

The Phenomenology of Astral Magic

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A Guide to Combating Astral
Oppression through Directed
Projection

G. Travels

Writers Club Press
New York Lincoln Shanghai

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*This book is dedicated to all those who choose to seek health
and life...*

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Foreword

If you believe it so, so it is—

To be is to be perceived...

The wise student chooses his beliefs well

So that his eye beholds beauty.

The eternal and the temporal are the same

Passion is meaning

This is existence.

Acknowledgements

I wish to take this moment to thank all those who have worked to make this book possible, especially to those who have shouldered an unfair share of my responsibilities so that I might have the time and the resources to work exclusively on this and our other texts. I hope that the material I produce is worthy of the effort and the sacrifice—but in reality if only one person changes their path from one of certain ruin to one of health and life this project will be a success. The path is difficult and we face many obstacles. The time is short and the need is dire. I wish dearly we had the luxury of safety so that I could give each of you the credit you so well deserve—but alas, like most all who are truly worthy of honor, our needs require you remain nameless.

I know how you are. You know how you are. Thank you, my friends and comrades.

G. Travels

Introduction

And so we begin a discussion of Astral Magic: what it is, how it works—how the term “astral magic” describes and explains the phenomena of all known magic types. Our explanation is not a religious explanation, nor a “spiritual” explanation. Our explanation will be a functional explanation. The purpose of this book is not to instruct the student in the practice of astral magic—for this would be irresponsible—but *rather to teach the student what the practice of astral magic means, and why the practice of all forms of magic are inherently destructive*. This understanding will be of use to all, but will be of particular importance to those who are training in the skills of astral combat with the express purpose of defending themselves and their loved ones against the perpetual onslaught of negative energy we now all face. Some have assumed that magic is a forgotten art, limited in power and scope. This could hardly be further from the truth, the power and influence of magic is *probably stronger today than ever before in history*. We will learn why this is the case, why this is a cause of great concern, and examine the resultant dire need that stands before us in the face of it.

Before we engage in this discussion it is important to understand a critical distinction between the two types of astral manifestations that appear on the physical plane. These would be, namely, astral “projection” as opposed to “willed coherence.” There is a fundamental difference between the two, they appear similar to the untrained but quite different to the trained eye—and their presence implies entirely different things. This distinction was discussed at length in “The Techniques of Astral Combat”, and this particular and uniquely accurate understanding will be critical to the understanding of the following text.

Let us discuss astral projection first. The term “astral projection” has a different meaning among Astral Warriors than it does popularly. Astral projection is the induction of a coherent idea into the psyche of a receptive or vulnerable human being on the human plane, usually by an astral being, though it can be done by certain trained human beings in certain states. It is critical to realize that the effect of this manifestation **REQUIRES** a vulnerable recipient—either willingly or unwilling—and most often made vulnerable by trauma. Most waking state “visions” or manifestations are of this type, most all types of “magic” use this effect in one manner or another, and always, as a result, rely on a human being in a fatigued, damaged, or victimized state.

This is why there is no such thing as “white magic.” All astral projections require vulnerability, thus the culturement of this vulnerability—an inherent and fundamental aspect of the practice of magic—is obviously a conscious and deliberate choice against health and positive lucid intent. This can certainly not be seen as a positive activity, especially when this sort of manipulation is neither necessary nor edifying. This is also why whenever one experiences this sort of experience, or say “sees a ghost,” it is absolutely the right first response to assume that one is going crazy or that one is ill! One is, or the symbolic message interpreted as “ghost” would have never gotten through. This is not to say that there is no reality to the “ghost” or whatever phenomena we might observe, just that the lucid intent, likely negative, in the projected message would have never realized any sort of manifestation at all if we were healthy, centered, and strong.

This is why most visitations and magical effects take the form that they do. They most often effect people, very seldom objects—as most objects are not conscious enough to receive the projection. Seeing “ghosts” and things that go bump in the night are far more common than visions in the full day and in a full waking state. “Spells” most often effect people and emotions rather than anything of a strongly physical nature. Most strong state effects take the form of possession, either of human beings or animals, as would certainly follow from our

explanation. Still, these effects and manifestations can never be seen as a positive or healthy circumstances, and it is the duty of the Astral Warrior to combat those who would engage in these malevolent activities on both the astral plane and the physical as well...

It is important to understand that even those who heal often do so with evil intent...

"Willed coherence" is an entirely different matter. Willed coherence is a manifestation that actually manifests a tangible, materially measurable, physical effect. Fortunately these are quite rare, and quite limited in scope, but can be very dangerous if carefully designed nonetheless. "Willed coherence" is basically reverse manifestation by an astral entity deliberately attempting to manipulate objects deliberately on the material plane. This action requires an extraordinary amount of energy on the part of the astral being in question, and almost always indicates the existence of a very powerful lich, often one that has been successful in creating a human "cult" or a following that ritually supports the lich. This always indicates the presence of a great and organized evil.

Willed coherence manifestations of course are created in consciousness and projected into the physical and as such are not limited in form to things that *do* exist, but things that *CAN* exist on the physical plane. Their is no limit to their scope, but practically and fortunately there is a practical limit to the amount of energy an astral being can muster—but from our perspective any is too much. The physical manifestation need not be pronounced to be profound in effect. For example, many liches choose to manifest disease, especially cancers as they are simple to manifest and serve their desires. Telekinetic stunts and the like can be accomplished as well, but often seemingly perceived as not worth the while and seldom practiced.

There is little one can do to resist the effects of such an attack as the effect is actually physical in nature. One cannot *resist*, but often can *hide* from such an attack. It seems that the lich needs to project the effect into a area that was spatially identified with the life of the lich—avoid such places! Keeping oneself surrounded by strong positive

lucid intent and in excellent health is the best defense. Be very cautious. *Liches can, and do, kill.* To speculate on their motive to kill and to drive a human being to the astral plane prematurely is to speculate on the truly horrible.

Most responsible religious traditions have forbidden the practice of various types of magic. It would have been well if they would have explained why, but now we can see the reasons for that forbidding. There is practically no way to practice magic without harming others, simply because of the nature of how magic works. Again, as we view the practice of magic as highly irresponsible and necessarily dangerous, we as Astral Warriors do what we can to limit the range of its practice or effectuality. Fortunately, like most all perverse traditions, all but the most powerful forms of magic are all but ineffectual in reaching healthy human beings, yet there is enough unhealthiness that there are far too many that lie within its reach.

Part I: The Nature of the Universe

The following is excerpted from “Techniques of Astral Combat”—and is a condensed version of the discussion contained within that work. This information will be necessary for the understanding of the remainder of the text. It is highly recommended that both works of G. Travels and the Alliance, “The Techniques of Astral Combat” and “Resisting Astral Attack” be studied and understood clearly before proceeding. Most people consider the universe either from an epiphenomenal perspective, or else they embrace panpsychism. Neither world view is valid. We will now clarify our position.

The universe is comprised of essentially two elements: matter and consciousness. It is almost an error to divide the two, as we will see; they exist as two parts of the same spectrum—yet this division is useful in explanation. All “objects”—we define an “object” as anything that exists; elementary particle, you or me, or astral beings—all objects are comprised in substance of either pure matter, a mixture of matter and consciousness, or pure consciousness. As such, all objects can be placed somewhere on the elemental spectrum, though many end up near the middle and most all forms of life and intelligence do as well. Some things are very material, and not very conscious: i.e., rocks; some things are quite material and a bit consciousness: human beings; some things are not very material and quite a lot consciousness: those entities referred to as “Fay” might be good examples; and some things are scarcely material and most all consciousness: astral beings. The more matter an object contains determines how much spatial form it has,

and the more consciousness something has determines how much “lucid intent” it has. “Lucid intent” is a difficult concept, but a critical one. Lucid intent will be explained in a moment.

We, as human beings, are primarily *material creatures* that inhabit the material portion of the elemental spectrum. This much should be obvious, but much has erroneously been said to diminish the importance of our material nature or to create a metaphysical bias against material nature. We are material beings; we arise and are created from matter and it is our material from that engenders our identity. This is not to say we do not have a “spiritual” component, but we need to establish context. *We are again, MATERIAL creatures that have a “spiritual” component, and our spiritual component gains identity from our material part.* We are NOT “spiritual” beings with a material part, as many would like to have us believe, so dangerously—though there ARE beings like that and we are not they. More precisely, and to define and remove the loaded term “spiritual”, let us say that we are material beings with a strong element of consciousness. This consciousness has substantive characteristics: Let us continue.

As we move about the day in the mostly material world we inhabit, our consciousness becomes fatigued and rarified, and thus we require sleep. Sleep is the mechanism in which our bodies place our material selves in stasis, freeing our conscious selves to be free to enter the astral planes—those parts of the universe comprised of consciousness RATHER than matter—and then replenish ourselves. There is then no supernatural world, *per se*, as all things, even those we traditionally have called supernatural are made of more or less the same material and inhabit the same natural universe.

Between matter and consciousness, however, there is an infinitely thin veil that certainly separates the two. Certain things only occur on specific sides of this veil. For example, and most importantly, energy is only created by material interactions on the material side of the veil. Much has been said about the nature of energy in metaphysical circles—again, much correct, but incomplete. Some people like to say

that everything is comprised of energy. *This is not true.* Some people like to refer to emotions such as love or hate as energy. This is nonsense. Energy proper, however, is a material essence, measurable and manipulatable by material tools and only created on the material side of the spectrum. Light, electricity, and heat are common examples of what we are referring to as energy proper. All can only be manipulated on the material plane. One can not “will” electricity down a power line or ignite a fire from anger. One cannot spin an electric motor with love. It takes physical laws and physical tools to generate light, electricity, or fire. Because of the fact that true energy is developed on the material plane by material means, the consciousness side of the spectrum is often energy devoid much of the time, unless living beings actively carry it there embodied in their own form. This we human beings do, more or less by accident of our own nature, as well as the consciousness beings that primarily inhabit the astral planes, as they require energy for their life, and must get it some way or another.

Likewise, in the consciousness part of the universe, the astral planes are often awash in “lucid intent,” the “energy” of the conscious part of the universe. Lucid intent is the dynamic “energy” that gives motion to consciousness—it might be properly expressed as “will.” Difficult for us to define, as we are primarily material, it is that “lucid intent”, the “astral energy” that gives our consciousness volition and motion. This is the reason that we human beings must reach into consciousness to stay alive. Lucid intent is just as real and dynamic an energy as electromagnetism, but it is the energy of again a different realm, so be certain to keep the two concept separate and distinct.

Consider what happens when we don’t sleep. Sleep is obviously much more than just physical rest; we all know this to be true. More than physically tired, lack of sleep makes us confused, our consciousness becomes much more vague, we lose will and volition until we can no longer will ourselves to stay awake. If we don’t sleep for long periods of time, the effects are quite acute—we actually get physically ill

and start to “hallucinate”—though as we will see those experiences called “hallucinations” are not what we might think.

When we sleep, we dream. Much is and has been said of dreaming as well, but the plain truth is that dreams are simply our wanderings into the realm of consciousness—into the astral planes. Astral projection is spoken of and taught, out of body experiences as well, but the teaching of it is hardly warranted, as we can not help but do it. The only difference between what is commonly called an “out of body experience” and a dream is really how far into the astral planes one goes, how much lucidity is present, and the degree of conscious coherence. It is absolutely natural to travel in one’s astral body, and again even necessary, or as we have seen, our consciousness will become rarified of “lucid intent” and eventually break down.

So then, thus far this may seem a unique explanation of the metaphysical nature of the cosmos, but as such relatively reasonable and nothing in it far removed from what most of the major traditions might suggest: that is, if they were actually required to provide a explicit and tacit analysis of the issue at hand. In fact, this explanation more or less fits what we have known or experienced throughout our lives. We have known that we are material creatures, that when we are cut we bleed and that this is our primary existence, but that we know that there is another aspect to our existence as well. Some people have claimed to have experiences of “otherworldly” nature, some of these might or might not be true, but what we know for certain is that our dream life has been throughout our life very powerful and important. We are here to affirm that—very important indeed.

This is the reality, but there is more to the dynamic. What is important to note is that we inhabit this universe with other entities. Some we share the material plane with and we are familiar with, the animals and even some of the higher plants have a degree of consciousness and can be described meaningfully as “entities”, others we are not so familiar with as they inhabit primarily the planes of consciousness and are comprised mostly of that substance. As such, the only times we

encounter them are when we enter their realm to replenish ourselves, or when they enter ours in search of life energy.

Because human beings are nearest the veil, and one of the most energetic life forms on the material plane, some of these entities view human beings as a desirable source of this life energy.

Yes, in plain English, human beings are often parasitized by many of these dark entities...

Exercise 1:

Attempt to recall a time in life when one of the following occurred. These are classic examples of astral beings attacking in order to gain life energy.

You had a dream. In it you are quite lucid. You see some sort of dark, shadow figure with no real form. It may seem if it is wearing a cloak or long coat that obscures its form. It may be seen with a hat or hood that obscures its face. The dream seems so real and the creature seems to have such evil intent, that you become paralyzed with fear. You may have woken feeling actual physical effects such as cold sweats, fever, nausea, or a general feeling of malaise.

You had a dream in which you were chased. You may have tried to hide or may have been caught running down a hallway that didn't end. The whole time you feel as if something is about to catch you and do unspeakable and horrible things. Often you will wake up feeling physically spent.

You have a "dream" or visitation by entities. These entities approached and seemed to simply stand in close proximity. They do not seem to be there to cause harm, but you find you still are unable to move or do anything but stare back. Again, you may feel temporary paralysis and physical malaise after you are released.

Most all of us have had these experiences, have we not? At the time, they were absolutely real and frightened us to the core—most of the time they occurred in childhood and then ceased, or accompanied times of anxiety or illness. The reason for this is simple. As children we are energetic and vulnerable to attack because we have not yet learned to defend ourselves and our astral self-symbol lacks coherence—we

experience these things in times of stress later in life because our defenses are suppressed due to stress in our material existence. The human species, as well as most higher material species, seems to have some natural inherent resistance to attack by astral beings, as certainly would make sense from an evolutionary point of view. Certain actions, however, as well as certain environmental factors can be found to enhance or diminish our natural resistance.

The natural resistance to astral attack that material living things have evolved is little understood as to its mechanism. As such, we will not spend a great deal of time discussing it except to offer an idea or two. One Astral Warrior that we have traveled with described to us this natural resistance as taught by his house. We found it interesting so we will repeat it for you here. This house believes simply that one gains resistance by building one's life energy to high levels. The resistance comes because the stream of one's energy is just overwhelming to astral beings. He likened it to trying to get a drink from a fire hose. It is simply too much for all but the most powerful of them to handle. They are much more likely to feed from a weaker, less energetic human. Any predator on the physical plane attacks the weak of the group. For example, lions never attack the strongest of the group. If they were to do so, they would much more likely be injured. This group of Astral Warriors believes it is the same with astral beings. They can actually be injured if they try to feed on a powerfully energetic human. This is an interesting idea, for certain, and seems to carry some truth in it.

As another idea, and one that pertains more to other material living beings than humans is this: that strong, healthy material nature is very coalesced—and leaks very little energy, being very systematically efficient. This makes strong healthy living beings first of all very difficult for astral beings to sense and locate—as well as very energy little is offered up freely for the taking. As such, strong living beings again are poor targets for feeding and astral beings will tend to look elsewhere...

The astral beings are very little understood to us, which is natural, as the very medium they naturally exist within is very alien to us as well.

Most of us have experiences in the planes of consciousness that are limited to typical dreams—fuzzy, disjointed, difficult to understand semi-narratives. To make sense of the astral world one must understand the nature of consciousness. It has been argued (even in the material world, in fact) that nothing in the astral planes exists without a perceiving eye. To assume that an object comprised of consciousness exists, it would seem to follow that it only exists if it is self-aware, or exists in the awareness of another. Now we can begin to see why lucid intent makes sense as the “energy” of the conscious planes. Energy, on the material plane, is expressed basically as heat—randomized kinetic energy, or, if it remains coherent; movement or light. Lucid intent works much the same way—it lingers as background noise of the passage of an entity, or if coherent, as the actual real time manifestation of the “will” of an entity. We do not know whether or not the true astral beings even have a form—many encounters with them are formless—but in order to move or manifest action, at least to manifest action in our realm of consciousness, they often project form. Manipulation of form is critical on the astral plane, and one of the primary skills of the Astral Warrior.

