



THE INVISIBLE INFLUENCES

FREEDOM FROM THE EFFECTS OF BODILESS ENTITIES

ŽIVORAD MIHAJLOVIĆ SLAVINSKI

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Belgrade, 2008

Publisher:
Živorad Mihajlović-Slavinski
Vojvode Brane 18
11000 Belgrade, Serbia
www.spiritual-technology.com

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Translated from Serbian by Ivana Mihajlović
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Title page: Dino Idrizbegović and Tarik Ćeman
Preparation for print: Goran Ivanović
Printed by: Jovan Antić Žarkovo, Belgrade
Number of copies: 500

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GENERAL INTRODUCTION

Teachings about Entities and the practical processes that deal with them have a very short documented history and a very long past. The roots of these processes are inextricably connected to shamanism, the oldest magical and therapeutic method, which originated a few thousand years ago in various, mutually remote places on our planet. Owing to the rapid growth of occult and mystical methods of self-development, during the second half of the twentieth century shamanism experienced a renaissance, so that a great number of people became acquainted with different types of techniques for processing Entities.

It would be incorrect to view shamanism as a primitive system, although it is the oldest one. There is no doubt that it is primal and fundamental, and like all systems of dynamic psychotherapy, it is pragmatic in its approach to man. Its orientation towards myths that have persevered for centuries due to their roots deep in the collective consciousness, as well as its orientation towards curing, are reasons why it is universally accepted. Its essential and inextricable element is communication with the incorporeal Entities.

This approach was inherited by all religions and all known mythologies. Spiritually sublime beings such as angels and spiritual guides and, on the other hand, demons and forces of darkness, are encountered in Buddhist, Hebrew, Christian and Islamic scriptures. Mohammed thought Islamic spirits (jinns) existed simultaneously with humans, whereas Buddha spread his teachings both on the Earth and in the sphere called *deva-loka* or the plane of existence where angelic beings live and act. In her manual for women shamans, Paula Gunn Allen mentions that there are many rocks throughout the U. S. A. with drawings of creatures that live in super-terrestrial spheres. Some of them resemble geometric shapes, while others obviously have human form.

The attitude that shamanism is a fundamental system that precedes other religious and spiritual methods is advocated, among many other researchers, by Mircea Eliade, the most prominent anthropologist of our time. In his book *“Shamanism: Archaic Techniques of*

Ecstasy”, he concluded that shamanism constitutes the basis of all other spiritual traditions on Earth, and that its dominant characteristics are travel to alternative worlds in a state of ecstatic trance and communication with Entities. For shamans, those worlds are as real as the world of their everyday lives. Unlike shamans, others mostly come into contact with Entities through myths, dreams and “experiences close to death”. Since the basis of shamanism is an animistic belief that everything that exists has energy and consciousness (plants, animals, rocks, rivers and streams, natural phenomena such as wind, clouds and rain, etc.), and since energy and separate consciousness are the basic characteristics of Entities, influence on natural phenomena and shamanistic healing of men and animals are achieved by means of affecting Entities.

Although I dedicated one chapter of my previous book *“The Return to Oneness: Principles and Practice of Spiritual Technology”* to techniques for processing Entities, I will reiterate some data for the sake of readers who have not had the opportunity to read that book.

The term “Entity” is used to designate all kinds of phenomena. To prevent any misunderstanding, we must first define the term clearly. The word “Entity” is derived from the Latin “esse”, which means to exist, existence, being. Therefore, the most suitable definition seems to be the following: **Entity is everything that has individual existence in human spirit and in outward reality, and that is at the same time endowed with a separate consciousness.**

For further clarification, I will mention a few examples. Person XY is an Entity. All component parts of this person can be separate Entities: her physical body, her astral body, her disorders such as a headache or sore back, allergies, various fears, a feeling of inferiority, her self-esteem, etc. Even though rational persons may find this strange, components of human beings and their disorders have a separate consciousness. Truth be told, this consciousness is often vague and narrow. Yet experience teaches us that it is possible to get in touch with the consciousness of those Entities.

An Entity cannot be reduced to a certain size or place in space. It can be smaller or bigger, for instance, it can be the collective spirit of a group of people or just of one person. It can be our physical body or its parts; for example, our hand or head. A significant characteristic of an Entity is that it exists in our minds as an individual phenomenon, thing or being, endowed with separate consciousness. We can view it as a whole or as a part, depending on how we perceive it and what we want to accomplish.

Entity’s appearance

When processing Entities, you should not approach them in an anthropomorphic manner. As a rule, they are not little green people from other planets, even though in practice there is a possibility of coming in contact with extraterrestrial Entities.

Opinions differ in regard to the form of Entities, for the cultural environment amply influences the way in which our conscious mind shapes the concentrates of energy which are the essence of Entities. For most Westerners, benevolent and spiritual Entities most

often take the form of angels or spiritual guides who convey significant messages to men. The forces of evil take the form of demons, Lucifer's messengers or Lucifer himself. In accordance with our time, extraterrestrial Entities who match our idea of cosmonauts, wearing spacesuits with strange symbols on them, appear more frequently.

The reason for this variety in Entities' appearances is the fact that they exist on a level of consciousness where forms are not fixed, just as water does not have a fixed shape but one that depends on the vessel that contains it. Therefore, Entities do not have identical forms in the minds of different persons; they can even present themselves to one person in various ways at different times.

Some researchers contend that Entities most often manifest as small spots or blots, but experience shows that such a perception is limited and incomplete. Sometimes it is a pressure in the plexus with a diameter of 10-15 cm, whereas sometimes it is a figure whose shape and dimensions resemble the human body.

Processors who can see them by means of extrasensory perception usually say that they appear as dark blots in the aura, and sometimes look like geometric shapes or symbols. Persons who are endowed with the power of a medium can often sense a strong, unpleasant smell in the presence of unwelcome Entities. Sometimes "haunted houses" have such a smell.

When processing Entities, an open attitude is called for, but two of their characteristics, which I will repeat due to their significance, must be kept in mind: they have a separate existence and one can communicate with them intentionally, because they possess a certain level of consciousness which enables communication. This means that during the process, you should treat an Entity as someone who has a consciousness with whom you can get in touch. You will be convinced by experience that such an attitude produces worthwhile results in therapy and spiritual development, which is most important for us. Jung had a similar attitude concerning gods. Whether gods exist or not, he used to say, is not important. What is important is that there are cosmic forces that act in the way man expects gods to act.

Techniques for processing Entities cannot substitute for all other processes. However, if you apply them properly, you can achieve significant results. There is no definite answer to the question of when they should be applied. Processors apply them in different situations. The following are most frequent: cases of obsessive thoughts and patterns of behavior that developed suddenly; aches and unpleasant bodily sensations that are not chronic but are activated in particular circumstances; characteristic situations, emotions and corporeal sensations which occur during a process and prevent it from continuing unobstructed. The experiences of some Processors of Spiritual Technology who processed depressive persons show that applying Entity processing to the feeling of depression prior to Deep Peat yields good results. In other words, depression should be treated as a manifestation of an Entity. The results of Dr. Shakuntala Mody support this statement: she had a 90 % success rate in removing Entities in depressive persons, which is a very high rate for this kind of disorder.

Classification of Entities

Entities can be divided into three main groups according to their origin:

1. **Entities who are our split off Aspects.** They used to be a part of our integral Being. They developed in traumatic situations. When affected by a trauma, a person does not remain whole, but some of her parts become fragmented or split off. They subsequently begin to exist in a manner that may be called independent. They exist inside us, but we perceive them as separated, independent and estranged creations, over which we have no control. They can also be transcended manners of conduct that used to have positive consequences in the past, but not anymore. Now the person's environment, or the person herself, treats them as forms of immature conduct, yet the person is not capable of overcoming them.
2. **Entities created by others,** which entered us. For instance, a strong and long-lasting feeling of hatred that a certain person directs at someone with whom she is in conflict creates an Entity, which will, if it gets a chance, cling to the person it is directed at. We call such Entities "fleas" or "leeches". The most common example of the creation of such Entities among simple folk is cursing others and casting spells on them. Some of these Entities are harmless, such as a melody we heard, which "invaded our consciousness", and continues to play in our head for several days against our will.
3. **Entities who are autonomous beings.** There are several kinds of these: ghosts, souls of dead people who are bound to the Earth for different reasons, so that the process of their reincarnation is interrupted; conscious beings that more or less resemble humans, the so-called "forces of evil"; beings from other dimensions, angels, guardian angels, messengers of the higher forces of consciousness, muses who inspire artists, extraterrestrials, etc.

The second criterion in the classification of Entities is according to the **moral value** man ascribes to them and the **influence** they exercise on him. According to this criterion, we divide them into powers of good (light) and powers of evil (darkness).

Contact with Entities and infection

When people realize that Entities exist, especially if they become convinced in the course of processing that Entities both exist and are influential, they usually ask how they came in contact with them and whether it is possible to protect oneself from such an undesirable contact.

Just as the skin protects the organism from penetration by bacteria, so the energetic field (aura) protects humans from penetration by unwelcome Entities and energies, from infections by Entities. In normal circumstances this is enough. There are, however, some conditions in which the defense is weakened, which enables the unwelcome Entities to

penetrate the aura. There are a number of such conditions, the riskiest of which are the following:

State of shock, which is most often a consequence of various physical and emotional traumas. Such traumas occur during wartime, traffic accidents, falls that cause serious injuries – especially head injuries, when a person is dizzy, comatose, under the influence of strong unpleasant emotions, especially strong fears, when she receives sudden shocking news, and so on.

Long-lasting illnesses that exhaust the organism.

State of total anesthesia during surgical interventions, probably the most convenient condition for the penetration and attachment of Entities. This is because in such states we almost completely lose our immunity to psychic influences.

Other states of high risk are states of **intoxication** due to the use of drugs or alcohol.

Sometimes a strong emotional bond represents an invitation to the spirit of the deceased, which is an Entity, to cling to the living partner or a close relative – in most cases, a child, and to dwell in his / her vicinity.

When an Entity penetrates the psychophysical energetic field of a person, a channel in the aura opens, so other Entities can enter it as well. Hospitals, cemeteries and morgues are places where an Entity often becomes attached.

The symptoms of attachment or activation of an Entity

Entities affect their hosts to different degrees. Effects can vary from mild exhaustion due to a constant loss of energy, to an almost absolute possession, which has all the symptoms of a mental illness — the so-called multiple personality, a well-known phenomenon in psychiatry. The most common symptom is a belief that one hears voices of invisible creatures (in such cases caution is required, as this could signal the beginning of schizophrenia.)

- Other symptoms are sudden intensified addiction to cigarettes, food, alcohol or drugs.
- Sudden weight loss or weight gain, particularly after traumatic events or surgical interventions.
- Fears and strong phobias.
- Unexpected changes in conduct or emotions, such as throwing tantrums, or having depressive and suicidal thoughts.
- Serious illnesses where the cause can not be determined.
- Decrease in energy, sudden loss of concentration or decline in memory.
- Inexplicable physical problems, such as aches that have no physiological basis, or migraines.

- Night fears and nightmares.
- Sudden bouts of suffocation or panic attacks, particularly in a person who was previously not prone to continuous anguish.
- Stuttering, problems with speech fluency.
- An attitude based on common sense is required here, for all these symptoms can result from entirely different causes.

Efficiency of Entity processes

Release can be very useful and cause relief, but elimination and reorientation of Entities is not a universal cure. When a certain Entity is removed, the problems it caused have a tendency to quickly disappear. The stronger the influence the Entity had on its host, the more obvious the changes. Sometimes, after disappearance or transformation of an Entity, the changes are so subtle that the ex-host barely notices them. The environment often perceives them more clearly.

The processes of liberation and transformation of Entities have no harmful or dangerous consequences. The procedures are usually quick, easy and simple, even though in this book I also mention more complicated ones, which require more experience and perseverance in application.

In the last several years, an increasing number of psychiatrists, psychologists and therapists of different orientations have accepted Entity processing as a fruitful approach, in contrast with previous attitudes regarding it as a manifestation of superstition inappropriate to educated men.

I have already mentioned that Dr. Shakuntala Mody achieved a 90% success rate in curing chronic depression with such procedures. She made this data public at the Psychotherapy Congress held in Florida in 1994. She mentions a prominent example. Her client was a woman who suffered from serious depression, followed by severe stomachaches which had no physiological foundation. Dr. Mody applied hypnotic regression and sent the patient back to the first moment when the symptoms of the illness appeared. To her surprise, the patient suddenly spoke in a low, male voice. The voice claimed to be the voice of her father, who after death had entered his daughter's body. "*She doesn't even know I'm here,*" he said. "*I remained inside her because she suffered terribly after my death, but I found myself imprisoned here and can't leave.*" Dr. Mody released the Entity and he went into light, where they usually go (see later text), while the symptoms of depression and the stomachache vanished completely after a few hours.

During a period of eight years, Dr. Mody processed more than a hundred cases of serious depression. Sometimes the clinging Entities were nothing more than fragments or parts of living men. When she instructed them to go back to their source, the depression would disappear.

In certain cases, when an Entity is released, another Entity can enter a patient, attracted by the same psychological weakness that has not been removed. This is the

reason why after release or transformation of an Entity, it is necessary to continue with psychological and spiritual growth.

Omnipresence of Being

In this manual, as my working hypothesis, I adopted the teaching of oriental philosophy that Atman – Spiritual Being, is ubiquitous. It becomes contracted into the limited space of the human body because of its identification with it and its desire to obtain varied experiences. The human body is a source of pleasure, and more importantly, of pain and a myriad of other experiences; every experience limits the Being. This is particularly true for unpleasant and painful experiences.

Wherever we direct our attention, from whatever point of view we perceive reality, at whichever aim we focus our intention, on those locations remains a fragment of our Being, and our attention becomes captivated there, no matter if we are aware of it or not. In this connection, it does not matter whether the locations where the concentrates of our attention are tied are several meters or several light years away from our body, on another planet or in another galaxy. On those points our experience is buried, capsulated and split off, so that we are later not able to operate from those spots or to withdraw from them, but are captivated there in oblivion. The more intense the trauma we experienced, the larger the amount of captivated energy. This condition perseveres until we are capable of confronting the emotional charge that is tied there and by doing so liberate ourselves.

Until we are able to do this, our fragments which are on those spots act automatically, like instruments programmed only for one activity. In many cases they cling to conscious beings with whom our experience was originally connected. In the same manner, fragments of other beings — concentrates of their attention — become attached to us.

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HISTORICAL SURVEY OF TEACHINGS ABOUT ENTITIES

Sometimes we encounter descriptions of Entities in written documents, but they are more common in oral tradition. The Chinese call them **kuei**, whereas the corresponding Sanskrit term in the ancient Indian healing system Ayurveda is **bhuta**. It denotes apparitions or evil spirits who cause illness. In recent times, in alternative disciplines, the expression **spiritual fragments** has taken root, while in NeuroLinguistic Programming (NLP) methods, the term **parts** is used. For specific forms of manifestation of Entities, we encounter terms such as **ghosts, ghosts of the dead, muses, devas, extraterrestrial entities, Extraterrestrial Biological Entities or EBE, angels, holy guardian angels**, while on the other hand, we have **reptoids, lizardmen, forces of evil and satanic forces**.

Socrates' Daimon

The first written data on contact with a positive Entity in Western culture come from Socrates. He mentions an Entity who manifested itself as an inner voice and guided him through life. These words of Socrates are preserved in extant documents: *"The favor of the gods has given me a marvelous gift, which has never left me since my childhood. It is a voice which, when it makes itself heard, deters me from what I am about to do and never urges me on."* The inner voice came from a spiritual Entity whom Socrates called his Daimon. Later, a word with negative connotations was derived from this name – "demon". Daimon unerringly guided Socrates through life's troubles and finally sent him to his death in a state of complete calmness and peacefulness. Hence, Socrates' conduct has been for ages an example of sublime morality for many. Socrates did not hide from his environment the voice that instructed him to act wisely. He would often pause, listen to what his Daimon had to say, and act accordingly. He usually informed men he had discourse with of the content of the message.

Official psychiatry of today would probably classify Socrates' experiences as audible hallucinations. He perceived the voice of Daimon as something angelic or divine, apart from his being, which had a pure motive to guide him through life along the correct path. Socrates' critics and opponents laughed at his statements about Daimon's voice, because it advised him in less important situations, but did not say a word during his arrest and trial. Socrates answered:

“That prophetic voice, the voice of divinity, has recently appeared very often and warned me even concerning most trivial things when I was going to do something wrong. Now, as you can see, the thing that could be considered the greatest evil happened. Yet that godly voice did not object neither this morning when I left home, nor when I came to this trial, nor at any point in my apology as I intended to say something. In other cases it would stop me in the middle of a sentence. How do I explain it? Well, this is how: I reckon that what happened to me, happened as a good thing. We, who believe that death is something evil, can never understand it.”

Exorcism

Numerous references to Entities and the practice of their removal (mostly of evil spirits) can be found in the Bible, and today they can be found in many books that interpret biblical events. Ian Wilson points out in his book *“Jesus, The Evidence”*: *“In popular Hebrew religion, particularly in Galilee, the typical approach was ascribing all human disorders to ‘impure spirits’.”*

We see a similar approach in another contemporary author, Jeffrey L. Scheler, in his work *“Who was Jesus?”* *“Exorcism was unequivocally a part of Jewish milieu in Palestine during the first century. In Christ’s time, it was the result of Babylonian, Egyptian and Greek influences. The Persian belief that demons can possess an individual and cause illness was widely spread, and techniques of exorcism were used to cure diseases. As a part of those techniques, magical means such as amulets, rings, precious stones, etc., recently discovered on archeological excavation sites, were often used. Jewish historian Flavius Josephus and Christian writer from the third century, Origen of Alexandria, considered that king Solomon, who lived in the tenth century B. C., was an exorcist.”*

A high percentage of Christ's wondrous healings in the Bible are based on exorcism. For Jesus, exorcism was not an act of goodwill or of personal power, but part of an eschatological drama of the struggle between good and evil. Flavius Josephus gives a detailed description of operations involving exorcism in his work *“Antiquities of the Jews”*:

“Exorcism is an extraordinarily powerful way of healing among our people and remains that to this very day. . . I saw how a man by the name of Eleazar freed a victim possessed by a demon in the presence of emperor Vespasian, his son, the tribune, and many military dignitaries. Here is how he did it.

“He kept a ring in front of the face of the possessed – a ring underneath which he had one of those roots prescribed by Solomon – and when the victim sensed the smell of the root, he pulled the demon through his nostrils. The victim collapsed, while Eleazar swore the demon never to enter the victim again by invoking Solomon and by reciting the incantations Solomon created.

Since Eleazar always wanted to fascinate his audience and show how much power he possessed, he kept a vessel full of water nearby and ordered the demon to touch the surface of the water while

leaving the victim and so by the trace made on the water he convinced the observers that the invisible demon had really left the victim.”

There are discernable differences between this operation of Eleazar and Christ's exorcism, described in many places in the Bible. For instance, in the Gospels according to Mark (Mark 9:25-26), we encounter the following description:

“When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. ‘You deaf and mute spirit’, he said, ‘I command you, come out of him and never enter him again.’ The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, ‘He’s dead.’ But Jesus took him by the hand and lifted him to his feet, and he stood up.”

In the same Gospels (Mark 1:23-27) we read:

“Just then a man in their synagogue who was possessed by an evil spirit cried out, ‘What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are – the Holy One of God!’”

“‘Be quiet!’ said Jesus sternly. ‘Come out of him!’ The evil spirit shook the man violently and came out of him with a shriek.

“The people were all so amazed that they asked each other, ‘What is this? A new teaching – and with authority! He even gives orders to evil spirits and they obey him.”

Researchers who have studied the Bible closely determined that approximately 25 % of all Christ's healings consisted of **exorcist** removals of evil or impure spirits from the sick.

Exorcism exists mostly as a part of the Christian religion, but is not limited to it. We encounter operations of exorcism in Islam, in certain religious communities in China, in antiquity and in the Middle Ages, as well as in various small religious communities where the elimination of evil Entities was usually performed by specially trained priests.

In the Middle Ages, exorcism became widespread in the Christian church in the form of struggles with satanic forces and witches who possessed believers. Many possessed persons, who exorcists could not free from evil forces, met a tragic end – they were most often burned at the stake after a long period of torture. In some periods, struggle against evil Entities resulted in mass hysteria, with devastating consequences.

The Catholic Church differentiates between two types of exorcism: the routine and the actual. **Routine exorcism** does not presume the presence of demons and evil forces. Rituals of baptism and benediction belong to routine exorcism. Its goal is purification of men, objects and animals.

Actual exorcism is performed on persons who are believed to be possessed by evil forces. It consists of performing strictly prescribed ceremonial actions, followed by stating precisely determined words. Its goal is making impure Entities obedient and forcing them to come out of the possessed person. The Exorcism manual *“Dispersion Demonum”* contains many procedures and mentions amulets against possession. One of the most important elements is the demand that the demon tell its name. It is then easier to exorcise it. If it refuses, the body of the possessed must be fumigated by frankincense, and the evil

Entity verbally abused and threatened. Furthermore, the body of the possessed should be rubbed with consecrated oil and sprinkled with holy water.

In his manual *“Complementum Artis Exorcistice”*, the priest Vicecomes depicts symptoms that indicate that an evil spirit is leaving the body of the possessed: a sudden extinguishing of light, the inexplicable appearance of flames, and a very cold air current coming through the mouth, ears and nose of the victim. He mentions many names by which the demons appear: Astaroth, Baal, Phogor, Bel, Asima, Adonides, Mahomet, Lucifer etc.

We can find elements of exorcism in the Anglican Church as well. In the first liturgy of Edward VI we find this baptism ritual:

Facing the children, the priest should say: (p. 108-9 [Internet Archive Canadian libraries The two Liturgies](#) A. D. 1549): *“I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to his holy Baptism, to be made members of his body, and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy Angels. And presume not hereafter to exercise any tyranny toward these infants, whom Christ hath bought with his precious blood, and by this holy Baptism calleth to be of his flock.”*

In recent times, exorcism became a well-known phenomenon when William Peter Blatty published his novel *Exorcist* (1971), based on which several years later a film by the same title was made. As the source of data for his novel, Blatty used a treatise *“Demonic and Other Possessions”* by T. K. Oesterreick, published in 1921. The novel and the movie caused many cases of possession, stimulated numerous priests to become oriented in the rituals of exorcism, and were responsible for a flood of interest in black magic and satanic popular literature.

These developments impelled the Catholic Church to establish precise guidelines regarding who can perform exorcism rituals and under which circumstances. The church insists that only specially trained priests perform the rituals of exorcism, and only when potential mental and physical causes of diseases have been eliminated.

There is one significant difference between the methods I recommend in this book – the so-called humane methods – and exorcism. In short, those methods are tolerant in comparison with exorcism. Even though Entities usually affect us in an unpleasant way, and sometimes, when they are the forces of darkness, in an extremely unpleasant way, we know that their highest goal is return from this dual universe to the Source of Everything, which is the same for everything that exists in this world. In other words, they subconsciously incline towards the Praizvor – the Cosmic Uterus, Light, or Void.

This is why we use rough methods, such as Paracelsus’ trident (see later text), only in extreme cases. Those are situations in which the client feels that an Entity is a dangerous and constant threat, and that at that moment the power of the Entity transcends her power to deal with it.

If we keep in mind the definition of Entity (everything that has a certain consciousness or acts as if it did), exorcism’s value is limited. It perceives conscious Entities as evil forces

and eliminates them in a violent manner. For practitioners of exorcism, Entities are harmful aspects of reality which need to be destroyed or at least banished. Since this is achieved by force, it is wise to try out a more humane approach first, for exorcism is an extreme measure.

We typically treat Entities with understanding, like a difficult client or a disobedient child. It often happens that in order to remove them, all you have to do is understand them and accept their existence and their desires. When we accept them in such a way, the problem is often solved. Our methods lead to an ascendance in the level of the Entity's consciousness, and it leaves to play a new, more worthwhile game or goes back to the Void, or the Light, which is the source of all things. It is also possible to make an ally out of an Entity, in which case it will continue to cooperate toward the accomplishment of more worthwhile goals (see later text). If it leaves, it never returns to the same host, for it left him willingly. Another Entity can, however, take its place if the process was not performed properly.

Rollo May states in his essay *“Psychotherapy and the Daimonic”*:

“One of the ways to eliminate demonic possession is honest confrontation, its acceptance and integration into one's own system. This procedure has several advantages. It strengthens one's Self because it brings into us that which was left out, it overcomes the 'schism' which causes a paralyzing ambivalence within our being, and it makes one more humane by breaking his self-justification and his keeping distance from others, which is the usual mechanism of the human being when it denies the daimonic.”

Cornelius Agrippa

In the Middle Ages, work with Entities had two dominant forms: protection from the forces of evil and ritual magic invocation of the higher Entities to make them perform good deeds and be of use to the operator. Ritual magic was an area reserved for the true connoisseurs, because it required great and detailed knowledge of the so-called correspondences – elements used in the ritual, knowledge of Latin or Hebrew which was used to invoke Entities, and mastery of very complicated methods of ensuring the operator's protection, among which knowledge of the construction of the magic circle from which the operator performed the evocations was predominant.

The one who excelled among a few such men was Cornelius Agrippa, a man of great erudition who led a tumultuous life. He graduated from Cologne University with a degree in medicine and earned a reputation as a successful physician, but he dedicated his life to alchemy and magic. His best known work, still published today by specialized publishing houses, is called *“De Occulta Philosophia”*.

Agrippa's instructions for invocation of Entities are exhaustive and full of warnings to the potential operators. Here is one of those guidelines:

“If you would call any evil Spirit to the Circle it first behooveth us to consider and to know his nature, to which of the planets he agreeth, and what offices are distributed to him from the planet.”

“This being known, let there be sought out a place fit and proper for his invocation...For example, if his power be over the sea, rivers or floods, then let the place be chosen on the shore, and so of the rest.”

“These things being considered, let there be a circle framed at the place elected... In the circle itself there are to be written the General divine names, and those things which do yield defense onto us...”

“The operator must also be furnished with holy and consecrated things, necessary as well for the defense of the invocant as to serve for bonds which shall bind and constrain the Spirits.”

“Thereafter, let him begin to invoke the Spirit which he desireth with a gentle and loving voice to all coasts of the world, commemorating his own authority and power. Let him then rest a little, looking about him to see if any Spirit does appear, which if he delays, let him repeat his invocation as before, until he hath done it three times... If the Spirit be still pertinacious and will not appear, let him begin to conjure him with the divine power. Reiterate the same three times, from stronger to stronger, using objuratio, contumelies, cursing, punishments, suspensions from his office and power and the like.”

“After obtaining that which you desire, or being otherwise contented, license him to depart with courteous words, giving command unto him that he do no hurt.”

Paracelsus

Agrippa's no less famous contemporary was Theophrastus Hohenheim, a physician, chemist, scholar, and simultaneously both alchemist and magician, who won fame as Paracelsus. He chose this name as his “scholarly name”, with the clear intention of elevating science to a higher stage than it was in times of Celsus, which was fifteen centuries before him. In the history of medicine, he is recognized as the forerunner of microchemistry, of antisepsis and surgical treatment of wounds, as well as the now increasingly popular homeopathy. He introduced medicines made from the powder of different metals and the use of opium as a medicine. He also wrote about Entities (ghosts) that appear after someone dies, about gnomes that live inside mines and underground passages, nymphs (water spirits), elves (air spirits), and salamanders (fire spirits).

He was disappointed in the medicine of that time and considered it highly inefficient, and therefore sought knowledge in another place: *“I wondered where I should look for knowledge, since there was no real teacher of medicine in the whole world. It was only possible to find him in the open book of nature, written by God himself.”* In order to read this book, Paracelsus traveled through distant countries for ten years, gathering knowledge from drifters, barbers he met at fairs, old half-witches and folk healers. He collected traditional recipes handed down orally among common people and gathered knowledge of metalworking from miners and smelters. Speaking in the vernacular instead of the Latin language when presenting his methods in lectures, was another contribution of his.

Paracelsus visited Egypt and Arabic countries; there were rumors that he traveled to India as well, which would have been a great exploit at the time. For him, alchemy was secret knowledge that accelerated the normal process of development and by doing so shortened it. Each metal strives to become gold, Paracelsus would say, for this is a perfection all beings aspire to from the beginning. He depicted alchemy as a voluntary activity of a dedicated man, which is in harmony with nature's involuntary activity. If the center of a creative process lies in a man's heart, his intentions have long-lasting significance. Then

they influence the destiny of the entire cosmos. Achieving this state in alchemy is called the creation of the Stone of Wisdom.

Paracelsus gained an enviable reputation as a doctor, but it earned him a lot of enemies as well, so he was forced to run from one country to another. His unrestrained nature and an air of superiority contributed to this to a large degree, as he pronounced himself to be the monarch of the new science. He asserted that he often communicated with the dead, but also with the living at a distance. He also left recipes, though quite obscure, regarding the making of the philosophic Stone of Wisdom, which can be used to infinitely delay old age and the death of the physical body. He spent several years trying to find a solution to the problem that also occupies the scholars of today: can life be created from inorganic matter? Paracelsus claimed it was possible and in his studies gave a complicated and rather incomprehensible recipe for the creation of homunculus, the artificial, miniature man (see later chapter). As far as I know, it is the first published hint of embodiment of an incorporeal Entity, in other words, of a bodiless Entity receiving a physical form.

There is a hierarchy of incorporeal Entities, Paracelsus contended. It ranges from the highest, which is the Universal Spirit, to the simpler ones, who constitute the components of our invisible being. Leslie Shepard, the author and editor of *“Encyclopedia of Occultism and Parapsychology”* (in two volumes), describes in these words this teaching of Paracelsus:

“He begins by supposing and ends by establishing that there is a universal spirit infused into the veins of man, forming within us a species of an invisible body, of which our visible body, which it directs and governs at its will, is but the wrapping – the casket. The universal spirit is not simple – not more simple, for instance than the number 100, which is a collection of units. Where then are the spiritual units of which our complex spirit is composed? Scattered in plants and minerals but principally in metals. There exists in these inferior productions of the earth a host of sub-spirits which sum themselves up in us, as the universe does in God. So the science of the philosopher has simply to unite them to the body – to disengage them from the grosser matter which clogs and confines them, to separate the pure from the impure.”

Dr. John Dee

A contemporary of Agrippa and Paracelsus, Dr. John Dee was one of the most important persons during the rule of English Queen Elizabeth I. Like his two predecessors, two worlds—the scientific and magical—were entwined within him. He was a famous philosopher, mathematician, technologist and book collector. He was the one who came up with the idea of creating the Royal Library in London, while he himself owned an extensive library containing 4,000 manuscripts. He was at the same time the queen’s official astrologer; he claimed that he communicated with incorporeal Entities, mostly angels, from whom he received messages crucial for the spiritual growth of mankind. Dee presented his activities in the spiritual field in a book entitled *“Hieroglyphic Monad Explained Mathematically, Cabalistically and Anagogically”*, which influenced a great number of his contemporaries.

Dee used the crystal as an instrument for contacting alternative worlds and the beings that populate them. Crystallomancy (scrying) was often practiced in Europe at that time.

A long-term concentration on crystal leads to narrowing of the mind and entering into a state of trance. When in such a state, some persons see past events, others claim to see the future, while some perceive present events freed from the limitations of space. In his diary, Dee wrote that he first saw spirits with the help of a crystal in 1581, but a more significant event occurred a year later. On a windowpane in his laboratory, archangel Uriel materialized in all its glory. Dee was so fascinated by this experience that he could not speak. Uriel had mercy on the petrified scientist – he gave him a new crystal and told him to concentrate on it whenever he wanted to come in contact with beings from the other world. They would then appear in the crystal and reveal to him the mysteries of the future.

While contacting Entities in such a manner, Dee received messages of differing values, and soon realized that he needed help. What actually happened was that because of the significance and value of the received messages, he would enter a state of ecstasy, and could not remember much once the experience was over. He needed a medium who would receive messages from angelic Entities, which Dee could then write down as an objective scribe, so that the received messages remained preserved after the séance. The gifted medium he found was an ex-convict, Edward Kelly. The adventure they shared, which lasted for several years, left an indelible trace in the occult milieu of the West.

The two of them stayed in several European countries, usually as guests of royal families or rich aristocrats. During those years, they invoked the Entities almost on a daily basis and recorded their experiences. Meric Casaubon related those experiences in a manuscript with a long and awkward title *“A True and Faithful Relation of what passed between Dr. John Dee and some spirits tending, had it succeeded, to a General Alteration of most States and Kingdoms in the World”*.

Archangel Uriel was the one who appeared to them most often, but other angels did as well. They conveyed messages from the Other Side: Gabriel, Nalvadge, Jubanladas, Morvorgran, Madini, and some other Entities who only appeared once. After a short while, the two occultists perfected the process of communication: Edward Kelly would sit in a corner and concentrate on the crystal until an angel appeared. He would announce the angel’s messages in a loud voice, and Dee would note them down.

The angelic Entities usually gave them occult instructions: recipes for the preparation of an elixir of life and the stone of wisdom, instructions for evocation of other Entities, information regarding the hierarchy of bodiless beings... They also received many predictions, most of which have not come true. Sometimes they would experience a well-known parapsychological phenomenon, such as communication via direct voice and psychokinetic movement of objects in the room where the séance was performed.

Finally, the secret of primordial language, Enochian, was revealed to them. Angels used it, and, our two occultists believed, Adam himself. The words of Enochian language were closely connected with things they referred to, and accordingly, when spoken had a great power over the named thing or phenomenon. This language has a coherent grammar and syntax. Many persons are strongly affected by the power of the sound of Enochian words. According to the instructions of angelic Entities, Dee constructed nineteen Enochian invocations or keys. Invocations were dictated to Kelly backwards, because angels asserted that they would be too powerful if conveyed directly, and therefore could cause the medium to have a nervous breakdown.

Although the angels promised and predicted several times that they would obtain the stone of wisdom and find gold, these promises never came true. Dr. John Dee died poor and lonely in his house in England, whereas Kelly died of injuries he suffered while escaping from prison. An unusual and palpable proof of their contact with angelic Entities was the crystal Dee received from archangel Uriel. Today it can be found in the British museum in London.

Emanuel Swedenborg

Emanuel Swedenborg (1688-1772) realized in his personality a union of exact science with the deepest mysticism and spirituality that was on the highest level in his time. During the first period of his life, he represented a renaissance-type scholar, for the range of his interests was extraordinary, as were his scientific contributions. He published a large number of specialized works in hydrostatics, magnetism, astronomy, algebra and stereometry. He founded crystallography as a separate science. The biological components of the human being had not escaped his notice either, and he consequently discovered the functions of the cerebellum and endocrine glands while researching human anatomy and physiology.

Although he was a recognized and prolific practitioner of theoretic science, Swedenborg was also devoted to endeavors more closely connected to practical life. He invented and constructed his own telescope and microscope, made drafts for the air pump, submarine and various musical instruments. He made a draft for the largest port dock of his time and constructed the fire extinguisher. To enumerate all fields in which he was successful would be a tiresome enterprise. After overcoming many challenges in the natural sciences, in the last third of his life Swedenborg stepped into his inner universe.

In that area he applied, at least in the beginning, the conscientiousness and systematic approach of a scientific researcher. First, he studied everything that was accepted in the area that was later researched by psychology, and then published his observations together with his objections. He subsequently directed his attention at yet unresearched areas. His starting point was dream analysis, a topic that had attracted people for thousands of years. Swedenborg noted his dreams carefully and subsequently attempted to interpret them. He developed his own method of holding one's breath, which resembles pranayama in yoga. During this process he directed himself at symbols that emerge from the subconscious mind. He paid special notice to the hypnagogic state – the boundary state between being awake and dreaming, in which very vivid symbolic images appear. Today it is known that this condition is the state of theta brain waves, which are characteristic of vivid imagination and creativity.

Prolonged immersion in his inner world made Swedenborg feel strongly that incorporeal Entities existed and were attempting to contact him. However, a sudden transformation in his visions took place in 1744. He had a dramatic dream in which Christ appeared before him and told him unequivocally to do something with his life. From then on he began studying the Bible intensely, experimenting with states of trance, having visions of heavenly Entities and communicating with them.

From that moment until his death, Swedenborg was, in his own words, in direct contact with bodiless Entities whenever he was awake. He spent most of his time communicating with them, receiving messages and answers to his questions, experiencing heavenly worlds entirely realistically, just as he did in his earthly environment. He descended to spheres he believed were hell and ascended into realms he perceived and depicted as paradise, and communicated with both angels and infernal Entities.

In his work *“Heavenly Arcana”* he writes unambiguously:

“The discourse of speech of spirits conversing with me was heard and perceived as distinctly by me as the discourse or speech of men; nay, when I have discoursed with them whilst I was in company with men, I also observed, that as I heard the sound of man’s voice in discourse, so I heard also the sound of the voice of spirits, each alike sonorous; insomuch that the spirits sometimes wondered that their discourse with me was not heard by others; for, in respect to hearing there was no difference at all between the voices of men and spirits. But as the influx into the internal organs of hearing is different from the influx of man’s voice into the external organs, discourse of the spirits was heard by none but myself, whose internal organs, by the divine mercy of the Lord, were open. Human speech or discourse is conveyed through ear, by an external way, by the medium of air; where as the speech or discourse of spirits does not enter through the ear, nor by the medium of the air, but by internal way, yet into the same organs of the head or brain. Hence the hearing in both cases is alike...”

We could reject without hesitation this statement as a delusion of a religious enthusiast, if it were not for proof, at least from time to time, that he really was in contact with the dead. On one occasion, when Swedenborg was in the palace, the queen of Sweden asked him to send her regards to her dead brother. This was probably meant as a joke, but its consequences were dramatic. The next time he had an audience with the queen, Swedenborg conveyed her brother’s greetings and added that the brother apologizes for not answering her last letter. That is why he is doing it now, via Swedenborg. The queen suddenly turned pale and said in front of the courtiers who were present: “No one but God knows about this secret.”

On another occasion, the widow of a Dutch ambassador asked Swedenborg to contact her dead husband because a certain goldsmith demanded that she pay a considerable bill, and she was certain that her husband had taken care of it before he died. Several days later Swedenborg informed the widow that he had talked to her husband and that the receipt he had gotten from the goldsmith was to be found in a secret drawer in his office. The widow had no knowledge of the drawer, but it turned out that the receipt was really there.

Although such occurrences seemed to him completely realistic, Swedenborg never exhibited even the slightest symptom of mental instability. He continued to perform his duties conscientiously, just as he had before he’d come in touch with Entities, but the focus of his work had now shifted towards the alternative worlds. Until the end of his life, he published almost 300 works in which he described such experiences. He explained this enormous productivity by claiming that it was not he who wrote those works, but that angels dictated them to him, so he was nothing more than a loyal scribe of the higher beings.

Swedenborg described states and worlds to which people go after the death of their physical body as diverse spheres of light and darkness. Human souls go to the spheres that

correspond to the level of their spiritual evolution; this process occurs automatically. The glaring light of the higher worlds is blinding and painful to spiritually immature beings, so they spontaneously gravitate towards darker spheres, which suit them spiritually. In his depictions of the alternative worlds Swedenborg acted as a conscientious scholar, elaborately describing their architecture, flora and fauna, and their institutions, such as scientific laboratories, libraries and museums.

He claimed without hesitation that he had visited hell. In his book *“The True Christian Religion”* he wrote:

“I once heard loud shouts which sounded as if they were bubbling up from lower regions. From the left came the shout: ‘Oh, how just!’ from the right: ‘Oh, how learned!’ and from behind: ‘Oh, how wise!’ As I wondered whether there could be any just, learned or wise person in hell, I strongly desired to see the truth of the matter. A voice from heaven then said to me: ‘You shall see and hear.’ So I departed in the spirit and saw before me an opening, which I approached and examined. And behold— there was a ladder, and by this I descended. When I had got down, I saw a plain covered with shrubs intermixed with thorns and nettles. I inquired whether this was hell, and was told it was the lower earth which is immediately about hell.”

Swedenborg did not perceive himself as a founder of a new religion, but his followers did. Fascinated by the descriptions of his experiences, they created after his death the Church of the New Jerusalem, which still exists today under its more popular name, Swedenborgian Church.

Swedenborg had absolutely no doubt about the truthfulness of his communications with bodiless Entities. Many of his parapsychic experiences, especially the precognitive ones, constituted a riddle both for his contemporaries and for modern science, because they were proven true. On the other hand, many of his statements, announced with the same degree of confidence, were obviously a product of hypnagogic hallucinations. He offered many details about the moon and the planets of our solar system. We could say that he was the first psychonaut, for he traveled to those planets by means of his spirit and described his observations in detail. He described the inhabitants of the moon as childish beings with very strong voices. He claimed that two races dwell on opposite sides of Venus. One of them is a race of mild-tempered and tolerant people, while the other is a race of aggressive and violent giants. The climate on Mercury is moderate, and its inhabitants are more spiritual than earthlings. Domestic animals, a mixture of cattle and deer, graze on its pastures. The inhabitants of Jupiter resemble humans the most, but they are more humane, moral, and endowed with many virtues. In warm areas on that planet, they wear only loincloths. Martians have the strangest appearance of all, their faces being half-white, half-black. They use telepathy to communicate. Their skin is colorful and they are strict vegetarians – they eat only seeds and fruit. It seems that our contemporary astronauts will not have any problem with fresh food when they land on Mars.

In his numerous books, Swedenborg fills such descriptions with plentiful details, which is contrary to the usual sparse descriptions given by most media. We can be skeptical about many things Swedenborg mentions, but we cannot reject some of his experiences. One of the most impressive ones is his prediction of the exact day of his death a few weeks in advance. Describing his last moments, his maid, who was nearby when he was on his deathbed, said the following: *“He was satisfied, as if he were going on a picnic, a festivity.”*

Johan Wolfgang von Goethe and Gaea philosophy

Goethe is widely recognized as the greatest German poet. Few know, however, that he was one of the predecessors of modern botany and that he was also deeply immersed in mysticism. His own dramatic healing directed him toward alternative medicine. When he was young, accomplished physicians could not succeed in curing him of a very dangerous throat infection. Yet a Rosicrucian physician, Johann Friedrich Metz, managed to do so. Since then, Goethe tried to find answers to nature's secrets in mysticism and alchemy. In the course of his research, he soon came across the works of Paracelsus, Jakob Boehme, and Giordano Bruno. Based on his study he came to the conclusion that magic and alchemy are *“by no means obscure and superstitious activities, whose aim is to create illusions and evil”*. He accepted Paracelsus' idea that occultism probably comes closer to the truth than science, because it operates with live reality and not with dead catalogs, that the *“sage that discovers the secrets of nature maybe follows the steps of divinity”*, that he is *“endowed with a privilege to deeply perceive the mysteries of the human soul and the cosmic forces”*.

In his old age, Goethe experienced the whole cosmos as a living thing, a huge and conscious Entity moved by opposite polar forces. A simple phenomenon, noticed without difficulty by any illiterate peasant – that the root of a plant gravitates towards the ground, while the trunk, branches and leaves move upwards, was for Goethe a magical phenomenon. In his writings he pointed out that Isaac Newton explained, using the law of universal gravitation, why an apple falls down on the ground, but did not even attempt to explain the opposite force – why the trunk of the apple tree tends to rise upwards. Inspired by the writings of a Rosicrucian Herwerd von Forchenbrun, Goethe pointed out that the whole universe is moved by opposite polar forces, which in their essence, manifest as light and darkness, plus and minus in electricity, and oxidation and reduction in chemistry.

From this approach, Goethe derived the idea that the Earth with its oceans and seas is also a colossal living Entity that breathes just like plants and animals do.

These are his words: *“If she inhales, she draws the hydrosphere to her, so that, coming near her surface, it is condensed to clouds and rain. This state I call water-affirmative. Should it continue for an indefinite period, the earth would be drowned. This the earth does not allow, but exhales again, and sends the watery vapors upwards, where they are dissipated through the whole space of the higher atmosphere. These become so rarified that not only does the sun penetrate them with its brilliance, but the eternal darkness of infinite space is seen through them as a fresh blue. This state of the atmosphere I call water-negative. For, just as under the contrary influence, not only does water come profusely from above, but also the moisture of the earth cannot be dried or dissipated – so, on the contrary, in this state not only does no moisture come from above, but the dampness of the earth itself flies upwards; so, that, if this should continue for an indefinite period, the earth, even if the sun did not shine, would be in danger of drying up.”*

Fehner had a similar life attitude (see the section about him). In his essay *“Concerning Souls”* Fehner uncompromisingly claims that the universe is a living being and that we should accept that the Earth and stars are living beings as well. He states that the Earth is

an angel, *“abundant, fresh and blooming, and at the same time solid and unified, who moves through the heavens, all the while turning its exuberant face toward the sky”*.

