and deeds. The only difference between magicians and everybody else is that magicians consciously use their thoughts, words, and deeds to create their desired reality. Most people create their lives unconsciously, feeling they are a victim of circumstances and not seeing the direct link between their energy and their reality. Even in situations seemingly beyond our physical control, we can control how we react and respond. Through magick, we can create outward changes, but the most important change we can create is the inner shift of consciousness that transforms us and leads us further along the ascension path.

THE HIGHER SELF

Most people believe in some form of higher self, often referred to as the soul—the divine essence of a person, guiding his or her incarnation. Ritual magicians call it the Holy Guardian Angel, or HGA for short. It's not a protective spirit, as most people think when they hear the term guardian angel, but rather a person's divine essence. The magician's Great Work involves, in part, merging with this self, and implementing its divine work in the world. Magick, meditation, ritual, and prayer are all ways of connecting with this divine self. Ascensionists believe in a chain of higher selves, like octaves on a musical scale. These higher selves are fundamentally the same being, but each is in a different range of reality. Each of these selves is guiding the one below it.

THE FOUR-BODY SYSTEM

Many in the magickal and New Age world follow a simple four-body system (figure 4), modeled after the four elements of magick—fire, air, water, and earth. The elements of magick are symbolic and archetypal energies of creation. The mystic philosophers chose the natural phenomena of these four elements to represent the archetypal energies.

Earth

Physical Body—The earth body encompasses our physical self and our state of health and strength, as well as our physical weaknesses. We must care for our physical body through proper diet, exercise, and rest. It is the vehicle of our soul in the physical world, capable of manifesting changes in objective reality.

Water

Emotional Body—The water body consists of our astral self, which is related to our self-image, emotions, and dreams.

Air

Mental Body—The air body is the energy field that contains our mind, thoughts, memories, and reasoning skills.

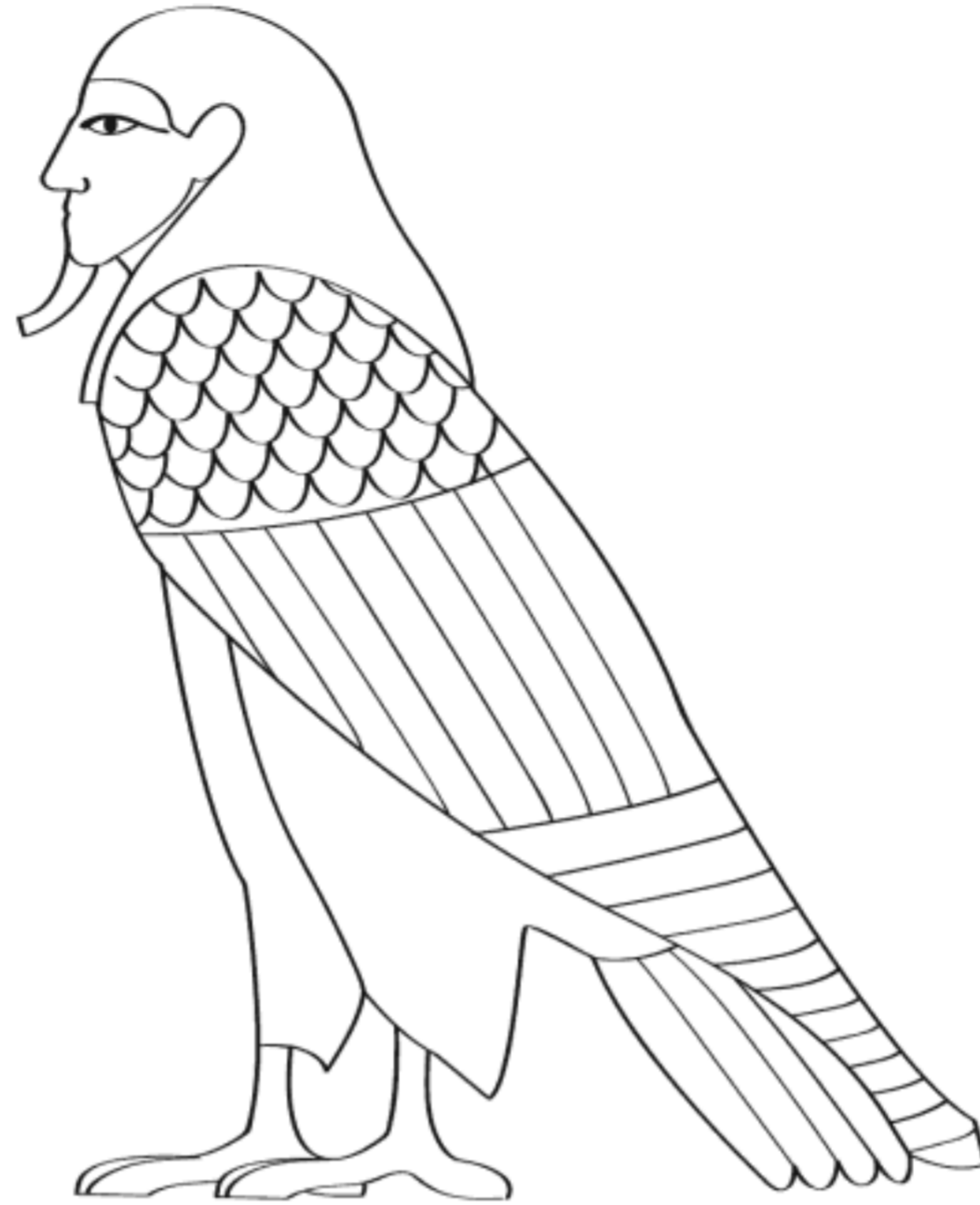


Figure 7: Ba

Ab

The Ab is the heart. It represents the conscience and is associated with the animal nature and the good and evil one is capable of performing in life. At the end of life, the Ab is weighed on scales against the truth of Ma'at.

Khaibit

The Khaibit is the shadow, the primal darkness of the self. Some think of it as the repressed, unconscious emotions.

Khu (or Akhu)

The Khu is the spirit. It is the spiritual body that is the opposite of the Khat. It is radiant and shining and never decays. Upon death, it dwells with the gods. Some think of the Khu as the union of the Ka and Ba. In ascension terminology, this is referred to as the lightbody.

The phrase “I Am that I Am” has its origin in the Old Testament, when Moses was working with the Creator through the image of the burning bush. When Moses asked God for his name, God simply replied, “I am that I am,” identifying with the pure source of creation. Moses was to go to the children of Israel and say, “I AM sent me unto you.” The passage is found in Exodus 3:14, though some interpretations translate it as “I am who I am” or “I will be who I will be,” using all tenses simultaneously, but the simpler “I Am that I Am” is favored by modern ascensionists. The Creator is sometimes referred to as the “I Am Source” and is described as a flame of white light pouring out into the universe.

In the teachings of Greek Christian mystic Daskalos, as outlined in Kyriacos C. Markides’ book *The Magus of Strovolos*, a similar soul anatomy is given, though with different terminology, to help us better understand the role of our personality in the ascension process (figure 9). We usually identify with our present-day personality, which we might identify with our body, ego, and self-image. We develop a present-day personality during each incarnation. Our permanent personality is our inner self, our core, which holds our identity beyond this life and includes our sense of self from many incarnations. As we evolve, our present-day personality joins with our permanent personality. It is as if our permanent personality is at the core of our being, and as we grow spiritually, it is allowed to expand and fill more of us in our current incarnation, shining through our present-day personality. Our soul is our individual spiritual essence radiating out from the monad, through the Idea of Man. It is our perfect, spiritual ideal self, beyond corruption and any form of personality. In these teachings, souls are said to emanate from the holy monad, like rays of light emanate from the Sun. Those beings who emanate from the same monad share an affinity for each other.

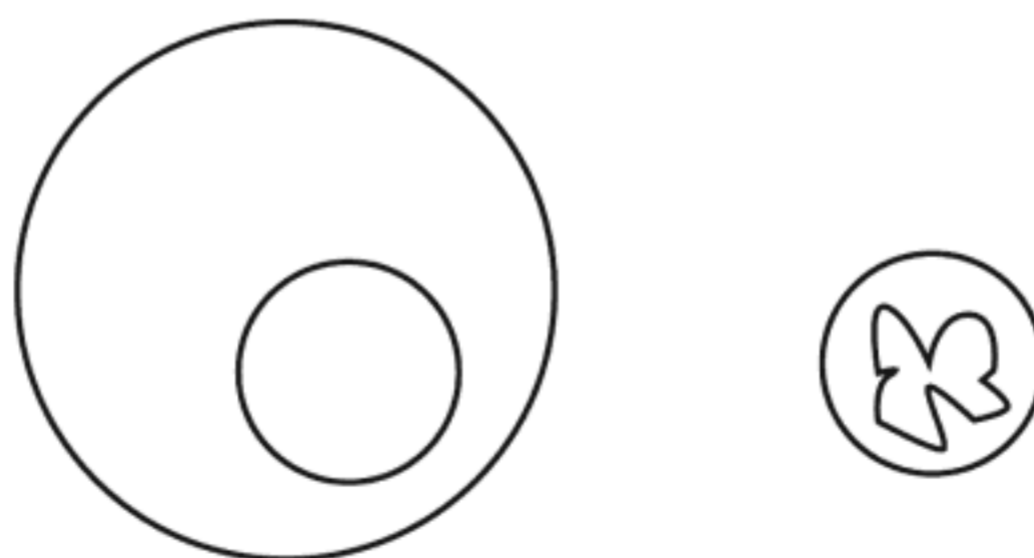


Figure 10: Expanded Consciousness and Contracted Consciousness

people are more visually oriented, while others are more auditorily oriented. This technique works with both senses and stimulates both parts of the brain—the linear, logical side and the intuitive, emotional side. Twelve is a number associated with masculine energy and with the Sun, for the twelve solar months of the year. Thirteen is a number associated with the feminine and with the Moon, for the thirteen months of a lunar year. The combination of both is a sure-fire method to get you into a meditative state.

Practice this basic meditation exercise. Learning a reliable meditation technique will help you with subsequent exercises in this book.

EXERCISE 1:

BASIC MEDITATION TECHNIQUE

1. Make sure your environment is conducive to meditation. Turn off and block out all distractions, such as the ringer on the phone. Dim the lights, or turn off all the lights and light a few candles. Incense can help set the mood. I prefer combinations of frankincense and myrrh, as well as lavender and sandalwood. Turn on some relaxing, ambient music suited for meditation.
2. Sit in a physically comfortable position. You can sit cross-legged on the floor, back straight and wrists resting on the knees, palms up and open. This is a traditional Eastern pose. If you can put your feet on your thighs, forming a lotus position, that's great, but it's not necessary. You can also sit in a chair, with your feet flat on the floor and your hands in your lap, palms on your thighs, in the pose known as the Egyptian sitting position.
3. Relax your body, from the top of your head to the tips of your toes. Go through each section of your body and mentally give yourself permission to relax. Feel waves of relaxation moving through your muscles, as you become more and more relaxed.
4. Imagine a screen in your mind's eye. This is your window to the psychic world. You control everything on it. Draw or visualize the number twelve on the screen. Hold it for a moment, then let it fade or erase it like a blackboard. Then draw or visualize the number eleven. Continue this pattern until you reach one.
5. Release the screen of your mind, and silently count from thirteen to one in a slow, even pace, as you slide into a deeper meditative state.

Upper World

Above the Middle World is the realm of the gods, the heavens, the sky heroes and star gods. These beings are detached in their viewpoint and give guidance and information from their perspective above, seeing the greater picture, but they are unattached to the personal details. This Overworld is said to be the home of those who are no longer attached to the Earth through reincarnation, but continue to offer their guidance and wisdom to those in the Middle World.

Each of the three worlds of reality corresponds to an aspect of the self. The Middle World corresponds to the middle self, the ego and physical body. The Upper World is connected to the higher self, the superconscious. The Lower World is linked to the lower self, the intuitive or psychic self. By exploring all three of these realms, you build a relationship with these three parts of yourself.

THE TREE OF LIFE

Another tree model used in our effort to map reality is the Tree of Life, a glyph drawn from Jewish Kabbalah and used extensively in Hermetic Qabalah. It is not a literal tree (and some have difficulty seeing a tree image in the symbol), but is more like a ladder, with ten spheres, each representing a different level of consciousness, both in the universe and in ourselves (figure 12). The ten spheres are known as sephiroth (sephira, sing.), which translates to “emanations,” referring to emanations of energy from the divine source creating our reality.

Each sphere corresponds to a number, an aspect of astrology, an archangel, and a spiritual experience. Magickally there are also associations with animals, stones, plants, and scents. The sephiroth are arranged in a specific pattern of sacred geometry that visually describes the relationships between the ten spheres, which are connected by twenty-two paths. Each path corresponds to a tarot card and a letter of the Hebrew alphabet. These associations map the process, spiritual and psychological, needed to move from one level of consciousness to another, and the system of Qabalah provides texts, rituals, and meditations to facilitate this process.

The ten spheres are numbered in order from the least dense and most spiritually pure sephiroth to those that are more dense, more personal, and more human in scope. Some think of the Tree of Life as being rooted in the bottom, tenth sphere (Malkuth), but the

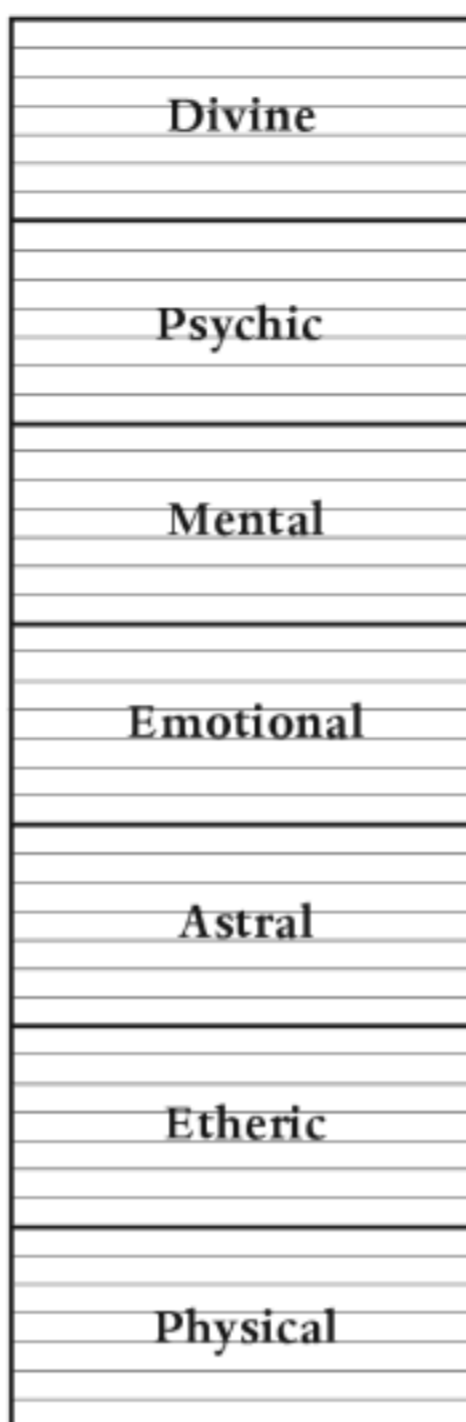


Figure 14: Forty-Nine Planes of Existence

so on. Together, they create forty-nine planes of existence (figure 14), though for all practical purposes, esotericists use only the seven main ones.

Some simplify the system, and rather than divide creation into seven planes, they use only four, based on the four elements and the four-body system of our spiritual anatomy. The earth element is the densest level and encompasses what we previously have called the physical and etheric planes. The water element contains the astral and emotional planes. The air element corresponds to the mental plane, and the fire element embodies the psychic and divine planes.

of the planetary being, as she is a part of the solar being. In no way does this diminish our own individual spiritual journeys, or our personal wants and needs, but it does put those individual needs into a larger perspective.

Clow relates this level of consciousness to what she calls the “iron core crystal” in the core of the planet. Because of our blood, which is filled with iron, we resonate with the heart of the Earth. Priestesses have been her voice, touched by women’s Moon time, shedding blood to connect with the Mother. But we all contain the blood of the Mother, and can attune to her through it, through our bodies.

If we think of the first dimension in terms of space, being a single point, the first dimension would be the single point in the center of the Earth. The center holds the records of what has been. Many people experience the patterns of former life forms on Earth, including extinct species of animals and plants, passed cultures, and dearly departed loved ones. Some might call these the planetary akashic records, manifesting out of the magnetism of the planet, though others would locate the akashic records (the energetic recording of all that is, was, and will be) in a higher dimension. Theoretically, those on other planets would experience a different first dimension because their world core, their Underworld, would be different from ours.

In the shamanic worldview, the first dimension would have less to do with the terrestrial, material Earth, the nature aspect of the Goddess, and more to do with the depths of the Underworld, the realm of the ancestors and the Dark Goddess, whose actions transform us. In a Qabalistic model, some would see the bottom black quarter of Malkuth in the first dimension, while others might include the “higher” spheres, such as Binah, in this dimension. Binah is the void, the cosmic ocean from which form springs. In the Greek myths, Gaia rises from the darkness of the void to create reality. She is seen as both the living spirit of the planet Earth and the spirit of all matter everywhere. On this level, she exists in all things as the Prime Mover. While many current creation myths naturally assign a male pronoun to the First Cause of creation, the oldest pagan myths assume creation is a feminine force. Some faery traditions envision a Dreamer in the heart of the Earth, shining brightly like a star within the womb of the Goddess. He is the one who dreams reality into being, while she manifests it. As mystics have the philosophy “as above, so below,” many traditions believe that the heart of the Earth is really a star, and if you travel deep enough, you will find yourself in the heavens again.

We attune to the consciousness of the first dimension to understand our primal nature and our relationship with the planet and all the other life forms on Earth. Through the

for different cultures and people. She is Artemis in one form and Diana in another. She is Isis and she is Arianrhod.

It is through the fourth dimension that the gods become the most human and personal, but don't make the mistake of thinking that they are limited only to the fourth dimension. The fourth-dimensional manifestation is simply one expression of the gods.

Other teachings on the dimensions assign the star tribe of the Nibirians, also known as the Anunnaki of Sumerian myth, to the fourth dimension, as their speculative dealings with humanity have been very archetypal and have been equated with the Sumerian gods. The Nibirians will be discussed more fully in chapter 11.

Fifth Dimension

The fifth dimension is the dimension of unity. The individuality of consciousness merges harmoniously with the group identity of the collective consciousness. "You" and "I" identities more easily flow into "we," yet individuality is not completely sacrificed. This strange paradox is difficult for those of us in the third dimension to understand. There is still a sense of individuality, yet there is a much greater awareness of group identity on the conscious level. Where the fourth dimension is characterized as the collective unconscious, the fifth dimension is the collective consciousness. At this level we truly experience unconditional love and a commitment to that love. The fifth dimension is called Christ consciousness in some teachings, though we could easily describe it using the name of any other mystic who has reached this same level. To avoid a Christian bias, some purposely call the fifth dimension Krishna consciousness or Buddha consciousness, though in traditional Theosophy the functions of the Christ and the Buddha are considered separate (see chapter 7). Attainment of the fifth-dimensional consciousness is a major goal of people on the ascension path.

In the fifth dimension, we are truly conscious of the paradox of duality and separation. How can we all be one? Each of us is an individual, with a distinct sense of self and free will, yet we are all part of the greater whole. We are all strands in the web of life, woven by one weaver. We are all thoughts in the Divine Mind. We are all aspects of the Creator.

All paradoxes are resolved at this level. All dualities are understood. "Me" versus "you" consciousness shifts into "we" consciousness, and issues of balance between male/female, light/dark, good/evil, and material/immaterial are all transcended. Now we truly understand that these forces were never really in conflict to begin with, but were complementary. Even the paradox of time is resolved in the fifth dimension. In the third dimension,

learn the skill slowly and teach it to each other, as on Koshima. No monkey from Koshima swam over to teach them. They all spontaneously knew how to wash their potatoes, and made it a part of their culture.

It was theorized that when a certain “critical mass” of a species, about one hundred for the Japanese snow monkey, learns something, the information is suddenly transferred into the consciousness of every member of the race. It’s as if enough members of a species have to do the work to create a psychic “circuit” in the collective field of consciousness. When the circuit is solid and fully formed, the entire consciousness of the species can flow through it. The story of the hundredth monkey phenomenon is found in Lyall Watson’s 1979 book *Lifetide*. Experiments with other types of animals and people have been done to explore this theory. The fields of energy in the hundredth monkey theory are like racial morphogenetic fields as described by Sheldrake.