It cannot be known either whether when a human being in a sleep state enters the planes of consciousness, there is any spatial component that exists inherently in the astral world or whether the spatial component that APPEARS to exist is an expression of the immediate environment of the sleeper. It could be either way, and it is not certain that it matters. Still we need to explore this point to understand the astral world, and the implications are worth considering. Let us assume a person is asleep alone in a cabin in the woods. It is likely that the dream state that occurs will involve the cabin in the woods in some manner, but not necessarily the case. Why? Because we have an erroneous view of what occurs when the astral body leaves the material and where it goes. Some have assumed that the astral body is like some sort of ghost or spirit that floats out of the body and wanders the *material* plane. This is plainly not true, and wishful thinking. It doesn't even make any sense, if we stop and think about it, for no one, even the

greatest Astral Warrior, or supposed psychic, has been able to demonstrate an ability to project an astral awareness and wander the material world. If one could, to leave one's body, walk down the street, and enter a building one has never entered, see it, remember it, describe it—and return with that knowledge. These psi experiments, far beyond the ability of any “remote viewer”, could be done by a child with ease. So back to the sleeper in the cabin, if the astral body were to examine the cabin, staying close to home, so to speak, the most likely appearance of the cabin is that the cabin appears in relatively low resolution, and in highly symbolic terms. Again, this is because this cabin is not the material cabin—it is the astral cabin, with, with some low level of latent consciousness, even perhaps the consciousness of the mice in the walls, exists as a manifestation of this consciousness in the astral planes, and the sleeper, our astral traveler, sees and expresses his manifestations of consciousness upon it as well. Thus, nothing exists in the cabin that isn't already known or seen, and for most of us that means symbolic existence even in places we are very familiar with.

Exercise 2:

In your home, you undoubtedly have a bookshelf with a number of books on it. You've likely seen it most every day of the last year. You may have just pulled this book off of it. Picture it in your mind's eye. Now, count the number of books on it.

It is quite likely you can easily picture the bookshelf, even see many of the books, or so you would think. But as for a count, unless one is very gifted with a high degree of lucidity, it is doubtful that you could name the number for certain. The bookshelf, in your consciousness, exists not in the same way as it does in the material world, it exists, again, as a manifestation of consciousness as perceived. You will likely have a bookshelf in your astral house, but no real books will be on it unless you deliberately express them there.

This is why it is likely that elements of the cabin likely express themselves, but not necessarily so. It seems to many of us that there indeed

is a spatial component to the astral planes but only because of experience—it seems that coherent travel to places far away from the actual physical location of the sleeper is quite difficult and almost impossible to control. If there was no spatial component to the astral planes, it would seem that there would be little difficulty in traveling from one astral place that is a clear manifestation of a known physical—say one's home—to another place that is well known some distance away. Practically, however, many of us feel that distance DOES impact our ability to contain coherence. Also, if there were no spatial component the existence of the astral portals would make very little sense. Thusly, we recommend the idea that while the astral world has a spatial relationship to the physical, it is far more of a metaphor of the physical world than it is an analog of actuality.

It is time for us to discuss the very very important issue of coherence. Its nature was hinted at in the last experiment, now it is time to clarify.

Exercise 3:

Close your eyes. Picture a book in your mind.

Now try to increase coherence by:

- A. What color is the cover?
- B. What is the title and author?
- C. Open the book to the 15th page.
- D. Read the 15th page out loud.

How far could you get? A practiced astral traveler needs to easily be able to manifest level "C", of the experiment, level "D" will only come with years of practice, and coherence beyond that can only be accomplished by masters with special intent.

Now the astral beings are masters of conscious coherence, as would be natural as the planes of consciousness are their natural habitat and

home. They have no trouble manifesting all sorts of forms, although they often have a form that is typical of them, and more an expression of their intent than actual form—but as we have said, form and intent are often one and the same on the astral planes. This is typical especially of some of the weaker astral entities encountered by an Astral Warrior: a typical encounter involves a dark lurking form of an entity expecting to be able to paralyze by fear and catch a quick meal—but when the attack is returned by an Astral Warrior, the being often manifests all sorts of fangs and claws and snarling to defend itself. This too would make sense as follows from our explanation. When coherence exists between beings encountering the same proximity on the astral plane, the manifested objects must be “coherent” and contain “lucid intent” to both beings. Thus the fangs and claws—we view fangs and claws as things that would damage us, so does the astral being, hence the projection—and thus the damage is actually done, to our astral body, which then comes home to the material—*and the wounds in some way are absorbed by our material form.*

Without coherence nothing has stable form on the astral planes, including the astral traveler. When we enter the astral planes in our astral body, our astral body draws its conceptual coherence from the material body. This is why it is important to insist on the material nature of our existence. Any strengths, skills, weaknesses or maladies that we have on the material plane will be carried with us onto the astral plane. This is not to say, however, that if, for example, we were missing a leg, that we wouldn't or couldn't run across a field of grass as we might have once before we lost the leg. We could, and might. We often do such impossible things in dream states. But we do so conceptually as a DENIAL of the material reality, we CAN draw coherence into the denial by a force of will, and thus engage in the impossible, even things like flight. And we do so, but it is a dangerous and bad habit for a simple reason. We never shake the knowledge that the denial is still a denial, and the “coherent denial” is much less stable a form and requires far more “lucid intent” to maintain than would a

projection that was a simple, unconscious manifestation of a material reality.

This leads to a discussion of what one of the greatest dangers of learning these principles has been: denial. Many people are drawn (and drawn, as we will see, is the exactly right word) to esoteric practices and varieties of religion and spiritualism precisely *because they have an uncomfortable material reality that they want to escape*. It is of utmost importance that you ask yourself if this has been the case for you or no before you delve any further. It is critically important that one understand that any unresolved problems on the material plane WILL pursue one unto the astral, and there will manifest as coherent weaknesses or vulnerabilities. Fundamental, unblinking personal self-understanding be realized BEFORE attempting any but the lowest planes—this self-understanding must be had of one's material nature before launching into understanding one's conscious nature. It has been believed, and rightly so, that most people lack the basic discipline to take this responsibility seriously, and this is why these very candid principles have been for centuries withheld. We only break that trust today because, again, so many people have come to causally pursue esoteric doctrines that are ill-defined and with no guidance and responsibility at all. *Let this not be you.*

You are about to partake in the first and primary ritual of the Astral Warrior, which will, if taken seriously, begin to strengthen a coalesce the conscious self-symbol, so that maintaining coherence of one's self on the astral planes will be much easier. It needs to become automatic and requiring next to no effort. This ritual you will immediately recognize—such rituals are found in many traditions—the difference here is that we will describe to you tacitly what you are attempting to do and why; why the archetypal presentation is critical, and how to recognize the results of the meditation. It will, even if not carried any further than the first stage, greatly increase one's resistance to predation on the astral planes.

Ritual 1: Mirror gazing.

You will need a quiet dark room with no light entering from the outside. A dark patternless floor is helpful as well. You will need to take a mirror, or several if you have access to them, that can be placed so that one's reflection can be easily viewed. You will need a single candle, or other point light source, to be placed on the floor in front of you. Sit on the floor and gaze at your reflection until fatigue begins to be a distraction.

The goal here is to see one's body in totality, and to know it from every possible angle of viewing. This allows the astral body to maintain coherence and lucid form on the astral plane. It is imperative to understand one's physical form in the highest level of resolution possible, every muscle, every hair, every wrinkle and every blemish. The point source of light is chosen so that other objects within the room are not seen and thus identified with the self-symbol, as well as that point source light often accentuates the visual effect of form, making it more memorable.

Much will be learned from this very fundamentally important ritual. We will learn that our image of self is likely very vague and poorly defined. Most of us, before engaging in this ritual, have no idea of what we look like from the back. As follows, our appearance from the back to other entities on the astral plane is vague and poorly defined, lacking coherence—or sensory input. This is why many predatory astral beings approach from the behind—there they can often feed for some time before being detected, much less repulsed. Many people report that after even one experience with this ritual, the presence of the astral body in their dream state is far more pronounced. As well, many note the presence of many malevolent astral entities. *We caution to note that this ritual summons nothing, only makes one aware of what has been present all along...*and hopefully now can be learned to be avoided.

Watch for errors or signs of denial, as these are once again, very dangerous. It is important that one can observe one's self in entirety with an air of calm acceptance. If one feels pangs of disapproval or unattrac-

tiveness when viewing oneself, it is important to end the ritual immediately—these real problems will manifest into the astral body and there is no need to further consolidate them. Then, before one attempts to make further forays into the astral wilds it is important to get oneself to a gym and train one's material body for the journey. There has never been, and there never will be, an Astral Warrior who couldn't have been, or likely wasn't, a capable warrior on the material plane as well. Big biceps, frankly, manifest themselves as symbols of power and effectuality on the astral plane. The lack of physical power or prowess, basic weakness, manifests itself as weakness on the astral plane as well. DO NOT be misled by wishful thinking otherwise—this is most important. Basic mental will does indeed play a part on the astral plane as a strength, this is true, but it often does not carry the same symbolic weight as pure physical vitality, for we material beings, at least. If one truly has a strong and powerful will, and a weak body (which is almost never the case as they are almost mutually exclusive), strong enough to be viable on the astral planes, then it should be little trouble to exercise that will on the material plane as well. With due care, and discipline, one can engage in a serious exercise routine, and amend the fundamental problem of the weak body.

We are full aware that this admonition is and will be unpopular. We offer no apologies. We state flatly that if one hasn't the courage for the material plane, one's home, then the astral plane is certainly NOT for you. We know much has been said in many traditions to the contrary—we know, but the sources of those traditions that encourage degradation of the physical form for "spiritual" ends we know and attack as wholly evil. Evil traditions almost always feed on the weak and cater to the desire of that weakness. Step back for a moment and ask a couple of questions. Why would it be that very physically healthy people, well fed, well exercised, and living happy healthy family lives almost NEVER have "visionary" experiences? Why would it be that "visitations" almost always accompany times of fatigue, illness or stress? Why would it be that rituals that encourage "visitation" experiences

almost always involve hunger, lack of sleep, harmful substances, or other physically damaging factors? Why would it be necessary to weaken or harm ones self to open doors to supposed "benevolent" entities? Does this make any sense at all? Of course not! Not to say that these rituals do not work—they absolutely *do* work—but *the doors they open are almost never to the sort of being one expects*. It is because stressors do not summon anything, except in the manner a dying creature might be said to "summon" vultures. Increasing one's personal vulnerability and exposure will have effects, but the effects will almost always be negative.

We hear petty casual "shamans" of the world snort with disgust at that statement, but little do they know who it REALLY is that is protecting them from their own folly. There are many dark entities that assume attractive forms as well as evil forms. There are some that will offer "knowledge" and "guidance" for an easy meal. There are some who are quite powerful, and can even manifest small physical effect on occasion, but there is always a cost, often a heavy one. Why should this be a surprise? These beings are not supernatural, they are natural, and their motives are as natural as any other being, which mainly means striving for their own survival. For most astral entities this means a continual attempt to gather life energy to keep their form intact. They will get life energy that wherever they can, including from you. Human beings are NOT the top of the food chain.

What about, then, the many stories of helping spirits and astral beings, and revelations from all sorts from otherworldly sources? Let us step back for a moment and try to examine the situation as reasonably and dispassionately as possible. Let us say first off that there are many people who have claimed contact with various sorts of entities. Let us consider these people. Let us ask, dispassionately, as a group, are these people healthy, well adjusted people who are helped by this contact or not? Of the information that is given in these contacts, the "special knowledge", how much of it is actually helpful or useful? Why might it be that the major religions of the world all reject "spiritualism" and

contact with astral beings—why all, with no exceptions, forbid such activity? Let us be clear that we are not here making the scoff of a skeptic—we are in fact saying that most all of these claims of “contact” are absolutely valid! The issue we raise, however, is this—are the contacts actually what they seem? Certainly not. Are they significantly helpful or important? Rarely.

Once we step back and think about it, this should be no surprise to us either. Advanced, benevolent people are rare in this the material world, why should it be any different among astral beings? We have a deeply entrenched bias that all knowledge that comes from the realms of consciousness is somehow “special.” Perhaps this has been told us for centuries by astral beings with the intent to exploit us, and now we have come to believe it? Why should they be honest with us? Otherwise, what is it that they might know that would be useful to us in our material existence? The material existence appears to be as confusing to them as the astral is to us.

It is very important that if one spends much time in the realms of consciousness that one awakens one’s skills of discernment, and is becomes able to recognize various types of “lucid intent.” It is often very difficult to discern, for example, whether the approach of an entity on the astral plane is a danger or no. Everyone has the ability to discern, but our discerning senses are easily fooled. Most of us need retraining to re-calibrate our senses before we can.

First off let us say that creatures with benevolent intent never disguise themselves as “evil” beings, but evil beings certainly disguise themselves as “good.” We need to then start with that wary caution and be careful to not embrace everything that comes our way. This is not to say that we need to run from every entity that appears—but among experienced Astral Warriors the consensus is that that most entities to be encountered are malevolent, many are simply indifferent or seem not to pay any attention to human astral bodies—and *only a very few are helpful*. Some will insist that there are NO benevolent astral beings, at least in an altruistic sense. Not a very romantic view of

the astral world, but perhaps a realistic one. Still, it is a judgement that must be made by oneself, and one that can be made from personal experience just as it can in one's material existence.

Are you, in your material existence, a good judge of character? If so, those skills will serve you well on the astral planes as long as one carries no preconceived bias towards the intent of astral entities. A good judge of character approaches openly, with caution, and then makes a careful judgement. It is important that we awaken our sense of discernment to as high a level as possible—it is necessary for both types of existence.

The sense of discernment is tied to latent levels of "lucid intent." For example, one can pick up a stone and ask whether it is evil or good. The question seems curious, for our sense of discernment senses nothing. DO NOT make the mistake many have made by being misled by certain traditions to believe that the natural state of anything is either good or evil. It is not—the natural state of material existence is neutral, as of course it must be because it is not conscious. It is only when intent and will enters the picture that good or evil arises—the level of coherence in lucid intent on the material plane is often quite low in simple inanimate objects—even undetectable—more so in human beings—but in the planes of consciousness all objects are loaded with it—more so as the astral object, or being, grows more coherent or powerful. Remember again how coherence and lucid intent are tied and consider: how an evil entity might be able to manifest itself as a "vague benevolent light" or some such low level manifestation—but might not be able to pull off a manifestation of "good" with a high level of coherence. This is why Astral Warriors, as we have seen, greatly develop their skills of focusing coherence—coherence can often be impressed upon another object in the astral realm, and so can disguises be stripped away.

So then, as we practice learning coherence, let us understand how to manifest lucid intent that is good in nature. This involves a very precise understanding of the nature of good and evil, something that most of us are very lacking in. Remember that good and evil, with our under-

standing, are themselves not forces—as has been told—that interpretation is somewhat true but not complete. They are phenomena that arise when types of lucid intent are mixed with consciousness and energy and given motion. Good or evil cannot exist in a steady, latent state. They only exist as elements of motion or manifestation—this should not cause any dogmatic quarrels but it is important to be precise—for coherence.

We will not, in this discussion, study or attempt to define evil. Coalescence of evil is a skill not to be trifled with, and can have many negative effects. As such, we will focus on the nature of “good” lucid intent and how it manifests on the material plane, become familiar with it, so then we carry that coherent bias with us to the astral.

Good then, describes action powered by positive “latent intent” or astral energy, correct? Material energy, being material and containing only low levels of consciousness, is neutral. Remember that “good” as defined, can only again exist in animated, dynamic states. As such, the manifest phenomenology that occurs is what we call “health.” Most precisely, and usefully, a good action is one that promotes health. A good living being is one that is a healthy representative of its kind. We start our discovery in focusing positive lucid intent by studying its effect.

Exercise 4: Health Study

Attempt to find a very healthy example of a living thing. This can be a plant or animal, but is most useful if the example is a human being, as the latent intent will be more coherent. Be very discerning in choosing an example—we require a very high level of physical health and fitness, but no conscious malaise either. This is not a trivial experience, as we will discover—we may find that we have NEVER met a truly healthy human being, and this should give us pause for thought...

Nonetheless, when we choose our case example, we need to engage in an exploratory mediation with it. Focus especially on what the “lucid intent” that is present—you will certainly be able to sense

it—expresses: we mean that in almost a symbolic sense. Very careful attempt to form a familiarity with that symbolic sense, and then seek it in other places. Be aware and note its conspicuous absence in others.

Lastly, examine oneself for the symbolic sense of health. The mirror ritual is very useful for this. If it is found to be lacking—again, it is time to make changes.

Once one has become accustomed with this mediation, one will begin to notice the presence of positive latent intent, or its absence in many places. This is often a very eye opening and difficult time for people—they will be forced to acknowledge the absence of “good” from many people and institutions that we had previously thought benevolent. When we see actions that people make, neglecting their personal health, neglecting the health of their families, or their relationships, of the earth and the environment, we will begin to see what the battle of the Astral Warrior is really all about, and how incredibly difficult the task at hand is. One will also find a new awakened respect and need for the natural world—that of forests and oceans—this can offer great consolation to those with this heightened awareness. For a time at least, for then as one’s senses further waken one sees the blight upon the still vibrant coral reefs and senses the danger, the damage upon the trees, and the urgency becomes oppressive...

Now, before we end this chapter, we raise a very serious implication that places dire importance upon our discussion. These few paragraphs involve an aspect of our existence that is very controversial, but only to those who haven’t walked our path. We know what we are about to say is true, and so will you if you walk with us, but the revelation will change your life utterly. We speak of it, now, carefully, not asking anyone to accept the validity of our statement until it is duly considered.

This concerns the nature of the human soul.

The human soul has been taken for granted, although none of us have ever seen one. The idea of such a thing probably came from the dreams of primitive man. Later scholars and theologians, especially

Thomas Aquinas, spent a great deal of time pondering the matter, and basically defined the soul as the “mover” within the material body. Most religions would be incoherent without the idea of an immortal soul...We have come to accept the presence of such a soul to be an unquestioned given.

