

Eremiados Course Lesson Twenty-Three



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Apostolic Guardian Church of Grace and Blessing

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Templum de Octo Rosae Mysticus



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Note: Eremiados course contains some Guardian material also used and in common within the Et Custosi Tutelae™ corpus

Two Magical Exercises

[1] The Postures of the Pentagrammaton

[2] Breathing the Aethers of the Five Elements

These two Magical Exercises are valuable training in impressing the energies of the Five Elements of nature on to your being. They can both be used as often as you wish. There are no risks attached to either of these exercises.



EXERCISE No. 1

The Postures of the Pentagrammaton

The Pentagrammaton Exercise involves you adopting five Postures, each one of which symbolises one the letters of the Five-lettered Sacred Name. This exercise is recommended for daily practice. It can be used immediately following your daily meditations as a bridge between the deep relaxation of meditation and the activities of your daily life; or on first arising in the morning. The exercise is usually done facing to the East; or towards whatever direction you are focussing your Intention for some particular purpose.

When it is used as a substitute for the Lesser Ritual of the Pentagram, do the postures in the order of the Lesser Ritual, rather than in the order set out here, and face the appropriate direction for each Element.

The Posture of Yodh

Stand with your feet about two foot-widths apart, that is, directly beneath your shoulders. Your arms should hang loosely by your side. Stand easily and comfortably, without strain. If you have ever done Tai Chi or any other martial art, such as Aikido, the posture is the same as that of the comfortable stance of martial artists before beginning their exercises.

You should know how to stand properly, if you are to stand ritually for any length of time. Many modern magicians take up the practice of Tai Chi or Aikido, as means to developing physical balance and awareness. Work through Technique Paper No.2, "Learning to Stand" at least a couple of times each year.

While you are in the Yodh posture, visualise a glowing golden Pentagram hanging before you and the Archangel of the Element of Air standing within it.

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**The Posture of the First Heh, or
Posture of the Closed Pentagram**

Stand with your feet together, looking straight ahead or aslightly upwards, with your hands crossed at the wrist on your breast. This posture, with one difference is similar to the Posture of the Closed Pentagram. In the Posture of the Closed Pentagram, the head is bowed, with the chin on the chest. We do not bow the head for the Postures of the Pentagrammaton

While you are in the First Heh posture, visualise a glowing sea-blue Pentagram hanging before you and the Archangel of the Element of Water standing within it.

**The Posture of the Shin, or
Posture of the Opened Pentagram**

Stand with feet well apart [about four foot-widths] and your arms extended sideways at the level of your shoulders, with your palms facing forwards and your fingers held slightly apart. Your head and eyes should be turned slightly upwards.

While you are in the Shin posture, visualise a glowing amethyst Pentagram hanging before you and the Archangel of the Element of Spirit standing within it.

The Posture of the Wav

Stand with feet about two foot-widths apart, that is, directly beneath your shoulders, and with your hands held high above your head palms together, somewhat like a diver about to dive.

While you are in the Wav posture, you can visualise a glowing, fiery red Pentagram hanging before you and the Archangel of the Element of Fire standing within it.

The Posture of the Final Heh

Stand with your feet together, your eyes looking downwards towards the Earth, and with your wrists crossed at your navel.

While you are in the Final Heh posture, you can visualise a glowing green or earth-coloured Pentagram hanging before you and the Archangel of the Element of Earth standing within it.

EXERCISE No. 2

Breathing the Aethers of the Elements

This magical exercise is best done standing comfortably and facing towards the Sun, preferably at dawn or sunset, but any convenient time will do as well. It combines breathing with sensualisation in five of your sensory modalities: sight, smell, taste, touch and hearing.

The Aether of Spirit

[Shekinah] [Sight]

Facing the Sun, but not looking directly into it, half-close your eyes so that the light of the Sun seems to form a brilliant haze over all the land.

Slowly raise your arms to form a V over your head, while breathing in the Aether of Spirit as slowly as possible through both your nostrils to fill your lungs completely.

The Aether of Air

['Alef] [Smell]

As you let the air escape as slowly as possible, make the sound:

AAAAAAAAAAAAAAAAAAAAAAAAAAAA

for as long as you can, while you lower your arms slowly to your sides.

Slowly raise your arms to form a V over your head, while breathing in the Aether of Air as slowly as possible through both your nostrils to fill your lungs completely. As you breathe in, imagine that you can smell the scents of flowers and fresh-cut grass.

The Aether of Water

[Meyim]	[Taste]
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As you let the air escape as slowly as possible, make the sound:

MMMMMMMMMMMMMMMMMMMM
for as long as you can, while you lower your
arms slowly to your sides.

