

# **Neometaphysical Education**

Neometaphysics and the Occult

As presented in

Psychotronics

Phil Senior and John J Williamson

For the

The Society of Metaphysicians

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# Introductions

## Introductory Letter

November, 2004

Dear Member,

I am pleased to be able to enclose a new research booklet which is considered of considerable importance. It has always been believed that the ancient peoples - not having the constraints of modern science - developed a fundamental knowledge of their own. It is inevitable that this arose from those principles which remained true for all in all ways.

Evidence of this ancient and mostly forgotten science, can be observed in symbology which portrays fundamental laws. Much of this lies in the realm of the so-called 'occult' or 'that which is hidden'. The '*hidden*' aspect is mainly due to the inability of modern studies to perceive Absolute values and, hence fundamental law.

It therefore behoves us to seek neometaphysical science in ancient occult myths and publications. The life-long investigations of Phil Senior and, humbly, of myself are portrayed in this booklet.

Yours sincerely,

For [The Society of Metaphysicians](#)

John J. Williamson

John J. Williamson. D.Sc. Founder-President

## Neometaphysics and the Occult

Fundamental laws are those basics to which all manifestations *must* conform. Energy operates in All manifest things. At levels where this energy produces consciousness as we may know it, a power is given to be *self aware*. By this we are able to lift our Being into higher states and to evaluate and proceed along new pathways of living experience.

In the earliest time of mankind, science as we know it today did not exist, but awareness of fundamental laws did! Thus the primeval mind developed its foundation knowledge from which all else evolved.

There arose that which we term the 'occult' - that which is hidden. Indeed, this 'hidden' subject, requiring an experience of degrees of the Absolute, did not give the concise coherence of the purely physical that empirical science employed. Therefore, today's science, entrapped in physical and confined empiricism, cannot accept any reality for the non-physical, such as spiritual science and all that this includes. In this manner the schism between true spiritual knowledge and physical 'science' was created.

The awareness and study of those principles which *remain true under all circumstances*, constitutes a **bridge** between unlimited laws (Absolutes) and those which, being defined in terms of one another, are relative. It must also lead to a new era in human unity and understanding that has never been attained in the past.

This, because of the precision of *relative* studies - science - and of the **total inclusion** of all manifest things covered by neometaphysics. The precision of science can now be extended to 'spiritual' empiricism and the 'occult' now becomes ordered but without inhibition. '*Empiricism*' is not limited to a physical state but can be the summation of experiences of the consciousness in its journey through life in this world. . It is also the basis upon which scientific structure may be affirmed.

The review of occult processes by P.H. Senior will present principles which can be related to neometaphysical statements and enable us to unravel both the knowledge of the distant past and also that of today.

Attention is drawn to the Caduceus with its twin spirals and to the spiral functions created by the movement of a fact which oscillates about a mean value and moves up the continuum of manifestation, as it evolves. Also review; degree coincidence, band width, translation, transition, divergency, convergency, asymptotic degree barriers and the complex control of energy at all levels.

It may be easily understood that the mental conditioning imposed on any scientist by inhibiting formal studies will make it impossible to give credence to matters beyond his terms of reference. The need for an 'open mind' is self evident.

As a consequence; advances in spiritual science, including neometaphysics, metaphysics, parapsysics, parapsychology and allied matters have been obstructed.

In this, I speak from personal experience. In electrical and allied systems, the clarity and ability to function of the things we studied, was evident. Yet, the truth of fundamentals could not be denied. I found psychological barriers which, in themselves, presented special demands on my understanding and, today, have been unravelled. This solution is based on the fact that a relative fact *cannot* manifest beyond its own dimensional constraints!

*John J. Williamson*

I am not able to carry out detailed correlation of fundamental laws and their relationships and to show their manifestation in the remnants of the older basic knowledge of our long past ancestors. This is because of the effects of old age and a massive workload imposed by bureaucracy threatening to destroy a lifetime's work, not only of mine but of many others encompassed in our organisation. I must now leave this great work to others. The importance of this neometaphysical bridge cannot be under estimated. I would advise that the 'expert' opinion of those who are not qualified in neometaphysics should be disregarded as inadequate and false.

## Author's Preamble

I was first attracted to the esoteric field at the age of eighteen - some forty years ago -and studied under *W.F.Butler*, an associate of *Dion Fortune*. who founded the Society of the Inner Light. She is said 'to carry the torch' lit by the Golden Dawn.

I then developed a modicum of etheric vision through trial and error. I also gained first hand experience of the exteriorisation of the consciousness from the body. This occurred whilst studying the *Kabala* in its practical aspects. These experiences, plus a keen interest in and respect for the works of *Alice Bailey* (under the influence of the *Tibetan*) stimulated a personal desire to rationalise the theories surrounding magical and metaphysical ideology and practise. I always strongly felt that which we call symbolism is in fact a remnant of *technical knowledge*. A *knowledge* from a *previous time*. This was a knowledge which employed a form of empirical science now regarded as superstition or myth.

New (or rather eternal) forms of energy amenable to control by the enlightened human awaited research and development. Energies which are non-polluting and non-invasive, but requiring 'mens sana in corpore sano'. Such a condition at one time would have been considered the prerogative of the Initiate. Perhaps at one time it was!

Physics has now moved to a point where those with dedication, with a true desire to help the planet and all life forms, and with sufficient broadmindedness and humility to think and learn from the experiences of others. Such as Tesla, Reich, Steiner et al., can begin to formulate a new and vibrant science of ergonomics, of psychotronics - which is simply and basically a science based on essential oneness of all life and the existence of many other forms of matter as energetic substance.

I give thanks due to *Dr. John Williamson* (who introduced me to Kirlian and Electro-image photography) and *The Society of Metaphysicians* for the existence of this booklet. It began with a series of meditations, thoughts - largely inconsequential and garbled - but now possessing (I trust) some semblance of integrity and by no means new or startling. There is nothing new under the sun, only things overlooked, forgotten or disregarded.

I sincerely hope that these few pages may interest and stimulate others to pursue this research and that of others in the field and apply their conclusions in practical ways. It may be the nature of Deity to conceal such a matter, but it is the duty of man to find it out - to the advantage of all Creation, not merely himself.

*Phil Senior*

## Shape and Energy

The idea is that all physical objects, whatever their form, are concentrations or intensifications of etheric substance, and that all objects have an etheric wave-pattern which is the result of the object's displacement of the magnetic currents that are omnipresent in the surrounding etheric field.

Thinking of, or directing attention to, the object or form intensifies this 'wave front'. Geometric, as opposed to amorphous, forms have a wave-pattern which can be set in rhythmic pulsation. The principle of induction of magnetism in a piece of iron may be used as a reasonable analogy: rhythmic stroking induces a magnetic 'tension'. Similarly with mesmeric passes - there is a transference of energy-substance. This idea of magnetising by touch - tracing round the geometry of the object - is one of the keys to transference of etheric charge. So equally with the ritual tradition of tracing certain signs in conjunction with the sounding of certain words: an intensification of magnetic stress takes place. The original meaning behind ritual dances, gestures, obeisance, and offerings made before ritual objects and statues was undoubtedly in connection with this transference, and such objects and statues were (originally) shaped and designed to attract such a charge, consonant with their nature and intended purpose. We believe that no ritual objects, gestures or regalia were purely 'symbolic' or merely representational; they were forms capable of being energised by either human or environmental energy.