These views are more or less correct, but imprecise. So imprecise to be catastrophic.

It is our knowledge that human beings do not have a “soul” in the conventional sense. That which has been and is called the soul is the really the astral body. The astral body is non-temporal, but it is NOT immortal. It can die, or disperse into incoherence, or be destroyed. When our material body fails, we retreat into our astral body on the astral plane. We are then often a bit traumatized and lost, of course, unless we are strong and very familiar with what has happened, and where we are. What happens next is unknown, but for reasons that will follow most Astral Warriors believe one of two, or perhaps three things happen. These are:

- 1) The astral body, incapable of maintaining a coherent self-symbol, as the self was never realized during life due to denial, gradually loses coherence and disperses into nothingness.
- 2) The astral body sheds form for highly lucid consciousness, in order to save energy, and reincarnates as a human being once again, melding with the formative consciousness of an infant.

OR, though this is debated as valid.

- 3) The astral body joins a larger coherent system.

Now, what we state here is not necessarily incompatible with traditional understandings of most major religions, except to say that an immortal part is not a given and must be exercised and developed in as part of healthy material body to successfully survive material death. Among Astral Warriors most of us feel that we are reincarnated from earlier lives, but the reincarnation experience was quite traumatic and we certainly did not come through intact or unscathed. We also are

quite aware that many people never develop enough coherence in their lives to possibly survive death. This puts a bit of a grim edge on our task, does it not?

Part II: A Discussion of Astral Magic

Astral Magic, simply put, is a manifestation of lucid intent energy laden enough to coalesce on the material plane. This happens spontaneously to some degree, as massive social movements within the collective consciousness certainly do create enough energy to produce psychical manifestation, but the practice of astral magic proper is a conscious and deliberate effort to create and control these effects. Many traditions have delved into this realm, many others make use of these effects less than consciously—but the cause, mechanism, and effect remains the same in each case.

So then, magic occurs traditionally within the concept of *würd*. *Würd* is simply a primitive understanding of the force of lucid intent, directed towards an end in a teleological sense, and encapsulated in a symbolic, heavily neumenous form. The symbolic nature of the *würd* is critical, for without the symbolism the *würd* itself is not understood nor received. It is critical that the recipient of any given “spel” know not only what the symbolism is, but also recognize its potency and also anticipate a result from the manifestation of this symbolism.

What does this mean, practically? First, that the practice of any given form of magic is only effective within its engendering culture. It would be useless to bring an Olmec Shaman to Scandinavia and expect the particular and peculiar forms of Olmec practice to be magically effective. The reason for this is simple—as we understand from our analysis of existence and how the planes interact, it is clear that lucid intent cannot manifest itself on the material plane without the presence of a receptive mind that in effect “channels” the *würd*. Again, if

the “würd” is meaningless to the recipient, it does not manifest. A Scandinavian reindeer herdsman would have no idea what the various images of jade axes and obsidian blades would mean—he might find them vaguely frightening but that is about the maximum emotive import that is accessible. It is certainly possible for natural and cultural magic forms to be effective in other cultures in other minds, but only through particular mechanisms.

We must consider now the nature of symbolism. Obviously, all symbolism, as it evolves, must at some point arise through a direct personal experience, or perhaps an experience of a small group of people. As such, the symbolism that evolves will remain entirely personal unless an attempt is made to propagate it. At one point in time, for example, it is possible that human beings, dwelling not far from the trees that they just descended from, would have no concept of the symbol “shark.” To show a human being a shark at this point in time would likely not give rise to any emotive response, until at least the human beings learned to fish. Perhaps at this time the symbol “shark” would stimulate hunger, but still a minor emotive response. As human beings moved further from the trees, it is inevitable that some unfortunate individual suffer a shark attack, and more importantly, either be seen by others in the attack or live to tell about it. If the telling is effective and/or the individual involved happens to have a high natural ability in coherence and lucid intent—this symbol of “shark” then is likely to find its way into the culture and have an accepted meaning of its own. At this point, the symbol and its inherent emotive import certainly can be used for the deliberate manifestation of astral magic. The higher the level of cultural neumenosity, the more effective the symbol can be for the manifestation of astral magic.

This is why in primitive cultures especially symbolism is taught to the masses through the mechanism of song, poem, or myth, and why as well that the roles of the poet, the musician, and the priest are so closely related—in many ways they are performing the same task of sharing—and reinforcing—cultural symbolism. So far as this goes, this

in itself is not a harmful practice and even might be seen as necessary to the coherence of a culture's identity—but it was not long before certain individuals learned that symbols could be manipulated, accentuated, or repressed to effect the receptivity of the culture at large—these manipulations then, allow certain desired forms of receptivity to be created—and this, of course, *was often done deliberately for personal ends*.

Now, consider what must occur for astral magic to be practiced.

A: One must locate or more likely create appropriate cultural imagery.

B: One must create or more likely force receptivity to this imagery.

C: One must then manipulate the astral effect.

D: The astral effect, when expected and received, is coherently reinforced and manifested.

Remember no that receptivity to astral phenomena with the material plane is dependent directly on one's physical health and coherent positive lucid intent. If one stands firmly in coherence, it is nearly impossible for any but the most direly strong astral phenomena to penetrate one's psyche. *Astral magic then, for its effectuality, depends fundamentally on the ill health or weakness of the target!* This is why there is no such thing as "white magic" and all magic, at its core, is harmful, predatory, and evil. Magic in any form must perpetuate, or at the very least exploit, the weak within a society to have any power at all. This makes it a certain deliberate choice against life and health, and why the Astral Warrior strives against any of its forms.

Part III: Examples of Astral Magic

Consider the würd of this most basic, childlike, natural spel...

*He loves me,
He loves me not,
He loves me,
He loves me not,
He loves me,
He loves me not,
HE LOVES ME!*

A spel, one asks? Of course, although not a particular effective or powerful one. The würd of the spel is an attempt to derive confidence and enchant with beauty, this is done through the ritual sacrifice of a flower, a certain fertility symbol, and effected through the means of chant, which has traditionally been used since time immemorial to accentuate coherence. The receptivity is a given—the lack of confidence is the reason the spell is performed, and its remedy is the intent. Again, one should not expect great things of this spel, as it is simple and childlike in all its effects, as well as only marginally harmful, but consider when the basic message is refined and codified into the context of a cultural religion.

Consider these excerpts from the Pūrva-rāga

The girl and the woman
bound in one being:

the girl puts up her hair,
 the woman lets it fall to cover her breasts;
 the girl reveals her arms,
 her long legs, innocently bold;
 the woman wraps her shawl modestly about her,
 her open glance a little veiled.
 Restless feet, a blush on the young breasts,
 hint at her heart's disquiet:
 behind her closed eyes
 Kāma awakes, born in imagination, the god.

*Vidyāpati says, O Krishna, bridegroom,
 be patient, she will be brought to you.*

This section, a short part of a lengthy Hindu prayer devotional, in which the young shepherd girl falls helplessly in love with the kingly Krishna may be seen as much more effectual. The intent here is clear and explicit. The cultural context is created within the exploitation of young girls, as well as is provision made for the manifestation of the Krishna image made in a man capable of manifesting the astral power of the Krishna image. The receptivity is assured as the shepherd girl comes from an environment of great poverty and lack—the effect of the *würd* is complete. Poetry is used as it is reinforcing of the motif, the symbolism is as neumenous as culturally possible. This is the sort of thing that simple childhood spells may evolve to if time and dedication is applied. Many examples of this sort of poetry can be found in art.

With this example in mind, we will proceed to discuss several important and large scale manifestations of astral magic within our culture. The examples are chosen deliberately because they are *not* commonly considered to be magical effects—and serve well to illustrate certain principles. In each case we will discuss the mechanism involved, how the spell is communicated—the significance of the embedded *würd*—and also we will discuss the likely lucid intent involved. Some

cases will be purely self-destructive illness and psychosis, other cases will be directed and malevolent intention to exploit, enslave, or destroy. It will be hoped that the student in each case will recognize his or her appropriate response to the phenomena.

EVP: Electronic Voice Phenomena

Let us consider first a classic case of self-symbolism existing with the personal sphere. Most of us have heard of the practice of attempting to record voices from beyond through the use of magnetic tape recorders—simply leaving the recorder to run in a “likely” environment, i.e., a “haunted house” or “graveyard”. The observed phenomenology is simple—the appearance of curious, disjointed or distorted voices do indeed appear upon playback. Most often these voices are assumed to be those of the deceased or of otherworldly spirits.

We put a study into the phenomena when it first appeared in the middle part of the century, when wire recorders first appeared, with surprising results. The source of the voices is not what one would at first anticipate. Let us state at first the typical pseudo-scientific explanation for the appearance of the voices is absurd, and made by those whose knowledge of conventional circuitry is less than comprehensive. There is an assumption that the “sprites” somehow make an electromagnetic pulse that the magnetic recorder resolves as voice. This is silliness, as magnetic tape recorders do not record electromagnetic energy—they record *sound*—and sound is not an electromagnetic phenomenon. Sound is a kinetic phenomenon caused by the movement of inertial vibration through a medium—in the cases of our ears this medium is typically air—and the microphone is simply a diaphragm that is moved, like a speaker in reverse, as the impulses of air strikes it. If the microphone can record it, the human ear can hear it. If, as commonly is stated, that “ghosts” somehow manipulate EM energy, and do so coherently, this would be easily verified as the tape recorder itself would prove unnecessary, and voice images would appear on the tape no matter whether running, turning, being recorded, opened from

a wrapper or no. As for the tape head itself, it does record in magnetic patterns, but for a "ghost" to record on the tape head, it would have to electronically modulate the encoded signal. Not assuming that most "ghosts" are adept electronics engineers, especially those from the 1800's, it is doubtful that this would be the case. As for an electromagnetic pulse that would somehow effect the tape itself, any magnetic field strong enough to write the tape will *unwrite anything else on it*. Cassette tapes are indeed erased by placing them near strong magnets—it is very unlikely that these explanations have anything to do with the phenomena.

And so was the case, as we discovered. What we discovered was A:) the people involved in making the attempts at recording inevitably had a strong personal lack that drove them to need to attempt to communicate with the dead. B:) Believed from the start in otherworldly symbolism, believed in a conventional soul, and in conventional death explanations—believed in ghosts and graveyards as well. C:) Also very much expected some sort of result, or the effort would not have been undertaken. The student at this point can certainly see the self-generated framework for the manifestation of a *spel*—the *würd* image is complete and fertile. What we observed from the outside, uninvolved in the project was this: The group would approach the site, the equipment would be set up. The recorder would be set to run. The group would sit quietly and listen, or entreat any present entities to speak. Nothing would happen for a while, and then suddenly a member of the group would utter a strange voice, typically a sentence fragment. No one else in the group would seem to notice—they behaved as if they never heard the utterance. This would occur on occasion within intervals, and then the experiment would cease. The experience was very much like one observes of ecstatic utterance or "speaking in tongues" like one might see with certain Christian groups or within certain African rituals, except that it was critical to the rite that *no one else heard the utterance*. An as expected, within the rules and the under-

standing of the group, no one did, or at least behaved as no one else did.

So the spel worked within the entire group. Not only did the spel effectively create the symbol of otherworldly speech, that a strange message would come from the unknown, but also fulfilled the expectation that the message would only appear on the tape as coming from an outside source. Be certain to understand at this point that we are not claiming that this phenomena is not real! We are stating that the recorder recorded nothing but the voices of the group—but the group using astral magic cast spel on itself causing it to channel the wüird phenomenon without its own knowledge. Were the members of the group channeling their own symbolism or actual astral lucid intent? Most likely both, at times, although likely much more of the former than the latter. Is this technique an effective means for gathering information of the otherworldly? Hardly—channeled information is invariably too tainted by the personal symbolism of the recipient to be of much interest or use. Is this a healthy or constructive activity culturing positive lucid intent. From this perspective, while not as overtly harmful as some activities might be, it is certainly self-destructive, and as so, certainly a choice against life and light.

The hidden effects of the phenomena of prayer.

Let us consider now the tradition of prayer. Especially, and carefully, let us consider the case of petitionary prayer. Let us consider it from within the context of popular Christianity—where one petitions one's god to aid or grant a special favor. How does this make sense within the context of a just and loving god? Would a just and loving god ignore a need that existed just because no one asked to fill it? Would a just and loving god grant "wishes" like a grand leprechaun or a djinn? Why would the prayer of one person, a dozen people, or a million people make any difference to a just and loving god, as if justice was some sort of popularity contest? These ideas, although popularly held and espoused, are obviously self-serving denial manifestations. A just and

loving god would do what was best and wisest regardless of anyone asked or not. If a god answers petitionary prayer, it is evidence certain of an *unjust* nature. Do we wish to embrace this inevitable conclusion? Yet prayer *has* effects, case study after case study shows that there are real physical phenomena effected by large group prayers—is there really a capricious god that does grant wishes in return for the appropriate quantity of groveling? No, we say, of course not! Rather, we explain that prayer is a powerful form of astral magic with great neumenosity and highly embedded cultural tradition, and the *würd* it carries is indeed immense with power.

Prayer within a religious tradition works when the religion itself makes sick. This is where the power of prayer comes from. Both the sickness and the cure are contained within the symbol of the *würd*—the *spel* is in the expectation of the cure coming from faith. But without that faith the victim would have never been sickened—in the case of “atheists” who are not healed by faith—it is because in their case their illness are not caused within the effect of religion—why would we expect faith to cure?

Recognize that at the core of many religions is the concept of the mortification of the flesh—a conscious and deliberate choice against physical existence for the gray mists of the otherworldly. The manifestation of any given phenomenology is dependent on the implicit embedded existent intent. What is this embedded intent? We may derive the nature of the lucidity by observing how it presents coalesced coherence. In this case, the presentation of a choice against life is clear in the morphology of evil—always in any case a choice against health. Prayer then, in the case of the petition for certain, is a self-centered denial manifestation evincing a clear choice against light and life—*regardless of the shining costume of holiness it dares to masquerade within...*

Many may not appreciate our exegesis, yet we stand by its rational explanative validity. One who desires to train as an Astral Warrior must make a careful examination of the role of any given religion and

ask whether its effective manifestation is to redeem or to enslave. This is not a hypothetical question, neither is this a theoretical question. This is an entirely practical question—Would the individuals involved, the faithful, be better with or without their faith? And when this question is asked, it must be done so carefully, meaning entirely with, or entirely without—as in an innocent natural state—the faith in question. In most cases it quickly becomes clear that most religion *requires poverty, sickness, and despair for its propagation and existence*. And as such, an Astral Warrior must ask whether or not religion in many cases has a vested interest in perpetuating pain to perpetuate itself. Whether a creed that causes illness so that faith may shine in healing makes sense within the context of a hatred of life and physical existence. Again, it would be wise for the student to make a careful study of these observations. It is wise, as well, to proceed here with the greatest of caution, as the wurd contained here is of immense cultural neumenosity—and so, many of the most powerful of evil astral beings ride upon its vestments. One must be well prepared indeed to dare to delve within these chambers of darkness...

Hypnosis:

Now we consider yet another manifestation of Astral Magic, that is practiced within yet a different segment of culture and society, yet by this point the student will certainly recognize the familiar pattern of an astral spel. Hypnosis has come to be accepted by most as a viable, credible means for therapy and even the treatment of disease. We, again, make no claims that the practice of hypnosis is ineffectual. It is certainly effectual. Rather, we do and will question whether or not it is constructive. This discussion we make now.

Consider again the environment that hypnosis is used in. Nearly no one goes to a hypnotist unless there are serious problems in their life—either psychosis or physical maladies. It would be foolishness to seek treatment for being too happy. The practicing environment—much like prayer—is a service to the crippled. Without illness,

there would be no need for hypnosis. The practice of hypnosis is dependent on illness for its existence.

Consider now the imagery that is conveyed—as least popularly—to the patient from the hypnotist. The priesthood imagery of the medical industry is profound, for certain, and in psychology and hypnotherapy for certain it is strong. A petition is made to the priest/doctor. An inferior, an acolyte, makes the appointment and guards access to the priest/doctor. Within the inner sanctum of the doctor's office, every attempt at the amplification of neumenosity is made. Often wooden panels—often the couch as an altar image—often the degrees and the talismans of power—such is the brazenly immodest display of superiority that might make the tribal shaman blush.

The patient is made to submit entirely to the will of the priest/doctor—the hypnotherapy is dependant on the patient willing offering utter receptivity to the suggestions of the doctor...can we not see a pattern emerge at this point? Of course. What is the nature of the lucid intent?

This can be more difficult to discern. In many cases, as we have seen already, the culture of neumenosity must be previously created for the "treatment" to work—in other words—the problem must be created so the solution can present itself. This is certainly the case much of the time with hypnotherapy, as it was with prayer—that without the cultural image symbolism that allows hypnotism to work—the maladies on which it is effective *would never have existed*.

At this point it would be well to remind ourselves of the fundamental truths of the Astral Warrior.

The Fundamental Truths of the Astral Warrior:

That we as human beings are material beings. We arose from matter; to matter we always return. *Those who say otherwise choose death.*

Our self-symbol, our potentially immortal non-material part, our spark of consciousness that separates us from our brothers the

trees and the stones, is yet again a reflection of our material reality.