Slowly raise your arms to form a V over your head, while breathing in the Aether of Water as slowly as possible through both your nostrils to fill your lungs completely. As you breathe in, imagine the taste of cool, fresh water is flowing through your mouth.

The Aether of Fire

[Shin] [Touch]

Open your mouth a little; as you let the air escape as slowly as possible, make the sound:

for as long as you can, while you lower your arms slowly to your sides.

Slowly raise your arms to form a V over your head, while breathing in the Aether of Fire as slowly as possible through both your nostrils to fill your lungs completely.

As you breathe in, imagine that you can feel the warmth of the Sun on your skin and pouring through your whole body.

The Aether of Earth [Tav] [Hearing]

Purse your lips and place your tongue on your upper palate immediately behind your teeth. Then expel your breath suddenly, making the sound:

like a vigorous whisper, without vibrating your larynx.

As you expel your breath, lower your outstretched arms sideways and forward a little to the level of your shoulders, so that you seem to reach out to embrace the whole universe around you.

As you stand there for a moment or two, breathing gently and completely in and out, listen to all the sounds of the busy world; and then go out to live life to the full, glorifying the world with a Spirit of Light and Life and Love.

Commentary on Breathing the Aethers

This exercise is built on the mother letters of the Elements in the Hebrew alphabet, 'Alef, Meyim and Shin, as it is written:

Meyim is the murmuring of the waters;
Shin is the hissing of the flames;
'Alef is the breath of air between them,
To reconcile the two of them.

'Alef is here represented by allowing your mouth to open without otherwise shaping your lips and making a sound, which will be like a prolonged aaaaa. This is the most neutral vowel esoterically. The sound of Meyim is a prolonged humming; while the sound fo Shin is prolonged hiss. The letter called Shin is pronounced either as Sh or S. In this exercise, Earth is represented by the last letter of the Hebrew alphabet, called Tav and referred to The World among the Triumphs of the Tarocchi.

The Lore of the Vowels

In the ancient lore of our Order, the narrow vowels, which we can represent by the sound ee, are held to be very energetic or activating. You hear it in the name of the mother letter of Fire, Shin, pronounced Sheen.

The broad vowels, represented by the sound aa, are balanced.

The round vowels, represented by the sound oo, are held to be withdrawing, making the person who uses them passive or receptive rather than active.

The famous Hindu mantra OM, pronounced a-u-m, which is used constantly by Hindu monks and recluses, has a very powerful withdrawing effect. Recluses believe that enlightenment can only be achieved by abstaining from every kind of activity which might involve you with other human beings or the material world. Therefore, they do not wish to have any desires for family or sex or food or beauty or anything in any way material. They want to withdraw into themselves completely and concentrate only on their own enlightenment. The effect of the constant use of the round vowel sounds in OM is to achieve just this. You have probably noticed how enervated or lacking in energy many of the people involved in Hindu religious movements seem and how difficult it is to talk to them about anything other than whatever God or guru they are devoted to. Such people seem to have a glass wall around them - you can see them and hear them, but you cannot make any real contact with them.

This is not the Way of Magic. The Magician achieves Illumination by glorifying the material and elevating it to the heights of divinity. Magicians might well make occasional use of a withdrawing sound in their magic spells, for a particular purpose for a limited time. But, normally, their spells will be a blend of energetic and balanced vowels. The principle has been expressed in the following words:

*The Flames leap highest with a lean draft;
The Waters are unruffled in a broad pool;
A breath of Air brings a balance
between the two of them*

In the first line, narrow, energising vowels predominate; in the second line, round, enervating vowels predominate; in the last line, while broad, neutral sounds

predominate, there is a mixture of narrow, round and neutral vowels.

The Gnostic god-name IAO can be seen to comprise the three kinds of vowel sounds, arranged so that they balance one another. In the Sacred Tetragrammaton, YHWH, the four letters represent a similarly balanced range of vowel sounds: IAOA. The Pentagrammaton, with its central Sh or S sound, throws the balance towards activation and an energizing of the Magician. The name of the Maori Supreme Being IO also represents a balance of activating and withdrawing sounds.

What you have just been taught is very important for all who work with sound in their magic.

Assignment R4.

Do these two magical exercises each day, until begin to use the Lesser Ritual of the Pentagram, which you will be taught in your next set of lessons.

Write a short essay on your experience of the Breathing the Aethers exercises after you have been doing them for at least a week, mentioning the extent to which you were able to imagine the various sensations as you did the exercise.