The human race’s morphic field is much like a racial oversoul or monad connecting us all genetically, culturally, and spiritually. This concept is very important in ascension because it is believed that once a critical mass of people reaches a level of ascension, then the rest of the species can automatically ascend in what is called a global ascension, aiding in the creation of a golden age on Earth, as has been prophesied. The consciousness of the planet can radically shift with the ascent of a relatively small number of people. Ascensionists believe that if they can individually reach this level of enlightenment, then they are aiding the entire planet. A human civilization operating at fifth-dimensional harmony can truly create heaven on Earth.

Ascensionists believe that normal human consciousness is one grid, and that there is a second human consciousness grid, known as the ascension grid or Christ consciousness grid, that the enlightened connect with and ascend to in their process of spiritual evolution. This second grid was created by the ascended masters who have gone before, but it is not yet the dominant human consciousness grid. It is this geometric structure that manifests the unconditional love of the fifth dimension. Beyond the Christ consciousness grid are further levels of ascension that might be termed solar consciousness, galactic consciousness, universal consciousness, and cosmic consciousness.

While we associate archetypal beings with the fourth dimension, the sixth dimension contains the first thoughts that are the basis of all archetypal patterns. This level holds purer forms of those specific expressions. The true power beings exist as pure concepts on this sixth level of density, moving through the harmony of the fifth, to express themselves individually and make contact through the fourth. Beings who are truly rooted in the sixth

symbol, an interface and gateway, for the divinity of the eighth dimension. The Sun is our solar source of life, a lower “octave” of this divine light. Teachings that focused on the unity of monotheism, of the single Divine Mind, the single Creator, would use the Sun as the focal point, such as the work of the Egyptian Pharaoh Akhenaton, who tried to convert Egypt’s polytheistic people to a monotheistic Sun worship. For other cultures, primal divinity resided in the Moon, the reflected light of the Sun. In truth, the light of the eighth dimension is of a higher vibration than that of the Sun or Moon or any stars. It is the source of all other light in the galaxy. When we look at the eighth-dimensional mind of light, the seventh-dimensional cosmic sound, and the sixth-dimensional geometry, these levels have parallels in the lower dimensions—in the unity of the fifth dimension, the archetypes of the fourth dimension, and the form of the third dimension. In the third dimension there is the manifestation of the visible light spectrum and the sonic spectrum, and the physical manifestation of the world.

According to the model of dimensions given by Barbara Hand Clow, the spiritual guardians of the eighth dimension are the beings from the constellation Orion, also known as the Hunter. This constellation plays strongly in human mythology, and channeled sources give information about both helpful, advanced beings in Orion and destructive ones, like the dual nature of divinity and all energy. All potential exists in the eighth dimension, though our choices govern how this potential manifests in the lower dimensions. The eighth dimension is not inherently good or evil, but rather is neutral, with the potential for both good and evil.

Ninth Dimension

The ninth dimension is the galactic center, metaphysically described as a black hole that acts as the gravitational linchpin of our system. From a multidimensional view, the heart of the Milky Way is a gateway, an interface and transformational point, into the next realm, which some describe as a new universe. The ninth-dimensional time waves emerge from this point, aided by the guardians whose name we draw from Mayan lore—the T’zolkin. The ninth-dimensional time waves are like the fertile soil in which our third dimension grows. Some would say that it is a “stargate” to the Great Central Sun of the universe, which is the true gateway to the next realm and new universe.

the tool is “charged” by placing an intention into it. If the tool, such as a candle, is a symbol of elemental fire, you would hold it in your hands (once it is purified) and think about fire, and imagine the power of fire entering and charging the tool. A properly cleansed and charged altar helps you focus your energy during spiritual practices. You don’t have to cleanse and charge all your tools before every exercise, though you should cleanse and consecrate them periodically, at least once a year.

With your altar in place, you are now prepared to traverse the dimensions of light. For our first journey, we will focus on visiting the first dimension.

1. Sit before your altar in a comfortable position. Call upon the divine, in whatever form you prefer—God, Goddess, Great Spirit, Divine Mind, Mother-Father-God. Ask to be consciously connected to your source, for guidance and protection, and to all your spirit allies who are appropriate for you at this time. Do Exercise 1: Basic Meditation Technique up to step 6 (see page 81) to get into a meditative state.
2. Acknowledge the power of the four directions. Bring your attention to the north, then the east, south, and west. Bring your attention to the heavens above and the space below you. Then bring your awareness to your heart. You are now oriented to the dimensional axis.
3. Return your focus to the space beneath you. Imagine that beneath you there is a tunnel guiding you down to the lower dimensions, to the core of Mother Earth, to the first dimension. Imagine yourself descending deep into a hole, into a tunnel of moist soil. Descend into the earth beneath you. Though it is dark, you feel you know your way perfectly. You are not frightened.
4. Enter the telluric realm of 2D, the realm of the elementals and mineral beings. Feel the spirits that cause the soil to grow rich and the plants to grow tall. Feel the power of the elemental world. As you descend, the moist, rich soil gives way to more solid stone, with veins of minerals and crystals that reflect slightly in the dim light. Feel the presence of all the mineral and crystal spirits that reside in this realm. As you go deeper, the red, warm glow of the Earth’s mantle and core shines through, guiding you, warming you, yet never harming your spirit self. You feel like you are traveling home again.
5. Your journey brings you to a reflective surface, like a polished iron wall. Perhaps the wall is cut into facets, like a gem, or is smooth, like the surface of a

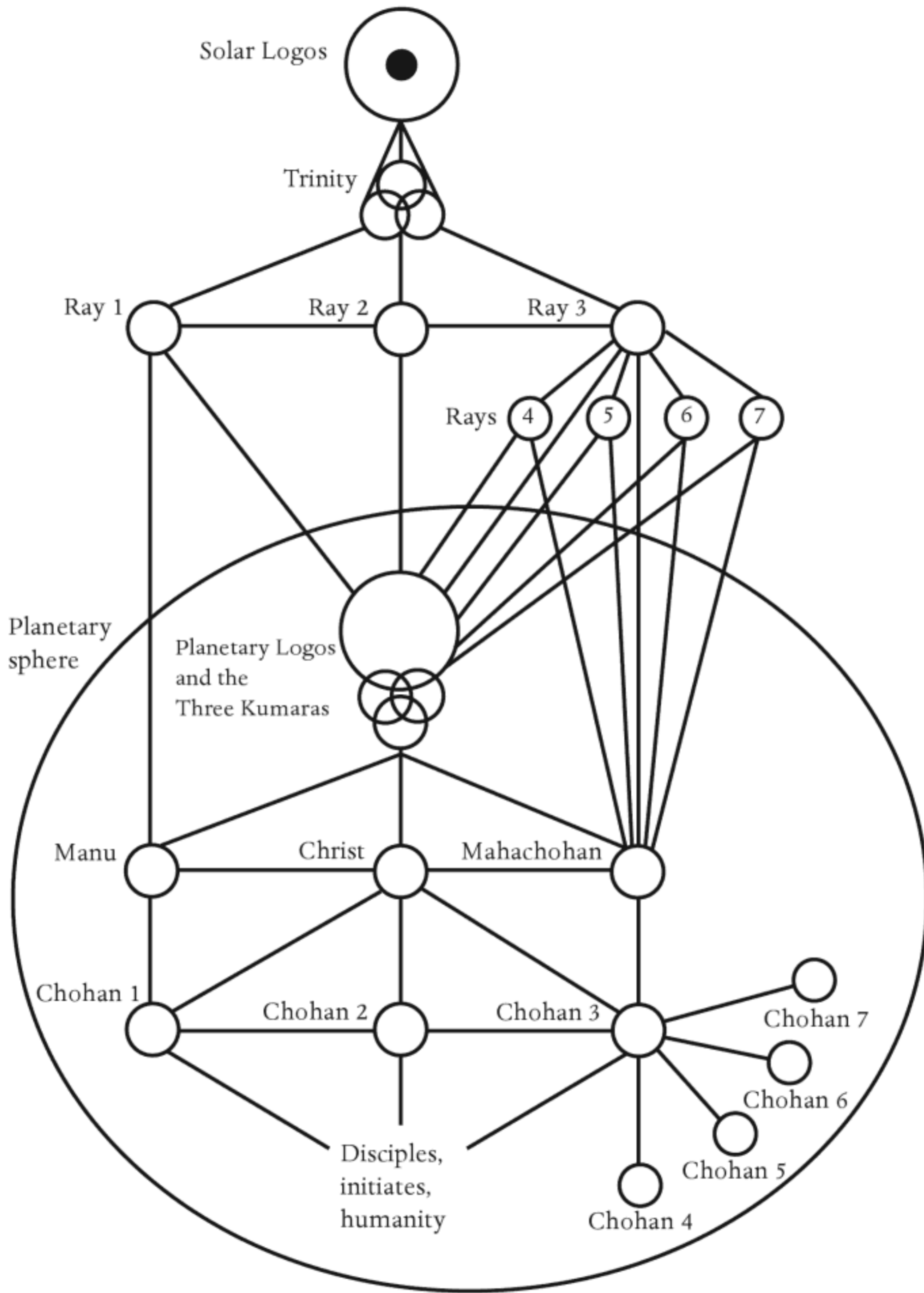


Figure 19: Traditional Model of the Spiritual Hierarchy

One can think of the structure of each system in a manner similar to the model presented in the Gaia hypothesis. We are like cells in the body of the Earth, as are all living things. Each has its own purpose for the greater functioning of the being, just as the cells within the organs of our body have their own individual purpose. Each planet is like an organ in the solar being's body. Each star is a part of the galactic being's body. Each galaxy is a part of the universal being's body, and each universe is a part of the cosmic being's body. One can take the model of offices and the cosmic hierarchy boardroom flow chart and replace it with the image of anatomy, organs, and cells in varying levels of complexity, in bigger and bigger beings. But we know that each "cell," each "organ," is alive, and each level of beings has a higher self, a spiritual Logos, guiding this level.

Humanity is more concerned with the Solar Logos and Planetary Logos on a personal level. Our planet, along with the others in the solar system, is said to be one of the chakras, or spiritual organs, in the Solar Logos's body. In ascension lore, the Solar Logos is known as Helios, named after the Greek Titan of the Sun, a precursor to the solar figure Apollo. Perhaps the old myths of Helios show the ancient Greeks had knowledge of the Solar Logos, or perhaps the new ascension models are simply borrowing names from Greek mythology. From the Solar Logos emanates the hierarchy associated with our planet.

THE TRINITY

The first emanation from the Logos is a trinity of forces. Each Logos manifests its own trinity. The Solar Logos is said to manifest a solar trinity. The Planetary Logos manifests its own trinity as well. Much of the ascension lore from the time of Alice Bailey is filled with Christian terms, including the use of the Father, Son, and Holy Spirit to describe the trinity of the Solar Logos. Some know the third aspect as the Holy Ghost or the Holy Sophia, the feminine wisdom aspect of creation, bringing balance to an otherwise male-dominated image. Many think of the aspects as father, child, and mother principles, as one aspect is the impetus to create, the second is the redeeming or connecting force, and the third, the Holy Spirit, is the spark of the divine residing in all things, material and nonmaterial.

Though we can think of the trinity principle in Christian terms, the concept of triune powers is universal. In Hinduism, the concept is embodied by the gods Brahma, Vishnu, and Shiva. Brahma is the generative force, Vishnu is the preserving force, and Shiva is the dissolving force. The Hindu form of the "Word," or an interpretation of the Logos, is the mantra Om, or Aum, as the trinity manifests through the three letters A-U-M. In astrol-

The rays play a large part in our ascension cosmology, but they are not to be confused with the dimensions, for the rays shine through and permeate all the dimensions. Mystics can connect to these manifestations of consciousness in any dimension. There are “higher,” or more enlightened, expressions of each ray, and lower, or baser, expressions of each ray, based upon the consciousness that is expressing the ray into form. The lower expression of the first ray, the red ray of will and power, can manifest as simple survival or as a craving for power. At a higher level it manifests as the spiritual warrior and guardian of truth and divine will.

The three primary rays, known as the Rays of Aspect, are the manifestation of the trinity, as previously discussed. According to Theosophical teachings, the remaining four rays, known as the Rays of Attribute, manifest from the third ray. They have more to do with human realms and the concerns of civilization, although in meditative vision, my guides have shown me a new model, in which the rays manifest like paints from the three primary colors swirling together. The seven rays of light, much like the colors of the rainbow spectrum, express seven different facets of divinity. One thing that is difficult for new students to understand about the rays is the order of their colors. When compared to the order of the colors in the rainbow spectrum (red, orange, yellow, green, blue, indigo, and violet), the order of red, blue, yellow, green, orange, indigo, and violet seems illogical. If you think of the order of the rays in terms of primary and secondary colors (first the primary colors and then the secondary colors), then it makes more sense.

The seven rays are attributed to specific forces and realms, as shown in chart 2.

Ray	Color	Title	Purposes
First ray	Red	The ray of will	Will, power, action, force
Second ray	Blue	The ray of love and wisdom	Compassion, understanding, benevolence
Third ray	Yellow	The ray of active intelligence	Logic, reason, ideas, communication
Fourth ray	Green	The ray of harmony through conflict	Art, creativity, nature, love
Fifth ray	Orange	The ray of concrete science	Science, technology, advancement, invention
Sixth ray	Indigo	The ray of devotion	Devotion, religion, spirituality
Seventh ray	Violet	The ray of ceremonial order	Magick, ceremony, ritual, healing, transformation

Chart 2: The Seven Rays

redeemers. Rather than looking at one individual, such as Jesus of Nazareth, as our redeemer and our doorway into the next level, we can use his example to transform ourselves and our world. Jesus's true message was one of example; to be Christian, one must be "Christlike," not subservient to a regime. By entering this level of fifth-dimensional consciousness, we become more Christlike and assume a new awareness and new challenges.

The office of the Christ is reserved for the one who has assumed the role, in the planetary hierarchy, of bringing a level of Christ consciousness to a specific area of the spiritual hierarchy. The one in the office of the Christ guides the development of Christ consciousness, and creates the needed patterns to bring it to fruition. Just as the Logos exists on all levels, so too does the Christ exist on all levels. One can speak of the Christ in terms of the Cosmic Christ, Universal Christ, Galactic Christ, Solar Christ, and Planetary Christ. There are many Christs and many levels of Christ consciousness, just as there are many levels of the Logos. When you ascend to one level of consciousness, you have another to reach, until your consciousness becomes so expansive that it is one with the divine Creator.

The Planetary Christ is the guiding force of the second ray and the areas of religion and philosophy. This being mediates the love in the heart of the Planetary Logos. The office of the Christ is known as the World Teacher, or the Bodhisattva. Though all ascended masters could be called bodhisattvas, the office of the Christ is said to best embody the journey of the bodhisattva as a path of love and wisdom. While the Manu rules Shamballa, a place (although it is a place manifested only in the ethers of the fifth dimension), the Christ is said to rule the planetary hierarchy itself, the masters of Shamballa. The current holder of the office of the Planetary Christ is the Lord of Compassion, Lord Maitreya. According to some teachings, Lord Maitreya was the master who etherically overshadowed Jesus during his life on Earth. Maitreya's teachings in that lifetime focused on the aspect of the second ray of love, or compassion for others. His predecessor in this office was the first being known as the Buddha, Siddhartha, who was known as the Lord of Wisdom. Together, they grounded the teachings of the second ray—love and wisdom—into the world of humanity.

The Mahachohan

The last office of the planetary hierarchy is known as the Mahachohan, or Lord of Civilization. The Mahachohan rules over the seven masters of the seven rays, as this office oversees the "mother" ray, or third ray of civilization and humanity. The third ray gives birth to all of civilization and higher ideas. The Mahachohan also oversees the develop-

PART THREE

**ALLIES ON THE
ASCENSION PATH**

a higher plane, to be closer, or become one, with the creative source. Our reverence feeds the departed spirits energy to rise in consciousness, and they in turn help guide our material life and spiritual evolution. This traditional teaching fits in well with the concept that the Theosophical masters work with us because it is a part of their own current learning to work with those of us who are physically incarnate.

African diasporic traditions, such as Voodoo and Santeria, have special spirits—called loa/lwa and orishas, respectively—that act as intermediaries between the remote divine Creator and humanity. They are not gods, ancestors, or angels, but have qualities of all three. Certain ancestors become loa over time and are called upon in ritual. Famous practitioners, such as Marie Lavou of New Orleans, are honored as something more than an ancestor in the tradition but not quite one of the ancient loa. Modern figures such as politicians and musicians have even started to make their way into the pantheon of loa. The archetypal qualities of the loa made it easier for the African practitioners to equate them with the Catholic saints when they were forced to adopt Christianity in the New World.

Pagan traditions are less clear on the theology of ascended masters. Coming from a polytheistic background, many would think that the pagan gods and goddesses are simply the deified ancestors. When we look at many of their stories, they do have a very human quality, and many, such as the Norse god Odin or the Celtic Lugh, seem to grow in enlightenment and power, as if they are on a path of magickal ascension. To a pagan, the divine Creator manifests in many faces, and the deities of pagan myth are not seen as humans rising toward divinity. Their stories are humanity's attempts to understand the nature of the divine.

Pagan myths do, however, have quite a few examples of what we might consider demi-gods. These are humans who seem to ascend to the heavens in a variety of ways. In Greek myth, they are symbolically elevated to the realm of the constellations, so their stories will be remembered forever, etched into the stars. In Celtic myth, the line between gods and mortals is quite a bit blurrier. The Christian scholars who recorded the pagan myths reduced the role of many of the gods in the myths. Many, such as the god Lugh, seem to transform over time, from human to immortal and divine. Lugh begins as a talented youth knocking on the door of Tara, at the home of the Irish gods known as the Tuatha de Danaan, or children of the mother goddess Danu. His tale ends with him being a powerful warrior, king, and leader of the gods. He ascends from a more human world, where he is remarkably gifted, to the realm of the gods, where his talents are put to good use.

of the physical world is change, not permanence. The only permanence they find is in the spiritual worlds and higher dimensions. Through this balance of mind they unlock their own divine powers.

Contrary to popular belief, not all masters pursued an earthly life of asceticism and denouncement of material pleasures. Many enjoyed all that the world had to offer. Saint Germain, in particular, during his incarnation as the Count de Saint Germain, was known to enjoy the company and pleasure of many beautiful ladies of the courts of Europe, and lived a lavish lifestyle as he taught among the nobility, impressing them with his acts of alchemical transformation. He even used alchemy to perfect gems with flaws in them, thereby increasing their value. The difference between Saint Germain and most of us who might seek such powers is that, as an ascended master, he was not seduced by power or fame. He knew that those pleasures were simply the enjoyments of the world, not the ultimate goal of the spiritual seeker.

Ascended masters succeed in manifesting the highest ideals of the mind when so many of us struggle, because they learn the art of inner alchemy. Regardless of the religion or tradition, they learn how to unite and fuse their mental aspect with both their divine will and their divine devotion. Through their spiritual alchemy, the three aspects of creation become one harmonious whole. Humans, or any incarnated sentient beings, have a fairly unusual ability in the universe to bridge the gaps between these three principles and unite them.

We have free will. We are not rooted in divine will. We can be in divine will, but we must choose it. We can work with our personal will, our ego's wants and desires, but that is very different from divine will. We see the secret of divine will expressed in the Christian prayer Our Father: "Thy will be done on Earth as it is in Heaven." Divine will is done in the heavenly realms, in the angelic realms, automatically. There is no choice. On Earth, we must partner with it to make divine will, or at least our part of it, occur. We must choose it.

We can feel love and devotion. We can experience divine wisdom, but it is not ours automatically. Though we have a great capacity to love, again, we must choose to do so. We must choose to be open to divine love, to receive it, and to express it to others. When we are stuck in the mind, we forget our capacity to choose love.

The mind is the bridge between us and both divine will and divine love. It is through the tool of the mind that we choose. It is through our thoughts that we create our reality. If we get caught up in our day-to-day thoughts, we may forget our great capacity to create

remained physically incarnate on Earth to continue his teachings and, through his initiations and lineage, is said to be responsible for the start of the Self-Realization Fellowship of Yogananda.

Bridget

The image we have of Saint Bridget actually started with the Celtic goddess Brid. The daughter of the father god the Dagda, she is considered a triple goddess, with the aspects of healing, inspiration, and metal working. The February 2 celebration of Imbolc is sacred to her, as the goddess of light. The goddess Brid eventually became Bridget, and then was transformed into Saint Bridget by pagans who converted to Christianity. Her priestesses, keepers of the sacred flame, were transformed into an order of nuns. Saint Bridget is thought of as a figure who bridged the gap between the pagan magick of the old world and Celtic Christianity. Many wells in Ireland are sacred to her and are used for healing.