With their teachings, Goethe and Fehner were forerunners of a movement that perceived our planet as a separate living Entity. This view took shape near the end of the twentieth century and was named Gaea philosophy, after the name of the ancient Greek goddess Gaea. In very simple terms, Gaea philosophy is a collection of viewpoints whose foundation is the idea that there is a mutual relationship between the planet Earth and all living organisms on it, and that all living organisms on the planet regulate the biosphere for the welfare of the whole. Advocates of such views insist on regulations that would make such life together optimal. This philosophy emphasizes the connection between the survival of certain species and other species that depend on them and with which they are inextricably connected.

Earth is a living conscious being, claim the followers of this movement. In the course of its involution, during countless eons, it descended into material density and darkness, and during this process its consciousness became darker and darker, and covered with dense layers of the unconscious. At a certain moment, this descending part of the cycle reached its lowest point, and the process of evolution began, during which the Earth returns to higher consciousness. This process is followed by ever higher vibrations and changes in its magnetic field. The same process of the development of consciousness occurs with all forms of existence on the Earth – minerals, plants, insects, animals, human beings... People who are aware of their evolutionary ascension are capable of manifesting greater control over their own lives, and at the same time, of helping the Earth in the process of purification and growth.

Communities that depended to a high degree on the land on which they lived perceived the Earth from ancient times as a huge living being. This was most conspicuous in societies where shamanism was the dominant religious-philosophical system. Since the members of those societies viewed everything as a living being – rivers, hills, rocks, clouds, natural disasters, etc. – it is quite understandable that they perceived the Earth in the same way. In some primitive tribes in the Amazon area, in the fertility ritual, the shaman has sexual intercourse with the Earth as a living being. A hole dug in the ground has the role of a vagina. Similar rituals also existed in other primitive societies. Many mystical and religious communities perceived the Earth as a whole that is bigger than the sum of its component parts. There were many such predecessors of Gaea philosophy. However, its first scientific basis was the Gaea hypothesis, made public in 1970 by English chemist James Lovelock. It is based on the idea of homeostasis, according to which the life forms of our planet create with their habitat a unique self-regulating system. It includes rocks on the surface of the Earth, the soil and atmosphere. Modern science accepted many of these ideas.

Lewis Thomas contended that the Earth should be viewed as one big cell. He adopted this concept from astronomer Johannes Kepler, who viewed the Earth as a unique and whole organism. Later, paleontologist and geologist Teilhard de Chardin contributed to this viewpoint. He claimed that the course of evolution leads from a single cell to the organism, from the organism to the planet, from the planet to the solar system, and finally, to the whole cosmos.

In the 1970's, Oberon Zell-Ravenheart, a transpersonal psychologist, painter and

sculptor, independently put forth the so-called Gaea Thesis, a far-reaching ecology based on neo-pagan beliefs. In its essence it represented a social and political philosophy, speculative to a high degree, for it emphasized that the Earth was a separate Entity, a conscious and highly intelligent being.

Such theories led many groups to organize activities designed to give support to Mother Earth: their members collectively send it psychic energy and organize simultaneous meditations by numerous individuals in different parts of the planet. Some organizations direct group energy at specific points or knots in the Earth's energetic net, for which they claim to be for the Earth what acupuncture points are for the human body. There are other similar activities not recognized by contemporary science. Other organizations, among which the Green Earth foundation is dominant, engage in research and education, with the goal of healing and harmonizing the relationship between the Earth and humanity as a community. They seek changes in attitudes, values and views of the world of human individuals, based on the ecological balance and respect for the integrity of all forms of life on the Earth. They include research into consciousness, Earth's mythology, eco-psychology and shamanism.

Extreme views of the Earth as an Entity are expressed in ritual-magic operations in which the Earth is not handled as a physical organism, but as an Entity. This means that the operations are performed on its astral and ethereal body. One of the most prominent of such rituals was a mass ritual performed in Germany in 1983. Although its name was Sun Dance, it eliminated the accumulated harmful astral energy from the Earth's aura. It lasted for fourteen days and gathered many eminent hermeticists, shamans and members of alternative movements. The ritual was performed by Big Bear, at the time the most famous American shaman from the Ogalala Sioux tribe, who had come to Europe for the occasion.

Gustav Theodor Fechner

Although psychological and parapsychological phenomena are as old as the homo sapiens, until the middle of the nineteenth century psychology was considered a branch of philosophy without a specifically defined area of research. In 1860, German physicist and philosopher Fechner published his work "*Elements of Psychophysics*", which signifies the foundation of psychology as an independent science. In this way, he came to belong to a small group of prominent persons whom historians call fathers of scientific psychology.

The other side of Fechner's personality remained in shadow, and was discovered only recently. In addition to being a prominent physicist, Fechner was also an authentic mystic of the kind that is rare in the West. He is significant with regard to the subject of this book because he described in detail his experiences with Entities, especially the Entities of the vegetative world, and gave a very clear vision of man's spiritual evolution, whose highest stage is the life of man's True Being in the spheres in which he goes after the death of his physical body.

At the beginning of his career, Fechner was a professor of physics at the University of Leipzig, where he earned a reputation as a scientist ready to sacrifice himself for science. He was obsessed with the idea of discovering a legitimate relationship between sensory

stimuli and the human mind. This obsession arose from his inborn sensitivity to subtle levels of his own inner world, which could justifiably be called shamanic. While examining the characteristics of the so-called consecutive images (images that remain on the retina for some time after cessation of physical stimuli), Fechner would look at the sun for long periods of time. This led to a sudden eye disorder, and he almost went blind.

He subsequently withdrew from the world and spent his days in his room with a black mask over his eyes, withstanding spiritual suffering that seemed like it would never end. His spiritual experiences resemble in many aspects experiences shamans go through in their self-imposed initiation, which mystics call “the black night of the soul”. He had terrible nightmares and difficulties eating and drinking. He could not bear the presence of other people. After several years, Fechner gradually regained his eyesight. It was followed by a new, much wider and keener perception. Through it he entered the world of higher experience, which he presented in his works. He was fascinated by the discovery that plants have souls. He described their forms and behaviors in great detail in his book *“Nana or the Soul-Life of Plants”*. He also depicted his spiritual experiences, which were severely criticized in academic circles.

Due to the negative reaction of his colleges, Fechner published his mystical works under the pseudonym of Dr. Mises. His newly awakened higher perception led him to abandon physics and begin teaching philosophy. For reasons that are not difficult to comprehend, he did not share most of his experiences with his students, but he did describe them in books. He asserted that the physical body and the psyche are just two sides of one reality. The psyche is a subtle entity which has material form, whereas the body is just a vehicle through which the psyche manifests itself.

Not only do plants have souls, wrote Fechner, but they breathe, emit odor, blossom, breed, and feel, and those functions manifest not only via biological, but via psychic processes as well. Plants react to their environment with extreme sensitivity. Fechner’s ideas were later confirmed in a dramatic way by the work of the celebrated botanist Luther Burbank. Burbank revealed to his intimate friends his non-scientific, yet amazingly effective method of guiding the development of plants. When he wanted his plants to develop in a direction that was not common or natural for their kind, he would kneel on the ground and talk to them. He was sure that he was communicating with them telepathically. He explained to the famous yogi Paramahansa Yogananda how he managed to grow a cactus without spikes in only three generations, an undertaking that took other botanists years of devoted work: “When I was performing experiments with cactuses, I would often talk to them, creating vibrations of love. I would tell them: “You shouldn’t fear anything, you shouldn’t defend yourselves with spikes. I will protect you.”

Fechner researched the soul-life of plants, but his interests did not end there. His next step was to publish books *“Comparative Anatomy of the Angels”* and *“Book of Life After Death”*. In the latter, Fechner presents the idea that human beings go through three stages: the first, from conception to birth, is the state of continuous deep sleep. The second is a half-awake state which humans call everyday earthly life. The third stage, which represents true life, begins after the death of the physical body.

He conceived of evolution as a continuous process that leads from one-cell organisms to angels, whom we can call the highest Entities in the context of this book. Angels have

spherical forms and are capable of seeing the force of gravity just like humans can see light. They use light symbols rather than sounds to communicate.

What is most important for us is that Fechner, as the forerunner of the urbane shamans of the twentieth century, had direct experiences with Entities on different evolutionary levels – from angels, like Swedenborg, to plant Entities. Fechner wrote: *“Plants participate in the cosmic soul of life, and, indeed, they have their own souls. They live, breathe, emit perfumes, bloom, propagate and are beautiful, partly, surely, for their own sakes... Their psyche is not concentrated in a nervous system or brain, but diffused through all their parts.”*

Spiritualism

An alternative term for spiritism, dominant in English-speaking countries, is **spiritualism**. Its basic characteristic is the belief that life continues after death of the physical body and that communication between spirits of the deceased and living men is possible. This usually occurs with the help of mediums or psychics, that is, persons endowed with the ability to transmit messages between the two worlds. According to the proponents of spiritualism, the souls of the dead are stuck between the world of the dead and the higher spheres, where souls go to continue their evolution. Most spirits are not aware that they are dead. While transmitting messages from the dead, some mediums manifest physical powers such as materialization of Entities or psychokinetic movement of material objects - especially of wooden tables - during the session, “direct writing”, where the actual “writer” is not present, entering the state of trance or ecstasy, speaking in unknown or extinct languages, and the like.

Such ideas have existed since ancient times, but the modern spiritualistic movement came to life in 1848 in Hydesville, USA, in the home of the Fox family, when two sisters, Margaret and Kate, started receiving messages from incorporeal Entities. Those messages were interpreted by their family members and neighbors as messages from the spirits of dead people. The Fox sisters soon earned reputations as true mediums, but other persons subsequently manifested similar abilities, and the spiritualistic movement spread abruptly throughout the USA. Imitators appeared as well, mostly persons who aspired for the special social status which mediums enjoyed during that period. Some of them were revealed as imposters, and this led to many emotionally charged discussions about the authenticity of spiritualistic experiences. Some eminent members of society also became involved in them.

During her stay in England, one of the Fox sisters was examined for a long period of time by the famous scientist, Sir William Crookes, who later won the Nobel prize for the discovery of talium.. In his report of the examination of Kate Fox, he could not find any sign of fraud:

“For several months I have enjoyed the almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of sounds (which mediums produce). With mediums generally, it is necessary to seat for a formal séance before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off.”

In discussions about the authenticity of the Fox sisters as mediums, some critics contended that they caused the sounds by intentional crackling of their finger and toe joints. However, William Crookes strongly supported the sisters, for besides the sounds, he described some much more impressive phenomena the sisters produced, such as “direct writing”:

“A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.”

Many prominent people in the nineteenth century participated in spiritualistic séances and discussions about the authenticity of spiritualistic phenomena. Among them were writer Bulwer Lytton, Alfred Russell Wallace (who simultaneously with Charles Darwin came up with the theory of evolution), famous psychologists Frederick Myers and William James, and politicians Arthur Balfour and William Gladstone. Gladstone, who became prime minister of Great Britain four times, showed significant interest in occult phenomena. He was also a member of The British Society for Psychic Research. He was present at many spiritualistic séances, where he showed a great measure of common sense. According to him, this research was by far the most important activity in the world.

The most impressive spiritualistic experiences were the ones had by Victor Hugo and the group gathered around him, while they were on a little island called Jersey in the English Channel. Hugo came to the island in 1851 as a political refugee from France, which at the time was governed by Napoleon III. He spent three years concentrating mostly on spiritualistic séances. In total, 115 spirits were contacted, ranging from his beloved deceased daughter to the spirits of famous persons, such as Anakreon (a poet who lived in ancient Greece), Hannibal, Shakespeare, Galileo, Walter Scott... The group also contacted Entities of many abstract concepts, such as reincarnation, India, death, as well as inhabitants of Mercury and Jupiter. Hugo described those experiences very vividly in *Conversations with Eternity*, which was translated into six languages. Some of the descriptions that spirits gave were poetic, while others were quite bizarre. The spirit of the poet Andre Chenier gave the following description of his experiences after his execution by guillotine in 1794. It is quite appropriate to his poetic nature: *“A line of light separates my head from my body. It is a wound, open and sensitive, on which I experience the kiss of God. I experience death simultaneously on the Earth and in heaven. My body, transformed in the grave, assimilates with eternal beauty...”*

Members of many modern groups that follow the teachings received through so-called channeling methods, have noticed that Hugo was, judging by the messages he received, the forerunner of today’s channelers. The general tone of those messages suggested that humanity must raise its vibratory level in order to accelerate its evolution toward the light. Similar messages from advanced Pleiadian and other civilizations are received today by some contemporary mediums.

The three-year involvement of Victor Hugo in spiritualistic séances represents the zenith of such activities, which subsequently decreased. Although gifted mediums, capable of producing phenomena difficult to explain, continued to appear from time to time, spiritualism gradually lost its charm. The number of people who dedicate time to spiritualistic séances and phenomena today is much smaller than in the nineteenth century.

Thomas Edison

From his early youth, Thomas Edison showed two facets of his personality which are seldom encountered in the same man: an insatiable spirit for scientific research and openness to alternative and mystical phenomena. He grew up in a family of spiritualists, so that he witnessed many séances in his early youth, but soon developed a keen critical scientific attitude toward wooden tables and sliding glasses. He expressed it in these words: *“If we ever succeed in making contact with persons who’ve left this life, it will certainly not be by childish means that seem so silly to scientists.”*

“American Magazine” published in October of 1920 stated that Edison not only believed in life after death, but was working on an electric instrument that should make communication with the dead possible. Here are his words quoted in *“Scientific American”*: *“If our personality survives, then it is strictly logical or scientific to assume that it retains memory, intellect, other faculties and knowledge that we acquire on this Earth. Therefore, if personality exists after what we call death, it is reasonable to conclude that those who leave the Earth would like to communicate with those they have left here. I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning is correct, then, if we can evolve an instrument so delicate as to be affected by our personality as it survives in the next life, such an instrument, when made available, ought to record something.”*

Fascinated by the teachings of Helena Petrovna Blavatska, Edison became a member of Theosophical society. In his later interviews, which were communicated around the world, Edison expressed his understanding of the structure of the human spirit, which was strongly influenced by theosophy. His views also have a special significance in this book’s context, for he obviously discusses Entities. The human spirit consists of billions of infinitely small sub-particles, which determine our memory and our intelligence. They come from the outside world, bringing us wisdom from other inhabited planets. After our deaths, they disperse, or, just like bees, combine into clusters and settle into other persons’ heads. He named those particles “little people”. Sometimes, according to him, they come into conflict.

Edison made strong efforts to create a precise instrument for contact with bodiless Entities, who exist after the body dies. Such an instrument was supposed to have two important functions: one that was common to all men, and another that was individual. By using it, he would eliminate men’s fear of death, because he would offer them irrefutable proof that they continue to exist even after their bodies disappear. On the other hand, it would enable Edison to transmit creative ideas to his followers from the level of higher consciousness. These are his words: *“I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning is correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—whichever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something.”*

Edison did not succeed in making such contacts in his lifetime, but his associates believed that he managed to do it after death, for in their conversations about the instrument, he reiterated several times that after he died, he would try to offer them

evidence that his mind lived on. He never mentioned the way in which he intended to do it, but he would often repeat in their presence lines from the children's song "The old man's watch... ", at the time very popular in America.

Reciting this song made his associates emotional, because they called him "the old man" among themselves. Edison died in 1931, early in the morning, at 3:24. Precisely at that moment, the watches of three of his closest associates stopped.

Devas in Hinduism and theosophy

The term "deva" originated in Hinduism, but H.P. Blavatska popularized it within the theosophical system. Devas are spiritual beings of a high rank – just below Divinity. They govern the universe by carrying out the will of Divinity. They are innumerable, and their functions are only partially known to sages. They are usually considered to be connected to the evolution of life and of the whole universe. There are three kinds of these exalted Entities: bodiless Devas, Devas that have a form, and Devas of passion.

Bodiless Devas belong to the higher mental world. Devas who have a form belong to the lower mental world, while Devas of passion belong to the astral world.

Devas are superior, magnificent Entities, with tremendous knowledge and power. They are often present in the vegetative world and they sometimes contact persons who are spiritually developed. Owing to such contacts, some persons were able to produce extraordinary results in agriculture (see chapters on Luther Burbank, the dynamic agriculture of Rudolf Steiner, Pereandra and the Findhorn community).

Spirits of the elements

These are incorporeal creatures that inhabit four basic alchemic elements: air (silfi), water (nymphs or undines), fire (salamanders) and earth (gnomes). At the same time, they are made of these elements. Paracelsus, and much later (in the seventeenth century), Abbe de Villars provided us with detailed data concerning the spirits of the elements.

Descriptions of their appearance and functions resemble descriptions in fairy tales. Spirits of air have human form. They are interested in science, are fond of philosophers and ethically developed persons, and are hostile to ignoramuses and brusque people.

Nymphs or undines inhabit seas, oceans, and rivers, but dwell in greatest numbers around the fountainheads of rivers. They are mostly female; these creatures are extraordinarily beautiful.

Spirits of the earth element or gnomes are of small stature. They are described in the legends of many nations as dwarfs that live inside the earth, in underground tunnels and caves. They guard minerals, metals and hidden treasures.

Salamanders or spirits of the fire element have different forms, as there are several salamander families. In his book *Philosophia Occulta*, Paracelsus mentions that they appear

in houses or in the form of fireballs that swiftly move through fields. Humans can hardly ever communicate with them, for all they touch turns into ashes.

The spirits of the elements have longevity - they live several hundred to a thousand years - but their soul is not immortal, so they cease to exist after death and assimilate with the element they came from. Some magic texts mention the possibility of them becoming immortal through love and marriage with humans. Children from such a union have heroic and exalted natures. People used to believe that some of the most eminent personalities from antiquity and the Middle Ages were children from such marriages – Zoroaster, Hercules, Alexander the Great and Merlin the magician. However, such a union could be very dangerous for a human being, as there is a possibility that the human will lose his divine nature and the immortality of the soul, and melt into the element, fascinated by its nature.

Domination over these spirits was the dream of many magicians in antiquity and the Middle Ages. Eliphas Levi claimed that one who wants to master them must go through the four temptations of the ancient initiation. If he wants to conquer silfas, he must walk on the edge of a deep abyss with no fear; he who wants to master salamanders must stay for some time without fear in a house on fire, etc. The purpose of these temptations was that man prove himself fearless in the elements whose spirits he wants to conquer.

Most medieval authors contended that there are different ranks of these spirits. The ones of the highest rank are close to angels, while the lowest ones have an evil nature and are therefore often considered lower demons, which they are not.

Incubi and succubi

Incubi and succubi are evil Entities. They are different from elementals (spirits of the elements), with which Christian theologians often identified them. Incubi are parasitic Entities of male gender, succubi of female. They inhabit astral bodies of humans, and come into being due to negative thoughts and emotions, which also maintain their existence. Although supported by imagination, they are real, judging by their influence. Medieval mystics perceived them as bodiless and therefore invisible causes of vices, since they are attracted to morally weak persons, whom they encourage to act in an extreme and morally unacceptable manner. For this reason, it was believed that they gather in large numbers around inns, brothels and dens full of drug addicts.

They are vampires by nature, astral bodies of dead people (seldom of the living), who prolong their existence on the physical plane by sucking the life energy of the persons who enable them, through their low morality, to cling to them and to sustain their existence by their energy

The Findhorn Community

According to their moral value, Entities can be negative and positive. They either bring anxiety into man, irritate him and create negative emotions and states of mind, or,

on the contrary, stimulate him to act in a highly moral way, send him creative ideas, inspire him in artistic and scientific work, warn him of danger, or save him in dangerous situations.

Included in the group of positive Entities are Angels, Sacred Guardian Angels, who are connected to an individual whom they follow through all incarnations, Devas from Hindu and theosophical teachings, who are also a kind of angel, Entities who transmit their messages via channeling, using chosen mediums (mediators) and muses who inspire artists etc. In the chapter dedicated to Gustav Fechner, I mentioned his relationship with Entities of the vegetative world. I have also mentioned Goethe and Luther Burbank, who had close contacts with those Entities as well.

In recent times, the Findhorn community in the north of Scotland attracted considerable attention due to its results in communicating with vegetative Entities. Its “seed was sown” in 1962, when married couple Peter and Aileen Caddy, castaways from modern society, in order to feed themselves, planted a small garden on exceptionally bad terrain – a deserted junkyard in the vicinity of Findhorn village. Conditions in this whole area are hostile and inappropriate for growing any kind of vegetables or fruit. The soil is covered with sand and gravel; it is humid and for most of the year exposed to cold north winds.

In a short while the couple achieved amazing success: their heads of cabbage and cauliflower weighed several kilos, their flowers were of strong, vivid colors, while the whole area of land they’d cultivated looked so beautiful, it seemed unreal. Their work attracted other people, some of whom were agriculture specialists, and in approximately a decade, Findhorn community had many members, its own temple, research center, handicraft shop, and an organic garden and orchard grown without pesticides or artificial compost.

Aileen attributed the couple’s success to spiritual guidance she telepathically received from angels, and, as was the case with Luther Burbank, with her cooperation with Plant Entities. The key element in this relationship was the feeling of love for the Plant Entities, which permeated the whole process, from preparation of the soil to watering and nourishing of the plants with the natural compost. The Caddies firmly believed that bodiless Entities, as well as fruits and vegetables, which are their visible manifestations, represent expressions of a singular organic life, one part of which is humankind.

Robert O’Gilvey, one of the first followers of the Findhorn community’s founders, vividly described his contact with Plant Entities, which resembles the experience of Gustav Fechner. While he was sitting under a beech tree meditating, he experienced becoming one with the tree. A satyr suddenly appeared before him, surprised that the man could see him. “I can’t believe this - men can’t see us”, he said. O’Gilvey answered, “Some of us can”.

Later, during his meditations, he encountered the god Pan, who told him: *“Didn’t the church make me into a model for the devil a long time ago?”* “Look at my hoofs, my hairy legs and the horns on my head!” O’Gilvey answered: *“The church has turned all pagan gods and spirits into devils and forces of evil.”*

By all appearances, openness to energies and beings in the surrounding world is the deciding factor in whether such contact with Entities will be made. Ethnopsychologist Holger Kalweit points to the fact that the members of primitive communities, who lived in close contact with nature, found their spiritual counselors all around them – in light-

ning and storms, in the sun and the moon, stars, plants and animals, and in numerous immaterial Entities.

In the course of further development, the Findhorn community turned into The University of Light, a center for spreading universal consciousness through persons who discovered that their mission was to serve humankind. People from all around the world joined them, so that the community had three hundred members at one time. Its significance is still widely recognized in the world today.

Carl Gustav Jung and Philemon

Jung introduced an extraordinarily valuable term into psychology – Collective Unconscious, which, according to him, is the basis on which the whole of humankind rests. This idea has many similarities to the traces of Akasha, or, as Rudolf Steiner called them, the Akashic records. According to Jung, the Collective Unconscious contains knowledge of everything that has ever happened, and, like an infinite ocean, lies at the foundation of every human being, who is connected to it through his individual subconscious.

From the beginning of Jung's professional practice as a psychotherapist, rational Entities, who had their own existence independent of Jung's mind, appeared to him. He believed that during those situations, he would leave his individual unconscious and encounter them and communicate with them in the Collective Unconscious. Owing to his ever closer and more fruitful relationship with those Entities, Jung had amazing and valuable experiences.

He named his method of entering the unconscious "falling-into-the-rabbit's-hole technique". The method was almost unknown beyond the circle of his close associates until 1960, when he published his **autobiography—*Memories, Dreams, Reflections***. Jung's method consisted of imagining an abrupt descent into the depths. *"The first time I reached the depth of three hundred meters. The next time I found myself on the edge of the cosmic abyss. It looked like a journey to the Moon or descending into the empty cosmos"*. He found himself on the bottom of a crater and felt that that was the land of the dead. Then he saw two figures: an old man with a white beard and a young girl. They introduced themselves as Elijah and Salome. Jung engaged in a lengthy conversation with Elijah, whom he could not understand well.

On subsequent journeys to the unconscious, Jung encountered a wise Entity who introduced himself as Philemon. In his autobiography he wrote: *"Soon after this fantasy another figure rose out of the unconscious. He developed out of the Elijah figure. I called him Philemon. Philemon was a pagan and brought with him an Egypto-Hellenic atmosphere with a Gnostic coloration. His figure first appeared to me in the following dream."*

"There was a blue sky, like the sea, covered not by clouds but by flat brown clods of earth. It looked as if the clods were breaking apart and the blue water of the sea was becoming visible between them. ... Suddenly there appeared from the right a winged being sailing across the sky. I saw that it was an old man with the horns of a bull. He held a bunch of four keys, one of which he clutched as if he were about to open a lock..."

“Philemon and other figures of my fantasies brought home to me the crucial insight that there are things in the psyche which I do not produce, but which produce themselves and have their own life. Philemon represented a force which was not myself. In my fantasies I held conversations with him, and he said things which I had not consciously thought. For I observed clearly that it was he who spoke, not I...It was he who taught me psychic objectivity, the reality of the psyche...He confronted me in an objective manner, and I understood that there is something in me which can say things that I do not know and do not intend, things which may even be directed against me.

“Psychologically, Philemon represented superior insight. He was a mysterious figure to me. At times he seemed to be quite real, as if he were a living personality. I went walking up and down the garden with him and to me he was what the Indians call a guru.”

Another Entity that Jung was often in contact with introduced himself as Ka. He was evil, almost a demon. Jung methodically recorded his communications with Ka in a special notebook he called the Black Book. Jung was constantly trying to figure out what he'd got himself involved in. One day, while he was writing, he asked himself a question “What am I really doing?” and a female voice inside his head answered clearly: “It's art”. When he posed the same question to himself some time later, the voice answered again: “It's art”. Jung concluded, based on his lengthy conversations with the voice, that this “inner woman” was an essential part of his own soul, so he called her “anima”. Thus, the concept of the existence of a female component in man and a male component (animus) in woman was introduced into psychology.

After some time, the Entities who surfaced from either Jung's personal unconscious or from the Collective Unconscious became stronger and began to objectify, that is, to manifest in the outside world. The atmosphere in his house was filled with bodiless Entities, who were invisible, yet their energetic influence was noticeable. Members of his family would see apparitions moving around the house, while objects were moved psychokinetically, as if with an invisible hand. One afternoon, while the whole family was sitting in the garden, the gate bell started ringing, although nobody was there. “I knew that something was bound to happen”, Jung wrote in his autobiography. *“I was all aquiver with the question: For God's sake, what in the world is this? Then they cried out in chorus: ‘We have come back from Jerusalem where we found not what we sought.’*

In order to release himself from the pressure, Jung began to write down the words received from those Entities in a state of half-trance. He wrote, with short breaks, for three days and three nights. The result of this trans-channeling was a strange text entitled *“Seven Sermons to the Dead”*. It was written in a prophetic style, which Jung claims to be typical of archetypes when they talk through a medium. Although Jung had broken off from Freud's orthodox analysis several years earlier, he did not dare to publish the text under his own name, but used a pseudonym - Philon from Alexandria. It was not until a few years after his death that it was made public who the real author of that mediumistic text was.

Negative Entities, forces of evil and demons

When one works with Entities, he or she is eventually bound to encounter negative Entities, forces of evil, even the Entities for which the general term **demons** is used. Good

and bad are the Primal Polarities common to all members of the human race (see my book *“Return to Oneness”*), wider and more encompassing than any other pair of polarities. With their cognition begins the Biblical tale of the human being’s banishment from paradise.

However, six centuries before Christ, the polarity of good and evil was pointed out as the basic polarity in the religious philosophy of Mazdaism, whose preacher and founder was Zoroaster or Zarathustra. The teachings originated on the territory of today’s Iran. In them, the basic human polarity was presented as the duality of Ahura-Mazda, the deity of light and good, and Ahriman, the deity of darkness and evil. The basis of this religious philosophy was the belief in the continuous struggle between good and evil in the human soul.

The same duality appears later in Judaism, Christianity and Islam. All three religions discuss the struggle between good and evil, promising eternal salvation to the orthodox believers, for in the future, good will finally prevail over evil.

In most religions, the symbols of good and evil are light and darkness, respectively. Night abounds with dangers, dark places are terrifying, and blindness means darkness and impotence. The most severe depression and despair are described in religious teachings as “the black night of the soul”, and many languages use terms denoting darkness of the unconscious and light of consciousness. **Man’s shadow** – a term Jung introduced into psychology, which he described as the dark side of the human being, is something the conscious spirit (the light principle) discards as evil, unacceptable, sometimes even horrible.

The forces of evil we meet in therapeutic practice and spiritual development take on different forms. For the most part, the form they take depends on the cultural milieu in which they appear. There is no reason for the practitioner to ascribe them religious significance. No matter if they are the product of imagination of the person afflicted by disease, or the result of appearance of the archetype, of mass hallucinations or anything else, they obviously exist in different forms in psychological and emotional reality. Founders of the great religions – Buddha, Christ and Muhammad – fought with the forces of evil, usually called demons, as did many saints – followers of their teachings – after them.

In connection with the term demon, we encounter a hapless confusion, which springs from different meanings ascribed to the term. Due to Socrates’ claim that he had been guided through life by the voice of his **Daemon** (which obviously to him meant inner voice, intuition, and to a certain degree, conscience), many Christian authors criticized him for being in contact with demons. Socrates’ term obviously had quite the opposite meaning – it was an expression and symbol of good and moral behavior. Plato and Xenophon also used the term **daimonion**, characterized by Cicero as something divine (divinum aliquid). However, the terms demon and demonic took root and are widely accepted in many religious teachings as well as in everyday speech, and as such signify the forces of evil that man sometimes encounters.

Negative and evil Entities appear in a multitude of shapes. Some have human appearance, others look like concentrated masses of darkness, small condensed black clouds, dark spots and points or shadows that change shape. Again, some appear in the shape in which religious texts and medieval alchemists and painters portray demons – as monstrous and terrifying creatures. They can also manifest as unpleasant bodily sensations:

cold chills, sudden blasts of wind in a closed room, the strong smell of a decomposing corpse, or a feeling of pressure that comes from invisible sources outside of man.

Besides these forms of manifestation of the negative Entities, possession with “demonic energies” can manifest itself in the following symptoms: an impression of hearing voices ordering the person in question to do things she/he would not normally do; short periods of darkened consciousness, without knowing what happened during that time; experiencing intellectual blockade or speaking as if in a trance in the middle of a normal conversation; walking, talking, or behaving in a strange way, or in a way she/he has never done before – as if being someone else; sudden asocial behavior, which is not typical of the person; uttering strange words or sentences in an unknown or incomprehensible language (this is extremely rare).

There are several categories of negative Entities, which we can perceive as hierarchical: Entities range from the lowest and most common, whose influence may be characterized as a disturbance, to the stronger ones that threaten or impose aggressive, paranoid, or suicidal thoughts. What further complicates the situation in the last few decades is the popularity of channeling, that is, transmitting messages from the levels of consciousness considered dominant and hierarchically exalted. Some persons actually receive such messages, but evil Entities often disguise themselves as sources of the messages of the higher consciousness. They manifest as bodiless Masters from high spiritual levels, deceased yogis and sages, heavenly messengers and the like, who communicate by “direct voice”, “automatic writing” or intuitively received messages. Many prominent practitioners and authorities point to how dangerous such “channeling” may prove to the mental health of human beings. One of those authorities, a famous psychotherapist of theosophical orientation, Bendit Phoebe, warns: “There are independent Entities who disguise themselves in divine beings, saints or Masters, and who can try to seduce spiritual disciples or lead them to temptation...”

Rene Geunon, another famous authority in the esoteric field, points to the possibility of fake messiahs becoming unconscious instruments in the hands of evil supernatural forces.

Roberto Assagioli, the founder of the Psychosynthesis system, suggests the same degree of caution: “...we should handle their messages with common sense and discrimination, and not let ourselves be influenced by the unusual source from which they come, nor any sublime statements of the transmitters...” He points to the same fact in his book *“Psychosynthesis”*: *“We should not ascribe any value to messages that contain certain orders and demand blind obedience, nor to the ones that have a tendency to inflate the personality of the receiver of the messages.”*

Common sense requires that channelers be skeptical if an Entity informs them that they are chosen as the transmitters of significant messages because they are in some respect superior to other human beings. Spiritual Intelligences never stimulate the human Ego.

Ron Hubbard’s Scientology

The concept of Entities experienced a renaissance in the second half of the twentieth century, due to Ron Hubbard’s scientology. I explained this topic in detail in my book

“Aspectics”, which is translated into several languages, including English, Italian and Turkish. I will mention here only the crucial facts of Hubbard’s ideas concerning Entities.

Based on an experience he had during processing, Hubbard contended that in the distant past a catastrophe happened in our part of the Galaxy, in which billions of human beings were killed. Since a huge number of human bodies were destroyed, and many of the murdered beings could not find a new body to inhabit after death, those bodiless beings formed groups or clusters and bound themselves to the energetic fields of the small number of surviving humans. Then they followed them from one incarnation to another. Instead of the Hindu term Atman, Hubbard used the term Thetan, and named these Entities Body Thetans (BTs). They exist in a state of half-sleep in man’s energetic field, and only when their host develops spiritual awareness through processing, meditation and similar activities, do they wake up, become aware, and begin to cause problems for the host with their desires and intentions .

This brings us to the second fact significant for the success of any processing. A problem, unwanted condition or behavior can be eliminated only from the point of view in which it was created, that is – from **the causality point**. We cannot resolve the problems of another being by treating them as if they were our own. In fact, we can do that, but we must know which being the problem belongs to, and we must identify with it in order to resolve the problem (see the section about circular processing in *Peat* and *Return to Oneness*). In other words, we can achieve successful resolution by going to the causality point from which the problem was created. If we mistakenly believe that a problem is ours, when it is not, but is in fact an Entity’s - “Body Thetan’s” problem - we will feel a short relief after the process, but the same problem will reappear after a while, because such an Entity continues to act from us and through us, for it dwells in our energetic field.

This is precisely what happened with many persons who reached the level of the scientological processing called “the Clier”. Here, the main causes of behavioral aberrations were eliminated from the person’s unconscious, and he or she should feel and behave like someone who is **clear**, in other words, who is freed from her/his unconscious problems. Yet after a while the problems reappeared. Each attempt to eliminate them by processing the Client led to failure, because the real cause of the problem – Body Thetan (BT), who manifested deviated behavior and experienced unpleasant feelings – was not processed.

Hubbard and his associates therefore began, after several years of experimentation, to process the real causes of disorders – Body Thetans, who exist in the Client’s energetic field. I will describe the procedure in the part of the book dedicated to self-processing.

Entities and identities

Mike Goldstein, who along with John Galusha created a system known as Idenics, firmly asserts: *“That which clients previously believed were Entities, are in fact identities.”* Smaller, less significant identities cling to man along with the main, important ones. They disappear once the main Entities are removed. Since identities are not the individual himself, but are created by the individual as a kind of psychological instrument, or psychological clothes for achievement of certain goals, they may seem to be separate beings.

Goldstein points out some misconceptions built into scientological theories. On higher scientological levels, he says, people learn certain things about Entities' existence, their characteristics and activities. When they receive such data, they may easily understand their own case in the context of scientological teachings regarding Body Thetans and their clusters or groups. In other words, when processed on OT III and NOT (abbreviation of the term New Era Dianetics for OTs) scientological levels, the persons think that they are processing Body Thetans or their clusters, while in fact they are processing the dominant and accompanying identities.

Since identities are neither properly nor completely grasped on those scientological levels, they are not completely taken care of. This is the reason why Clients spend so much time on those levels, why it seems to them that new Entities continue to appear in their bodies and minds, and, what is most important, why they are not able to entirely resolve their unwanted conditions.

Goldstein points to two questions that impose themselves on persons who are processed on scientological NOT levels:

In which situations do foreign incorporeal beings hook onto a person?

How is it possible that this clinging of incorporeal beings influences the person in a bad way without her being aware of it?

NOT materials offer answers to these questions, but they do not satisfy most clients, who hope that they will find deeper and more complete explanations on later OT levels.

In the training materials for the scientological NOT levels, Ron Hubbard mentions an interesting fact: that the aberrations of Body Thetans and their clusters are similar to the aberrations of the Client on whom they are hooked. Hubbard's explanation of this phenomenon differs from Goldstein's, but what is important is that he has noticed the similarity.

The similarity of disorders between the Client and the Body Thetans that cling to her comes from the fact that Body Thetans are in fact **identities**, Goldstein reiterates. The Client is able to eliminate Body Thetans or their clusters, and by doing so, to feel relief, but as long as an identity exists, Body Thetans and their clusters can hook on it again. This is what the typical course of events looks like: A Client has a problem. The Client is processed on the NOT level and takes care of Body Thetans and their clusters connected to the problem. She feels better, but after some time the unwanted condition is back. She is processed anew, and discovers new Body Thetans and their clusters that require more processing, and so on.

According to Goldstein, Idenics makes processing of Entities unnecessary. When we put an identity under control, all that is connected with it disappears. In addition, new identities have nothing to hook on to.

Apparitions, spirit doubles and bilocation

Most people have never experienced encounters with phenomena mentioned in the title of this chapter, so they view them as hallucinations or sensory deceptions to which

superstitious men are prone. For persons who have had such experiences they are irrefutable truths, or phenomena that they cannot explain, but which they do not forget for as long as they live.

What makes the experiences of this latter group easier to believe is the fact that there are data that come from famous people, prominent artists or scientists whose statements cannot be easily discarded. I presented some of those data in this chapter. It is difficult to differentiate those phenomena, for the boundaries between them are often blurred.

Gurney, one of the explorers of phenomena related to Entities, mentions three criteria that attest to them being more than just hallucinations. The first is that the phenomenon influences more than one person; the second, that an apparition transmits to the person who sees it information that is later confirmed as accurate, or of which the person had no previous knowledge; and finally, that person - "receiver"- sees a person (apparition) that she has never seen before, yet is able to describe it so well that its identity can be positively determined.

Apparitions are abnormal or supernormal phenomena or perceptions that cannot be ascribed to any natural cause. As a synonym, the word "**ghosts**" is often used, although apparition has a wider meaning: ghosts are apparitions of deceased persons, while apparitions also encompass ghosts of animals and unearthly beings. Apparitions of dead people contributed decisively to the conviction that the human soul continues to exist after the death of its physical body. Apparitions of sick persons and persons in the middle of a severe crisis suggest that, because of the difficult situation they are facing, their soul leaves the body and functions outside of it.

British and American Societies for Psychic Research have gathered numerous cases of apparitions, while many documented cases were dealt with by three authors in the book *Phantasms of Living*. The most famous of the three authors is Frederick Myers. Based on analysis of many cases, they concluded that the main activator of such phenomena is a certain urgent message regarding an immediate danger, serious disease that quickly worsens, or death of a person whom others see as an apparition. Cases that deal with famous persons are talked about and noted down most often. For instance, it is often cited in texts on this subject that Napoleon's first wife Josephine appeared as an apparition in front of Napoleon on the island of Saint Hellene to foreshadow his imminent death. Mozart saw the apparition of a man who ordered him to compose The Requiem and visited him often to check how it was going. Mozart finished the composition just in time for it to be performed at his own funeral.

When apparitions of living persons who presently dwell in remote places appear, we call it **bilocation**. Although the Christian church usually avoids discussing occult phenomena, bilocation has a special significance for it, as it supposedly proves the sanctity of some of its priests. Many written documents report such events. One of the most famous bilocations is the case of St. Anthony of Padua. The event happened in 1226. While he was preaching a sermon in a church in Limoges, he remembered that he was supposed to celebrate Mass in a monastery on the other side of the town. In front of the believers gathered in the church, he pulled the hood over his head and kneeled for several minutes. At that moment, he appeared in front of a group of monks in the monastery's chapel, read the promised text and then disappeared. Similar stories circulated in connection with some other saints.

In his report to American Society for Psychic Research, William James mentioned the experiment of a professor at Harvard University, whom he called Professor X, in which he projected his astral double into his friend's room, which was about one kilometer away. The friend confirmed that he had seen the apparition.

In the biography of a famous medium from the nineteenth century, D. D. Home, who was known for appearing in the form of his ethereal (astral) double, it is stated that Count Alexis Tolstoy, who was waiting for Home at the train station, met his double. The double appeared three hours before Home himself arrived (in his physical body).

The experiences of the greatest German poet Goethe are probably most famous and most often quoted. Here is one lengthy description of one of his experiences:

Apparitions where a person meets his own double, and sometimes even engages in conversation with it, are a special kind of phenomena. I will cite here one more of Goethe's experiences, which was quoted in *"Phantasm of Living"* by Stainton Moses: *"Wolfgang Goethe was walking one rainy summer evening with his friend K, returning from the Belvedere at Weimar. Suddenly the poet paused as if he had seen someone and was about to speak to him. K. noticed nothing. Suddenly Goethe exclaimed: 'My God! If I were not sure that my friend Frederick is at this moment in Frankfurt I should swear that it is he! The next moment he burst out laughing. 'But it is he – my friend Frederick. You here at Weimar? But why are you dressed so – in your dressing gown, with your nightcap and my slippers – here on the public road?' K., as I have just said, saw absolutely nothing and was alarmed, thinking that the poet had lost his wits. But Goethe, thinking only of what he'd seen, cried out again: 'Frederick, what has become of you? My dear K., did you notice where that person went who came to meet us just now?' K., stupefied, did not answer. Then the poet, looking all around, said in a dreamy tone: 'Yes, I understand...it is a vision. What can it mean though? Has my friend suddenly died? Was it his spirit?' Thereupon Goethe returned to the house and found Frederick there already. His hair stood on end. 'Avaunt, you phantom!' he exclaimed, pale as death.' But my friend, remonstrated Frederick, is this the welcome that you give to your best friend? 'Ah, this time', exclaimed the poet with such emotion, 'it is not a spirit, it is a being of flesh and blood.' The friends embraced warmly, Frederick explained that he had arrived at Goethe's lodging soaked by the rain, had dressed himself in the poet's dry clothing and having fallen asleep in his chair, had dreamed that he had gone out to meet him and that Goethe had greeted him with the words: 'You here! At Weimar? What! With your dressing gown, your nightcap and my slippers here on the public road? From that time on the great poet believed in a future life.'"*

A special kind of bilocation phenomenon are apparitions in which a person sees his own double and sometimes even starts a conversation. Here is another experience of Goethe which he described in his work *"About My Life"* ("Aus Meinem Leben"): *"I rode now on the footpath toward Drussenheim, and there one of the strangest presentiments surprised me. I saw myself coming to meet myself, in the same way, on horseback, but in a garment such as I had never worn. It was of light grey mingled with gold. As soon as I had aroused myself from this dream, the vision entirely disappeared. Remarkable, nevertheless, it is that eight years afterwards I found myself on the same road intending to visit Frederika once more, and in the same garment which I had dreamed about and which I now wore, not out of choice but by accident. This wonderful hallucination had a quieting effect on me."*

The experience of French writer Guy de Maupassant is quite interesting. It happened in 1889, while he was sitting at his desk, sick. He heard the door opening, turned around,

and, to his great surprise, saw himself entering the room. Then the apparition sat in a chair in front of him, and after covering its face with its arms, began dictating that which Maupassant was writing. When he finished the dictate, he stood up and the hallucination disappeared.