Those who say otherwise choose death.

That we that choose light, life, and positive lucidity always must strive effectually towards light, life, and positive lucidity. To refrain from lifting one's hand in the presence of evil is to be evil. Those who say otherwise choose death.

We choose always the course of health and life. Positive lucidity only manifests health and life. To choose otherwise is to choose death. Those that choose otherwise choose death.

That we swear eternal hostility to all those who choose against health and life for death, against those who choose against freedom for fetters, against those who choose against strength for weakness, against those that choose against truth for lies and sweet deceits. Those who swear other allegiances choose allegiances with death.

Can we see a pattern of choices against life and health emerging? Where do we see allegiances being made, and to whom? Of course. Let us continue.

Again, as we previously stated, these examples were chosen to be presented as they were of types not commonly considered to be magical effects. Yet, upon examination, the shared mechanism is glaringly obvious. Once we move from these example to more conventional forms of magic, as shamanism, as totemism, as witchcraft and druidism both its traditional and modern forms—the mechanism at work only becomes more clear. We have learned by now in our practice that much that moves under the guise of goodness and light is not what it seems—why should this shock us? Would we expect evil to announce its presence openly? Would we expect evil not to wear masks? If evil were to wear a mask, would not the most effective mask for it to wear be that of goodness and light? Yet we now having studied the wùrd behind much of what we see can certainly see the choice *against* health and life—and the hatred of the universe driven by the cold heart of the otherworldly.

Much evil indeed can be worked by this common ruse—to deny the people food so they bless the king when he offers rations from his per-

sonal overflowing grainery. To teach people that they are despicable so they bless grace. To impoverish so the people are thankful for a menial, soul-destroying job. To enslave so that the people cherish their weekend of vacation once a year...again, the pattern is obvious. We must look bold in the face of the lucid intent that drives these atrocities—there are many, many forms of manacles, many ways to bind, many ways to crush and destroy. Given enough pain—*anyone* will beg and plea for death and the “release” and escape to the gray mists of the otherworld. And we would call this faith? As if a beating is the best way to increase morale...

When we examine the scope of some of these cultural manifestations, we can only assume that the strong coherence within their imagery can only be the result of the influence of a powerful lich. We have discussed the lich before, but it is wise to reconsider now. The lich is basically a human being, often very powerful and influential on the material plane during life, that capably manifests a very powerful self-symbol, so much so that after death is capable of deliberately REFUSING to reincarnate and stays on the astral plane in that state, supporting itself by astral cannibalism. Obviously some sort of external energy is required to maintain form on the astral plane—therefore the lich is often voracious and extremely predatory. Because the lich understands human beings and human nature far more effectively than most astral beings, as it once was one, it often manifests clever and insidious disguises that greatly aid its gathering of energy. Liches are often humans who once demonstrated powerful skill in grappling and imposing their will over other astral beings. Liches are not only clever and tricky, but they also are likely to have astral slaves that aid them and help them in their destructive pursuit of life energy.

We as Astral Warriors have certainly learned by now that a favorite trick of the lich is to pose as a “teacher” offering special insight or skills and favors, usually in turn for certain actions on part of a human partner. These actions may or may not appear benign, but certainly in

every case the effect of the actions are negative to the health and mental stamina of the human partner, and are demanded for the express purpose of making that human partner more vulnerable prey. This is why fasting, certain toxic plant compounds, activities that cause extreme fatigue, etc., are favorite "requests" of the lich, as we have recognized to be common within the practice of astral magic. *We can not be too clear about this point!* Be extremely suspect of any astral entity that asks one to engage in any activity that damages one's health in any way, or interferes with one's senses or cognition. These activities all harm one's resistance, confuse one's self-symbol and certainly do nothing necessary to aid astral travel. *They only aid the desires of the lich.*

Liches are especially difficult because that the majority of them were engaged in one or another strong religious tradition during life (which, of course, can help build a certain sort of self-symbol) and often carry that tapestry with them after death. The most dangerous and evil liches are those who, after following a life of dedication found the experience after death to be not what they expected, and they stay much out of a sense of anger and resentment, even revenge, though it is not certain of revenge among whom...Still, they often use the same symbolism that they used in life, and often even visit the same areas looking for the same sort of people they knew in life. This ready battery of already strongly established symbolism, of course, makes manifestation of coherence quite easy for them on the astral plane, and makes encounters with liches much more lucid than is average among astral beings. If one finds oneself in an encounter with a astral entity where the astral objects and environment are highly stylized and symbolic, and the astral entity itself is quite lucid—especially if the encounter carries strong religious overtones, be very, very cautious. It is best to attempt to wake immediately, get up, and go for a walk to try to break any association that might have been made. Liches are *very* hazardous creatures and most Astral Warriors will not attempt to deal with them without aid—neither should you, at least for now.

The following is a recount of a lich encounter from a recent astral campaign.

...so it was relatively easy for me to make my way to third plane unaccompanied. I was surprised at this, for the last several attempts had certainly been very well guarded and the way had been very difficult—if it had not been for the support of my companions I would have never had made progress this deep. Yet, the imagery of the battles had been disturbing indeed—the entities had chosen their morphology well—the lucid intent had been projected in hideous forms that certainly were very difficult for me to embrace—the precise nature of the attack hinted that the great battle was yet to come.

Emerging on the third plane, I was surprised to see a lush mountain valley in the verdant bloom of early summer. I was expecting the coldness of the void with an artifact here and there—the warmth of the moist forest air was a shock. I sat for a moment on a rock outcropping and surveyed the surrounding. A very powerful and coherent manifestation this one was, far, far beyond my capacity. I made a deliberate effort to squelch any fear. Sheathing the short sword and stringing my bow in the manner of the hunter I had been centuries ago in the fields and forests of Gaul, I drew my best arrow to the string and moved down the obvious trail towards the valley floor.

I made careful way for what seemed like hours. I knew my physical body must be growing weak with the strain and that meant my coalescence was likely threatened, but knowing I was well guarded and that I had made way this far I deliberately forged ahead. The trees of the mountainside gave way to a valley floor and a meadow with a meandering stream—I walked beside the banks for a short while, alert.

Utterly alert of the deathlike silence of the place, the mineral essence of the trees, and what might have been the faint odor of carrion now stifling warm air...I was losing my battle with fear and I knew it...

The woman stood beside the well, drawing water from an urn in to what could only be a ritual chalice of some forgotten rite. Flawlessly beautiful, I had never encountered a being so utterly comprised of hate and anger towards life. She turned to me with the look of utter malice on her face, gave a grim nod, and with unearthly speed took three steps towards me and struck before I could as much as move to lift the bow—I felt the bones in my face and right shoulder crush under the

ungodly force of her blow—helpless I crumpled. I had never suffered an attack so violent—I was certain I was finished—I felt the coherence rushing out of my form and the cold grip of confusion coming over me. This was the end, I was certain—I remember trying to tell myself something but could only babble...

The warrior in the story survived, but the blow effectively ended his combative career. The lich in question was of an origin we never discovered—but the student will be interested to know that the campaign involved researching some perverse wiccan midwifery that had resulted in a number of harmed and disabled children. We suspected that the lich involved, once a human woman, had been barren in her life and her resultant bitterness and hatred of the injustice of existence had driven her to this form. The imagery of the valley and its obvious fertility symbolism were easy clues—as were the forms of the guardian entities, although the imagery of these was more disturbing than we would choose to now discuss. A second attack was made by the astral house, the result of which was inconclusive, but the nature of the chalice in question as ascertained. A ritual cup, no less, *but none other than one used in some forms of Christian infant baptism*. Some might now feel pains of pity for this lich creature—rightly so, as some of us affirm life and do not choose to hate—but the evil of this lich was certain and utterly destructive to innocent children. Sadness indeed is appropriate to feel, yet our duty to all that which loves life and existence must steel our resolve.

Of course it is failure and tragedy that creates the resentment and hatred of life that engenders and empowers the unearthly. If it were not for itself, evil would not exist: a curious paradox for certain but the ultimate vulnerability of evil is thus revealed. It is indeed the inherent injustice of life, somewhere, unremedied, that is the seed that creates hatred of life—we may even see this response as somewhat reasonable. Yet all of us at some point fall victim to the injustice of life—but remember that many of us unjustly receive undeserved good as well as undeserved bad. It is the unremedy that hardens the injustice as we

embrace it—do we not as cognitive being recognize that it is our duty to aid those less fortunate?—to as much as possible remove the injustice?—do we not recognize to do so is the most effective means of preventing evil? Unremedied injustice only breeds itself—it relies on itself for growth—it is self-creative. Interesting indeed that the same symbolism creeps into astral magic as well, that the spell requires the inherent damage it causes to even effect a remedy. Of course, if evil intensifies to the pure hatred of life and a desire to end all existence, to even end the existence of evil itself—and unarrested it invariably does—then there is not much to do to effect remedy. One can only take up arms and resist, or destroy.

And to recognize, and remember, again that to unjustly receive too much, unwarranted, and to not give it away or share is just as much evil as to steal. It is again, to embrace injustice, and a choice against life and light. *Most will reject this reality*, as most seek self-centered denial, but for ourselves, this stance of denial is not an option...Wealth is indeed the single greatest cause of poverty—poverty is the single greatest cause of suffering and ill health—and suffering and ill-health the reason that most deny their truly hateful existence and reach instead to the gray mists of the otherworld. There is much truth indeed to the ancient proverb—*money is the root of all evil*...

Part IV: Combating Astral Magic

By now we can see how the understanding of astral magic, how it works, why it works, and why it is invariably destructive is very important to the practice of the Astral Warrior. We have discussed a few manifestations of astral magic—manifestations which one might not have assumed as magic before reading the text—but by now the tell-tale trademarks of the patters should be obvious. People have assumed, popularly, that magical techniques have been lost or hidden. Hardly the case—the practice of magic is more prevalent today than ever before in history. The magic of staves being cast down and turned into serpents is likely past, as our cultural symbols of power and neumenosity have changed—but far more powerful spells are cast today on millions of people, more than the Abraxal Mages would have ever considered possible. We have discussed the spel, and the würd. We have discussed the critical importance of creating the environment of the spel to have meaning. Do we wish to consider now the typical automobile commercial? The typical music video? The typical cinematic block buster? Do these convey a würd? Many do. Many of these now the student is equipped to recognize. It is the responsibility of the Astral Warrior to perceive and as much as possible alleviate the effects of these.

One of the most effective ways to begin combating the negative effects of magic is to disaffirm the neumenosity of the conveyed würd. If the würd no longer is perceived as culturally valid—the würd loses potency. Eventually the würd disappears. There are spel forms that would have been devastatingly effective a thousand years ago that today

would not have an effect at all. We have discussed this—again the *würd* must be culturally neumenous—it must carry significant emotive import within its symbolism, it must be awe-inspiring and meaningful in some degree. We are not here to teach magic, we are here to teach to fight it—but consider: what are the most powerfully neumenous symbols in our world? It is foolishness to assume that the warlock of today wears robes and waves wands—these symbols by and large have become laughable to us and are depraved and impotent. No, the warrior mages of today cast their spel into the movements of high altitude bombers, into the movements of currency markets and stock exchanges—into anything with true, physical destructive power. Certainly, there are small scale effects that one might consider more traditional—the casting of curses and the like—but this sort of work is inevitably the business of minor entities. No, indeed major magical evil moves very powerfully with the might of nations behind it. We must not underestimate the nature of our task. It is indeed a battle for what the universe will inevitably mean...

It is a curious effect of *würd* upon consciousness. If we receive and accept the *würd*—if we believe—for us the *würd* is effective and neumenous. If, however, an entity attempts to force a *würd* and its conveyed lucid intent upon us—to resist we must not only not believe, but the invading entity must *also believe we do not believe*. If the entity has sufficient power and has coherent enough lucid intent—our weak belief will simply be swept away. There are many cases of this sort of phenomena within the accounts of magic, but one of the most obvious and well known example comes from a biblical source. A well known new testament story accounts of a group of men who went about “casting out demons” using “Jesus’ name”—obviously a powerfully neumenous *würd* of the time. As the account proceeds, the group encounters a particularly dangerous entity who—when presented with the Jesus symbol responds “Jesus I know, but who are you?” and proceeds to attack. It is clear from this example of our point—coherence and thus belief were lacking, thus the spel rendered ineffectual.

The effectuality of a spel can therefore be attacked by two ways—by attacking the lucid intent directly by astral means, or by attempting to invalidate the symbolism of the würd. In many cases it is can be very effective to simply attack the validity of the würd—especially if the würd is immature and not yet archetypal. A weak magical form may be invalidated simply by mocking it—if the intended victims no longer find the symbolism neumenous or emotive but simply preposterously funny—the würd is effectively destroyed. The word “abracadabra” is an excellent example: once a cabalistic word of great power, conveying a very effective würd symbol—it is now today the silly magic word of children and cartoon characters. Many magic forms have been eliminated by this technique, and the Astral Warrior should certainly not forget that this simple approach can amend many minor evils. There is indeed something symbolically beautiful in the act of destroying evil with laughter—we would do well to write this meaning into our universe.

Suppose a more complicated example at this case—the automotive industry. The automotive industry contains some of the most evil, life destroying elements active in the world today—a culture has been created that relies upon the automobile its appetite for health destroying oil—the receptivity is obvious. We, many of us, have indeed forgotten how to walk. Many people, if not most, equate a car with a major portion of their self-symbol—with a great part of their self worth at the very least. This insures the death fragmentation trauma of many will be severe, and the resultant evanescence will be complete. This is very clever of the evil involved, the inherent ontological duality of the embedded würd speaks to its end.

We believe we need a car and the car makes us better. This may feed an inherent choice against life from the start, but beyond, the evil is compounded by the inherent lie and denial manifestation within. This deception is made difficult by the total translucency of consciousness. That which offers itself self-deception must be aware of its deception at at least *some* level, since the being of consciousness is also *conscious of*

being. We may be able to strike at this, for certain, but the wùrd of the automobile is amplified by the pure physical reality that it is difficult to live in American society without one. Even so, we might be able to convince some that there is some inherent malaise within the symbol—and a great deal of mistruth and denial. Most of the time, as well, we must address these issues on a personal level and make personal responses with appropriate symbolism.

But when the spel has been devised to exist with the wùrd of archetype, the problem is certainly more difficult. It is likely not possible to destroy or belittle the power of archetype. The symbols that archetype are based on are often inherently valid—they are based on actual physical reality central to our existence. We cannot deny the symbol of mother, nor of ocean, nor of mountain, neither can we deny the power of darkness, nor pain, nor claws and teeth. These exist, they are powerful, and always will be. Greater magic always is worked within these symbols—and they are nearly adamant and eternal.

In these cases, when facing archetype, the symbol cannot be denied—as to attempt to deny the symbol would be a denial manifestation itself. This, of course, is not an option available to us as integrity is our keystone of strength. We must then wrestle the manifestation upon the uneven battlefield of the astral planes—where we as material beings frankly stand at a grave disadvantage—and resist the lucid intent with the consciousness that wills it. It is here where we involve ourselves in the actual practice of astral combat, a topic which we have hitherto referred to only loosely. With the assumed background of the previous two work, “Techniques of Astral Combat” and “Resisting Astral Attack”—with the necessary practice in ritual and the understanding of the basic techniques of projection—the student may well be ready to proceed. By this point, the personal self-symbol should be coalesced enough that lucid intent is automatic and formal in initial projection—one’s health should be improved enough that deliberate, controlled projection is nearly without effort and achieved at will. Remember, if one must *try to project or has difficulty, this is for physical*

health reasons—and improvement of one's physical health is the key. One does not need to learn to have "out of body experiences." For a healthy human being, natural projection is nearly a nightly experience. The fact that many of us have difficulty is a testament to how poor our health has become. We must be aware of the lucid intent projected by those who make their living teaching what should come naturally—it is as if we would break children's legs to teach them to walk with crutches. Yet we can see by now that this *destruction for its own sake* is critical and core to any manifestation of evil—we as students of health now recognize these signs and their inherent teleological trend.

But on to projection proper. Astral projection occurs spontaneously as one falls into various phases of sleep, and like sleep cycles we have projection cycles in which the "conscious" or "lucid" form of projection is most easy to achieve. For different people this is different times of the night—for some it is in the initial sleeping hours, but actually for very few. For many people, a short afternoon sleep is much more effectual at producing powerful astral states—this is reasonable when we understand that our physical power and energy is at a very high state in the mid-afternoon as well. For others, however, the early hours of the morning are much more powerful. It depends on one's makeup—and astral houses generally attempt to have a mixture of people within them as certain hours are more effective for certain types of campaigns.

Once again we feel the need to restate the fact that *healthy human beings project regularly and spontaneously.* Again, there is no need to learn to project. For healthy human beings, who have lived a healthy life, they have experienced regular projections their entire life and have never given it a second thought. They see this nightly event as typical and ordinary. Often the astral travels they experienced were rather mundane, as they had no unhealthy imagery or symbolism to give the experience a flashy and otherworldly tone—and as such is hardly the source material for works on "shamanism." The fact that people must now *learn* to project is a testament to the effectuality of negative lucid

intent in this world, and the degree to which evil has corrupted health. Health first, "spiritualism" second—to attempt to escape the reality of existence through "spiritual" means is the keystone of the gateway to the otherworldly hells.