Christian Rosenkreutz

Christian Rosenkreutz is the mythical founder of the Rosicrucians and a patron of all the modern orders of ceremonial magick that have been influenced by the Rosicrucians. According to myth, he was a descendant of nobility, and a Jesuit in his youth, who traveled to the Holy Lands of the Middle East and further still, learning healing and magick from Arabian magi, Egyptians, and Spanish Cabalists. He returned to his homeland and founded the Rosicrucian Order, or Rose Cross Order. Members traveled the world, doing their healing work. They met once a year and kept the order secret for one hundred years. Later, a “manifesto” brought the order to light. This manifesto described the discovery of the full preserved and uncorrupted body of Christian Rosenkreutz. After the manifesto, another text appeared, called *The Chemical Wedding of Christian Rosenkreutz*, which described the initiation process through the imagery of a wedding. Some feel Rosenkreutz is one of the “secret chiefs” guiding the ceremonial magick renaissance of the Golden Dawn.

Cuchulain

Cuchulain is a hero of Irish mythology, often viewed in the modern era as an avatar, or embodiment, of the Celtic solar figure Lugh. Cuchulain means Irish wolfhound, and upon his journey of warriorhood and heroism he was given two geisha, or sacred prohibitions. One was to never refuse hospitality from another. The second was to never eat the flesh of his namesake. He spurned the advances of the goddess known as the Morgan, and she

many people visit her grave in New Orleans to pay their respects and ask her for help with their magick. Marie Lavou actually refers to both a mother and a daughter of the same name, who were often thought to be the same person. Although most people look to the mother as a spiritual guide, the daughter is also available for guidance and aid. Marie is called upon to grant all sorts of wishes, but she specifically aids those who want to learn the spirituality of Voodoo, those who seek knowledge in root work, herbalism, beauty, love, and money. I have a friend who asks Marie for help in gambling every time she visits New Orleans, and offers to give half of her winnings to the Catholic Church in Jackson Square in the French Quarter. She always wins.

Marko

Master Marko assists Hilarion in the fifth ray, just as Djwal Khul assists Kuthumi in the second ray. Specifically, Marko guides the development of higher mental capacity, logic, reasoning, and discovery. He works closely (although intuitively) with those engaged in scientific pursuits and technological development. Marko is also associated with the galactic masters and acts as a liaison between members of the Earth hierarchy and beings from beyond.

Mary Magdalene

Though not always popular among Theosophists, Mary Magdalene as a spiritual leader and teacher resurfaced at the turn of the twenty-first century. Some believe that Mary Magdalene was not a simple prostitute, as many would have you believe, but a sacred priestess and consort to Jesus. They were both involved in a type of sexual tantric magick, and she was one of his most trusted and honored disciples. Mary Magdalene was perhaps an Essene mystic, and keeper of sacred knowledge, a magician and priestess in her own right. Her texts, including the feminine mysteries, were not included in the traditional version of the New Testament, but are just as valid, if not more so, in understanding the mysteries of the Christ. After his resurrection, Jesus first appeared to Mary Magdalene. Some consider the Holy Grail to actually be Mary Magdalene, rather than a chalice. They also believe that Mary Magdalene had a child with Jesus, and their bloodline has survived to this day. As an ascended master, Mary Magdalene can be called upon to understand the mysteries of the Christ, of feminine wisdom and the Holy Sophia, and the Holy Grail.

and creativity. The Egyptian sun was considered both destructive and life giving, and Ra's power can be called on to remove obstacles and illness or to grant life and healing.

Sai Baba

Some say the Indian master Sathya Sai Baba is a physical incarnation of the Cosmic Christ here on Earth. Sai Baba is a teacher who is surrounded in controversy, and some consider him to be a great master incarnated. He demonstrates his mastery over the material world through feats of psychic ability, manifesting objects as needed and healing the sick. Many people all over the world use his name, image, and photo as a focus to connect with the divine, and are devoted to his work. Others are less inclined to believe that he is a living master.

Saint Germain

Saint Germain is one of the most beloved of the modern masters. Though many think of him as a saint in the Catholic sense, approved by the church, during the lifetime in which he ascended he was actually the Comte de Saint Germain, an alchemist and magician known in the royal courts of Europe as the man who never died. He is also known as Prince Rakoczi, or Master R, and that was believed to be a past identity or past incarnation of Germain. It is said that through his alchemy he kept himself alive far longer than any mortal could live and often had to fake his own death and then "reappear" as a descendant or in a new identity. He would travel around the courts to perform "miracles," changing lead into gold, removing flaws from jewels, and offering prophecies. It's hard to separate fact from fiction in his tales. He was occasionally seen as rowdy and was arrested at least once.

Now Saint Germain is the chohan of the seventh ray, the ray of ceremonial order, and guides all those involved in magick, ranging from his traditions of alchemy and ceremonial magick to shamanism, witchcraft, and the lodge traditions of Freemasonry. All secret societies that work toward the evolution of humanity are under the influence of his ray. He is particularly important in the work of this book, as the patron of magick and alchemy. Saint Germain, along with El Morya, Kuthumi, and Djwal Khul, was responsible for the dissemination of teachings to Blavatsky and the Theosophical Society. He later released the I AM Discourses through Godfrey Ray King. Some believe Germain is transitioning from the seventh ray to the office of the Mahachohan, or Lord of Civilization, as we approach the next age. Many also see him (and the seventh ray) as the gateway to the higher rays. The seventh ray is the ray of alchemy and transmutation, and Germain can be evoked for transforming any energy into its highest form.

protection, and to all your spirit allies who are appropriate for you at this time. Do Exercise 1: Basic Meditation Technique up to step 6 (see page 81) to get into a meditative state.

2. Acknowledge the power of the four directions. Bring your attention to the north, then the east, south, and west. Bring your attention to the heavens above and the space below you. Then bring your awareness to your heart. Feel a shaft of light descend from the heavens, from the highest dimensions, surrounding you in a column of light and finding its anchor in the heart of the planet. You are now aligned with the twelve dimensions and are capable of interdimensional contact and journey.
3. Ask your higher self and guides to bring your awareness to the fifth dimension, the realm of Shamballa, the collective consciousness of the ascended masters of Earth. Feel your consciousness rise from your body, from your third-dimensional consciousness, and ascend to the heavens. You might feel like your spirit is ascending in a glass elevator, climbing higher and higher, as if each dimension were a floor. Feel yourself enter a crystalline structure, the structure that is the Shamballa diamond itself. Take a look around. Perhaps you see a matrix of shining light and geometry. Perhaps it manifests as a city of the ancient world. However you see Shamballa, know that you are in a place of light and healing.
4. Call out to the ascended masters. Ask for the master who is most perfect for you at this time to make his or her presence known. Be open to the form and identity of whatever master appears. If you desire an audience with a specific master, request that master. If you are not sure of a specific master but are seeking a teacher from one of the rays of light, evoke that ray of light, by color or number, and ask for a master of that light.
5. Spend as long as you desire with this master. Allow the ascended one to communicate with you through words, pictures, and feelings. Keep an open heart and mind. Ask whatever questions you have. Bring your problems and issues to the master. The master might take you on a journey away from Shamballa, into other dimensions, or even into your own past or future. Go with it. Know that once you connect to the realm of Shamballa, you are in good hands, connecting with the collective consciousness that is in harmony with the source of life.

- visualize the symbol in your mind's eye and think of that master's name.
- draw the symbol on a candle with a pin or pen knife. Every time you light the candle, you are asking for the presence of the master. This is particularly useful to do before meditating on that master. You can use the candle flame as a meditation focus.
- anoint yourself with water or oil, tracing the shape of the symbol on your skin.
- outline the symbol on the ground in stones or crystals.
- make a talisman of it by writing the symbol on paper, card stock, or wood, carving it into a tablet of wax or wood, or etching it into metal. When you carry the talisman, you are asking for the guidance, protection, and blessing of that master in your life. The talisman becomes a touchstone to constantly remind you of the master's teachings.

There is no wrong way to use the symbols as long as you do so with respect. Experiment to see what techniques connect you to the masters in ways that work best for you. Ask the masters how they want you to use their symbols. If you don't see your favorite master's symbol here, ask your master for a symbol.

THE MASTERS' ASHRAMS

Many of the ascended masters are said to have "ashrams," or teaching temples, on the etheric planes. Their disciples travel to these ashrams through their spirit bodies while their physical bodies sleep. The disciples study and evolve while their bodies rest. Some have conscious memories of the lessons upon waking, while others do not. Through this dream work, it is as if the master is running a night school for sleepers. Those who attend this school seem, by some unconscious or intuitive mechanism, to know things that they weren't consciously taught, appearing to advance much more quickly than other people around them. This dream work is no substitute for actually learning the tradition of your chosen path while fully conscious and in the physical realm, but it does help quite a bit. You can also ask the masters to help heal you, build your light quotient, raise your vibration, solve a problem, provide artistic inspiration, or anything else you can conceive of. If your request is for your highest good and in the province of the master's work, then all things are possible.

Chart 5 lists the masters' known ashrams, which are said to exist in the ethers near various power spots around the globe. Sometimes when you feel a calling to a particular place in the world, you will find yourself spiritually attracted to the master associated with that place.

Old pagan images of winged beings from the Middle East are construed as angelic forces from our modern perspective. These images mix human, animal, and mythical characteristics together to form the image of a spirit that acts as a guardian or teacher (figure 25). These “angels” are not described in human terms at all, but are more akin to the mythical beasts of our ancient tales and more in alignment with what tribal shamans might see.



Figure 25: Angelic Being

Sephira	Archangel(s)	Angelic Order	Angelic Choir	Planet(s)	Day of the Week	Color(s)	God Name	Incense(s)	Stone(s)
Kether (1)	Metatron	Chaioth ha-Qadesh	Seraphim	Pluto, Uranus	None	White	Ehieh	Ambergris	Diamond
Chokmah (2)	Raziel, Jophiel	Auphanim	Cherubim	Neptune, Zodiac	None	Gray	YHVH	Musk	Star ruby, jade, turquoise
Binah (3)	Tzafkiel	Aralim	Thrones	Saturn	Saturday	Black	YHVH Elohim	Myrrh	Star sapphire, pearl, jet, onyx
Da'ath	Uriel	(Serpents)	None	Uranus, Pluto	None	Violet, prismatic	(YHVH Elohim)	Wormwood	Synthetic and altered stones
Chesed (4)	Tzadkiel	Chashmalim	Dominions	Jupiter	Thursday	Blue	El	Cedar	Amethyst
Geburah (5)	Chamuel	Seraphim	Virtues	Mars	Tuesday	Red	Elohim Gibor	Tobacco	Ruby, carnelian, bloodstone
Tiphereth (6)	Michael, Raphael	Malakim	Powers	Sun	Sunday	Yellow, gold	YHVH Eloah Va Da'ath	Frankincense	Topaz, citrine, yellow diamond
Netzach (7)	Haniel	Elohim	Principalities	Venus	Friday	Green	YHVH Tzabaoth	Rose, sandalwood	Emerald, lapis, tourmaline
Hod (8)	Raphael, Michael	Beni Elohim	Archangels	Mercury	Wednesday	Orange	Elohim Tzabaoth	Storax	Opal, agate, hematite
Yesod (9)	Gabriel	Kerubim	Angels	Moon	Monday	Purple, silver	Shaddai El Chai	Jasmine, mugwort	Quartz, pearl, moonstone
Malkuth (10)	Sandalphon	Ashim (humanity & ascended masters)	Ascended masters	Earth	None	Black, olive, citrine, russet	Adonai Ha Aretz	Dittany of Crete	Rock crystal, tiger's-eye

Chart 6: Qabalistic Correspondences with Angels

Haniel

Haniel is the archangel of the planet Venus and the sephira Netzach. Haniel is another angel with a more feminine energy and association, and her name means “grace of God.” She teaches humanity about the stars and the powers of nature, herbalism, and beauty secrets. She aids with fertility of all kinds, from human fertility to that of the land, or even that of the imagination. The true and deep teachings of Haniel are on the nature of love, true unselfish love, and the proper balance in a romantic or family relationship.

Jophiel

Jophiel is the archangel of beauty, and his name means “beauty of God.” Modern practitioners call upon this being to aid in all artistic and beautifying projects. Jophiel is the companion to Metatron, but is also one of the angels who drove Adam and Eve from the Garden of Eden.

Raziel

Raziel, also known as Ratzkiel, is the archangel of mysterious lore, and his name means “secret of God.” He said to be the author of a mythical book of magick known as the *The Book of the Angel Raziel*, or *Sefer Raziel*. This book was said to have been given to Adam and Eve after their expulsion, and copies were handed to Enoch and Noah. Though historians do not credit Raziel with authorship, many who read it feel that you need Raziel’s aid to understand it. In magick, Raziel helps us understand secrets and explore the mysteries of the occult to our fullest capacity.

Metatron

The lore of Metatron is one of the strangest for angelic mages. The meaning of his name is unclear, because, unlike the other angels’ names, Metatron does not end with the “el” suffix, which translates to “of God.” His name has been translated to mean “measurer,” “guide,” or the “one who sits at the throne next to the throne of God.” Metatron is considered the most divine of all the angels. He is called the archangel of the presence, and is associated with the top sphere on the Tree of Life, acting as an intermediary between the Creator and all of creation. He has two common images—either that of a creature described as the tallest of all beings, with thirty-six wings and countless eyes, or that of a small, peaceful child. Though Metatron is not listed in any of the traditional scriptures, occultists see him as trumping all other angelic beings. Some say Metatron is far removed

and the space below you. Then bring your awareness to your heart. Feel a shaft of light descend from the heavens, from the highest dimensions, surrounding you in a column of light and finding its anchor in the heart of the planet. You are now aligned with the twelve dimensions and are capable of interdimensional contact and journey.

3. Ask to be taken to the angelic realm. If you desire to meet a specific angel or archangel, hold that intention. If not, simply ask for the angelic guide who is correct for you. Feel yourself rise through the interdimensional spire, ascending through the dimensions. You might find yourself rising to the fourth, fifth, sixth, or seventh dimension or even higher. You might find yourself climbing the Tree of Life, ascending to the sphere of a specific archangel, if that is your intention. Allow your vision to awaken to the angelic realm. In my experience, I have seen angels more as geometric figures than as the traditional cherubs surrounded by puffy clouds and playing golden harps. Angels have manifested to me as complex fractal forms and balls of light, or three-dimensional geometric shapes with semi-human appendages. Allow the vision to take place in whatever way is necessary for you to interface with the angelic realm. Do not judge. Simply go with the process. Ask whatever questions you have, and allow your angelic guide to impart any messages to you.
4. When you are done, say your farewells. Your angel might give you a gift or symbol to help establish the link between you. Then return to where you began. Imagine yourself descending through the tunnel of light and back to the third dimension. Ground yourself and relax. Take a few breaths. Open your eyes.
5. Acknowledge the four directions around you again, north, east, south, and west, then above, below, and center. Thank the divine Creator for guidance and protection. Thank your guides and allies. Perform steps 9 and 10 of Exercise 1: Basic Meditation Technique (see page 82) to return to normal waking consciousness. Write down any impressions or messages you received, before you forget them.

Build a relationship with this angel as a guide and spiritual helper, much as you are developing a relationship with the masters. When you desire to make contact with a specific angel, you can request that angel. In traditional magick, the archangels

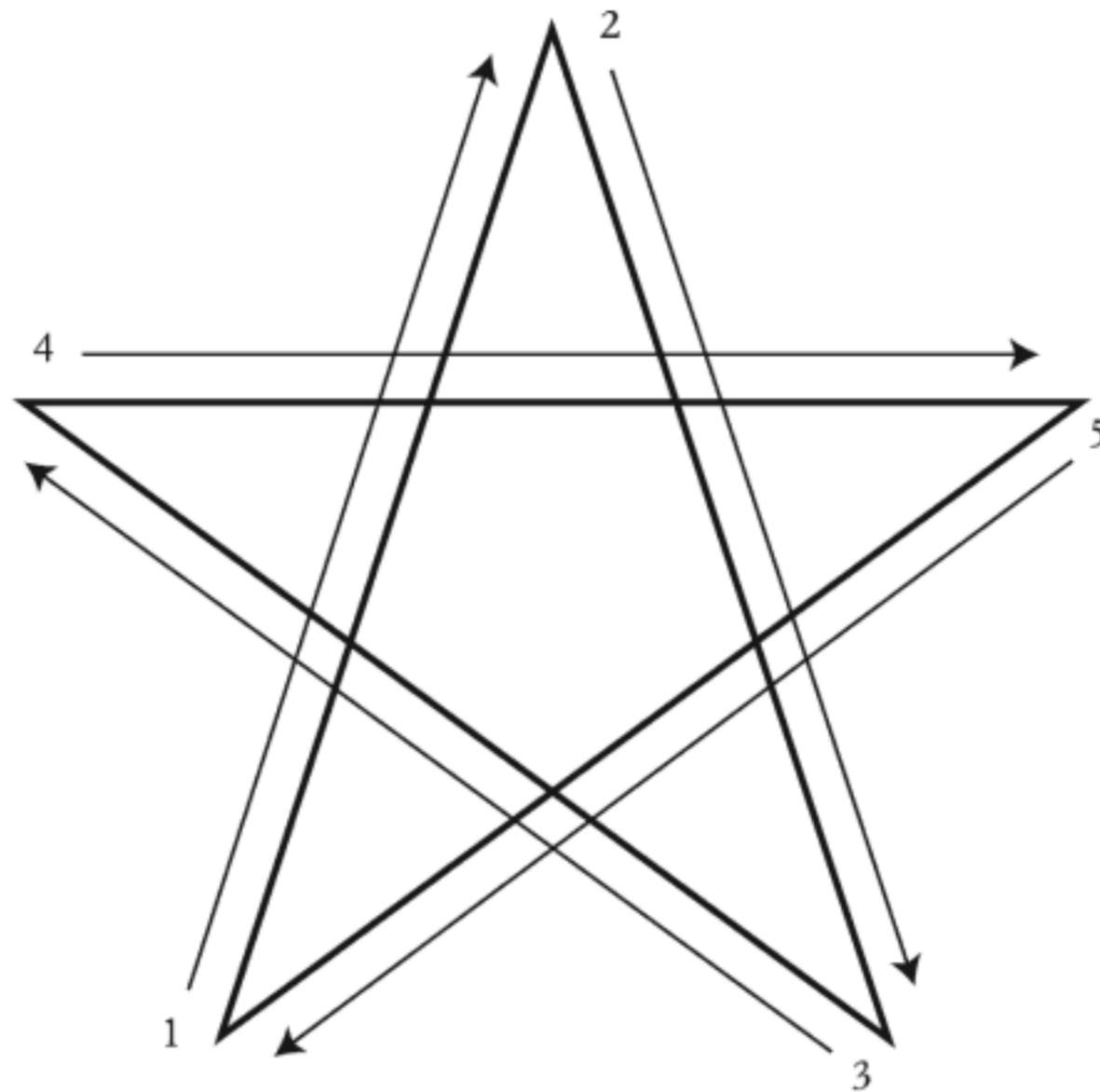


Figure 27: Banishing Pentagram

Bring your hands to your heart center in prayer position, palms pressed together. Intone: **Le Oh Lam.**

Focus on the cross of light running through the middle of your body. Feel yourself grounded and balanced. Intone: **Amen.**

BANISHING

Face the east, and with your right hand, index finger extended, draw a banishing pentagram (figure 27). Imagine it in electric-blue light. The size of the pentagram should be anywhere from the size of a large dinner plate to the width of a standard door frame. Intone: **Yud Heh Vahv Heh**, one of the names of God in the Qabalah. Then, with your arm and finger extended, move clockwise, tracing one-quarter of a circle visualized in blue or white flame at shoulder's height above the floor, until you are facing south.

Draw a second banishing pentagram in blue light, the same size as the first. Intone: **Adonai**, another name for the Creator from Qabalistic lore. Again, move clock-

who is often depicted as a shining knight. Water elementals are undines, also known as merfolk, and their ruler is Niksa.

Some lightworkers feel that their own souls have evolved out of one of these four elemental kingdoms and have a particular resonance with one of the four elements. More traditional teachings state that every elemental spirit either ascends the hierarchy of its own elemental kingdom and evolves beyond the element world to become an angelic being, or it masters each of the four elements in turn. Once the elemental spirit has mastered all four elemental powers, it evolves beyond the elemental world and becomes a more complex entity. Traditions disagree on what final form the elemental assumes, but possibilities include a dragon spirit, a nature spirit, or a human soul.