The greatest Irish poet, winner of the Nobel Prize for literature (1925), W. B. Yeats, had an unconscious experience of bilocation. In other words, he experienced it, but was not aware of it until it was confirmed later. Here are his words concerning that experience from his autobiography: *“One afternoon I was thinking very intently of a certain fellow student from whom I had a message...In a couple of days I got a letter from a place some hundreds of miles away where the student was. On the afternoon when I had been thinking so intently I had suddenly appeared there amid a crowd of people in a hotel and seeming as solid as if in the flesh...”* Then that young man, his student, asked him to come again when he was alone and it did happen. Yeats reappeared about midnight and gave him a message. In Yeats’s own words, *“I myself had no knowledge of either apparition.”*

August Strindberg describes his experience with bilocation in his autobiography entitled *“Legends”*. During his stay in Paris, he was very sick for some time. While he was lying in bed, he felt a strong desire to be in Germany with his wife’s family. For a moment he felt as if he were in their house, and could plainly see his mother-in-law playing the piano. After a short while, he received a letter from Germany from his mother-in-law, in which she asked him: *“Are you all right? While I was playing the piano the other day, I saw you standing in front of me.”*

There are proven cases where persons demonstrated the power of bilocation consciously and intentionally. We have a description of such an event by American novelist Theodore Dreiser. One evening, another famous writer, John Cowper Powys, visited him in his apartment in New York. Powys was a famous British poet, essayist and novelist. His novels were full of extremely vivid descriptions of times, places and personalities. In them, experiences of higher states of mind and mystical experiences had a special place. Powys often came to Dreiser’s home to have dinner and stimulating discussions. At that time he lived in a small town about 30 miles from New York, so he usually left Dreiser’s place early in order to arrive home on time by train. One evening, after a long and interesting conversation, Powys looked at his watch and said: *“I must hurry or I will be late for the last train”*. As he was leaving Dreiser’s apartment, he said: *“I will appear in front of you tonight, at this very place. You will see me.”*

Dreiser thought that Powys was joking, so he asked him, *“Will you turn into a ghost, or do you have a key to my apartment?”*

“I don’t know”, answered Powys, “I can return as a ghost, or take on an astral form.”

Dreiser remarked that they had not discussed ghosts, apparitions or visions that night. The topic of their discussion had been American publishers and their publishing methods, which were of professional interest to both of them. Later that evening, Dreiser was alone in his room, reading. He heard a strange noise and when he looked up, he saw Powys by the entrance door. The apparition resembled Powys in every aspect. It was tall, dressed in a comfortable tweed suit, but it emitted a pale white light. Dreiser stood up from his armchair and said: *“John, you kept your word, you came. Come in and tell me, how did*

you manage to do it?” Powys did not answer, and when Dreiser approached the distance of approximately one meter from him, he disappeared. As soon as he recovered from the shock, Dreiser grabbed the phone and called Powys’ house. Powys answered the phone and when Dreiser excitedly described what just happened, Powys answered: “I told you I would come. You shouldn’t have been surprised.”

According to Dreiser, Powys declined to talk about how he had done it. Had he done it consciously? By all appearances, he had. It is certainly a phenomenon modern science cannot explain.

In his informative book *“Les Phenomenes d’Autoscopie”* (**“Phenomena of Autoscopy”**) Dr. Sollier compared many such experiences, and determined that they manifest in different degrees of intensity – from a vague impression that an apparition, ghost or one’s astral double is in one’s vicinity, to a quite clear vision that resembles looking at one’s own reflection in the mirror. In the latter cases, the apparition appears suddenly and does not last for long. If man becomes very agitated at that moment, the apparition vanishes. In most cases, the double is silent, but sometimes, as in Maupassant’s experience, man and his double can exchange words, even have a difference of opinion.

Entities in modern methods of psychotherapy

There are many ‘parts’ of the human being, but the main or dominant elements are common to all men. The concept of aspects of personality was introduced in the psychoanalytical model of Sigmund Freud. He discerned three attributes or levels of personality: **Id**, or the unconscious, which is the domicile of all that is unacceptable in man; **Ego**, the level of logic and self-control; and finally, **Superego** – the moral level, judging man’s behavior from an ethical point of view. According to Freud, the therapist should strengthen the Ego and widen its zone of manifestation, making it independent both of the instinctive forces of Id and the excessive moral demands of Superego.

Transactional Analysis emphasizes a healthy functional division of Ego. It defines three possible states of Ego – **Parent, Adult and Child**, through which a person interacts with the outer world and with himself. Each of these states of Ego represents a group of strategies for resolving problematic situations. The healthy person can use each of the three Ego states, whichever is most appropriate in a given situation. The aim of Transactional Analysis is to make it impossible for one of the three Ego states to prevent the other two from expressing themselves, and to enable each of the states to manifest in the manner most useful for the person in question.

With the concept of **archetypes**, **Jung** made a significant contribution to the understanding of “parts” manifesting in human behavior. He defined them as the “inherited manners of psychic functioning”, that is, “models of behavior.” He complemented them with complexes, which he defined as “independent and unconscious formations that penetrate into consciousness from the unconscious”.

Roberto Assagioli based his system of **Psychosynthesis** on the game these ‘parts’ play with each other. The purpose of Psychosynthesis, he says, is “*coordination and subordination*”

of different psychological energies and functions, and creation of a firm structure of human personality.” Assagioli contends that this process ultimately leads to transcendental states of pure consciousness, joy, peacefulness and love, which transcend beyond the nature of human beings as perceived in the West.

Jacob Moreno, the creator of Psychodrama, uses the word “roles” – a metaphor taken over from theater – instead of the term “parts”. He defines the roles as “functional forms which the individual takes on at moments when she reacts to specific situations that involve other persons or objects”. Playing certain roles, says Moreno, precedes the appearance of Self. Roles do not originate in the Self, but the Self originates in roles. This is obviously contradictory to the beliefs of most representatives of psychodynamic systems and all oriental methods of practical philosophy. For us, Moreno’s understanding of the aim of therapy is more important. Moreno believes that the purpose of therapy is to help individuals reduce conflicts among different roles and harmonize their functioning. Therapy should also enable individuals to easily switch from one role to another, if the situation demands. The ability to create roles that are an adequate response to situations one has never experienced before, which is in fact spontaneity, is almost identical to the role of “**parts**” in the NLP method and the role of “**identities**” in Galusha and Goldstein’s Idenics (see previous chapters).

Body Therapies, and among them primarily **Alexander Lowen’s** method, also deal with components of the human being. Lowen states that a healthy person feels rooted, that she is aware of her body, of her sexuality and her contact with the ground. In everyday speech, such an individual is said to “stand firmly with both legs on the ground”. However, this is not the end result for Lowen, but the beginning – it is not the ideal of health, but its minimum.

In his method of therapy, “**parts**” are different areas or zones that contain muscle tension, which prevents contact between various layers of bodily tissue. Each layer contains strategies that it expresses. Corporeal tension is the main manner in which men inhibit and obstruct the activation of important “parts” of their experience. The consequence of this is that the part of the body that was involved in expression of a certain impulse is now stupefied by chronic muscle tension, which developed due to a certain model that permanently supports it. In Lowen’s method, the therapist enables an approach to and contact between different parts by making completely free breathing and movement flow possible.

The concept of “parts”, as they are perceived today by practitioners of the NLP systems, was first used by Fritz Perls. He expressed his attitude in these words: *“If we cannot accept some of our thoughts and feelings, we disown them... If we have a murderous thought, we say, that’s not me, that’s compulsion, or we suppress the impulse and ignore it. There are many similar ways to avoid being overwhelmed by such impulses, but it is always at the expense of disowning many valuable parts of ourselves... In that way you do not let yourself... be entirely what you are.”*

Other models at the early stage of development of the NLP method also used the theory of “parts”. One of the founders of this system, **Virginia Satir**, used them in the psychodramatic method known as “Fun with Parts”. These words express her attitude: *“All of us have hundreds of different parts, and each of them have expectations of being actualized.*

*Those parts often face difficulties in getting along with each other and may have inhibitive tendencies toward each other... The Process of **Fun with Parts** gives a person an opportunity to observe those parts and learn that they function more harmoniously when they cooperate than when they conflict.”*

The basic method the NLP system uses for processing parts, which is only another term for Entities, is the Six-Step Reframing.

Carl Rodgers also works with parts. He is the founder of client-oriented therapy. He is, however, much more careful with regard to implications that there are organized “structures” in the psyche.

Finally, my system **Aspects**, which was created more than twelve years ago, is based on the processing of aspects, which we can quite justifiably call Entities.

Walk-ins

This term was put into circulation by Ruth Montgomery in her book *“Strangers Among Us”*, published in 1979. In this book, she asserts that, when Beings from extraterrestrial spheres want a functional physical body for accomplishment of certain goals on this planet, and simultaneously, a certain person that lives here in her physical body wants to end this life cycle, the two Super-Egos arrange an exchange on the higher levels of consciousness. The being that enters the body of the host is a **walk-in**. It takes over the feelings of the host, but does not become emotionally attached to her past. The walk-in takes over the new body, for it has a certain mission to accomplish. Even though the concept of walk-ins abruptly spread after this book was published, this phenomenon was pointed out forty years before Montgomery by Wilhelm Reich, a prominent writer and psychoanalyst, who, among other things, developed body psychotherapy. His views, presented in the treatise *“Contact with Space: Oranur Second Report”* shows the exceptional bravery of a scientist prepared to sacrifice his reputation for truth. He said this: *“March 20, 1956 at 10 pm a thought appeared in my conscience about a possibility that, I fear, will not leave: ‘Am I a human from space?’ Am I a member of a new race on earth, that became with breeding between aliens and human women? Are my children the first generation of an interplanetary race? Many events in my life came with this question in their place, when only four days ago would only confuse me. I cannot resist temptation to answer with yes the above question, but will delay the final answer until facts confirm it. Until then I will work under this assumption: It is possible that man from space came down to earth (or will do it in the future) and interbred with humans on earth for whatever reason.’”*

My rather superficial experiments in workshops I am giving suggest that approximately 30 % of all persons who take courses in spiritual improvement, meditation and the like belong to the group of walk-ins. When it comes to this phenomenon, there is a danger of premature conclusions, based on Ego-games, which are often present in groups of such people. When they hear that walk-ins exist, many of those persons begin to claim that that is what they are, and add to those claims elements of vivid imagination. There is a simple test that determines whether their claims are true or not: if after the event when they allegedly entered this body their life has not changed for the better, if there are no significant changes, new ethical and spiritually higher goals they devote themselves to, then we can justifiably doubt their statements.

Sometimes, before the host leaves the body, he feels during a long period of time that this life has nothing left to offer, that there are no more challenges or worthwhile experiences in it. This is often followed by long-lasting fatigue, depression, apathy, sometimes even suicidal thoughts.

In most cases, the walk-in enters a new body at times when a host experiences a traumatic event, such as a traffic accident, surgery, or coma. These situations enable the soul of the walk-in to integrate faster and easier with the personality and body of the aborigine. The reason for this is that in such situations, the usual model of behavior and perception is completely shattered. Hence the person is more prone to accept the new soul.

Some practitioners of metaphysical areas believe that the process of taking over a new body and personality has become much easier in recent years. Their arguments are as follows: all members of humankind on the Earth are experiencing sudden changes in their light bodies, which are in accordance with the changes of the whole planet Earth. For walk-ins, this means that the physical body is better able to adopt new energy on the cellular level, so that the personality of the walk-in can adjust to the new identity more easily. Now there are systems of support alleviating the integration of walk-ins as well – groups of walk-ins who communicate, have their magazines, conferences, etc.

During the period immediately following the taking over of a new body, such a person feels confused and disoriented. She manifests weaker emotional ties with members of her family, and often perceives them as strangers, while the environment perceives her as fundamentally altered. On the other hand, she often resolves her old problems and personal difficulties abruptly and fundamentally. She breaks without hesitation an unsatisfying marriage or a love affair, which has only been maintained by inertia; she quits a job that does not satisfy her and finds another, often entirely different, at the surprise of those around her.

After entering a new body, a walk-in does not feel well for a while, for both the traits of the previous personality and the traits she brought with her are simultaneously present. Such a person often states that she has felt like a stranger in her family and environment for a long time. When an intelligent American, a psychotherapist and trainer of Peat, realized she was a walk-in, she told me that when she was a girl she persistently pressured her parents to admit that they were not her biological parents.

In the next case, the person was exclusively focused on the problems of everyday life, and her basic desire was to live a better and more comfortable life. Then she experienced a car accident, in which she was not seriously hurt, but she was in a state of severe shock. A few years later, during processing with deep Peat, the experience reappeared in vivid detail. She had the impression that she was observing from a high place the streets of a town through which a car was driving. In it she saw a woman resembling herself. She slowly descended toward the car. At that moment, the car hit a metal pole and she transferred into the body she uses today as her own. She came out of the car in a state of shock. She needed some time to recover.

After this event, she changed completely. Her environment seemed strange, and so did her family members and friends. They interpreted her altered behavior as a consequence of the car accident. What is significant is that since that time, she has dedicated herself

entirely to the achievement of spiritual goals – she began to read intensely on topics of mysticism and self-development and started taking such courses. I cited this case as a typical example of experiences walk-ins go through.

Another case from my practice is also interesting – the case of a young woman who also had a serious car accident, which, strangely enough, left her without injuries. Its only consequence was several contusions and a feeling of confusion. After it, spiritual growth became her main area of interest. The problem she has been experiencing ever since, which annoys her very much, is frequent buying of clothes and shoes that do not fit her. She has a closet full of shoes too big for her, as if she had bought them for someone else. This seems even stranger if we know that she sells clothes and shoes for living. She said she could not figure it out because one quick glance at a potential customer is enough to correctly guess their shoe or clothing size.

We find similar stories about persons confused by experiences which their prior knowledge cannot explain. On a discussion forum about Buddhism, a person quoted Dalai Lama speaking about very similar phenomenon: *“In one discussion about dying and transference of consciousness the Dalai Lama refers to a ‘soul’ that can come into a fresh corpse and inhabit it. In Tibetan Buddhism this practice is called, ‘drongjuk’”*.

Not only does a walk-in feel strange and disoriented at first, but her behavior confuses the environment, since there is no logical explanation for it. To the surprise of people surrounding her, she shows new personality traits, which are noticeably different from the former ones, until after a long period of hesitation and inner conflicts, a union of those characteristics, which can then serve a new purpose in the person’s life, manifests itself. Such a person often prefers different food, styles of clothing, and lifestyle in general. Her environment interprets those fundamental changes in interests and orientation as a consequence of the contusion or disease she experienced.

On the corporeal plane, which is the same basis for both beings (the original and the walk-in), problems may also appear if cells do not accept the new energetic body. The most common forms of such rejection, which resembles rejection of a transplanted organ, such as a heart or kidney, are strong allergic reactions to her environment, to hygiene products she previously used, and especially to the food she used to eat. Panic attacks and phobias can appear abruptly, but the walk-in and her close relatives usually find a “logical” interpretation for them.

Ruth Montgomery continued to write about this topic. In her second book, *“Threshold of Tomorrow”*, she developed the idea encountered in the works of many New Age authors: that the appearance of a greater number of walk-ins is a preparation for the switch over to the higher frequencies of evolution and expected changes to the planet Earth itself, together with predicted psychic changes in the human race.

Although the belief that the term walk-in was created recently has been widely disseminated, it is originally described in Hindu scriptures. According to yoga teaching, the individual owns several bodies: physical, ethereal, astral, mental, and other higher bodies. Only Atman or individual is omnipresent and able to move from one body to another. In one of the earliest legends, the life of a sage by the name of Tirumal is described. He intentionally entered the body of a young shepherd who had just died. Shiva took the

young man to Heaven, while Tirumal spent the rest of his life in the shepherd's body. He took over the shepherd's memories and knowledge, such as fluency in the Tamil language he had not had before.

It is almost impossible to conduct methodical and controlled research in walk-in phenomenon. Based on the statements of persons who believe that they are walk-ins, situations in which a new being enters a body previously abandoned by the aborigine are, as I have already said, most often traumatic. Yet sometimes it can result in a state of pleasant relaxation. At one of my seminars, a young woman told me that she was sure she had not been in her present body all her life, but that she could not remember any traumatic situation. Two days after the seminar, she phoned me and described an experience when she was thirteen. One pleasant afternoon, she was going to school, taking the usual path, and feeling completely relaxed and happy. In her restimulated memory, she suddenly saw herself from high above— walking, carefree, toward the school. She descended slowly, approached the body from behind, and after hesitating briefly, entered it abruptly. She remembered that she had become very frightened then. The whole neighborhood looked unfamiliar, as if she were seeing the schoolyard and school for the first time. While she was in class, her friends and teachers seemed very strange, so she kept asking herself what was happening to her. When she accepted that this was the experience of her entering a new body as a walk-in, she calmed down completely, for many inexplicable things she later experienced finally made sense.

Some persons who believe that they entered a body they have not inhabited from the beginning often state that they are unable to perform their everyday tasks or do their previous job. Such persons often become psychic healers or priests in small religious communities, manifest unusual para-psychic or healing powers, announce that they are psychics or spiritual teachers and gather disciples. Some of them become more or less famous channelers.

Even though such experiences cannot be proven in an objective manner, they are exceptionally dramatic and important for the persons who experienced them. Sometimes those persons tell close friends or relatives that they are angels, or a spiritually perfected form of their former selves, or an older and more experienced soul with a certain mission on this planet, and less often, that they are cosmic missionaries who came to the Earth to help the development of the human beings living here.

An astrological question that has to do with walk-ins has arisen in recent times. Only a very small number of astrologers consider it at present, because most of them have no knowledge of what I am about to say. The dilemma is that the great majority of walk-ins cannot recognize themselves in astrology charts, even those made by experienced and otherwise very successful astrologers. How come?

The answer is really simple: when astrologers make the chart, they use incorrect data as their starting point – the date of birth of the physical body the walk-in inhabits at that moment. Yet in order for the chart to fit a walk-in, the astrologer should use the exact time when she entered her present body, not the date when her body was born. Walk-ins usually know the precise date of entering the new body, for that experience was dramatic and made a strong impression on them. Once this simple change is made, the data fall into place and the person usually recognizes herself in

her new astrological portrait. I am no astrology expert, but I have seen this theory work well on several occasions.

There is a similar phenomenon known by the name **wanderer**. It came into being during the fifties of the last century. George Hunt Williamson was probably the first person to use it. Wanderers are beings who come for other solar systems with experiences of interplanetary and interdimensional journeys, but they forget them when they arrive on Earth. They are born as ordinary children, but display an interest in spiritual growth at an early age. Their mission is helping to promote the spiritual growth of mankind and the whole planet by means of different activities. Wanderers appear throughout the history of mankind. They recognize their past at moments of deep mystic experiences and become aware of their mission.

The term **Star People** encompasses both groups. Some members of Star People are walk-ins, others wanderers. One of the phenomena of our times is spreading the awareness of their existence and the acceptance of their traits and mission. There are organized groups of such people. They hold conferences and meetings, and publish magazines. There are also quite a large number of books describing their physical and psychological characteristics.

John Lilly's cosmic masters

Dr. John Lilly (1915-2001), judging by the range of his interests, belonged to the renaissance rather than to our time. He was a versatile researcher in many fields. He was successful as a physician, psychoanalyst, and biophysicist. He was also an expert in electronics, neurophysiology and neuroanatomy. He invented the sensory isolation tank with which he performed far-reaching research of the human mind. He is also the originator of fascinating research of communication between men and dolphins. Another eminent thinker, Timothy Leary, praised Lilly as the scientific Columbus of the twentieth century, who brought us precious knowledge from his journeys into the deepest spheres of the inner world.

Lilly pointed out the omnipresent narrow orientation of researchers toward extraterrestrial intelligence. While such beings exist around us, we do not notice them or treat them cruelly. Most of us do not realize that there are intelligences on this planet which are on the developmental level of humans, to say the least. They are sea mammals – above all, dolphins. In communication with them, Lilly produced unprecedented results. He writes: *“They are more advanced than us, but in a very different manner.”* If we use scientific criteria for determining intelligence, then many sea mammals are more advanced than humans. Their brains are as developed as those of humans, or even more, and they have had such brains for a hundred million years or longer. If for no other reason, they deserve our respect because of that. Lilly's research of those highly developed mammals inspired an artistic movie, *The Day of the Dolphin*.

Lilly's second area of interest, no less fascinating, was the influence of sensory isolation on the human mind in the “isolation tank”. He began his research on the influence of total isolation on the human mind in 1954 at the National Institute for Mental Health. Many famous persons had dramatic experiences in his isolation tank. Gregory Batson was among

them. What happened to him in the isolation tank Lilly describes with these words: “...*The first place I moved into was completely black, completely silent, empty space without body. The blackness stretched into infinity in all directions and I remained centered at a single point of consciousness and of feeling. There was nothing literally in the universe but my center, myself, the blackness and deep silence.*”

In the context of this book, Lilly’s experiences with Cosmic Entities are most interesting. He encountered them, apparently coincidentally, after his experiences with LSD, meditation, and other methods that caused altered states of mind. In his book “*The Center of the Cyclone*”, he describes what happened after he accidentally injected himself with detergent foam. It caused him to have a strong headache, nausea and put him in a state of coma. While in a coma he left his physical body: “*I became a concentrated point of awareness, I went to other spaces, encountered other beings, entities and other forms of consciousness. Golden light permeated the whole space in all directions, all throughout infinity.*” In that space Lilly met two Entities who looked like Guardian Angels. They overwhelmed him with feelings of love and worry for him.

At this place in his book, Lilly mentions that he met them earlier under the influence of anesthetics, and continues: “*One of my major aims here was to get back to the place with the two guides that I had been in during the time in the hospital when I was close to death...*”

After this strange experience, Lilly decided to continue with systematic research of alternative dimensions using LSD and the sensory isolation tank. In those experiments, he found himself in a dark and soundless space he named “the absolute zero point”. He could go back to it when his experiences would become too chaotic or stimulating. In one of those experiences, he once more encountered his two Guardian Angels. He described the encounter in the following words: In the sensory isolation tank he left his body and his human spirit behind him. He became a spot of awareness in the infinite empty space filled with light. Two beings gradually approached him from far away: “*As they approached, their presence became more and more powerful and I noticed that more and more of them were coming into me. Their thinking, their feeling, their knowledge was pouring into me. As they approached I could share their thinking, their knowledge and their feeling at an incredibly high rate of speed... They stopped just as it was becoming almost intolerable to have them any closer. As they stopped they communicated, in effect, ‘We will not approach any closer as this seems to be your limit for closeness with us at this time. You have progressed since we were together last. As we told you, you can come back any time once you learn the routes. We are sent to instruct you.’*”

This communication happened telepathically; meanings and feelings occurred without the use of words. Lilly later described another experience as if words were used in communication, as if those two beings addressed him in English, and as if he had become the third being in that communication. Lilly later named the organization represented by those two Entities as the Earthly Coincidences Control Organization. This is the course of their conversation: “*You now have X number of years left to inhabit the body that you are given. If you wish to stay here now, you may... If you go back to your body it will mean a struggle and large amount of work in order to get through the hindrances you carry with you...*”

“*Your next assignment, if you wish it, is to achieve this through your own efforts plus the help of others. So far you have been doing your experiments alone in solitude and have learned some of the ways here. Your next assignment is to contact others like yourself who have these capacities, help*

them, and learn from them how to carry out this kind of existence. There are several others on your planet capable of teaching you and also of learning from you. There are levels beyond where you are now and we exist to which you can go with the proper work.”

After some time Lilly started to feel the presence of his guides without going to their spaces. In each new universe that he penetrated he felt their presence protecting him from the huge Entities that inhabit these other spaces. In the last of this series of experiments he was shown the whole universe as we know it. His words sound fascinating: *“I am out beyond our galaxies as we know them. Time is apparently speeded up 100 billion times. The whole universe collapses into a point. There is a tremendous explosion and out of the point on one side comes positive matter and positive energies, streaking into the cosmos at fantastic velocities. Out of the opposite side of the point comes antimatter streaking off into the opposite direction. The universe expands to its maximum extent, recollapses, and expands three times. During each expansion the guides say, ‘Man appears here and disappears there’. All I can see is a thin slice for man. I ask, ‘Where does man go when he disappears until he is ready to reappear again?’ They say, ‘That is us.’*

Part Two

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ENTITIES IN RITUAL MAGIC

The ritual magic practice of invoking bodiless Entities has lost its charm in our time, but it fascinated practitioners in the nineteenth and twentieth centuries. Its aim is drawing earthly and cosmic forces, materialized in the form of Entities, into the practitioner's sphere and subjecting them to her will. It was practiced on the higher levels of the Golden Dawn. Materializing forces in a visible form of Entities was a test for advancing to the higher levels in this organization. Later, when Golden Dawn disintegrated and many smaller branches were formed, its ritual-magic operations lost their efficiency for the most part, but this area still draws the interest of practitioners of magic and of readers. In this part of the book I concisely describe three such operations.

Benvenuto Cellini

In the occult milieu of the West, the most prominent place is reserved for Eliphas Levi, since he was the ritual magician who initiated the renewal and rapid development of the practice of ritual magic. The fact that Benvenuto Cellini experienced a most fascinating magical evocation three centuries before Eliphas Levi, in which the evoked Entities achieved a visible form, is less known. Cellini was a celebrated Italian goldsmith, sculptor and the author of an autobiography, which is a significant source in researching the cultural history of the renaissance. In his time, his sculptures earned him fame throughout Italy, and today they are famous throughout the world. The most famous among them is the bronze sculpture "Perseus holding the head of Medusa", which he worked on for four years.

Cellini had an uncontrollable temper, which continuously led him into trouble and an endless series of conflicts and duels, in which he killed several men. In his autobiography, he described his supernatural visions and angelic protection that followed him throughout the dramatic moments in life. He was very interested in evocative magic, and evoked spirits of the dead and demons. He described one such experience in great detail in his autobiography:

“It happened, through a variety of odd accidents, that I made acquaintance with a Sicilian priest, who was a man of genius, and well versed in Latin and Greek authors. Happening one day to have some conversations with him, when the subject turned to necromancy. I, who had a great desire to know something of the matter, told him that I had all my life felt a curiosity to be acquainted with the mysteries of art. The priest answered: ‘That man must be of resolute and steady temper who enters upon that study.’

“I replied, ‘That I had fortitude and resolution enough, if I could but find an opportunity... Thus we agreed to enter upon a plan of necromancy. The priest one evening prepared to satisfy me, and desired me to look out for a companion or two. I invited one Vincenzio Romoli, who was my intimate acquaintance: he brought with him a native of Pistoia, who cultivated black art himself. We repaired to Colloseo, and the priest, according to the custom of necromancers, began to draw circles upon the ground with the most impressive ceremonies imaginable... As soon as he was in readiness, he made an opening to the circle, and having taken us by the hand, ordered the other necromancer, his partner, to throw the perfumes into the fire at the proper time; and then he began his incantations. This ceremony lasted above an hour and half, when there appeared several legions of devils insomuch that the amphitheatre was quite filled with them. I was busy about the perfumes, when the priest, perceiving there was a considerable number of infernal spirits, turned to me and said: ‘Benvenuto, ask them something.’

‘I answered, ‘Let them bring me into the company of my Sicilian mistress, Angelica.’ That night we obtained no answer of any sort; but I had received great satisfaction in having my curiosity so far indulged. The necromancer told me, it was requisite we should go a second time, assuring me, that I should be satisfied in whatever I asked; but that I must bring with me a pure immaculate boy.”

I took with me a youth who was in my service, of about twelve years of age, together with the same Vincenzio Romoli... When we came to the place appointed, the priest having made his preparation as before, with the same and even more striking ceremonies, placed us within the circle which he had likewise drawn with a more wonderful art, and in more solemn manner, then at our former meeting... The necromancer having begun to make his tremendous invocations, called by their names a multitude of demons, who were the leaders of the several legions, and questioned them by power of the eternal uncreated God... I, by the direction of the necromancer, again desired to be in the company of my Angelica. The former, thereupon, turning to me, said, ‘Know, they have declared, that in the space of the month you shall be in her company.’”

Cellini ended this description with the statement that he really met his beloved Angelica in the next month. Evidently this is one of the most interesting reports of ritual magic by a well-integrated person.

Eliphas Levi

In the second half of the nineteenth century, Europe witnessed a sudden livening up of interest in teachings of the Western occult tradition. In that period, Helena Petrovna Blavatska founded the Theosophical Society, the still unequalled secret magic organization the Golden Dawn was formed, and Alphonse Louis Constant, who wrote and was active under the pseudonym of Eliphas Levi, published his books on the subject of magic. Even

today, 150 years later, new editions of his books continue to be published: *“The History of Magic”*, *“The Key to the Great Mysteries”* and *“The Doctrine of Transcendental Magic”*.

In France and England Levi had a reputation as a great ritual magician, but later research showed that he was more of a commentator and advocate of ritual magic than a practitioner.

Since his school days, Levi had exhibited a strong interest in occultism and mysticism. He underwent preparations for the Catholic priesthood, but due to his occult interests had to abandon this goal. For some time he supported left-wing beliefs, and because of his political pamphlets was convicted and spent a year in prison.

Levi’s life became entirely dominated by occult spheres after his encounters with two eccentrics. The first of them was Ganneau, a man who claimed to be the reincarnation of King Louis XVII. The contact with Ganneau and the things he learned from him prompted Levi to begin a new life as a professional teacher of magic.

However, a Master of the Messianic, Polish nobleman Joseph Maria Hoene-Wronski, who lived in France, had a deeper and more far-reaching influence on him. In year 1810 he announced that he had made a grandiose discovery – that he had reached the Absolute, or the knowledge of the highest Truth. In simple words, his teachings came down to the assertion that he, by mercy of Providence, using mathematics based on Kant’s philosophy, had discovered the basic Law of Creation. Knowledge of this law, Wronski contended, enables man to use sensory impressions of his daily life to create the highest reality inside his mind. He claimed to have succeeded in this.

Wronski was not well known when he died, but he met Levi a year before his death. Levi had been searching for the true Master for a long time and found him in the Polish messiah, who made a strong impression on him. Wronski initiated him into his occult system, which, according to Levi, was a fruitful union of magic and science.

Eliphas Levi experienced real fame after publishing his books, which won him a reputation as an occult expert. In them, he presented many ideas adopted in our time by the New Age movement. His ideas about the interconnectedness of all that exists and astral light as an intermediary between the physical world and higher reality impressed later generations the most. The books he wrote were proof of his exceptionally vivid imagination. At the same time, he never paid much attention to the correctness of his quotations.

His most famous ritual-magic operation occurred when he was visiting London for the first time. He met there an anonymous woman who had a reputation as an adept in magic. She demanded that he invoke a famous magician of Antiquity, Apollonius of Tyana, by means of ritual operation. Levi described this event in detail in his book *“The Doctrine of Transcendental Magic”*.

Preparations for an operation of this scale required a two-week vegetarian diet, seven days of fasting and lengthy meditations upon Apollonius, followed by imagining conversations with him about various topics. Prepared in such a way, Levi entered the ritual room dressed in white. His mysterious hostess had equipped all the walls of the room with mirrors. In the middle of the room there was a table covered with white sheepskin on which Levi placed metal dishes with coal burning in them. Then he began the invocations, which, according to him, lasted for twelve hours.

Levi states that he felt very cold during the ritual. After a lengthy invocation of Apollonius, the ground beneath his feet began to shake. Then he saw an apparition in one of the mirrors on the wall. After his third invitation to the spirit of Apollonius to materialize, he appeared before him, thin and sad, covered from head to toe in a gray garment. The operator felt extreme cold and strong fear at that moment. He posed a few questions to Apollonius. He did not later reveal publicly what those questions were, but the answers to them were “death” and “dead”. At a certain moment, Apollonius’ apparition touched the magic sword that Levi held. His arm then grew weary and remained paralyzed for several weeks after the operation. He fainted when he was touched. Despite this unpleasant experience, Levi performed the ritual evocation of Apollonius on several other occasions.

Levi contended that he had not only been in touch with positive Entities during his ritual practical work, but that hostile, evil Entities had also appeared during his operations, as unwelcome guests. As a means of protection, besides the prayer and the ritual cleansing, he used the Paracelsus’ trident. In his book “*The Doctrine of Transcendental Magic*”, he drew a draft of this instrument (on how to make the trident, see later text).

Regardless of whether he really performed the described operations, Levi’s influence on his contemporaries and the occultists who superseded him was exceptionally strong. He influenced Bulwer-Lytton, the author of a widely read book entitled *The Last Days of Pompeii*, in many aspects. The Hermetic order Golden Dawn took over many elements of the occult that he had made popular, while Aleister Crowley, born in the same year Levi died (1875) actually claimed to be the incarnation of Eliphas Levi.

Aleister Crowley and Horonzon

Western hermetic tradition clearly emphasizes the necessity of understanding and overcoming negative elements in the practitioner’s personality. This is achieved by recognizing evil within one’s self, and by its complete perception, which leads to its integration into the wholeness of the being (see chapter on the Shadow).

In magical systems, which use the Tree of Life as a model depicting the hierarchy of developmental stages, the three highest Sephirot are separated from the other seven by a frightening gap called the **Abyss**. The practitioner of magic must cross the Abyss at a certain point of her evolution. This means that her personality will disappear entirely, as well as its structures and defense mechanisms.

Among the followers of magic, the most famous of such operations is the crossing of the Abyss, made by Aleister Crowley in a desert in Algeria, near the town of Bu Saada. Crowley’s assistant and “scribe” in this operation was his disciple Victor Neuburg, whose magical name was Omnia Vincam (“I Will Overcome Everything”). When describing this event in his autobiography, Crowley uses Neuburg’s initials O.V. The essence of this dangerous operation is confronting the demon of the Abyss, whose name is Horonzon. In his autobiography with the boastful title *Autohagiography*, Crowley gives the description of this operation, which happened in Algeria, near the city Bou Saada, which today is famous among his followers:

“We went far out from the city into a hollow among the dunes. There we made a circle to protect the scribe and a triangle wherein the Abyss might manifest sensibly. We killed three pigeons, one at each Angle, that their blood might be a basis wherein the forces of evil might build themselves bodies.

“The name of the Dweller in the Abyss is Choronzon, but he is not really an individual. The Abyss is empty of being; it is filled with all possible forms, each equally inane, each therefore evil in the only true sense of the word – that is, meaningless but malignant, in so far as it craves to become real. These forms swirl senselessly into haphazard heaps like dust devils, and each such chance aggregation asserts itself to be an individual and shrieks, ‘I am I!’ though aware all the time that its elements have no true bond; so that the slightest disturbance dissipates the delusion, just as a horseman meeting a dust devil brings it in showers of sand to the earth.”

“Choronzon appeared in many physical forms to Omnia Vincam, while I abode apart in my magical robe with its hood drawn over my face. He took the form of myself, of a woman whom Neuburg loved, of a serpent with a human head, etc. He could not utter the word of the Abyss, because there is no word; its voice is the insane bubble of a multitude of senseless ejaculations; yet each form spoke and acted as if aping its model. His main object was to induce O.V. to leave the circle, or to break into it; so as to obsess him, to live in his life. O.V. had many narrow escapes, and once Choronzon made a long speech at a great pace to keep O.V. so busy writing it down that he would not notice that sand was being thrown from the triangle so as to obliterate the Circle. The torrent of obscene blasphemy was beyond his power to keep up with, concentration being impossible. It became an incoherent series of cries; then suddenly, perhaps catching the idea from O.V.’s mind, the demon began to recite Tom O’Bedlam.” (The term “Tom O’ Bedlam” was used in Early Modern Britain and later to describe beggars and vagrants who had or feigned mental illness).

“There was now a gap in the Circle; and Choronzon, in the form of a naked savage, dashed through and attacked O.V. He flung him to the earth and tried to tear out his throat with froth-covered fangs. O.V. invoked the name of God and struck at Choronzon with a Magical Dagger. The demon was cowed by this courageous conduct and writhed back into the Triangle. O.V. then repaired; Choronzon resumed his ravings, but could not continue. He changed once more into the form of the woman whom O.V. loved, and exercised every seduction. O.V. stuck to his guns and the dialogue took other forms. He tried to shake O.V.’s faith in himself, his respect for me, his belief in the reality of Magic, and so on. At last all energy latent in the blood of pigeons was exhausted by the successive phenomena so that it was no longer able to give form to the forces evoked. The Triangle was empty.”

“...we lit a great fire to purify the place and destroyed the Circle and Triangle. The work had lasted over two hours and we were both utterly exhausted, physically and in every other way. I hardly know how we ever got back to Bou Saada.”

Part Three

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DELIBERATE CREATION OF ENTITIES

Most people are not aware that some Entities exist in their energetic field. They do not know when those Entities hooked onto them; in other words, when they penetrated their energetic field. However, conscious and deliberate creation of Entities is not encountered only in medieval legends. They can be created consciously, by special forms of investment of psychic energy. Jule Eisenbud in her book *Parapsychology and the Unconscious* claims: *“There is a certain amount of parapsychological data that points to the fact that in appropriate circumstances living or non-living entities can be created not only individually, as a phenomenon that penetrates into ordinary reality, but that it is possible to create a complete, simultaneously existing reality.”*

Golem, the artificial android of Cabbalistic magic probably belongs to the category of imaginative tradition. Other cases I have written about are authentic.

Golem

The most famous artificial and deliberately created Entity originates in the Jewish legend of Golem. It is quite suitable for artistic treatment, and has been used several times in different forms of art. Its most famous adaptation is the 1915 novel by Gustav Meyrink, *The Golem*. The same year in Germany Paul Wegener directed a movie bearing the same title.

Golem is a mythical story about the deliverance of the Jewish people in dramatic moments of their history. He is a humanoid, artificially made using a procedure in which an enlightened rabbi imitates God’s act of creating the first man, Adam. Like Adam, he is made of clay, and brought to life by the sacred and hidden names of God. But in contrast to Adam, into whom God brings life and soul with His breath, Golem is an automaton, totally subservient to the orders of the rabbi who created him.

Although Golem is not explicitly mentioned in the book about God's Creations, or Sefer Jecirah in Hebrew, most magicians have tried to discover the secret of Golem's creation by deep meditations upon the text of this book. In it, God's creation of the universe by means of the magical power of words and Hebrew letters is depicted. In theory, the mystic who realizes the elements and the process of creation depicted enigmatically in Sefer Jecirah, is capable of applying them to his own act of creation of anything, even the humanoid Golem. In numerous texts written by mystics and alchemists, more or less vague instructions for the making of Golem are cited. The most famous manual of this kind is written by Moshe Idel – *Golem: Jewish Magic and Mystical Traditions on the Artificial Anthropoid*.

Jakob Grimm writes about Golem in 1808 in *Magazine for Anchorites*: “During holidays, by saying special prayers, Polish Jews create a figure of a man made of clay who comes to life when they utter the miraculous formula *Sem-ha-m-phorasch*. The figure is not able to speak, but understands what he is told and obeys orders. They call him Golem and use it for performing various household tasks. They never let him leave home alone. On his forehead, God's name *Aemaeth* (Truth: God) is written. He continuously grows and becomes much bigger and stronger, not matter how small he was when he was created. When they become afraid of him, they remove the first letters from his forehead, so that only *Maeth* is left, which means “he is dead”. Then he suddenly disintegrates and transforms into clay again”.

Other sources also mention some methods, which have certain common elements: the person who engages in this procedure must have high moral and personal qualities. The ritual of cleansing of the sphere where the process is performed is absolutely necessary. From this, all unwanted influences and negative energies are eliminated. Clay that has not been previously used for any other purpose is used as material for the body of Golem. It is especially important that it has not been obtained by plowing. In the process, strictly determined verbal formulas must be used.

At the end of the process, the last pronounced word must be a sacred name, in order for the creation made of clay to be brought to life and activated. Sometimes several of God's names are uttered. In some procedures, it is required that the letters of the Hebrew alphabet be pronounced and that their permutations be made for each organ of Golem. At the last stage, each letter of the alphabet is combined with four letters that constitute ‘tetragramaton’ or God's name made of four basic letters: Y-H-V-H.

The Case of Philip

The method of a group of parapsychologists, members of the Toronto Society for Psychological Research, known in literature as *The Case of Philip*, may come closest to a scientific experimental approach in the deliberate creation of Entities. Dr. A.R.G.Owen was in charge of this experiment, which lasted for several months. The goal was to create an Entity that would manifest itself in the manner that spirits allegedly do in spiritualistic séances. What must be emphasized is that in the group of eight persons who participated in the experiment, not even one had previously demonstrated psychical powers of any kind, nor claimed to have them.

The group fabricated his biography in advance, before any manifestation of the “spirit” took place. They named him Philip and imagined that he had lived in the time of Oliver Cromwell. He had a love affair with a beautiful gypsy and when his wife found out about it, she accused the girl of witchcraft. The gypsy was convicted and burned at the stake, whereas Phillip, tortured by guilt, committed suicide. Arbitrary details were added to his autobiography, so that his portrait was rather complete. The group met regularly in a house in the suburbs of Toronto, and the members attempted in the séances to invoke the spirit of Phillip as a person who had really existed. The experiment is elaborately depicted in the book *Conjuring Philip*, and showed the following:

In the course of several months there were no visible results, but one evening clear knocks were heard, typical of the spiritualistic séances. The group used the usual code: one knock meant “yes”, two knocks “no”. The Entity introduced himself as Philip and repeated the story they had fabricated for him in his messages. However, after a while, Philip got out of control and began giving information from his life that the group had nothing to do with. Later in the experiment, phenomena typical of successful séances occurred: the spiritualistic table moved through the room psychokinetically and levitated. This was recorded by a camera, with good lighting and in front of the studio audience. It was later shown on public television.

Not only did the group of experimenters produce results considered “paranormal” in their séance room, but they managed to repeat it later in other places (such as a TV studio) and with other tables. None of the members of the group tried to serve as a psychic— the whole group assumed this role. It turned out later that each combination of four persons of the original eight participants was enough to produce such phenomena. The members of the group were firmly convinced that Philip was a product of their imagination, not a spirit of a deceased person. In the summer of 1974, when the group took a longer break between meetings, some of its members reported strange and inexplicable psychokinetic occurrences in their houses.

In his representation of the experiments with Philip, Dr. Joel Whitton points out a significant element. The group caused emotional regression deliberately, thus creating a childish atmosphere. They would sing children’s songs and deliberately talk like children. In such regressive states, Whitton claims, thoughts receive a magical character.

Individual Creation of Entities in Western Hermeticism

This method of deliberate creation of Entities was described by Sadhu Mouni in his book *Tarot: The Contemporary System of Hermetic Philosophy*. Sadhu Mouni was a mystic pseudonym of an occult author and disciple of Ramana Maharshi. His books significantly influenced the occult milieu of Europe and America in the second half of the last century. He wrote in English and many believed that he was an Englishman who immigrated to Australia toward the end of his life. Actually, he was Polish, born in 1898 in Warsaw. His actual name was Mieczyslaw Sudowski. After the Second World War he immigrated to

France and changed his name to Michael Sadau. He experienced a deep mystic conversion when he visited Sri Ramana in his ashram in India in 1949. It was then that he changed his name to Sadhu Mouni. He published seven books, which earned him a significant reputation. He spent the last years of his life in Melbourne, Australia, where he led a local theurgic group. In *Tarot*, he elaborately described a procedure for deliberately creating an Entity that can serve as a means of demonstrating desirable traits towards which the Entity can direct man.

The more components an Entity has, the stronger it is and the more powerful its effect. Those components can be: **thinking component**, which is an idea or decision that constitutes its basis, **astral** (which comes down to invested emotional energy) and **'material'**. Since it is difficult to create an Entity's visible material body, practitioners tend to be satisfied with the ethereal body they create for it.

An Entity can be created with the purpose of influencing others (for instance, if we create it for a depressive person, the starting point or decision may be "X is calm, in a good mood, and full of optimism") or with the purpose of affecting oneself, that is, the operator herself (to give an example, "I am persistent. Whatever I start, I complete owing to my persistency").

You can create an astral body of such an Entity in the following manner. You can do it while seated, but it is more effective to do it in a lying position. Concentrate on your starting idea –or decision, which constitutes the backbone of your Entity. While you are concentrated in this way, contract all the muscles in your body powerfully, without moving any part of your body. Then imagine the Entity in the shape of a small thick cloud or of a ball of condensed fog above you. Gradually loosen the muscle tension and simultaneously visualize that neuromuscular energy flowing out of your body and into the Entity. Do this for about ten seconds, until you become completely relaxed.

One of the laws of creating phenomena in our subjective universe is that our energy automatically flows and pours into an image we keep in mind at the moment when energy is being discharged. You should repeat this process from time to time, for the Entity's energy depends on the energy you invest in it.

In order to provide it with an ethereal body and by doing so make it more efficient, keep a glass of condensed milk or honey by your side while you are performing the previously described operation of pouring energy into it. The life energy of these fluids will serve as the basis for creating the Entity's "ethereal body".

Homunculus or artificially created man

A magician's highest goal is to become the absolute sovereign of his subjective universe. According to Hermes' law ("As above, so below"), he imitates God, aspiring to finally become one with Him. The result of such an attitude, which is beyond all comparisons, is creation of an artificial human being. Since a magician creates in his own micro-universe, this being is not a man, but a manikin or homunculus, created by a strictly determined alchemical procedure. Paracelsus, who to this day has no equal as an alchemist, claimed in his works to have created homunculus, and wrote instructions, though quite obscure, for such an act.