Direct transference of etheric energy (or 'animal magnetism') takes place in touching, stroking etc. the object. Aesthetic attraction plays its part here in channelling such a charge. A similar, though less direct, process enabling energy transference to take place is found in the use of a 'staring pattern' inscribed upon a form. Such patterns are probably ubiquitous in connection with cult-objects world-wide, but have not been appreciated as such - they are regarded merely as forms of decorative art.

Basically, the idea that lies behind the phenomenon of 'idol worship' (which should technically include also the contents of Catholic shrine-cupboards) is that all forms condition or qualify their environment in some way, and this influence is as it were a weak background effect. Deliberately to stimulate it and direct it is a logical development and one which is to be found at the root of shamanism to this day.

Since it appears that a form of energy may be transmitted by the focussed human eye - either literally from the eyes or from the electro-magnetic field of the person as a whole - the use of a rhythmic polarity in the 'staring device' is necessary. It is this which draws or attracts energy

from the field of the operator, when given attention, and this energy is then stored and augmented by the object on which the device is drawn or carved. The pattern of such a device therefore plays a vital part in the initial transference of energy.

In this connection, the technique known as the '*Flashing Colours*' is very relevant: the juxtaposition of two complementaries in a particular pattern which is constructed to emphasise the effect. A zig-zag or lemniscate design is peculiarly effective and is a motif found frequently in connection with ancient edifices, in conjunction with the spiral.

The natural, asymmetric forms of the environment allow an intermingling and blending of the pranic currents. Geomantic architecture and patterns intensify certain aspects for specific purposes. Obviously the way in which the shape conditions the energetics of the environment is of great importance with regard to environmental health at least. The factor of energy links between one 'transmitter' and another is of relevance in connection with the engineering of 'ley lines' - or alignments using astronomical points as the basis for energising the planetary etheric web.

The main difference between the 'environmental generator' (such as megalithic structures) and the smaller versions is that the former have greater mass. In both cases, however, there is the question of type(s) of material. It has already been observed that quartz in one form or another plays a large part in the composition of ancient monuments and in the composition of layers on or around certain ancient barrows (notably New Grange in Ireland). Equally, the traditional insistence on the need for specific materials in the construction of both Temples and Talismans is relevant. A combination of materials implies the need for a polarity within the structure of the object, in the sense of a capacitor or condenser. Again, in this respect, there are the researches of Dr. Reich into the 'orgone generator', utilising a number of alternating layers of organic and inorganic materials.



## Theory of Talismanic Action

All shape and form has an effect on consciousness, whether subliminal or not. Aesthetically pleasing or unpleasing shapes produce their effect by the energetic interaction between the observer and the form. Some shapes cause enervation or loss of energy, whilst others generate or stimulate energy. There is a marked difference between rounded and pointed shapes. The design on the form, or its texture is important - it is this which focusses the eye, inducing a transference of energy. In general it would seem that curves and concavities attract energy, whilst points and convexities transmit it. A talisman is really an accumulator, not a generator, since it is usually designed to store energy.

Energy transference may be said to take place via a) directed attention; b) sound; and c) touch. When sound is used in conjunction with visualisation we have the rationale of the traditional talisman - specific vibrations plus physical and mental attention serve to generate and transfer the necessary prana or 'magnetism' which acts as a carrier for the talismanic concept etherically.

Since all form is the product of vibrating or oscillating magnetic fields, gross physical results may come about through the use of specific sounds and shapes.

The placing of a talisman in a sacred spot, or a spot which is to become a focal point, acts as a receptacle for the etheric energies generated and focusses them. Such a focal point is the 'omphalos' - in older churches this will tend to be the altar, the point of highest magnetic intensity. An awareness of the harmonics of the environment around such a place is important - hence the involvement of astronomical alignments with natural features found in the case of most ancient sacred monuments.

The four 'Magical Weapons' - Wand, Cup, Dagger/Sword, and Pantacle - are examples of Talismans par excellence, and their relation to the four Quarters had reference to the four types of Etheric force and the four magnetic currents.

Shape and gesture - the tracing of a shape in the air compresses the space around it; space 'flows' around the lines of compression. The sharper, clearer and more accurate they are the better the flow. Space - i.e. etheric substance - is drawn into the movement, hence significance of ritual signs. A similar flow is set up by concentrated attention on the lines of a certain geometrical shape - the flow is conditioned by the shape's geometry.

Taking the basic premise that the primary source of Prana is the sun, the mineral kingdom acts as a direct channel of this energy. All minerals will transmit and channel prana in one form or another, but do not generate it. They may transform and modify it, but etheric processes within

organic physical forms are needed to develop and evolve its expression. . It would seem that this energy is attracted and channelled by the presence of symmetry, which implies an organised polarity - hence the facility of crystalline minerals and indeed all crystalline substances in channelling this energy. *augmentation* or generation is only achieved by the presence of resistance and insulation.

The purest mineral form will absorb and transmit a *polarised flow* of prana (*OD, Orgone, etc.*) but it cannot per se store it or generate it. It is the imposition on the mineral form of a *magnetic matrix* (as in the making of a talisman) which enables the latter to store prana.

In other words the magnetic modification of the etheric double of the mineral form gives it the ability to store prana *tuned to* the form's etheric structure by the operator's intention.

A Talisman is therefore produced by willed imposition of intention utilising the capacity of the crystal symmetry to polarise and condense energy. In the above, the term 'magnetic' implies attractive property - the property of adhesion which the modified prana emanating from a person (for instance) possesses.

The factor of resistance/insulation is the factor which generates and augments charge, and this factor is therefore of great importance in etheric force-forms or Telesmata or Telemorphic constructions. It is achieved by juxtaposition of materials/forms in regular symmetry.

Obviously, every mineral substance will transmit or channel basic prana in its own individual way, qualifying it. But just as human intervention increases the reflective and refractive capacity of gem stones by faceting them, so does the juxtaposition of certain materials in a certain form also enhance its capacity to absorb and transmit. In general, resistance increases capacitance and moderates flow (as in electrical instances) but in the case of *Telesmatic forms quality is modified by a combination of shape and substance.*

In connection with substance the character of the latter is often described in terms of human emotive expressions, and these do give a clue to the more obvious qualities of the substance in question: hence

- GOLD is attractive, stimulative, radiant, and masculine
- SILVER is reflective, feminine, light, lunar and feminine
- COPPER is warm, attractive, Venusian.
- LEAD is heavy, sullen, resistant and Saturnian
- IRON is durable, utilitarian, reactive, aggressive, Martian.
- ALUMINIUM is light, utilitarian, impressionable, earthy and Mercurial.

The basic crystalline structure of all matter - in some cases only evident at the atomic or molecular level , as in flint or plastic - is a direct reflection of the underlying etheric 'net' which polarises and condenses the formative forces. Equally, then, a specific crystalline form - be it metallic copper or crystalline cupric sulphate - is the densest and most stable matrix of a specific etheric potency.

The presence of a clearly defined matrix acts (somewhat paradoxically) as an insulator, because it in effect traps or diverts pranic currents, thus effectively storing them and polarising them. Hence perhaps the notion that quartz crystals 'interfere' with dowsable currents of 'ley energy'. Any geometrical matrix or grid will contain, polarise or condense etheric energy - hence the geometry of ritual and the ritual environment i.e. the Temple or sanctuary.