Nature Spirits

Nature spirits are literally the spirits, the consciousness, of nature. They are the conscious energy and life force in the flowers, trees, and herbs, but also in the stones, clouds, dirt, and seas. When you talk to your plants, it is the nature spirits of those plants that listen and respond. It is the personal consciousness of nature. Everything in nature has a nature spirit associated with it. The nature spirits work with the elementals, but are more complex than the elemental beings. Sometimes nature spirits are personified as little people in the land, but often they are felt as vortexes of energy and light. Like elementals, nature spirits are associated with the second dimension, but have more of a presence in the third dimension, as they are the consciousness of manifested nature.

Devas

The term deva comes from the Hindu teachings and refers to a “god,” “little god,” or “shining spirit.” In Hinduism, everything—from every blade of grass to every grain of sand—has its own god. Some gods are just bigger than other gods, or more universal. The smaller gods, these devas, are the spirits of nature that oversee nature. Unlike the traditional nature spirits, which are more personal, devas are described as the architects of nature. They keep the blueprints of everything in nature. Plato taught that everything has a perfect form that underlies it, based in its sacred geometry. The devas are the guardians of these perfect forms and operate from the sixth dimension.

There is a deva for every perfect form. There is a deva for pine trees and for squirrels. There is a deva for emeralds and quartz, dandelions and rivers. The deva is like the collective higher self of nature, the oversoul or monad. The deva holds and maintains the per-

Moss Agate
Quartz
Staurolite
Topaz
Tourmaline
Tree Agate
Turquoise
Wulfenite

These minerals can be used in a faery shrine or held when doing meditations and rituals with the faeries. Some people believe that bells frighten away the fair folk, but this legend comes from church bells, loud and heavy, not tiny bells or wind chimes, which I personally think they like. Decorate your shrine in whatever manner you feel called, keeping in mind the old legends of the faery folk.

I make my faery offerings during the holiday celebrations of the pagan year, such as the solstices and equinoxes, because they are the “in-between” points of the year. Faeries are “in-between” creatures and respond best at in-between times. During the day, the liminal, or in-between, times are dawn, noon, dusk, and midnight. Dawn and dusk are neither night nor day, and noon and midnight are neither morning nor evening, but are in between. You can also make offerings at the full or new Moon.

Traditional faery offerings in the Celtic traditions include milk, honey, bread, butter, cheese, and grain. In the Native traditions, grain, cornmeal, and tobacco are proper. Modern offerings include chocolate, caramel, candies, cake, shortbread, cupcakes, nuts, and seeds. Some people cook whole meals for the faery folk, as they do in ancestor rites. Some offer liquors such as rum, brandy, or wine. Not only is an offering a token of love and respect, but the energy you imbue it with forges a link across worlds to commune with the faeries.

When making a faery offering, sit or stand before your altar. Think of the faeries. Open your heart. Then say this or something similar:

I invite those faeries who come in love and trust, completely for my highest good, into my life. I seek to know you and, if I'm worthy, know the ways of nature through you. Welcome.

spirits. By working in conscious communion with nature, you develop a spiritual rapport with the faery realms and with Mother Earth.

When planning your garden, there are various traditional plants and trees associated with faery lore that are said to attract faeries and bring harmony in our relationship with them.

Faery Plants

Clover

Cowslip

Daisies

Elecampagne (Elfwort)

Fennel

Foxglove

Goosefoot

Hollyhock

Lily of the Valley

Marigold

Milkweed

Nettle

Rose

Rosemary

Thyme

Wood Anemone

Yarrow

Faery Trees

Alder

Beech

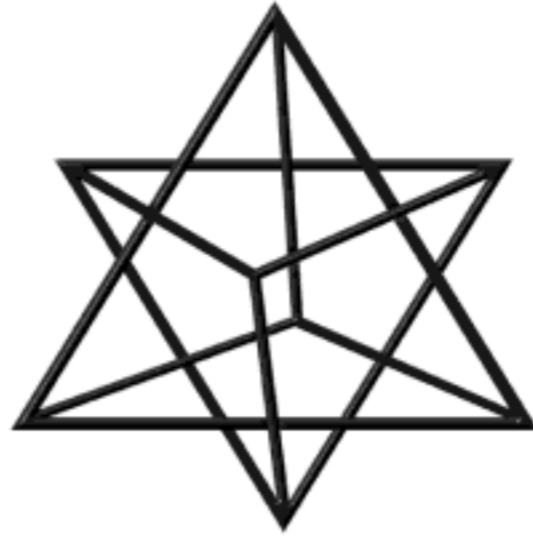
Elder

Elm

Hawthorn

Silver Birch

Walnut



THE STARRY ONES

Out of all the concepts presented to me on the ascension path, the one I've had the most difficulty with is the star nations. Star brothers and sisters, the starry ancestors, the cosmic brotherhood, E.T.'s . . . whatever you want to call them, they just didn't fit into my worldview. Oh, I believed in the potential of life on other planets. I even believed that such life might have visited our world in the past, or might even be here today, but I didn't think the tarot reader and crystal healer in my local New Age store were in telepathic communion with them. That just seemed rather far-fetched to me. I still struggle with the concept of the star nations, but understanding the historical background of such teachings can make the idea not only more plausible, but also more spiritually helpful.

When I first got involved with the community of lightworkers in my area, I signed up for the pivotal merkaba workshop that would change my view of spirituality. When I was registering for the class, the woman on the phone who took my information made reference to Sirius and the Pleiades, and any number of other stars. I gathered later that she was telling me that she believed she was an ascended master from Sirius. She talked about humanity having to get its act together collectively before it was too late. She ended the conversation with, "Well, what do I care, really? I'm not even from this planet!" It was at

perhaps shamanic contact and literal contact with a starry race are the same thing, as both would put us in contact with an intelligence beyond our current human understanding.

Proponents of the ancient astronaut theory look at many examples of early pictographs and statues, some of which look like people in modern-day spacesuits, and see an apparent “alien” influence. In ancient literature, we have passages cited as “proof” of ancient accounts of modern technology. Ezekiel’s vision in the Old Testament can be seen as a spacecraft, with its fire and light, a chariot ascending to the heavens. The flying machines in Vedic lore, called Vimanas, are seen as spacecraft by some. In fact, many Hindu legends describe great battles with these flying machines, and some believe the destruction described in these legends is an account of a nuclear war that occurred in Earth’s ancient past. Mystics would say that these flying machines were not vehicles of metal and wire, but the spiritual chariot of the merkaba, a vehicle of light and consciousness generated by a magickal individual.

Skeptical mystics would argue that the ancient Stone Age shamans were perhaps seeing things in the future in their psychic vision, and not depicting ancient astronauts and flying ships in their present-day lives. Either way, it is an interesting argument. Proponents of the ancient astronaut theory say that it is the only way to account for the number of civilizations that simply spring up, with advanced concepts and technology, and then seem to decline. There is no clear build-up of complexity. It is as if these cultures bloom like a desert oasis and then crumble away when the higher influence leaves, seeding ideas for future cultures. Proponents view the existence of ancient structures such as the Egyptian pyramids, Easter Island, and Stonehenge as evidence of such advanced, off-world technology. The root races of Theosophy (see chapter 20) are said to hint at the influence of aliens, and possibly spiritually oriented aliens, in the origins of humanity.

The main proponents of the ancient astronaut theory include Erich von Däniken, a German author who wrote *Chariots of the Gods*, published in 1971, and Zecharia Sitchin, author of numerous books on the topic, including *The 12th Planet*, published in 1978. Sitchin is the most widely known author on the ancient astronaut theory in the ascension community, and he attributes humanity’s origin to a group of deities called the Anunnaki, from a planet called Nibiru, or Marduk, which lies beyond the orbit of Pluto. The Anunnaki influenced ancient Sumerian culture. Lightworkers generally see the Anunnaki as a malevolent, or at least selfish and misguided, influence upon humanity.

The legends of the Dogon tribe of Africa also lend support to the controversial ancient astronaut theory. The Dogon tribe lives in the central plateau of Mali, south of the Niger bend. The Dogon are said to have migrated from ancient Egypt and are keepers of par-

Anunnaki

The Anunnaki are an offshoot of a Sirian race that settled on Nibiru and was part of humanity's development in ancient Sumer. Some equate the Anunnaki with the Dracos, Reptilians, or Grays, but it appears that they are something else. The Anunnaki were equated with the Sumerian gods, and possibly the later Greek gods, of ancient mythology.

Arcturians

Arcturus is home to an advanced fifth-dimensional civilization. Those Arcturians who are involved in Earth affairs are interested in our emotional, spiritual, and mental healing. They are said to have many technologies that are available to us if we contact them spiritually and request such aid, including protection shields, an electronic "plate" in the third eye to aid in spiritual and psychic development, an information exchange chamber, a synthesis chamber to build our light quotient, a love and joy chamber, a future chakra system, and a pranic clearing device to clear the physical and energy bodies of debris. Arcturus is said to be the ideal model of the civilization into which humanity is evolving.

Ashtar Command

Members of the Ashtar Command, a branch of galactic ascended masters, act as spiritual protectors from any harmful alien involvement on Earth. The command is led by the master Ashtar, a being channeled by many on Earth.

Ataien

The Ataien are a race of beings that look like insects, specifically like praying mantises. Though their appearance can be frightening to many, they have a vision of the future based in love, harmony, and a collective consciousness.

Cessnans

Cessna is a planet of humanlike beings. The Cessnan culture is oriented around the study of alien cultures and peace with all other races.

Dracos

The Dracos are the races originating from the star Draco. See *Reptilians* and *Grays*.

Lyrans soon embodied the opposite traits of the Lyrans, creating a split in consciousness in which one side assumes it is completely correct and demonizes the other side, rather than looking for resolutions in which everyone is satisfied.

Zetas

The Zetas are the Grays originating from the Zeta Reticuli star system. See *Grays*.

At first, you may look at this information quite skeptically, and I must admit that I did. But when I look at it in the context of ultraterrestrials, as stellar and sky spirits, like the sky heroes of the shaman's Upper World, aiding the evolution of humanity, then such contact fits in quite well with my more pragmatic magickal worldview. I'm not certain how I view the information on government conspiracies and secret alien bases, but I've found various groups of very loving, very healing spirit guides and guardians through workshops, rituals, and books by proponents of these stellar traditions. Archetypally, we could interpret the story of helpful aliens and evil invaders like the conflict of angelic and demonic forces, aiding and thwarting humanity's efforts.

Magickally, these star spirits open us to a range of possibilities. With this list of races in mind, if you were having trouble in school with science, you might do a meditation to call upon the aid of the Alpha Centaurians. Those seeking artistic inspiration or simple healing could call upon the Pleiadians. Those seeking healing with sound, or simply to find their voice, might find aid with the Hathors. If you wanted to know more about the nature of the soul, or to travel to your past for healing or to your future for knowledge, the Ummites would be your best allies. Even the darker forces, such as the Orions, can teach you about being a warrior, and the "negative" extraterrestrials can teach you about courage and facing your shadow and personal fears. I know many people, myself included, who have had communications with the Grays that resulted in an overall positive experience. Admittedly, the useful correspondences of these different races are limited, as most are oriented toward peace, science, and exploration, but there are some archetypal variations. The more experiences you have with these entities, the more ideas for partnership will be suggested to you.

It's also important to realize that we are generalizing about what could be considered entire races. Is there any one phrase that would describe all humans on Earth? I don't think so. When working with any individual intelligence, physical or discarnate, I think it's important to judge the entity as an individual.

PART FOUR

THE MAGICK OF ASCENSION

names for colors. If we look at a prism refracting light, and look at the familiar rainbow of colors, the colors are not neatly separated as they would be in a cartoon. They blend together. We define seven distinct colors (red, orange, yellow, green, blue, indigo, and violet), yet when we look at real refracted light, it's hard to see where, for example, red ends and orange begins. Ideally in our society, we would have a distinct notion of red-orange, and a specific name for this color that everyone agrees upon. We might recognize lime and sea foam as parts of the color spectrum. But we look at the rainbow more simply, through a lens of seven colors. The specific color choices are not important, but create a common base of knowledge. When someone says "red," we all know exactly what that means.

HIGH AND LOW MAGICK

Another, slightly more refined approach to categorizing magick is the use of the terms high and low magick. I don't like this division either, because it implies that one is better, or more spiritual, than the other, but these terms do indicate two very important aspects of magick.

Low magick is also known as thaumaturgy, and is the magick most people are familiar with. Rituals that create immediate and tangible changes in very small and very large ways are forms of low magick. Examples include a spell to get the parking space by the door of a shop, a ritual to cure a person of cancer, a love spell to find a partner, or a ceremony to stop a psychic attack.

Rituals designed to awaken you to the divine spark within, to align you with your divine will, and to embody your relationship with the divine and the universe are forms of high magick, which is also known as theurgy, or the magick of the divine, of God. High magick rituals might not produce immediate results, but are a spiritual practice to bring personal enlightenment. You might have to practice them regularly, over a long period of time, before you see any results, and the results will not be as tangible as a physical healing or manifestation of money. You will notice changes in how you feel, your connection to divinity, your sense of peace and purpose. The LBRP is one of the first rituals aspiring high magicians learn, to prepare them for deeper workings. Skeptics who don't believe in magick will probably never see the value in doing rituals of high magick, and might see them as empty religious practices. With our understanding of high magick, we could include not only the practices of Western ceremonial magick, but also the regular practice of yogic exercises, mantra meditation, and even Christian prayers. In our system of white/

In the exercises in this book so far, we have created sacred space by acknowledging and honoring the four directions, but an even more powerful and focused ritual for creating sacred space is known as the magick circle. The use of the geometric form of the circle is found across the world, including the Native medicine wheel, the circular mandalas of the East, the witch dancing in a circle, and the magician's circle drawn on the floor, circumscribed with the holy names of God. The circle acts as a container for magickal forces, blocking out all things that would distract or harm, and creating a space to gather and grow your energies.

Though there are many forms of circle casting, the most common one comes from the traditions of neopaganism. Here are the steps involved in casting a circle.

Altar Setup

Make sure you have all the ritual tools you will need for the working. Place the four consecrated elemental tools in each of the four directions. Traditionally, the pentacle goes in the north for earth, the wand goes in the east for fire, the blade goes in the south for air, and the chalice goes in the west for water. Many traditions switch the correspondences and the placement of the wand and blade. Next, arrange on the altar any spellcrafting tools necessary for your specific working, such as candles for illumination, anointing oil, incense, and sacramental cakes. As you learn more about spellcrafting, you can coordinate your altar decorations, such as candles and altar cloths, to match the intention of your ritual.

Cleansing the Space and Self

The next step, typically forgotten, is to cleanse the space prior to creating the circle. This removes unwanted energies, so they do not become a part of the circle. The circle acts more like a bubble, a sphere, and blocks out unwanted forces, but if those unwanted forces become incorporated into the sphere before you even begin, then your magick will be less effective and your sacred temple will have a lower vibration. To cleanse the space, you can burn a purifying incense or sage to remove the lower vibration, just as you would cleanse ritual tools. Some practitioners sprinkle salt water in the space. You can also imagine it filling with violet flame (see chapter 13). You should also cleanse and purify yourself. Smudging, ritual bathing, or removing mundane clothes or dressing in clothes reserved only for ritual, such as ritual robes, are all effective ways to purify yourself. The LBRP is another effective way to cleanse both yourself and the ritual space (see chapter 9).

acting as embodiments of the divine in the ritual. In witchcraft, we enact a ritual called Drawing Down the Moon and infuse the power of the Goddess and God into the chalice through a ritual known as the Great Rite. The Great Rite is symbolic of the sexual union of the divine masculine and divine feminine. The cakes and the ale, wine, or water in the chalice are blessed and consumed by the group. Sometimes the cakes are reserved until the end of the ritual, to aid the participants in grounding, but the liquid is consumed during the ritual.

The sacrament of wine and some form of cake or bread can be found the world over. The concepts of the Catholic Eucharist come from older pagan traditions. Modern pagans now celebrate “cakes and ale” as a part of their rites. Some ceremonial magicians have the more complex “mystical repast,” while Thelemites have a type of cinnamon cookie known as the cakes of light. The following is a recipe for the cakes of light that can be used in any ritual working, particularly as the sacrament of a circle ritual. If you don’t wish to use this recipe, any wheat or corn cake can be used, as well as cinnamon or honey cookies. Use your own judgment and discretion. As for the wine, many people do not wish to consume wine for various reasons. An appropriate fruit juice can be used, of a variety that can be easily distilled into an alcoholic “spirit,” such as grape or apple juice, to keep the spirit association.

Cakes of Light

The cakes of light are a traditional Thelemic sacrament used in the Gnostic Mass and have been adapted for a variety of ritual purposes. I love the elemental associations of this recipe, and the use of the magickal oil.

- 1½ cups flour (earth)
- 6 tablespoons extra virgin olive oil (water)
- 7 tablespoons honey (air)
- 1 tablespoon wine leavings (spirit)
- 7 drops Abramelin oil (fire)

Mix together the flour and olive oil, then add the honey, wine leavings, and Abramelin oil. If you cannot use the actual wine leavings from the bottom of a bottle of regular wine, then you can use the leavings from a bottle of good port, or simmer some ruby port until it leaves a thick, syrupy residue. Pre-heat your oven to 300 degrees F. Mix all the ingredients together and knead them until you get a thick, doughy consistency that holds

EXERCISE 13:**THE ANGELIC MAGICK CIRCLE RITUAL**

1. Prepare the altar and make sure you have everything you need present.
2. Cleanse the space and yourself before beginning the ritual. Light your candles and incense to set the tone for the ritual. Remain standing, and do Exercise 1: Basic Meditation Technique up to step 6 (see page 81) to get into a meditative state, but don't go so deep that you can't speak or move in the ritual.
3. Face the north. Cast the circle, holding your wand in your dominant hand.

I cast this circle to protect us from all harm on any level.

I charge this circle to draw all the necessary forces for my magick and block out all unwanted energies.

I create a space beyond space and a time beyond time, a temple of perfect love and perfect trust, where the highest will is sovereign.

4. Face the north. Call the quarters.

To the north, I call upon the element of earth and the archangel Uriel, keeper of the earth mysteries and the treasures of the lands. Hail and welcome.

Feel the power and presence of Uriel, grounding, solid, and safe. When ready, turn to the east and call the next quarter.

To the east, I call upon the element of air and the archangel Raphael, keeper of the healing mysteries and the sacred caduceus. Hail and welcome.

Feel the power and presence of Raphael, the divine physician. When ready, turn to the south and call the next quarter.

To the south, I call upon the element of fire and the archangel Michael, keeper of the warrior mysteries and the flaming sword. Hail and welcome.

Feel the power and presence of Michael, the sacred warrior. When ready, turn to the west and call the next quarter.

To the west, I call upon the element of water and the archangel Gabriel, keeper of the heart mysteries and the sacred grail. Hail and welcome.

Feel the power and presence of Gabriel, the divine messenger. Turn to the center, facing the altar once again.

Direction	Element	Zodiac Sign	Image
East	Fire	Leo	Lion
South	Earth	Taurus	Bull
West	Air	Aquarius	Human
North	Water	Scorpio	Eagle

Chart 8: Elemental Associations for Stellar Ritual

To the east, I thank and release the element of air. I thank and release the spirits of air, the sylphs. I thank and release your ruler, Paralda. Thank you for the many treasures of the mind. Hail and farewell.

As you are released from the circle, within me I hold the powers of law, life, light, love, and liberty. So mote it be.

To the center, I thank and release the great gods of nature. I thank Pan, master of the nature spirits. I thank Mother Gaia, Earth Mother. I thank you both for your blessings. Stay if you will, go if you must. Hail and farewell.

Another variation of the traditional angelic magick circle is oriented to the stars. In ceremonial magick, rituals oriented to the pentagram have a terrestrial and elemental association, while rituals of the hexagram have an association with the planets and the macrocosm. The hexagram rituals orient the four elements differently than most other ritual circles, and often use the imagery of the four fixed signs of the zodiac—Taurus, Leo, Scorpio, and Aquarius (chart 8). The images of the four fixed zodiac signs—a lion, bull, human, and eagle (a higher expression of Scorpio)—are the elemental beasts on the tarot cards, the four beasts of the apocalypse in the Bible, and are associated with the four apostles of the main gospels. Many classic rituals, from the Golden Dawn and other forms of magick, start in the east. For stellar or solar magick, the east is an appropriate direction.

When calling the quarters, you can use the image of the hexagram to open and close the gates. Like invocations of the elements involving the pentagram, with a set of basic invoking and banishing methods of drawing the star as well as very specific drawings of the star to invoke and banish each individual element, the hexagram has a set of basic invoking and banishing drawings as well as very specific

the end, use the ray correspondences that work best for you. As you explore further in this book, you will find uses for working with the rays in healing, ritual, and meditation.