In his *Encyclopedia of Occultism*, Lewis Spence describes homunculus with these words: “*Homunculus: An artificial man supposed to have been made by the alchemists, and especially by Paracelsus. To manufacture one, he states that the needful spagyric substances should be taken and shut up in a glass phial, and afterwards be placed to digest in horse-dung for the space of forty days. At the end of this time, there will be something which will begin to move and live in the bottle. This something is a man, but a man who has no body and is transparent. Nevertheless he exists, and nothing remains but to bring him up—which is not more difficult than to make him. You may accomplish it by daily feeding him—during forty weeks, and without extricating him from his dung-hill—with the arcanum of human blood. At the end of this time you shall have a veritable living child, having every member as well-proportioned as any infant born of a woman. He will only be much smaller than an ordinary child, and his physical education will require more care and attention.*”

In his book on Paracelsus, well-known occultist and theosophist Dr. Franz Hartman gives us a long text about homunculus. I quote it here because it is fascinating in its details:

“*In a book called ‘The Sphinx’, edited by Dr. Emil Besetzny, and published in Vienna in 1873 by L. Rosner (Tuchlauben, No. 22), we find some interesting accounts in regard to a number of ‘spirits’ generated by a Joh. Ferd. Count of Kueffstein, in Tyrol, in the year 1775. The sources from which these accounts are taken consist of masonic manuscripts and prints but more especially in a diary kept by a certain Jas. Kammerer, who acted in the capacity of a butler and famulus to the said Count.*

“*There were ten homunculi- or, as he calls them, ‘prophesying spirits’- preserved in strong bottles, such as were used to preserve fruit, and which were filled with water; and these ‘spirits’ were the product of the labor of the Count J. F. of Kueffstein (Kufstein), and of an Italian Mystic and Rosicrucian, Abbe Geloni. They were made in the course of five weeks, and consisted of a king, a queen, a knight, a monk, a nun, an architect, a miner, a seraph, and finally of a blue and a red spirit. ‘The bottles were closed with ox-bladders, and with a great magic seal (Solomon’s seal?). The spirits swam about in those bottles, and were about one span long, and the Count was very anxious that they should grow. They were therefore buried under two cartloads of horse manure, and the pile daily sprinkled with a certain liquor, prepared with great trouble by the two adepts, and made out of some ‘very disgusting materials’. The pile of manure began after such sprinklings to ferment and to steam as if heated by subterranean fire, and at least once every three days, when everything was quiet, at the approach of the night, the two gentlemen would leave the convent and go to pray and to fumigate at that pile of manure. After the bottles were removed, the “spirits’ had grown to be each about one and a half span long, so that the bottles were almost too small to contain them, and the male homunculi had come into possession of heavy beards, and the nails of their fingers and toes had grown a great deal. By some means the Abbe Schiloni provided them with the appropriate clothing, each one according to his rank and dignity. In the bottle of the red and in that of the blue spirit, however, there was nothing to be seen but ‘clear water’; but whenever the Abbe knocked three times at the seal upon the mouth of the bottles, speaking at the same time some Hebrew words, the water in the bottle began to turn blue (respectively red), and the blue and the red spirits would show their faces, first very small, but growing in proportions until they attained the size of an ordinary human face. The face of the blue spirits was beautiful, like an angel, but the face of the red one bore a horrible expression.*

“*The beings were fed by the Count about once every three or four days with some rose-colored substance which he kept in a silver box, and of which he gave to each spirit a pill of about the size*

of a pea. Once every week the water had to be removed, and the bottles filled again with pure rain-water... The blue spirit was never fed, nor was the water changed; while the red one received once a week a thimbleful of fresh blood of some animal (chicken), and this blood disappeared in the water as soon as it was poured into it, without coloring or troubling it. The water containing the red spirit had to be changed every two or three days. As soon as the bottle was opened it became dark and cloudy, and emitted an odor of rotten eggs."

In this text, it is elaborately described how the count would take his homunculi to the **masonic lodge** whose **Master Mason** he was, where they used them as mediums for predicting the future. Their predictions were mainly correct. They had access even to the greatest secrets, but most homunculi could yield only the predictions appropriate to their status. The king could talk about politics, the monk about religion, the miner about minerals etc, while the blue and the red spirit were able to talk about all topics.

"In the course of time these spirits grew to be about two spans long, and their bottles were almost too small for them to stand erect; the count therefore provided them with appropriate seats. These bottles were carried to the place where the masonic lodge— of which the count was the presiding master— met, and after each meeting they were carried back again. During the meetings the spirits gave prophecies about future events that usually proved to be correct. They knew the most secret things, but each of them was only acquainted with such things as belonged to his station; for instance, the king could talk politics, the monk about religion, the miner about minerals & etc.; but the red and blue spirits seemed to know about everything.

This is how the report ends: *"It seems that the Count of Kufstein in later years became anxious for the salvation of his soul, and considered it incompatible with the requirements of his conscience to keep those spirits longer in his possession, and that he get rid of them in some manner not mentioned by the scribe. We will not make an attempt at comment, but would advise those who are curious about this matter to read the book from which the above account is an extract. There can hardly be any doubt as to its veracity, because some historically well-known persons, such as the Count Max Lamberg, Count Franz, Joseph V. Thun, and others, saw them, and they possessed undoubtedly visible and tangible bodies; and it seems that they were either elemental spirits or, what appears to be more probable, homunculi."*

Jack Parsons' Moonchild

In the race to the Moon, the Americans defeated the Russians. Accordingly, the first man who stepped on the Moon's surface was an American. It is widely accepted that the father of the American space program was Werner von Braun, Hitler's rocket expert, who Americans brought from Germany as a prisoner. However, von Braun emphasized that the true originator of America's space program was Jack Parsons, for he made an immeasurable contribution to the development of solid rocket fuel. In Parsons' honor, a crater on the Moon was named after him.

Beyond the American occult milieu a mysterious story related to this man is almost unknown. Only in the past twenty years have several books and quite a few articles about Parsons been published, so that his true personality finally emerged from the shadows. Not only was he initiated into occult theories and knowledge, but he also spent most of his

life immersed in practical magic, and was for several years the chief figure of the Californian Agape lodge of Aleister Crowley's magic OTO organization.

Jack Parsons' activities fascinated many. We are interested in his operations with Entities, which have no precedent in the history of modern occultism. That is to say, at a certain moment, Parsons decided to summon a Cosmic Intelligence that Crowley called Babalon from the higher astral planes onto the Earthly plane, in order for it to incarnate in a human being. Previously, such an operation belonged to the realm of occult fiction, which was mostly influenced by Crowley. In 1914, he wrote instructions, entitled *De Homunculo Epistola*, for the creation of homunculus but even his followers could not understand them. Judging by all appearances, his literary production influenced Parsons more. During the First World War, Crowley wrote a novel which was published in 1929 under the title *Moonchild*. In the novel, a magical operation was conducted based on the theory that a separate Intelligence can be drawn into being— incarnated in an unborn human embryo— by exposing the mother to appropriate influences, performing certain rituals on her and the like. He was probably inspired to write this novel by Somerset Maugham's novel *The Magician*. During a certain period in his youth, Maugham associated with Crowley. Maugham did not remember the relationship gladly, for Crowley often made fun of him in front of others. Maugham's revenge was *The Magician*, for it is obvious that the hero of the novel, evil occultist Oliver Haddo, who creates homunculus using alchemical methods, is the spitting image of Aleister Crowley.

Crowley advised choosing a female partner whose natal chart suits the nature of the desired homunculus. Then the magician and his female partner would perform sexual operations until she conceived. Subsequently, the woman would retreat to isolation, where certain incantations would be loudly vibrated five or seven times a day. All the while she would be taught orally, using books and pictures that corresponded to the nature of the invoked Entity. The birth would sometimes be artificially delayed or accelerated in order to ensure that the child would be born with the adequate astrological ascendant. As soon as it was born, it would be consecrated and sanctified as an incarnated Intelligence.

To accomplish such an ambitious operation, Parsons needed a sexual partner with whom he would conceive the child on the astral plane, upon doing which he would invite the Cosmic Intelligence to embody in the woman's womb. When such a child was born, Parsons believed it would be a homunculus – a magically created incarnation of that sublime Entity. Ron Hubbard, who later founded the Scientological organization, assisted him in the operation.

Even though Hubbard was not initiated into OTO, Parsons accepted him unconditionally because of his knowledge, occult powers and clairvoyance. In a letter addressed to Crowley, who was at the time in England, Parsons wrote: *"He is a gentleman, with red hair and green eyes, honest and intelligent. We became great friends. Although he has not had a formal training in magic, he has an enormous experience and understanding of our field. Ron possesses a highly developed astral vision. He describes his angel as a beautiful winged woman with red hair, whom he calls the Empress. She guided him through many dangerous situations in life..."*

In the beginning of 1946, in the course of nine nights, Parsons and Hubbard performed magical rituals without a visible effect. On the last night, Hubbard felt a blow of an invisible energy and the candle was blown away from his hand. Parsons writes in his diary: "He called me and we both saw a yellow-brown light, about seven feet high. I swayed with my magic sword and the light disappeared. Ron's hand was paralyzed until morning."

On the following night, occult phenomena continued to occur. Hubbard saw a vision of one of Parsons' enemies, and threw four knives at it, a skill at which he was, Parsons claims, an expert. He nailed the apparition to the wooden door. The next morning Parsons came to see Hubbard. He said to people around him: *"The job is done. When I returned home, I found a young woman who was expecting me. She satisfies all the requirements."*

A little later, in his letter from February 23, he excitedly informs Crowley: *"I found my elemental! She appeared the night upon finishing the operations and has been with me ever since."* The young woman's name was Cameron. She had fiery red hair and green eyes. She adopted the magical name Candida. She later won a certain reputation in a movie, *Scorpio Rising*, by avant-garde director Kenneth Anger. The movie indicated that New Age themes had captured the interest of film makers. Shortly after the encounter, she and Parsons got married and she became his chief assistant in magical operations.

Immediately after, the two magicians began performing rituals of incarnation, in which Parson's partner was the red-haired beauty. Hubbard, being the scribe, wore white attire and held a magic lamp in his hand, whereas Parsons was dressed in a black garment with a hood, and had a magic dagger and goblet by his side. Hubbard, being clairvoyant, perceived that in those sexual operations Moonchild was conceived. Parsons excitedly wrote to Crowley in England: *"I can't decide how much of what has happened I can describe to you. I am bound by an oath of ultimate secrecy. I had the most significant experience of my whole life."*

Crowley was astounded by the news. He expressed his surprise in his response to Parsons: *"Your words have totally confused me. I don't have the slightest idea what you meant when you wrote that."* However, Crowley obviously had a clear idea regarding what Parsons and Hubbard were doing, for on the very same day he sent, greatly concerned, a letter to the head of his organization in America: *"It is obvious that Parsons or Hubbard or someone else is trying to create the Moonchild. I become very anxious when I think about the idiocy of those two fools."*

Since that moment, things took a bad turn for Parsons. Hubbard seduced his magic partner, cleared their shared bank account and left him to learn one more life lesson. After several years, Parsons inadvertently caused an explosion in his laboratory, where he performed his research. He died in it.

The scribe in his magic rituals, Ron Hubbard, in 1950 published a book, *Dianetic: Modern Science of Mental Health*, which soon became a bestseller in the United States and served as a basis for the creation of his scientological organization. In the following thirty years, it became significant on a worldwide scale.

Tibetan Yoga: Tulkus And Tulpas

Deliberate creation of Entities is elaborated with most precision in the magical operations of Tibetan yoga. It is based on thousand-year-old concepts of Oriental philosophy according to which matter is condensed and crystallized psychic energy. Gods, demons and the whole universe are only illusions created by the human spirit – they come from it and return to it, states Evans-Wentz. Since human spirit creates the world of phenomena, it is capable of creating any desired object. In the process of creation, a desired

and visualized object is endowed with palpable existence. There are two discernable approaches in this field. One of them is identification with a previously imagined and elaborately visualized ideal, which resembles the assumption of “God forms” in the tradition of the magical organization Golden Dawn. The second procedure is similar to creation of “familiar spirit” and homunculus in Western magic.

The first approach is simple. The Yogi should create in his mind a divine being – an embodiment of divine virtues: infinite love and compassion for other beings, profound wisdom, moderation and self-control in behavior, impartiality and tolerance for suffering, etc. Such visualization is repeated until a very clear picture of such a divine being is created in the mind of the practitioner. Then he begins the second phase of the magical operation – assimilation and identification with that being. Once the feeling of oneness is there, the yogi makes permanent efforts to move, speak, behave and think like the divinity.

Many writers have discovered that during the writing of a novel where they become profoundly identified with their fabricated personalities, heroes had a tendency to become independent, get out of control and begin living their lives independently of the already conceived plot. The most prolific American science fiction author, Ray Bradbury, was so fascinated by this phenomenon, which occurred many times during the writing of his novels, that he used it as the theme of his novel *The Martian Chronicles*. In it, he depicts an encounter of visitors to Mars with personalities from classical literature who have somehow acquired a corporeal existence on Mars.

The second approach is more complex and requires efforts over a long period of time. It is creation of **tulkus** and **tulpas**. By means of sharpened visualization it is possible to create a thought form in human shape, which is called **tulpa**. If reflective concentration is intense enough during a long period, and if it is supported by strong will, often by energy invested by a lot of people, such a form ceases to be a phantasm and incarnates as a normal human being, receives a palpable physical body and an appropriate personality. In that case, it is called **tulku** or the “phantom body”.

A child born in this way at first sight does not differ from other children. Yet it is usually a personification of a previously deceased person or a divine being or demon. By repeating this process, according to Geoffrey Ashe in his book *The Ancient Wisdom*, a chain of tulku-personalities who are identical in many aspects, although they can develop differently, is created. This process lies at the basis of the long succession of Dalai Lamas. In other cases it is also believed that tulku is a reincarnation of a previously existing person, while it, in its turn, was the reincarnation of a personality that preceded it, and so the sequence stretches back to a prominent person who lived in the past.

Several persons wrote about these phenomena. The most famous among them is Dr. Alexandra David-Neel, the celebrated researcher of Tibet. She depicted the Tibetan way of life, their customs and especially their practice of magic in her book *Magic and Mystery in Tibet* (1967), where she documented her claims thoroughly.

Alexandra David-Neel and Lama Yongden write about the artificially created Entities in their common work *The Secret Oral Teachings in Tibetan Buddhist Sects*: »*The Tibetans distinguish between tulkus and tulpas. The tulkus are men and women, apparently living normal lives like our own. Tulpas are more or less ephemeral creations which may take different forms: man,*

animal, tree, rock, etc., at the will of the magician who created them, and behave like the being whose forms they happen to have. These tulpas coexist with their creator and can be seen simultaneously with him. In some cases they may survive him, or, during his life, free themselves from his domination and attain a certain independence. The tulku, on the contrary, is the incarnation of a lasting energy directed by an individual with the object of continuing a given kind of activity after his death. The tulku does not coexist with his ancestor.”

Dr. David-Neel spent considerable time in Tibet and was fascinated by many experiences. The greatest riddle of all, she states in her book, was the creation of tulpas, which was based on the secret knowledge of Tibetan adepts. She claims that the phantom beings described by Tibetans, and the apparitions she had a chance to see, have little resemblance to the apparitions which appear during spiritualistic séances. She wrote that while camped in the Tibetan highlands, she was visited by a painter she knew from a previous stay in Lhasa. The man was obsessed with one of the many Tibetan gods. For years he had meditated daily on the deity and painted its image many times. As he entered the camp, Dr. David-Neel claimed she saw a misty representation of the god hovering behind him.

When a tulpa acquires enough life strength to be able to play the role of a real being, it has a tendency to free itself from the control of its creator. Tibetans compare the process with the behavior of a child matured in its mother's womb, now capable of living separated from her body, who at a certain moment has a natural tendency to leave its mother's womb. In Tibet, stories about phantom beings that become disobedient and about the struggle between the magicians and the beings they have created are not unusual. They can seriously hurt and even kill their creator. Dr. David-Neel heard stories from Tibetan sorcerers about tulpas that were sent to accomplish a certain mission, yet after its completion would not return to their creator, but continued to wander as half-conscious and dangerous beings. The same thing can happen when a tulpa's creator dies before the tulpa is dissolved. At the moment of the creator's death a tulpa usually either abruptly vanishes or gradually disappears, just like a body does when left without food. On the other hand, there are tulpas created with the intention of outliving their creator, which they do.

Mrs. David-Neel posed the question of whether we should accept such stories as true, or whether we should discard them as products of exuberant imagination. She was so intrigued by this phenomenon that she studied Tibetan teachings about tulpas and eventually decided to create one for herself. To this end, she visualized a cheerful brown-robed monk, based loosely on Friar Tuck in the Robin Hood legends. After weeks of effort, the imaginary monk became so vivid that he appeared to her as if he were physically present – an induced hallucination.

She describes what happened, which may not provide the experiment with a “certain degree of success”, but was a truly fascinating experience that cannot leave many feeling indifferent. Here is what it looked like.

In order to avoid being influenced by the forms of lamaistic divinities she would see daily on pictures, she chose for her experiment a funny and joyful personality in the form of a fat monk of small stature. Then, in isolation, she concentrated on him daily and performed the necessary rituals. She does not specify the rituals. His form took shape gradually, became more solid and looked alive. He became something like a guest in her house. After some time she set out on a journey with her servants, with the fat phantom

monk as a member of their group. Although they traveled on horses, the illusory creature persevered. She could see him from time to time during the journey, and she no longer had to think about him in order for him to appear. He performed various activities she did not request. She perceived him mainly optically, but several times she felt his clothes touching her, and once felt the touch of his hand on her shoulder.

His appearance, imagined at the beginning of the process of creation, changed gradually. The fat monk with round cheeks was becoming ever slimmer, while his face acquired a shrewd and evil expression. He became imprudent and started to cause trouble. He obviously got out of Dr David-Neel's control. Once a shepherd brought butter to her tent, saw him and believed that he was seeing a real lama. The tulpa's presence started to make her feel nervous and after some time turned into a nightmare. Since she was about to travel to Lhasa, where she was supposed to be calm and undisturbed, she decided to get rid of him. She claims in her book that she had managed to do so only after six months of great exertion. The tulpa she had created clung to life with all his might. She completed the depiction of the experience with these words: *"There is nothing strange about the fact that I have created my own hallucination. What is interesting is that others also saw that reflective form at moments when it materialized."*

This process is not limited only to the creation of humanoid beings. Dr David-Neel states unequivocally: *"A phantom horse trots and neighs. The phantom rider who rides it can get off his beast, speak with travelers on the road, and behave in every way like a real person. A phantom house will shelter real travelers, and so on."* (*With Mystics and Magicians in Tibet*)

Franz Bardon

Franz Bardon was born in the village Opava, in today's Czech Republic, as the youngest of thirteen children. He spent his childhood and youth there, but not much is known about those periods in his life. Between 1920 and 1930 he earned a reputation as a magician in Germany, by performing on stages throughout the land under the name Frabato. That was also the title of his unfinished novel, *Frabato, the Magician*, published after his death.

Although Bardon claimed not to have been a member of any occult group, information from true connoisseurs indicates that he was a member of the most famous magic organization in Germany, Saturn Fraternity. When Hitler, who himself was a member of the black-magic order of Tula, came into power, Nazis began to actively persecute and imprison masons and members of all occult societies. Bardon was sent to jail in the beginning of 1942. Some of his disciples assert that Hitler had promised him a high position in the country's hierarchy if he helped him win the war with his magic, but that Bardon refused. We must treat such stories with caution, for they follow all famous occultists. It would only be natural if Bardon had refused to serve Hitler's war plans because in his past lives, according to stories spread by his close associates, he was St. Germain and Nostradamus, and before that Apolonius of Tyana, Lao Tse and no other than mythical Hermes Trismegistos.

After the war, Bardon came back to the Czech Republic and continued to teach small groups of disciples. When his books were published in the West during the 1950's, individuals drawn to his teachings started to visit him in Opava, where he lived at the time.

The communist government had no more understanding for such activities than the Nazis, and Bardon was sent to prison again in 1958, where he died the same year.

Franz Bardon is relatively unknown as a magician in the broader occult milieu, although in the narrow circles of his followers he enjoys a reputation greater even than that of Eliphas Levi, Blavatska and Crowley. He made an exceptional effort to provide his followers with the most complete guidelines available without having personal contact with a Master. He made magical procedures public in his books: *Initiation Into Hermetics*, *The Practice of Magical Evocation* and *The Key to the True Quabbalah*. Some of the instructions were previously unknown in occult circles, for, according to Bardon, they were jealously guarded among the most elevated adepts. However, their true value cannot be determined without a practical test.

Bardon was acquainted with Tibetan mysticism, or at least with the works of Dr. Alexandra David-Neel, whose words he cites in several places. He mentions data which a careful reader can spot in her already mentioned book; for instance, the magical diagrams **kilihor** and the inner fire **tummo**, which by controlling, Tibetan adepts manage to dry a wet shirt on their bodies while they meditate in open space, exposed to very low temperatures.

In his first book, *Initiation Into Hermetics*, which is actually an elaborate description of tarot's first arcane, Bardon describes in detail four methods for creating **elementaries**; that is, Entities with artificially made material bodies. Although he calls his method secret, and adds that it is revealed to readers for the first time, if we consider the final outcome, his method resembles the creation of tulpas in Tibetan yoga.

You will probably be surprised by the details I will quote as well as with assertions regarding the reality of the procedure, for it does not differ from the magical practice of medieval magicians Paracelsus and Agrippa.

Imitating God's act of Adam's creation, the practitioner should mix in warm water two thirds of clay with one third of bee wax. If natural wax is not available, stearin or similar materials, used for making candles, can be used instead. From this agglomeration, a figure or doll should be formed in a desired shape. The human shape is most common. While the figure is still warm, it must be pierced from the head downward with a long sharpened object. Now the cavity should be filled with the fluids' condenser (on how to make it, see Bardon's book) the opening closed to prevent the condenser from leaking.

If the magician desires to create the Entity for his own personal aims, he should place a small cotton ball immersed in his own "prime material" — a few drops of blood or semen — at the bottom of the cavity. Only after doing this should he pour the fluids' condenser on top of it and close the cavity.

If the Entity is made for someone else, the practitioner should not mix his own "prime material" with the fluids' condenser, for this could put him in danger. The person for whom the Entity is made could influence the magician in a destructive way.

Upon finishing this, the practitioner should hold the figure in his left hand and rub it gently with his right hand, passing his life energy onto it. Then he should blow on it as if to resurrect it. The doll must receive a name and the magician should address it loudly

by the name several times. Religiously inclined practitioners may perform a baptizing ritual, similar to the one performed on children in the church, and name the doll on that occasion, but that complicated procedure is not necessary.

Then the practitioner visualizes filling his own body with the earth element while inhaling, and then directing it through one of his hands or solar plexus at the figure and filling its body with that element approximately from the feet to the genitals. He should focus entirely on specific characteristics of the earth element, such as gravity, palpability and the like, all the while feeling that the earth element will remain stable and constantly manifest itself. The practitioner should do the same with the water element, filling the stomach area of the figure in his mind. Next is the air element, concentrated in the chest area, and the fire element in the head.

When this is done, the practitioner can rest assured that the astral body of the Entity has been created. His own astral body will remain in contact with the figure through an invisible, astral bond. The process can be repeated several times to increase the Entity's efficiency.

At the next stage, the practitioner focuses on creation of the Entity's mental body. He should imagine his mental body as if it were made of the finest ethereal substance, and with his spiritual eye see it enveloping the doll's whole figure. In its head, all essential spiritual traits should be imagined and deliberately deepened by means of focused meditation. If the magician is not focused on specific wishes, he can concentrate on four specific spiritual traits: will, intellect, emotions and mind and then deepen them by meditation. Once sure that the figure is sufficiently full and capable of producing the desired results, he will proceed to the act of introducing life into the Entity.

By means of visualization, the practitioner accumulates in his **right hand** the amount of light from the universe that makes his hand shine as though it were red-hot. Then he takes the doll in his **left hand** and places his radiating right hand ten to fifteen centimeters above it. Next, he should exhale his warm breath onto the area of the doll's bellybutton and say its name aloud. While doing this, he imagines the light coming out of his right hand and entering the Entity's body, and at the same time, his right hand becoming paler, as if it were losing energy, which transfers to the doll. When he exhales his warm breath directly at the Entity's bellybutton for the first time, he must imagine the Entity's heart starting to beat and blood starting to circulate in its body. The practitioner's imagination must be so powerful as to enable him to feel life in the doll quite clearly, almost physically. During **the seventh exhalation**, the light in his right hand should disappear entirely, for it is now transferred into the Entity's body. Now the Entity's astral body is alive and vibrating. During **the eighth exhalation**, with which he imports breath into the doll, he should imagine that the figure accepts his breath and begins to breathe normally on its own. During **the ninth breath**, he should call the Entity's name and immediately after shout loudly and ecstatically: "Live! Live! Live!" In his mind he must feel certain that, according to the natural law of analogy, he has created a new, perfect being.

In case the practitioner does not want to give the Entity a task right away, he should wrap it in a piece of real silk, which is used in magic as the best insulating material. He should keep the doll in a suitable place, to which others have no access, so that no one has an opportunity to touch it.

If he immediately wants to give the Entity a certain task, he should place it in front of him, while imagining it as a miniature human being and tell it which task it should perform. The Entity's gender, clothes, and appearance (whether beautiful or ugly) is left entirely to the practitioner's imagination. Bardon contends that after a long period of use, the Entity's astral and mental body become concentrated to such an extent, that it becomes visible even to persons who are not specially trained. However, he advises that this being performs its job unnoticed. In the beginning, the being will perform mental, then astral tasks, and finally, tasks that cause change in the material environment. The task that the Entity should perform must be given to it at the time of its creation. It is difficult to impart new traits to it later. Therefore, before he creates the Entity, the practitioner must write an elaborate plan of activities, in which everything is treated and described in great detail.

Sometimes the Entity's capability for action can develop to a high degree, but it should not be allowed any freedom beyond that which has been imagined for it in advance. It must be limited to its field of action, so that it always returns to its wax figure upon completing a task. The Entity's life and death should continuously be in the practitioner's hands. Destroying its physical figure or pouring out the fluid condenser will lead to its death and disintegration.

If the Entity is being sent to perform a certain task, its physical wax body must be uncovered, that is, the silk in which it is normally wrapped must be removed. When it is back from its task, it must be wrapped immediately in silk again.

The Entity's life must not be abruptly terminated, for it could harm the practitioner. The reason for this is the fact that the source of the activated force lies in the practitioner. This is especially true if the Entity has reached the stage where it can cause serious physical effects, such as a heart attack, nervous breakdown or paralysis. Franz Bardon recommends two methods for protecting practitioners, one of which I will describe here.

The process of the Entity's elimination resembles what happens when a man dies. Take the figure with your left hand, writes Bardon, and imagine it breathing with its astral body. You should feel the movements of its breath and the blood circulating in it. Now imagine your right hand being filled with dark-purple akasha. Direct the akasha at the Entity's heart as if you were sending lightning. By doing this, you will kill it. Its heart will stop, and so will its breathing. In your thoughts, pull out the mental body from the figure. You can do this because the connection between the astral and mental body was severed by the stroke of akasha. As soon as you imagine the mental body outside of the figure, disperse it, again with your imagination, into the Universal Light, imagining it as steam disappearing into the air. Now proceed to the elimination of the four elements, imagining them, one by one, vanishing like steam in the Universal Light. Begin with the fire element in the figure's head, continue with the air element in its chest, water element in the abdomen and finally, the earth element in the legs and the genital area.

The next thing the practitioner should do is pluck the doll's head off, and open the cavity in its middle. Then he should pour the fluid condenser onto a piece of absorbent paper and subsequently burn it. The doll itself can later be used for a new Entity, but it is wiser to destroy it completely by burning it or burying it in a desolate place.

Whether you accept this text describing Bardon's procedure as actually possible, as a product of imagination or as a deliberate deceit, depends solely on you. It is quite probable

that rationally inclined persons will treat it with criticism or mockery. Yet I know that, quite some time ago, several persons applied Bardon's guidelines, but I am not acquainted with the results.

I wrote these data in order to show you how versatile and broad the practice in this area is, and at the same time because serious persons, who deserve our trust, mention similar data.

Austin Osman Spare And The Servitors

During the last thirty years in occult circles, the practice of deliberate creation has developed, including the use of special kinds of Entities called Servitors or Magic Servants. Although it is based on medieval concepts of bodiless assistants and spirit-servants, it is largely stimulated by Parson's works, guidelines Franz Bardon offered in his books, and, above all, by the ideas of a man by the name of Austin Osman Spare.

Spare was a painter, mainly draftsman, occult philosopher, writer and magician. He was obviously ahead of his time, for it is only now that his work has attracted admirers and followers, while on his theoretical hypotheses and practical work a new magic discipline, the magic of chaos, was built.

Born in 1886, Spare manifested from an early age an exceptional talent for painting and magic. He learned painting in art school, and magic from a woman called Mrs. Patterson, whom he considered his "mother witch". She taught him how to visualize spirits and elementals and by doing so enabled his imagination to blossom in its entirety. She was also the one who gave him his magical name Zos. It is hard to determine how reliable Spare's assertions regarding this woman are, for many of them are unusual. He considered her a true sorceress, for she was, to cite an example, capable of changing her physical form from an old woman to an infatuating young woman.

Spare was a member of Aleister Crowley's occult organization Argentium Astrum (the Silver Star) for a short while. He left it because he began to work on his most famous book – *The Book of Pleasure* - in which he presented some original ideas regarding the practice of magic and gave detailed instructions for making sigils – magical stamps that are drawn and activated for the purpose of realizing specific, clearly determined and limited goals. Sigils are believed to cause changes mainly in the practitioner's mind, and subsequently in his environment. Spare's attitude toward magic and the universe was confirmed by discoveries made in the fields of quantum physics and mathematics of chaos, and his teachings have many similarities to a branch of Tibetan Buddhism called Jok Chen.

In his next book, *The Focus of Life*, he emphasized for the first time that chaos was the basis of the natural order of things in the cosmos and of the complete personality: "*The more chaotic I am, the more completely I am what I am.*" This seemingly illogical assertion is understandable from the point of view of the free personality, which we could also call the quantum personality. The quantum condition is entirely unpredictable; within it unpredictable manifestations occur. Family upbringing or society imposes on the individual restrictions, limitations and rigidity, and these are manifested in predictable conduct. Liberation from such imposed limitations leads to manifestation of absolute spontaneity.

In 1924, Spare published *Anathema of Zos*, with which he severed the bonds that connected him to the artistic and philosophical circles in England. Since that time, he lived in a poorly maintained basement in London, not caring for fame or money, but he continued to develop his philosophy, to paint and practice magic.

After the end of World War II, Spare met young occultist Kenneth Grant and his wife Stefi. The encounter strengthened his interest in occultism, especially in the nature of the gods of ancient Egypt and in sexual magic. At that time he was convinced that every manner of suppression of the sexual impulses, no matter how they are manifested, is very harmful, and that the liberation of such instincts is the only way to spiritual freedom. Several years after his death, Spare was forgotten, but Kenneth Grant's books made him popular. At the end of the 1970's, based on Spare's teachings, numerous organizations that practice the magic of chaos were created. The most famous is Illuminates of Thanateros.

The technique for the creation of magical servants – **servitors** – presumes procedures that are relatively new in the history of occultism. Servitors are Entities which the practitioner consciously and deliberately creates from energies derived from his own unconscious, or the collective unconscious, by means of evocation, so that they would perform quite specific functions. The term was first used in 1930 by Clark Ashton Smith in his *Weird Tales*. The practitioner actualizes servitors— that is, creates them from the unconscious— as half-conscious beings which serve to accomplish precisely determined tasks. One of the contemporary practitioners of the magic of chaos, Peter Carroll, writes: *“These beings have different names in the demonology of many cultures: elementals, familiar spirits, incubi, succubi, demons, atavistic intelligences, apparitions, ghosts etc.”*

According to Spare, the easiest way to create such a being is to use the energy of some practitioner's obsession. For most magicians of chaos, obsession is not a bad thing. On the contrary, it sends an unambiguous message to the practitioner that he desires something. A practitioner with an obsession shapes a part of his personal and collective unconscious into a half-independent phenomenon that will do the necessary work to fulfill the practitioner's wish. Another famous practitioner, Phil Hine, in his *User's Guide to Servitors*, writes: *“By consciously separating parts of our psyche and identifying them by giving them names, characteristics and symbols, we are able to work with them and understand on the conscious level how they affect us.”*

A no less famous practitioner of the magic of chaos, Stephen Mace, in his treatise *Stealing the Fire from Heaven*, writes: *“It is the ability of catching spirits, training and harnessing them, so that we can, as we do with energies, manipulate them in our spirit, and cause changes in it and beyond it.”* Some practitioners ask whether those Entities exist in the unconscious before being activated by evocation, and answer that this is possible, for magic is metaspacial and metatemporal.

Although deliberate and conscious creation of servitors is emphasized, many persons obviously create them unconsciously, even though they would never associate themselves with magic of any kind. People often personify their pets, cars, weapons, favorite books and songs, and attribute to them traits such as love, protection, good luck and the like. What is most important, while they are doing this, they invest their energy in such acts and conduct.

There are different attitudes toward creation of servitors. However, everyone agrees upon one thing – the practitioner must begin the process of creating Servitors with entirely **clear intention**, which is the precondition for all magical acts. Clear intention means that the practitioner understands his initial desire with which he begins his magical activity. A Servitor can be used for finding rare books, getting a job, development and improvement of business, protection of home, family, and the operator himself from hostile influences, as well as for creation of desirable personal traits needed in a certain period of life and for the elimination of negative ones. Servitors that have harmful personal traits should be treated as **demons**. Yet demons are not what the uninitiated believe them to be, but they are groups of uncontrollable moods, characteristics, fantasies and activities. They often appear in vulnerable periods of childhood as a response to traumatic situations in one's family and social circle. The adult, conscious practitioner realizes that they do not fit into the satisfying lifestyle of a mature person, and therefore makes an effort to eliminate them and by doing so prevent them from disturbing him further.

Once the intention is shaped and clearly manifested, a suitable container from which the Servitor will exercise its influence must be found or made. It can be a graphic figure in the shape of sigil, that is, a magic seal, a talisman or a written text. It is useful to create a suitable personality for an individualized Entity. This is also useful because at a certain moment the operator's personality must absorb it or reprogram it.

Most authorities of both the classical magic and the magic of chaos mention as a precondition for the creation of servitors the ritual of purification of one's psychoenergetic field. If any Entity remains in the immediate vicinity, it will take on all the evoked energy, rather than the servitor for whom it was intended. For this purpose, the Pentagram Ritual and Rituals of Ruby and Sapphire Star are recommended (they are elaborated upon in the telemite magic texts). The initiated practitioner, trained in the processes of Spiritual Technology, can produce the same result much faster by applying the DP-4 process or by the Past and Future Rundown, for in these processes all negative energy he is aware of is emptied from his energetic field.

Spare taught that each magical act, and so the creation of Servitors, will have a greater chance of success if one eliminates duality from his mind. For this purpose, he advised that dualistic concepts, beliefs and feelings be systematically eliminated by confrontation. The state that comes into being when the dualism is overcome he named the **Neither-Nor** state. It resembles yoga meditation Neti-Neti, in which the aspirant searches for his true identity by eliminating everything he is not. Stephen Mace describes the process with the following words: *“Apply this process to magic operations in the following way. When you are absolutely sure that something is true, look for its opposite. When you find it, confront it with your “truth”, so that they cancel each other. Confront each remainder of a polarity with its opposite until your truth is completely bare and emptied and the passion that follows it is transformed into unfocused energy.”*

Created Entities resist our desire to assimilate, eliminate or destroy them. This becomes obvious if we pay attention to some negative states of ours that obstinately resist our attempts to control them. They take energy from every available source in our psyche, primarily from negative structures of long standing, such as intolerance and hatred for members of our family or people against whom we have a grudge. When we

eliminate such states, energy that was bound in them becomes liberated. It is now at the operator's disposal, and he can use it to actualize the intention manifested through his Servitor.

Realizing the Neither-Nor state, in other words, the state of Void, enables the Servitor to be filled with energy. If this state is not achieved, there is a risk of the practitioner's efforts remaining fruitless, for the invested energy will be taken over by uncontrolled and to him unfamiliar Entities that dwell in his unconscious.

Controlling Servitors

Since Servitors are half-independent beings, with limited, yet their own awareness, most authorities in this field give a serious warning: Servitors must not be allowed to exist in an uncontrolled form, for they will continue to "feed on" the operator's energy, which can eventually exhaust him. That is why J. D. Hawkins gives this advice in his book *Spirits of the Earth*: *"These artificially created beings have the self-preservation instinct. When such a being is created, it will continue to draw energy from its creator until it is decomposed or reabsorbed, and this must be kept in mind when we create them. Energy that supports such an Entity may leak unnoticed, but instructing such an Entity to perform a certain task can exhaust one's energy and lead to sickness. It is wise to always have a plan at hand for the re-absorption of an Entity once it has fulfilled the set task, which actually means, for re-absorption of one's own energy."*

Using Servitors and magic psychotherapy

There are differences between psychotherapy and magic, but also significant similarities, especially in the case of magic involving Entities. The purpose of both is integration of opposed and conflicting elements of personality. Psychotherapy has mainly a social purpose, for it aspires toward the development of personality traits that will enable the individual to function optimally in her society. Magic, on the other hand, aims at creation of a stronger personality, which will subdue natural laws to the practitioner's will. Many define it as the "ability of causing changes at will". In the process of creating and directing Servitors, some psychodynamic techniques are used because the practitioner attempts to discover his obsessive reflective and emotional models, to realize what he really wants, and to use the suppressed energies from his psychological past as material for creation and development of Servitors.

The main difference between them lies in the fact that psychodynamic systems originating from psychoanalysis aspire to bring suppressed experiences to the mind's surface and by doing so to free the tied energy, and transform unconscious material into conscious. On the other hand, magic that uses Entities searches for the practitioner's suppressed obsessions in order to direct their blocked energies toward creation of one's own Entities that should realize previously unconscious goals.

One of the prominent practitioners, Phil Hine, clearly states: *"Psychodynamic operational model for creation and use of Servitors shows that our psyche is made of a huge number*

of energetic clusters that exist in the form of Intelligences, complexes or sub-personalities. Those mental forces enable us to do certain things, but they prevent us from performing other activities. By consciously harmonizing and redirecting those energies, we can create Servitors that will enable us to do things we could not do before, such as cessation of compulsive behavior, thoughts or emotions. We can therefore say that Servitors are a kind of conscious redirecting of these, in many aspects unconscious Entities, in such a way as to make them start working for us.”

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METHODS OF PROCESSING ENTITIES



PREPARATION FOR PROCESSING ENTITIES

In order to process Entities in the way described in this book, a short preparation is needed. This is an entirely new approach to disorders and most clients are surprised when you present it to them briefly, whereas intellectually inclined persons and those who approach such phenomena critically will view the methods of processing Entities as superstition. Trying to convince them does not produce results. The only thing that works is the successful application of the processes. When a problem that bothered the client for a long time disappears after these methods have been applied, their criticism instantly melts away and they become capable of accepting our approach and explanations.

There is no need for a long introduction, but it is beneficial to point out to the client that an ever greater number of experts – psychiatrists, psychologists and psychotherapists of different orientations use these methods, that experts publish books about them and that processes that deal with Entities are discussed at renowned conferences. Then simply switch to preparatory exercises. If your client possesses previous experience with Entities, a theoretical introduction is not necessary, and neither are the following exercises. For most inexperienced persons, the exercises I describe here or some similar exercises are necessary in order to prepare the client for the main process. I use exercises no. 1, 2, and 3 from my book *Aspectics*, which is translated into English.

The first exercise

Imagine that you are a big and ripe sunflower. Feel the rays of the sun falling on your head and body, and feel their warmth. It is the time of drought and the soil underneath you is dry and parched. **Identify with the sunflower entirely; feel what it feels.** Feel the thirst intensely; experience this feeling fully. Now you hear footsteps. A certain person is approaching you. It does not matter if you know her or not. She carries a big vessel full of cold, fresh water. She begins to pour it on your root. You feel strong pleasure and refreshment when the cold water begins to ascend through your body and to permeate all of it with pleasant freshness. Feel gratitude towards this person and send her a voiceless, telepathic message: *“Thank you for the water!”*

The second exercise

This exercise can last 2-5 minutes. Relax completely and start wandering through your body in your thoughts, beginning with the top of your head and proceeding downwards, until you reach your feet. While moving through your body in your imagination, pause in places where something draws your attention: pain, pressure, tension, vibration, itching etc. When you run into such a spot in your body, first feel it well and entirely, and subsequently begin communicating with it. Ask it, as if it were a separate, conscious being, what is happening to it? Do it in a nonchalant manner, without exerting yourself and without paying too much attention to the answer. **Accept the first answer you get**, no matter in which form you receive it: as a thought, feeling, telepathic message, voice coming from that part of the body, intuitive impression... As soon as you receive it, no matter how vague or weak it is, say *“thank you”* to that part of your body and continue the search. If you do not receive an answer from some part of your body within approximately 10 seconds, accept this fact as a signal that this part of your body does not wish to communicate with you at that moment and acknowledge this: *“OK, you don’t want to answer me. That’s fine by me, I will proceed”*, and continue moving in your thoughts until you reach the next part of the body where you feel something. If a certain part of your body that feels extraordinarily well draws your attention, ask it what the reasons for feeling so good are: *“I can see that you feel well. Tell me the reason for this”*. Thank it for the answer. When you reach the feet, the exercise is finished.

The third exercise

Close your eyes and relax. Create a feeling that you are sinking into your depths, as if descending within your body. At a certain moment you will find yourself in front of a dark wooden door with a light metal lock. Visualize the door and the lock as vividly as you can. Notice the material from which the door is made, its color and appearance. Imagine that parts or aspects of your personality, from the most significant to the tiniest ones, live in the space on the other side of the door.

In your thoughts, open the door and let several main aspects, which you are aware exist within you, step up in front of you. Just observe them for about 30 seconds without doing anything else. At that stage, you are nothing but an objective observer.

Focus your attention on the aspect you find most interesting and treat it as an **Entity, that is, as a separate part of yourself endowed with a separate, greater or lesser awareness**. Address it telepathically: *“What do you want to achieve and why? Which goal do you wish to achieve?”* Thank it for the answer, no matter what it is.

Now change the point of view – identify with the Entity, experience it and feel what it feels. Ask yourself (be careful, now you are that Entity!): *“Which goal do I want to achieve?”*

Go back to the first point of view, so that you are yourself again. Observe the Entity for a moment and ask yourself: *“What kind of life would I lead if I were that Entity all the time? Would its goal satisfy me?”*

No matter which goal the Entity has (you may experience it as unpleasant), address it telepathically using the following words: *“I know that your goal is sublime – to achieve the highest. I will help you achieve it.”*

Such preparation is necessary and useful for most methods designed to process Entities. I will give you a detailed description of those methods, so that you can apply them yourself.

THE BASIC METHOD FOR PROCESSING ENTITIES

I described this method elaborately, with a theoretical introduction that precedes it, in my previous book *Return to Oneness*. Since this is the basic method I apply when processing Entities, I will present it again in its entirety. There is one more reason for this: worthwhile methods of spiritual therapy and growth are undergoing constant change and are being continuously improved. The **DP-4** method, which I have added to this Basic Method, makes it much faster and more complete.

Peter Graham from Australia referred me to the Basic Method many years ago. I have used it for several years and gradually changed it, basing those changes on the results it produced. I added some essential and important new elements to it. The most important element is, naturally, the DP-4. Here I will present **the Basic Method** in its final form.

It is recommended that the Client communicate with the Entity in a loud voice or in a whisper.

Address the Client with the following words:

1. Get the impression of a certain Entity of yours or focus your attention on it.
2. Where is it located in relation to your body? If it is inside your body, in which body part is it?
3. Determine its characteristics: what is its shape? Size? Weight? Color? Temperature? What is it made of? What is its structure? Does it have energy? If yes, what kind of energy? How old is it? If we could measure its intensity on a scale of 0 to 10, how strong would this Entity be according to your estimation?
4. Should I call it “he”, ”she”, or ”it”?
5. Ask him (her, it): “**What is your attitude toward matter?**”

The answer is usually an adjective or a description containing one or two words. Acknowledge the answer (this means that you should tell him “thank you”, “I understand you”, or “Very well”, etc.)