The trick to powerful projection control, however—if one can call it a trick—is simply this, to maintain a constant consciousness as one moves through the veil into the astral plane so the form of the persona carries power and lucidity with it as it does so. This is difficult to do consistently, as consciousness is not nearly as constant as we assume. Consider for a moment this reality—try for a minute, simply a full minute, to be conscious and aware the entire time with no lapses. This is a good practice—some schools actually create a meditation of it—but a simple experiment at this point will convince the student of the basic difficulty in conscious projection. It is more a matter of *attention span* than anything else.

The most difficult moment in projection is the actual moment of passing the veil—as there is a good bit of shock to it and the distraction of the shock again makes concentration difficult. The shock exists for a surprising but physiological reason. Many have reported a sound of rushing winds, or a roaring sound that is surprisingly loud—it has only been in recent years that the source of this noise has been discovered. Not the rushing of spiritual winds or anything of that nature—the source is a much more physical though hardly less fascinating phenomenon. We have a natural function in our brains that dampens out the sound of the blood flow through the jugular veins—which passes quite close to our ears, and would be deafening without this function—as we pass out of physical consciousness *this function shuts off*. It is the sound of our own blood coursing in the veins and arteries of our physical bodies that is the sound that ferries us off to the astral realm—not anything else. A surprising and recent discovery, but none-the-less a fitting reality to remind us of who and what we are. Learn then to anticipate this sound—this roaring in the ears as the immediate precursor to producing the astral body.

So then, of course a sleep environment free of distraction and hazard is important. It is well also, to make sure there is as little as possible in terms of electromagnetic fields in the immediate area, as these have been shown to cause distraction and anxiety that will interfere with lucid projection. Of course, poor diet, alcohol, etc—anything that would effect normal sleep will effect the astral projection as well. So take care and plan accordingly.

Much has been suggested about the use of mind altering drugs in promoting astral states. Some of these are effective in producing spontaneous projected states, for certain, but rarely in a healthy manner—which, of course, defeats the entire purpose of doing so. There is one exception, and one deemed relatively harmless that seems to be most effective for many people—and while practiced by a number of astral tantric schools should likely be not made a habit—this is the simple treatment of perhaps two tablespoons of ordinary cinnamon in a glass of milk twenty minutes before bed. Not particularly palatable, this mixture can produce very heavy lucid dream states and make conscious projections considerably easier. As such, for the novice who is experiencing difficulty but has taken care to practice the mirror ritual, and is certain one's health is strong—and has no other issues with conscious projection other than the initial skill—this may be of some use. Again, one must learn to not be reliant on such aids—but as a training tool may be in some cases deemed appropriate. Use with caution!

One will certainly learn the signs of a powerful astral session approaching—with time one will learn to sense the immediate presence of the astral planes before one attempts to project! Why is it that certain times seem so much more conducive to projection than others? Is it because there is an ebb and flow to the planes and at times there are certain alignment and conjunctions? Probably not. The more likely explanation, again, is that at times our physical forms are more excited and strong and sensitive than others—again, the physical body is our astral “launch pad” and is the likely source.

The most common sign of a productive deep astral session is the sensation of what some have described as “flashing lights” or images in the eyes—and a general sense of quiet awareness. In very heavy states even a metallic taste in the mouth has been reported—which suggests that there is some yet undetected hormonal cue that aids the transition. If these signs are detected, of course it means that a fortuitous situation for deep astral travel is present and perhaps should be taken advantage of. This assumes, again, that one is prepared and appropriately equipped for such a journey.

So then, choose a comfortable sleep position that can be maintained long enough to fully fall asleep. Take a couple of deep breaths, attempting to relax and start the process, and first visualize the material and astral bodies as a unity, and in the greatest amount of resolution possible. This should be simple now as follows from practice of the mirror ritual. Do so for a couple of minutes, or what ever seems necessary to draw coherence into the link between the two, and become quietly aware of oneself falling asleep. The need to insist to oneself again and again to remember one’s dreams is often necessary at first, but soon becomes a cognized given and should not be continued. It is wise to simply lie quietly and observe the latent intent of the astral plane begin to coalesce. Again, in the earliest stages this will often appear as weakly flashing lights to the closed eyes, changing to flashing images, becoming more and more coherent as one proceeds. Do not attempt to force coherence until one is fully within the dream state as it is disrupting to the process. Pay special attention to any images that discern negatively, as well as paying careful attention to voice images, as these often indicate the proximity of an astral entity.

The important point is to attempt to as much as possible make the process of entering the astral planes as similar as one can every night.

Once fully within the sleep state, recognize oneself standing in one’s astral body, and draw as much consciousness and coherent resolution as possible into oneself. Strongly identify one’s self-symbol and proceed. Take a good look around. Ask, what is this place where I am? Is it

an analog of a material place I know, or is it a metaphorical representation of a place, or even am I encountering an idea? If it is a metaphorical representation of an idea, what is that idea? Is this idea one I have, or am I encountering the presence of another entity? What is the nature of the environment—is it positive, negative, or a mixture of intents? Are there presences about? Take a good look, there are often those hiding in the shadows—or in classic form hiding behind, so be sure to turn around and take a look as well. Often one will indeed, find the presence of a hostile entity when they take care to take a look at who's sneaking up behind them, but these are generally minor entities and the slightest challenge will typically sent them scrambling, despite what might be their alarming appearance. Have weaponry ready, just in case.

The practice of ritualized projection as it is commonly practiced by the major Astral Houses within the Alliance is the same, but the group setting and neumenous environment aid to the power of the directed projection. The group setting is necessary to protect the sleepers from physical attacks on the physical plane while the ritual proceeds, as well as to monitor the status of the projected warriors. While we stand a serious disadvantage on the planes simply because our forays there must be completed within a natural sleep cycle, although this can be extended by certain means, the dissolution of astral body at the end of a sleep cycle and its reabsorbment into the physical body has been the salvation of many an Astral Warrior who has met a great and powerful foe. Many times—although certainly not always—a seriously wounded warrior can be effective resuscitated with minimal lasting damage by the vigilant aid of one's comrades.

It is possible for the most powerful Astral Houses to launch attacks where one or more warrior move within the planes in unison, but obviously for reasons we have discussed this is exceedingly difficult. The shared symbolism within the group must be of the highest level of refinement and consistency or coherence suffers immediately—yet we

do assert that the technique is possible and is used. More commonly, however, the group lacks this level of attainment, and multiple solo attacks are launched at the same time at a common enemy. This is clearly much easier to achieve, and is reasonably effective. The solo attack lies within the scope of this discussion, and will follow.

An Account of an Astral Campaign:

Several years ago one of the Astral Houses within the Alliance experienced an interesting campaign in a small town in the Central Oregon desert. The phenomenology of the manifestation of evil was typical, the symbolism typical, and the means of propagating the symbolism in order to effect the astral spel typical as well. We will at this point summarize the experience, describe how the influences were dealt with and amended, and the ensuing effects.

The background could have been anywhere—as we said, a small town of perhaps 2500 people—a relatively conservative community with a strong protestant fundamentalist influence. A farming community, not particularly prosperous—remote, but not remote enough to not be influenced by more cosmopolitan areas. In short, an ideal climate for the practice of astral magic, and exactly the sort of locality that a practicing mage would choose to work evil. Ideal, why? For several reasons—first, the kernalized concept of “town” is made possible by the geographical local, and allows symbolism to be contained within the borders of the community—if the symbolism can be effectively manipulated, in a small environment it can also be effectively contained. As well, the würd of the symbol is more easily kept pure, as outside influence may also be minimized by manipulation. Secondly, the strong fundamentalist Christian influence injects within the community a sense of fervor and neumenosity that not only coalesces their own personal symbolism, but gives neumenosity to the symbolism that Christian fundamentalism rejects as well. For example, in a large liberal community an image of a typical devil might be ignored or looked at as laughable—in a fundamentalist community it is certainly to be looked

upon seriously. This seriousness, of course, gives the image its power as a symbol, and awakens its *würd*. Third, rural communities have a tendency to look towards the urban with a mixture of awe and fear—thus again cosmopolitan influences in print, music, and art have more effective power than they might coming from other sources. These effects are particularly powerful upon the young, who, in a rural community inevitably yearn to escape the mundane existence of rural life for the mundane existence of city life—so they are particularly vulnerable to a slick and flashy message from neumenous otherworldly sources.

The symbolism used in this case to effect the spel was vampirism. Vampirism and its symbolism has been gaining steady popularity in recent years—there is a strong and ongoing evil campaign to destroy through the use of the vampiric *würd*. We should consider vampirism for a moment. A myth tailor made for the dysfunctional, vampirism teaches a cursed immortality. With designs towards an effect upon the socially inept, it carries strong overtones of perversity and a twisted eroticism. The symbolism of vampirism itself should be clear to the student of astral magic at this point. The imagery of the drinking of blood is simply an attempt to create a personal spel that allows for the astral body to survive death as a lich form, as the lich certainly survives and maintains coherence by vampiric means. What better method to reaffirm this symbolism but to play act during life? The blood, itself, is pointless and useless. The spel it contains, however, within the archetypal reality of our culture, as the symbol of life itself, is immense, and is certainly an appropriate choice for the intended end. The drinking of blood too is contained within the archetypal subset of Christian motifs, as is seen in the communion ritual—and again it is within Christian communities that vampirism is most effectual.

Vampirism has been popularized recently in movies and music, and has manifested itself within the youth Gothic culture. The Gothic culture as well has been well crafted by astral mages to reinforce its imagery. Of course, the accessibility of the Gothic culture is easy—any pale, unhealthy misfit youth can don black clothes and listen to the proper

music and immediately be accepted within this broodish culture—the culture again carries strong overtones of curse and being outside the accepted norm—self-evident, of course, in this case. And again, it is clear, that as in all cases of evil, illness is embraced and reinforced—escapism is offered in place of remedy. This inherent illness again reinforces its own symbolism as well as increases receptivity to the forthcoming spell.

So the stage is set remarkably well for the practice of evil, exploitive astral magic. What was the effect intended within the spell? In this particular case—none else than astral domination and an attempt towards lich existence by a local witch—who at this point in her life had become concerned that her personal self-symbol was not profound enough to survive her death fragmentation trauma—a legitimate concern to say the least. She, at this point late in life, sought to familiarize herself with this youth culture and to consolidate it, and to be highly familiar with the personal symbolism of these particular youths involved—again within an agreed symbolism—and thus be well prepared to make her retention of form as a lich entity much more likely. She was very savvy and well prepared to do so—she had been wise enough to keep the practice of her magic a secret—as all adepts of all traditions *always* do—and was a powerful and influential woman within the community. She held positions on the city council and was involved the largest local church—in other words ideally positioned to practice her craft. She chose the particular imagery of a popular Gothic musician, and effectively promoted its imagery by not only various manipulations with city government but also by forcing the minister of the church she attended—on whom she held some non-trivial scandalous control—to dedicate some pulpit time to the condemnation of the chosen Gothic imagery. Using such means, she effectively awakened the entire community to the perceptive awareness of certain images and symbols that otherwise would have gone by unnoticed.

We became aware of her influence through a local contact, who happened to be a physician, who reported to us a high degree of cases

of asthma among this group of youths. First suspecting the use of intoxicating inhalants, this theory proved to be unsupportable, and sent warning. The presence of asthma in young people is commonly a sign of astral predations—as the symbolism of the lack of neumena is directly accountable to the archetype of life and breath—than the soul is the breath—and thus a “harmed soul” often manifests in breathing difficulty. The youths were indeed being preyed upon, by the witch’s familiar guardian spirit entity, to whom she had paid homage to for so many years. Within the symbolism established, within the receptivity reinforced, within her communications with this entity, she easily was able to lead this evil directly to the self-symbols of these youths who fell as easy prey.

Our priority was clear—first to remove the effected youths from their influence of the hostile entity. This was done so in conventional means, with a directed astral attack lead by one of the youngest of our group. The result was very effectively conclusive, the entity fragmented and lost—and thus the rest of our tasks made much easier. Of course the highly stylized symbolism used was the key to locating the targeted entity within the astral planes—the inherent invalidity of the symbolism used allowed the Astral Warriors to embrace and disaffirm the symbolism at the same time—allowing the attacks to proceed with the greatest of coherence. We were fortunate enough as well to catch this entity more or less unawares, accustomed to easy prey—the entity eagerly accepted the projected symbol of our warrior as yet another victim, but found all too late that the power coalesced within her self-symbol was far beyond what was anticipated. She accounts:

...I found myself with the planes with ease, and willed the path to the citadel, where we had become aware of the presence of the entity. The imagery along path was disturbing, much like a modern goth/rock music video, but was exactly what I had expected. I proceeded along the path unchallenged, as I also expected, taking great care to keep my symbol intact in case I was attacked yet not giving away any indication of the purpose I held. I wanted to appear exactly as the entity expected, yet

another young kid, in over her head, dressed in black and playing spooky. I had been exactly that not so long ago, so it was certainly easy to convey that image, I certainly still bear some of those scars.

The citadel appeared soon enough, it was certainly in not any way hidden. Of course we had assumed that it was placed with the intent of having people find it, so this wasn't any sort of surprise. It looked all too typical, a Count Dracula sort of place, I almost found it funny. I choked that feeling back quickly, I sure couldn't give that emotion away, that would be a dead clue as to what might be up.

The gate opened to receive me I approached—I entered. Inside the theme remained the same. Lots of spooky stuff, lots of deranged imagery—lots of hints towards screwy eroticism. Lots of candles, lots of dark stairwells, etc. etc. That's O.K. I wandered around for a bit, checking things out. I was wondering if I'd find one of the kids here—but it didn't seem to likely. I wondered if I'd meet the witch here too—it was a possibility, but I expected I could handle her. It was about the spirit itself I was worried about—and it was hard to guess at what that would be until I found it, or it found me. I had no doubt this would occur, as this was the whole point of the place, but obviously it was very important to somebody to firmly establish the theme of the meeting. I did as much as I could to embrace that theme and leave my lucid intent positive and intact. I knew this meeting could not be far off, as we were not deep within the planes, and if an entity wants to initiate contact it always stays low in the planes, as most people cannot retain the projected state long enough to get very deep into the planes. Soon enough, I thought, and just bided time.

In a tower, high above the dark forest surrounding the place, we had our meeting. It was classic. The entity approached, looking like the Lord of Vampires himself. He obviously expected a victim—sucker, I thought, you're about to get yours. I knelt before him, in pretend homage, he approached and placed a cold hand upon my head. I heard him chuckle lightly. I thought to myself, laugh away, you bastard—and with one swift motion pulled the silver dagger from the folds of my black robe and rose, driving it upwards with both hands into his heart. I hit him so hard I nearly picked him off the ground with the blow, the blade hardly stopped moving until the hilt was nearly to his chin. I'm sure he would have gasped if he could have, but the last that he felt as he shuddered into nothingness wasn't much—simply a look of shock.

Not fear, not dismay, just surprise. I guess he didn't have enough time to worry much about what was coming next...

This young woman struck with the power of a hardened veteran—and the power contained within that single blow removed a latent evil from existence for all time.

Without the power of her familiar entity, the power of the witch fell dramatically—indeed her health began to fail rapidly, and she grew desperate. Her desperation began to show itself in her interaction within the community, and was seen as the onset of senility—her power and influence accordingly began to fade. Without her support, the continual fervor contained within the symbolism she had reinforced began to fade rapidly as well. The rehabilitation of the youths, however, proved much more problematic. Once victimized, it is indeed difficult to recover—although the health of many of them immediately improved, the inherent systematic failures that made them victims in the first instance remained. Of this, of course, there is little we could do—but we are warriors, and not battlefield physicians, and to each role their own. Yet empathy and personal involvement is the key to our effectuality. Without understanding, our manifestations are useless—one must embrace to understand. Indeed, with understanding, most often, at least in this current world, comes sadness.

Part V: A Discussion of Consciousness

The nature of consciousness has been very poorly understood throughout history, as perhaps may not be found to be surprising when one begins to examine the issue. It is critical, of course, as it is with any study, to examine *oneself* before one examines the subject material. Is the point of the inquiry to discover a truth, or to attempt to validate a personal preferred belief? When we begin to look, we often find that much if not most of mankind's academic endeavors have been attempts to prove rather than to learn—the studies of consciousness are no exception. Here, we will make an effort to clarify some of the most confusing aspects of what consciousness is, how it manifests, and what it means in context of our existence.

We must first of all abandon the conventional ideas of “soul” and “spirit.” These time-honored denial manifestations are erroneous enough to be dangerous, as we will soon see. As well, again we must abandon the self-serving idea that we are spiritual beings—we are clearly not. We are physical beings, again, and our identity and formal self-symbol is derived from our physical existence. This is critical to understand. It cannot be overemphasized.

But back to consciousness...

We often consider that we at every moment are intimately conscious of what we call self. We assume we are aware of the existence of the self and we feel its existence within time is continuous. We have spent most of our lives feeling rather content at our understanding of this identity, even though consciousness itself is a phenomena which as yet is well outside the various methods of test or demonstration. The real-

ity, we may suggest, is much different. We have very little understanding of what self is, or how it exists, or even more than a very vague means of explaining what we might mean by the very word.