## Mechanics of Force Generation .

A part from the shape of the generator, the polarity induced in it may be the factor responsible for its ability to project force, somewhat as follows. Energy attracted or projected to the generator causes a polarising of charges in the material.

This polarising has apparently been observed in the case of H<sub>2</sub>O (water) molecules after treatment by a healer: the molecules' shape became altered, the hydrogen atoms becoming spread wider apart. The tension resulting from the induced polarity causes the bio-energy/Od/Orgone to be expelled - possibly in pulses, as the polarity discharges. It may be that the induced polarity sets up a resonance in the generator, thus expelling the bio-energy. It is to be observed that an electric battery normally consists of 2 poles and a substance which acts as an electrolyte. In the present case, perhaps, the bio-energy itself acts as the electrolyte, inducing electrical polarity or ionic exchange between the component substances of the generator.

The polarity achieved by the juxtaposition of two different metals on either side of a line of symmetry harmonises with the shape of the form in question. The wave-form created by the shape will be resonated or pulsed by the polarity exchange of the metals - giving rise to intensification of the energy received.

This reception may be via a third metal in juxtaposition with the others. In this respect, consider the use of granite and limestone in the pyramids, the blue stones + sarsens of Stonehenge, as well as the layered nature of many 'megalithic' barrows - e.g. Newgrange.

## Etheric Charging - Hypothesis of Energy Transfer.

The physical comprises a number of levels of substance, the subtler of which are termed etheric. In effect, all matter is *one*, but having various electrical properties and degrees of penetration. Energy, or substance in motion, exists in various forms.

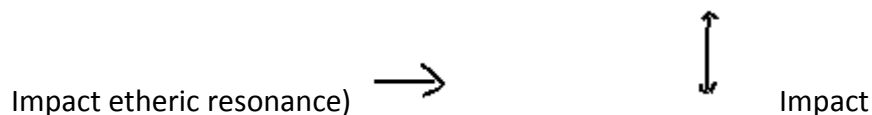
Consider a physical impact between two bodies, A & B: the energy of *motion*, at point of impact, is immediately diversified into a) sound b) light c) heat d) resonance, with a consequent effect upon the flow pattern of free electrical particles.

Any of these factors may be absent (e.g. sound), but the principle of energy exchange/transformation will always apply. The amount of any one factor will depend on parameters such as nature of material, resistance, final momentum of impact, etc.

We can therefore say that the energy of *motion* - M - is modified into other forms of energy: R, resonance; H, Heat; L, Light; (H & L being electromagnetic resonances with R the mechanical resonance of the material.)

This much is ordinary physics and may be called the "horizontal effect". However, the hypothesis states that another factor is implied in such an impact: a release of the *etheric* component of the initial energy involved. This is imparted to the bodies involved and is termed 'charge'. However, in the case with which our hypothesis deals the energy field of the originator of the impact, the doer, imposes its resonance upon the etheric substance of the bodies which are acted upon, and this process of 'vertical impact' is facilitated or rendered more permanent and definite by the presence of intention or focussed assertion.

Hence, the physical contact will embrace both a horizontal and a vertical set of resonances, energies or force factors.



$$M \quad (R + H + L) + R2$$

-

Where R = resonance (sound and motion)

R2 = etheric resonance

This form of etheric transference will always take place as a consequence of physical impact, friction, or other mechanical contact, since the basic etheric charge or energy is a component of all other forms of energy which are simply substance in motion. The simple induction of etheric charge without mechanical contact is slow; it takes place - since any form of attention releases energy - but the process is rendered infinitely more effective via a complete energy exchange. Physical handling is thus an important part of charging or etherically energising physical substance, and the use of the mento-emotional energies in focussing the Intention is the rationale of all psychotronic and talismanic work.

Further, the use of rhythmic impact, a particular sound pattern, movement, etc., adds greater facility in etheric transference. The use of various volatile oils is also a traditional method of providing a medium of transference. It is possible that resistance or inertia- the fundamental property of dense matter - is the factor which releases energy, since it is the basic repulsion between atoms and molecules which is the reality underlying all apparent physical contact.

These inter-molecular stresses are responsible for all observed contact phenomena. In one respect, the etheric is the energy of cohesion, which is why the disintegration - dis-integration- of the etheric with the dense physical causes the break up of the latter.

The dense physical is just pure mineral substance - the natural chemical elements. The etheric of this is its binding energy, released in nuclear disintegration. The factor of sound in conjunction with intention and visualised transference is the clue to the use of "words of power". Radiation (or etheric transference paralleled by visualisation) seems from experiment to be rendered more effective (or to be precipitated) by sound forms linked qualitatively to the type of energy in question.

In practice, visualisation of rays issuing from the aura or hands towards the subject becomes denser and more vital under the influence of sound. (E.g. yellow or pink radiation qualified by solar or Tiphareth aspect in conjunction with \*RA /RAPHAEL). \* A quabalistic reference: cf. *The Mystical Qabalah* - D. Fortune.

## Etheric Energetics

The idea of several realities in space and time must be sensed imaginatively before it can become objectively known. This certainly applies to the multi-dimensional reality of the so-called physical. Even the dense matter of which we are conscious most of the time is really multi-dimensional.

The alchemical Elements Earth, Air, Fire and Water are terms applied to the multi-dimensional qualities or textures of the physical, each linking with an equivalent etheric state. Sound, scent, taste, touch and sight are all etherically dynamic qualities and quantities. Equally, people approach the physical in different ways, depending on their focus of consciousness in the physical world. This explains why some have greater empathy with solid matter, some with water, others air or fire.

This is regarded as *temperament*, *but is really unconscious dimensional awareness*. Considering the essence of shape and its interaction with environmental energies, one might suppose that the wave-form associated with each shape is resonated by the impact of thought-directed energies, or by environmental pranic currents.

The first thing is to determine the shape of the particular wave-form. There is a confluence of vectors at points or edges - where in fact static charge most readily discharges. If there is symmetry between the faces, points or edges of a form, the greater will be the resonance or interaction between them. The resonance arising from symmetries or integrated polarities may be looked upon as energy generation, the resultant force being stored by means of polarised material constituents (alternate materials and shape).

Strengthening the polarity = strengthening the resonance.

The basic idea is to increase the energetic tension or capacitance in the form when under charge. The etheric energy directed at such a form will be absorbed differently by each material, thus setting up resonance between the wave-forms of each integral unit in the form. As far as we are concerned at this level of existence, for anything to be effectual it must find its anchorage in the dense physical. Subtler energies and qualities are imparted to matter via *effort*, or work done.

This applies to the painting of a Talisman magnetic passes in healing, or the building of a properly designed Temple. By working on physical matter with purpose and intent, no matter how trivial the apparent effort, one definitely carries out spiritual work. In the context of ritual, pranic etheric substance, stimulated into emission by intention, (plus breathing), is subtly qualified by astro-mental content, through visualisation.

The sounding of a word or note gives direction and oscillation to this pranic substance, and is the etheric basis for mento-astral effort. It is a question of controlled qualification of the stimulated emissions from one's aura, and in this respect the use of physical substances such as salt, water, and oil as traditional channels is understandable.