Many of the correspondences given here, including the positive attributes, negative attributes, and glammers, are taken directly from Theosophical teachings of Alice Bailey, representing the best and worst attributes of the rays, and their worldly challenges, or glammers. They are often poetic but unclear upon first examination, and should be reflected and meditated on to gain further insight into each ray and how it works in your own life.

THE SEVEN RAYS

First Ray

Color: Red.

Purposes: Will/power, politics.

Archetypes: Warrior, leader, politician, occultist, explorer, executive, king, manager, dictator.

Chohans: El Morya and the Manu.

Elohim: Hercules and Amazonia.

Archangels: Michael and Faith (Theosophical), Chamuel (Qabalistic).

Positive Attributes: Purposeful, strong, courageous, fearless, trustworthy, persistent, statesmanship, government, diplomacy, international relations, detachment.

Negative Attributes: Destructive, ruthless, hard, cold, arrogant, ambitious, tyrannical, cruel, controlling.

Glammers: Physical strength, personal magnetism, self-centeredness, personal power, ambition, control, messiah complex, selfish destiny, divine right of kings, destruction, isolation, superimposed will upon others and groups.

Religion: Hinduism.

Chakras: Crown, root.

Animal: Elephant.

Day: Tuesday.

Jewel: Traditionally diamond, but as a substitute you can use quartz or any red stone, such as ruby, garnet, red jasper, or red calcite. Bloodstone and hematite can also be used.

Oils: Black pepper, ginger, basil, bay.

Flower Essences/Herbs: Stinging nettle, hawthorn, holly, rose, garlic, thistle, yarrow.

vored by the alchemists, is incorruptible. It is solid yet malleable, and never tarnishes. Copper, the metal of Venus and Taurus, turns green as it ages, connecting it to the plant world. Plants absorb the golden energy of the sun and bring it into the cycle of life, transforming it. The plants in turn feed the animals, and animals feed other animals, creating a cycle. Life feeds life. That is the conflict of this fourth ray, but eventually we find harmony when we learn to live in balance with the cycle. The cultures that have most successfully lived in a state of harmony with the cycles of life and nature, the tribal cultures of our world, have never forgotten that life must feed life.

We don't evolve without some disharmony or disruption to the status quo. That disruption, and the effort made to resolve it, is what leads to greater manifestations of harmony and peace, because our consciousness expands to become more inclusive. Through conflict we can learn about other points of view, and accept them even if we don't agree with them. Without any conflict, everybody would be just like us, thinking, feeling, and believing as we do. We would not expand to encompass the diversity of life and become more like the Creator.

The Qabalistic sphere of green light is Netzach, associated with Venus. Venus is the planet of love, attraction, and passion, and acts as a counterbalance to the red Martian tendency toward war, putting those passions to other uses. The sphere of Netzach is one of magnetism, drawing what is needed through the power of attraction. On the Tree of Life, Venus and Netzach are associated with all the elements. In the Golden Dawn grade system, the sphere of Netzach is the level of elemental fire, the last of the four elements to be mastered before going on to the higher work of the tradition. As a sphere of emotion and relationship, Netzach can be described as a watery power. The faery realm and the green ray of nature are associated with Netzach. Lastly, in traditional astrology Venus rules both Taurus and Libra, an earth sign and an air sign, respectively. We are able to find harmony in our own lives by observing the cycles of nature. Rituals that honor the Earth have a place within this ray. We resolve many of our inner conflicts through the arts, including graphic arts, music, poetry, storytelling, and dance. Those who seek to balance the needs of the modern community with the needs of the land—such as our more enlightened city planners and designers, particularly if they are in communication with the devas and nature spirits—are part of the fourth ray. The heart chakra, which is usually described as green, mediates the flow of energy between the upper three chakras and the lower three chakras of the traditional

interest in magick and occultism. This has manifested as an interest in ancient Egypt, angels, faeries, witchcraft, ceremonial magick, shamanism, and ascended masters. We each find the aspects of magick that resonate with us. In the coming age, we will all be challenged to be magicians, to be masters of our own reality, and work together to manifest a new reality. In some way, we will all be working with the seventh ray.

An alternate system of rays lists the first ray as blue/power, the second as yellow/wisdom, the third as pink/love, the fourth as white/purity, the fifth as green/truth, the sixth as purple/peace, and the seventh as violet/freedom. I prefer the traditional correspondences.

THE EXTENDED RAYS

Modern lore has expanded the seven-ray system into a multitude of “new” rays for the New Age, said to embody the consciousness developing in the world. Channels say these new rays were grounded into the Earth during the 1970s and are now available to us all. The Solar Logos, Helios, “gives” these rays to the Planetary Logos, Sanat Kumara, who then funnels these energies through the “department” of the seventh ray. Because the information on these new rays is even less codified than the material on the first seven, there is not a whole lot of agreement on the numbers, colors, and functions of the extended rays. Here is the system that I first learned and that resonates most with me.

Eighth Ray

Colors: Seafoam green or violet green.

Purpose: Higher cleansing.

Chohans: Kumeka and Nada.

Description: The eighth ray is the first of the new rays manifesting to prepare us for the New Age. As the seventh, violet ray is a cleansing ray, the ray one rung above it is said to be even more cleansing and transformative. Though described as “seafoam green,” I’ve heard some describe it as “violet green,” which at first doesn’t seem to make any sense. Think of the high-vibrational quality of violet—the bluish-red flame of true violet has a mysterious quality. Take that same quality and transpose it to the green spectrum. Violet green isn’t a color we can see yet with our physical eyes, but we can see it psychically with our inner sight. Many people see the energy of healing modalities such as Shamballa Reiki as violet green. In his book *The Complete Ascension Manual*, Dr. Joshua David

*I call forth the second ray.
I call forth the blue ray.
I call forth the ray of love and wisdom.
I am the second ray.*

*I call forth the third ray.
I call forth the yellow ray.
I call forth the ray of active intelligence.
I am the third ray.*

*I call forth the fourth ray.
I call forth the green ray.
I call forth the ray of harmony through conflict.
I am the fourth ray.*

*I call forth the fifth ray.
I call forth the orange ray.
I call forth the ray of concrete science.
I am the fifth ray.*

*I call forth the sixth ray.
I call forth the indigo ray.
I call forth the ray of devotion and idealism.
I am the sixth ray.*

*I call forth the seventh ray.
I call forth the violet ray.
I call forth the ray of ceremonial order.
I am the seventh ray.*

(You can continue this exercise with the additional rays if you desire, or stop after the first seven.)

*I call forth the eighth ray.
I call forth the violet-green ray.
I call forth the ray of cleansing.
I am the eighth ray.*

*I call forth the ninth ray.
I call forth the blue-green ray.*

- 1 part cedar wood powder
- 1 part ginger root (or galangal)
- ½ part vetivert (or calamus)
- ½ part cardamom
- ½ part cinnamon
- ½ part juniper berries
- ½ part orris root powder
- ½ part cypress wood
- ½ part rose petals

Depending on how much you want to make, a “part” measurement can be anything, though I usually use a tablespoon as a part. As I add each ingredient, I bless and consecrate it, holding it in my hands, connecting to its energy and mentally asking to catalyze the spiritual properties of each substance while using my will to push a little of my energy, and intention, into the substance. Traditional rituals would have songs, incantations, and rituals to bless each ingredient.

Next, mix together the following resins and herbs, and grind them finely. Some recipes call for gum arabic rather than gum mastic, but gum mastic, if available, produces a superior incense and will aid in creating a sense of otherworldly journey, magickally creating a slightly psychedelic effect.

- 4 parts frankincense
- 2 parts myrrh
- 2 parts benzoin
- 2 parts gum mastic

Mix together all the resins and herbs, and store the mixture in an airtight container until the Moon is full.

Add about a tablespoon of honey to the bowl with the raisins and wine. Add more wine if what is left in the bowl is evaporating too quickly and the raisins are exposed.

At the full Moon, strain out the raisins and save the wine-honey mixture. Mix the raisins with the dry powdered herbs and resins, mashing them together. Add the honey and wine mixture to create a nice sticky consistency. Add more honey or wine if needed. Spread out the mixture on a clean cotton cloth somewhere warm and dry. You can also use a baking sheet reserved only for this purpose. Most recipes tell you to avoid direct sunlight, but others suggest sun drying. I prefer no sunlight, to preserve the fine oils in the mix. Let

Elpheia

Astrology: Venus and Mars

Metal: Copper

Stone: Topaz

Plant: Rosemary

Image: A crowned person

Uses: Promote chastity, generate love and goodwill

Alchameth

Astrology: Mars and Jupiter

Metal: Iron

Stone: Jasper

Plant: Plantain

Image: A leaping wolf

Uses: Heals the blood, cools fevers

Cor Leonis (Regulus in Leo)

Astrology: Jupiter and Mars

Metal: Iron

Stones: Garnet or granite

Plants: Mastic, mugwort

Image: A cat sitting on a throne

Use: Generates a positive temperament

Cor Scorpiae (Antares in Scorpio)

Astrology: Jupiter and Mars

Metal: Iron

Stone: Amethyst

Plant: Saffron

Image: Scorpion

Use: Drives away evil spirits

Jet: Jet absorbs all harmful energy, creating a powerful force for protection. It is also used for grounding and, as an organic substance transformed, for recalling past-life memories, particularly when those memories are of trauma.

Kunzite: Kunzite is used to clear the energy field of unwanted forced and attachments. It is used to open the throat chakra in particular.

Labradorite: A beautiful, high-energy stone, labradorite is used in a variety of practices to raise one's vibration, open to psychic ability, or awaken unseen forces within a person.

Lapis Lazuli: A stone of the Goddess, lapis lazuli is used to encourage prosperity, love, and intuitive ability.

Lepidolite: Lepidolite helps tranquilize nervous and traumatized people and can be used to open a person to happiness and joy.

Malachite: Malachite is an excellent grounding stone that does not close one down to psychic awareness, as hematite is prone to do. It leaves one strong but openhearted in the world. Malachite is also used for prosperity and general physical healing magick.

Moldavite: A silicon-based tektite, this green stone is used to connect the Earth to the heavens, and is associated particularly with E.T. beings.

Moonstone: Moonstone opens the psychic gates and attunes the belly chakra to the natural tides of life. It gets us in touch with our feminine intuitive and creative self.

Moss Agate: Moss agate is used to attune oneself to nature, to the faery realm in particular. It is also used to heal skin ailments.

Onyx: A powerful grounding stone, onyx also helps alleviate grief when in mourning, whether due to a physical death or a change of self or environment.

Pearl: Like moonstone and selenite, pearl is connected to the Moon and the oceans, stimulating psychic ability and one's feminine nature.

Peridot: Peridot is a strong love stone that is used to open and heal the heart chakra.

Phencite: Phencite is said to be one of the highest-vibrating stones on the planet, if not *the* highest-vibrating stone. It is used to activate all ascension and lightbody processes for consciousness evolution.

Pyrite: Known as fool's gold, pyrite helps us remove blocks to our self-esteem that prevent us from manifesting prosperity and wealth.

Ask for their help and guidance in setting your protection shield. I also like to call upon the four traditional quarter angels—Uriel, Raphael, Michael, and Gabriel—to act as guards, to anchor my shield. You can do the LBRP before starting the ritual, if you desire.

Start by cleansing and consecrating your candle for protection. Light it and walk around your area in a clockwise circle. Make the circle big enough that you feel comfortable in this bubble. Envision a ring of flames around you. Do the same with the incense, cleansing and consecrating it for protection. Light it and create a ring of smoke around you. Then sprinkle water around the circle. Lastly, either sprinkle the sand or salt, or place the twelve stones in a circle around you. Sit in the center of the circle, and close your eyes. Get into a light meditative state. Envision the angels and masters helping rebuild your energetic boundaries, out of an elastic energetic material that allows wanted energies in, yet blocks harmful energies. Imagine the material like a translucent Teflon.

When done, thank the masters and angels. Extinguish your candle and incense. Pour out your water. Dismantle your stone circle, if you made one, and go about your life confident of your strengthened energetic boundaries. If you are experiencing a trying time in your life, you might need to repeat this spell regularly until the crisis is over.

BANISHMENT OF UNWANTED FORCES

Like the psychic protection spell, banishing spells come in quite handy. Often called uncrossing spells, they are used when someone, or something, has crossed our path and put what we might consider a curse on us, consciously or unconsciously. When we feel like we are having a long bout of bad luck, depression, illness, or injury for no apparent reason, we could be the target of unhealthy energies. We might not be aware of the situation, or if the source of the problem is a specific person, that individual might not even be aware of it.

The transmutation of unwanted forces definitely falls under the jurisdiction of the seventh ray, the chohan Saint Germain, all magician and alchemist figures, and the archangels Tzadkiel and Uriel.

Place 7 drops of lavender essential oil in a bowl of pure water. Add the peels of any citrus fruit; orange is very appropriate. Then, if possible, place the petals of a white flower—any white flower—in the water. Mix in a handful of sea salt or kosher salt, dissolving it in the water. Salt is a purifying substance. Ask the spirits of the lavender, orange, white flower, and salt to aid you in the cleansing and healing of your home, office, self, or whatever it is

people come to the magician, witch, priestess, or healer in hope of finding a miracle cure, and put their faith in another individual. We do the same thing with our doctors and clinical professionals, and their words often hold a magickal weight. If a doctor tells a patient that he will die within a year, usually that is a self-fulfilling prophecy if the patient believes it. Likewise, a doctor who predicts a cure will often manifest that cure. Healers can hold the same power, yet it's our responsibility to educate our clients that the true source of healing is really our divine source. A healer, counselor, or even doctor can only help the process along, but ultimately we cure ourselves.

Through this lens, we discover that many techniques we have used before, that we don't think of as magick, really are forms of magick. Chakra balancing, energy work, Reiki, tai chi, and even conscious deep breathing can be acts of magick. If they alter your health in accord with your will, then you are doing magick. You are acting with intention.

The matter of healing is not a black and white issue. Many people assume that all healing is "good" or necessary and could never do any harm. Magick is power, a force directed by will, and unless that will is tempered by wisdom, by divine will, the best of intentions can still cause harm. In some forms of magick, divided into black and white, healing magick is considered gray, because while black magick is done to harm, white magick is done to find enlightenment, to connect to your higher self. Magick used for change, for manifestation, even healing, is considered gray. And it is a gray area for all of us.

Many healers believe that the higher self, soul, or monad of an individual, the keeper of the person's higher will, requires the individual to experience particular illnesses or injuries for personal growth. That experience is simply the best "teacher" to expand the consciousness of that individual. It's not a punishment. Healing is the process of understanding this higher will, and when the "lesson" is understood, then the healing can more easily take place. If the individual is not aligned to his or her higher nature, then nothing you do to heal the person will be of any benefit. Some healers, whose egos are invested in the cure of their clients, will force their personal will upon the client. Though they might physically cure the illness, the result will not be beneficial to the person's overall incarnation. Sometimes healing does not result in a physical cure. Sometimes healing is allowing someone to suffer, and offering compassion and support and, when necessary, aid to cross over from this world to the next. A true spiritual healer is aligned with divine will, not ego will, to create a cure.

Sometimes we get attached to the outcome of our healing magick because we are working on a friend or family member whom we love. Most healers suggest that we don't work on family and friends, just as a counselor wouldn't offer professional services to a

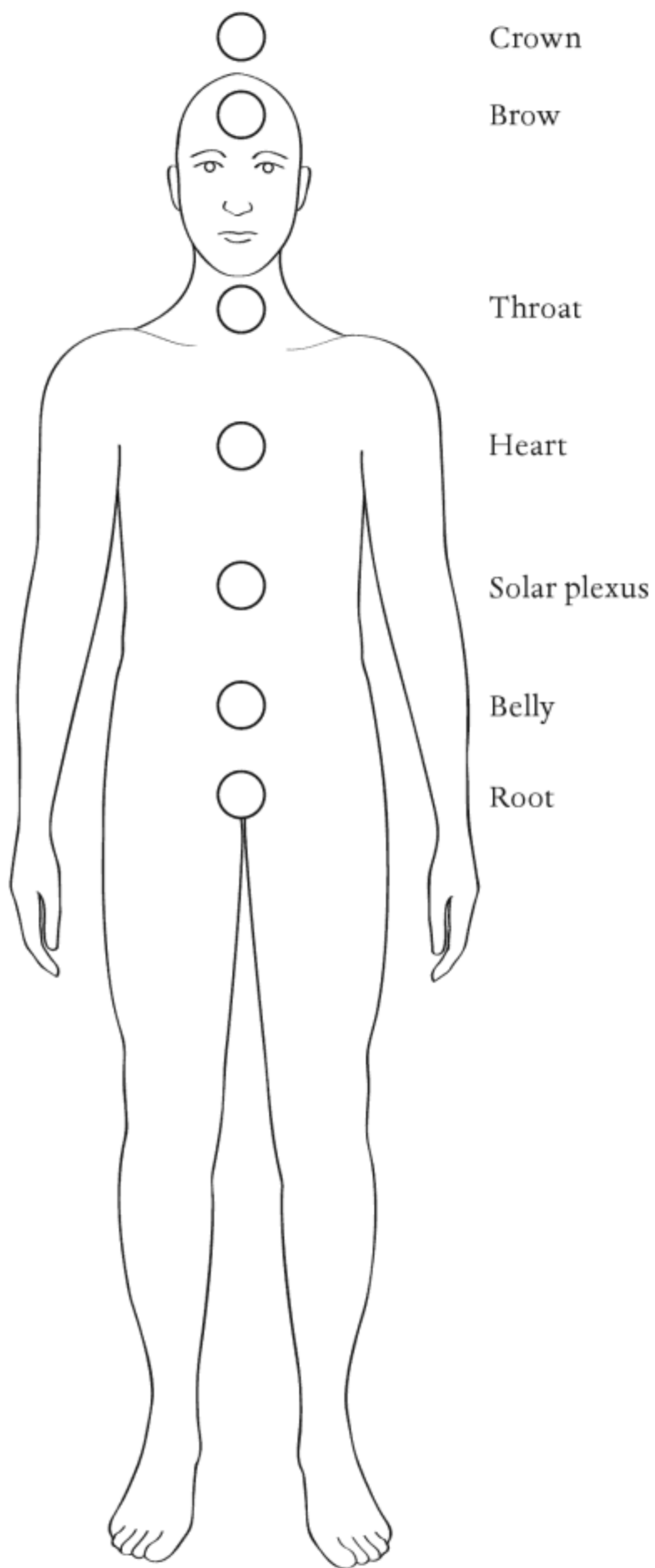


Figure 43: Chakra System

Try this simple chakra exercise focusing on the seven main energy centers. You can use it to clear and balance your energy system, promoting overall health and well-being. Once you have a greater familiarity with the seven main chakras, you can expand the exercise to include chakra points in between, above, and below. Understanding subtle anatomy, and the levels of consciousness associated with each part of the body, is vital in understanding how to effectively facilitate healing.

EXERCISE 18:

CHAKRA BALANCING EXERCISE

1. Sit in a comfortable position. Once you are experienced with this exercise, you can do it lying down or even standing up. Call upon the divine, in whatever form you prefer—God, Goddess, Great Spirit, Divine Mind, Mother-Father-God. Ask to be consciously connected to your source, for guidance and protection, and to all your spirit allies who are appropriate for you at this time. Do Exercise 1: Basic Meditation Technique up to step 6 (see page 81) to get into a meditative state.
2. Bring your awareness to the base of your spine, to your root chakra. Imagine dropping a beam of light, from the base of your spine, down into the Earth, down into the heart of the planet. As you inhale, imagine that the beam of light is like a straw, and you are drawing the pure energy of Mother Earth up through the straw and into the root. Feel your root chakra become energized with scarlet-red energy. Feel the power of grounding, survival, and foundation in your life.
3. Once you feel your root chakra energized, take another breath and draw the energy up to your belly chakra, and feel it fill with orange energy. Feel your power of intuition and instinct, your ability to determine how to be safe and how to be intimate.
4. When your belly chakra is energized, take a breath and draw up energy into the solar plexus chakra. Feel it brighten with golden solar energy and awaken to personal power and self-esteem.
5. On the next breath, allow the energy to move up to your chest, to your heart chakra. Feel your heart chakra awaken and glow a dazzling bright green, filling with love and harmony. Feel your sense of emotional connection to all.

for which we have no preconditioned fears; we have naturally healthy associations with it. In Sanskrit, Mahatma refers to a “Great Spirit,” “Great Soul,” or “Adept,” and can be used for religious and political leaders, such as Gandhi. Other divine names, such as Yahweh or Jehovah, have been used to harm others, and many people recoil from these names.