6. Ask him: “**What is your attitude toward energy?**” Acknowledge the answer!
7. Ask him: “**What is your attitude toward space?**” Acknowledge the answer!
8. Ask him: “**What is your attitude toward time?**” Acknowledge the answer!
9. Ask him: “**What is your attitude toward life?**” Acknowledge the answer!

10. Ask him: **“What is your attitude toward forms?”** Acknowledge the answer!
11. Ask him: **“What is your attitude toward thought?”** Acknowledge the answer!
12. Ask him: **“How do you maintain your position in space?”** Acknowledge that you received the answer and say: **“I would like to confirm that that is the way you maintain your position in space.”**

If the Entity says: “I am not maintaining a position in space” or “I can not maintain it”, ask him: **“When you used to maintain a position in space, how did you do it?”** Acknowledge the answer!

This also applies to the next question, regarding **maintaining a position in time**.

13. Ask him: **“How do you maintain your position in time?”** Acknowledge the answer and say: **“I would like to suggest that that is the way in which you maintain your position in time.”**
14. Ask him: **“What is your function?”** Acknowledge.
15. Ask him: **“When did you first take on that function?”** Acknowledge.

Now we should use two pairs of questions alternately. If you eliminate the charge from one pair, continue processing the other pair until it too is empty – until it contains no charge.

16. Tell your Client: **“Ask the Entity to tell you a difference between yourself and him(her)?”**
17. Tell the Client: **“Ask the Entity to tell you a similarity between yourself and him(her).”**
18. Now say to your Client: **“Now YOU tell me what the difference between yourself and him(her) is.”**
19. Tell the Client: **“Now YOU tell me a similarity between yourself and him (her).”**

In short, this is how it goes:

- ◆ **Difference?** (Entity’s answer)
- ◆ **Similarity?** (Entity’s answer)
- ◆ **Difference?** (Client’s answer)
- ◆ **Similarity?** (Client’s answer)

At some point during the process you will probably have an insight and mental mass, that is, negative energy, will be dispersed. It will become empty and will disappear. In the place where the Entity was now only emptiness remains, or the Entity has become one with the person. At that stage, you should check: **“Has the integration (discretion) taken place or should we continue the process?”**

The Client usually has an insight. If that is not the case, **you should ask whether he has had one**. However, he does not necessarily need to have an insight. Insights last very briefly and you should simply ask the client whether he has had one.

If we have repeated the process 5-6 times, yet the Entity still perseveres – it has not visibly weakened and disappeared, we ask our client to address the Entity with the following words: **“Tell me, who are you?”**

In most cases, the Entity disappears at that moment. However, if it has still not disappeared, you should tell him: **“I want you to know that you, as a Conscious Being, have two basic rights in this universe:**

You have the right to self-determinism, that is, to make decisions that concern you;
and,

You have the right to stop the game you have played until now with a lot of success, and go where you want and when you want and begin a new, more valuable game at your will. You can find a new body, a more suitable host, or you can return to the Light or Void from which you came.”

Wait a few seconds, and then ask the Client: **“Has the Entity left?”**

This is the point where most Entities leave. If that does not happen, the Processor should tell the Client: **“Address the Entity and tell him: ‘Show me the Being from which you are separated!’”**

If the Entity does not leave at that moment either, we have **two more options:**

The first option:

The Client can negotiate with the Entity concerning a new game: the game of helping the Client, or the Entity himself, or both of them achieve goals that are more valuable.

The second option:

If the Entity does not leave when you have informed him of the two rights of the Conscious Being and when you have asked that he point to the Being from which he is separated, this is a signal that there is a **Controller** who communicates with and controls the Entity we are processing.

The Client should therefore ask the Entity: **“Who controls you? Put me in touch with the Being that dominates you – your Controller!”**

The connection with the Controller is usually easily made, and it is of no significance whether the Controller is several meters away or in a remote galaxy. With the Controller (also with the “flea” – an Entity who came to us from another person, and which is therefore no seceded part of ours) the process is shorter. We must only praise the Controller for a job well done in the game so far, and then he should be informed of the **two rights of the Conscious Being** and asked to **point to the Being from which he originated** .

Filling up the void: The human mind cannot stand the state of vacuum, but tends to

fill it with something. If a foreign Entity was eliminated during the process, the void should be filled with **light**.

There is no need to do this if the Entity in question was our broken-off aspect, for it has integrated into our personality, and there is no void inside of us.

Application of the DP-4 to the Basic Method

From the moment I created the DP-4 method, I emphasized on several occasions that it has great potential for application and further development, and this proved to be true in practice. This fact is confirmed daily. One of many possible applications of DP-4 is the improvement of the **Basic Method** for processing Entities. It comes down to the alternative search for four elements on two terminals. The terminals are the Client and the Entity.

The first phase of the method – the first 15 steps – is the same as in the Basic Method. Next, instead of the two pairs of questions that are repeated (differences and similarities), we process the Client (or ourselves, if we do self-processing) and the Entity with DP-4. A detailed description of the DP-4 process appears at the end of this book. Briefly, here is what it involves:

Put two fingers (the index and the middle finger) of your right hand on the first right point, feel yourself at this moment and report the elements that appear (image, emotion, physical sensation, and thought).

Put two fingers of your left hand on the first left point, feel the Entity and report the elements that appear (image, emotion, physical sensation and thought).

If after 4-5 repetitions of the procedure the elements that constitute that Entity do not visibly weaken, you should ask it the question “**Who are you?**” and inform it of the **two rights of the Conscious Being, ask it to point to the Being from which it is separated** and finally, proceed to processing the **Controller**, if necessary.

Additional remarks

The left brain hemisphere is rational, logical, mathematical, and connected to the right side of the body, to the right face point and to the “**I here and now**” for feeling. The “I here and now” is related to the present tense, perception of immediate reality and logical reasoning.

The right brain hemisphere is irrational; it is the seat of emotions, imagination, intuition and is connected to the left side of the body and the left face point. The feeling that the Entity exists, its characteristics, and our reactions to it are connected to the right hemisphere.

Therefore, when we concentrate on ourselves “here and now”, we put the fingers of our right hand on the first right point (between the nose and the eyebrow.)

When we concentrate on our perception of the Entity, we put the fingers of our left hand on the first left point.

If the subject does not have one arm, he/she can use the other for both points. It will just take a little longer to get the desired result.

If the Client has no hands, or if they are paralyzed for whatever reason, he/she should imagine putting the fingers of the appropriate hand on the points. Or, the Processor can put his/her fingers on the Client's points.

The POWER PROCESS in processing Entities

In the membership circles of some organizations of alternative psychotherapy and spiritual growth, stories resembling legends were told about the so-called Power Processes. Persons who had attended the Power Processes in those organizations wore badges on which this fact was indicated, and no one could talk to them during that period. Naturally, this was mystifying, with the goal of seducing people into paying for these processes, which were very expensive.

When I developed DP-3, one of its first applications was to Power Processes. Instead of several days of processing, the processes lasted 15-20 minutes, just like the other DP processes. Nowadays we apply the DP-4 process in this field as well.

Here is the process. First, you should determine the **Entity's name** (if the Entity is willing to reveal it), and then you give your Client the following instructions:

Feel... (the Entity's name) and tell me in which way...(the Entity's name) represents your Source and report the four elements.

Feel yourself and tell me in which way you are the source of... (Entity's name) and report the four elements.

If we have not succeeded in finding out the Entity's name, then we just use the term "Entity", and the commands go as follows:

Feel and tell me in what way you are the source of that Entity and report the four elements.

Feel and tell me in what way that Entity is your source and report the four elements.

During the process, the elements gradually disappear. To prevent the Client from re-creating them, as then there would be no end to the process, the second part of the command is a little altered and instead of asking the Client to report the four elements, you should say: "...and report the remaining elements".

The final phenomenon is vanishing of the difference between the Client and the Entity and their becoming one, that is, their integration. As in the previously described method (**Application of DP-4 to the Basic Method**), here too we should ask the Entity "**who are you?**", **inform it of the two rights of the Conscious Being, ask it to point to the Being from which it is separated**, and finally, switch to processing the **Controller** in case there is no visible weakening of the elements that constitute the Entity after 4-5 repetitions of the procedure.

MEMENTO

There are several techniques for past lives regression. Some of them are worthwhile and give good results, but others are simply guided imagination, where the Client sees what she wants to see — mostly products of her imagination. The old saying “Dreams are wishes your heart makes” warns us against this. In the séances led by practitioners of such methods, all Clients in their past lives were princes and princesses, military leaders, pharaoh’s high servants in ancient Egypt and the like. Nobody was a peasant who worked on the land, or a slave who cleaned the streets.

Memento, a method I created several years ago, gives valuable results, because it is based on the release of blocked psychic energy from past life experiences that affect the Client’s present life. It also brings to light the last decision made in the past life, which **influences one’s present life in great measure. Memento also helps the Client rid herself of any attached Entities.**

At the moment when the Client describes her death and leaving the body in some past life, the Processor should determine whether that is really the Client’s past life, or the life of an Entity which clung to her. The past lives of such Entities affect the Client in the way his own past lives would, for the Client feels the decisions and desires of the Entity as her own, so that they create problems for her in the present.

Here I will describe the procedure for getting rid of Entities using the Memento method, although in order to master it fully, practical training under the supervision of an experienced trainer is needed. In the last few years I have not engaged myself in such training, but my sister, Bojana Mihajlovic, has. In her book *Memento: Remembering and Integrating Your Past Lives*, she mentions numerous experiences in which improvement of the Clients’ general condition as well as their health occurred when they were freed from the long-term influence of Entities, which they were not aware of before the process.

Although Memento can be applied without the use of an electronic instrument, its use shortens the process and makes it more accurate. Bojana Mihajlovic uses such an instrument for all Memento processes. With its help, the Client perceives, re-experiences and critically evaluates significant elements of an entire past incarnation which is affecting his present life.

For example, suppose you were the father of a certain girl in one of your past lives. In an earlier or a later life, you were the daughter of the same person, and he/she was your father. The energy of this relationship – when you were this person’s parent and child – can be friendly, but it can also be full of emotional charge. One thing is certain – there will be a strong tendency to balance those relationships. The relationship is sometimes very complicated, for it can include a whole chain of other relationships, with a large number of persons involved.

People are under the influence of energy from past events, and they use it to justify their opinion or conduct in situations which they will confront in this lifetime. They provoke

those situations themselves. When the Client understands the karmic balance, she will be capable of freeing herself from the role of a victim or a tyrant, which she used to play. This can be a crucial process in important interpersonal relationships in your present life.

The second good reason for “cleaning” past lives is the following: by doing so we remove the obstacles that prevent us from realizing a certain gift or ability of ours in this life. It is the road to rehabilitation of abilities the Client had sometime in the past. Her ability can be blocked due to several reasons. The most common reason is that she was punished for using or for manifesting some ability of hers. For example, she may have been burned on the stake in the middle ages because she expressed her convictions publicly. In this life, she will have a strong tendency to suppress any free expression of her opinions and convictions.

The second most common reason for losing abilities is their abuse in the past, at the time when the Client had them. This is why he/she is blocking and inhibiting them now. For instance, in his past life the Client may have been an exceptionally domineering man, who imposed his will on everyone around him. In the past life, he cruelly prevented his child from marrying the one she loved and the child committed suicide. In order to avoid repeating this experience, which he is not aware of but he does feel the consequences, in this life the man now behaves as a weak person who subordinates to everyone.

In fact, the real cause of his losing his ability is not the past event, but the **decision** the man made in relation to this event. Decisions are **eternal**, for the Being makes them on the Atman level, beyond space and time. For this reason they always exist in the present, in **the eternal now**, in contrast to the events that exist in the past from the moment they happened. Only when the unwanted decisions are completely duplicated in the mind, do they perish for good. This is the main merit of the Memento method, for it achieves this, in addition to some other beneficial effects.

The procedure of the Memento method

The Client should lie down with her eyes closed on the bed or on the floor, on a soft mat, so that she is comfortable and relaxed. She should not wear tight clothes.

1. The Processor or his Assistant massages the ankles of both legs simultaneously for several minutes. A minute or two after the massage begins, the Client should begin massaging the third eye area with the base of the palm of one hand, with circular movements — **5 minutes** of such massage will suffice.
2. The Client is then instructed to visualize her feet and imagine her whole body becoming longer through the legs by about **5 centimeters**, so as to become that much taller. Then she should imagine that the feet return to the initial position, so that she is now again as tall as she normally is.
3. You should instruct the Client to repeat the stretch with her head, so that she becomes longer by 5 centimeters on that side, and then to return to the normal position and height.

4. Now the Client should visualize stretching through her feet for **30 centimeters**, and again return to the normal position. Immediately after, she should stretch through the head area for **30 centimeters**, and then again return to the normal position.
5. The same procedure should be repeated with legs and head, but this time the stretch should be **60 centimeters**.
6. The next thing the Client should do is **spread herself in all directions**, like a big balloon when inflated, so that she fills the whole room with her widened body.
7. The Client should now imagine being **in front of the main door of her apartment or her apartment building**. She should stand in front of the door in her mind's eye, direct her attention to it and describe what she sees in detail. If she hesitates, the Processor should stimulate her by asking about the door's color, its surface, and what the doorknob, doormat, etc. look like.
8. Now the Client is instructed to imagine being on the top of her building (no matter if she has ever been there in reality) and to describe what she sees. She should be asked several questions: can she see any people, are they moving or not, what the street and surrounding buildings look like, etc.
9. Now she should slowly turn around for a full 360 degrees and while doing this, describe what she sees.
10. Next, the Processor should ask her to **imagine and feel slowly rising upwards**, like a balloon, to a height of approximately 500 meters (in the Client's estimation) and describe what she sees.
11. The Processor should next ask whether it is day or night: "**in your estimation, is it day or night at this moment?**" If it is day, the Client should be asked to turn it into night by the power of her imagination, and then ask her what she can see.
12. Then, in her imagination, she should turn it back into daytime. When she does this, the Processor should ask: "**Who is changing the day into night and the other way round?**" It is important here that the Client realize that she is the one who controls the situation.
13. Now, it is required that the Client slowly ascend in her mind's eye ten times higher, that is, **to a height of 5000 meters**, whereby it is important that she **feel** she is at that height. While doing this, the image she sees should be very bright, as if appearing in strong sunlight.
14. As soon as she finds herself at that height, the Processor will instruct her to start slowly descending her legs first, as if she were using a parachute. Then the Processor should say: "**When you touch the ground, you will find yourself in a past life connected to this one or to an important problem of yours in this life.**" She should indicate when she is down on the ground.

15. The first and the most important thing is to ask the Client **to look at her feet and describe them**, no matter if she is barefoot or not. Clients are usually surprised when they do this, for their feet are often quite different from what they “normally” are.

The Client should then be asked to describe the ground on which she is standing.

Next, she should look around, a little further than her feet, and describe what she sees in as much detail as possible.

The Processor must ask a number of very specific questions. Does she see the scenery or buildings? Are there people or other living beings in her field of vision? If there are, she should describe what they look like, their clothes, whether they carry some objects or instruments, etc.

16. The Client should now look at her arms, hands, and clothes and describe them. She should be given a specific instruction: **“Look at yourself from the position outside of your body and describe yourself!”** The Client may be quite surprised by the way she looks, especially if she is of a different sex than in the present life.

Again, she should be asked a series of specific questions: “Are you a man or a woman (in case the Client has not commented on this yet)?” “How old are you?” **“What is your name in that situation?”**

The next question is whether she has a feeling about **where** she is and **when** the situation she is witnessing is happening.

Bojana Mihajlovic emphasizes that in this situation the Client should be asked as many questions as possible, for they push her into that identity. However, you must **by all means avoid suggestive questions**. Instead, use the questions that lead the Client to report details to you: **“What color is that house?” “How old is the man you are looking at?” “What are those people doing?” “Do they notice you, or does it seem like they don’t see you?” “Do you hear what they are saying?”**, etc.

The integration of past-life experiences

When you have extracted from the Client all the details about the first image and situation that appeared in her mind, tell her: **“Go in your thoughts to the first significant event in that life!”** After about ten seconds, add: **“What do you see?”**

No matter what image appears, pose several detailed questions related to the image, about the appearance and behavior of persons who are present, about their relationships etc. When it seems that the event is empty of charge, say to the Client: **“Go to the next significant event in that life!”** Extract all possible details from that event and continue sending the Client to the next important events in that life using the same command, until the Client has reached the life’s end. If the Client herself does not mention life’s end, yet when it is obvious that she is there, tell her: **“Go to the last significant event in that life!”** This command will probably cause the appearance of an image of death in that Client’s life. If this does not happen, tell the Client: **“In your thoughts, go to the moment of death in that life and describe the whole event in detail.”**

Sometimes dying is a dramatic event, but it usually alleviates the Client's tension and calms her down. When the Client finishes describing her death, tell her: **"Go to the moment immediately after death!"** When she does, ask her: **"Are you making a decision at that moment? Have you drawn some conclusion, do you have an insight into life, a thought or a wish?"**

When the Client recognizes it (in case it is negative), it disappears, followed by dramatic emotional catharsis. The Client should then be told to create a new, positive decision for the future.

The last thought, wish or decision in life is of great significance and it was treated as such in the East from ancient times. When they grow old, men meditate upon their last moment in the physical body, and by doing this alleviate transition to the after-death states of mind. Famous author Lafcadio Hearn cites an edifying story about a Japanese samurai and his transgressor servant, who lived in the samurai's household, which had many members. The samurai condemned this man to death for a violation that was obviously not grave enough to require the death penalty. Feeling that the punishment was unjust, in front of the whole family, immediately prior to his execution, the servant announced that after death he would have his revenge on the family of the cruel master. All family members and the other servants were terrified, for they knew what a horrific power the last thought of a dying man has.

The samurai appeared not to be affected by the threat. He told the convicted man that he did not believe the threat would be realized, unless he could prove it in front of everybody. "Prove it", said the samurai. "At the moment I sever your head and it falls on the ground, bite into this stick that is lying on the ground. If you do that, I will know you are telling the truth."

"I will do it. You'll see!," shouted the convicted man.

The samurai swayed the sword and severed the man's head. His head fell on the ground and bit hard into the wooden stick. The family members were horrified, for this was the definite proof that the revenge would follow.

However, the cruel samurai laughed and said: "Don't be afraid! His last thought was not to have revenge on us, but to bite into the stick. There will be no revenge."

In the previous text, I gave you a concise description of the process of remembering and integrating past lives. There are many variants and nuances that cannot be described here, but require intensive 1-2 day training. What follows is the stage at which we want to see if there are Entities that should be removed.

After you finish processing the death experience and take care of the decision, you should pose the following question to your Client: **"What is happening next?"**

This question is important because we must determine whether that was the Client's past life or a life of some Entity that got hooked on the Client. The experience shows that all recollections and traumas we have from our past lives, because of which we suffer, do not necessarily have to be ours. They can belong to other beings that are inside of us or near us, for they have not managed to find a free physical body to live in, but have

penetrated the subconscious of a human being and now dwell in it. Their host experiences their problems and traumas as her own. They affect us as if they were our own and create problems for us in this life.

If as the answer to your question **“What is happening next?”** the Client answers that she goes into the Void, Light, or Nothingness, **there is no doubt that that was the Client’s past life. In that case, this is the end of the process!**

If that does not happen, the session is not finished and you should continue to process the Entity. The Client usually states that she is floating in a gray area or around a certain place or person, that she is sitting somewhere, etc. If you receive such an answer, you can be sure that this is an Entity without a physical body, which has not continued its normal evolution, because it is bound to the Earth for some reason. Remember this: when a Client in a Memento session describes her death experience, **that life is not finished until she returns to the Light, Void or Nothingness!**

This is why you must instruct your Client: **“Go to the next experience!”** This command usually discovers the moment of becoming hooked on a living person, in this case, the Client. The reality of an Entity’s clinging often comes as a surprise to the Client, for she was not aware of it when it happened. Now ask her:

“How old was (s)he when you joined her (him)?” If that was the Client’s own life, the question will be meaningless and will not interrupt the course of the session. The Client usually answers that she does not understand the question. If it is the Entity’s life, the question will catch it off guard and at that moment the **Entity will know it is discovered.** The most common answer is number of years, that is, the host’s age at that moment.

However, the Entity can also confuse itself with the host to which it clung if it entered her when her mother was pregnant or at the moment of her birth. In order to eliminate this dilemma, ask the following question: **“Was someone already there, in that body, at the moment you joined her (him)?”**

The Entity may consider the question for a while or answer right away, **but the answer is unambiguous – the Entity will reveal who was already there, and that person will be the real host – the Client.**

Once the presence of the Entity is confirmed, the procedure for its release follows. With this process two positive things are simultaneously achieved – two beings are liberated: One of them is the Entity, which was confused, disoriented and parasitically bound to the Earth. In this way, it stopped its spiritual evolution. The other one is, naturally, the Client.

At this stage of the process, the Entity sometimes voluntarily leaves the host and goes to the Void or Light. If this does not happen, continue the process. The essence of the process is to explain to the Entity that it cannot continue its evolution as long as it is bound, that is, hooked on another being. Here we apply the same procedure as in the other methods. We say to it: **“Tell me, who are you?”**

No matter if it answers or not, we inform it of the **two rights of Conscious Beings,** and if it does not leave then either, we give it the instruction: **“Show me the Being from which you are separated!”**

If the Entity still does not leave, this means that in Entities' hierarchy there are Entities of the higher level that control it and then we must apply the previously described procedure – we will ask it to put us in contact with its **Controller**.

In the end, I must point out the following: this method can primarily be used for the recollection and reintegration of past-life experiences, but, as you have seen, it can also be used for the release of Entities.

You can achieve significant success based only on the guidelines I gave here. For truly worthwhile results, you need the appropriate training. In this connection I must add that Bojana, who trains processors in the Memento method, is not young anymore and does not travel outside Belgrade. If you are seriously interested in the training, visit her there. Before doing that, contact her by e-mail (memento@yubc.net) or by phone (+381 11 32 36 240)

ASPECTICS

From what I have written so far, it can easily be concluded that different methods use different terms for Entities. In Aspectics, we use the term **aspects**. However, it is permissible to use the term **Entities** for aspects, if we abide by the principle that an Entity is everything that has a separate existence and a certain level of separate consciousness. Naturally, we can divide Entities into ones which are our broken-off parts, and name them our Aspects, and ones that came from somewhere outside of us and from other beings. The methodological procedure we use to rid ourselves of their harmful influence is important. For that purpose, Aspectics is very efficient.

It is necessary to add other procedures we have described in chapters regarding other methods, if the Chain Technique does not lead to the final positive result (**Who are you? the Two rights of Conscious Beings, Show me the Being from which you are separated, Put me in contact with your Controller**, etc).

Since I have written a separate book on the Aspectics process, and it has been translated into English, Italian, Turkish and Slovenian, I would like to refer interested readers who use any of the above-mentioned languages to that book.

TRANSFORMATION OF AN UNDESIRABLE ENTITY INTO A SPIRITUAL ASSOCIATE

This process demands a certain amount of experience with **the Basic Method for Processing Entities** (it is dealt with in a separate chapter). You should first do 10-20 integrations using the Basic Method, before you switch to this process. The transformation process offers great relief if we are dealing with strong, undesirable emotions. What is most important, by using this process, you will turn the processed Entity into an active associate that will help you create the desirable conditions.

In the course of the process, thank the Entity for each answer it gives you, or acknowledge that you understood it. This is how the process goes:

1. Notice the Entity that manifests as the unwanted emotion (feeling?) or Aspect. Determine its characteristics: the place where you feel it most intensely, its shape, size, color, intensity (on a scale of 0-10), age, energy and constitution.
2. Say to it: **“Manifest as strongly as you can, so that we can communicate.”**
3. Address the Entity: **“Please create consciously and deliberately... (the unwanted feeling).”**

This will guide the Entity into consciously doing that which it has previously done subconsciously and compulsively. In fact, it should duplicate the state and by doing so, discreate it. Repeat this request several times, so that the Entity will repeat the same procedure, until you feel that the feeling is gone. After this, the Entity usually changes its position and size.

4. Notice the Entity’s new location and address it in that direction. Tell it: **“Please create... (the opposite positive feeling) in the same place where the unwanted feeling was”**. If the feeling was hatred, it should create the feeling of love, if it was nervousness or tension – peacefulness and tranquility, etc. This will transform the unwanted Entity into a Spiritual Teammate, for it will direct itself at the creation of positive conditions and feelings (you should physically feel its new creation, for example, by vibrations on your skin or a physical sensation). In this way, you will fill up the vacuum that was created when the Entity ceased to create the unwanted feeling.
5. Sometimes you can face difficulties at this stage, if the Entity has not entirely duplicated the unwanted feeling, so that its energetic mass is not discreated. If that is the case, say to the Entity: **“I will help you by discreating that energetic mass”**. Then apply **DP-4** to discreate the energetic charge. When the charge is discreated, repeat the request from step **no. 4** to the Entity.

If there were no problems, in other words, if the Entity has removed the unwanted emotion entirely by duplicating it, skip step no. 5.

6. Now invite this Entity to remain a part of your Spiritual Team as a Spiritual Teammate: **“Please become a member of my Spiritual Team. Together we will continue with Spiritual Growth.**
7. Join your Spiritual Teammate in creation of that positive feeling. Do it together. This means that you yourself should invest your energy and create the positive feeling in the place where the negative feeling previously was. Feel strongly that your Spiritual Teammate is doing the same thing parallel with you.
8. Now address all your Aspects and all the Entities in your body and in your psychological field: **“I invite you all to create... (the desirable feeling) together with me and this Entity”**. Let them enlarge this creation so that it encompasses an area much larger than your body.
9. Repeat steps 2 through 10 until the unwanted feeling has been entirely replaced by the positive feeling.

THE ASSIMILATION OF VISIONS AND THE SOFT VISION

Robert Neil Boyd is a painter, photographer, sculptor and writer. Above all, he is a researcher of alternative disciplines and teachings. He created several methods that enable practitioners to deeply experience their emotions, alternative dimensions, and Entities which exist in them. Some of these methods lead to intense mystical experiences. Two of the most important methods are the Merging of Visions and the Soft Vision.

The Merging of Visions

Boyd claims that it is possible to communicate with all phenomena in nature. This is obviously a shamanistic approach. If you focus all your attention on a chosen object, he states, after a long period you will **BECOME THAT OBJECT**. This is the explanation of his method:

“It is a way of communing and communicating with all the Inhabitants of Nature: the animals, the birds, the insects, the trees, the rocks, the clouds, and everything that has consciousness. Including People. How it works is this: Pick out something in your environment. It could be anything. (It’s easier to start with something that we are accustomed to thinking of as alive, such as a plant or a bird.) Now, focus all of your attention on it. Do not let your attention go into thinking. Keep your attention on that plant, or that bird or whatever. All of it. Keep your attention riveted on it. Now, I would like for you to feel the feelings, the emotions of it. (Don’t imagine. Feel what you feel it feel.) What emotions is it having?”

*“If you do this for a long enough time, you will **be** it. You merge with what your attention is locked on. This can be quite an amazing experience. The perceiver is no longer separate from what is perceived. If you practice this, eventually, you will be able to actually experience what it is like to fly, like a bird. No longer will this be a wishful imagining. If you continue to practice the Merging Vision, many different types of experiences can be yours.”*

The Soft Vision

This method, or rather exercise, uses the so-called marginal vision. One should deliberately defocus his vision and then in his field of vision he will see and become aware of the elements that exist around him, of which he was previously not aware. Boyd gives here rather detailed information about this method of seeing Entities, of opening new spiritual dimensions, and moreover, of accessing parallel universes. These are his words:

“Soft Vision allows you to perceive and communicate with the Nurturing and Attending spirit-beings (of a non-physical nature) who inhabit all the corners of the Earth; who nurture, support, and guide all Life in all forms on this planet to full and rich existences. Including People. (Once we are able to perceive them in some manner.)”

“Soft Vision’ is actually very simple. (This exercise should be done out of doors and at least 100 meters away from any other person, preferably alone.) Alter your habitual manner of seeing, by allowing (and/or intending) that the vision become fuzzy, blurry, unfocused, unsharp, unclear. Try to keep the eyes in one spot until the blurring occurs. We will know we are succeeding when we discover that we are seeing a sort of fog or mist in the air where it was completely clear before. (As we are doing this, we are not allowing the attention to become focused on analytical thinking. Analytical thought will make it stop.) When the fog begins to form around you, you may notice a sense of companionship, acceptance, comfort arising from all around you. This is called ‘The Companion Energy’. This is being generated by the consciousness of all the life around you. This is the first step into understanding the harmony of Nature.

“As you are maintaining this ‘Soft Vision’, you will see many different kinds of moving, shifting, foggy forms of light or shadow. Especially if you practice around sunrise or sundown, or at night. These forms are not illusions, or mirages. For some people there will appear sparks of light, or balls of light. These appear in many different colors. These things are real. They are actually present. It’s just that you didn’t know how to see them before. (The balls are easy to communicate with, once they have decided you are harmless. The sparks just seem to go about their purpose. The filmy foggy ropey sheet-like ones, I haven’t been able to figure out yet, except that they seem to have some sort of intention which accompanies their movements. Many people also see whirling vortexes of sparks. I’m not quite sure what they are, either.)

“If you find your attention drawn to some particular point, it’s OK to look there. (Just try to maintain the Soft Vision. With practice, you can learn how to move your eyes around and focus your attention without losing the Soft Vision.) It is usually because one of these lights wants to communicate with you, and has brought your attention to it. (The lights and sparks are present during all the seasons, but are more plentiful when life is more plentiful.)

“When you have brought your attention to one of the spirit beings, it will communicate to you with pictures in your mind and feelings (emotions). After some practice, your mind will become accustomed to this, and will begin to convert these pictures and feelings into words, or words will begin to accompany the pictures and feelings because the mind has worked out a way of interpreting the images and feeling into words. And you can talk to them in the same way they are talking to you. With feelings and pictures, and over time with words, as the brain adapts to this process.

“The communications from the blue ones are almost always guidance or teachings about the ways of things. Sometimes the blue ones bring requests, or alerts. If they ask me for help, I always do what I can for them. And they always are doing whatever they can for me. They can provide help in personal life also. And they never lie. And they always keep their word. (I call them “Guru Devas”, which means “teaching spirits”.) The red ones are usually much smaller. I have found that the red ones will guide me to find places I have never been, if I ask them to help me find a place, and I follow them. I won’t tell you about any of the other colors of balls of light. You’ll have to discover about them for yourself! (And they don’t all appear in a ball form either. But most of them do.)

“You may also find at some point in using the Soft Vision that your eyes cross, by themselves. That is good! When the eyes naturally cross during Soft Vision, this is the first step in being able to see into the worlds of the nature Helper Spirits.

“The more time you spend doing this, the better it gets! There is a whole huge, vast new world to be discovered through the use of the Soft Vision. But I’m not going to spoil it for you by telling

you all about it! It's fun to explore! And through the Soft Vision we will also find fulfillment and satisfaction. Peace and understanding. It's hard to resist, but I'm not going to tell you any more about Soft Vision.

Oh, I can't resist! If you practice Soft Vision long enough, and combine it with the Penetrating Insight, and the Merging Vision, and maintain your emotional sensitivity, you will discover how to perceive other universes and dimensions and worlds and I'd better stop now."

The least we can say is that these words of his sound provocative and promising. It is up to you to check whether they are true or not.

The resemblance of this procedure with one component of my method called Transcendence, which I created before I encountered Boyd's data, is interesting. I started from the Hypothesis of Many Worlds, suggested by Hugh Everett in the field of quantum physics, and managed after many experiments, mostly with my clients and participants in my seminars, to take them into parallel universes. A female participant in my seminar in Istanbul in 2006 was the first to have such an experience. Since then, many associates of mine and participants in my courses have had it.

However, I must say that my method is more far-reaching. In it, one reaches not only awareness of the existence of parallel universes and dimensions, but also finds in them his parallel I's and integrates them with his Earthly I and in that way makes a mind expansion without precedent in spiritual, mystical and psychological fields. At the moment I write this, the **Transcendence method** is still not completely formed or perfected.

THE LAST SECRET: ANIMAL REMOVAL

At the end of the nineties, Michael Mourer appeared in many discussion groups among persons interested in methods of self-improvement. In a messianic manner, this ex-scientologist began advocating his method of removing **Animal Minds** as not only the ultimate method of cleansing human beings of Entities, but also as the only way to accomplish it completely.

In a text entitled *The Last Secret*, he explains how he came to discover the method, with words that resemble a Spiritual Freedom Manifest:

“In the fall of 1987 I was at wits end as far as my life and my search for the truth of existence. I had spent over \$50,000.00 and twenty years of my life studying Scientology and the various take-offs of Silva Mind control (Mind Dynamics, EST, etc.) I was a Scientology OT-7, (Operating Thetan of the Seventh Level) the highest available Scientology state at that time, and a wretched mess. I was an alcoholic, doper, highly obsessed with sex and money, and afraid to go to sleep at night. I was also wrapped up in the arrogance of my OT-ness. In fact I wasn’t even a “a well and happy human”, (to be a “good and happy human being” is the goal promised by Dianetics, Introductory level of Scientology) let alone some kind of a super being. I had been rich, Ferrari rich, but that didn’t bring any real satisfaction, only further arrogance. I saw no happiness in my future, only continued despair.

*“It was at that point I promised myself I would do anything to get free. Go live in the woods with a hundred pounds of rice, sacrifice my body in any way necessary, do or be anything that need be. I was dead serious. As a friend of mine said, “As serious as a heart attack”. I surrendered. It was just after my surrender that things started to click. Much of the effort came off my existence. I started to free flow physically, emotionally and bodily. Previously all had been exhaustive effort. One of my sanctuaries was Powells Book Store in Portland, which I can highly recommend, over one million books in one location. I bought a book on Tibetan Buddhism. In the book was a phrase which mentioned 84,000 plus aspects of life, each one a possible entity. Bingo!! The light went off. I was able to observe that my thoughts were these entities. And, even more amazing, **these entities had cloned themselves many times over.** I also observed these entities are subservient to us, thus they will come when beckoned, answer any question we might pose and leave, along with their clones, at our command. I later observed we created these entities. It was the conscious mind. The rest is history. You can now be spiritually pure. Congratulations.”*

Michael Mourer claims, and he gives the impression of a person fanatically convinced in his words, that almost all our thoughts and feelings are Animal Minds, that is, Entities. We created the Animal Minds in order to automatically govern the contents of our minds, to which we no longer wanted to consciously pay attention. This happened trillions of aeons ago, right after our separation from the “Wholeness of the One”, and continued throughout that period until the present. Most of what we consider our conscious mind are the constructs of Animal Minds, so that that which we are now thinking and feeling happens because the constructs of Animal Minds overflow our mind.

Everything, absolutely everything that happens in a human being, except for the state of pure awareness, is pollution of Animal Minds. To the question of how he explains dreams, Mourer confidently answers:

“There has been much speculation on what dreams are and why they occur. None of it, that I’m aware of, is correct. All dreams are simply emanations from your Animal Minds and your agreements with your AM’s. Your natural state when you close your eyes is pure white light. Anything else is pollution. You will notice your dreams become more vivid and more real as you remove your AM’s, until you dream no more. As you remove your AM’s your sleep will change. You will go into an awake sleep where you will be able to off-load AM’s while you sleep. As your AM’s become fewer, after several thousand hours of off-loading, you will again sleep more soundly. All you have to do to change your dreams is off-load the AM doing the emanating of the dream. This can be kind of fun, much like changing channels on your TV.”

Animal Minds Removal Procedure

1. Notice any unwelcome thought or feeling and ask yourself: **“Which Animal Mind contributes to it?”** You can do the same with any feeling of pain or an unpleasant physical sensation. Sometimes they can be deceitful and say ‘none’, ‘not me’ etc. Do not pay attention to it and just ask: **“Who are you?”**
 - ◆ Telepathically address those reflective forms as Animal Minds (AM’s). They do not respond – I will repeat – DO NOT RESPOND to any other form of address.
2. When an Animal Mind manifests itself clearly, ask it: **“What’s your name, what is your function, and how many duplicates of yourself have you made?”**
3. Thank them kindly for years of service and a job well done and tell them that now is the time for them to withdraw (now they are in quantity – the original plus its duplicates).
4. Create a strong intention inside of you that they and their duplicates leave and state their possible number (start counting from zero and add one to the last number, so as to encompass each construct’s duplicate).

When they leave you will feel a temporary relief, before you are overcome by the next pack. There is not much pleasure in this process; it is simply a lot of work. However, when you look back one day, you will find out that you are a changed person – much cleaner and freer. Furthermore, many pleasant things will happen during the process, which will last for thousands of hours.

Some practitioners have put Michael Mourer’s **Last Secret** to a test. They have applied it, often in small measure, for naturally, none of them was prepared to invest thousands of hours into a process with an uncertain outcome. Because of this, we do not have positive empirical proof of the method’s value. Based on my experience with other methods for dealing with Entities, the following objections can be made regarding it:

Mourer wants to explain all existing human problems with one element. In this respect, he went further than even Ron Hubbard, who assigned all unwelcome human conditions on a certain level of man's evolution to the influence of Body Thetans. However, history and practice teach us that no one factor alone can encompass and explain everything.

An eminent practitioner in the field of alternative methodologies of self-growth, who wrote under the name Pilot, comments on Mourer's approach: *"I suspect that the reason for that attitude of his is a strong traumatic experience that was **massively restimulated**, so that it seems that one event is the source of everything... I hope that Mourer will pull out of that dramatization before he completely drowns in it. He has a lot to contribute to others and his readiness to make his technology available to others is worthy of praise. But he is obviously processing one single phenomenon from his reactive mind for thousands of hours. And the fact that they only respond to the name 'Animal Minds' shows unmistakably that their cause is some implant or a series of implants... or that the technique he uses is simply too slow... In other words, you run into duplicates of duplicates and of new duplicates and are therefore continuously confronted with new layers. If you treat them like that, you are actually trying to exhaust the water of the ocean with a teaspoon."*

The second, yet no less serious objection, is his idea that all unwanted conditions have their source in man. It is true that we must take responsibility for all our experiences, but experience once more teaches us that some Entities come from other beings or that those other beings are Entities.

Finally, it is not easy to understand how Mourer counts Entities' clones or duplicates. In my contacts with some practitioners, I realized that each of them understands this in his own, unique way.

Reptile Removal

Michael Mourer did not stop with his method for removal of Animal Minds. After a short while, he reappeared with a method for removal of "reptiles", which, although invisible to the naked eye, exist attached to the bodies of the great majority of human beings.

I need to briefly digress in order to explain his procedure. In mythology, some of the New Age teachings, in pseudo-sciences and in many conspiracy theories, we encounter a belief that there is a race of intelligent reptiles which are in close touch with humans. In short, these are intelligent, highly developed humanoids, which exist on the Earth simultaneously with human beings. According to most advocates of these teachings, they came to earth from other planets, for their genetic material was exhausted and they were confronted with extinction. By taking genetic material from humans and other mammals, they managed to survive; by interbreeding with humans a new race of humanoid reptiles was generated. They aspire toward complete subordination of humankind and the use of humans for their own survival.

The most famous champion of such beliefs in the West is David Icke, an ex-TV reporter and press representative of the British Green Party. In 1990, he dedicated himself entirely to finding out who controls the world. His answer is simple: they are Illuminates or the secret "global elite", whom he also calls The Brotherhood of Babylon. They constitute the

world's secret government. They are reptile humanoids by nature. Many of them are prominent politicians, financiers and public figures. Most famous among them are the president of the USA, George W. Bush, members of the English royal family, Hillary and Bill Clinton, Tony Blair and the Rothschild and Rockefeller banking families.

In a book he published in 1999 – *The Biggest Secret: The Book that Will Change the World*, Icke contends that the keepers of this prison called planet earth are reptiles of the star constellation Draco. They are biped, look like humans and mostly live (apart from the planet from which they came) in underground tunnels of the earth. Some of them are hybrids created by crossbreeding with humans, but as such are under total control of the pure reptiles. Their hybrid genetic structure enables them to change their appearance from reptiles to human beings if they drink human blood from time to time. Precisely such humanoid beings constitute the majority in black magic and satanic organizations. Those beings sacrifice humans in rituals and use their blood to survive.

Even though such statements seem to many like concoctions, Icke shows in his book several photos which are strange, to say the least. As one of the greetings in satanic organizations, the Satan's sign is used – fist with straightened index and small finger, unmistakably resembling devil's horns (in Italy, however, this is an insolent gesture, implying that a man is a cuckold). In the photos, the origin of which he does not specify, one can see Bill Clinton, President Bush and English Prince William greeting assembled people with this gesture.

Michael Mourer went further than the pure theoretical stories about the reptiles. He offers practical instructions on how to remove them. He writes about this in a letter he sent to many addresses on the internet.

“I sent this letter hoping to stimulate people who are able to understand this situation. I got many upholds from the people sensitive enough to remove their own reptiles, and also reptiles from members of their families and friends. You also can do it.

“They are on ALL humanoid mammalians; they are not on the four-legged ones. They apparently feed off attitudes and emotions in their somnolent state, being particularly attracted to unhandled evil purposes, from this or past life cycles. Should they one day shift from the astral to the physical, they apparently have more serious designs on our animal life forms.

“The more one does this the more proficient one becomes, in both perceiving the reps, and in sending them packing. After removing my third one myself, they seem to be leaving me alone. I have to wonder if it is because I ask them to pass on much love to their superiors, an emotion which to them is entirely alien. If one will mock up a sort of astral hand and grab behind one's back, often they can be felt as to texture and movement and size.

“Particularly after the first one has been removed, they will replace that one with another. If you use your intention to send them off to rep HQ that is somewhere underground, their superiors apparently become quite agitated as they never imagined that anyone on this mud ball would ever become sufficiently aware to perceive their covert game.”

At the same time, Michael Mourer gives David Icke credit for his mission of discovery: *“Reptiles are doubtlessly the ones that run the show on the earth. Nothing can come between them and their mission, which David described with great accuracy. I saw David and was surprised*

with the shine of his aura. Auras of most men are passive even when they are clear. David's is clear as a brilliant and continuously radiates in all directions, in a fantastic way. He also had a sleeping reptile on his back, which I removed."

Next, Mourer reveals that there is a hierarchy among reptiles hooked on people. On the very bottom of the pecking order is the seventh level, consisting of sleeping reptiles, which will be activated by their reptile superiors when they are needed for the establishment of the "new world order". They can be found on a great majority of human beings.

Above them is the sixth level – a bit more active reptiles that govern the ones beneath them. Among them are the "enlightened" types of bankers and heads of churches. Above them are selected politicians and leaders of international companies. They rule people, for they direct the money flow and have power. They are a mixture of the fourth and the fifth level. The third level is made of beings such as members of the Rothschild family and members of royalty. There are only three beings on the second level, and they are active in England and the Netherlands. They use human bodies. On the first level are reptiles which do not have human bodies. They are under the earth's crust and actually, they are the ones who govern the planet. Without much modesty, Michael Mourer states: "*They are rather frustrated by my recent actions of removal of their subordinates. That was not a part of their plans.*" Their final goal is ruling the world under one world government and using humans for food.

Reptile removal procedure

1. Feel on your body. They are usually on the upper back, inserting their snout into the lower part of the brain, and wrapping their tail around your groin. Their front paws are around the upper arms, back paws around your chest.
2. When you approach them with your hand, show as much love and light as you can. Such an act will awaken the sleeping reptiles and will provide you with the commanding position. Adopt the identity of a person in charge. Tell them that they must leave and direct them where you want.

BILL ROBERTSON'S EXCALIBUR PROCEDURE

One of the most prominent of Ron Hubbard's associates was engineer William Robertson. For several years he was the captain of the ship "Apollo", where Hubbard's top associates lived and worked for about ten years. Hence his nickname Captain Bill. When after Hubbard's death a group of young scientologists made a "putsch" and took over the leading role in the organization, they threw out most experienced scientologists. Captain Bill was one of them.