This is essential as a means of sealing or earthing the contact within the environment, but certain substances are particularly useful. Their use with definite intent coupled with awareness of certain principles via visualisation and invocation acts as a direct link between spiritual and physical. Direct links between etheric and dense are governed by the release and exchange of energy.

The breakdown of matter in biological and chemical reactions releases etheric energy substance. The above refers to the binding energy between molecules and again implies magnetic attraction and repulsion.

Thus, all forms are constantly radiating etheric substance, by virtue of their chemical and biological interaction with the environment: respiration, transpiration, excretion etc. However, in the case of human beings, the element of mind enters in.

The deliberate intent to perform work or the expenditure of energy can be used as a means of directing the etheric energy and attaching it to the substance or form under attention. This physical effort or work done is accompanied by an exchange of etheric substance - a corollary of the physical changes occurring in the process of muscular effort.

If such work is carried out with a corresponding mento-emotional effort, the etheric will be qualified accordingly. The greater the physical effort, the more etheric energy substance is exchanged.

In ritual a minimum effort is employed to convey a maximum of etheric effort. Force is qualified energy and therefore relates to energy under the stress of direction in matter.

One could say that

$$\text{Force} = \text{Energy} + \text{a vector } (R).$$

Energy follows thought - giving regard to something creates a polarity. *Regard or attention will motivate matter of a certain type- hence energy follows thought.* Physical regard is rarely without inner attention, giving rise to the electrical tension which we call energy. Electrical merely signifies movement or polarity of matter/force.

Thus, transference of prana is easily effected by deliberate regard. In general, concerning the energetics of a place, straight lines conduct energy too quickly and sap the vitality of the place.



Rigid polarities withhold energy instead of distributing it. On the other hand, congestion is evident where curves are too predominant. Organisation, or *functional polarity*, is achieved by an harmonious combination of shape, form and texture, affecting the underlying etheric stresses (vide Feng Shui).

A lack of aesthetic quality causes, in some, an instinctive reaction to what is an etheric reality. Interest or mento-emotional stimulus, is attracted by focal points. We speak of focal points or features in a room without realising their energetic significance.

A great hedge or line of trees can be stimulating, especially if leading to a focal or magnetic point, but is usually devitalising because it detracts from other magnetic points and prevents energy from circulating to them. Etheric motivation can only take place directly if caused by a physically or etherically incarnate being.

If one places a Talisman in a particular spot, it can act as a focus for other beings. By this token, the U.F.O. is also of etheric origin, and is strictly physical since it is capable of producing physical effects. Any action we may initiate is really a motivation of etheric forces, or energised substance.

Thinking about something attracts energy to it, therefore energy follows attention. Attention therefore creates a polarised flow between A and B. It may be that it is the etheric counterpart or *eidolon* of the form in question which receives the magnetic flux, and then gradually releases it via the dense physical form.

The Will activates - causes motion - and this is communicated to the densest level. This can only happen because the physical form is a relatively static expression of the more fluid magnetic counterpart. Forms convey force by association - conscious and unconscious - and also by direct reflection.

Sharp angles, straight lines and plain faces are all associated with masculinity whilst curves are associated with femininity. Poetically: . 'He, stepping down by zig-zag paths and juts of pointed rock ....' 'By slow Meander's margent green..' If a telesmon or form is linked with its Archetype it will convey psychologically a specific set of impressions.

These will link the mental apprehension of the observer with a particular aspect of the Group Soul. This 'emotional stream' is fed by many tributaries and in many guises by the observer. If stimulus is fed often enough by the observer's perceptions over a period of time the vital flow will charge the thought-form (s) substanding the telesmon. It will, eventually, attract pranic substance to the physical form itself. There are a number of methods by which a form or telesmon might be charged in this way, e.g. The use of etheric media such as incense, oils, blood, lustration and offerings of various kinds.

These would - it has always been known - provide low grade etheric substance necessary for imbuing the telemon with an elemental vehicle of energy. The object thus imbued affects not only by appearance but also etherically. Hence the idea of 'charms' or 'curses'. Equally, blessings.

As regards the use of the environment itself as a Talisman, a person passing through a place disturbs its equilibrium. There is a dense physical exchange via the atmosphere, earth, water etc.; a mento-emotional exchange - pleasure or otherwise. But this is accompanied by an exchange of energy at the etheric level also. Deliberate, conscious acts, rationalised or ritualised, will tend to focus the effect of a person's attention. In any locus, focal points are found stimulating greater interplay than others - a hollow, a hill, a convergence or tree - and such points may be ensouled.

Such points may, then, suggest to the observer a form or forms which may serve as a medium of approach to the genius loci. Such imagery is unnecessary but may help psychologically in contacting the elemental life ensouling the phenomenon.

It is evident that in full sun there is an abundance of solar prana, whilst in shade there is more planetary prana. This difference is clear, and is an esoteric reason for the difference sensed between open and less open spots. The fact that a place can be easily modified by clearance, planting, landscaping, is merely to indicate how control of the basic pranas can be applied. The etheric pranas substanding rock strata, air, water and exposure to light are the true causalities behind much that appears obvious. So it is that much useful esoteric work is done by attending to the physical details.

The etheric is thereby vitalised or its etheric quality is modified. The etheric quality of an environment is indicated often by the vegetation. This is dependent on the balance of elements and their corresponding pranas.

The four types

- Fire Ether (desert, heathland)
- Water Ether ( lakes, rivers, marshes )
- Air Ether (downland, high places)
- Earth Ether (rocky, mountainous or fissured country, caves).

These four are usually intermingled of course, with a predominance of one or another at different seasons. It seems clear that specific plant species will directly modify the etheric or energy-aspect of the environment.

Any locus will have four major modifications of its etheric field:

1. type of rock or soil.
2. water content, especially. drainage
3. prevailing winds, plus height above sea level.
4. light received at ground level.

All are horticultural considerations, affecting flora and fauna of any locus, and its pranic condition.

## Condensation and Intensification of Pranic Energy

The practical application of the ideas above to structures intended to stimulate or modify the impact of the etheric currents on a subject seems to depend on the use of 'outer' and 'inner' forms - 'primaries' and 'secondaries'. Temples, sanctuaries etc. enclose the subject(s) and also contain some kind of inner structure symbolically placed - i.e. geometrically placed. The pyramid is a good example and so is the 'Vault of the Adept' (cf. Golden Dawn). The Hall and Table of Camelot is another example. *Within* such a modifying Field a two-dimensional structure will produce further modification: Steiner's Goetheanum was a Primary form with the eurythmic, musical activities within as the Secondary.

A Temple has outer, geomantically determined structure (positioned at a certain determined locus) and an inner arrangement of equipment, et al. The outer shape of a crystal is the Primary, the inner structure is the Secondary - and there is a natural link between the two. The Hall is a Primary with the interior Table and its circular arrangements the Secondary. Relevant to this is the system of three-dimensional or Primary structures at major 'Power Centres' with a network of lesser and often Secondary (or two dimensional) structures receiving and augmenting the resultant pulse or current.

The following parameters are important:

1. The size of the Primary
2. The resultant scale of the Secondary
3. The shape/geometry of the Primary
4. The shape/geometry of the Secondary
5. The geometric relationship between the two

The importance of the above has obvious implications for the etheric stimulation of plants, for example, the place of experimentation being a controlled structure or Primary, which will render the use of Secondary Fields more effective. On the other hand, each experimental unit may be placed within a Primary - enabling several experiment to take place at the same time.