Is self an emotive sensation? We may consider that this a possibility, as it has been suggested as such by many philosophers. But sensations are not constant and immutable. We sense love and hate, sense pain and pleasure, we sense all sorts of passions and sensations—although not all at the same given moment. We must also recognize at this point the polar quality of these sensations—hate and love are in many ways the same emotion—but the terms hate and love different colors upon the same spectrum. Pain and pleasure very much the same as well. Indeed, we can see that our emotive sensations—our pure passions—occurs as spectrums. Not so with the concept of self—we do not have a corresponding sensation of “not-self” or “negated-self”—thus the existence of the self concept must be very different than pure emotive sensation.

But clearly, self and self symbol and consciousness itself is highly attached to emotive import. If we consider our self in our mind's eye, we must recognize immediately that we never catch ourself as existing in absence of emotional response. We may find ourself feeling heat or cold, pain or pleasure, love or hate—but never do we see ourself existing in a truly neutral state in absence of what we assume to be external stimuli. If we remove ourself from the presence of stimuli, we may very well assume to no longer exist.

We may do very well to suggest at this point we exist as a composite structure—that our consciousness is more or less an amalgam of a particular, individual set of perceptions. As our perceptions are changing rapidly and from moment to moment, so to are we. We cannot take a single breath without changing our universe. The nature of the universe as we experience it is much as a peculiar television show, where perceptions sequentially make appearances—where they pass, re-pass, move away and return to associate in a manner that we more or less force coherence into. There may be no inherent consistency to any of

existence at all except that which we insist upon. There may well be no plot to this program, there may be no script to follow—yet we look for it, and in our looking create meaning where it did not exist, and create ourselves then in response to this self-created meaning...

We do carry consistency and coherence forward temporally through the concept of object—we ascribe form, identity, and symbol to consistency and sameness. We have an idea, indeed, of objects other than ourself, and objects relating one to another. Yet we must understand the utterly fluid nature of existence. As each idea comes to exist, it does so from the context of only our own personal existence—which must by necessity change from moment to moment. One never observes the same object twice—object A can only be defined by placing it within a temporal context. Hence, object A must be defined as “object A at time X”—*of course to do so denies the basic nature of objective reality*. Yet we insist that we do so, we insist on the persistence of object. Why? Preference engendering denial. *Because to accept the reality of the temporal, non-persistence of reality is to accept the non-persistence of self.*

So we do have a conscious part, our self-symbol, that arises spontaneously from time to time. In our normal state of existence, our consciousness is more often than not latent. This can even be observed internally if one tries—if one tries to be deliberately consciousness for a period of time, say two minutes, without lapse or interruption, one will discover that even two minutes will seem to be impossibly long. The lapses are there, the moments when consciousness collapses and withdraws—only to erupt again as it is needed by the physical body. The reason for this is simple—energy conservation. As one discovers within our experiment—long periods of deliberate consciousness can only be achieved by great effort, and the activity itself is exhausting. No, rather than a otherworldly, immortal soul that exists outside of time—our conscious astral body is a thing far more mysterious—arising spontaneously and exploding into existence and dissolving hundreds of times a day, sometimes existing, sometimes not. Each time consciousness erupts, it does so from its current temporal context—in other words, in

context and response to the physical body and its environment. Thus the reason for the physical body being the key—the physical body is the model for the conscious self—in many ways the astral body is the *metaphor* for the physical self.

This is why it is so critical to maintain the viability of the physical body—it is the image that the astral body is created from. The physical body is the template from which consciousness is lifted and derived. Integrity is critical. Yes, of course, one can indeed lie to oneself—but we have discussed this issue before—at some point the mind will always be aware that any given falsehood is indeed a falsehood—and to have a body comprised of lies is a certain disaster within the astral planes.

When our physical body projects its astral form—our identity, our self symbol, effects transmigration as well, from the physical form to the astral. Of course it must, or we would not be conscious of our astral existence. The primary task of this state, as we have also discussed, is to replenish lucid intent within the astral form, or our consciousness would no longer have the energy to manifest. The efficiency and effectuality of this form is dependent primarily on its coherence, or how tightly and with how much integrity the astral body is coalesced. Again, if a great deal of energy is spent on projecting denial manifestations, the astral form will be very weak and short lived. If we are to survive our death fragmentation trauma, it is critical that our astral form be very concise indeed. Evil entities on both planes recognize this and when attacking known Astral Warriors, attempt to attack coherence first. The classic and traditional attack of evil is this—to direct henchmen to physically attack and maim an Astral Warrior's physical body on the physical plane, and then to attack the astral body directly on the astral. The reason for this is clear—to simply kill an Astral Warrior will simply destroy the astral body, the Warrior will very likely survive the death fragmentation trauma, especially if the death occurs during combat, as the self-symbol is always very highly identified during this very acute experience. But to attack, and to maim, requires that the Astral

Warrior embrace this change in the physical body and to immediately then incorporate it within the astral. If an Astral Warrior were, say, to loose a hand in blade combat—the astral body must immediately then manifest the loss of a hand. To do otherwise is a serious denial manifestation—and could not be carried through a death fragmentation experience. The hope then, is to catch the astral body before it has had time to accept the new morphology. It is, obviously, very difficult to embrace and accept the reality of wounds or trauma—hence the strategy involved. A grave danger, the traditional attack, and one that any student must be aware of.

This is certainly not to say, however, that one cannot be seriously harmed physically by an astral combat. One certainly can. We can see how the damage to the physical body may effect itself—it is in essence the same mechanism as one sees in astral magic. It is unlikely, however that one skilled as an Astral Warrior will demonstrate such vulnerability, but grave injuries can and do happen, and great warriors have been lost to powerful enemies. More often, however, those who are harmed are simply these who have made the mistake delving too deeply.

Can the body destroyed in such a cataclysmic and violent manner that the astral body is caught unawares never is given the chance to manifest? Of this we are not certain. It seems a possibility, for example, that to die within a nuclear explosion would be so quick and absolute that all identity would be completely destroyed forever. This certainly makes such events a very great tragedy. But it seems that the it must take some event of that sort of magnitude, many Astral Warriors as reincarnated beings certainly have died many violent and sudden deaths throughout history, some for certain less than glorious and some others from certain blind-sided sucker punches. Yet it seems that the self-symbol comes through intact. It may be the key that if the death occurs within an eruption period of the consciousness, all is well. Again, in battle conditions this is most often the case. For healthy, strong people, consciousness is more active than not. Here may be the answer—but again in that very finite moment between worlds much is

unknown. It is best in this case to simply hedge our bet as best we can, and reach for integrity and coherence. Imagine at this point, to be torn from one's material body, and be cast into the astral world, and to discover that one cannot return home. This is the experience we know as death. Our astral body is disconnected from the physical world, we are wholly immersed in the astral experience, and we must stay there until a receptive symbolic opportunity exists for us to reincarnate. Obviously, without a strong, coherent self-symbol, the likelihood of surviving this event unscathed, or at all, is greatly diminished. We will have experienced at this point how difficult it can be to retain coherence on the astral plane. If we cannot, if we fail, then we may well fragment and disperse. We may also simply be lost, and wander for a time, engaging in astral cannibalism to keep our form intact, only to finally fade as well. The problem is compounded by the fact that most of us enter the astral world in old age, from a body that has lost much of its vitality, and a self-symbol that is weakened as well. Most of us today die in totally unfamiliar surroundings, most of us alone or with doctors and nurses and people we do not know or identify with—we can see the hazards we face and the likelihood of failure.

It is vital, then, that we spend a lifetime developing a very powerful understanding of self. This cannot be overstated, and we are certain that the reader understands this importance at this point. We simply need all the preparation and strength we can muster. Unfortunately, very few of us do so, and even traditionally we can see that while many traditions and rituals used to exist to ease the trauma of the material death, most of these rituals have been abandoned. When we look at the examples of some traditions with great understanding of the astral world, such as ancient Egypt, we can see the great lengths that the privileged within those societies had to insure their immediate reincarnation. Consider the pyramids, and the burial rites of the pharaohs. They died in the highest order of comfort and coherence that could be arranged. The material body was as preserved as possible to allow a reference point for the astral body. The burial chamber was as large, as

symbolic, and as structurally simple as a tomb could be, to allow coherence to be kept within a discrete spatial metaphor on the astral plane that allowed the astral body identity and kept it from becoming disoriented and lost. Very valuable, no doubt, for the pharaoh, but obviously that level of preparation is beyond the scope of most of our abilities. They had a tradition that the kings of ancient Egypt were immortal, and each Pharaoh was a reincarnation of the "god-king." Most likely, with few exceptions, they probably actually were. We see this concept of the immortal "god-king" in a number of cultures, all involving complex ritual, tombs, and burial rites that from our understanding would indeed be very effectual in aiding the astral body from suffering fragmentation trauma. While, again, the scope of these elaborate preparations are certainly beyond the means of those of us who have not a kingdom at our beck and call to aid our personal reincarnation, it is certainly worthwhile to examine death traditions such as these and see what clues we might have to help keep coherence for ourselves and our loved ones.

For certain, again, there is no substitute for living a life of health and vigor, and for forming for oneself a coherent self-symbol that is strong and free of denial. Without this basic preparation, all other aids are mere desperation. But for those who do prepare correctly, many aids can be of use that will greatly aid the astral body and keep the disintegration of coherence to a minimum. In many ways our preparations will be similar to those of the pharaohs, but merely less grandiose.

If one dies in an accident or other sudden event, obviously the astral body is sent to stand on its own feet with little warning. Fortunately, most often, those that die of accidents do so in relatively strong health and with good mental energy. Dying in battle, as many traditions claim sends one straight to heaven, is truly one of the best ways to die. Why? Because one dies in good health, with a strong self-image, a role that one can identify with, *and a distinct purpose*. But for many of us, who can expect a long withering away of old age, it is important to make sure that we stay as cognitive and as strong a personal identity as

possible. In our culture especially this is difficult—for we have few roles for the elderly and without roles, many people lose their identity. Men in our culture most often incorporate a great deal of their “career persona” into their self-symbol—foolhardy, but understandable—and after retirement they lose a great deal of their “self.” Women as well, who tend to identify with mother roles, or even a particular house and even its furnishings, at some point or another is very likely to be separated from these things and their self-symbol beings to collapse even BEFORE death. Obviously, both of these tragic mistakes are things we must very carefully avoid.

How much of one’s self-symbol is comprised of material objects and roles that will not remain coherent after death. Some, in all of us, for certain. But how much? Is there enough of the self-symbol that is non-temporal to remain coherent through the death trauma or not? There are interesting clues to discovering this. For example, one can ask questions such as:

Who are you?
 What do you do?
 What is your purpose?

What sort of answers come to mind? Are the are answers and context such that removing them from the immediate material world make them meaningless? For example, if one answers “I am Bob the Salesman; I work for American Widget; My purpose is to sell widgets,” one is obviously in dire trouble, as widgets are not in demand on the astral planes. Even if one was to reincarnate, one would have to find an opportunity where the latent symbolism of the “child” contained a desire to be a “widget salesman.” Again, to take the example of the pharaohs of Egypt, one can see how much more coherent the concept of “I am Ramses, the immortal god-king; I rule the masses as the immortal god-king; My purpose is to forever rule the masses as the immortal god-king” is and how much more likely that Ramses will survive the

fragmentation trauma. Ramses case is especially powerful because it was not only powerful symbolically—but TRUE. We have seen the destructive nature of denial again and again as it is incorporated into self-symbol, but Ramses has none. Ramses is looking pretty likely to be successful.

Bob, however, has trouble. There are a lot of people, however, who have worse trouble than Bob. Bob, like Ramses, has a complete true self-symbol, just a very poor one. More likely than Bob's self identity, and far more dangerous, is this one—*someone who thinks they are "immortal" and are actually just a widget salesman*. There is no good use in proclaiming oneself to be the "god-king" unless one really is. It is very important to ask these self-exploratory questions then with the utmost of care. Truth, it is certain, can be bent a very long ways without breaking by the gentle pressure of wishes—this is one area where we must view ourselves with utmost honesty and candor. If we do not like the results, we must change ourselves. This task is critically important. Most fail. Let us not be among those that fail.

One of the most difficult to understand aspects of existence and consciousness is the unidirectional, solipsistic nature of the universe. For any given consciousness, it alone is the only subjective entity within its universe. All other "entities" are objects, subject to interpretation by the perceiving eye of the consciousness in question. To be exact, there is only one conscious being within the universe—and that is you. The universe, as defined, is only the universe you observe. You have no access to any other perspective to speak of "other" consciousness. You have never had an experience of "other" consciousness, you have only had experience of "other" through what was assumed to be the manifestation of consciousness—actions that you assume do not come from the self. It must be admitted that there is no basis for this assumption. There is no rational reason to assume the existence of other minds at all—to do so is merely preference. Rather than to make assumptions of whether in "my personal universe" there do indeed exist other minds, it is far more important to realize that the existence

of other minds is a null set equation—it does not matter at all whether there are other consciousnesses or not. The phenomenology of my observed existence will remain the same in either state—and herein lies the answer: again it does not matter at all.

Still, it is fundamentally critical to realize that there is not, nor can there be, any sort of intersubjective agreement, as again, within every given universe, which must be personal, there is only one conscious subject. Existence proper within any given universe is wholly dependent upon perception—to be is indeed to be perceived. The nature and state of one's universe is dependent on the perceptions as well—one's preferences shape the reality of one's universe as much as the effect of any given hypothetical object.

A case example to illustrate—perhaps an early human decides to try his hand at fishing. He leaves in the morning with a spear and heads to a local pond where he has seen large fish before—imagine even that he has never eaten fish or fished but it seems like a reasonable idea considering how hungry he currently is. He understands very little about the world—for him the world is a blurry, blooming confusion of ghosts and demons—some may have basis, some may be imagined—for him all at this point real. He doesn't think about this much, or anything much, on his way to the pond—and in an hour or two he arrives and begins to walk the perimeter to look for fish.

Stepping up on a rock, he looks down into the placid water of the early morning, and to his shock, he sees another hairy warrior staring out of the water at him, and brandishing a spear as well! He raises his spear in warning, the other warrior does as well—obviously nothing left to do but throw—he does—at the same moment as the watery warrior launches his weapon as well. He jumps back to avoid the missile, but sees the tip of his spear hit the water and the other warrior shatters into a million pieces and odd jumbles of light. Kicked *his* ass, he thinks, smugly.

The question may be, however, how this event will be interpreted, and how it will then be incorporated into the primitive man's universe.

Will the universe become one in which gods rule the ponds and one must beware—only to be able to approach on windy days, overcast days when the gods are not present? Will there be rumors of a strange tribe that lives under the pond, who can be chased away with a spear throw? Will the pond be considered haunted and fishing never be attempted again? Will there arise a concept of optics and reflection, a movement to a more complicated and predictable understanding of the observed universe? Hard to say, and in many ways the answer is dependent on the personal preference of the warrior—but this preference will create the universe that he indeed lives in. Is there any effectual difference in these interpretations? Hard to say. Is one more valid than another? Certainly to us, but within the personal universe of our primitive, all are equally valid in a very important sense.

Now when we approach the astral world, where consciousness is indeed the only medium available—how much more might this self-creating aspect of existence matter? It must matter absolutely. On the astral planes we cannot even begin to pretend the existence of object without the perceiving eye—all is by definition a projection of will and intent. All objects mean something, all are symbols to some degree or another—to some level of neumenous emotive import—and fundamentally this is the nature of that realm.

It soon becomes obvious why the nature of the universe tends toward polarity and dualism—it is perhaps the influence of consciousness itself. If one makes choices towards health and life—health and life become an integral part of one's personal universe. It is from then a fundamentally more healthy universe that one views all else—and the choices indeed created the meaning that the universe will have. Conversely, this is true as well—choices against life and light as well reinforce themselves—and the further down the path of darkness one goes the darker the universe does indeed become. These effects are ultimately real, these are not states of mind—except to say that states of mind must be seen as just as real as any other hypothetical form of reality. Indeed, states of mind, or precisely, the state of one's own mind, is

the only reality that we can insist upon with rational integrity. Descartes' assertion, "I think, therefore, I am" is perhaps the first and only rational epistemological conjecture. Beyond this point may lie only idle speculation.

What then might be left—why is it that some of us might prefer to embrace life and others choose to embrace annihilation? Both positions must be equally valid, as we now understand. Certainly, we also see that when many react toward the world with hatred, in large degree these reactions are understandable and justified. Of course as well, a mind that chooses nothing lives within a universe that means nothing and will tend towards nothingness. Still, it must be realized that a choice towards life is self-affirming, and a choice towards death is self-disaffirming. If the universe chooses to mean life—it will continue. If the choice is to mean death, it will end. Is there an inherent value in this, is a choice that self affirms greater than one does not? Perhaps. But perhaps again this is a question best left to poets...

Part VI: Willed Coherence Manifestations

The most dangerous form of astral magic is of course the willed coherence manifestation. The power and scope of the willed coherence manifestation is limited only by the amount of energy available to it: as the effect of the willed coherence manifestation is physical in nature there is no means of resistance, anymore than there is resistance to any other physical attack. Fortunately, the energy required to create willed coherence manifestations is immense indeed for even the most trivial of effects—this alone has protected mankind most of the time in years past.