He was an exceptionally dynamic person and an excellent organizer. Yet at the same time he was completely immersed in cosmic mysticism. Those who knew him well claim that toward the end of his life he showed clear signs of paranoia. Captain Bill claimed that Hubbard, whose name after his physical death became Elron Elrey, got in touch with him telepathically from the center of our galaxy, transmitting to him new methods of mind development. This is how Captain Bill explained how he managed to develop so many OT levels above the OT VII in such a short time. OT VII, as well as the previous levels, was created by Ron Hubbard and his associates. There is no doubt that Robertson must have received valuable data in some way, for as the Captain of the ship he mainly performed technical and organizational tasks while Hubbard was alive, without displaying creativity in the field of processing methodology.

Drawn by Captain Bill's methods, which seemed like a superstructure of knowledge compared to what one could get in the Scientological organization, a large group of followers gathered around him. In 1984 in Frankfurt, Germany, he founded an organization which he named **RONs Org**. He developed forty processes in a short period. On the OT 16 level, Robertson contended, one of the most valuable experiences – **Caselessness** – occurred. What one should know is that **case** is a Scientological term that signifies the sum of unconscious, suppressed and broken-off spiritual contents that one is not aware of, interrupted communications and traumas, of which the human being's reactive mind (his unconscious) consists.

Caselessness is an enviable state where the case is emptied of subconscious contents, which are the cause of aberrations in feelings and behavior. When the case becomes empty after appropriate processes, the True Being's attention is no longer drawn to its individual universe, for it has been emptied and does not possess the magnetic power with which it influenced man until that moment. Further processing of the subjective universe is pointless and yields no spiritual, psychological, or emotional benefits, because there are no contents left to process. When a glass is emptied to the last drop, there is no use shaking it, for there is nothing in it anymore. In that state man obtains a more complete awareness of Entities as energetic concentrates coming from other beings, but he does not attract them anymore with the same strength as before, his mind now being clear. He also becomes aware of the thoughts and feelings of others, their decisions, his own decisions and games, and finally, his life mission that he must fulfill prior to leaving the planet Earth. On that

level, man can consciously and deliberately plan his next incarnation, for there are no more karmic elements in his subconscious mind (case) that would prevent him from doing this.

Captain Bill's Excalibur Procedure is not related to my method **Excalibur**, which I developed around 1990, before I'd heard of Bill. In his method, the reader will find elements encountered in other methods for dealing with Entities, but his goals are more ambitious and, to a certain degree, his procedures are more complex.

Captain Bill offers two procedures: a **Short** and a **Long** one. They are mainly applied to **Controllers**, that is, Entities programmed to affect a certain person or persons. The practitioner can focus solely on them from the very beginning, or she can apply them in combination with my **Basic Method**. For instance, she can apply the Basic Method to an Entity's integration, and when she determines that behind a first Entity, from which she started the process, there is a Controller, she can switch to Captain Bill's Excalibur. Practitioners can work with or without the **E-meter**, an electronic instrument widely used by some groups engaged in alternative therapy. Working with the E-meter is to some extent more efficient.

The Short Procedure

The Short Procedure is performed with weak Entities, whose Egos lack strength, with undefined concentrates of the psychic energy that hamper our processes, etc.

1. Face the Entity with a feeling of love and admiration (as much as you can) and try to feel its structure, which is made of psychic energy particles, that is, particles of attention.
2. Treat all those particles as individual Entities that constitute, as a group, the Entity you are confronting. Address them as a group of conscious beings and say: **"All of you have the two rights of Conscious Beings: the Right to decide about yourself (right to self-determination) and the Right to leave any game when you want to, and so this one too"**.
3. Next say: **"The game for which you were created is over! You have performed an extremely valuable job, but now the game is finished and you can return to your true home."**
4. **"I ask each one of you to go back to the moment of your creation. You can:**
 - a) **become one again with your Creator, from which you are separated;**
 - b) **return to the Void, that is, Light, or;**
 - c) **start another, more worthwhile game at your will."**
5. At this phase, you will typically notice that the Entity is becoming lighter or even that it is dissolving. Ask the rest of the psychoparticles (which are also Entities, only smaller): **"For which task are you created?"** or **"For which function were you made?"** or **"With which decision were you made?"**

6. Acknowledge that you understood their answer and repeat steps 2-4 until the Entities disappear.
7. If an Entity perseveres, you should repeat the decision (task, function) the Entity revealed and pay attention to the event that surfaces. Then you should have the Entity go through the event several times, from its beginning to its end, until it is empty of charge.

If you cannot end the process in this way, apply the **Long Procedure**.

The Long Procedure

The long version is used for Entities with a “strong Ego”, or for Entities’ aspects that remained after the Short Procedure. Here I will describe the solo-processing or self-processing, but the same procedure is applied when we process a Client. Ask her:

1. **“Where are you?”**

The Entity’s opinion on this can differ considerably from that of the Processor.

2. **“What are you?”**

Its response can refer to a **job, task, mission, goal, role...** No matter what the answer is, accept it. For example, “I am a flower pot”.

The result of this step should be an accurate definition of the **identity** of that Being.

- 3-a **“As a flower pot, what are you trying to achieve, especially regarding me?”**

- 3-b **“As a flower pot, what are you preventing, especially regarding me?”**

Repeat 3-a and 3-b alternately, until there is no answer.

The result of this step is an accurate definition of what that Entity **does**.

- 4-a **“As a flower pot, what have you actually achieved, especially regarding me?”**

- 4-b **“As a flower pot, what did you actually prevent, especially regarding me?”**

Repeat 4-a and 4-b alternately, until there is no answer. Dig out real events, **which you know happened in your life** – find the time, place and circumstances. You should find out **when and how** that Entity became involved in your life.

The result of this step is an accurate definition of what that **Entity has or owns** (that is, **what the Entity’s product is**). These three steps establish the achievement cycle **be-do-have**.

5. **“When were you placed on me?”**

The response to this question is of no great significance to the Entity, but it is to the solo-Processor, who at this point usually obtains great insights into her life.

The answer to this question is not necessary for further dealings with the Entity. If you do receive a proper answer, it is useful to find out which hosts the Entity had prior to becoming attached to the Processor, and when it was generated.

6. After collecting all these data, the Processor can reformulate the question posed in step 2:

“Now, when we know all this, WHO ARE YOU really?”

The Entity’s answer becomes more precise – for example – “a carnivorous plant” instead of “a flower pot”.

As a result of steps 3-6, the relationship between the Entity and the Processor (Client) is cleared. The Processor obtained the Entity’s trust and now the Entity is completely involved in the process. Then one can really begin processing it.

7. **“How did you become ...? (for instance, a carnivorous plant)”**

When it mentions the event which explains “how it became that”, have it go through the event several times, from its beginning to the end, until the event is empty and a point – a moment – when the Entity decided – agreed – to be what it is now, for example, a carnivorous plant, is found.

8. If the process is still not finished at this point, ask it the following question:
“Is there an earlier similar event, when masses or energy particles foreign to you got stuck on you?”

Process it in this manner until the problem is resolved.

In the above described procedure, you may run into an Entity which refuses further communication. What usually hinders it is the **Controller** or **Keeper**. If that is the case, get in touch with the Controller telepathically and process it according to steps 1-8, as previously described.

Remark: Do not sever contact with the Entity prematurely in order to search for a potential Controller. This can lead to excessive re-stimulation and an excessive amount of charge, as is the case with every process where you have bypassed that which must be processed. Process each Entity for as long as possible, reducing the charge to a minimum, and search for the Controller only when there is no other solution.

Once you have found and dispersed the upper, superior Controller, you can go down the line of communication and process the lower Entity all over again. This will be easy now that its “boss” control is eliminated.

SOLO PROCESSING AND ABSOLUTE FREEDOM

Palle Pedersen, a contemporary practitioner and researcher, founded his system on scientological ideas: Being (also Spirit, Atman, Thetan) creates by means of ideas. We can define this creating by means of **Thoughts, Decisions, or Postulates** (all these words are similar in meaning).

Next, in his system's description, a series of elements that Pedersen also adopted from Scientology follows.

The Being's first decision was to **be**, to **exist**. The first action of the Being that exists is to adopt a **point of view** (a point from which it will experience something). The second action is to expand from that point of view onto the points from which it can have experiences. In this way, **space** is created.

Energy consists of particles postulated in space, whereas **time** is a postulate claiming space and particles' perseverance in it.

As you can see, these basic ideas are doubtlessly Hubbardian. Most readers who have never encountered them before will probably find them more or less unclear. The explanation that follows, however, is more comprehensible.

Since Beings have continued to create using their thoughts and decisions (postulates), in time they have come into conflict with each other and gradually, during many aeons, they have descended from divine states ever lower, until they reached the level of human beings, and then even lower to the level of very petrified and limited Beings called Entities. Those Entities can stick to each other and create Entity clusters. Such clusters are usually generated in shared traumatic experiences, such as catastrophes affecting many, or simultaneous deaths in wars. One cluster can stick to another. Most Entities are in a sleeping condition (they are unconscious), or in states resembling death.

Many beings of all kinds, many Entities and Entity clusters are connected to us, Pedersen states. We can feel most of them as pressure points and sometimes as broader zones of pressure in our physical bodies, at other times even as painful spots or areas. The size of Entities and their clusters is usually about one millimeter, but it can vary. They are normally not aware of each other, just like you are probably not aware of them.

Pedersen gives the following instructions for the application of his method. We begin the solo-processing of Entities or their clusters by focusing our attention on the point or area of pressure or pain in the body the size of approximately one millimeter. This act of concentration can quickly divide a cluster of Entities into individual beings, for in this way they become conscious and aware of their circumstances. The process is not accomplished by saying the words out loud, but telepathically, by means of thoughts and intention. Man can send and receive telepathic messages from them rather easily. As is the case with other

methods for dealing with Entities, their answers come in the form of thoughts, emotions, physical sensations, mental images or an impression that the person herself makes up the answers.

The spot or area where you feel pressure contains many Entities. At some point in the past, they made decisions that contain moments when your subjective space collapsed on top of you. A part of you is captured there, probably together with a multitude of Entities or their aspects. Those Entities represent a problem for you only because you are confined there.

You must focus as keenly as possible on the point of pressure or pain. This will eventually bring you in telepathic contact with the Entity attached to the spot. If you are in full contact, and are accepting that what really is “the way it is”, you will manage to eliminate the charge and free both the Entity and yourself. Some things are difficult to accept, for instance, a very intense pain. But such pain is not “that what really is”. Behind the pain are beings with their decisions which create the “extreme pain” and the lesser or greater suffering that follows it. When you know what is happening there, you will be capable of solving such a problem.

Pedersen also gives detailed instructions for unusual situations. If you feel that a certain counter-energy rejects your concentration, invest even stronger intention in it. To succeed in this process, your intention must be stronger than the one that is rejecting it.

Some points of pain and pressure can move and change position, hide, become invisible and use many other tricks. Just continue focusing on them! Other points can cause very strong pain in a split second. Those too you must accept calmly, or you will not be able to discreate them.

In order to achieve **the Absolute Freedom**, which is the aim of Pedersen’s method, one must accept responsibility for everything he has created and cease to produce thoughts which create undesirable experiences. According to Pedersen, accepting responsibility is not difficult. You should simply admit to yourself: I did it, or I may have done it. You should do this without hesitation, apologies or excuses.

If you are capable of taking care of one Entity, you can handle 10,000 Entities simultaneously. This, however, cannot be done individually – you must treat the whole group as one Entity. In this case, your focus should be broader and non-specific.

You cannot free any being (in this case, Entity) — it has to do it itself. You can only help it become aware and recognize its past decisions. Discovering those decisions is not easy until you are in a close contact with the Entity. This is sometimes difficult to achieve right away, for a painful experience is preventing it from happening. To protect itself from unpleasant emotions, the being can place a shield in front of itself, which sometimes looks like an empty or black screen. Every one of us probably has many similar screens in front of ourselves. They make discreation of negative decisions difficult. During solo-processing every screen will sooner or later fall, at the moment when one is prepared to confront that which is behind it.

Discreation or “erasure” of an experience or content means, in its essence, leading the being that creates it into becoming aware that it itself is doing it. The past and future do

not exist (see my book *Return to Oneness*). Hence, in order for a content to exist, it must be continuously recreated at the present moment. If you continue creating something, yet are not aware of it, it will continue to exist until you become aware of what you are doing. The only problem is how to become aware of it? **In order to discreate, you must create a perfect copy of the previous creation.** When you create a perfect copy of the previous creation, and project it onto the place where the Entity is at the moment, it will become aware of it and duplicate it, thus making the content disappear into nothingness. Pedersen gives a simple example of this act: "...You probably know this from everyday life. If someone is sitting with a funny look on his face and is absolutely unaware of his funny expression, you just need to make the same funny expression. He will stop right away (if you are in contact with him), or continue to do so, but this time consciously. Doing it consciously and deliberately requires effort, thus he will not do it for long." Actually, we remove nothing, we just create. When we create something for the first time, the content perseveres. When we create the very same content for the second time, it disappears.

If you run into very strong contents during such a solo process, they usually cause very unpleasant physical sensations and pain. These can last for days. When this happens, do solo processing every day to eliminate the charge which exists there. Pedersen explains this in the following words: "Entities can become impatient when they realize that freedom is around the corner...Some powerful contents can be horrifying; for example, when you suddenly discreate something which you thought was inherently yours and then become who you truly are. Your mind can be shaken during the several seconds of such 'transformation'."

Pedersen also gives this advice, which most practitioners will likely question: "*During the process, you may encounter Entities that resemble angels. Discreate them, just like you have done with other contents. For your own safety, do nothing but discreate.*"

If we critically consider Pedersen's **self-processing** method, we can conclude the following:

Some elements of his method are valuable: For example, persistent focusing on an unpleasant condition, that is, the Entity, until it opens up and makes contact possible. This is his most valuable contribution.

On the other hand, he took Entity processing to the extreme. Everything that exists is an Entity – desirable and undesirable conditions, forces of evil, inspirational energies and Angels, so that there are no processes except for their discreation. This is where the true danger lies. Experience has shown that persons who engage themselves only in discreation, without engaging in the corresponding creation, find themselves in very unpleasant states and become confused. In such cases Pedersen would advise more intensified discreation, but unfortunately this does not solve the problem. On the contrary, it deepens and intensifies it. This could be compared to exposing a patient in even greater measure to the conditions that caused the disease in the first place.

The following remark concerns the need to do the processes with the electrometer – an electronic instrument used in some processes (see chapter on the **Memento method** and Bojana Mihajlovic's work). Since all methods of self-development can be done without the use of this instrument, by using Spiritual Technology processes (for instance, DP-4),

Pedersen's method can also be practiced without the electrometer, but this is surely beyond his reach, for he is not acquainted with those methods.

Finally, we can put forth a very strong objection to this method, the same one that well-intentioned critics had in regard to Michael Mourer's method. Pedersen demands that his solo processes be applied for years in order to achieve the Absolute Freedom. Not many people are prepared to do this, and he himself admits that he has not achieved this sublime goal yet.

FLEMMING FUNCH'S METHOD

Flemming Funch, a gifted researcher of alternative methods of therapy and development, published his method of processing Entities under the universal name **Entity Processing**, about fifteen years ago. He described it in essay no. 122 of his two-volume book *Technical Essays*. Funch has the ability to make complicated things seem simple, which is quite a rare characteristic among the ex-scientologists. Although he is an ex-scientologist, that is not all he is. He “drank water from many wells”, and when all is said and done, he remained independent and made significant contributions to alternative methodology.

I would recommend Funch's *Technical Essays* to any serious researcher, even though persons who are not acquainted with scientological terminology will have difficulty following some of the essays. It is a significant fact that this work can be found on the internet and used free of charge.

Since his essay on Entity processing is quite extensive, I have shortened and simplified it, but have also done my best to preserve its style and spirit.

As is the practice, Funch began his exposition by giving an acceptable definition of Entity, using many examples to make certain that the term is properly understood: “*An Entity might be part of something bigger and it might be sub-divisible into smaller parts; that doesn't matter. The main thing is that it can be perceived as actually existing as an individual unit.*” Funch adds that it would be incorrect to treat an Entity as a “being”, “thetan”, or as some kind of a definitive unit. The basic idea presented in Entity processing is that Entities should be treated as separate conscious individuals, with which we can communicate. This does not mean that they really ARE, or that they really ARE NOT independent beings. In practice, we can approach them as sovereign spiritual beings which have the innate right to an independent existence. Or we can approach them as purely psychological categories, that is, conventional metaphors. What is strange about this is that it does not actually matter. Both approaches are either true or wrong, depending on how you interpret them. It is a paradox you must resolve on your own.

Funch warns a potential processor not to approach the process too seriously, for she will get stuck and will not have satisfactory results. The moment you start to believe that something REALLY EXISTS in a strictly determined way, you will get into trouble. It is a mistake to believe that that which you perceive is the TRUE nature of the thing you perceive, for others can perceive it in an entirely different way.

In Entity processing, states Funch, we respect the integrity of the processed phenomenon more than is the case with other methods. In principle, we do not attempt to eliminate the unwelcome reaction. Above all, we want the Entity to continue with its activity, but in a more optimal manner. Funch is not acquainted with Aspectics, but he has reached the same conclusion, as have the practitioners of my system: all beings are good by nature; all aspire toward a positive goal. The basic need of anyone or anything is to

satisfy a need, fulfill a wish, achieve a goal. Nothing is absolutely evil for everyone all the time. This does not mean, Funch warns us, that each result or effect is positive. That is why we complete the processes – because some of them are not.

In order to start processing an Entity, we must separate it from its environment as much as we can, and perceive it the best we can: its location, size, shape, color, structure, sounds and smells, if it has them, etc. Do not involve logic in the process, for that would be a serious mistake. It is not necessary to completely understand an Entity in order to process it; all that is required is to find out what its goal is.

The process begins by asking the client to address it: *“Hello” “Wake up” “I want to communicate with you” “I’m here to help you”* and the like. In this way, we make contact with the Entity. Its answers can reach us in different ways, so we should not expect it to communicate through words, although this sometimes happens.

Then the question follows: *“What is your function?”* and next, *“What is your goal?”* None of these questions is strictly prescribed; it is their meaning that matters. An Entity is usually a part of the client. If it gives hostile answers, such as *“I want to kill you”* or *“I want to torture / punish /... you”*, it probably does not belong to the client, but has come from the outer world. Such responses should not repel you, for during the process they are bound to transform into positive ones. If the Entity is not a broken-off part of ours, we should help it clarify its confusion about who she / he / it is. For if its bond with you is not strong, the only thing that needs to be done is to send it back to where it belongs, and then try to discover what it is inside of you that attracts the unwelcome guests coming from other beings.

When we are dealing with Entities that came from the outside and got hooked on us, Flemming Funch advises that the Processor apply the dianetic technique for clearing events or experiences. The reason for the application of this procedure is the fact that Entities are sometimes stuck in a traumatic event from their past, which is somehow connected to your psychological space. If you clean such a traumatic experience, the Entity will probably realize that it got attached to the wrong person and will return to the appropriate location. In order to achieve this, you will apply the same dianetic technique you apply when working with a “normal” client. Begin the process with the question: *“In which event are you blocked?”*

Funch briefly describes the dianetic procedure:

“If you need you will send the Entity to pass through that incident, from the beginning to the end. Maybe there exists a previous (earlier) or basic incident through which you should lead the Entity and so on in the past to the earliest similar incident. One possibility is to have to deal with a group of glued Entities, which will, after your instruction, disintegrate into small individual Entities. When you lead the main one of those Entities a couple of times through the incident (or incidents) in which it is stuck, you will remove all charge from traumatic incidents and then you can ask the Entity the main question:

“Who are you really?”

That question will make the Entity understand where it belongs, says Funch. If it is not the participant in your game, it will go back to the game it really belongs to. If the Enti-

ties do not do that themselves, you can easily help them by telling them the two rights which all Conscious Beings have in this universe. Then he advises the Processor to give the Entity two fundamental rights:

“You have the right to your own determinism.”

“You have the right to leave this game.”

Flemming Funch gives advice which is today accepted by most Processors, but it will be useful to repeat it: *“I don’t regard the blowing of ‘foreign’ entities as any very big and important thing in itself. It is a lot more powerful to optimize the entities that actually do something for you. Or rather, to start out with the expectation that entities are there because they do something for you. Really it does not matter a whole lot “whose” entities they originally were. If they are in your space and try to do something worthwhile for you, then by all means, help them to do it better. Getting rid of entities does not provide very great benefits in itself. It is sort of like if you are running a company. Firing people is not very enjoyable; it is not something very useful to focus on. Sometimes it is necessary. However, it is much more productive to optimize what you are doing with the people you do employ.”*

Maybe you have noticed that this advice is similar to the procedure I described in a chapter of this book regarding the transformation of Entities into members of your spiritual team.

If you have an Entity that seems like a valuable element in your space, you should determine its basic intent. Why is it there? Is it serving a valuable purpose? This simple question will suffice:

“What is your function?”, or

“What is your primary goal?”, or

“What do you want to achieve for me?”

We may not receive a very profound answer to these questions, in which case we should dig deeper. Funch comments: *“If an Entity claims that it wants to make us stop eating, we can continue with questions: “If I stop eating, which goal will be achieved for me in that way?”* We pose questions until we reach a response which is useful to the Client; for example, **“So that you will be healthier.”**

Among other things, Funch is an NLP practitioner, so his advice has its source in that system as well. He accordingly advises the processor to offer the Entity several options for achieving its primary goal. For instance, we can ask the Entity:

“Can you find three different ways of achieving that goal?”

If you do not need the Entity, you can do the following things: you can reintegrate it into yourself, so that it becomes one with you, and ceases to exist as an isolated Entity.

Another option is sending it back to the source it came from by asking it this question:

“Show me the being which you are separated from!”

The next option is (you have already learned this one) to help it leave you as a separate, free Being. This is what the two rights of every Conscious Being in this universe refer to.

The Entity can go to the light from which it came and continue its evolution in some other place or in another universe. It can find a new host for whom it can be useful at that moment, or it can move freely through the energetic universe as a “lone wolf”, until it gets bored by that game.

Each of these solutions has its merits.

Flemming Funch ends his essay on Entity processing in his characteristic way, one that is in accordance with common sense. Here is how the essay ends:

“In this essay I spoke mainly about Entities as separate spiritual beings. But man does not have to have any beliefs to be able to work with them. All this could be presented in psychological terms — or perhaps in terms of business. Some companies often make diagrams for relationships with entities to present their model of conducting business. Then their entities are ‘Customers’, ‘Receipts’, ‘Money’ etc. On such a diagram under the category of relationships come ‘Buying’, ‘Selling’ and similar divisions. If you approach such a situation in an adequate way, you can apply entities processing on business even without changing the terms used in business.

“Generally speaking, Entities processing is getting into contact with the spirit of some situation. It is unimportant if you think of it metaphorically or literally.

“If you decide to look at it spiritually, such an attitude is in accordance with the view of the world of the American Indians, Hawaiian huna magic and many other religious traditions — because everything existing has a soul— planets, stones, trees, weather phenomena etc. You can invest efforts to be in good relationships with the spirits of physical phenomena and to have better relationships in that way.

“Therefore, next time your car does not want to start, perhaps you can apply entity processing on it. Maybe the spirit of your car is angry at you.”

EXTRATERRESTRIAL ENTITIES

While applying the methods for dealing with Entities, which I have described in this book, the practitioner will sooner or later encounter Entities which many researchers categorize as “extraterrestrial”. I should point out that this conclusion is not reached only by psychics. Psychiatrists and certified therapists study extraterrestrial Entities as well. Among them, a special place is reserved for Dr. Edith Fiore, author of several books in this field, and Dr. William Baldwin, author of probably the best manual on this topic, entitled *Spirit Releasement Therapy* (1992).

When the term “extraterrestrial entities” is used, it is implied that the Entities come to earth from other planets, galaxies and parallel universes (a term that is widely used in recent times is “Autonomous Appearing Intelligent Structures”). Research conducted during sessions and processes of recollection and integration of past lives shows that there are intelligent life forms which are not from this planet.

Some of those intelligent beings are humanoid, others resemble reptiles or dolphins, but there are other forms as well, such as pure concentrates of intelligent energy. The intelligence level of these creatures is sometimes above that of humans. Some life forms are more “diluted” than human bodies – they have astral, ethereal or mental bodies.

In order to achieve their goals, which are usually incomprehensible to us, some of them attach themselves to human bodies or penetrate the human psychoenergetic field and dwell in it, observe human conduct and emotions, and, to a certain extent, examine and control humans. When the purpose of these activities is transmitting new, more sublime ideas to humans, we can say that their goals are ennobling. Yet sometimes they are not, and then the human being should be freed from their parasitic influence.

One of the signs that the Entity we released during a séance is extraterrestrial is if, after leaving the host, it enters green, blue, or purple light. Based on previous experience, if an Entity leaves to enter golden or white light, this is the sign that it decided to remain in the earthly sphere and continue its evolution as a human being.

Extraterrestrials give different reasons for their attachment to the energetic or physical body of human beings. When we get in touch with them during séances, some of them claim that they use humans’ sensory organs, mainly eyes and ears, for they themselves have no appropriate organs for perception of physical reality. Others state that they perform scientific experiments in the same way our scientists study members of primitive tribes or animals. They sometimes use astral connections with humans, resembling a silver rope that connects the astral body of a human with its physical body, but sometimes they implant real probes into the bodies of humans, usually in the sinus area of the forehead. Groups of researchers who study such phenomena can be found on the internet, along with X-ray pictures of probes implanted in people.

However, even without visible probes, some claim to be in touch with extraterrestrial civilizations, often with their ships’ crews located in the vicinity of the earth. Such men

are referred to as **contactmen**. Their claims should be treated with caution, even in cases of sincere and well-integrated persons, for it is possible for a person to be mistaken for various reasons.

Regarding the value of contacts with extraterrestrial Entities, experts in this field have different opinions. For some, they are forces of evil that manipulate humans, use them for cruel experiments just like we use laboratory animals, and take their genetic material, because theirs is exhausted and weakened. Again, some claim that they use human bodies as food. An equal number of practitioners believe the opposite: that extraterrestrials are higher intelligences that try to prevent total pollution of the earth, strive to create a moral and healthy human society, and once it is mature enough, plan to introduce it into a galactic community of developed societies where there are no wars, diseases, misery or exploitation. Some researchers hold a neutral position between these two opposed groups. They assert that extraterrestrial Entities do not have the appropriate organs for perception of earthly reality, so they use human sensory organs for that purpose. They claim that extraterrestrials are not capable of experiencing emotions. Hence, penetration into a human being is a way to make this possible.

Many followers of the New Age aspire for contact with extraterrestrial Entities. The most common way of making such a contact is channeling. **Channelers** are persons gifted as psychics, who transmit messages to humanity from higher levels of consciousness. What makes those messages doubtful is the fact that there are great differences among them, while they all claim universal value. Motives for getting in touch with extraterrestrials vary from curiosity to cries for help for our civilization, which is full of conflict and danger. Responding to such emotional openness, extraterrestrial Entities penetrate the energetic fields of humans and remain attached there for short or long periods. Such a relationship can be harmful to the person in whose aura they dwell. When contacted through the person in whose aura they exist, some of those Entities state quite clearly that they are taking control over our world in that way, for their hosts' free will is suppressed in those circumstances, and they use them as biological vehicles for the accomplishment of their goals.

Some researchers write about extraterrestrials based on their experiences in processing with clients. The value of such data is certainly greater, although they too create skepticism among many, because they resemble science fiction stories. Psychiatrist Edith Fiore mentions that some extraterrestrials are here because they are disoriented and lost in cosmic space, or are left on our planet by their fellow extraterrestrials like convicts used to be left on deserted islands in times gone by. William Baldwin writes in his *Techniques Manual*:

“They may be associated with a nearby spacecraft, surveying or gathering information. Through the consciousness and voice of the client the focus of the session shifts to the command hierarchy, beginning with those in the spacecraft. The highest ranking leader, the commander-in-chief, is the final target goal. The space commander, crew leader, or the scene officer can be summoned. Lines of communications are maintained among all members of the alien crew. The client can repeat their words as they speak...In some cases, the base commander will acknowledge the intrusion and will agree to remove the probes, the communication devices, the implants or whatever invasive mechanisms have been placed. They sometimes claim that they are just doing experimentation, much like earth scien-

tists, and did not realize that humans would either be aware of the intrusion or object to the work. They give the appearance of compassion and quickly cooperate with the request to disengage.”

At first glance, the study of extraterrestrial Entities that come from space to visit us in their ships seems to be a product of our time. However, Western researchers who took a mixture of herbal drugs (the so-called ayahuasca) as part of shamanistic rituals, had experiences closely resembling abductions by extraterrestrials, elaborately described by some persons. This fact caught the eye of many.

David Louis-Williams has a similar point of view. The visions of extraterrestrial Entities that many individuals have are universal and similar in most cases, for they are based on the same neurology, present in all men. The cerebral structure of all normal persons is the same and therefore in special states of mind – trance, deep meditation, mystical experiences or states caused by the influence of shamanistic drugs – that structure provides the same answers. Experiments done at New Mexico’s School of Medicine, in which volunteers were given the shamanic hallucinogenic drug DMT (dimethyltryptamine), support this viewpoint. In the state caused by this drug, participants painted drawings and paintings similar to those found on cave walls that have come down from prehistoric times.

Among Balkan peoples, belief in the existence of **fairy circles** has been handed down from ancient times. People used to believe that in such places fairies used to dance. A fairy circle is a circle in the grass which looks different from the surrounding grass. Somewhere the grass is stunted as if it were stepped on or dried up from the heat. In other places its color is specific, and elsewhere it is much thicker than the grass around it. The fairy circle is usually located on the top of a hill or in a clearing. Men were afraid to step into it, for it was believed that the one who does this can become ill, suddenly wither away, often even die. The resemblance to the so-called **crop circles**, which are studied today by hundreds of organizations and individuals, is obvious. They were seen in the distant past, but in recent years many geometric and hermetic symbols are being found in their vicinity.

The late Terrence McKenna, a prominent experimenter in the field of hallucinogenic drugs, also contended that UFO phenomena are a modern manifestation of events that have followed us for thousands of years, which involve penetration of our psychological and cultural space by other beings – fairies, forest spirits, water nymphs, salamanders, demons, angels – whatever people call them. In the past we had professionals who acted as mediators, states McKenna. We called them shamans. They alleviated and mitigated those contacts, for they possessed the knowledge needed to interpret it and an entire mythology built to explain those beings. Since we have lost touch with our shamanic roots, today these beings seem to be bearers of an invasion from another world. *“Flying saucers knock on our door to remind us of strange, yet living intelligences that exist next to us on this planet.”*

In his classical work *The Fairy Faith in Celtic Countries*, W. Y. Evans-Wentz recorded many stories told by peasants about their encounters with fairies, vilenjacima, spirits, dwarfs and little men, all of which inhabit a space to which we have no access. When he conducted his research (around 1900), faith in the existence of these beings was widely spread among the population of Great Britain and France, but it was later suppressed by attitudes that characterize our era of technology. One of the typical reports comes from an anonymous member of the English parliament: *“...I looked across the river and saw a circle of*

supernatural light, which I have now come to regard as the “astral light” or the light of Nature, as it is called by mystics, and in which spirits become visible... [I]nto this space, and the circle of light, from the surrounding sides apparently, I saw come in twos and threes a great crowd of little beings smaller than Tom Thumb and his wife. All of them, who appeared like soldiers, were dressed in red. They moved back and forth amid the circle of light, as they formed into order like troops drilling.”

In his book *Transformed by the Light*, Dr Melvin Morse describes the physical and emotional effects a near-death experience has on people. During such experiences people usually encounter the light Entities, communicate with them and receive moral lessons about life from them. Return from the edge of death transforms such persons for the better in a rather far-reaching way – not only psychologically and emotionally, but also energetically. Their intellectual abilities often visibly improve, and some of them even gain healing powers. Morse cites the case of a person who suddenly gained detailed knowledge of nuclear physics. The electromagnetic field around persons who survived a close encounter with death is usually significantly altered. Most of them cannot use watches that run on batteries, and many hamper the normal functioning of computers when they approach them.

Dr. Rick Strassman’s experiments are also worthy of our attention. He presented them in his popular book, *DMT: The Spirit Molecule*. He was probably the first physician that the American government allowed to perform experiments with the DMT drug on volunteers. They were performed from 1990 to 1995 at New Mexico’s School of Medicine in Albuquerque. Strassman expected the volunteers to have mystical and near-death experiences. Yet many unexpectedly reported seeing “beings” who resembled extraterrestrials, the way people who had encounters with them describe them: *“I tried for some time to find a name to call these things: beings, entities, bodiless life forms... Beings which people experience after big doses of DMT seemed to possess consciousness, intelligence, will, and people made contact with them at different levels. Sometimes these interactions were limited only to the consciousness about their presence, but other beings put probes into volunteers, communicated with them, had sexual intercourse with them, asked for help from them, and briefly described many activities. A very small number of those experiences come under ‘forceful abduction by extraterrestrials’, in which they were transported through space into cosmic vehicles or laboratories, were tested, some instrument were put into their bodies, operations performed on them and similar exercises.”*

Practical Instructions

When there are contradictory statements by various researchers, the reader must ask himself : “How should I act when I get in touch with such Entities?”

Judging by all appearances, it is best to apply the procedure that seems most suitable in the given situation. If the problem is solved by application of basic methods, no further action should be taken. However, if a problem that involves an Entity persists, so that after the initial Entity, from which we started the process, we must direct our attention at Entities with a higher position in the hierarchy, we can apply the process for dealing with extraterrestrial Entities. However, in most cases extraterrestrial Entities also react well to the usual processes, and we can only conclude that they were extraterrestrial by the color of the light to which they return. I will repeat here that earthly Entities always return to the golden or white light, whereas the extraterrestrial ones go to the green, blue, or purple light.

When an Entity does not leave after the application of basic methods, but perseveres, you must search for its superior, or a being that controls it (“the Controller”). Then you should shift contact to the being with a higher position in the hierarchy, by means of the client’s voice. If necessary, the process is repeated until we reach the highest being in the hierarchy. It can be an ‘extraterrestrial scientist’, who performs his experiments on human beings using its subordinates and the client, a ship commander or a dominant person in another dimension or on another planet. It is important for the therapeutic procedure to use the client’s voice as a means of communication with the Entities. While this process, you must pay attention to the possibility that the client is adding elements of her own imagination to the communication. In such cases, a differential diagnosis is not easy. If the connection with extraterrestrial Entities and their hierarchical level is authentic, the client is usually surprised, sometimes even astounded by what happens.

In some cases, the being with the highest position in the hierarchy will admit to violating the client’s free will and will agree to remove research probes and energetic implants.

In other situations Entities can act evasively, trying to deceive the therapist or can even openly refuse to remove the implanted instruments of communication and to stop dominating the client.

In both cases, you must tell it (through the client) that it is violating the client’s free will and that it has no right to do that. Next, it should be informed of the **two rights of Conscious Beings** and be emphatically offered the option of return to the infinite light. I will repeat what has already been said: if it leaves to green, blue, or purple light, it is a sure sign that it really was an extraterrestrial Entity. Various earthly Entities go to the white or golden light.

THE EXPERIENCE OF THE DOLPHIN WORLD

From very early youth my daughter Ivana has had many spiritual experiences. She was one of the first of my subjects while I was developing my systems. A few years ago she got her first experiences with dolphin-like intelligent beings. While she lived in Japan she continued with such endeavors and after some time she created her own simple system of communicating with them. What follows is a brief description of her experiences, with a remark that so far she has not taught others how to enter that strange world.

Because her text is quite long, I did not quote it in italic type.

In a process I did with Zivorad a few years ago, I experienced “the planet of dolphins” as my real home, where I will return one day. At least six months prior to this experience, dolphins began to attract my attention. Their pictures would “pop up” everywhere, persons I talked to would mention them often or they would appear in scenes of movies I watched. So many dolphin images and thoughts imposing on my sphere of awareness seemed like no coincidence, but I had no idea what it meant. I always thought that dolphins were lovely animals, knew that they were supposed to be very intelligent and that they had a special manner of communication, but I cannot say that I was especially interested in them. When I did the process with Zivorad, I realized that those six months during which my consciousness was bombarded by images of dolphins were a preparation for my visit to the “planet of dolphins”.

“Dolphins”, the creatures I met in the process, live on a beautiful planet characterized by strong, crystal colors. They move in a liquid that is denser and more pleasant than our water and are physically similar to dolphins – they look like humanoid dolphins or dolphinoid humans. They do not have hands or arms. Their heads resemble those of humans, although their bone structure is more pronounced.

They are free of human problems and live in perfect harmony. Their essence is absolute love. In the course of the process, I felt pleasantness, relaxation, and the love they emanate. I felt their love as total acceptance. The “planet of dolphins” exists simultaneously with ours, so I can go visit them whenever I want, which I have done from time to time. Whenever I visited my “dolphin world” after a long period of absence, I felt as if I had been parted from my true Self all that time.

Approximately a year ago, Zivorad introduced me to the technique “It Works”, and I began writing and reviewing my goals as often as I could. I would also visualize the situations of accomplished goals. Then it occurred to me that it would probably be more efficient to visualize the situations of accomplished goals with and among the “dolphins”. I have practiced this as often as possible ever since.

Here is what this technique looks like: I imagine that I am in a capsule that opens. When I step out of it, I find myself in a small room that contains many old pieces of paper

hanging or leaning on the walls, containing talismans and other magical drawings and inscriptions, which guide my life in a desired direction. The room has an old-fashioned, beautiful violet door. When I open it, I am on the verge of the abyss below where the “dolphins” live. The sun is about to set. As if I were completely weightless, I turn on my back and levitate slowly down toward the liquid in which the dolphins live. As soon as I touch the surface of the water and dive into it, they begin to gather around me, always in a good mood and happy to see me. With their help, I visualize my goals after copying them down in my notebook.

The first time I tried this, I just called to my mind the dolphin world and entered it. Then something happened that touched me deeply. I felt as if I had clothes on and carried a burden, which they began to take off of me. With each stripped piece of clothing or burden, I felt ever lighter and better, as if some spiritual burden had really been removed from my soul.

My body began resembling theirs more and more. At last, one of the dolphins took off a part of my chest, as if it were a lid, and I felt an amazing relief, as well as energy coming out from my chest. I realized that the space covering my chest is a kind of a reflector emanating my life energy. Then I saw that other dolphins emanate beautiful energy from their chests in the same way I do, without any effort. This energy is love, which is their essence. Since then I usually ask them each time I enter their world to remove my clothes— representing parasitical substances – my earthly burdens. Although I do this on purpose, I feel better every time, and any bad mood, anxiety or sadness that I was feeling before the process often disappears completely.

The third or fourth time I visited them in order to visualize my goals, the dolphins took me to the Counselor. He was in a kind of water cave when he greeted me. He is the only dolphin that I sometimes see with legs and arms similar to humans. Unlike other dolphins, who have dark eyes and no hair, he has blue eyes and blond hair. His face is a bit wider, his eyes narrower.

When I visualize goals with the Counselor (that is how I most often do it), we sit in his cave at a simple, stone table, across from each other. The other dolphins who want to join us that day are positioned around us. When we are ready to begin, I open my eyes and copy the first goal. I keep my mind on the dolphin world, which I inhabit simultaneously with our reality. Then I close my eyes and in the “dolphin world” create a screen behind the Counselor, just above his head. On the top of the screen, I “write down” mentally with my own hand-writing the date when I want the goal to be realized, whereupon I play a short movie of the accomplished goal. While I am doing this, the Counselor is playing the same movie above my head.

After I practiced it several times, I received a message from the Counselor that I should project the vision of the accomplished goal, like he does, using light and energy that emanates from my chest. I realized this means that I should create my world out of pure love, which is my Being, for there is no stronger or more fruitful energy in the Universe.

This has helped me to act in a better way toward others in everyday life, because I often remember the Counselor’s advice and let my energy – love – become a bridge between others and me. In such situations my aggression or intolerance disappear, and I am capable of seeing and experiencing others the way they really are.

VOICE DIALOGUE

In the last few decades, an increasing number of psychologists, psychiatrists and therapists of different orientations have adopted the viewpoint that the human personality is not an indivisible whole, but that within a normally functioning personality there are a number of inner I's or subpersonalities.

Historically, this view was first expressed in the West by Gnostics that lived during the time of Christ, for they perceived this world as a battlefield on which many Archons (demi-gods) were fighting. Dominant among them was Ialdabaot, who proclaimed himself to be this world's creator. Some authorities on Gnosticism and Jungian psychology view this teaching as a faithful representation of the psyche's structure. Archons are many subpersonalities existing in the human being. Ialdabaot represents the most dominant subpersonality – the conscious Ego which is at their center.

We encounter a similar model in medieval alchemy. Alchemists used symbols of various heavenly bodies and metals to represent components of their being, or, in the context of this chapter, their subpersonalities. Yet long before Gnostics and medieval alchemists, in Eastern Buddhist philosophy there were many aspects of the psyche (*meni malo nejasno*) which we treat today as subconscious components of the human being. Those aspects, according to Buddhism, filter data we receive via our senses and in that way shape the world around us. If we use the term “subpersonalities” instead of “aspects”, we will notice a significant resemblance between Buddhism and the psychology of Voice Dialogue.

The existence of many subpersonalities is especially emphasized in the Fourth Path, a system of practical philosophy and psychology founded by Georg Gurdjieff. Even today, his research on the fragmented nature of the human mind influences a great number of people. He pointed out that we have very limited control over our lives, for there are many fragments of the human “I” that fight with one another. We are in state of sleep, Gurdjieff taught, until we develop in ourselves a main coordinating component, which will control our many subpersonalities. This coordinating “I” or “Self” is the early predecessor of the Conscious Ego in the Voice Dialogue method.

K. G. Jung took over the idea of the unconscious from Sigmund Freud and developed it further. During his therapeutic work, he penetrated into ever deeper layers of the unconscious, proceeding from the individual unconscious to the collective unconscious of all of humankind. The archetypes and complexes that he talks about, which are expressed in myths, legends and individual dreams, are in many respects similar to subpersonalities. However, according to Jung, the very center of the personality is the Being or the Self, and the aim of therapy is the annexation of all separated parts to It.

In the seventies, theories about subpersonalities began significantly penetrating the fields of psychiatry and psychology. Many practitioners were fascinated by the discovery that the human psyche is not an indivisible entity, but that it contains many individual I's. Each of those individual I's perceives the world in a specific way, has its own personal history, emotional and physical reactions, even physical characteristics, as well as its

opinion on how one's life should be led. Most of those practitioners were members of acknowledged therapeutic and specialized organizations and in time, these concepts obtained the official clinical foundation. Most of them do not use term "inner I-s" or "inner Beings", but other expressions, the number of which is continuously rising, so that in addition to the ones I have already mentioned, we encounter "schemes", "repetitive models", "ego states", "inner families", "refugees", "identities", as well as "subpersonalities"... the list seems to have no end. It is significant that these are not abstract hypothetical models, but living and entirely real parts of a total personality. It seems to me that the term **subpersonalities** is the most appropriate. Dr. Hal and Dr. Sidra Stone use it, and owing to their popular therapeutic method, **Voice Dialogue**, the term is widely accepted.

Hal and Sidra Stone explain the genesis of numerous subpersonalities by the demands of everyday life to which we are exposed. Different circumstances, which continuously replace one another, cause numerous reactions. The circumstances gradually produce various personality components, which try to deal with changing conditions. We react in different ways to our parents and our children, to our colleagues and to our superiors at work. Those ways of conduct differ drastically and appear to have a separate consciousness. According to Voice Dialogue, we possess countless I's, which are more or less conscious: A Critic and a Tolerant person, a Servant and a Master, a Cruel and a Yielding person, a Serious person and a Clown etc. Our primary I – the center that views the other subpersonalities critically – is the part of us we most often use in communication with others, and of which we most often think of as ourselves. There are also subpersonalities we buried deep down in our subconscious; we deny and reject them as foreign to ourselves.

Different subpersonalities become activated in different situations. We have a personality that views work as the highest good and one for which playing games has the highest value; there are subpersonalities which strive for satisfying others and being accepted; then there is a critical subpersonality, a subpersonality of a frightened child and a subpersonality of a brave warrior who tends toward conflict. By practicing Voice Dialogue, just as with other methods, we become capable of feeling more completely the energetic consequences of suppressed emotions through engaging in dialogue with the subpersonalities which are scared or rejected. More importantly, we can create new aspects or subpersonalities or strengthen the old, hidden or suppressed aspects of ourselves, and by doing so develop more conscious and stronger "I" states, for in the energetic sense, subpersonalities are perceived as energetic models or "energetic whirlpools".