In the case of a Temple it is obviously the overall structure which is the Primary, the various ritual arrangements constituting the Secondary. - a notable exception being the 'Vault' employed in Rosicrucian ritual and the pyramid initiations. In the average Rosicrucian Temple the Lodge itself is the Primary and the basic four Weapons arrangement the Secondary -each Weapon being itself an etherically active Form. The Primary is indeed an 'Orgone Accumulator' or etheric condenser - the Secondary geometry within it distributing and focussing the energy. The use of specific materials to facilitate polarisation is obviously relevant. In the Arthurian Hall

and Table eidolon there is a geometrical polarity between the cubic hall and the circular Table and the square tessellations (white and black) on the floor.

The traditional arrangements in a Rosicrucian Temple indicate various polarities and patterns of energy distribution. The basic pattern is a square (the Lodge Room), containing a circle (the path of circumambulation) containing another square (the altar), upon which is a circle (the Pantacle, or Telesmon of the Mysteries).

The two Pillars stand upon either side of the altar, or may be moved according to the emphasis, and this highlights the alternating polarity between one hall of the Temple and the other - i.e. in two dimensions. The cruciform pattern of the four Quarters helps to condense the overall 'charge' of the Temple into two alternating polarities.

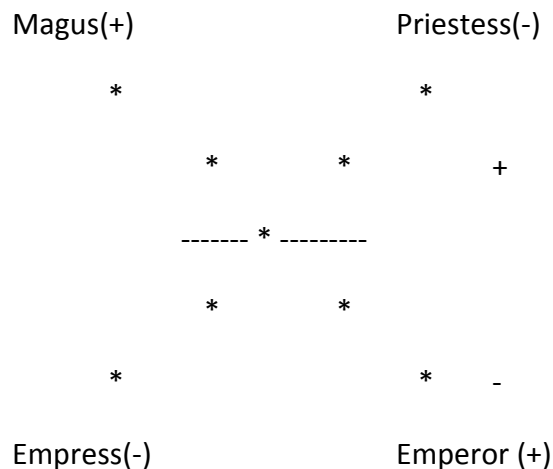
The central Altar forms the Omphalos or Point of Tension and any geometrical arrangement thereon will determine the distribution and effect of the 'condensed' charge. Hence the importance laid upon geometry - in addition to sound, light, and specific movement in the Temple and Masonic tradition.

The use of Cabalistic forms and imagery therefore in a 'stimulus' environment is thus rational, and the employment of a Secondary Field consisting of a certain shape - e.g. A pentagon - will determine specific energy-qualities, whatsoever the object of the procedure. The ideal Telesmon will be a 'shrine-box', incorporating all the principles of etheric condensation - e.g. A hexagonal box constructed of two materials and painted within in complementary colours (e.g. Golden amber/light blue). A hexagon and hexagram combination form in solid metal will be central, or six such forms with the central focus occupied by the subject to be magnetised. The angles of a three-dimensional shape are probably more important than the sides - hence a pentagonal 'box' or Primary would be orientated horizontally, not vertically because the four Quarters convey polarity via etheric currents.

## Ritual Energising

Ritual work of any kind - other than purely formal practices - is the extension of the mind into and through the environment. One begins with the basic premise that every individual reacts with the environment at various levels and is acted upon by and through that environment - both physical and subtle.

'Magical' work of any kind brings these reactions under control and into definition. All ritual is therefore a controlled procedure, or patterning, according to purpose and intent. Thus the environment is subjected to the impact of the mind, both concrete and abstract. In essence, the mind merely directs what is radiated, whether it be a literally visualised formal patterning or a 'blessing'. In the latter case, the 'Intention to bless' (which itself requires analysis) gives the needed momentum to the forces radiated. Therefore, it is generally true that most of the time the environment and its contents act upon us - we are passively receptive, only becoming active as a reaction. This implies that as a rule the mind does not act with intention until stimulated to do so. The aim of ritual or magic is to be dynamic and active towards and within the environment - to initiate effects therein rather than to be motivated by effects. The ritualised environment is (theoretically) under the control of its creator. The Tarot Emperor represents this idea in the dynamic and concrete material sense, whilst the Magus represents the Spiritual energies of matter. The opposite polarity is represented by the Empress and the Priestess.



Essentially, the Magus and Priestess represent the dynamic subtler and causative energies activating response in the receptive world of material or passive forces - the Emperor and Empress.

## Summary of Interaction of Human Energy with Environment

The whole idea of Talismanic action is based upon the etheric dynamics underlying physical action, or *work* as defined in physics: the transference of energy from the human organism to another object will entail a transference also of etheric energy/ substance. Any dynamic interaction between physical units - e.g. a river and its banks - will involve etheric transference, but in the case of a human there is the factor of intention and mento/emotional involvement.

Also of course there are many grades and types of etheric substances, some more energetic or interactive than others. In this connection it should also be remembered that the apparently passive interactions involved in the case of mere physical proximity, and of course respiration, are important contributors to environ-mental etheric modifications.

All organic lives are involved constantly in active etheric transference. The life processes within an organism produce etheric emissions and in the case of humans these may convey mental/emotional impressions - literally im- or in-pressed. The mind brings pressure to bear (pressure = force) on this energy substance. Energy follows thought.

## The Caduceus

This Rod is a good example of a Telesmon, and not merely a philosophical symbolic representation. The three aspects of Kundalini - Ida, Pingala, Shushumna - the three Aspects of deity, together with the essential duality of all manifested existence, are given expression in the Mercurial Staff. The dual forces of manifestation represented by the two Serpents or oscillating forces ascending the central and equilibrating Rod are symbolic of that which produces manifested appearance.

The central Rod is that eternal Energy descending from the triple Spiritual Atom, usually represented by a winged sphere represented by a winged sphere - the two wings being the extensions of the Will - Life energy into manifestation. It is from this essential duality of manifested Spirit that the two Serpentine forces derive their essentially illusory existence.

The polarity between the two spirals should be enhanced and made actual by polarising the materials - ideally gold and silver. The two ascending spirals also polarise with the 'wings' - themselves the dual poles of the central Axis - via a 'capacitance' induced by the gap.

The central rod should be hollow and the spirals should pass down through it from the sphere and pass up the outer surface and end in the 'wings'. Concentration on the sphere should induce polarisation in the head and generation of force via the spirals.



## Polarity and Patterning

The nature of the surface of a form is basically a product of the relationship between relative depth and height: roughness/ smoothness, convexity/concavity, straight/sinuuous; plane/ angle. etc. The polarities resultant from these two factors produce a regular oscillation and a regular or symmetrical patterning will of course produce a regular oscillation or pulse. Such a pulse is felt in response to sensuous contact: it is the basis of aesthetic awareness. Equally, the lack of pulse/ oscillation produces ennui, fatigue or disinterest.

One might therefore point out that etheric flow occurs as a result of sensuous contact (indeed, as a result of work done) but it is the circuit of flow, the oscillation, that interests us in connection with sensuous perception of form polarity. It gives rise to attraction or repulsion in our own consciousness.