This protection, however, may be fading. Willed coherence manifestations are effected by the following mechanism: the astral mage contacts the familiar spirit upon the astral plane and requests the effect. The astral entity projects the energy, assuming it is available. The availability of the energy is dependent upon the numbers of vulnerable self-symbols the entity has access to—and this is dependent upon the astral mage again, in terms of how many people can be associated with certain archetypal imagery that allows the projected image of the astral entity to penetrate. Traditionally, in Western Culture as we have discussed before, astral magic was always practiced in close proximity to the Church—it was the embracing of perverted Church symbolism that made astral magic possible—it was the inherent neumenosity of Church symbolism that made astral magic effectual. Today, with the power mass media, it is possible to reach and enforce symbolism on a scale that never before would have been imaginable. Populations of continents can be associated with images in a matter of hours—we can

immediately see the great cause for concern. The power that at some point may become available for an utterly devastating willed coherence manifestation may become accessible at any moment.

Combating willed coherence manifestations can only effectively occur within the astral planes as the scale often is too great anymore to attempt to combat the symbolism itself. Combating the involved astral mage directly on the physical plane can be exceedingly hazardous, as the astral mage often has access to weaponry derived from astral power that is as physical and destructive as firearms—yet is undetectable in its source, and so the astral mage is free to kill and for all practical purposes is above the law. In what court would one be convicted for casting a death bolt? Yet the only tools available to Astral Warriors are more mundane, and as such very troublesome to use. For this reason, we must take our battles to the astral planes where we fight a very difficult battle. It is critical to remain undetected in the approach, yet conclusive in the assault itself. So then, the course is clear again. The technique is to research the symbolism, to make the attack, and to fragment the self-symbol of either the astral mage, or preferably, the astral entity itself. The astral entity is preferable, of course, due to the nature of consciousness—as long as the body of the astral mage remains intact, the self-symbol will re-coalesce. But for pure astral entities, fragmentation is permanent. Thus we must strike where the strike is meaningful. To destroy the evil astral entity will destroy the power of the astral mage who depends upon it.

Typically, however, when one is dealing with willed coherence manifestations one is not dealing with astral demonica, but rather with lich beings of immense power. To attack a lich of this power and not be victorious, or to have an inconclusive battle is of the utmost danger. It is impossible to attack without becoming known, and is a certain guarantee of pursuit and perpetual retaliation until the battle is won or lost. One must strive to strike first, and hard.

Only the most powerful Astral Houses are equipped to undertake such a campaign with any degree of safety, and that degree of safety is

small indeed. It is certain that once discovered, retaliation will be forthcoming, and as we said, will be forthcoming on *both* planes. Neither waking nor sleep will be without hazard, any who does not explicitly seek the light is a possible henchman of the dark forces—an attack can come from anywhere, and does. It becomes immediately critical to move rapidly, disguised, and with utter anonymity—once must do everything possible not to attract attention that might be malevolent. Astral Warriors *always* keep a policy of anonymity—without exceptions.

Some of the most peculiar of willed coherence manifestations are the astral relics. These are objects that were formed and conceived in consciousness and then by magical means made physical. Not common by any means, these objects do exist, and range from the neumenously ornamental to objects that contain powerful properties. Some ask if the nature of such objects always evil? Perhaps the nature of the object is questionable, but the process of creating such an object is not. Some have speculated if whether an holy object can achieve such importance within the collective consciousness that it *must* exist as part of its perfect nature—indeed the same argument has also been applied to gods. This argument is indeed interesting, and may have some validity to it. Still, we must say that is far more likely for a good appearing object to be evil and to be created by evil means for evil purposes than a holy object to spontaneously manifest.

Within some unearthly groups minor objects have been created to effectively be used as signposts to particular regions within the astral realms. This technique is an effective one, for certain, as an astrally created object must have a permanent astral counterpart—that place where its idea is conceived. This can be a great aid to those who have use of the object. If the object can be used as a foci for a physical location as well, and if the physical location is naturally nuemenous, all the better for the effectual coalescence of lucid intent. The imagery of wizards towers on high craggy cliffs is hardly ornamental, and we do well to understand the inherent power of such places. As well, astral objects

have been used to guide the often difficult way to some of the astral portals. This makes them very interesting indeed, as the presence of astral portals does indeed hint at some form of extra-dimensional presence—are these objects created by extra-dimensional minds? If so, this makes them interesting indeed. We personally view extra-dimensional presences as a relatively new phenomenon—certainly one that did not exist more than a hundred years ago, but one that certainly seems to be gaining power and importance. This is a cause of concern and is certainly important. Is it because it is within only the last century that the concept of other dimensions began to exist in the popular mind—and because it now exists—access is granted where it was not possible before? This is a very distinct possibility. It is very important at this point that our skills keep pace of our discoveries, lest we open doors we cannot keep closed. Research is proceeding rapidly on this issue within the Alliance—for the time being we seem relatively protected that the extra-dimensional entities encountered do not seem particularly adept at understanding our personal imagery. Often their projections, while powerful, are quite clumsy and present themselves almost as caricatures.

The most common manner in which these beings present themselves in a hooded form that has commonly come to be known as “watchers.” The presence and experience of these beings has come to be very common—indeed we find *most* people will admit to these experiences, although they are commonly not understood for what they are. Of the purpose of the encounter, one can only guess, but as in all things from the realm of consciousness the chosen form of the manifestation must in some way be inherent to the purpose of the encounter. As “watchers,” observation must be a large part of the purpose. Observation of what, exactly, is a different question. It is interesting that these beings embrace a form that we would term religious—much like one might find in a monastic order. This may hint at several things—an intent to learn and study in a pious manner, or it may express elitism. Many who encounter these beings sense a strong feel-

ing of disapproval and judgement from these beings—this is a dangerous sign indeed. Is there some sort of an extra-dimensional inquisition in process, where we are being judged by a creed beyond our comprehension? What will occur when the verdict is reached? These questions cannot be answered as of yet, but obtaining this answer is critical. A campaign directed towards this end is underway as this document is being prepared. The task is immensely difficult, and is a monumental undertaking requiring means that are not commonly accessible. The answer to this question can only lie within the sphere on the other side of these portals, from which these beings come. Passing the astral portals has never occurred with success before—the dire need of the moment calls for rash actions that otherwise would not be justified.

Part VII: A Discussion of Relative Validity

The following is a excerpt from a log entry from several years ago—on a combat mission in South America. It contains an interesting discussion of the nature of validity as it pertains to astral magic. Astral magic in its manifested form can be resisted in many ways, but it can only be *combated* directly by an equally valid projection. This is a critical and complicated issue; we offer the narrative for to attempt to create the flavor of the necessary attitude to succeed within the discussion. In short, cognitive states, while subjective, are projected as universal. This is critical. Non-projected states, such as disinterest, are non-objective and have no emotive import nor coherence. As such, they resist nothing, they lack, of course, *lucid intent*. It is not enough, when faced with an astral magic manifestation to say “this is not so” except as a ward against the effectuality of the spel. To combat the inherent *würd*, a valid alternative must be projected *instead of* the spel. This is a critical point. A further discussion will follow the narrative.

We reached the 10,000 foot level just before dark. I was exhausted. After four solid days of jungle trekking, in the middle of the worst of the rain season, I was feeling none too well. The ever-present dank and dark—the continual moldy slimy contact over everything—the bugs—four days of this was plenty indeed. I was a little concerned about a general sense of personal illness—I hoped I had not contracted some nasty sort of tropical illness; I had a bad insect bite of some variety on the backside of my knee that had gotten infected and was now swollen up hard as a rock and painful as hell. We had camped at the bottom of the escarpment last night and

began our climb at first light, it was good to leave the jungle behind as we made our ascent. Now, well above the jungle and even the majority of the low clouds that covered the basin below, I felt that I could attend to myself and my needs a bit. The others had camp set up, I set to put a bit of care in to my knee.

It didn't help much that most of our gear had been stolen on the river ferry on the way up, including, of course, the first aid gear. I had the essentials left, i.e. the ever-present tent and back pack, but we had lost some of the survey gear and a great deal of food. I lit the camp stove with an intent of using it as a makeshift autoclave—I figured I'd lance things and hope nothing wriggled out. It would be depressing if something did. I had a half a pint of vodka left; I thought that if I dumped some of that into my iodine water treatment kit I'd end up with some sort of hard core antiseptic tincture—better than nothing, I suppose, and that's what the alternative was. I took a serious pull on the vodka and set to work.

Perry set up the astrolabe and set to leveling it. We needed to get a good position and didn't really know how to go about it. The map survey for the area hadn't been revisited since the original survey in 1840, the same survey that produced the manuscript with the tomb site. Global Positioning wasn't of any use, as the chart datum wasn't accurate—there was no reason in having ten-meter resolution on a chart that was miles out. So, we had approached the area with the idea of duplicating the original survey and its methods, hoping to discover the same basic results. Tedious work, for certain, and to collect the line of positions we needed would take most of the night. It seemed that the visibility for the star sights would be spotty at best—we'd just have to make the best of it.

I nailed the boil with red hot spike off my Swiss army knife. God Damn, that hurt like hell. Nothing wriggled out, just a gush of bloody crud. I make a hot compress, as hot as I could stand, and gritted my teeth.

Tom came over with a cup of soup. "How's it going, Karen?" he asked.

"Shitty," I said. There wasn't any other way to put it. "But I think things will be OK."

"Good to get that taken care of" He said. He gently pulled the compress away to take a look. "Nasty, alright. Tough show today—though. I admire the hell out of that. That must have hurt."

I nodded. It was a tough show. This was my first major mission though, and a serious event it was. I wasn't going to let these guys show me up. Not that they had been unfair in any way—just the opposite. After I had been accepted within the House of Kerry it had been nothing but a positive experience. The guys, and the few women involved, had never been anything but utterly respectful in a most meaningful way. Dave had made the point clear when he assigned me; he was blunt about the fact that I simply knew far more about the particular kind of symbolism that we were likely to encounter and because of that I needed to go. Not that I was to participate in any sort of combat if it could be helped—that much was clear as well. Tom and Jack were going to take care of that—they were the big guns. Dave made sure I understood that, he told me in no uncertain terms that if I encountered the entity within the tomb I wouldn't survive. Things had really gotten hairy on this one quickly—it was nasty on both planes in a way you didn't really want to be involved with. A look above the camp at the rock where Jack was perched with the night vision goggles and one of the AR-15's confirmed that for sure. Jack never said a word when he was hyped about intruders—but you could tell he was pretty keyed up. He was running the show—we had orders to keep a dark camp tonight. Of course, part of that was expected with the astrolabe and all, but I expected more. Tom was going to keep watch on one plane, Jack on the other. They were both as exhausted as I but determined to not miss a thing. I trusted that and felt more or less safe.

Of course the last time I felt safe was the night when the bomb went off. I was down the hall sitting on the can, of all things, and that's what saved my life. Carlos and Heiki weren't so lucky—with orders to guard me they paid for it with their life. The police had written it off to a drug trafficking related incident and more or less shrugged their shoulders—we knew better for sure. We had expected the hit—we had gotten a good tip-off. But the clue we had received was likely a double feint—we took the bait. The loss

of Carlos and Heiki was a heavy one—I had only met them a week before but in that week they had already come to feel like a brother and a sister. Jack, especially, took things hard, as would be expected. Yet, I had to say, it wasn't the first time for him to see his comrades fall and wasn't likely the last. He had a grim attitude and in the last year or so it had gotten a hell of a lot grimmer. He had seen some really bad things. That sort of experience cannot help but effect you. Somebody, somewhere, though, was going to pay dearly for what they had done—Jack was intent on that for certain. You could just tell when he spoke. He was cold as hell on that score. I wouldn't have hassled with him for anything in this world...

It grew darker, and a chill breeze began to run down the mountain. We probably had two full days of survey to pull before we'd find the tomb site, if everything went as planned, which there was no promise that it would. I settled back. Closed my eyes. The throbbing in my knee gave me something to think about.

Cautious footsteps approached. I opened my eyes again. It was Tom once more. He knelt beside me.

"Got something for you," He said.

"What?" I replied.

"Don't ask" He said, handing me a couple of pills.

"Uh, why?"

"You know why by now," Tom whispered, "We want to make sure you sleep but stay as low and unresolved in the planes as possible." I nodded, of course.

"Probably a good idea." I said. He smiled in agreement.

"This stuff always makes me sick" I complained.

"Bandage up tight and get some sleep. You'll be alright." He smiled and gave my shoulder a squeeze and walked off away towards Perry who was intent at the eyepiece of the astrolabe. I pulled off the compress on last time and looked and the abscess and winced. Yuck, indeed. I gave it a splash of the iodine cocktail, wrapped things up and crawled into my tent. I could hear the guys talking out there in hushed tones—I listened for a bit and then gave up—I had better turn to. I slipped inside the sleeping bag, shiv-

ered a bit—popped those magic pills and ten minutes later the world went away...

The next morning arrived as no time had passed at all. I simply was awake. It was a bit after dawn, and the camp was busy again. I sat up and stretched—the swelling in my knee was much better, other than a slight headache I felt surprisingly good. I tucked some clothes on and after giving the rainfly a shake to rattle some of the morning moisture off, I unzipped the door.

The guys were packing the gear up once more. I put my boots on and joined them.

"Success?" I asked.

"Absolutely," Jack replied. He looked tired, he'd obviously been up all night. He still had the AR-15 slung over his shoulder. "Perry's a wiz. We got our initial fix, and Perry found the source of error in the initial survey as well."

Perry grinned. "A time error in the original. Go figure." He shook his head. "That sort of thing is easy to miss, but it means that we're six miles too far west."

"So, short trek today," Jack added, "Just down the ridge front here." He pointed along the face of the escarpment. "How's the leg?" He asked. "Good to go?"

"Good to go." I replied. "It's not like new, but much better than yesterday."

"Good!" He said. "Let's get rolling. We'll have something to eat after we put an hour or so in."

It only took me a couple of minute to get packed up and off we went. The ground was level, more or less, and rocky enough to be relatively free of growth. It felt like heaven after the jungle brush, but going from the heat below to the relative mountain chill was a shock, for certain. We made good time. Jack and Perry led the way, I in the middle—Tom brought up the rear. I noted he had his Colt built up as well and was carrying it slung this morning too. Was there a message in that? Probably, but I had come to believe there was a message in everything...

We didn't bother to eat—as I expected. When Jack got rolling, that's how it was. That's OK, we had only six miles to go. We'd get camp put up again early—I felt good enough to actually be useful today. That would be good, maybe Jack could actually get some rest. He needed it. I'd feel pretty funny carrying that gun around but they had showed me how to use it before we left. That was a calibration for me, for sure. If I could have seen myself, today, boot-clad and in fatigues and carrying a military assault rifle, when I was a misguided, unfit, opinionated, clueless pacifist undergrad, I would have likely passed out. Still, I had no regrets. I was a better person today than I was those few years before and I knew it. I had come a very long way, in a number of venues.

We reached our new camp in what seemed like no time at all after the last few days of dawn to dark ground pounding—well before noon at the very least. Perry seemed very satisfied with the new site and double checked the manuscripts and the chart copy—it was clear that he felt we were on the right track. Camp was set—I cooked up a good solid lunch of shepherd's pie—which we all ate ravenously. Right on cue the sun broke out and glorious warmth filled the little notch in the rock where we had called our home, the effect on the mood was instantaneous. Sleeping bags were brought out to dry a bit, clothes as well—Jack handed me the AR-15 and kicked back on his groundpad in the sun. Finally I, thought, good for him. I promised to shoot the shit out of anything that moved in a less than friendly way. He just grinned and closed his eyes.

Perry and Tom were discussing some of the figures on the manuscript, I walked over to join them. Perry had the binoculars out and was scanning the mountainside above. He squinted and adjusted the diopter corrections.

"What do you think?" I asked.

"I think we've pretty much got things pegged" He replied. "Once we had the error solved the maps themselves seem pretty accurate. The tomb should be at a bearing of 165 from here at an altitude of 13,650 feet. That's visible from here. I'm just taking a look." He whistled through his teeth and stared intently. "I don't know, but there is a niche up there that would be a likely first look. I feel pretty good about it all."

"I'm surprised that things are going this easy" Tom said. "I expected we'd be rattling around up here for days."

"I'm fine with getting things done and getting out of here myself" Perry replied, "I've got no reason to spend more time here than we need to."

"You've got to admit it's a nice view," I suggested.

"Sure," Perry replied, "and I'd enjoy it more if it weren't for the risk of especially nasty company." He winced and looked around "I've just got a since of a general bad vibe as well."

I had felt that also. "Do you think we're going to have any trouble getting up there?" I asked.

Both Tom and Perry shook their heads. "Doesn't look like it," Tom replied. "I've had worse as ascents to deal with on fishing trips."

"What, going fishing with Jack?" I asked, and chuckled a bit.

Tom just shook his head and grinned. "Jack had a reputation for dragging people the worst possible places."

"The thing I don't get" Perry prodded, "is why here? This is a mightily inaccessible place. Why would anybody attempt to form a gateway here?"

Tom shrugged. "I still think we're going to discover a spatial synchronicity between the planes. I bet this place corresponds to an astral location."