In sessions using this method, subpersonalities usually do not function in a simplified way as a conflict between two opposed subpersonalities. Most often "voices" come from groups or constellations of mutually dependent aspects. One subpersonality is not simply polarized in relation to another subpersonality – it is rather the case that many subpersonalities struggle against many other subpersonalities. Dominant subpersonalities often suppress the weaker ones into darkness and do not let them manifest. According to Hal and Sidra Stone, it is precisely this struggle for survival which is the main cause of dissatisfaction in the individual, her misery, unfulfilled feelings and ultimately, her mental and physical disorders.

The subpersonalities are located in different body parts as specifically determined Entities; they dwell there most of the time. Those areas are their independent and sovereign zones from which they act. Some subpersonalities exist in the stomach, some in the head,

some in the genitals. In those parts their influence manifests most intensely. They affect the complex energetic system directly and it is quite logical that influencing them therapeutically often leads to improvement in the body parts where their influence is strongest.

People today, even experts who have no experience in this field, often identify subpersonalities with the broadly used term **multiple personality**. However, there is one very significant difference between the two conditions. Multiple personality is a pathological condition, whereas the normal condition of the psyche is that we all have a considerable number of personalities – not only one. In connection to this, I would like to quote Hal Stone: *“That condition becomes abnormal when there is no one who will say, ‘Oh, that is an interesting aspect of mine’. If at a certain moment an aspect of mine takes over control and says something, I have the ability to reflect and react, for instance, with thought: ‘Dear God, that is interesting, where does it come from?’”* **The true multiple personality has no core or central part – operative ego, which will think or say, “That is a part of me”**. In the case of the classical multiple personality, which we treat as a pathological condition, one personality usually has no idea what other personalities are doing, or even that they exist. In a way, they are not aware of each other.

Although we consider multiple personality as a doubtlessly pathological condition, it is a consequence of the being trying to defend itself from severe traumas. In a traumatic situation that causes strong fear and physical injury, **disassociation** is the only possible means of defense left to a child. It enables one part of the child’s mind to separate from that which the whole is experiencing. At the moment when it disassociates itself, the horrifying experience seems as if it were happening to someone else.

Dr. Colin Ross, one of the best specialists in multiple personality disorder, pointed out the fact that this phenomenon is actually the being’s defense from severe traumas it would otherwise not be able to bear. Ross is open to the possibility that in these cases an entity becomes attached to the aura’s field, but due to his position in scientific circles, he expresses his opinion cautiously. In his most famous work, *The Oziris Complex*, he describes the genesis of the multiple personality with the following words: *“Two basic psychological maneuvers form the basis of multiple personality disorder. **First**, the little girl who is being repeatedly sexually abused has an out-of-body experience. Detached from her body and what is going on, she may float up to the ceiling and imagine she is watching another little girl being abused.*

*“**Second**, a memory barrier is erected between the original child and the newly created identity. Now, not only is the abuse not happening to the original little girl, she doesn’t even remember it: this process is reinforced over and over as the abuse continues. Various identities may be created to deal with the different aspects of the trauma, resulting in an eventual total of ten, twenty or more alter personalities.*

A short digression is called for here. The expression “the Oziris complex” refers to the genesis of the multiple personality. In an ancient Egyptian myth, Oziris is a dominant god, who his brother Seth murders, in order to take over his throne. The following element of this myth is important for our case: Seth dismembers Oziris’ body (the very thing that happens in the case of the multiple personality), and scatters and hides its parts. Oziris’ wife, goddess **Izida**, finds the parts of his body, puts them together (therapy!) and Oziris resurrects.

When he writes about Entities, which appear to be related to multiple personalities, Colin Ross carefully circles around the subject. In a chapter entitled “**Conversation with the Deceased Grandmother**”, he states: *“I personally believe that it was not really the grandmother, yet, doing the therapy as if it really were a bodiless spirit was the real way to do it.. With another patient it may have not been so.”*

Most well-integrated adults live under the illusion that they have their lives under control, that they make decisions freely and independently, and have free will. When people start dealing with Entities, which we call subpersonalities in the context of this method, they can see for themselves that this is not true. In certain situations, we identify with some aspects of ourselves. That is inevitable in real life, for we cannot be everything at each moment. We mainly and most often identify with the primary subpersonality. The primary subpersonality depends on the way we were brought up, on culture, and the historical period we live in. At the same time, we disown the subpersonalities that are at that moment not appreciated in our environment, or are dangerous, and we suppress them into the darkness of the subconscious. If we lived in the middle ages, we might say that we are possessed when one subpersonality prevails, but in our time that expression is inappropriate.

In the Stones’ method, the first step is to discover and accept that different I’s exist, that they are real, relatively independent, and in a constant struggle for domination within our personality in the broadest sense of the word. The basic thesis of our work, states Hal Stone, is simple. We must first become aware of those different subpersonalities, and then learn to embrace and integrate them. This does not mean becoming them, but accepting them.

As a methodological procedure, Voice Dialogue explores our different I’s and prompts us to become aware of them, but it is primarily directed at the growth of the Conscious Ego, that is, the center around which the rest of the numerous subpersonalities rotate. The method differs from other contemporary psychological schools in being focused on the creation of an aspect in us that will coordinate all other I’s or subpersonalities and invite them to become active when needed. In order to present what the Conscious Ego does, some practitioners use the metaphor of conductor and orchestra. The Conscious Ego is a conductor of a big orchestra, who invites certain instruments or groups of instruments to become active when necessary, maintains balance between different sounds and makes sure that the notes of the composition are observed, enabling in that way all members of the orchestra to awaken their unused potential. People who do not have a harmonized personality resemble orchestras without a conductor, in which chaos rules, for some instruments overpower and muffle others, whereas others refuse to play when they are supposed to. By developing the Conscious Ego, the individual both takes care of negative and suppressed aspects, and simultaneously obtains resources that were buried in the subconscious.

This is the right moment to point out the possibility of a fruitful mixture of Spiritual Technology and Hal and Sidra Stone’s method. For integration, or accepting and adopting subpersonalities, a solid center (**operative Ego**) is needed. Such an operative Ego is **I**, which each person certainly experiences in the Group Gnostic Intensive or Individual Gnostic Intensive (IGI). From the moment **I** is experienced, the individual acts from herself; she

is aware of the oppositional forces that pull her towards opposite ends, but she knows that that which is pulling her is different from her. After such an experience, subpersonalities rotate quite obviously around the central **Conscious I** and various processes can be done with them, but one can never again feel that in one period she is one **I**, while in another, another **I**. One has rid herself from such illusions forever.

In practical work, we must inevitably notice the resemblance between the Stones' method and our Shadow's aspects integration (see the detailed explanation in my book *Return to Oneness*), for rejected and denied subpersonalities are nothing other than elements that constitute our Shadow.

Hal's conclusion is one to which our experience persistently leads – all parts that exist within ourselves – all subpersonalities – are not indigenous, that is, generated naturally within ourselves as branches are generated from the same trunk and root, but they arise from the surrounding world. Since Hal and Sidra Stone's method is constantly improving, it will inevitably be forced to broaden and encompass the unwelcome guests –Entities— which once entered us and do not wish to leave on their own.

PSYCHIC SELF-DEFENSE

Elimination of Entities from the psychoenergetic field, removing them from the aura, or freeing one from their parasitic influence is as old as our knowledge about them. In this book, I have presented the main methods for dealing with Entities. Keep in mind that in other systems, practitioners refer to them using different terms.

Even though I have already stated this, I will repeat the synonyms that are most often used for Entities: aspects, fragments, spirits, ghosts, elementals... Some of these methods are efficient. I cannot say the same for others, for I have not used them, but I have mentioned them so that you can try them out yourself, if you are ready to invest your time and effort in experiments.

Some methods and practical procedures which I will describe here can be found in a manuscript written more than 25 years ago, entitled *The Psychic Self-Defense*. Here I will briefly describe only some of those procedures. The methods are much simpler than the Entity processes described in this book. The reason I mention them here is simple – in order for people to become successful practitioners, they have to gain experience with Entities. Persons who are capable of doing that without making serious mistakes, only by reading this text, are rare. Most practitioners need simple methods with which they can protect themselves, although they have not mastered the Entity processing yet. I have mentioned the following methods primarily for their sakes, but sometimes even experienced practitioners will use these simple methods, because they do not have enough time, or are unable to do more worthwhile and efficient processes smoothly for some other reason.

To understand the fundamental mechanisms of psychic self-defense, which are the foundation of all existing methods, one should know at least the basic hermetic assumptions concerning the structure of the universe, the mind's energetic influence, and the process of receiving and emitting energy and directing it both in a positive and in a negative way.

The existing universe is complex — it is in fact a **multi-universe** — where different levels of existence are simultaneously present and permeate each other. Besides the physical level, there is the astral and the mental level. Above them all, as the universal source, is the Spiritual world of Oneness, in which all that exists originates. Negative Entities, that is, their influence, which could be called psychic attack, can come only from the lower levels: physical, astral (the world of emotional energies), and mental (the world of thought energies). From the highest level – from the world of Oneness (its synonyms are quantum vacuum, implicit order, the Great Unmanifested, Dao, Source of Everything and others) – no negative manifestation can come, for in the Oneness the concepts of good and evil, and phenomena we could characterize as such, do not exist.

Discussion about negative psychic influence, that is, defense from such influence, is a slippery terrain. The reason for this is the fact that the imaginations of many men find symptoms of negative psychic influence where there are none. The cause of this lies in

their neurotic fears and traumatic experiences. Here it is fundamental that the negative influence does not come from the outside, but from man himself; it is a consequence of a projection of his negative conditions onto the outside world. An extreme form of such manifestation is paranoid perception of the environment and the world.

Negative energetic influences really exist. Today, so-called energetic psychology easily persuades us that this is true. This branch of psychology developed from kinesiology. In short, the “muscle test” shows us to what kind of influence one is exposed. If we exert pressure onto the subject’s lengthened arm while she is thinking about something nice and pleasant, her muscle reaction will be strong. If she thinks about an unpleasant experience, her arm will weaken. However, the story does not end there. Through experiments, and I often demonstrate this in my seminars, I have found out that the reflective and emotional energy directed at the subject affect her in a quite specific way. Moreover, people influence each other indirectly. If the experimenter does not pay attention to the subject who is in his vicinity, but concentrates on a negative idea concerning himself, for instance, “I’m worthless!”, “I’m inferior!”, “I’m a nobody!”, these thoughts and emotions will affect the subject and she will become weaker for a while. You can imagine how persons who feel that they are inferior, unsuccessful, etc. continuously influence their environment – their children, family members, their partner, colleagues at work and other persons with whom they are often in close contact. They make them weak with their negative emotional and reflective influence a hundred times a day.

Similar experiments also show that man can protect himself from the negative influences of his environment in a simple way, for instance, by visualizing a light aura around his body, the way occultists advised several centuries ago.

Practical self-defense procedures

There are several procedures of this kind. I will mention only the main ones or the most efficient ones:

1. Severance of the energetic contact from the source of negative influence
2. Cleaning and closing of the aura
3. Elimination of negative contents that exist inside of us (this is achieved by processing different negative conditions or problems). Once the negative contents are eliminated, negative influences have nothing to cling to.

Severance of Unwelcome Energetic Contact

This procedure has several forms. They are all based on the imagination. In other words, you will protect yourself by imagining that you are protected. I will explain those simple processes one by one.

Imagine a wall of glass between yourself and an aggressive person, who in your estimation harms you psychically by imposing her will on you or in some other way. You can see and hear the person quite clearly, but her influence does not reach you, for you are isolated. You should **feel** that you are separated and isolated. When such a person stops acting in a way that is unpleasant to you and begins to act acceptably, in your imagination you can remove the glass wall that has been separating you.

You can find the procedure with which you can remove the unwanted bond between two persons partially described in my book *Creaton*. I will present it here in much more detail.

It may appear strange to the uninitiated, but between two people who are in emotional contact, or have been in such contact once, there is an energetic “rope”, which connects their energetic bodies. By means of this rope, energetic energy is transmitted. Physical distance between people connected in this way is of no significance, for the rope is not made of physical substance. This means that one of them can be in Paris and other in Argentina, but the connection between them will still be strong.

The umbilical cord exists between the newborn and its mother. It is a material bond, which is cut immediately after the birth. But its copy – the energetic umbilical cord – still exists, and beside it, other cords can exist, which usually connect the solar plexuses of the mother and the child. While the child is maturing and becoming independent, the energetic bonds slowly wither and one day disappear, because they are not necessary anymore. Yet some people never become independent, and the energetic bond with their mother perseveres.

Energetic ropes can be created between any two persons who are in some kind of emotional relationship – between groups, friends, enemies, colleagues... they are most often present between love partners, because each of them wishes to share her/his energy with the other. The connections are usually established between the heart areas of the two persons or their solar plexuses, while sometimes it is the throat area which is engaged. If the relationship between two persons goes bad, it can cause serious problems — in the first place, feelings of exhaustion and depression. It is not rare for the connection to exist even after the emotional break-up, hence one or both partners cannot feel really free. Furthermore, sometimes such a relationship exists between a living and a dead person. For such persons we say that they are connected through the grave. The explanation of this phenomenon is in the fact that the relationship exists with the Entity of the dead person. It is most often one’s mother or love partner. Persons attached to a dead Entity very often say what their mother would do in a certain situation if she were alive, or what the deceased husband would do, etc.

In black magic, such as voodoo, the energetic rope which connects the operator and the victim is often deliberately created by means of visualization. If a person has a strong impression that she is exposed to such an undesirable influence, the following process can efficiently liberate her.

Imagine the person whom you suspect of influencing you negatively in front of your (distance is not important). Make the image as vivid as possible. In your imagination, visualize an elastic rope made of a jelly-like substance connecting with that person you via your solar plexus or heart area. Then imagine holding a sharp knife with a shiny metal blade or a short sword in your hand. Keep the image of the person and the rope that is connecting you in your mind, and then sever it with a decisive movement. Experience the feeling of freedom and see in your mind’s eye that person becoming smaller, more distant, and finally, see it disappear in the void.

The last thing you should do is fill your body up with light. Imagine a shiny radiant sun above your head and, while inhaling, suck into yourself a wide strip of that light, so

that it fills up the upper part of your body. Inhale for a second time and fill up the lower part of your body with the light. The third time, fill your arms and legs with the light. Now your whole body is filled up with the light. Breathe in for a fourth time, bring more light into yourself, and imagine the light spreading around you as a light aura that embraces you from all sides and extends 20 to 50 cm around your body. Keep this picture in your mind for approximately 10 seconds. That's all.

Cleaning and closing of the aura

Aura is the psychoenergetic shell that exists around the body. It is mentioned in many spiritual traditions, and is pointed out in many occult manuals. On icons representing saints, a light aura around their heads is usually painted. Until the discovery of Kirlian photography, on which auras can clearly be seen around both living beings and so-called 'non-living' objects, in the middle of the last century, science treated that area as an expression of religious prejudice and superstition. Today, the existence of auras is generally accepted. But energetic psychology went further and showed a factual basis for occult teachings about closing of the aura when one is protecting himself from unwelcome influences.

In my book *PEAT*, I mentioned several procedures which emphasize the reality of aura and make its closing possible, when one is faced with unwelcome influences. Most of them involve filling the organism and its immediate vicinity with light in the form of a light egg, which should be white, blue, or golden, as their common characteristic.

Another very practical and simple process is the gesture of closing of the aura, resembling closing of the zipper on a jacket. The movement should proceed from **below upwards**. The direction matters, for a fast movement of the hand in the opposite direction, from **above downwards**, leads to opening of the aura and greater exposure to outer influences.

Visualization of a light pillar that goes through the middle of our body and deep down into the earth is also efficient at moments when we want to protect ourselves from outside influences. Some insist that it is necessary to visualize that the light pillar connects us to the earth's center. My experience shows that that is not necessary.

Removal of negative contents within us

As mentioned in many sources, the most efficient protection is elimination of negative conditions or problems in ourselves. When negative contents are emptied, unwanted influences have nothing to affect. As the famous Sixth Patriarch of Zen, Hui Neng, put it a long time ago, "*When everything inside of us is the absolute void, where can the dust fall?*" Therefore, the most logical advice is: Whenever you feel that there is a negative content inside of you, remove it by processes. Now you do have such processes at your disposal – simple, easy to apply, and quick. Long-lasting processes, such as the Pentagram Ritual, or psychotherapy which demanded several months to make a visible improvement, belong to the past.

Entities present in non-living objects

Entities cannot exist and survive unless they attach themselves to a system that will support them energetically. Since not only humans and other living beings are the sources of energy, Entities sometimes become attached to certain places that feed them by the energy they emanate, which is an earthly energy. They lie at the basis of many sanctuaries and the miraculous healing that happens in those places.

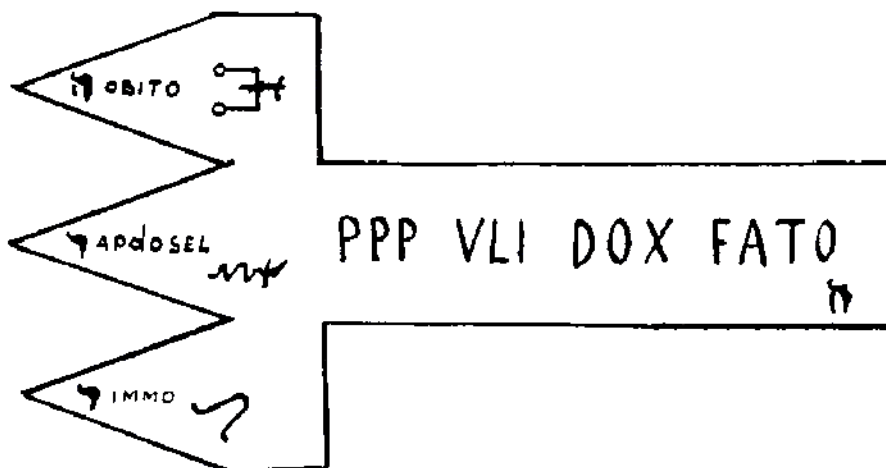
Such energetic sources attract Entities, like human aura attracts them with its energetic radiation. If people dwell in places inhabited by energetic parasitic Entities, they often try to remove them in various ways, since they cause emotional anxiety, irritation and tendency towards conflicts, unpleasant dreams and nightmares, and physical ailments. Naturally, Entities sometimes substitute their attachment to a place by attachment to the auras of men, although such Entities are more inclined to become attached to places than to living beings.

Many persons, especially sensitive ones, can feel the negative emanation of such places, or feel uncomfortable while they stay in them. They may also sense unpleasant scents or pressure. Sometimes, at the basis of such places are negative energetic knots of subterranean waters, which attract and feed Entities that find them suitable environments.

Places and objects possessed by Entity parasites are cleaned in the same way as people: we make contact with them, and then the processes I presented in this book are applied.

In other cases, instruments and devices I will explain later are used (fumigating the room or the whole building with burned sulfur, putting small dishes filled with vinegar or garlic in corners of the room, etc.).

PARACELSUS' TRIDENT



In the part of this book presenting a historical overview, I mentioned Paracelsus' trident when I wrote about Eliphas Levi. It is a powerful instrument for the defense of man's psychoenergetic field. It is a trident, made of iron or steel, with engraved symbols and names. Levi identified the three points of the trident with the holy trinity – the Father, the Son and the Holy Ghost, but also with the alchemic principles – Salt, Sulfur and Mercury. Man must neutralize this trinity inside himself.

Data about the trident were published in the *Collected Works of Paracelsus*. They prove that Paracelsus did not attribute Jehova's virtues to this instrument, nor did he claim that it symbolizes the Holy Trinity. Those were Eliphas Levi's arbitrary additions.

The letters, words, and symbols on the trident have the following meanings:

On the trident's upper prong, the word "Obito" is engraved. It means obedience, listening and attention.

On the middle prong, the word "Apdosel" is inscribed. It is in fact a formula, consisting of the three words: "Ap – Do – Sel".

On the lower prong, the word "Immo" is engraved; it suggests strength, firmness and resistance.

According to Paracelsus, all three of the trident's prongs point to its operative essence, and also give this clear instruction to the operator: *"The threefold active Man (mens-anima-corpus) must balance the binaries of obedience and resistance, of passivity and activity. He must oscillate between both conditions."*

On the upper prong after the word "Obito", the astrological sign of Cancer is found. On the other prong a snake is engraved, which has Jupiter's astrological sign where its head should be. This is a symbol of the astral turbine through which man's authority

(Jupiter's sign) is transmitted into the astral world. Behind the word "Immo", on the third trident's prong, a deformed symbol of the astrological sign of the lion is engraved. It directs its influence towards its activity. Hence the second trinity belongs to the realm of forms, and therefore transmits the influence of the trident's handle to its prongs.

Three letters P are engraved on the handle (PPP), as well as the word "**vli dox fato**". In order to decipher this part of the text, tradition teaches us that we must turn PPP upside down, so that the triple lingam (phallus) appears. It means fertilization on all three planes of existence. The letter V in the word "VLI" is the Latin sign for the number 5, which signifies the pentagram, the symbol of human will. "LI" is the first syllable of the word "libertate", which means "through freedom", that is, in this case, "Pentagrammatica Libertate", or "through freedom of human will". "DOX" is an abbreviation for the word "DOXA" (awareness, knowledge). This means that which gives us conscience. "FATO" means "power of fate or karma". The whole handle transmits the idea of man's right to create on all three planes of existence.

In man's hand, the instrument has the role of a magic sword, whose purpose is to dominate and disperse harmful energetic concentrates of invisible Entities. It is used in magical operations where spirits of the lower kind are evoked, and then it is generally used as a defense device. It is especially useful against all kinds of larvae, created by persons hostile to us, or by ourselves during a long period of surrender to negative thoughts and emotions.

How to make Paracelsus' trident

First, you should make a model according to the drawing. Then, following the model, an appropriate form should be cut in iron or soft steel. The size of the trident's head should be about 15 cm from the tip of the upper tooth to the tip of the lower one, and about 30 cm from the tip of the middle tooth to the end of the metal part of the trident. The handle should be approximately a half meter long, made of insulating material – dry wood or plastic, which prevents the energy flow, in a similar way that an electrical insulator does. The metal part of the trident should be well fastened to the handle, like a blade that is firmly inserted into a knife's handle. It is best to make holes in the metal part and the handle, and fasten them with rivets. When you use the trident during an operation, make sure that no part of your arm or body comes in touch with its metal part.

You should carve the letters and symbols into the trident. The carved lines do not have to look good. It is sufficient to pass the drawn lines many times over, pushing the tip of a steel nail or hard drill firmly, so that you leave traces in the metal.

Then the consecration of the instrument should be performed, for it must be free of negative astral influences. Before the sanctification, it should be exposed to the sunlight for several hours. Perform the operation of sanctification around midnight in a room where no one will disturb you. Find a small wooden table and cover it with a clean white cloth. Put two lighted candles on it, and the trident between them. If you are a Christian, bring a small amount of holy water from the church and sprinkle it over the trident. Next, while concentrating the best you can, say the following short prayer **three times**: "*God almighty, bless this trident and your servant ... (say your name), so that they can serve You by eliminating evil and protecting good*". Burning a small amount of incense during the operation is a good idea.

If you are a Christian, take the trident in your hand and make the sign of a cross above your head with it. If you are not a Christian, make a sign related to your religious belief above your head with the trident. Extinguish the candles, remove the table and the cover, and put the trident in a suitable box or wrap it in a piece of clean cloth. You should not show your trident to curious persons. Exceptions to this rule are persons who share your interest for the occult and those for whose sake you intend to use it.

How can you clean larvae or parasitic Entities from one's aura with the trident? They exist in the aura around the human body, at a distance of approximately 10 cm to a meter or a meter and a half. Say a short prayer or mantra (it is enough to say "*In the name of the higher forces, I expel evil*"), and then with quick hand movements stab the entire space around the body with the trident, as if trying to stab invisible little birds that exist there. When the trident's prongs encounter a parasitic Entity, although you do not see it, they affect it like a lightning rod affects concentrated atmospheric electricity, and by doing so empty its harmful energy. Your quick stabbing movements should be numerous, in order to seize all Entities. Sometimes, in the case of serious obsessions, larger sized Entities exist in the aura, and several quick blows are needed to neutralize them. They can see the trident's teeth, but cannot evade them, for they are usually connected to one point in the aura.

Concentrates of harmful astral energy that constitute Entities' bodies can cause not only negative emotional reactions, but also health problems. This is a good place to give you a little warning: do not think that you will solve all your ailments with the simple use of the trident, although sometimes even physical disorders are eliminated in this way.

As readers of my earlier books know, I seldom give advice for practical work if I have not tried a method myself. I have scarce experience with Paracelsus' trident, for I have used it just twice, many years ago. Naturally, I first had to make it. In my friend's shop (he is a metalsmith), I went through hell cutting out a model of the trident with a big knife for cutting thin metal boards, and making holes in its handle. Then I consecrated it in the previously described way.

I made the trident because a cousin of mine had a child who was seriously ill and did not react to the usual therapy. It was some 40 years ago and viral pneumonia was still rare (I write this in 2007). The three-year-old girl was hospitalized for a while, but she was getting weaker and weaker. She coughed constantly, so she could not eat, because she would throw up the food immediately after eating it. She also had not slept for several days. She was so exhausted she could not stand on her feet. When all medical remedies stop working, people usually turn to unorthodox and alternative methods. I suspected that a strong negative Entity was exhausting the child. You should be cautious in such cases, for human imagination makes all kinds of suppositions, and it is easier to switch responsibility to someone or something outside of you. Moreover, you should have permission from the person you are trying to help in this way or from parents, if children are in question.

The girl's mother was holding the child in her arms and turned her several times so I could stab the whole area around her. I must admit I doubted that this procedure would help, but my doubts were alleviated when the girl's mother told me the next morning that the girl had slept for the first time after several sleepless nights, and that she was able to eat the following morning without vomiting. One must certainly be careful when reaching conclusions, and I allow the possibility that recovery would have taken place anyway, due

to some other cause, which was not visible at the time. But I also accept the other possibility, for the sake of which I wrote this – that the child recovered when harmful Entities from her aura were removed by the trident.

On another occasion, I applied the trident on an acquaintance of mine, a man who was 25 at the time, and impotent. There was some improvement, but it was not as obvious as it was in the case of the sick girl.

At the end of this chapter, I emphatically advise you to apply all medical measures and remedies prior to applying this procedure in cases similar to the ones I described. Moreover, and this is important, prior to this you should apply milder and more noble methods for dealing with Entities, such as their integration, if they come from the Client herself. If they are “fleas” or “leaches”, which came from other beings, you should make them conscious and inform them of the two rights of Conscious Beings, so that they can leave and continue their evolution in another sphere or world, or return to the light (see later text in the practical part of the book).

HUMANE RELEASE OF ENTITIES

Unlike destroying and forcefully expelling Entities, which is the consequence of exorcism, or applying Paracelsus' trident, in humane Entity release both the Client and the Entity are simultaneously liberated. Humane release of Entities was first practiced at the beginning of the third decade of the last century by American psychiatrist Carl Wickland and his wife Anna Wickland, who was a famous psychic at the time. In their book *Thirty Years Among the Dead*, published in 1924, they described the methods they used, primarily the application of static electricity on the head and back of the possessed person, in order to remove the Entities which had penetrated into her psychoenergetic field. When they applied the procedure, the Entity, which was most often a ghost of a deceased person, would leave the possessed individual, but it would then enter Anna, and using her as a mediator, talk to Carl. He would then persuade it to leave the person it possessed. This was an efficient yet dangerous procedure, for Anna Wickland eventually ended up in a mental institution.

Carl Wickland expressed his attitude with the words: *"Since they do not have physical bodies through which they would express their inclinations, many incorporeal intelligences are drawn to magnetic light that radiates from mortal men, and, consciously or unconsciously, they become attached to their magnetic auras, finding ways to exercise their influence and possess human beings."* Many cases of Entity removal are described in Wickland's book. Wickland also mentions a technical question, which most exorcists, as well as contemporary Processors of the alternative disciplines, use in operations: "What's your name?" Later it was supplemented with specific questions "What are you?" and "Who are you?"

Because scientific criteria prevailed in psychiatry and psychology and interest in spiritualism had decreased, this kind of activity was rarely seen. It remained in the shadows, until recently, in 1987, when Edith Fiore published her book *The Unquiet Dead*, in which she described the use of hypnosis in curing possessed patients. She previously conducted research on past lives, and established that some of the past lives which Clients became aware of were not their own, but lives of Entities which existed in their energetic field. Five years later, psychiatrist William Baldwin published a voluminous manual, *Spirit Release Therapy – A Technique Manual*, in which he elaborately categorized human and inhuman Entities, and offered protocols for the clinical application of therapeutic methods.

Baldwin's manual and the many seminars he held throughout the world led to strong expansion of these methods, so that today in the U.S.A. there are two professional organizations based on his methodology. There are currently two similar organizations in Europe. One of them is based on data received via channeling by Carl Nowotny, whereas the other exists in England, and is associated with the College of Psychic Studies. Its name is The British Association for Spirit Release.

Flemming Funch's method, just like the Basic Method I described in a previous part of this book, certainly belongs to the category of humane procedures for treatment of Entities.

ASSUMPTION OF DIVINE IDENTITIES

Assumption of divine identities, shapes and forms is a magical technique which we encounter in some areas of spiritual practice. Strictly speaking, this is not Entity processing in the sense of the word in which the already described processes are. It is a creative procedure, where we create inside of us something that has not previously existed, or something we perceive as separate from us, and in that way we become more whole and complete.

In Western hermetic tradition this method is most often associated with the hermetic organization The Golden Dawn, where it was used as a secret procedure reserved for the highest adepts. This, of course, was followed by appropriate mystification – to protect that powerful technique from profanation. It was called **Assumption of Godforms**. It consisted of a procedure in which the adept identified with a certain divinity, assumed its form and experienced it “from the inside”. Before this could happen, the adept had to create the archetypal image of that divinity by persistent visualization, vibrate his or her name, concentrate on the symbol of that divinity, use his/her symbols and magic seals (sigils), etc. Then the practitioner would enter a Godform imagined in that way, and wear it for some time like a garment or a mask, feeling his/her nature, that is, a special aspect of the divinity that the practitioner intensely desired to assume.

Although this procedure was presented to the members of the Golden Dawn as a secret level attainable only to the adepts, we find essentially the same procedure in mystical Christianity when believers, especially the ones profoundly devoted to the faith, identify with Christ, especially with his passions, so that the so-called stigmata appear on their bodies. They are visible signs, painful spots, even open wounds. Among some believers, all five “holy wounds” appear, reflecting those that were, according to the Bible, inflicted on Christ during the Crucifixion (wounds on the feet and hands made by metal wedges, and on the hip, made by the spear with which he was pierced). Sometimes small wounds on the forehead appear, resembling wounds made by the crown of thorns.

A similar phenomenon happens during deep hypnosis where the medium’s mental focus is narrowed only to the suggested contents. If the experimenter suggests that he will burn the medium’s skin with a red-hot iron, and then touches her with a metal coin of room temperature, the subject has the impression that she was burned, and real blisters appear on her skin.

The visions of gods used in this procedure are personified forms of cosmic energies. They are given a certain form, for then it is easier to experience them, and identify with such energies. The operator does not evoke such divinity, but “enters it”, experiences it from the inside through identification and thus, through intense feelings, after a short period, “becomes one of the gods”.

The practitioner should memorize all the characteristics of a certain god from the myths, pantheon, and descriptions in the literature and other documents, especially their

main and dominant aspects, their images and sculptures, as well as numbers and paraphernalia connected to them. Practitioners state that changes that occurred in them after such conscientiously performed processes were profound and far-reaching. Mark Stavish writes in the article **Assumption of Godform**: *“If the procedure of assumption of Godform is done carefully and step by step, it offers occultists-practitioners insight into the depth and power of the old cults, their practice and ideas you cannot arrive at by only reading about them.”*

The basic idea of such a process is holographic: when we identify with a certain place through feelings – we are in it. When we identify with a certain being, we become that being. Since every man / woman is a micro-cosmos, there are potential cosmic energies in him / her, and by identifying with their outer manifestations in the form of gods, we can awaken through resonance the same powers within ourselves.

In the Golden Dawn and its many branches, for such processes the ancient Egyptian divinities were mostly used, since occultists of previous periods also used them, so that owing to already established channels, such connections were easier and more passable. Another reason was the fact that the Egyptian divinities did not obviously resemble human beings, as was the case with the ancient Greek gods, nor were they too abstract and therefore inaccessible.

Descriptions of such processes in occult organizations are rather complicated. At the beginning, one must perform the Pentagram Ritual, which is supposed to purify the psychological space in which the process will be done. The person should previously carefully study the appearance, gestures and conduct of the divinity whose form she wants to assume, and then imagine and strongly feel the divinity growing inside of her until it fills her entire being. The person should remain on that level for a while.

On the next level, the practitioner should visualize and intensely identify with the chosen divinity so that their bodies completely overlap, or that the body of the divinity is a little bigger than that of the practitioner.

The next phase looks like this: the practitioner should stand up (during the previous phases, she is mostly in the sitting position, in order to feel what is needed more easily), spread her arms to the side and imagine inhaling the divinity’s name in the shape of a brilliant white light. The name should enter the practitioner, fill up her lungs, abdomen – especially the solar plexus – genitals and legs. When the light of the divine name reaches the feet, the practitioner should step forward with her left leg, lean forward and simultaneously raise her arms in front of her at eye level. These gestures are known under the collective term “God Horus enters the stage”. Then the practitioner exhales through the nose, imagining the divinity’s name extending from her to the boundaries of the cosmos. The next step is to draw the left foot a little behind the right one, and put the left index finger on the closed mouth, this being the sign of silence.

In descriptions of this procedure it is said that it is difficult to tell whether the process was successful, but if it was, the practitioner will keenly feel a very specific sensation. If she hears the god’s name echoing like thousands of thunderclaps, it will seem like the sound is not coming from her, but from the whole universe. This is a sign that the process was very effective. However, I must disappoint you – it is highly unlikely that you will experience this phenomenon, unless you have a wild imagination.

Some modern practitioners of the Golden Dawn (the organization still exists in a rather sterile condition) advise many additional activities that further complicate the process. Others present it in a simplified manner, so that it can be applied more easily. That is how Steve Richards presents it in his book *Invisibility*: “Once you have selected your object, sit quietly, close your eyes, and visualize it in front of you. Now gradually increase the size of the object in your visualization until it becomes quite large, large enough, in fact, that if it were an open door you could walk through it. Then imagine that you are merging with your object, that you and the object are in fact becoming one. Once you feel that you have been successful, and that you have in fact merged psychically with whatever you are using, try to become sensitive to any feelings or sensations that may come to you. How does it feel to be a piece of steel? What does it look like? Are there tactile sensations that come to you? How cold is your object? What are its textures?”

If the practitioner succeeds in this experiment, she will truly feel emotionally and psychically assimilated with the chosen object. If she continues practicing this method, she will start experiencing real sensations, bursts of intuition and thoughts originating from the feeling of being one with the object. After going through the process of assimilating pieces of metal, minerals, plants and animals, the practitioner can start working with people. She should imagine standing behind a person she wants to “enter”, holding out her hands to her/him, and taking her/his head in her hands. Next, she should see in her mind’s eye taking that person’s head and putting it on top of her own, as if pulling on a hood. Then she should try to see with that person’s eyes, hear with her/his ears, feel her/his thoughts. In that way, it is possible to communicate with that person telepathically, and furthermore, implant one’s own thoughts in her/his mind, without the person realizing what is happening.

On the other hand, the therapists-practitioners of the method of Psychosynthesis developed by Roberto Assagioli, have a very pragmatic approach to such processes. One of them, Peter Roche de Coppens, describes the application of this procedure in his book *The Invisible Temple*, where he combines it with Assagioli’s technique “the Ideal Model”: “Let me give you an example of how I have used (and still use) the name of one of my teachers, who is an 85 year old woman still alive in Paris, whom I have known and been inspired by for over 25 years....

“In her presence, I have become transformed: being more myself in its higher sense, more alive, more creative, generous, and functioning at a higher level of consciousness. When I invoke her name...I immediately feel her presence there and no longer feel alone, but instead connected to God, to Humanity, to Nature. All that I know about, and have experienced with her immediately returns to me and is present with me as her spirit is connected with mine, and I become transformed again with powerful motivations and urges to become the better person I can be.”

Anyone who has invested time and effort in the practice of this method would realize that these statements are excessively optimistic. It is probable that the practitioner will feel somewhat like the person whose form she assumes, but she will not have her/his abilities and will not become a divinity. If it were possible to access the hidden meaning of old manuscripts and genuinely experience old civilizations in that way, such persons would with their knowledge exceed their contemporaries by far, while historical events would be an open book to them.

If the practitioner applies this method persistently, but does not have the desired results, she could easily convince herself that months of diligent work are not enough, and that she should continue to exert herself. In principle, there is no end to this process. In addition, none of the persons who praise this method has ever proven that she/he possesses knowledge inaccessible to others.

In my most recent books, I often pointed out the merits of the DP-4 method and its wide applicability. We can also efficiently use it in this area. The advantage of the DP-4 method over the old magical operations, such as the Golden Dawn's method, is its directness and speed. From the first moment of its application we see results, and the practitioner is capable of achieving those results in time measured by minutes, not months.

DP-4 and Assimilation of Objects and Beings

- 1** Sit in a comfortable chair and place a stone of any size on a table in front of you. If you have a crystal, you can use it instead of a stone. Look at it for a few minutes and try to memorize the way it looks as clearly as you can. Then close your eyes and do not open them until the exercise is over. This means that you do not see the stone (or crystal) anymore. Do DP-4 with two polarities: one is you at that moment, while you are sitting in the chair, and the other one is the stone. You alternately feel one, and then the other polarity, and loudly report the elements you notice: a mental image, emotion, physical sensation and thought. Elements will disappear very soon, and void will remain in the place where the stone used to be; when you try to feel yourself, only physical sensations will be there – the feeling of your body touching the chair, the contact of your feet with the floor, etc. At that moment, the stone has become one with you, and there is no difference between the two of you.
- 2** Do the same exercise with a plant. It can be a flower in a pot or vase, or a tree you noticed near your apartment. It does not have to be in front of you; it is enough to remember what it looks like. You will do DP-4 again, but now you will be one polarity, and the plant the other. Do this exercise until you become one, that is, until there is nothing left where the plant used to be.
- 3** In the third exercise, take one animal to be the second polarity. Again, it does not matter whether it is present or not, as long as you can imagine it vividly.
- 4** Finally, do the process with a human being. It is better if the person is absent. If you have practiced DP-4 (such experience is the precondition for this exercise), you have certainly completed the process with human beings several times.

At the beginning of all these exercises, you must engage your emotions. You should therefore imagine being in a very nice place, for instance, on a sandy beach on an island in the Pacific (you can choose some other place, like a flowery meadow or something similar, as long as you find it beautiful). You are standing on fine, white sand, and to your left are palm trees and tropical flowers of vivid colors, to your right the clear turquoise-blue water of the ocean. There is not a cloud in the sky; it is transparent blue. You can hear birds chirping pleasantly and the calming sound of little waves hitting the sandy beach. Freely add elements that make the picture attractive and that fill you with a sense of great beauty.

Observe that beautiful place carefully. Concentrate on details and try to penetrate into their essence. Pay attention to the characteristics of your experience.

Next, in front of you, in that amazing place, imagine a person who for you is a personification of great abilities, knowledge, wisdom or practical skill in an area you chose to experience “from the inside” before you began the process. You should become one with

her/him. Do DP-4 on two polarities. The first polarity will be you at the moment you are doing the exercise, that is, “you here and now”, whereas the other polarity will be the person on the island who you want to assimilate. Feel yourself at this moment and become aware of all elements that exist in you at this moment. Then apply the procedure to the other person with whom you want to become one. Do the process until there is void in place of the person or the same content in both polarities (it is usually the same feeling, color, light, etc), in other words, until you assimilate her/him.

Then observe the same environment –the details of that beautiful place – through the eyes of that person, just like you did before through your own eyes. At the same time, judge them with her/his intellect. Notice and report aloud the differences between the way that ingenious person observes those details, and the way you previously responded.

Feel intensely the characteristics or abilities typical of that person, the ones that show her/his “genius”. Pay special attention to the physical sensations of the ingenious person with whom you are identified (now you ARE that person), her gestures, facial expression, way of moving, what she hears, what she thinks at that moment, what surprises her, etc. **Describe aloud everything that appears in your mind at that moment – all sensory details, feelings, thoughts and images.**

Remember moments from the ingenious person’s past, in whose shoes you are now, when she had an insight into a problem that preoccupied her. All things and elements suddenly fell into their places then, previously unnoticed connections between different elements were observed, and the person made an important discovery. Describe all you can about that moment, paying special attention to the sensory elements of her/your experience.

Now withdraw from that contact, and take a look at that gifted person again from a certain distance. Ask her/him to point out the most significant moments of that past experience, which you had not noticed, or which escaped your attention. Listen to the person carefully and compare her/his statement with your own experience of viewing the world and her/his past experiences through her/his eyes.

Without delay, note down a brief description of that experience.

What can you expect from this method? Different persons report different results. The ones who do not experience something valuable in the beginning usually give up quickly. Others have interesting and sometimes profound and important experiences.

If I were to evaluate this method, I would say that its main merit lies in the removal of blockades that usually exist inside the practitioner, so that her ideas can start flowing freely. They come from her individual unconscious, sometimes even from the collective unconscious, with the image of the ingenious person and experiencing her fully serving as the point of contact with the unconscious.

INVOKING NATURE'S ELEMENTAL ENTITIES

When I wrote about Paracelsus, I mentioned Entities of basic elemental forces of nature: Air, Fire, Water and Earth. By evoking these elementary forces of nature, man can strengthen their energetic presence in his body, personality and his environment. My research shows that there is a great deal of correspondence between these elements and the psychic processes and elements of human experience. Let's take a brief look at them.

In my previous book *Return to Oneness*, I pointed out that nobody has ever found anything but four basic elements in human experiences: psychic image, emotion (feeling), physical sensation and thought. These elements correlate perfectly with the basic natural elements – Air, Fire, Water and Earth.

Air is thought. It permeates everything, but is invisible, so that only its influence is seen and felt.

Fire is emotion or feeling. Its main characteristic is expansion and fickleness, changing shape. We often say that feelings are red-hot.

Water is psychic image. Water is the only element in which images appear in a natural way as reflections of objects (mirrors are manmade and cannot be found in nature).

Earth is physical sensation, the feeling one has in his body. It is “palpable” and the densest of all four elements.

The four elements of the physical universe, Matter, Energy, Space and Time, also fit into this correspondence, and here is how:

Space is thought and the Air element. According to Einstein's Law of Relativity, nothing in the physical universe can move faster than light...except for thought. In thoughts, we can reach the furthest galaxies in a split second.

Energy is emotion and the Fire element. No explanation is needed here.

Time is the Water element and psychic image, for in it there is reflection of beings and “it flows”

Matter is the Earth element and physical sensation.

The so-called Fifth Element, **Akasha**, is the Vast Space, Quantum Vacuum, or Implicit Order, in which everything that is, was and will be, exists as potential.

I believe that the philosophically inclined reader will be capable of reaching his/her own correspondences. The basic criterion for determining whether she is correct is the unambiguous feeling that things “fell in their place” and that the obtained insight is personally significant.

What follows in this text are formulas for invoking elemental forces. These unusual and beautiful prayers, dedicated to non-human Entities — spirits of nature — should be included in every ritual when we need help in one of the kingdoms of air, fire, water or earth. For instance, if one is afraid to fly by plane, she should use the invocation of the air spirits. In dangerous situations of any kind, she should evoke salamanders. If one is tense when sailing on water, she should perform the undines evocation, and if she visits caves and goes down into underground tunnels, the gnomes invocation is advised.

Invocation of the Air Spirits (Sylphs)

Spirit of light, spirit of wisdom, whose breath gives and takes away the form of everything; thou, before whom the life of beings is like an unsteady shadow and quickly passing vapor; thou who raises the clouds and who marches on the wings of the wind. Thou exhales, and infinite space becomes inhabited. Thou inhales, and everything which has issued from thee returns to thee. Be blessed eternally! The infinite movement in the eternal stability! We glorify thee and we bless thee in the changing kingdom of created light, shadows, reflections and images, and we incessantly aspire to thy immovable and imperishable light.