Again one must posit also that this largely subconscious reaction to the polarities of a form (whether it be landscape, a building, or a living form) is not purely psychological or abstract but a definite perception of etheric flow. That which excites or stimulates is acting reciprocally upon us and this stimulus may of course be unpleasant as well as pleasant.

A generator of Telesmon therefore acts by means of the observer's applied perception in most cases. The generator which acts without the mediation of the observer works by virtue of the above principle of polarity, but the circuit of flow depends upon environmental energies. Considering a statue of Venus, for example, the conveyance of a sense of sexuality, voluptuousness, etc. can be a very potent thing, and is the local attraction of the statue. Equally, other masterpieces of the sculptor's or painter's art may convey appropriate feelings. The form is responsible, and may often be said to be; 'alive'.

This is a degree of psychotronic, but on a mento-emotional level. It does not necessarily produce a direct physical effect. Nevertheless the principle is the same - the transmission of energy. Many such statues and objects of religious attention become Telesmata of the particular force they were designed to represent. Indeed, that was their original rationale, since they absorbed energy from many generations of worshippers. It may be that this was the reason why the ancient Jewish scriptures forbade the making of 'graven images', despite the anomaly of the two Cherubim on the Ark of the Covenant. Returning to the abstract form and its composition, it seems clear that a surface focus (the 'staring device' mentioned in the report on Pavlita's work in 'Psychic Discoveries behind the Iron Curtain' - Sheila Ostrander) is required as a receptor of the personal 'animal magnetism' of the observer, and that such devices could take many forms.

The form is intended to draw energy from the operator, and this is most definitely achieved in one respect at least: by means of either optical or tactile sensation (or both). This is the basis of the science of aesthetics.

## Form/Energy Relationships in Nature

The concept of 'signatures' and 'sympathetic' magic is a distorted reflection of the truth that the shape and form of natural phenomena is literally dependant on and a manifestation of the energies which produce such phenomena and may well be effective channels for such energies. Therefore the close study and contemplation of a given form - whether of an animal, a leaf or a crystal - may help to bring knowledge of the energy thus manifesting.

Spirals are interesting in this respect, revealing - as do crystalline patterns - that an energy pattern is responsible for the dense form. (Added to this is the esoteric notion that every form is a 'deva', and part of the Hermetic Art/Science is the construction of a devic form to act as the vehicle for a particular force consonant with the nature of that deva.) Geomancy is an extension of that idea applied to buildings and the landscape.

## Difference between Living and Inorganic Forms

All forms are capable of being charged with etheric fluid. A plant - e.g. a cactus - will accept a charge, but there is this difference: a living, growing form is like a room full of machinery. The machines may be assisted to function - like squeezing oil into them- but they have their own motivation so to speak, which is linked to specific function.

An inorganic form is like a room specifically constructed with ducts and channels which can be filled with fluid or gas and which will magnify the dynamics of that substance when a certain 'pressure' is reached. In the case of a deliberately constructed inorganic form it is the interior 'lattice', or molecular configuration, the crystalline nature of the form which creates the potential for generation and storage of charge. The outer form - its geometry - dictates the manner in which the charge is released.

## Factor of Electricity

It may well be that etheric 'charge' (or substantial energy) in connection with objects (particularly telemata) requires the presence of electrical polarity - which gives us the rationale behind the use of alternate materials in ancient structures and also the tradition of 'insulators' and 'conductors', although it seems that wood (esp. in conjunction with other materials) does in fact take a charge to a certain extent.

The effect of the Ark upon the people who touched it may well have been a result of its high electrical potential, The latter was not the main reason for its construction but may have been a necessary condition for its function. Such Talismans, including many Temples and ancient structures, were condensers of physical electricity, mediating the etheric substantial energy of the user and this in turn mediating other energies in conformity with the nature and purpose of the Talisman. It should not be forgotten that the manifestation of 'U.F.O.'s is very frequently accompanied by electrical phenomena.

The Pastos, Shrine, or sacred enclosure, utilising the basic principles which Reich attempted to demonstrate with his 'Orgone Box', employs the factor of electrical potential in its walls. The result of this potential difference (PD) between the alternating materials - the build-up of electrical tension or 'condensation' of charge - is probably to form a screen or insulation inside which the less dense Pranas may accumulate.

The electrical charge which tends automatically to build up in the surrounding material acts like a 'magnetic plasma bottle' - except that in this case it is cold plasma. Shape and conformation of objects within the enclosed space further organises the pranic substance. The density of electrical charge will be of importance - hence the use of several alternating layers.

This electrical or energetic aspect of physio-etheric substance may be seen to be symbolised by the sixteen Court Cards, the Concourse of Forces of the four basic 'Humours'. The four Aces are the Archetypes of these. In this way, each particular energetic factor can be given a formulation derived from its basic affiliation - as we see in the shapes of the Tarot Instruments and the chess pieces employed in Rosicrucian chess.

The 'orgone box' therefore insulates and prevents dissipation of the generated energy -as does any container to a degree. A study of containers, rooms, shrines, theatre stages, enclosures etc. will reveal their capacity for holding, generating and otherwise focussing charge even if it be only a general pranic intensification. Specific forms (i.e. Secondary forms) within the outer insulating Primary form will quantify and qualify the charge.

The etheric flux in any environment could be said to be the etheric aspect of the 4 major pranas, or Tattwic Tides, each of which - even in the densest physical sense - is in a constant state of flux and change. So it is that changes in a given environment at the densest level will produce modifications in the etheric (or 'elemental') flux.

This is the rationale of Feng Shui - the addition, subtraction, or modification of certain physical factors in order to restrict, augment or modify the etheric quality of those factors. Certain structures were designed to achieve the above - hence the obvious differences between say New Grange and Stonehenge. Such geomantically engineered structures were organic entities in themselves, built of specific materials of specific size and oscillating to specific rhythms. All forms, being capacitors, are energy trans-formers. They affect living beings both magnetically and radiantly. E.g., humans are affected 'psychologically' (that is, magnetically by association) and also by the inherent quality expressed by the form, which is radiant activity.

## The Ark of The Covenant

There are strong reasons for believing that this sacred object was a Talisman and generator in its original form, later being given a religious and theological significance. Its function as a container for the two tables of the Law strongly suggests that it was the repository and expression of the Mysteries at that time. Persons nominated to see the Ark and to handle it were strictly limited to the Levites, a priestly class. Only Moses and Aaron were allowed to communicate with the 'Lord' or Being understood to dwell in it: "And there I will meet with thee, and I will commune with thee from above the Mercy Seat, from between the Cherubim " - Exodus 25. v. 22. The expression Mercy Seat is not a translation of the Hebrew. The original word was Kipporah - a term relating to a state of purification. The Vulgate translates this as Propitiatorium which may be translated as 'the place of propitiation ' (from propitius, meaning gracious or well-disposed. Hence 'Mercy-Seat'.)

The question arises as to whether this referred to the lid or cover of the Ark or to some specific construction upon it centred between the two Cherubim. If there were such a construction, it is not mentioned in any text. In addition, the nature of the Cherubim themselves is not clear, although it is a safe assumption that they were sphinxes of some kind - composite figures. Blavatsky (Secret Doctrine 2 pg. 80 ) says "Cherub also means Serpent ..... though its direct meaning is different, for the Kerubim and the Persian winged griffin are the same - griffin being derived from a dragon (root meaning 'hook-nosed').