Perry winced. "I can see that might look that way—but it simply doesn't make sense to me. There is far too much intent involved in spatial placement within the planes for them to correspond with the material—I'll agree with Dave on that."

"Perhaps once again a symbol," I suggested, "Perhaps within a given numerical world view certain locations were assumed to have certain characteristics—that was the source of their magical neumenosity—and these places were chooses strictly because of that assumption—which of course does make for coherent reality on the astral planes."

"That is a possibility I've considered," Perry replied. "But I don't see any of the typical anthropocentric assumptions—alignments with the stars and such. I was looking for that last night, actually between star sights. That's how I found the time error—I purely lucked out."

"I don't see any inherent symbolism in the area, either," Tom added. "Looks pretty much just like mountains anywhere else."

"Existence precedes essence," I insisted, "We don't have to see the essence of the place. The subjectivity of the tomb builder is an absolute first principle here."

"Well sure," Tom said, "But I don't see any damn thing that is special about this place other than the tomb itself, so doesn't my not giving a shit make the place less numinous on the astral planes?"

Perry chuckled, "Good question!"

I sat down on a good rock and wiped my face and thought a bit on that. "That is a good question," I agreed.

Perry put the binoculars in his pack with the other gear, and plunked down on the lichen covered ground. "Well, let's chew on that."

"First, I've got to say we must again look at the inherent subjectivity." I prodded. Tom took a seat as well and pulled the clip out of the carbine. He fiddled with it a bit as he listened. "The question is this, right? When one sees inherent symbolism, one must see that symbolism from within a subjective, but also universal perspective, right?"

"Uh, not sure" Perry said, "Go on."

"What I mean is this," I continued, fighting for good words. "When one makes a choice, or a valuation one does so from one's own perspective. That much is true. But also within that choice is an inherent assumption that any other person in the same circumstances within the same understanding would make the same valuation or choice."

Tom shrugged. "Sounds like you've read too much Emmanuel Kant."

I shook my head. "I'm not trying to rationalize a moral code or argue for god. I'm simply saying that people always make what they see to be the right decision—even if it is an evil decision. People choose evil for what they see to be right reasons."

Perry nodded. "That's consistent with our code, for sure."

"For human evil, anyway," Tom added. "There is certainly evil that chooses against itself—but it isn't of our origin."

"Well, jury is out on that," Perry replied.

"Not for me." Tom drove the clip home to justify his point. "I think that is exactly what we are going to find here. This mission has encountered evil from the start which is absolutely coherent in its choice against existence and itself even. I've never seen that before. Lots of sickness, lots of self-interest, but never coherent, nihilistic evil. I think that's what we're going to face." He paused. "I don't think we know how to deal with that. I suspect it's something new."

"Or ancient." I added.

"Or ancient," he agreed.

Perry looked uncomfortable with that. "You don't think there is pure human evil?" He asked.

"Hardly" Tom replied "We're too material of a being for that sort of thing. We can't choose against ourselves purely or we lose coherence really fast."

"Maybe, but denial can go a long way with disassociating one's self symbol with one's actions, at least if one chooses against health, which is what we're discussing anyhow."

"Are we?" Tom chuckled.

"Well, yes!" I frowned at him. "We're going to find this issue really important, I think."

Tom chuckled again. "Sure, I'm serious. Go ahead, you're the expert."

"Well, the point being you were wondering if the fact that you don't care about the location of the tomb decreases its neumenosity."

"Yup."

"Of course not!"

"Why?"

"Because to not-care is not an action or a choice. It creates or wills nothing."

"Not even if I really really really don't give a shit?" Tom chuckled again.

Perry laughed at that as well. I gave him a dirty look.

"No!"

"I'm just teasing." He apologized.

I ignored him. "We choose our meaning from our existence—we create that meaning from passions which arise from our existence—passion and meaning are synonymous."

"Ok, go ahead" Perry said.

"But we have to realize that the totality of our personal universe, due to our inescapable subjectivity, is finite and bounded—but functionally infinite all the same." I took a breath after that one. "It's a peculiar thing, but we see only where we look. It is just as if we saw everything that existed. We, for ourselves, indeed DO see all that exists, at least all that exists for us."

"I buy that." Perry replied. Tom was listening again as well.

"So then from a very real perspective, we do have a godlike authority, if you like, to decree upon our personal universe what will be the meaning of our existence. We indeed choose what meaning what life will have." I paused for a moment. "There is no question of this, this is a responsibility we cannot escape. To deny this responsibility is only to de facto choose a life of no responsibility or integrity."

"Sure"

"Point being?" Tom prodded.

"That will is only a positive substance" I looked for words. "It has no negative counterpart, that might be caused not-will."

"Or not-give-a-shit."

"Right."

Tom nodded. "That's a good reply. I like that."

"Which is important to realize when we come to deal with magic, like we're very likely to do." I cautioned, "Not believing is not refuting. Not believing makes you immune, but it doesn't combat anything."

"Not participating is not resisting" Perry added, "I can't stand those acceptance and detachment creeds. What a cop out!"

"But you can understand the immediate moral implication and the appeal of sitting on your ass in a monastery and chanting all day long" I continued, "or sitting on your ass and praying, or writing your congress-

man, or what ever. It makes you feel better for doing something but combats nothing at all—hence no risk.”

“And that, I’d say, is the greatest human evil” Tom got up and took a look around. “Pretending you’re doing good when, actually, you don’t give a shit.”

“Sounds like there’s a lot of shits not being given.” Perry laughed.

“Yeah, people need to loosen up.”

That was just about enough for me. “Yeah, yeah, yeah.” I waved the conversation away. “Just remember, the magic we encounter in the tomb is strong enough that it’s not going to be swept away by disbelief alone—it will have to be countered by an equally strong belief of its non-validity. Without an equal conviction in the validity of truth, incongruent lies will always conquer...”

Now we jump ahead in the narrative to a critical point. Here we find the crux of the question.

“I can’t believe we can’t find it.” Perry protested. “It’s got to be right here!” There is absolutely no other alternative. Everything makes sense, all the bearings check out—I’ve been over it a dozen times.”

Jack took another look at the sheer cliff face behind the small meadow. “I agree—it fits the description completely.”

“It’s getting dark.” Tom pointed out. “We’d better settle down. It’s going to storm towards morning as well, I’ll bet.” He nodded to the horizon. “We’re going to get pounded a bit—likely a good deal of rain.”

“I suppose this is as good a place as any.” Jack replied.

“If the tomb is really right here, do we want to camp here?” I asked.

“Why not?” Jack shrugged. I guess he was right.

“We’ll double watches tonight though anyhow,” He added. “Dark camp again.”

I was used to that by now. I nodded in agreement “I’ll take the first half of the night with you”

"I'll take first crash then." Tom replied eagerly. "I'm totally beat." He dumped his pack and scouted for a high spot to pitch the tent."

I broke out the stove and began cooking dinner. Jack, always wary couldn't resist continuing to poke around. For a half an hour, as it grew further into twilight he kept rambling along the cliff face, examining every nook and cranny. Perry set up the astrolabe one last time and cursed quietly to himself as he began to get sights. They were obviously again just what he expected, and not what he wanted. I kept out of the way and just stirred to stew. Tom had his tent set up and was asleep nearly immediately, although I expected he'd awaken soon enough when he smelled food.

I heard a whistle. It was Jack. "Karen, grab the night vision goggles." I scrambled to the alarm and rushed to my pack. "No panic," he added, "I just wanted to check something out."

"What?" I scrambled with the goggles up the scree to where he was standing.

He pointed up the cliff face about 50 feet directly above his head. "Bats." He said. "I wouldn't think they'd live up this high."

"It's still pretty temperate." I said, "But they've got to have some sort of shelter, right?"

"That's what I was thinking" he squinted up into the dark. "But I can't see a thing up there for them to hang on." I handed him the night vision, and held them up and focused them in. "Bats, alright" he muttered after a moment, "but I still can't see..." he paused for a moment. "Holy Shit, you need to see this."

"What?!"

"Here, take a look; you tell me."

He handed over the glasses and I held them up. It was easy to see the bats flitting out through the glasses in the dark sky with the gain dialed way up. I saw one dart out and vanish, another dart in and lost it. I couldn't make out where they were roosting. "What's up?" I asked, "I don't see."

"Keep at it" Jack pressed.

At that moment I did see—my jaw dropped "Jack, I swear I saw a bat fly straight into the cliff wall and vanish" I strained at the eyepieces again.

"Yup, that's what I saw too"

"What's up with that?"

He took the goggles back for a moment, held them up once more, and chuckled softly. "Yup, I'm convinced—we found the tomb entrance." He shut the goggles down. "Let's tell the others." He motioned towards the camp.

"You still haven't explained" I followed him down the rubble towards the meadow once again.

"Suppose you used a magical symbol to disguise the entrance to a cave, or a tomb, or something, and you forgot the fact that some things that might have an interest in the place might not be able to see."

I gaped at that—"You mean a spel up there that is working on us, by something we've somehow absorbed..."

"Yup" he said. "But the bats don't care, as they can't see the manifestation anyhow. Even if they could kinda see, their echolocation would be a much more strong cue and would shatter the spel." He laughed. "Wow, we lucked out on that one again."

"So how are we going to get in there?" I asked as we approached the camp.

"Well I've already been nailed by the spel" Jack said, "But the spel itself obviously has no inherent tactile quality, or the bats would be able to sense it." He shrugged. "I imagine if one of us climbs up there blindfolded we'll get right in. Blind as a bat..."

I shook my head in disbelief—but it would likely work. "Perry, you can put that thing away" Jack called to Perry who was obviously involved in yet another round of proving the obvious. "We've found our target!"

And therein lies the critical point—*regardless of what might be the actuality of objective existence, objectivity, for subjective consciousness does not exist!* Objective existence lies across the unspanable gulf of the senses—the senses that which we as material beings use to created the model of existence—our conscious self again creating ourself as the metaphor of what then must exist in reply to these phantasmic objects.

As our adventurers state in fine existential form, existence does indeed precede essence, and must so for any consciousness. Consciousness is a response to existence—creating itself from a myriad of irregular and broken reflections—an amalgam of love and hate, pain and pleasure—of the beautiful and the hideous—consciousness is nothing of not a *reply*. Hence the form that the reply will take, the voice it uses determines the very nature of the subjective universe. This is inescapable. As we have said before, the universe has no meaning. To ask what the meaning of life might be is foolishness. Life, as of yet, has not meaning. Yet at some point, from some yet unachieved perspective, life will indeed acquire a meaning, and that meaning is the very meaning that we are imbuing existence with right now. We are indeed the future of ourselves, and the inescapable responsibility of this basic fact must only steel our resolve. Will the meaning of the story of mankind will be that of flourishing and every reaching higher towards greater truth and beauty—or will that of mankind be one of self-hate, a rejection of life towards the black abyss of nonexistence? We wage that war right now as we speak. There is no middle ground.

The Fundamental Truths of the Astral Warrior:

That we as human beings are material beings. We arose from matter; to matter we always return. Those who say otherwise choose death.

Our self-symbol, our potentially immortal non-material part, our spark of consciousness that separates us from our brothers the trees and the stones, is yet again a reflection of our material reality. Those who say otherwise choose death.

That we that choose light, life, and positive lucidity always must strive effectually towards light, life, and positive lucidity. To refrain from lifting one's hand in the presence of evil is to be evil. Those who say otherwise choose death.

We choose always the course of health and life. Positive lucidity only manifests health and life. To choose otherwise is to choose death. Those that choose otherwise choose death.

That we swear eternal hostility to all those who choose against health and life for death, against those who choose against freedom for fetters, against those who choose against strength for weakness, against those that choose against truth for lies and sweet deceptions. Those who swear other allegiances choose allegiances with death.

Afterword

A personal note from G. Travels:

As for the next step...

Much has occurred in the last year. The world is a harder and meaner place than it was when I last wrote—of course we spoke of the inevitability of this trend toward conflict, so for those of us who keep an eye on the horizon we are perhaps not too surprised. Much change is afoot—I really do believe that we may have passed a very critical point in human existence. I believe may have seen the beginning of the end of the oil age already—and with it we have seen the beginning of the end of the greatest period of wealth that the world has ever seen—and indeed *may ever see again*. Civilizations have always been built and empire created upon the ready access of resources—free from the earth for the taking, and these resources—all of them—are rapidly being used up. We as a culture refuse to learn anything at all from our mistakes and our atrocities, we deliberately ignore the fact that the world is a zero sum game with only a finite amount of resources—that at some point that ultimate barrier to expansion must be reached. We are indeed now approaching this barrier. Since the majority of our culture is afflicted with an obsessive compulsive disorder that demands and drives the acquisition of property and wealth to the exclusion of all else, at some point as goods become rarified the only means left to acquire yet more from one's self is to steal from others...

And the affluent are stunned at the hatred the poor feel towards them? That the West and the American people in particular are stunned that much of the world bears so much resentment towards them? Why? It is indeed a religious (un)holy war on all sides—of fun-

damentalist capitalist consumerism against all other fundamentalist religions. There is no surprise in this conflict—materialism against “otherworldisms”—they are certainly mortal rivals, aggressive and mutually exclusive. This I fear to be the precursor of the final global conflict. I say final because in the conflict will be consumed the wealth and resources necessary to fight a second global conflict—as well as the wealth and resource to recover. I do not see an apocalyptic cataclysm—although this remains a possibility—but rather a day is reached in which there no longer exists the fuel to fly the bombers, the tanks rust where they ran dry—and except for the petty and vicious small scale warfare that likely will trend on into perpetuity—little of scale will ever rumble again.

*This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang, but with a whimper...*

I do not wish to participate in this conflict. I do not, however, believe it is possible to prevent it. The conflict, in fact is *necessary* as we finally writhe free from the fantastic erroneous religious values that entrap us. God no longer speaks to us—we are abandoned as orphans to ourselves as we tumble through the cosmos—that realization shakes the heart of most all who live today. The fight is not so much for this or that but rather for meaning itself—for affirmation of existence. There is none. There is nothing. *This must be realized.*

The time has arrived for we courageous among men to squarely face the fact that we lack any “metaphysical” basis for our actions, we must also abandon our preference for the “otherworldly” and finally get beyond primitive concepts of “good and evil” once and for all. Again, this *must* occur, for we know this reality—and the denial of this reality makes many of us ill. The desperate grasping towards the divine affirmation that will never come is bent into desperate grasping in many forms. Some shuffle for miles in the hot sun to a shine in bare feet in

grasping for affirmation. Some beat their bodies and cut themselves and wail in the dark in this grasping for affirmation. In our culture, we work long hours at the detriment to our health and our relationships—we attempt to build grand temples and homes in this grasping for affirmation. This is hollow and empty, for certain, and the mark of madness.

None-the-less, the fact that we lack any “otherworldliness,” that if any god or other or spiritual realm exists it remains inaccessible to and unfathomable to us—and as such, *does not exist by definition*—this reality does not preclude the necessity that we must still lift ourselves by our own bootstraps and find reason and criteria for our actions lest we lose volition altogether. We have not the luxury of doing otherwise. Fortunately, while this is a difficulty, I believe it need not be an impossibility. Without reliance on any “spiritual” assumption, one can still form a reasonable ethic—indeed the *only* reasonable ethic. There can hardly be a debate that even in a world without meaning or god that some actions are, at least on a personal level, more constructive for me than others. As well, that some actions can seem as helping the continuance of my existence more than others and some actions that, again, at least from *my personal perspective*, do the same for “others”—and *this* may be interesting because these actions may also be beneficial to me. Indeed, the entire natural world exists on such an ethic and carries along marvelously without a single conscious thought. We should examine and affirm this same principle—the principle of the successful—which is what I will call within the context of consciousness, to affirm life.

When I say “affirm life” I certainly do not mean to suggest any leap back into the otherworldly. I do not suggest that life has any inherent value except for those involved in it—and then irrationally—every thing that live has an interest in its own existence or it wouldn’t. When I say “affirm life” I simply mean this—to pursue, in our case consciously and deliberately, what all other living things do: to grow, to create, to become ever stronger and more expansive. To do so as well in a manner that trends towards my personal evolution: to my every

increasing personal complexity and diversity: of course in doing so I create an environment around me of complexity and diversity for my own benefit as I reach ever higher...We can, with very little discomfort, live within the same ethic as does a tree—the tree, to survive, must reach ever higher towards the sun, with ever stronger branches, and with ever greener foliage; we must drop our fruits about us for both ourselves and the small creatures lest we *both* perish; we must grow high and broad until we seem to support the stars and the heavens themselves...I hardly speak in metaphor. .

All personal conceptions of reality are inherently erroneous. Some, however, are less damaging than others...in the absence of understanding, within this muddle we call life, let us deliberately choose for ourselves those conceptions of reality—although we must rationally finally admit they are most likely invalid—that make us better people...

Always seek and affirm life, my friends...

*G. Travels
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About the Author

G. Travels is the appointed writer of the Astral Alliance, and in that capacity has authored two previous books—"The Techniques of Astral Combat" as well as "Resisting Astral Attack." G. Travels has had a lifetime of experience with astral beings and the mysteries of the astral planes, he experienced his first astral attack at the age of 12 in an initiation experience. It is necessary for him to remain anonymous.