Mahatma energy is part of the Shamballa Reiki system of healing, but you don’t have to be attuned to Shamballa Reiki to call upon the Mahatma energy. It is available to everybody. Like the ray energy, Mahatma can be called upon using a decree. Simply say as your affirmation, silently or out loud, “I am that I am. I am the Mahatma. I am the Mahatma in love.” Then feel the silver/gold/violet energy descend into your crown. With each repetition of the affirmation, the energy descends into the next chakra, until it fills the body and surrounding aura. With each mantra you can move it anywhere in your body that is in need of healing love. You can fill your aura. You can imagine the energy descending into the Earth, via your grounding cord, to heal Mother Earth. When done, there is no need to dismiss or release the energy. You can keep as much of it as is comfortable in your aura and body, to raise your vibration and bring healing. If you feel there is excess energy, simply ground it into the Earth.

HEALING FROM NATURE

Nature provides a cornucopia of remedies and modalities for the modern healer. Though our pharmaceuticals find their roots in old-world herbalism and alchemy, many modern healers are going back to the old ways, feeling that the new medicines are missing something—spirit, energy, consciousness. By looking at healing from the holistic perspective, lasting cures can be found. This is not to say we scorn all forms of modern medicine. It does have a valuable place in society, but it is not the only way to heal.

The vibration, the energy quality, of the medicine is as important as the chemical constituents. In fact, it is the vibration that creates the healing. Herbalism is our first line of natural healing, and although herbs do contain powerful chemicals that scientists have learned to isolate, many powerful healing herbs have no single chemical that has been isolated. Other results are erratic, with some herbs seeming to work better for certain herbalists and patients than others. From the spiritual healer’s perspective, each herb has a spirit, a consciousness, and healing with herbs is as much working with the plant’s spirit medicine as it is working with the chemical constituents. Shamans and witches of the old world, and those in the new who follow the old ways, build a relationship with the spirits

fashioning. Simple quartz points, single- or double-terminated, without copper tubing or cutting, can be used to heal quite effectively on their own.

EXERCISE 20:

USING YOUR HEALING WAND

The use of a wand varies from practitioner to practitioner. Your connection to the tool will help you develop your own unique style and techniques. In general, the wand is used to direct will, to direct energy. Many people believe that the natural structure of a crystal wand automatically directs energy when held, but as a magician, it is important to use intention to direct the energy through the wand. You can visualize a beam of light extending from the point, directed to where you will it. You can also evoke the various rays by decree and use the wand to focus the colored energy of the rays.

Many practitioners believe you should hold the wand so the end is exposed, not in your palm, so that you are not directing your personal energy through the healing, unless you are attuned to Reiki or another source of healing energy to be amplified by the wand. You don't want to drain your own energy. Others say that if you focus your energy and intention on love, and let that flow through your palm and into the crystal, then nothing harmful will happen to you, as love is an infinite source of energy flowing through you. Follow your guidance and intuition to find the healing style that is right for you.

When the wand is pointed and held steady, it will direct a flow of energy. You can direct energy from the wand to a specific chakra, particularly during crystal healing. In general, a counterclockwise motion is said to diminish or remove energy. Small counterclockwise circles (a direction also known as *widdershins*, or against the path of the Sun) done around the aura can help a client release harmful energies. Clockwise circles are used to energize and amplify. You can also use the basic banishing pentagram to remove energy and the invoking pentagram to bring healing energy. If you are uncomfortable with the circular motions or pentagrams, you can use the infinity loop, which uses both motions simultaneously and is a powerful symbol of the magician. In the end, your intention to banish or amplify is the most important part of the ritual, but these symbols are recognized widely by practitioners in many traditions and healing methods.

hast thou deceived me? For thou art Saul. And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.—1 Samuel 28: 7–14

There have always been those among us, like the village witches and cunning folk, who speak to the spirits as easily as they speak to living people. There are those with a natural gift and inclination. It is through those gifted individuals that we have reconstructed and renewed the practice for the New Age.

Modern channeling has evolved greatly from its development in the early Spiritualist church. In the modern age, the process of mediumship was initially a joint partnership between two physical beings, to successfully commune with the spirit world. The two, consciously or unconsciously, fulfilled different roles. One person acted as a battery for etheric forces, to power the connection of sessions, while the other acted as the receiver and primary communicator. One might act as “anchor” and “pitcher,” asking questions, while the other was in deep trance, receiving and communicating the answers. Sometimes a Spiritualist cabinet was used to collect and store energy for the session.

The contact would manifest in a variety of ways. Sometimes the spirits would manifest through a divinatory action, such as rapping on or tilting a table, manipulating the flame of a candle, or using a pendulum or the planchette of a Ouija board. During sessions of automatic writing, one person would often guide the session, asking questions and reading answers, while the actual medium was in a trance, writing with little or no conscious knowledge of the answers. Some contacts supposedly manifested through ectoplasmic occurrences. Like much ritual involving psychic ability and the ancestors, most manifestations were reported in dim lighting, and unfortunately that encouraged many charlatans to misuse the process of mediumship for their own fraudulent aims.

Mediumship has developed into modern channeling abilities that are often performed alone, without the use of a partnership. Some people claim that this now makes mediumship less valid, but Blavatsky and Bailey also received messages directly from the masters, individually, rather than in a partnership. As mediumship moved beyond the realm of the dead and into ascended beings, star brothers, and angels, it became known as channeling. The work of the Theosophists, and then Edgar Cayce, really provided a foundation for our

ergy than we would personally have available to us. At the same time, we must use the energy responsibly, for whatever is done at these sites can potentially affect the entire planet. We have a duty as caretakers to maintain the energetic health and vitality of these sites, by not always just taking energy out of them, but also putting blessings and energy into the sites.

The following modern systems of geomancy share some basic points, though the execution of geomantic magick differs greatly from one practitioner to the next.

Sacred Sites

A place where two or more ley lines intersect is a sacred space, or energetic crossroads. Most ancient sacred sites are situated at the location of a large number of intersections. Like the crossroads of traditional witchcraft, such places are said to be between the worlds, and a multidimensional consciousness is more easily accessed at these sites. Profound dreams occur at these sites, and human fertility is also said to increase. Children conceived at sacred sites can be quite unusual and spiritually oriented. The lines themselves are said to be multidimensional, though each line might not be active, or “awake,” on all levels. Though many powerful sites have been marked by ancient people, many other sites either were not marked, or have newly developed over the last age. There are powerful sacred sites everywhere if you know to look for them.

Energetic Differences

Not all sites and energy lines have the same type of energy. Just as different chakras in the human body are characterized by different colors, elements, and qualities, so too are sacred sites different. They are often characterized in terms of gender or element. Energy lines also carry similar connotations. The two most famous lines, the Michael and Mary Lines crossing the United Kingdom, are described in terms of male and female energies and names.

Multiple Grids

Just as the human body has many different energy systems, from the Chinese meridian and Vedic nadis to the New Age concept of modern and extended chakras, the Earth also has many different systems, not all of which will be apparent to us. Several grids can exist simultaneously, but on different frequencies. Just as we have multiple subtle bodies, so does the Earth. Some people believe there is a different grid in each dimension, or one associated with each of the elements. Some even believe that the consciousness grids of the various species are a part of the planetary grids of Gaia. We, and all beings, are a part of the collective consciousness of Mother Earth.

PART FIVE

**THE MYSTERIES
OF ASCENSION**

Accepted Disciple

The true initiatory work between the master and disciple begins at this stage. The probationary individual has responded appropriately to the spiritual energy and is accepted by the master as a disciple on the path. The master begins to blend energetically with the disciple, though the disciple might not be completely aware of this connection on a conscious level. Meditation becomes a key practice at this level. The initiate develops spiritual qualities more fully through a meditative practice and the influence of the master. The initiate begins to think about service to the world, the greater good and the divine, and makes an effort to incorporate service into his life.

First Initiation

The requirement of the first initiation is the beginning mastery of the physical body. This could also be seen as mastery of the earth element, from a magickal point of view. The initiate goes through a period of physical cleansing, and may change his diet, restrict toxin intake, and cleanse himself with pure water. The keywords of this stage are moderation and balance, as the initiate masters the physical urges of appetite, sexuality, and sleep. The initiate senses that life is more than just the world of physicality, of the body, and seeks more out of life, soon finding the spiritual path. Appropriate tools for this level include meditation, as well as forms of physical spirituality, such as yoga, martial arts, and fasting.

Second Initiation

As the first initiation requires a certain mastery over the physical body, the second initiation requires a level of mastery over the astral body, or water element. The initiate learns to control his emotions and desires by not identifying with them, and learns to direct his emotional energies into service and self-realization. He becomes inspired by the divine, and develops a more conscious understanding of his higher self and spirit guides. At this initiation level, the initiate ceases to be a victim of his emotions, and learns that his emotions contribute to his reality and that he can control them. Prior to this level, the initiate goes through phases of emotional and psychological healing, understanding his motivations and patterns. Emotional cleansing occurs, and issues of the past that have been repressed will need to be healed. Meditation, counseling, journal writing, affirmations, visualizations, and inner-child work are all powerful tools to prepare for this level.

Separation

Separation is the process of parting the insoluble salts from the solution of the previous process of dissolution. Esoterically, separation is related to the planet Mars, the force that separates and draws boundaries. Its metal is iron, and the chakra is the solar plexus. Air is the element of separation, though the process tends to have some fiery qualities. To the age-old alchemists, air was both warm and moist. During separation, spiritually, the initiate becomes separated from many of her peers and family members. The mystic's path can be lonely. The initiate is confronted with how different she is from those around her. She must transform the martial energy of separation into that of the spiritual warrior, the one of right action. The invisible essence that remains in the solution is like the invisible essence of the universe, unseen yet present, guiding and sustaining the initiate, supporting the spiritual self but not the ego. The initiate begins to rely on guidance, seeing herself as an instrument of the universe, rather than relying simply on personal needs and personal power. The power comes from a greater source.

Conjunction

When the salts and solution join together, we have the process of conjunction. It relates to the bridge of the chakras, the heart, situated in the middle of the seven steps. Its planet is Venus, and its metal is copper. Earth is the element of the conjunction. Conjunction creates a new sense of awareness in the initiate that allows the rectification of seemingly opposite traits, making them complements. A balance of two traits, such as logic and feeling, male and female, or light and dark, occurs. The process can involve two seemingly conflicting self-images, such as the desire to be a perfect, holy person while still being very human, experiencing pain, anger, or fear. This union usually results in a rebirth, leading the initiate into a new understanding of her purpose in life, complete with a more peaceful, optimistic, and centered sense of self.

Fermentation

Fermentation is the process of encouraging matter to putrefy, to rot and spoil, which will eventually make a spirit. In the case of grains and many fruits, the spirit is an alcohol that can eventually be distilled and consumed. Fermentation relates to the throat chakra, the planet Mercury, and the metal quicksilver. On a spiritual level, fermentation is the dark night of the soul. The process of introspection started at calcination brings the initiate to a point of disconnection, into her true shadow self. Many individuals face fear, anger, guilt,

courage as both its obligation and virtue. The illusion of this sphere is invincibility, for no one is invincible, and the vice is wanton cruelty and destruction.

Perfect Adept—⑦=④

The perfect adept aligns with the fourth sephira, Chesed, the sphere of Jupiter. The perfect adept's vision is of Love—true spiritual compassion, not romantic love. To find this love, one must be humble. The illusion of this sphere is self-righteousness. The balanced initiate at the Perfect Adept stage exhibits the virtue of obedience, but obedience to the divine, to the higher will, not to any human agency. The vices of Chesed are many, including gluttony, bigotry, hypocrisy, and tyranny. The image is of either the benevolent king or the selfish tyrant, depending on if the enlightened or unenlightened aspect is manifesting.

Master—⑧=③

The level of master crosses the abyss of the Tree of Life, and aligns with the third sphere, Binah. To the ascensionist, the shift from the perfect adept to the master is the shift to ascension, to becoming a first-rank ascended master. Binah is beyond the abyss of the physical universe of the seven spheres below it. Binah, corresponding with Saturn, grants the Vision of Sorrow, the sorrow of the world. It is an understanding of the world, and a sense of compassion. There is no obligation to this sphere, or to any other sphere above it. The virtue of this sphere is silence. The illusion is death, since nothing dies, but is reborn in another form. Ascension is simply a shift into another level of reality. The Master rank is also known as the Master of the Temple, who is called to tend a “garden” of students.

Mage—⑨=②

The ninth initiation level is related to the second sphere, Chokmah, and the zodiac. Here one becomes the true mage, a true force of nature. One receives the Vision of the Source, the primal power of Kether. The illusion of this sphere is independence, which was the virtue of Yesod and is now transformed, for at this level, nothing is separate and independent.

Ipsissimus—⑩=①

The tenth and final initiation step relates to the first sphere on the Tree of Life, Kether. Ipsissimus is usually translated to mean the “very very self,” “very own self,” or true self, beyond all image or illusion. The last stage of initiation, the union with the source, with Kether, is not embodied by any vision, but by actual reunion with the source, and the

Egypt and the Great Pyramid. You might find yourself being led by one of the masters to an inner-world experience or past-life memory of an initiation ritual.

5. You can end the ritual with the mystical sacrament of wine and cakes, or simply release the four directions, and release the circle.

Because it is easy to get caught up in focusing on initiation rituals, degrees in various systems, and what our own personal “ranking” is (which defeats the whole point of spiritual initiation), I always try to remember a teaching attributed to occultist and author Dion Fortune that shows up in many works: “All the gods are one god and all the goddesses are one goddess and there is one initiator.” The one initiator is the higher self, the divine self, and all other beings, systems, and decrees are only tools through which the one self initiates us. The work and the rewards of initiation belong to us, and can be conferred by another only if there is personal, spiritual work and evolution present.

is no one set theology on reincarnation for the modern era, but rather a collection of ideas based on inner guidance and personal experience.

KARMA

Karma literally means the results of your actions. It is the spiritual or psychic energy associated with your actions that returns to you. Magick effectively operates because we are able to send out energy, and such psychic energy returns to its source, often stronger than it left, manifesting a tangible result. On a small scale, we see our magickal spells working according to this principle. On a larger scale, the universe is an emanation of the divine Creator, and the creation then returns to its source. The Tree of Life descends from the top sphere, and the magician then seeks to climb the tree from the bottom sphere and return to the source, greater, wiser, with more actual experience than when he left. That is the return process on a cosmic scale and a basic principle of ascension. It's not simply our magickal intentions that are amplified and then return, but all our thoughts, words, and deeds. Karma is a word used to describe the process of this return.

Many people think of karma as the moral judge, as it is often equated with Galatians 6:7: "For whatsoever a man soweth, that shall he also reap." In the end, though, both are axioms on taking responsibility for your actions. They do not say that the Creator is meting out divine justice as reward or punishment. Many people think that karma means that if you do something good, you'll get something good, and if you do something bad, you'll get something bad. That is not the case. Karma means that there is a reaction for every action you take. If you don't like the results in your life, then change your actions. Magicians and witches call it the Law of Return. Some describe it as the Law of Three, believing that the results of one's actions are amplified, times three. Though most people try to accrue "good" karma, to get benefits, from a Hindu perspective, good karma is as much a problem as bad karma. Both keep you entangled in the daily drama of life, rather than being free to pursue your divine work. Karma is said to be the force that draws us into further incarnations, to work out the karma and have a zero "balance." The ascended masters have no karma, good or bad. They are operating in the force of dharma.

Dharma is the flip side of karma. Some would translate dharma as "destiny," but from a magickal point of view, dharma is more like your true will, your life's work as an instrument of the divine. You must partner with the divine to fulfill your dharma. It doesn't simply happen. You have to invite it and be willing to do it, to work with it. Magicians call this

psychic talent. All agree that a special breed of children is being born in the world, and will potentially lead us into a new era in humanity. Though there is dispute as to the date when these children began incarnating, most agree that the first trickle of indigos occurred during the seventies, and more and more have come through during the eighties, nineties, and beyond, though one common error is to assume that any special, spiritual child is an indigo child. Indigo children have certain characteristics, abilities, and issues. Indigo children are coming in with an awareness of their divinity and a sense of purpose to “bust” the old paradigms of the past and help create new ways of thinking and being in our society. They shake things up and challenge authority.

Many indigos claim that they also have difficulties in this world. Some have physical challenges in life, and some manifest learning disabilities and attention deficit disorders because their thought processes and interface with their physical body are different. Don't be quick to label every child with such issues as an indigo, particularly if the child was born to “spiritual” parents. Don't assume that you are an indigo because you were born in the right time range and you are interested in ascension. Many indigo children have no concept of ascension, but they are fulfilling their purpose. Some people assume that all young starseeds are indigos, yet one doesn't have to be a starseed to be a part of the indigo current of consciousness. Others think indigos are very old souls who have been on this planet for a long time, yet have not been here recently, and that is why they have both a new perspective and some difficulty being in the world. As with any other tradition, let everyone find their own path, and own identity and label, without having to associate them with a specific paradigm. Self-determination is a powerful experience. And allow those who identify as indigo children to grow with the concept, helping them define for themselves the concept of indigo adults.

Walk-ins

Another interesting transition to the pattern of incarnation in the world is the experience of “walk-ins.” Some people on the ascension path feel that they are incarnated beings who didn't go through the birth process. The original soul in the body finishes its work in this lifetime, though rather than exiting this incarnation through the death process, the soul makes an agreement with another soul, another being, who wants to be a part of the earthly experience. That new soul takes on the memory, responsibilities, karma, and body of the exiting soul. This is not possession. It is not demonic. It is not an involuntary process. Both souls have, on this higher level of consciousness, completely agreed to the process. Possession and soul dominations manifest in a very different manner.

having its own bias, its own point of view, its own perspective of time clouding the objective reality. Now imagine trying to remember a story tens of thousands of years old. Imagine how much it could change. That is the process of digging in the hidden history of our world. Each storyteller may add the strands to the story that he or she is most interested in now, and if a detail is missing, then the subconscious mind will fill it in, even if it's not true, just to make a better story. It doesn't mean that many of the facts are not there, or that the purpose of the story has been lost. In fact, the purpose of the story is more important than the details.

INITIATION THROUGH SECRET KNOWLEDGE

I have found that the purpose of any hidden history story is to aid the initiation process. Secret histories and creation stories are the basis of initiation rituals in mystery societies, where what you comfortably know as fact is ripped away. Your foundation is pulled out, and you must sink or swim. You must find the story that will keep you floating, yet be open to the possibility that it is one of many stories. If you explore many mystery schools, you will find many different stories in your rebirth experience. Each tradition will give you its version. It is the purview of the mystery school to keep its history secret, veiled from the eyes of the uninitiated, while the institutional religions put forth the story that is for everyone. Now, in the dawning New Age, everyone will be an initiate. Everyone is ready for the mystical secrets. All the stories are coming to light.

Dogmatic religions tell you what to believe. The stories of the exoteric institutions are the stories for the masses, the general public, be it the religious tale of Genesis as a literal truth or the most commonly accepted scientific theorem. Mystic traditions give you the opportunity to listen, to explore and hear the whispers of symbolism in the exoteric tales. They encourage you to experience your part of the story, to claim or reclaim it. Ascension teachings can sometimes be dogmatic. Many people know only a dogmatic form of thinking and structure their new spirituality around their old ways of operating, but ideally ascension is an individual mystic tradition, a mystery school. We each climb the mountain alone. Perhaps we walk side by side, but we each have our own path.

When you open to the possibility that everything is not known by science, is not written down by historians, that there are wonders to explore, then your consciousness expands. Suddenly the lack of foundation shows you that you are ready to fly, not fall. The possibilities revealed through secret knowledge create a mystery. Potential initiates can

cal terms has been associated with Norway. The Thule mythology was adopted as a part of Nazi and neo-Nazi mysticism as the root of Aryan mysticism. The Theosophical Hyperboreans have little to do with modern fantasy writings and esoteric Nazi theology, though it's unclear how much of the Greek writings about Hyperborea is actually connected to this race or time. It's possible that Blavatsky borrowed this name from Greek mythology to describe this race, and the Greeks were actually referring to a land and people that today we would call Lemuria or Atlantis.

Like the world before, this second Sun also set. There are conflicting mythologies concerning the end of this world of air. The Hopi say it was destroyed by fire. Tezcatlipoca summoned winds to topple Quetzalcoatl and destroy this world. With the Greeks, we had the war of the Olympians and Titans, in which Zeus rose up against his father, Chronos, and led his siblings to rule. The golden men who passed in this age were said to become the holy spirits of the heavenly realms.