The Assyrian Genii are probably the nearest in form to what the original Cherub must have looked like. The Ark, like Solomon's Temple, was constructed of different materials: wood and gold, and it is interesting that it was coated 'both within and without' with gold, the lid and its Cherubim being one piece of solid gold. The dimensions as given in Exodus are also interesting, in that they contain the Golden Mean, and the lid would appear to be a Golden Rectangle containing a Vesica Piscis (formed by the wings of the Cherubim). The actual dimensions of the Ark were: 2.5 cubits long; 1.5 cubits wide; 1.5 cubits deep. The ancient Jewish Sacred Cubit = 2.2 feet, or very nearly 2ft. 2 inches. Therefore the Ark was a box closely approximating 5ft 6" long, 3ft 3" wide and deep.

The dimensions of the two Tablets are not given in the Old Testament; they are merely described as 'duae tabulae lapideae' (Kings 2, ch.8 v. 9), and it is also specifically stated that 'there was nothing in the Ark' except these Tablets (ibid.) It is possible that the Ark and the Tablets formed one functional unit - and a very powerful one - which could only be 'de-activated' by removing the lid - a perilous operation if the Old Testament stories about it can be believed

## The Nature of the Etheric

"Brownian" motion indicates two things:

1. that matter is under constant pressure
2. that matter is composed of discreet particles which exercise repulsion on each other.

The possession of charge merely indicates polarisation, and the presence of a 'Field' which implies that every atom is an entity - an integrated unit. Note the two following postulates: 1. Light is reflected from etheric substance, therefore it is particulate and substantial. 2. Etheric substance possesses weight (my own experience of falling gently from the bed onto the floor whilst out of the body is subjective evidence of this.)-- 33 --

We deduce then that the etheric has mass, and is part of the so-called phenomenal and sensory world. The etheric body of a young animal, plant, insect, etc., grows with the organism. Yet, the separation of a portion of this substance is possible as in projection and anaesthesia.

One assumes that this "double" is a result of the unravelling as it were of a part of the etheric or energy-body. If dense matter can be subdivided into

- a) solid,
- b) liquid,
- c) gaseous,
- d) plasma (or ionised particles)

then etheric matter must also possess these substantial qualities.

"Physical" matter is the term we use to describe the relative stability of appearances. It also seems that there are many different types of etheric, not just one homogenous 'ether', in much the same way as the appearance and constitution of a rose petal differs from that of a lump of clay, though both are classed as 'physical' matter. One cannot, in view of the above, regard one piece of an atom as 'etheric' and the rest 'non-etheric'. Rather, matter is substance under varying degrees of pressure and subject to varying degrees of inertia.

Etheric substance - such as is observable around objects and living things - must be substance under less restriction from pressure, inertia, etc. The connection between etheric and Prana is clear, but we cannot yet define Prana, except in so far as it imparts livingness, or sensuous quality which undergoes a subtle but definite change when an organic form 'dies'. Postulate: *matter is the ultimate limitation imposed on Will, Life, or Spiritual Energy.*



One should perhaps term the etheric "The substantial continuum of dense matter", since this helps to prevent a mental wedge being driven between the two observed aspects of matter. It should be noted that, in physics, the electron may be described as a 'wave of probability', or wave, when not being measured. This attempts to explain how, in a single atom of hydrogen for instance, the electron is 'spread out', filling the atomic space. It explains why one cannot put one's hand through a wall - the resistance of the electron-wave prevents it. In the light of this, the electron could be considered as the etheric continuum, becoming a particle/unit when measured. Postulate: (cf. 'Man Incarnate' - Phoebe Payne).

The single atom constitutes fourth grade etheric substance. Atoms in combination (i.e. atoms + forces of chemical cohesion) = dense substance, gaseous/liquid/solid. Electrons freely moving, therefore, may constitute the third grade. On the other hand, since Hydrogen and Helium exist as single atoms and are demonstrably 'dense', it seems more reasonable to say that it is the radioactive field around each atom which constitutes its etheric counterpart. The same may be said of any entity, including man.

Work done (transference of energy) produces electrons which are either conducted as in crystalline substances or accumulated as surface electrical tension, as in non-conductors. The electrical potential generated by work done is the denser aspect of etheric charge.

Quote ('Secret Doctrine', vol. 2 pg. 261): "Nervous ether ('animal vitality') is the lowest principle of Life. The animal tissues absorb it .....as do physical materials and structures (in their primogenial (etheric) state. It descends in a larger supply to vegetation in the Sushumna Sun-Ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest than in full activity." The above refers to Prana, or the 'Archaeus' of Paracelsus. Prana and electricity are complementary, the latter being an effect of the former, deriving from the motion of matter - or condensed force - whereas the former initiates that motion. All motion or activity has its source in solar Prana - sine qua non - and this Prana is differentiated as it is dispersed throughout the system. All activity is the result of the impact of Life/Will upon substance.

This impact has two effects:

- a vitalising effect and
- a mechanical effect.

It is the presence of the Life Principle which produces radiance in substance. Our five senses allow us to perceive the various grades of physical substance and their relative vitalisation - or 'etherialisation'. So for example the difference between the substance composing the eye, and that which composes other tissues. Literally, eye-substance has a greater degree of positively

polarised etheric substance. Excreta is negatively polarised etheric substance, as are all meats. Vegetable bodies are pranic converters, making planetary prana/solar prana available to other lives as condensed etheric substance of positive polarity.

Nevertheless, even here there are refinements and distinctions - roots and fungi having a greater complement of purely planetary prana than leaf or flower vegetables and herbs. Since substance exists in varying degrees of etheric quality, certain substances act as mediators of prana to other - e.g. essential oils. All bio-forms release or radiate energy, and man - possessing more refined physio-etheric substance than other life-forms - radiates actively, if unconsciously, and his radiation will be effective for good or ill. In one sense, it could be said, dense physical matter (or etheric matter under maximum compression) is time past, whereas etheric matter - i.e. physical matter in process of radiation - is time becoming.

Consciousness of the dense physical is consciousness of the past, or that which has in effect atrophied and become inert. This process of hardening and concretion is found allegorically in the history of the formation of the earth itself. Heat, light and sound can be thought of as etheric - the dynamic aspect of the dense physical.

They can be thought of as etherialised matter. If it is true that all actions, events, sounds etc. are retained in the 'reflecting ether' or so-called lower Astral ("The Treasure House of Images"), it is obvious that the conservation of energy as motion is literally true. This is the basis of the idea of energy as substance in motion

## Conversion of Physical Energy into Etheric Energy

urning This process occurs not only in the combustion of substances - as in fire - but also in the act of work. There must obviously be some distinction between simple combustion which releases the etheric substance of organic matter into the general reservoir, and the deliberate focussed act involved in physical action. The former has always been utilised as a) a means of purifying, b) a means of releasing etheric essence (e.g. incense and candles): the burnt sacrifice. The etheric energy associated with physical work stems from the chemical combustion of food, via muscular effort.

It is clear that the focussing action of the mind/emotions acts as a channel and that any such action, undertaken with intention, will transmit a modicum of etheric energy to the object of work, be it a piece of land being dug or a Talismanic artefact.