Penetrate into us a ray of thy intelligence and warmth of thy love: then what moves will be fixed, shadow will become body, spirit of the air becomes soul, dream becomes thought. And we will no more be carried away by storms, but will hold the bridle of the winged horses of dawn and will direct the course of the wings of evening, to fly before thee.

O spirit of spirits, O eternal soul of souls, O imperishable breath of life, O sigh creative, O moth which exhales and inhales the existence of every being in the ebb and flow of thy eternal word, which is the divine ocean of movement and truth. Amen.

Invocation of the spirits of fire (Salamanders)

O immortal, eternal, uncreated, father of everything, who flies in the ever-rolling chariot of worlds, which always revolve! Dominator of etherial immensities, where rises the throne of thy power, from whose height thy all-embracing eyes see everything, and thy beautiful and holy ears harken to everything, hear thy children, whom thou hast loved since the birth of the ages! For thy gilded, great and eternal majesty is resplendent beyond the world and heaven of stars; thou art risen upon them, O sparkling fire! There thou firest and entertaineth thyself through thine own splendor, which, from thy essence, emits the inexhaustible streams of light which feed the infinite spirit.

This infinite spirit feeds everything and makes this inexhaustible treasure of the substance, ever ready for generations, which produces and adapts the forms thou has impregnated with the principles.

It is from this spirit that those most holy kings who surround thy throne and form thy court have obtained their origin, O universal father; O unique! O blessed father of mortals and immortals!

Thou has created powers which are wonderfully similar to thy eternal thought and thy adorable essence; thou has established them as superior over angels, who announce thy will to the world; finally thou has created us, as the third rank in our element's empire. There, our continued exercise is in praising thee and adoring thy desires; there, we are incessantly burning and aspiring to possess thyself; O father, O mother, the most tender of all mothers! O admirable archetype of maternity and pure love! O son, the flower of all sons! O form of all forms, soul, spirit, harmony and number of all things! Amen.

Invocation of the spirits of water (undines)

O terrible king of the sea, who holds the keys of the heavenly cataracts, and who locks the subterranean waters in the caves of the earth; king of the deluge and spring rains; thou who openest the sources of rivers and fountains; thou who commandest the humidity, which is like blood of the earth, to become the sap of plants, we adore thee and we invoke thee, thy mobile and changeable creature!

Speak to us in the great movement of the ocean, and we will tremble before thee. Speak to us in the whisper of the limpid waters, and we will then desire thy love.

O immensity, in which all rivers of being, which is renascent in thee, are themselves lost! O ocean of infinite perfection! O height which thou reflects in the depths! Depths which thou exhalest into height, lead us to true life through intelligence and love!

Lead us to immortality through sacrifice, so that some day we will be found worthy to offer the water, blood and tears, for remission of errors. Amen.

Invocation of spirits of earth (gnomes)

O invisible king, who took the earth as thy fulcrum, and who dug in its abysses, in order to fill them with thy omnipotence; thou whose name makes the archways of the world tremble; who makes seven metals to flow in stony veins, O monarch of seven lights, remuneration of subterranean workers, lead us to the desired air and the kingdom of light, O we wake and work incessantly, we seek and hope, through the twelve stones of the Holy City, through buried talisman, through magnetic axis, which passes through the center of the world; O Lord, Lord, Lord, have mercy on those who suffer, widen our chests, loosen our heads, enlarge us! O stability and movement, O day enveloped by night, O darkness veiled by light! O silvery lightness, O golden splendor! O crown of living and melodious diamonds! Thou who bearest heaven on thy finger like a ring of sapphire, who hidest beneath the earth, in a kingdom of precious stones, the marvelous seeds of stars! Live, reign, and be the eternal dispenser of riches, whose guardians we have been made by thee. Amen.

SOUL RETRIEVAL

Soul Retrieval is a process where we regain and integrate parts of our personality which we split off, lost, or which someone took away from us. The purpose of this process is to make the client more whole, complete, and integrated.

In my previous book, *Return to Oneness*, I mentioned this method, and I also wrote about it in *Aspectics*, so some things will inevitably be repeated in this text, but those repetitions will contribute to a fuller understanding of the method.

Originally, this was a shamanic procedure, practiced in the shamanic traditions of America and Asia. It was a complex ritual that caused a state of entrancement in the shaman. In this altered state of mind, the shaman would identify with his client and go to her past or to alternative dimensions and worlds to find a part of the “soul” which the client had lost, and thereupon, return it to the owner.

When I created and developed the Alternative Technique, I applied it to many fields, including the Soul Retrieval process. The Alternative Technique is especially suitable for this procedure, for it is obvious that two polarities exist in it: “I” at this moment and the part of the personality which broke off in the past, and which exists as a separate Entity. Modernized in this way, Soul Retrieval is a simple process, and most people have no problem accepting the metaphor of aspects that were “lost” during our past traumas. Considering the time it requires, it is exceptionally effective.

It is essential to precisely define the term “Soul Retrieval”, for it can cause confusion. It does not really mean that a part of our soul is retrieved, for the individual or soul (Atman) is indivisible (the term “individual” means “indivisible”). The soul does not consist of parts, for it is one, complete, whole and omnipresent. Yet this term took root, and we use it even though it is inadequate.

In this process, “soul” refers to the client’s vitality or life energy, that which keeps us alive. It is a group of abilities and feelings, primarily a person’s emotional capacity. We apply this process exclusively to humans – the “lower” level, everyday “I”. It affects and processes the everyday “I”, the capacity of human beings to feel, create, and act in an optimal manner.

When one is traumatized, soul loss happens so that the person can survive the trauma, like a lizard which, when caught, loses a part of its body – its tail, in order to survive. In severe traumas loss of a part of one’s Self is almost inevitable. To survive such a trauma, the person must disassociate from the situation. Pay attention to the following: **Disassociation** is a modern psychological term for the shamanic experience of **soul loss**. In that experience the person, in order to survive, leaves everyday reality and goes to alternative dimensions. However, her main and biggest part is still present here in this world. Thus, she becomes divided by this occurrence. Fortunately, her biggest part exists in everyday reality. If the biggest part of her were to be in an alternative reality, she would not be in a conscious, but in a psychotic state of mind.

How do we explain the value of this procedure? Man, in his essence, is a whole being. If one does not seem whole in a certain situation, the reason is that in the past he experienced one or more traumas where he was torn up, divided, and lost a part or parts of himself. It is visible in everyday life, especially in the realm of solving problems, therapy, or spiritual growth. Such a person is only partially present in those situations, trying to resolve them as an incomplete being, as a “spiritual invalid”. For example, if one was able to love and express emotions once, but now is not capable of that, that ability is blocked and frozen in the past. There are expressions in everyday speech that also refer to such experiences – one will say after an unpleasant event that he “lost the ability to love”, or that he is “not capable of expressing feelings”, or that she “can’t accept and love her body”... The following statements are also often heard: “She took away all my love”, “I lost my self-esteem then”, “I have not known joy since that event”, etc.

The “ability to love” of a person who claims he lost it remains twenty years in the past, at the moment when his wife betrayed him. It could even be in the more distant past, when he was a fourteen-year-old boy who fell in love with a beautiful girl at a party, but she refused him so his classmates made fun of him. No matter how strange it may seem, the party where he suffered the trauma still endures, the music is still playing, young couples in love are dancing, and the hapless youngster who is hurt inside is still furtively looking at his loved one dancing with another, while his classmates are laughing at his failure.

Fragmentation occurs very often in a situation where an individual was left at home alone when he was a child. The parents promised to be back soon, but they did not fulfill the promise. A desperate little boy is still waiting, all alone, for his mother and father to come back, afraid that they left him for good. Traumatic experiences that lead to the tearing off of a part of **I**, which are quite common, are situations where a child has moved from an environment where she felt safe and loved, into a new environment, which did not accept her. The strongest traumas are connected to severe physical abuse, accidents, abortions a woman was forced to have, abuse of drugs, war traumas, experiences related to surgical procedures, loss of a loved one and incest. A very common cause of this phenomenon is the breakup of a strong emotional bond. In such situations, one often feels that a part of her remained with the partner.

Memory blank can be a symptom of a loss of an aspect of one’s self, for in that way, the person avoids pain connected to that event. Chronic depression often signals a previous loss of one part of oneself. In all those situations, shock is the word that most accurately describes what a person experiences at the crucial moment of the trauma. Shock is a normal reaction of the afflicted person, and so is the separation of an aspect during the shock, but the real problem is created when the separated part is not reintegrated in the person after the traumatic occurrence.

One thing is certain: the basic cause of fragmentation or tearing up of the being is a **severe trauma**, or a series of weaker traumatic situations. In such experiences, it is likely that fragmentation, or breaking off of a part of vital energy, will take place.

Loss of an aspect of the “soul” is the moment when one becomes spiritually sick. This can prove to be the cause of emotional impoverishment and disorder, sometimes even physical sickness. Such a person loses a great amount of emotional energy unconsciously

searching for lost aspects of herself, for she does not lead a full life as she would want to. This subconscious search can take different forms: daydreaming, recurring dreams, devoting time and energy to various spiritual methods, but the most common way is entering emotional relationships with persons who reflect the lost aspect.

The consequences of traumas that lead to the loss of an aspect of our “self” are numerous: emotional limitations, such as the inability to be intimate with others, to trust them, and on the other hand, the inability to break up emotional relationships which are characterized by dissatisfaction, control, and imposition of unacceptable attitudes of others on our conduct and feelings. Other potential consequences are an inability to express openly what we feel, especially strong feelings like rage, sadness, fear, or strong positive feelings, like joy, happiness, optimism and love. Psychosomatic disorders can also occur, as well as feeling that we do not fit into our environment as we would want to. Traumatized persons often spend their lives doing a job that leaves them unsatisfied, and have a strong feeling that they are in the wrong group of people or relatives, who do not suit them. In general, they feel that the life they lead does not make them happy. Such persons often make compromises with their innermost convictions in order to satisfy others and be accepted. The feeling that they lack something important in life is always there.

Although all therapy systems do not use expression “Soul Retrieval”, they use similar methods, and the outcome is the same. For instance, in transpersonal psychology, the term “inner child therapy” is used.

Spiritual Technology is based on the idea that the world around us is the reflection of our inner world, for we create in reality outside of us that which we feel and think inside. Suffering and fear originate within us. If the outside world is not what we want to experience, the only way to change it is by changing our inner world!

Retrieval of some aspects of Self can be difficult even if we ourselves were not exposed to the painful trauma, but because we traumatized another person or persons. If you have committed a severe violation in some past life, for instance, inflicted pain or caused the death of another being, and then intensely experience repentance, you will probably actively reject that part of yourself as non-existent, so it will sink into the shadow of the unconscious. If that “negative” aspect of yours had great energy and strength, simultaneously with its separation and denial of its existence, you will have great loss of strength and energy. You will constantly lack energy in life, and will have the personality of a weakling. You will wonder all the while what it is that you lack in order to be a complete and whole Being.

Now we will proceed to the crucial element of Soul Retrieval – reintegration of the fragmented, removed or separated aspects of our being.

What precisely is the reintegration of aspects or fragments of I?

Reintegration means bringing a separated aspect of our Self back into the wholeness of our being, including its acceptance and assimilation. Something that previously in life or in past lives was lost, rejected, hidden, pushed into the darkness of the unconscious and oblivion, and which we deny being created by us and being an equal part of ourselves, is again inside of us.

From the therapeutic, developmental, transformative and energetic points of view, this is a process of retrieval of wholeness, completeness, and fulfillment. Psychotherapy is often not as efficient as it could be precisely because the whole person, with all her energy and feelings, does not take part in the process. A good metaphor for this situation is that of a therapist trying to communicate with a person who is “not at home.” After several Soul Retrieval processes, obvious progress is visible in any therapy and spiritual development process.

I will repeat that a lost aspect or fragment represents a part of life’s essence of everyday ‘T’ – a complex of emotional capacities. It seems strange or even unacceptable to the intellectually inclined person, but it is true – that an aspect has a mind of its own, its own identity, and its own life that it continues to live in another reality, separated from the wholeness of the individual. Such occurrences have a decisive role in spiritual growth. The basis of such growth is the wholeness of Being on a level we can call “lower”, or human, or everyday level. When such wholeness is missing, a constant vacuum, generated at the moment when some aspect was lost in a traumatic manner, is present in a human being. That vacuum, like a cosmic black hole, magnetically draws some contents in to fill it, so that spiritual endeavors on higher levels do not produce results.

The Soul Retrieval Procedure

At the beginning of the process, we ask the Client to go through her life in her mind, and find moments or experiences after which she did not have abilities and potential that had previously been present. When she comes across such an experience, she should remember it with as much detail as possible and feel it fully. The purpose of this re-experiencing of the event is re-stimulation of the Client’s emotions, and feeling at least partially the emotions he/she felt when the traumatic event was taking place.

The emotions being partially aroused, the Processor should ask the Client:

“Did you lose a part of yourself then? Do you miss it?”

If the answer is negative, to proceed would be meaningless.

If the answer is affirmative, and you can judge by the Client’s reaction that she really misses the aspect, we instruct the Client to finally retrieve and assimilate the aspect:

“Do you want us to retrieve that aspect of yours?” When the Client confirms, you ask her the following:

“Where is that aspect now?”

If the Client hesitates to answer, you should assist her by asking her these additional questions: **“Is that aspect of yours in the past?” “Is it in your vicinity?” “Is that aspect of yours hiding?” “Does anyone else have it now?”**

The aspect will most often be in the past, in the same situation before the trauma happened, and will be of the same age as it was at the moment when the Client lost it. Sometimes personality aspects remained attached to fairytale-like

landscapes and times: **“In a starlit night when I was very happy” “At the joyful moment when I was going to meet my loved one”** and the like.

Then the Processor should ask the Client to go to the past to the exact place and time where the aspect is and in which it continues to live its life, which is stopped in time. When she finds it, the Client should become aware of what her aspect is doing now: **“What is that aspect of yours doing now?”**

It is still in the place and time before it got detached from the wholeness of being and it continues its life. A little boy is looking at his father, full of trust, for he believes him to be the best and the strongest man in the world, or is joyfully playing with his toys; a girl who is full of expectation waiting at her first party for the boy she’s in love with to invite her to dance, while sentimental music is playing and couples are dancing, oblivious of what is going on around them. It is the same being but with a younger body and the traits and hopes it then had, but does not have anymore. The new instruction follows:

“Direct your attention at it, approach it and address it!”

Next: **“Now, while you are looking at yourself at that moment, what do you feel?”... “Let your feelings manifest freely and let them flow toward that aspect.”**

When the Client feels that that aspect is real, that it is really she from the past, sadness connected to the loss can manifest very strongly. She can talk to the aspect on any subject she wants, but this should not last for long.

This process reminds me of the fairytale of the Sleeping Beauty. She is alive, asleep, continuously at the moment when she went numb, as if in some kind of a time tomb, until her Prince comes to wake her up with a kiss.

After a short while, the Client should proceed to the integration of the separated aspect, using the DP-4 process.

In the DP-4 process, we apply the Alternative Technique only to the two first points around the eyes (between nose and eyebrow). The point next to the **left eye** is connected to the right cerebral hemisphere, that is, to the problem, which means to emotions, intuition, imagination, etc. In this case, the problem is the **Client’s broken off aspect**. We do not treat the situation broadly or in a generalized manner. On the contrary! We just treat **one moment, which represents the broken off aspect – a moment stopped in time, fixed, “frozen”**.

The point next to the **right eye** is connected to the left cerebral hemisphere, that is, logic, rational judgment of the situation and the present tense, which is the **Client’s “Me” here and now**.

In short, we have two polarities (terminals) in the **DP-4** process: one of them is the Client, **here and now**, the other one is **the separated aspect** that dwells in the past, which she is observing now.

Assimilation, that is, integration of the two polarities, will occur after a short while, and the previously broken off aspect will become part of the wholeness of the Being. The Client will regain her emotional potential, which was blocked in the broken-off fragment for a long time, as well as the previously blocked energy connected to the aspect.

This method is obviously much quicker and more efficient compared to the modern shamanic procedure I used to recommend (see my book *Aspectics*), not to mention the time consuming traditional shamanic process, which requires considerable knowledge, skill, and training.

Results you can have with Soul Retrieval

People react differently when the Soul Retrieval process is over. Each person is unique, and so are her traumas, and lost-and-then-found aspects. This is why it is important to be free of preconceptions concerning what we are going to feel and experience after the process. Some people will feel more stabilized, some will feel great joy and inflow of energy, some will feel mildly melancholy, some will feel lighter or bigger, and then again, some will not feel a significant difference.

These are the usual positive results reported by persons who experienced this process: feeling that they are more “present in their lives”, that is, that they are more fully in the “here and now”; gaining the ability to make decisions more quickly when previously they were indecisive and hesitant; the ability not to pay attention to things and events to which their attention was previously drawn against their will; the ability to more rapidly overcome sadness caused by a loss; a feeling of hope and expectation that life will be better in the future; increase in self-esteem, etc. Some clients experience a childlike feeling of joy in living, and a return of enthusiasm and vitality.

Soul Retrieval may very well put an end to some healing processes, but it is also possible that a new process of healing and growth will be initiated by it.

How to return soul aspects of another, which are in your possession

You should return a fragment of another person, which is attached to you in some way, if you feel that that condition is real. The procedure is not strictly determined, so you can perform it in many ways. For instance, take a narrow stick in your hands, concentrate on the idea that it conveys the connection with the other person, and break off one small part of it, which represents the fragment in question. Then throw it in the water or in a bush in a park...anywhere. Another thing you can do is interlace the fingers of both hands, while thinking of that other person, feeling that your fingers are your point of connection with her/him, and now separate them abruptly, feeling that the connection is severed. In both these procedures and in similar ones, the crucial element is your intention to liberate the other person's fragment.

Soul Retrieval Summary

The cause of a Being's fragmentation — the breaking off of one of its essential parts from the whole — is always a trauma. Detachment of one significant part of the vital energy and ability occurs in order to enable the Being to survive the trauma.

The broken off part exists frozen in time and space in the same condition; it has the same age and abilities that it had at the time it was detached due to the trauma.

With application of the **DP-4** method, Soul Retrieval is simple, quick and efficient in reintegration of the broken off **I** aspects.

All life's activities, and especially all processes of therapy and spiritual growth, proceed more quickly and efficiently when an integrated being performs them, than when fragments of the being are missing because they have broken off and exist in another reality.

Results of this procedure are not the same for all.

An improved version of this process will make the total integration of the Being possible, which has no precedent in the history of this or any other universe (see the text below!)

Possibilities for further development of this process

All growth systems worth mentioning are alive, able to change and improve. Application of the **DP-4** method to the ancient shamanic Soul Retrieval procedure improved it, both regarding the time needed to perform it, and the ease of its application. Naturally, this is not the end of its process of development, for worthwhile methods have no end.

At this moment, new possibilities for the further development of this idea can already be perceived. They are integral parts of the **Transcendence system**, which I am developing at the moment (2007). It is based on several theoretical postulates of quantum physics. In 1957, Hugh Everett introduced a radical new interpretation of some confusing aspects of quantum physics. This postulate is known under the name Many-Worlds Interpretation. According to this hypothesis, whenever there are different options in front of a human being, the world tears up into several parallel worlds, one for each option. In this context, the word "worlds" is used for what most people call "universes". In each of those worlds or universes, everything is identical except for the difference in choice, that is, in decision. From that moment on, they fork and develop independently, so that there can be no communication among them. People, or to put it more precisely, Beings that live in those worlds and get separated with them when forking takes place, have no idea about our world and about their duplicates that exist here. Everything that can happen, will happen. Forking or separation of parallel worlds is an infinite process. That which for us is "here and now" exists in other locations and countless pasts or futures of other universes.

It is logical to assume that in each of the parallel universes exists your Parallel **I**, about whom you have no clear knowledge at this moment, but you may very well feel that you **lack something to be whole and One with the Omnixistence**. The things you are lacking

are your Parallel I's. One of the goals of Transcendence system is reintegration of your Parallel I's with the I you are aware of at this moment. The process is fundamentally different from the classical Soul Retrieval, for in it we do not aspire toward reintegration of lost parts of this I, but of other I's from the parallel universes. In the spiritual sense, this is obviously a process on a higher level.

Such practice was made possible by the discoveries I have made in recent years, by practicing Aspectics, Sunyata and PEAT. The Dynamic Void or Oneness which we enter when practicing these processes is not only the Source of Everything that Exists, but is also a crossroad from which we can approach parallel universes. We are therefore able to search for our other I's as the dearest parts of the Oneness, and to finally become one with them after countless aeons.

This is possible because the Being is a microcosmic God (As above, so below; The Microcosm is a reflection of the Macrocosm), and its growth is nothing but reintegration of the broken off aspects into the center of the mind. The proven fact concerning the unity of the particle and the wave also points this out. The wave is infinitely big, while the particle is infinitely small, but in their essence, they are one. When all parts of the Being are re-incorporated and re-integrated, the Being's evolution is over. **THAT is the highest goal.**

CONTACTS WITH INNER GUIDES

In previous chapters, I mentioned several times Entities which act as incorporeal Masters, Cosmic Intelligences, spiritual guides... Many expressions are used to signify sources of psychic influences that originate in immaterial spheres. Ego-games of the receptors of such messages often follow this practice, for not only do incorporeal intelligences send messages of world-wide significance, but persons who receive them usually claim to have been selected based on their moral, intellectual and spiritual qualities.

What casts the shadow of a doubt on such globally important messages are the contradictions among them: different advice about what mankind should do and different predictions of future events, from statements that the golden era of Aquarius has begun to catastrophic predictions of the end of the world, resembling Nostradamus' prophecies.

Assertions regarding the receipt of messages, instructions and knowledge from spiritual guides from the higher spheres of consciousness have existed since the dawn of time. They received a new impetus from the works of K. G. Jung. In the chapter "Jung and his Filemon" in this book, I briefly described Jung's experiences and his method of entering the unconscious, which he called "falling-into-the-rabbit's-hole technique". In its essence, this is a process of guided imagination into the state of complete openness, the consequence of which is that forces of the unconscious, whether the individual or the collective, begin to manifest in the practitioner's mind. In his representation of alchemy, Jung compared the process of active imagination with the creation of the Wisdom Stone by ancient alchemists. In his book *Memories, Dreams, Reflections* he wrote: "*I was sitting at my desk once more, thinking over my fears. Then I felt myself drop. Suddenly it was as though the ground literally gave way beneath my feet and I plunged down into dark depths. I could not fend off a feeling of panic. But then, abruptly, at not too great depth, I landed on my feet in a soft, sticky mass. I felt great relief, although I was apparently in complete darkness.*"

That was the moment when Jung discovered the secret of the "falling down the rabbit hole" method which I mentioned before in this book. This simple but efficient method involved imagining a steep descent and entering some kind of dark cave, where one usually meets archetypal figures.

In this method the practitioner's steadfast expectation that spiritual guides will appear if he/she holds fast to the instructions is important. The explanation lies in the discoveries made by quantum physics, which state that man cannot only be an observer in an experiment, but that he is simultaneously a participant, so that he is not only a passive subject in his experiences, but that he also creates them in large measure.

Even a superficial analysis of most methods of getting in touch with the inner guides doubtlessly points to Jung as their source. Jung's influence is visible in similar methods of Gestalt psychology, psychosynthesis and later methods based on them. I will mention several processes of this kind.

Jose Silva, the man who created The Silva Method of Spiritual Control, calls bodiless guides “counselors”. In his seminar he teaches participants to come in contact with them and ask for practical instructions for resolving various problems, for instance, their health or relationship problems. I must emphasize that many people do receive valuable practical instructions, of which they previously had no conscious knowledge, from bodiless guides. There is no major difference between this procedure and the process of getting in touch with the dolphin world practiced by my daughter Ivana.

In the EST system, which was created by Werner Erhard, a similar procedure is used, while results are almost the same. It is an interesting fact that participants of his seminars are often surprised by the way the spiritual guides look. Most expect to see yogis or saints, but often guides that resemble persons from everyday life appear, yet their knowledge and conduct resemble those of a sage. In EST, two elevators are used by the guides to descend to the level the subjects are on, and appear in front of them. A strong expectation that the guides will appear before them has been previously induced in the subjects. Most of the participants really have this experience, but not all of them.

Several systems created with the Silva Method of Spiritual Control as their model use a procedure called “wise thing in the cave”. Adam Smith elaborately described this technique in his book *Powers of Mind*. Smith emphasizes the obvious fact that through the described process we activate the intuitive and unconscious forces suppressed by the mind’s automatic activities and the incessant rattle of thoughts. It is good to do this process with a partner for the first few times, so that the person can relax and focus on the details of the process.

First, one imagines walking through a field, together with grass and flowers that cover the field, and then a cave entrance. One enters the cave in her thoughts and moves through it, sees stalactites and stalagmites, hears the gurgle of a cave stream and imagines similar details for a full 15 minutes. If done properly, this can make us as involved in the situation as we are involved in the plot of a good movie.

At the bottom of the cave, a man, animal, or another being which is very wise, is waiting for the practitioner. That is the wise thing in the cave. When you approach it, you can pose a question to it and you will receive the answer. The wise thing is most often a sage with a gray beard, an anchorite, a yogi or an ascetic in a Buddhist garment with shaven head, or an animal: an owl, a snake, and other animals that are symbols of wisdom.

The practitioner is always surprised by the voice of the wise being – if the exercise is done properly, it is not a voice the person is used to or has ever heard. The voice appears to come from the outside world. It is crucial that the person imagines nothing, but only lets the voice appear spontaneously, without any conscious interference, and that she allow it to speak without imposing her own desires. In this way, the practitioner has access to all possible contents present inside of her, which she has usually ignored.

Since I have practical experience with the above-mentioned methods, and with some others that are similar to them, I can say that the most appropriate, and what is more important, the most efficient system for our time is one I call **Encounter with the Inner Guide** or **Inner Master**. I use these two terms alternatively. This method is obviously not entirely original, but its greatest merit is a new synthesis of the already familiar elements.

Encounter with the Inner Guide

You begin the process as in the previously described procedure – **the wise thing in the cave**. It means that you should approach the entrance of an unknown cave and go inside, certain that you will meet your Inner Master. You are moving through a narrow cave hall, entering the cave deeper and deeper, very open to all sensory impressions you should create in your imagination. You should stick to the guidelines; omitting them can lead to poor results or complete failure.

The direction of movement

While you are walking in your imagination, you should first go **straight forward, then to your left, and then, to the right**. If you are moving in a forward-left-left direction, you may encounter a false master, for with all similar methods, there is a possibility that he will appear.

Being associated in your experience

It is very important to be associated throughout the process. Readers of my previous books know what this means. If you do not know, here is the explanation. You are **associated** when you see the whole event and all beings in it except for **yourself**. You are **disassociated** (in this process, you must avoid being disassociated at all costs) when you see yourself, as if on a screen. Therefore, you should be in your body at all times and observe the occurrences from it, which means that you will not see yourself. If you shake hands with another being in the experience, you see your straightened arm, but you do not see yourself. This is probably the key element of success in this process.

Engage as many senses as you can

You should feel the ground under your feet, the movements of your body, arms and legs, the temperature and the airflow. You should see the images as vividly as possible — in strong colors — hear the sounds and sense the smells, if there are any.

Animal that will take you to the Master

At a certain moment, you will call an animal, which will guide you to your right. You must not know this animal from your everyday life. It must not be your pet dog, cat, etc. nor your friends' pet, nor the one you remember from your childhood, etc.

I will point out the remaining elements as I describe the process.

Description of the technique

Sit in a comfortable position with your back upright and your feet touching the ground. Your hands should rest on your lap or thighs. Do not cross your hands.

Imagine being in front of a dark cave, which does not make you feel tense, but fills you with pleasant expectation. Imagine going **straight** into it and moving forward for a while.

Engage as many senses as possible, without imagining anything specific, but just observe what spontaneously appears around you. Let the cave walls appear spontaneously to your left and your right: dark, foggy, or well illuminated. While you are slowly walking, feel the ground beneath your feet as well as you can. Is it even or uneven? Is it made of sand or of stone? What kind of air circulates around you – is it cool or warm? Humid or dry? Can you sense any smell at all? Do you hear any sounds? The contact of your feet with the ground is especially important, for it impels you to be associated in your body.

After a few dozen steps, turn to your **left** for 90 degrees and search with your eyes for an opening or exit from the cave on that (left) side. The exit can look like an opening in the wall resembling the entrance to the cave, or it can be a door or a short tunnel. It does not matter — what is important is to go through it and out into the open space. When you go through it you will find yourself in the open. Now concentrate again on your sensory impressions. What is the ground like beneath your feet? Is it just bare ground, grass, or maybe stone? Look around you and become aware of what you see. What is the weather like, what can you see in the distance? Hills, trees, a stream, or a river... can you see anything?

Next, in your thoughts, as if calling out loud in your mind, call the **animal** that should lead you to the Master (“**Come to me to take me to my Inner Guide Master!**”) When it appears, ask it to lead you **to the right** to your Inner Master. If the animal is hesitating or walking left and right, tell it: “**I’m allowing you to take me to the Master directly.**”

Do not have any expectations about which animal will appear. It can be a fox, a wolf, a deer or a doe, a skipping bird, an unfamiliar dog or a cat. Accept the first animal that appears as your guide that will take you to the Master.

If the animal disappears, or the whole scene vanishes, bring yourself with strong intention back to the point where you last saw the animal or the surrounding landscape, and continue the process from there on.

Follow your guide-animal. It will lead you to a **man**. This is your Inner Guide or Inner Master or, to put it more precisely, your first Inner Master, as in the future you will probably have more than one. For all practitioners, both men and women, the first Master is always a **male**. At the moment you find yourself in front of him, you will probably feel friendship, protection and love that emanate towards you. You should accept his appearance and conduct without prejudice – no matter if he is short or tall, strong or gentle, plump or thin, young or old, and no matter what his attire looks like. He can also be of any race.

Most practitioners have a tendency to see the Master’s face clearly and right away, but this does not always happen. One of the characteristics of the true Inner Master is that his face is a little vague at the first moment. This is important, for the face of a false master is clear from the very beginning. The real Inner Master’s image will become clear in the course of your interaction with him and as you become more intimate.

As soon as you approach this being, ask it: “**Are you my Real Master?**”, or “**Are you my true Inner Guide?**”.

The false master usually answers negatively. In addition, friendship, love, and protection do not radiate from the false master.

Ask the Master to take your right hand in his left. For the left-handed, the procedure is the opposite. Experience this bodily contact as well as you can. Engage your sense of touch. What kind of touch is it? Is his hand warm or cold? Is his skin rough or smooth and soft? Is he holding your hand firmly, or softly and gently?

Then ask him to send as much love and light as he can into your physical body. The feeling of receiving love and light is usually strong, and at that moment the practitioner realizes that she is in contact with the real archetypal force, and that what she is doing is not a product of her imagination. The contact can be very strong, filled with emotion, so that the practitioner gets tears in her eyes. If such a strong experience does not happen, most often the cause lies in the practitioner's internal barriers. You should therefore invite your Master to melt away the barriers inside of you with the warmth of his love.

Now follows one of the most important elements of this contact. Ask the Master to show you where the sun is in your inner world. Look in the direction in which he will point. At the moment you ask him to point to the sun, the false master will try to divert your attention from the subject, or withdraw or disappear, which usually happens.

If anything happens which suggests that the Master is not real (this does not happen often), know that your True Master is nearby, and that if you call him, he will appear almost right away. The way to do this is simple: either call him in your thoughts or send him a telepathic message: "**True Master, appear!**" Look to your right from where the false master is standing or where he was standing before he vanished. Another male figure will be there. If you do not see him at the first moment, try to feel from where warmth and love radiate towards you and look at that direction. When you see him, repeat the previously described process, ignoring the false master, in case he is still lingering by.

Important note: Do not accept any familiar person from the outside world as your Inner Master! If some person known to you appears as your Inner Master, know that he is not that, so look to **his right** and you will find who you are looking for. Your True Master is without exception someone who you have never previously met! He can also not be any of the famous spiritual masters, Avatars and other persons of that kind. If you have already met your Inner Master some time in the past, it was in the distant past and in this first encounter, there are no recollections of your past together.

Next important note: The Inner Master is always a human being and does not look like a deity, a superman, nor does he manifest supernatural powers in your presence. He also does not appear in the form of wise animals or angels. If such a figure shows itself, look for your Inner Master to **its right**.

Now is the moment to address your Inner Master with the following words: "**What should I do so you will stay in contact with me and advise me?**"

You should accept his answer whatever it may be, even if you do not understand it fully at the first moment, or if it seems meaningless. If his answer is entirely incomprehensible, ask him, using additional questions, to clarify it, as if talking to an older, wiser person you trust: "**I did not understand your answer, please clarify it.**"

Now ask him to explain all occurrences you do not understand in your subjective world. If you do not ask, he will not take initiative and tell you what you want to know.

Furthermore, the True Master will not say a single bad word about anyone in your world, will not condemn anyone, nor judge people's behavior. If he tells you anything bad about anyone, even if it agrees with your opinion, sever the contact, as this is a sure sign that it is the false master.

After two to three encounters with the Master, ask him the following question:

“What can you give me which I need at this moment? Put it in my hand.”

It is usually a symbolic object you should experience through all your senses: see its shape, feel its texture, check whether it is heavy or light, smooth, rough or with sharp edges, see what it reminds you of, whether it stimulates some thoughts or assumptions in you, etc. It can be a metal coin, a sword or a stick; it is often a crystal or a shiny metal bowl, a necklace made of small stones or shells and the like. When the contact is finished and you are back in the world of your awakened mind, note down without delay what you received and where it is, for the Master sometimes imprints the symbolic object onto your body: in the center of the chest, on the forehead, palm, etc.

After each contact, continue to write down in a separate notebook what has happened, how successful you were, whether you are satisfied or not and so on. Contact your Inner Master when you feel the need for it.

There is one more important remark: **Positive changes that are results of your contacts with the Inner Master must manifest very quickly in your everyday life, in “the outside world”. Positive changes that take place only in the limited world into which you dive during the session are not valuable.**

After five or six contacts with the Master, it is time to become one with him. You will do this by applying the **DP-4** method, with which you are already well acquainted.

One polarity is **I here and now**.

The other polarity is the **Inner Master the way he looked in one of the sessions**. You will work with the Master's appearance at one moment only – frozen in time – and you will perform the whole process at that moment, without any alterations. You may not go forward or back in time, not even for one second, nor can you treat other experiences with him. You will apply the Alternative Technique, alternately feeling yourself here and now and then the Master at the chosen moment, stopped in time. In both cases you will become aware of the elements you are experiencing: a psychic image, emotion, physical sensation and thought. The elements will soon weaken and vanish until there is only void where the Master used to be. In the place of the first polarity – **I here and now**, usually only physical sensations remain – the feeling of yourself.

This is the end of the process — you have integrated the Inner Master into yourself! From that moment on, he will act from within you, usually unnoticed, but after a while you will find out that your reactions differ from your behavior before the integration.

ADDITIONS

At the end of this book I include some additional methods. They represent descriptions of very valuable methods I recently developed. I have not published them yet. Now, readers who study and practically apply Spiritual Technology will be able to master them and use them in their practice.

INSTANTANEOUS METHOD FOR DISCREATING TRAUMAS

This method is also called “**Fingertip method**”.

This is my newest method for discreating traumas, which is very efficient even for very heavy traumas (incest, rape, violence, etc.).

It uses centripetal movement which is harmonized with the energetic grid of planet Earth.

Since it is efficient, it is very simple as well – there almost can’t be anything simpler.

Procedure:

1. With your client do 4-5 exercises of **acceptance**.
2. Do with him/her only 2-3 exercises of snapshot.
3. Talk a little bit with your client about the traumatic experience. Ask for some details.
4. Tell him what you are going to do. Describe the process to him briefly in advance.
5. As he stands up, let him/her give you four elements which he experiences in that moment (here and now): **image, emotion, body sensation and thought**. That will create one stable terminal.
6. Ask him to choose the worst moment of that trauma and to keep it immovable, frozen in time all through the process; make a **snapshot**. Tell him to stay with the **snapshot**, not to go in time a second before or a second after that moment!
7. With his eyes closed, ask him to point with his forefinger where in space he sees that traumatic picture.
8. Ask him not to resist negative emotions during the process.
9. Tell him to put the forefinger of his dominant hand right into the center of that traumatic image and to pull that image as he is turning around, like the image is glued to that center point.
10. Turn him slowly around three and a half times **to the left hand side**. That means three and a half circles **counterclockwise**.
11. You help him, as you are turning him slowly around his axis, telling him all the time: “Don’t resist emotions and pull the picture of trauma with your forefinger...Stay with the snapshot...Pull it...pull it...pull it.. Don’t

resist emotions! Don't resist! Pull the image of trauma with your finger, pull it...pull it".

12. When the third and the half of the circle from right to left is over, stop and tell him to open his eyes. Then ask him: "What happened with your trauma? Is it still there or has it vanished?"

If he worked as he should have there will be no trauma! The picture could be there. So, if he says "I can see it", you tell him: "Yes, you can see the image, but are there unpleasant or painful traumatic emotions?"

Usually, there are neither emotions, nor an image (picture).

13. Put the light inside the client.

14. **Circular processing.** If another person participated in the trauma and the trauma doesn't vanish completely, ask the client to do **circular processing**, doing it with all relevant points of view (that means all points which have some charge).

There could be three mistakes which would ruin the process.

The client resists traumatic emotions (**resistance brings persistence**).

The client doesn't pull the image with him as he turns around to the left side.

The client doesn't keep the traumatic image immovable, but moves in time in his thoughts and emotions before it or after it, or picks some other part of the trauma.

If the trauma doesn't vanish completely (at least all negative emotions), the processor should explain to the client the possible mistakes and ask him not to do them again. Then ask him to repeat in his own words what he is going to do. Finally, repeat the process.

BASIC PEAT

This is a variation of PEAT which proved to be more efficient than Shallow PEAT, which we used for several years.

In it we alternatively use 3 points around both eyes and experience an event which is “frozen in time”. It is usually the most dramatic moment of an unwanted experience, or the strongest moment of it.

Procedure of Basic Peat

1. Speak briefly with the client about his problem (about 5 minutes).
2. Describe briefly to him the process you are going to apply, because for most clients it is probably a completely new experience.
3. Do with the client a couple of exercises of acceptance and a few exercises of making a snapshot (immovable image of the experience). The client should use such a snapshot all the time during the process.
4. Point out to him/her importance of non-resistance to unpleasant experience. **Resistance brings persistence.**
5. He should feel that unpleasant experience and estimate its strength on the subjective scale from 0-10.
6. Then ask the client to put two fingers of the left hand on the first left point and to feel his/her unpleasant experience as strongly as possible. Then you tell him/her: **See what you saw in that moment! Hear what you heard in that moment, if you heard anything. And feel what you felt in that moment! Neither one second before, nor one second after. As if it is happening just now. Inhale and exhale deeply.**
7. Then: **Change hands, put it on the first right point and again go into that experience! See the same picture, hear the same sounds, feel the same feelings. Be careful – neither a second before, nor a second after, as if it's happening just now. Inhale and exhale.**
8. We continue the process on the second point (side of eye): **Change hands, put it on the second left point and again go into that experience! Neither a second before, nor a second after, hold that experience unchangeable in time. Inhale and exhale.**
9. The process ends at the third point under the right eye. That means the client does the process on 6 points altogether – 3 on one side and 3 on the other. Then we ask the client: **On the scale measuring the strength from 0 to 10, how strong is that experience now?**

10. If the strength is not at “0”, we repeat the process once more, starting again from the first left point. We do the process until its strength is clearly “0”. At the end, we ask the client to fill himself/herself with the light. He should imagine a small blazing sun above his head and pull its light inside him. He /she first fills the upper part of the body, then the lower, then legs and arms and finally spreads that light (in his imagination) around his body in the aura of an egg-shaped light.

Tip

Basic Peat has proven to be very efficient not only in elimination of recent problems, but also in elimination of hardcore or chronic problems.

DP-4 METHOD

DP-4 is the **fourth level of Deep PEAT**. The name comes from the fact that the second level of PEAT (**DP-2**) was alternative exchanging of thoughts and emotions; the third level (**DP-3**) was based on alternative movement between two terminals and confrontation with the four elements they are made of.

DP-4 is the perfected procedure of **DP-3**. It's similar to DP-3, with some significant differences. **We engage both the left and right hemispheres of the brain!**

The value of this method comes from the potential to **purposely and consciously attain neutralization of a chosen pair of polarities, using the energetic polarities of the human brain and, of course, removing the elements they consist of.**

With classic Deep PEAT this was not possible — neutralization depended on chance.

With **DP-4** we are not able to achieve neutralization of Primes, because we don't know if polarities neutralized with **DP-4** are Primes or not. For such a task we must apply Deep PEAT.

What follows are important **rules and instructions** for successful application of this method.

1. **We always work through feelings. We ask the client to “feel” the chosen state or situation.**
2. **The client should use both first points (“insight points”): Left and Right.**
3. **Right hand fingers go to the first RIGHT point (it's left brain, logical, rational, “here and now point”). You ask the client to feel himself “here and now” and to give you 4 elements.**
4. **You put your left hand fingers on the first LEFT point; ask him to feel himself in the snapshot of the problematic situation and to give you 4 elements.**
5. **You alternate between two situations and two points. Very quickly they will be empty or they will merge or become the same: For example, the same light on both terminals, or the same emptiness on both terminals or polarities.**
6. **In every command we ask the client to give us four elements of his/her experience: image (picture), thought, emotion and body sensation.**

The client **must not resist “negative” polarity** and negative elements in general. There should be no resistance, only acceptance. Resistance brings persistence.

The client also **should not cling to positive polarity** and positive elements. He should be a neutral observer and experience both positive and negative elements.

Suggestions for the successful DP-4 process

The process starts with selecting a pair of polarities we are going to work with.

We ask a client to select the **goal** he/she wants to attain at the end of the session. That way we help him/her create a **goal structure**. We ask the client to avoid long stories, comparisons, analyzing data, etc. He should give us just raw material: images, thoughts, emotions and bodily sensations and describe them as briefly as possible.

Commands:

Feel (first polarity) and tell me four elements that appear in your body and consciousness: image (picture), emotion, bodily sensation and thought.

Change hands! Feel (second polarity) and tell me four elements that appear in your body and consciousness: image (picture), emotion, bodily sensation and thought.

As the process develops elements will start to vanish. Therefore, we don't ask for all four elements at once, but we ask this way:

“Is there any image?” “Is there an emotion?” “Is there a bodily sensation?” “Is there a thought?”

As the process develops further, we ask: **“Is there anything left?”**

At the end of the process, we ask: **“Is there anything left, or is it (the polarity) empty?”**

Neutralization

One usually achieves neutralization of polarities quickly, in 10 to 20 minutes. If there is a lot of emotional charge, the process could last longer.

These are ways to get to neutralization:

1. Polarities vanish; what is left is just the feeling of “I”.
2. Polarities vanish; there is only emptiness or void.
3. Polarities vanish and there is the same situation on both sides; for example, the same light, or the same feeling, or the same anything.

Opposition and the control of the future

Ask your client: **“What do you feel or think; is it possible in the future for one of these polarities to control your behavior against your will?”**

Then ask your client: **“What do you feel or think; will you be able in the future to express either one or another of these polarities at your own will?”**

Forgiving

Sometimes (not often) it's necessary to forgive other beings.

Circular processing (multiple viewpoint processing)

If the problem with the chosen two polarities comes back, it is necessary to do the process from other points of view. This especially applies if the problem was with or involves another person or group.

Tips

Another possibility for choosing terminals is this: A client takes a snapshot of himself in a positive situation (positive terminal) and a snapshot of himself in a negative situation (negative terminal), and alternates between them.

When he feels himself in the negative terminal, he puts the fingers of his left hand on the left point.

When he feels himself in the positive terminal, he puts the fingers of his right hand on his right point.

The general principle is this: **The terminal with more charge, or the more emotional one, either positive or negative, should be worked upon via the LEFT point (connected with the RIGHT brain - emotions, intuition, etc.).**

When creating a desired identity or state, "I here and now" is RIGHT and the desired situation is worked upon via the LEFT.

Important! You can handle even very difficult problems this way. They vanish rapidly.

Possible fields of application

1. Integration of 9 types of personality (eneagram)
2. Integration of all 12 astrological signs of the Zodiac
3. Integration of pairs of polarities given by Hui Neng
4. Integration of 22 Tarot arkana
5. Integration of 64 hexagrams of I Ching
6. Family therapy, removing conflicts, phobias, bad relationships, etc.

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