THE SILVER AGE OF LEMURIA

The second world was followed by the third great world, born from the forces of storm and fire. Following the Golden Age, it was known to the Greeks as the Silver Age, and the storm gods ruled. To the Mayans, the presiding figure was Tlaloc, the god of rain and water. He acted as caretaker and guide to this world. Zeus took over rule from Chronos, leading his brothers and sisters, the Olympians, against the chthonic Titans. The Olympians claimed victory after a long war, and divided up the realms between them, with Zeus ruling the heavens, Poseidon ruling the seas, and Hades ruling the Underworld. Most of the Titans were imprisoned in a section of the Underworld known as Tartarus. It is interesting to note that one of the remaining free Titans, the goddess Hecate, was given a portion of the heavens, seas, and Underworld by the three ruling brother gods. The Olympians' success moved creation from the Golden Age of the grain god to the Silver Age of the storm king, ruling from high above, on Mount Olympus. Chronos's image moved from that of the wise father, a veritable Father Time figure, to that of the Grim Reaper, the figure of death. The golden immortality was lost, and there was now a time of change and strife.

To the Theosophists, this third world was characterized by the lost land of Mu, or Lemuria. Some think of Lemuria and Mu as the same place, in different epochs. Others think of

last age, and the beginning of the next. The few who survived the Great Flood became the fathers of the next civilizations.

OUR WORLD

We live in the fifth great age, in what most people consider the “real” history of the world. This age starts with human civilization emerging from the Stone Age and the beginning of the ancient world. The age is marked with the rise of humanity with great technological achievements, and the apparent spiritual decline of humanity as we become more separated from our spiritual heritage. Because it is our commonly accepted history, this age can be subdivided into many periods, but all bear the stamp of the fall of the Atlantean Age and the promise of the coming Aquarian Age.

Theosophists say that from the Atlantean root race, our next race was broken into five physical types, like the points of a pentagram. This may have already occurred well before the literal end of the Atlantean Age, as many argue as to what the Atlanteans really looked like, most often citing red skin or white skin. Humanity in the physical realm had developed into a variety of types, or what would later be known as five races of the fifth age. The races were based on skin color. The Red Race was most often thought to have settled in North America, and the Brown Race was strongly related to the Lemurian race and settled in the Andes and the remnants of Lemuria in the Pacific. The Yellow Race settled in Asia and the Gobi desert, the Black Race in Africa and Sudan, and the White Race in what is now Iran and the Carpathian Mountains. The five races as a whole were called the Aryan race by Theosophists, but this term referred to the epoch and not specifically to white ethnicity, and was later corrupted by the Nazis. The whole system may seem archaic or politically incorrect to the modern reader, but it formed a strong basis for occultism at the turn of the twentieth century.

The hallmark of the fifth age is physical denseness. We are the most manifested race, anchored in this physical world, when compared to any other. The Mayans call the fifth Sun the Sun of Motion, because dense time will speed up by the end of this age. The Hopi call it the fourth world. The metal associated with this age, in a metaphysical sense, is iron. The Iron Age is also associated with the Kali Yuga, the yuga, or epoch, of the Hindu goddess Kali, goddess of nature but also destruction. She is pictured as black-skinned, fanged, with many arms, wearing a necklace of severed heads and a skirt of severed arms. Kali is

ΑΣCENSΙΟΝ ΤΙΜΕΚΕΡΙΝΓ

One of the key facets of the secret history is prophecy. Everybody has a prophecy as to what will happen next. Theosophists spell it out with their future root races and worlds. Other traditions base their prophecies on the timekeeping devices known as the sacred calendars. Many sacred calendars exist, and each one is a paradigm, a way of looking at history and time, past, present, and future. None of them are completely right, but they give us a new viewpoint. By understanding what has been and what is to come, we have a greater sense of our future, and can truly be futurists, actively participating in the building of our future world while still enjoying each moment of our daily lives.

I've found the greatest aid in looking at the ages of the zodiac. The Great Ages of the Zodiac refers to a system of timekeeping measured in roughly 2,000-year periods. It is believed that in each of these "great years," one sign's lessons, characteristics, and pitfalls dominate the world and, in particular, human evolution. The sign that dominates is determined through a process known as the "precession of the equinoxes." In reality, there are two distinct zodiacs. One is known as the sidereal zodiac, based upon the stellar constellations. The second is known as the tropical zodiac, in which the sky is divided into twelve sections based upon the cycles of the seasons and the alignments of the Sun and Earth. At one point, there was no difference between the sidereal and tropical zodiacs. Due to a slight wobble in the Earth's axis, the two slowly moved out of sync, until the tropical signs no longer matched those of the stars. Many uneducated critics will say that astrology is not even based upon the constellations, but Western astrology has always been based upon the tropical zodiac and has always worked quite well, while Hindu astrology has always been based upon the sidereal zodiac. At the spring equinox, the Sun enters the sign of Aries in the tropical zodiac (and always has), but in the sidereal zodiac, the Sun currently enters the sign of Pisces at the spring equinox, and will eventually enter Aquarius. Whatever sidereal sign is at the vernal equinox is said to dominate the current age, or great year. Each "year" lasts for about 2,166 of our years, but because the measurement is so large, people disagree as to the beginning and end of these cycles.

We can gain an interesting perspective by looking at human history through the lens of the Great Ages.

viewing my merkaba illness in terms of shamanic sickness really struck a cord with me. I was changed.

Continued daily practice of the merkaba meditation allowed me to anchor this new level of consciousness into my life. That's not to say I never had another problem, never got angry, or never felt sorrow or pain, but my consciousness did ascend to another level. The practice did bring an awakening that I took into my daily life. I still had my ups and downs, but something was very different. My consciousness expanded to the next evolution that was right for me. The regular practice of the meditation reaffirmed this new awareness and continued to give me opportunities for healing, guidance, and clarity.

Most importantly, as the merkaba is a technique, and not a religion, it brought this new consciousness to my own religion. I found my practice of witchcraft and magick completely transformed. I made the merkaba something I performed before my rituals. My focus was on the key words of my craft, Perfect Love and Perfect Trust, the witch's unconditional love. My magick was transformed. I know of many other practitioners who have gone through a similar process, in which the practice of merkaba mysticism brought them back to the heart of their own religion. Those who had left the institutions of Christianity found the true heart of Jesus's message clear in their lives, and put it into action. Jewish mystics found themselves connected to the heart of their tradition, as the merkaba is historically connected to Judaism. Ceremonial magicians found the technique to be much like the Abramelin Operation, giving them contact with their own Holy Guardian Angel and understanding of the True Will. The merkaba cuts through all traditions to find the shining heart in each of them.

WHAT IS THE MERKABA?

The merkaba technique is a meditation to activate the sacred geometry of light that is a part of your energy bodies. This geometry is viewed around and interpenetrating the physical body, but usually remains inactive unless consciously activated. The meditation is described as a "lightbody" activation. When you have your lightbody activated, you are able to "ground" more "light" into your physical body and energy fields. You unite your body with your mind, heart, and spirit. What does that mean? In practical terms, you are able to be more fully conscious, to live more from your higher self in day-to-day life. You live in a state of greater unconditional love, closer to Christ consciousness.

Technically, the merkaba itself is the geometry of light, the energetic structure that the meditative technique activates. Through the meditation, you unite all aspects of your-



Figure 54: Sri Yantra

This quotation is from the Hindu sacred text *Ayodhya Kandam*, XVI:

The splendid chariot, made of silver and coated with tiger-skin, and bright like the fire itself, making a noise like the roaring of the clouds; defying all obstacles, adorned with jewels and gold, dazzling to the eyesight and bright . . . went speedily on, making space resound like unto the muttering cloud in the sky. He issued out of his abode like the beautiful moon passing through a huge cloud.

The spinning geometry of the merkaba is sometimes interpreted as a flying disc or flying globe, much like the popular science-fiction images of spaceships and UFOs. The concept has led some to believe that flying saucers from advanced civilizations do not have advanced technology, but rather they have advanced spirituality, which we interpret as technology because we have no other explanation in our day and age. Modern occultists link the energy of the merkaba to a form of spiritual UFO, and believe that advanced beings travel in energetic vehicles rather than metal ships. We interpret them as ships because that is the only frame of reference we have.

The meditation practices of Hinduism bear a striking resemblance to modern-day merkaba meditations, with an emphasis on mudras and pranayama, or energized breathing. One meditation aid, a visual focus known as the Sri Yantra (figure 54), evokes a sense of the merkaba's interdimensional geometry, even though it's a two-dimensional drawing.

In Hermetic magick, drawing deeply upon the Kabbalistic tradition, the merkaba chariot of light is associated with the sphere of Geburah, whose image is a warrior on a

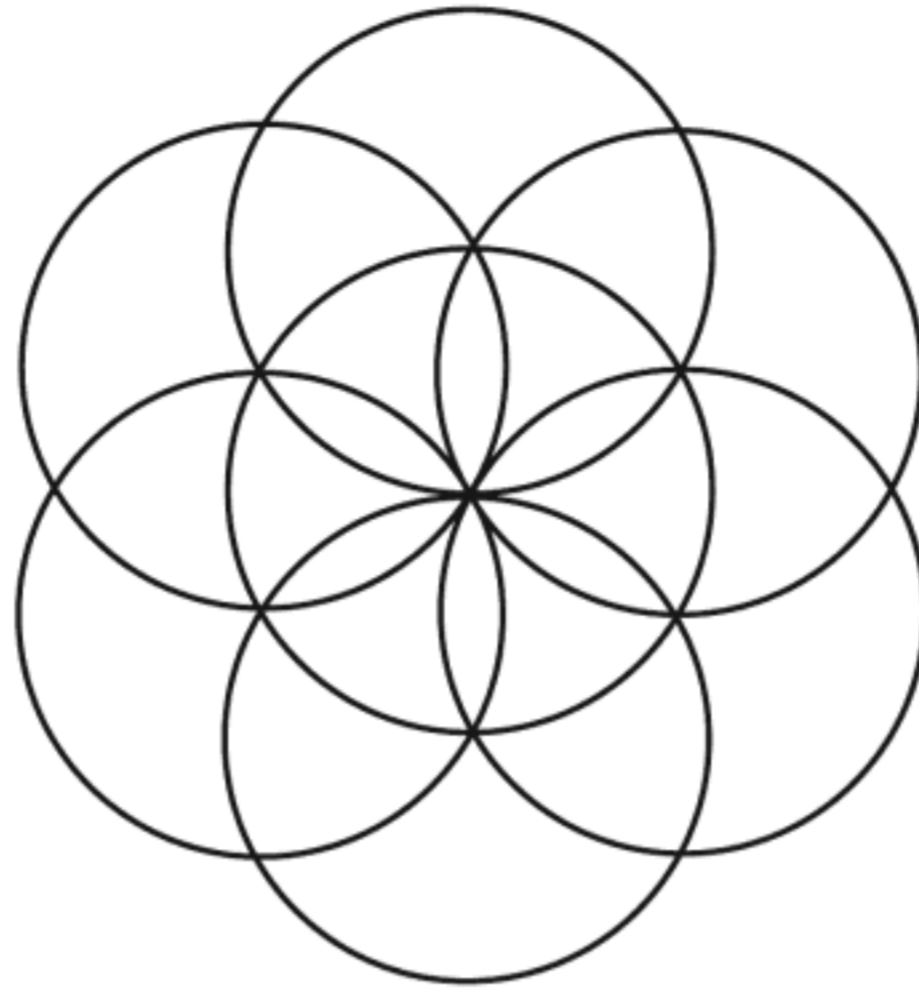


Figure 57: Seed of Life

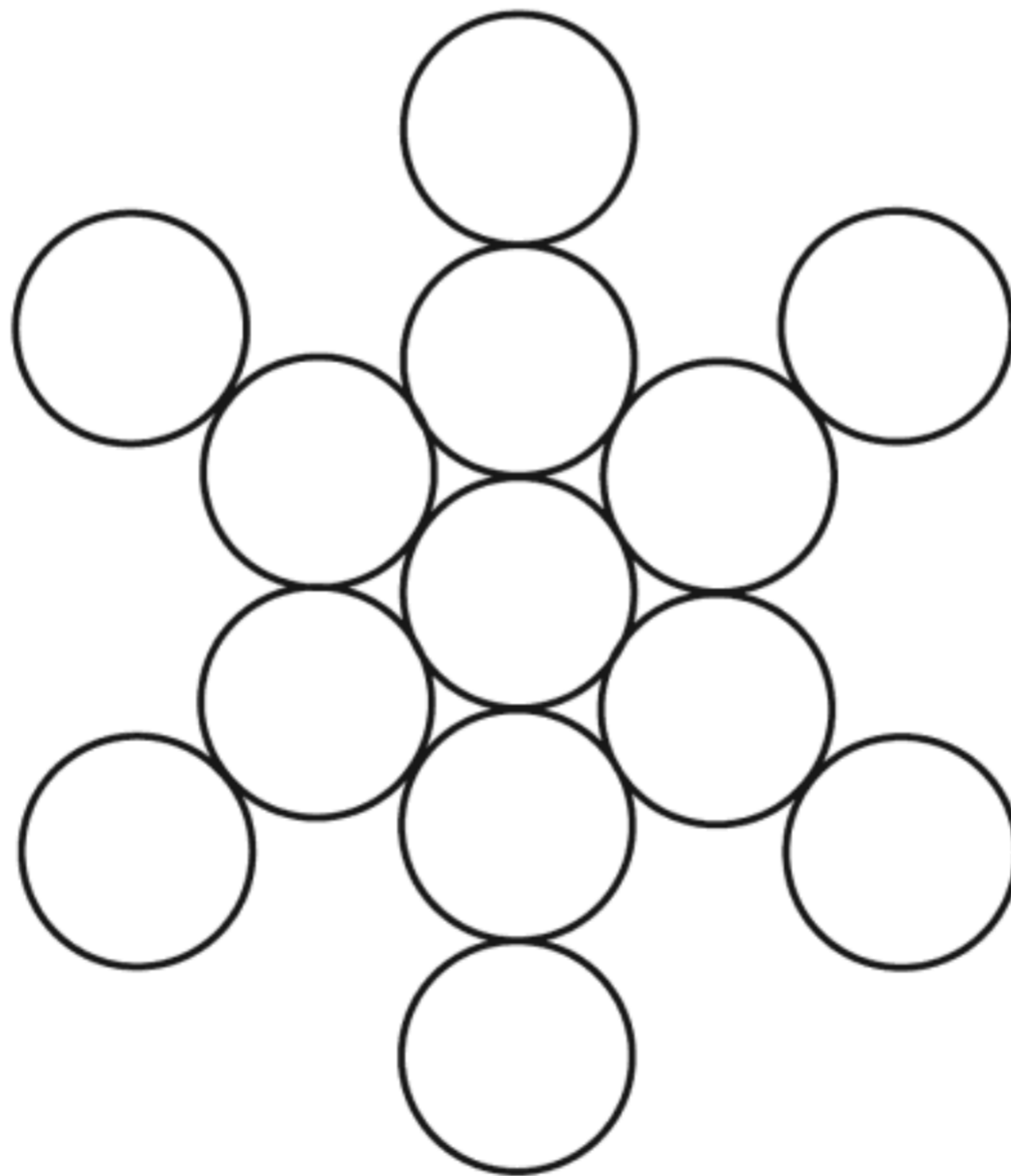


Figure 58: Fruit of Life

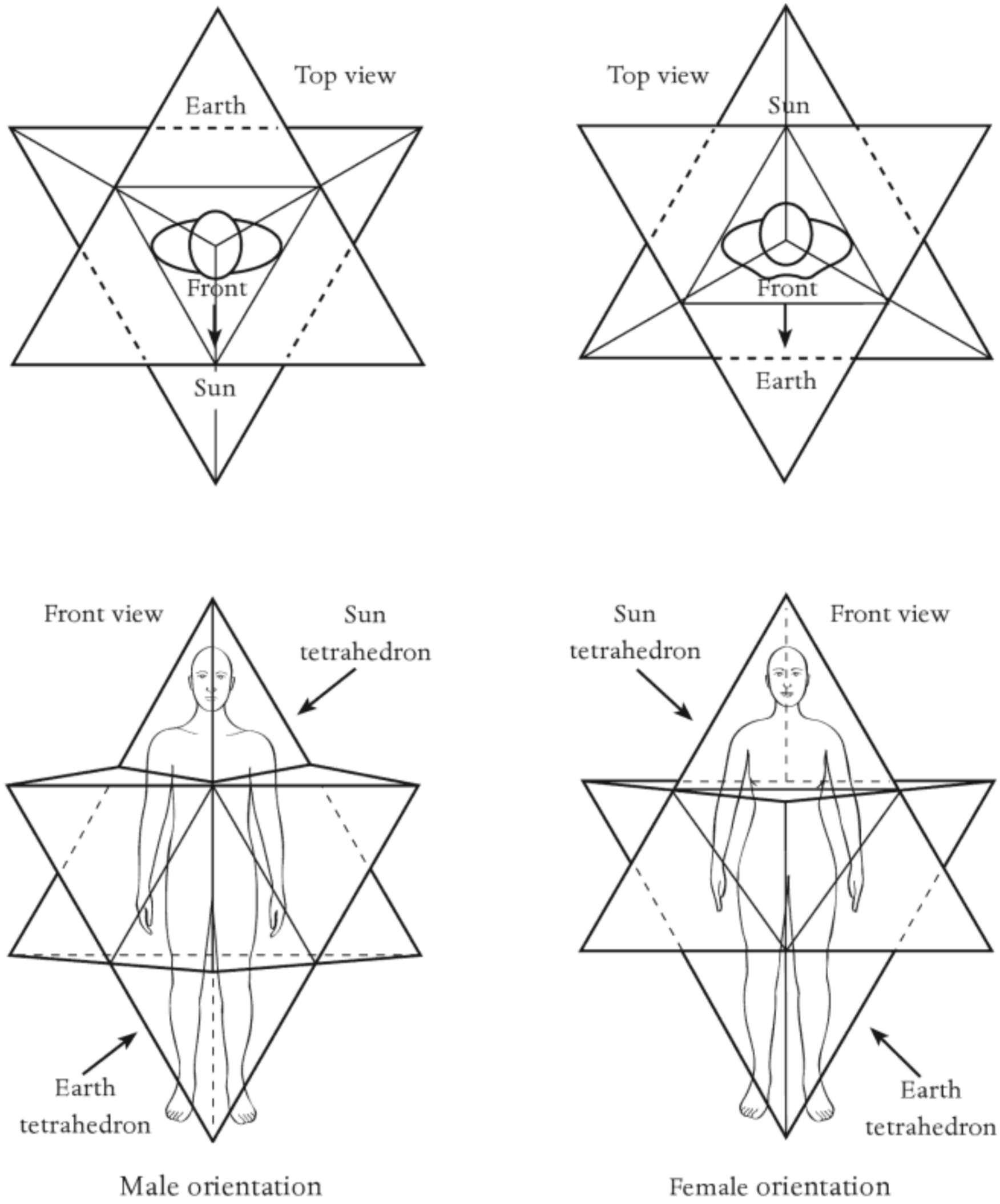


Figure 62: Star Tetrahedron Merkaba Orientations for Male and Female Bodies

ceremonial magick. By raising the sphere up the chakra column, you raise your consciousness to a higher level of awareness. In reality, the ritual motions serve to create additional spheres of prana, one each in the heart, throat, and third eye. You perceive it as raising a single sphere. The movements simply open the pathway to expanded consciousness. This pranic breathing and consciousness raising “primes the pump” of your merkaba light vehicle and prepares you for rotation. You can practice spherical pranic breathing without the first cleansing breaths, although it’s not recommended, and you can do it without continuing on to the activation and rotation phase.

Rotation

The last steps of the merkaba activation are probably the most confusing, due to the multi-dimensional nature of the merkaba. There is not one star tetrahedron, but three complete and distinct star tetrahedrons, existing simultaneously in space. They are in the same space as we perceive them, but in different vibrations of reality. Just as radio waves, television waves, gamma waves, and visible light can occupy the same space without conflict, so too do these three star tetrahedrons.

One star tetrahedron is said to be magnetic in nature, relating to the feminine energy. It rotates to the right, or clockwise, around the body. The second star tetrahedron is electric, or masculine in nature, and rotates counterclockwise, or to the left, around the body. The third star tetrahedron is stationary, relating to the physical nature. It doesn’t move at all, remaining in the orientation for your gender. These are distinct star tetrahedrons, and not individual tetrahedrons. The Sun and Earth tetrahedrons that compose each of the star tetrahedrons always remain locked together in position, rotating as a unit.

In the descriptions of dimensional science, lightworkers equate the magnetic quality of the merkaba as a symbol for energies that resonate with the earthly realms of the first and second dimensions. The electric quality symbolically relates to the realm of the fourth dimension. Together, the electromagnetic quality relates to the fifth dimension, unity through unconditional love, allowing access to all realms through love.