The willed transference is obviously more effective than the mere automatic act, and it is the intention which makes such an act magical. In this case the etheric energy will not merely be coloured or qualified by the auric field of the subject, but will be modified by a person's intention, applied intelligently. This is the rationale of making Talismans, but can be applied to any act which modifies physical matter. It is the basis of the reason why the Magus was always abjured to make his own Weapons or Instruments. The use of the Dagger to cut the Wand, for example, is simply to say that the tool used in the physical act of intention must itself be fully charged with the operator's etheric energy. Mechanical energy, or the physical act which gives it expression, is thus the vehicle of Intention - hence "Energy follows thought".

## Solar Prana

The observation that Pranules or pranic elementals, ubiquitous in the atmosphere, are present but not radiant before sunrise raises certain questions. One's observation is that 'pranules' resemble slightly shadowy globules with here and there one which scintillates about 5-10 minutes before sunrise. As the solar disc appears, the pranules scintillate and their activity becomes more easily visible. This, it must be stressed, is not dependent upon the intensity or amount of light: pranules are to be seen fully radiant and active against a background of fog or a grey and cloudy sky.

What then is the significance of sunrise? Observation of pranic activity makes it clear that solar prana reaches a particular locality when the horizon no longer obstructs. Cloud and fog certainly restrict the pranic activity, but do not cut it off. Therefore it must be assumed that any substantial object - a mountain, large stones, buildings etc. will temporarily or permanently cut off prana, albeit it seems clear that prana diffuses through the atmosphere during the day - otherwise certain localities would be totally deprived of it. This may be very nearly the case in deep caves and city basement areas. Pranic emanations from the sun - and therefore presumably from other stellar bodies - would appear to excite observable atmospheric activity only when their path is relatively unobstructed. That is, they travel in straight lines. The above goes some way towards explaining the significance attached to Solar, Stellar, and Lunar risings and settings by the builders of ancient structures; also the supposed effects of an astrological 'ascension' different localities at different times, according to their elevation and/or the characteristics of their eastern horizon.

In view of this, one is led to propose a pranic significance for Horus, the 'Lord of the Horizon'. If a special significance was attached in antiquity to the first pranic emanations, it follows that their quality and nature may differ as the day progresses. Planetary prana will be stronger where solar prana is occluded. Solar prana absorbed by the earth circulates in the planetary web of etheric substance and may then be likened to the nerve-fluid in bio-organisms. Underground and primary water also distributes it - hence 'holy' wells and springs.

The basic currents of planetary prana should be sensed first by the dowser, but they are modified and 'condensed' by both topographical features and artificial structures - especially where the latter have been deliberately constructed and placed in order to intercept the pranic currents. Such interceptors act as resistors and resonators. So in any place there will be:

- 1) the primary currents;
- 2) the secondary currents, induced by features;

- 3) the vital quality of such features - i.e. The manner in which their interception or modification of the pranic currents affects the immediate environment.

The above constitutes what may be called Pranic Ecology, of which Feng Shui is an example, and Masonic geomancy is the Western example. The sense of 'quality' in an environment is a result of the impact of the magnetic field in that place which is generated by the intervention of pranic currents.

It is now clear that the pranic flow infiltrates the local topography and structures. This explains 'harmony' and 'disharmony', and why it is that the quality or character or effect of a place can be altered significantly by changing its physical aspect: e.g. the addition or subtraction of features, clearance, plantings, ponds, etc., all of which activities are based on a Feng Shui approach to the use of the four Principles. It is not necessarily a case of diverting pranic streams (especially Primary ones) but of modifying their interaction with environmental factors, thus altering the magnetic or quality aspect. In passing, one might note that planetary prana may be detectable by dowsing generally when it is present in major currents - 'leys' being the arterial system with many lesser veins and nodes. Obviously, prana is present to a greater or lesser degree everywhere, and to a greater or lesser extent within a particular locus, but not necessarily to a dowsable extent, since this implies an outstanding point, focus or current within the general matrix of pranic exchange. Work done in a particular place may well help to distribute prana more evenly or efficiently like the equivalent of irrigation, but such currents may not be dowsable, because they are not powerful or focussed enough. In connection with these considerations, it is clear that so far as gardens are concerned it is not in fact easy to 'improve on Nature'.

Most people's idea of what constitutes a garden are based very much on what they consider it should look like without any deference to the natural etheric harmonies. No garden should be constructed without reference to the presence of natural currents and nodes. It is quite usual to take topographical features into account and to site suitability on respect of light/shade. Wet/dry, orientations, etc. Yet these are actually secondary. The most important aspects are those which are concerned with a piece of land.

Nature, if left to itself, apart from being frequently more beautiful and interesting than artificial creations, often gives clues concerning the relative quality and vitality of certain spots in relation to others. Lack of awareness leads to purely arbitrary formulations with no real integration - and even where there is a skilled integration there is a lack of vitality and magnetism.

Things are placed merely because it 'looks right'. If formality and geometrical figures are intended, these should be placed in a definite pattern whose construction should be based on:

- The site's etheric anatomy and,
- A harmonious balance of the Four principles.

A pond, for instance, should never be left without an outlet-aspect or a sense of stagnation will build up - etherically if not obviously. Any wholly enclosed space will be of the Earth Principle. and suitable for a pond, however secluded. The basic rule is that whatever current is induced to flow (especially if the actual geodetic current is involved) in and through the construction, it must be a part of the circuit - not severed or blocked. Minor flows or spirals should terminate - or rather be strengthened at their focus - by selected features which will harmonise with them and thus assist in magnetising that spot of substance, and the reason why certain natural features harmonise well with each other is because they produce a balanced resonance - e.g. stone and water - the pranic stability of the former complementing the pranic fluidity of the water, when it is in motion. Still water and rocks tend to be too stable and can result in a heavy and stagnant atmosphere. Equally, bright colours, scent and lush foliage - all pertaining to Fire - must allow Air to circulate.

The Four Principles relate to the Four main degrees

## The Etruscan Discipline

This is the name given to an ancient set of Rites used in early classical times for finding the appropriate place, or talismanic centre, for a town, temple or other important edifice. The geomancer or augur (note the word inauguration) divined the place (probably with reference to its magnetic quality) and proceeded to quarter it:

to the fore, South, was Pars Antia .

to the right, West, was Templum Anticum Dextrum

to the left, East, was Templum Anticum Sinistrum

to the rear was Templum Posticum Sinistrum (North East), and

Templum Posticum Dextrum (North West).

The two lines crossing in the centre or umbilicus were:

North - South - Cardo

East - West - Decumanus

This basic plan as used by the Romans, survives in several English towns founded by them. Each Quarter would be subdivided into eighths and sixteenths, the latter sectors being assigned their ruling deities (or pranic qualities?) This reflects the formalisation of what originally would have been an attempt to determine the actual magnetic quality of the area concerned, and an attempt to monumentalise - to provide a 'local habitation and a name' for the Genii Locorum. However, it is obvious that where ancient shrines had existed these places would already possess their links or 'leys' with other spots and these would take the place of artificial layouts - main routes being aligned with the principal sacred fanes, thus maintaining the Viae Vitae or 'Life Channels'.

It is interesting to note that the Umbilicus or central point was marked first with a cross, then excavated to make a pit or Mundus, offerings (i.e. Talismans) placed in it, and then sealed with a flat circular stone. The religious or sacramental aspects of bringing an area of land under control are thus clear, as is the rationale.

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