The counter-rotating fields of energy united in love can be seen in a similar light to the sacred space of the magick circle, but they create a permanent temple of sacred space that moves with the creator, rather than a stationary one. The magick circle is cast clockwise, though when participants hold hands in a ceremonial group, with right hands over left, they are sending energy out of their right hands, creating a counterclockwise flow. These

Purse your lips and blow out. This activates the ratios in the Fibonacci sequence and revs up the rotation to a higher level. Many people often feel a slight nausea at this point, particularly if they are working on heart chakra issues. Usually the next activation step, breath 25, alleviates it. The nausea is partly caused by the fact that the fields are spinning at different rates. For every 34 rotations of the electric star tetrahedron, the magnetic star tetrahedron rotates 21 times. The electric star tetrahedron is said to reach two-thirds the speed of light. The field will not be stable at this point.

Breath 25:

Inhale.

Think, “Merkaba nine-tenths the speed of light.”

Purse your lips and blow out. At this point, you may feel the merkaba expand to a horizontal disc-shaped field from the center (see figure 64).

This completes the basic activation. You can meditate at this point, contact your guides and masters, or simply ground yourself and open your eyes. The active basic merkaba should last from twenty-four to thirty-six hours before another activation is needed, though most practitioners suggest regular daily activation of the merkaba.

EXTENDED MERKABA ACTIVATION

Our energy fields are like Metatron’s Cube. They contain all the Platonic solid shapes, and not just the tetrahedrons in the star formation. We have additional merkaba fields based on these geometries. The activation of these fields is known to some as the “advanced merkaba techniques,” but I have found them to be an integral part of my daily activations. Each shape corresponds to a different level of consciousness, a different type of awareness, and by activating its corresponding merkaba fields, spinning them clockwise and counter-clockwise, you awaken that level of consciousness and can expand more fully.

Different merkaba traditions activate these fields in a different order, or visualize them differently. Some practitioners say it is dangerous to activate them, or they are used solely for planetary healing, but I have found only beneficial results from this work. I suggest you follow your own guidance on whether or not to do this extended activation. Some people feel it’s not necessary, as all the shapes are implied in the original star tetrahedron. Others have abandoned the star tetrahedron to focus solely on the octahedron or dodecahedron. I feel that all the fields

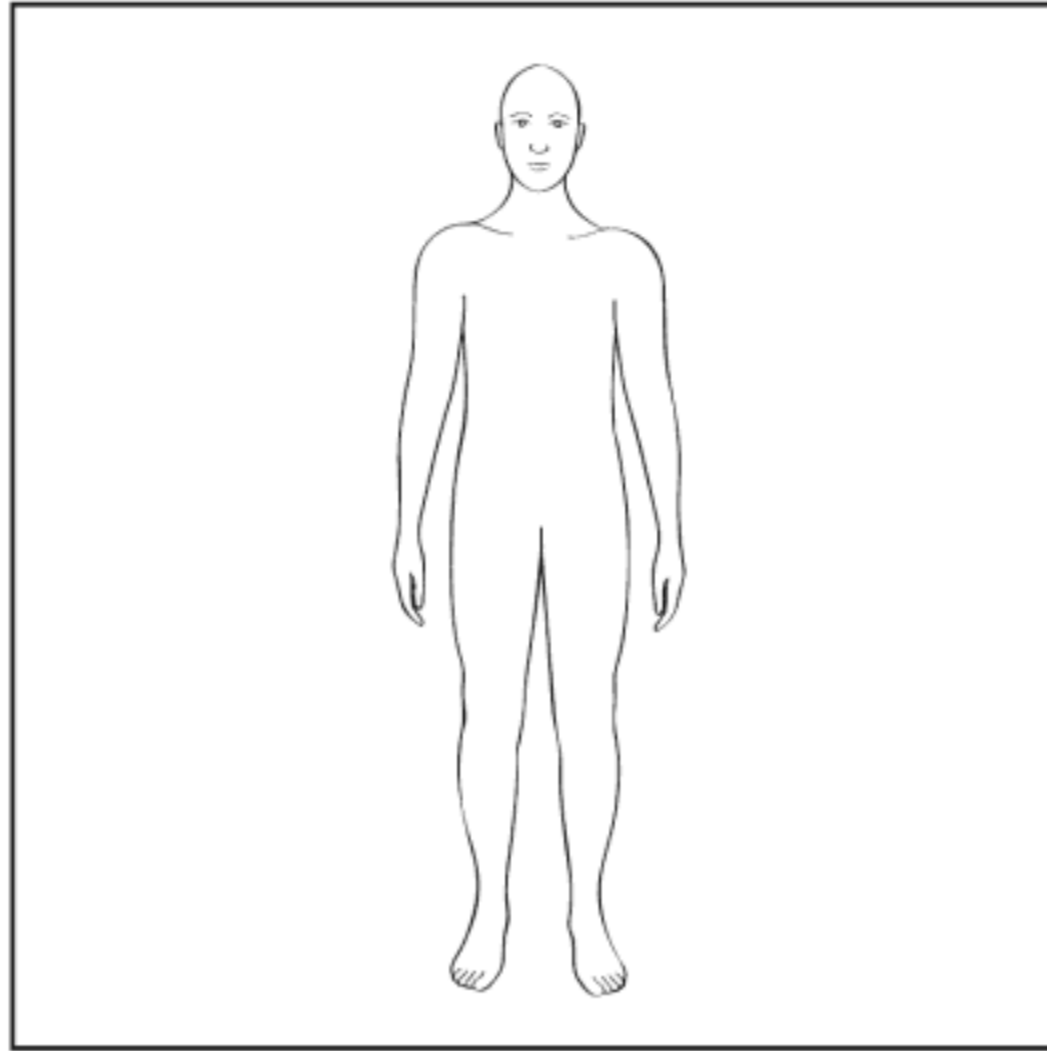


Figure 70: Cube Orientation

Breath 28:

Inhale.

Think, “Merkaba cube, 89–144, nine-tenths the speed of light.”

Purse your lips and blow out. Visualize the set of three cubes, two rotating in opposite directions and one remaining stationary. Visualize the cube with a square face in front and in back, on each side, and above and below (figure 70). You may feel like you are looking out a large, square glass window or door.

Psychic Ability

Merkaba activation heightens our psychic abilities and allows for easier communication between us and our spiritual guides. By attuning to the consciousness grids, we can talk more easily to Mother Earth, the masters, and other spiritual beings. Channeling abilities also increase after merkaba activation.

Dimensional Journey

The merkaba is a chariot of light, and you can use it to journey through the universe in any manner you choose, intensifying what would be considered shamanic journey or astral travel. One technique for dimensional travel is to imagine the pillar of light from the Great Central Sun aligning you with the dimensional spire. Imagine drawing down from this sun the Flower of Life in a spherical shape. Draw down the number of Flower of Life spheres that corresponds to the number of the dimension you wish to visit. If you wish to travel to the sixth dimension, then draw down six spheres and proceed to journey. Some merkaba travelers will draw down twelve spheres with every activation, to align themselves with all the dimensions.

Time Travel

Just as the merkaba can travel in different dimensions, it can also travel in time. You can do past-life regression work in the merkaba, or travel to any period in the history of the planet. The merkaba gives you access to the entire space-time continuum.

Initiation

As the merkaba opens up your consciousness, the masters might perform an inner-world initiation after successful activation of the merkaba. They might take you on a journey to Shamballa or a sacred ancient site, where you will experience a ritual to expand your consciousness even further and attain greater self-mastery. After my merkaba activation, I was called by Quan Yin to the pyramids in Giza. I found it interesting that an Asian would call me to Egypt, but the experience showed me that all the ascended masters have access to all the sacred sites across the world, regardless of the culture they are traditionally associated with. There, inside a chamber within a pyramid that was not physical, at least not on any physical diagram of that pyramid that I have ever seen, celestial energy from Sirius was funneled through my merkaba. My physical body image and identity seemed to dissolve into a puddle of silver liquid, and I was “rebuilt” by Quan Yin and her helpers, inside

and still subscribe to the ascension traditions. Ascension seeks to separate the religious and political dogma of a religion from the essential core of truth that all religions share. Any conflict you feel regarding ascension and religion is based upon your own understanding of the tenets of your religion or the orthodox views of your religious institution. Many people might feel that ascension lore and Catholicism are not compatible, and I'm sure the Catholic Church would not encourage its members to put their time, effort, faith, and money into ascension practices, but I know many Catholics who work with the ascended masters quite successfully, and personally have no conflict in their own hearts, discerning the fundamental core of their religion from the institutions that govern its worldly body.

Ascension Is Not Racist

Many people fear the use of the terms *black* and *dark* as negative influences on the spiritual path, and also fear the pitting of *white* against *dark* or *black*. The term Great White Brotherhood, used for the ascended masters, conjures an image of the Ku Klux Klan. I have a friend who met someone who said he was a channel for the Great White Brotherhood, but didn't explain to her what that meant. Being entirely new to ascension spirituality, she wanted to discreetly leave the premises before the robes and burning crosses came out.

The term white is not a commentary on race, but refers to the inclusion of all colors and is a symbol of consciousness. The Great White Brotherhood is not a euphemism for Aryan superiority. When teachers such as Blavatsky, in the Theosophical paradigm, used the term Aryan race in the context of the root races, they were referring to the modern race of men, *Homo sapiens*, divided into five sub-races, based on skin color—white, black, red, yellow, and brown. Such divisions today seem politically incorrect, but in her era, Blavatsky was trying to convey a mystical idea. Aryan is also used in a linguistic sense, associated with the Indo-European languages and races, which would also include a link to the dark-skinned Hindus. Some older texts, referencing the four or five colors of race, list characteristics and rank white among the top strata for intellectual and spiritual development, but this is a prejudice of the age in which the material was written, and not necessarily a teaching of ascension. Ascension values the entire spectrum, the whole rainbow of color, and includes ascended masters from all races and religions.

Ascension Is Not Anti-Semitic

Many people have misinterpreted the Christian and Eastern symbolism in ascension lore as anti-Semitic. Some make a reasonable argument that early ascensionists were anti-Semitic,

tion. Each will have various personalities, and people will be attracted to those personalities, on a large and small scale. The very nature of ascension is surprisingly egotistical. One major step along the path, the step glorified by the very term ascension, is the individual becoming an ascended master. One potentially becomes known by spiritual seekers, and one's last incarnation is revered almost to the point of deification. There is nothing wrong with this practice. We've done it for centuries with our ancestors, heroes, and figures of folk myth. But from the perspective of one seeking this step and knowing this veneration could potentially come with it, I think that this type of hero worship does create an environment where personal ego is encouraged.

This personal ego is exactly what distracts a person from the path of ascension and self-mastery. While our Theosophical foundation has a huge Buddhist slant, the reverence of ascended masters actually conflicts with a lot of fundamental Buddhist thought. There is a saying, "If you see the Buddha on the path, kill him." This is not a call to violence, but a warning that we can get obsessed with a figure, a personality, and not follow the path to completion. Buddha, the awakened one, is simply a guide, and not a figure to be worshipped.

Unfortunately, many convince themselves that they have moved beyond the personal ego. Whenever I find someone running around claiming to be an incarnated ascended master who chooses to be here on Earth, I am always skeptical. On some level, aren't we all spiritual masters who choose to incarnate here on Earth? But I'm not sure that if a person were truly consciously enlightened while here on Earth, that revealing this fact in casual conversation would be a sign of that enlightenment. I think that if someone is truly spiritually aware, then he or she lets other people figure it out on their own and live by example. Many people enter what is considered "mystical delusion." Those who do invocation or channeling work start to identify so strongly with the forces they mediate that they begin to think they "are" those forces, rather than a conduit for them. Suddenly, they take on the qualities and values of the masters, angels, or gods in their own mind, and feel like they are beyond "human" concerns and morals. This can be a form of escapism. It's easier to identify with a perfected being than to deal with an unperfected life and the consequences of one's actions. It's also a form of ego expansion to identify oneself with these archetypal forces. We can witness this same phenomenon among rock stars and actors. Through their craft, they channel these forces, like a ritualist or channel, and some become humble, knowing the forces are being channeled through them. Others become arrogant, feeling that these forces come from their own personal consciousness.

was her devotion to Christ, in the context of Catholicism, rather than the Catholic Church itself, that inspired her work. Gandhi was a peaceful warrior, yet was rooted in the Hindu traditions and the lore of the Bhagavad Gita. The Dalai Lama once said, "Compassion is my religion." That might be true, but he started as a Tibetan Buddhist to get to a place to understand that compassion is the true undercurrent of all religions and then act upon it. It is his practice of his tradition that gives him the structure, awareness, and support to endure as a leader in exile.

Some teachers compare taking the immediate multicultural approach, without grounding in a specific tradition, to digging many shallow wells that yield no water. If a person digs one well and strikes water, and has a reliable source of water, then he or she can then go explore other things. Many people purposely break away from their original well. I know I did when I left Catholicism. But many don't dig another well, and fear to commit to another tradition, because they don't want to be betrayed or become disillusioned. When they look for the truths of all traditions, without having a strong foundation in any one as a daily practice, they can become very philosophical yet never apply any of the teachings to daily life.

Power, Morals, and Ethics

Since ascension is not a specific religion, there is not one moral code guiding it. Many people look to the moral code of their previous religious tradition to guide them, yet the waters of morality and ethics can be murky. Many practitioners feel they don't need any specific education on morality, because the path of ascension is the path of the highest moral integrity. I agree, yet many get tripped up on how exactly one defines power, morals, and ethics. Some on the path feel that if they have the spiritual power to do something, then the divine is allowing it, and it must be okay, because the divine would not allow spiritual power to be abused, particularly by a good, spiritual, evolving person. I only wish that were so, but good people get into all sorts of difficult situations in life, ranging from psychic/magickal harm to physical-world dangers.

Power is power, and the only thing that differentiates it is the conscious or unconscious use of it. Electricity is neutral. We can light up a room or electrocute someone. The electrons don't make a judgment call and say, "No, we don't want to be used for harm." A gun can protect us, or murder someone. A tool can be used to carve a beautiful piece of art, or smash someone's face. Good people do morally dubious things all the time, and we never really stop to think about it. Using the dualistic approach of the light and dark sides in *Star*

lies and similar hopes and needs. We're all the same beneath the T-shirts, after the game. When we get so involved in the game, we can forget all else, and we can truly fight to prevail against the other side, but it's just a game, it's not everything. Sometimes we win and sometimes we lose, but it's a game. When we're off the field or court, these people are still our brothers and sisters, and who knows, in the next game, we might get traded and be wearing a dark T-shirt. Don't take life too seriously, because from this higher perspective, it's just a game. When you reach that higher perspective, you can step in and out of the game anytime you'd like.

The concept of darkness and light is simply one way of looking at ourselves. To quote one of my favorite fictional mystical scholars, Obi-Wan Kenobi, "Many of the truths that we cling to depend on our point of view." Mystics often divide, by their own definitions, into left- and right-hand paths, seeing their own path as the only path, but there is another way. People, particularly those in the Piscean Age, have a natural tendency to polarize, but we know that each pole cannot exist without the other. There is a middle path. As with any art and craft, we have the capacity to use both hands. The use of both hands makes our job clearer, simpler, and safer. Using only one hand, when both are available, puts us at a disadvantage. There is both a left and right energy, both a yin and yang, a dark and light, and a power to ascend and descend. As the Earth turns, we take time to be awake and active, and we take time to rest and relax.

Many people see the serpent as a symbol of evil and the dove as a symbol of good, yet in mystical lore, the serpent, the kundalini goddess, is the force that rises through the body, to bring enlightenment through the awakening of the chakras. Jesus said, "Be wise like serpents," yet the serpent continues to be a symbol of evil in mainstream traditions. The dove actually descends from the heavens, to bring light into the material world, imitating the fall of the divine into the material world to bring redemption. Both animals, both principles, are needed in the spiritual evolution of all. Many traditions are not as cut and dried, left or right, dark or light, as they appear to be.

We each need to find our own way and what works for us. Contrary to the popular image, many left-hand-path practitioners are successful, healthy, happy, and well-adjusted members of society. Many right-hand-path practitioners, and self-identified "holy" leaders, often do not live up to the moral code they preach. We see this in both mainstream and New Age traditions. Most of us, intuitively or consciously, walk a middle path. We might

idea of ascending becomes less about transcending and consciousness expanding and more of an escape from reality and the collective consequences of humanity. One of things that I found to be a guiding mantra was the title of the first book I read on the ascension paradigm and merkaba, *Nothing in This Book Is True, but It's Exactly How Things Are*. The very title is a paradox, and for quite a while, before the whole merkaba and associated Flower of Life workshops caught on in America, I questioned whether the book was a hoax or a practical joke. All the “craziest” aspects of the book, and of ascension lore, are metaphors. Others would disagree, and some feel they are literal truths. Until they happen, we can't be sure. But if you keep this view—nothing is true, but it's exactly how things are—as your lens for looking at all things in ascension lore, you will see the paradox of how two or more seemingly divergent realities can exist at the same time. You will see how an infinite number of realities can coexist, as we each have our own reality, our own worldview, that is at least slightly different from that of the person next to us. Such a view helps us stay grounded in the consensus reality of our society while exploring the fringes of consciousness, because we don't have to prove one reality is right at the expense of another.

ASCENSION IN THE MEDIA

Ascension as a topic has entered the media, primarily through less mainstream outlets, yet it is still seeping into our consciousness. Through understanding various writers' and artists' visions of ascension, some serious and some merely for entertainment, we can see the symbols and ideas that are informing our understanding of ascension, consciously and unconsciously.

One of the most visible media forums discussing ascension is the *Stargate* series. The movie *Stargate* tackled the topic of the ancient astronaut theory set in Egypt. In the movie, the gods of Egypt were parasitical aliens posing as divinities. In the television series *Stargate SG-1*, and its spin-off, *Stargate Atlantis*, the story continued, and included concepts of ancient beings who had ascended, yet influenced ancient humanity and other planets. These ascended ancients were seen as noble, wise, moral, and spiritual. They were seen as literally transcended, yet still able to make contact with physically incarnate humans.

A variety of sci-fi media outlets hold views similar to those of ascensionists in terms of humanity's place in a galactic brotherhood. Many would say that perhaps modern New Agers adopted this idea from science fiction. Many *Star Trek* concepts, including that of the Galactic Federation, show up in tone and character in modern channelings of the star

Detachment

Detachment goes hand in hand with compassion. Though many see it as an Eastern ideal, detachment is found in the traditions of both the East and the West. To the mage, detachment is letting go of your intention once you send it out, and being open to your divine will, over your personal will. You still act upon what you want to create, for you are a co-creator with the divine. You do not do it all, yet you don't expect the divine to do it all either. For the partnership to work, you have to show up, and act on your part, but you are not attached to the fruits of your action. You are detached from how it manifests, simply knowing you are doing what you need to be doing in any given moment, and the outcome might not be what you personally expect or want. Detachment doesn't mean having no desires, but means not being attached to the desires. You don't become passionless. In fact, you might find yourself with more intensity and passion than ever before, because the divine powers flow through you, touching everything you do. You can still enjoy the world and all its pleasures. Doreen Valiente, in her classic book *Witchcraft for Tomorrow*, discusses this idea in a commentary on the Hindu and Buddhist philosophies in her chapter on ethics (page 45):

They imply that once a person has attained spiritual enlightenment, and become in their heart a true follower of the Dharma, the ancient wisdom-religion which was from the beginning of time, and of which all the Buddhas have been exponents, then it matters not whether that person observes conventional codes of conduct or no, and whether or not he or she takes part in worldly activities and pleasures. Having attained mastery of mind, such a person will act from non-attachment, and therefore will not err.

It's important to keep in mind the phrase "attained spiritual enlightenment," because many will convince themselves they have attained this state, to justify their own vices and obviously not be in a state of nonattachment. It takes a very self-aware individual to walk that fine line.

Healing

Walking a healing path is a critical part of the ascension path. We have all been wounded, in this lifetime and many others. We all carry old programs about religion, sexuality, poverty, power, obedience, and our bodies that are unhealthy to us and our society now. Removing them from our consciousness is called cleansing, and occurs through a variety of

TO WRITE TO THE AUTHOR

If you wish to contact the author or would like more information about this book, please write to the author in care of Llewellyn Worldwide and we will forward your request. Both the author and publisher appreciate hearing from you and learning of your enjoyment of this book and how it has helped you. Llewellyn Worldwide cannot guarantee that every letter written to the author can be answered, but all will be forwarded. Please write to:

Christopher Penczak
% Llewellyn Worldwide
2143 Wooddale Drive, Dept. 0-7387-1047-4
Woodbury, Minnesota 55125-2989, U.S.A.

Please enclose a self-addressed stamped envelope for reply,
or \$1.00 to cover costs. If outside U.S.A., enclose
international postal reply coupon.

Many of Llewellyn's authors have websites with additional information and resources. For more information, please visit our website at <http://www.llewellyn.com>.