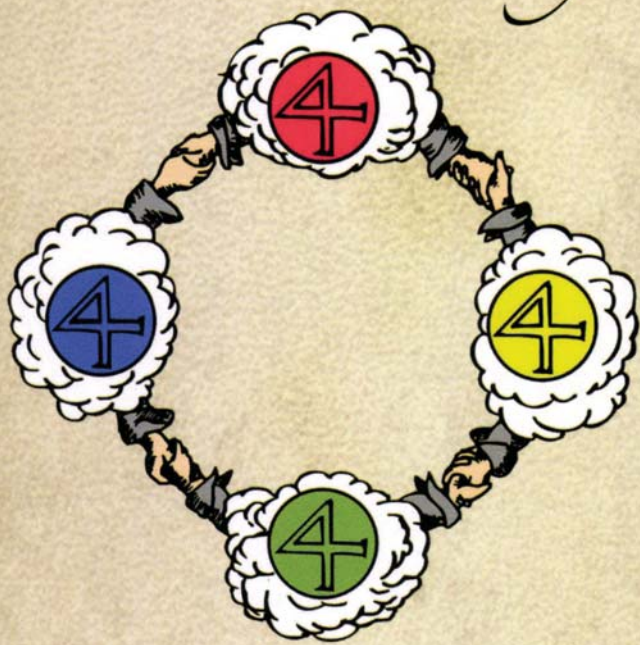


*The  
Universal  
Master Key*



*Franz Bardon*

**The Universal Master Key**

**By**

**Franz Bardon**

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Prague

As compiled by Dieter Rüggeberg

An Analysis of Positive and Negative Attributes in  
Accordance with the Four Elements

Support for Introspection and  
Knowledge about Oneself

1958

Universal Master Key to  
Franz Bardon's Initiation into Hermetics

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## Foreword by Martin Faulks

In your hands you hold a work of incredible beauty, wisdom and power. Written by Franz Bardon, the most expert guide to the magical path that ever put pen to paper, *The Universal Master Key* is a text of poetry and inspiration in which Bardon teaches us the qualities we need to cultivate in our personality and what effects they have on the world around us, on our magical exercises, and on our interaction with the invisible world.

Currently many magical practitioners believe they can gain results and develop powers without any effort or personal development. Some of these practitioners even mistake building an impressive persona and gaining notoriety for genuine spiritual evolution. It is for this reason I believe a text that reaffirms the Hermetic path as one of the cultivation of virtue is of great value.

In the work we are told that in a sense, each one of our virtues or vices acts as a talisman, which attracts certain forces and thus events into our life. This, in turn, affects how we interact with the spirits and with our fellow human beings.

This is a fact that Franz Bardon hinted to in the section *In Initiation to Hermetics*, where he talks about karma and states that magical development is an aspect of the laws of karma. The reason for this is because our karmic forces represent the elemental forces within our being which are under the control of external influences; those areas of ourselves that we have not mastered and are controlled by external forces or by our uncontrolled passions. For this reason, what you are about to read is extremely important for anyone on the magical path.

The more we learn to overcome our negative attributes and turn them into virtues, the more energy we have at our disposal to expend on our goals, which would otherwise be wasted in either battling internally or on seeking the fulfillment of our vices. This is, of course, the reason that in his book *Franz Bardon: Questions and Answers and The Great Arcanum* Bardon stated that love and humility could replace Hermetic exercises.

The Hermetic path is one we undertake, not for ourselves, but for the rest of the world — this is something the Master draws our attention to repeatedly within this text.

By making a continued effort at improving ourselves by the law of the microcosm and macrocosm, we change the world. On the grossest level, this is because we gain abilities to help those around us, relieve suffering and heal ailments.

This text contains all the virtues which need to be cultivated by a magician in order to achieve adept-hood in this lifetime. They are listed in the order that the elements should be in the spirit; that being fire dominant, then air, then water, then earth. Of course, on the highest level, in a perfected being, all four elements would be in complete balance.

Therefore, we know it is our own personal responsibility to create the balance of the heavens inside ourselves, which we would like to see around us.

Bardon states that the more balanced a human being is, the more the gate to the invisible world is opened up to him. This text, therefore, is not just for students on step two of *Initiation to Hermetics*, but for those on all stages of Hermetic development because the continual transformation of the personality for this alchemical work is the foundation for all Hermetic process.

Bardon describes a Hermetic magician as a soldier fighting for the highest ideals. I think this is an extremely inspiring attitude to take to the world.

One other recurring theme I would like to draw the reader's attention to is the ability of the Hermetic practitioner to turn any situation to his advantage.

If someone is aggressive to us, this is a great opportunity to cultivate tolerance. We focus completely on ourselves, and do not concern ourselves with the fault of others, because we were born in charge of our own being, our own personality. Other people's personalities are beyond our control. Whatever happens, we learn from the experience Hermetically. We see hardships in life as valuable chances to learn that we may not have later in our existence.

In this work, like in all writings of the Hermetic masters, we can often see the smallest statement expressing multiple layers of meaning and understanding. Many of Bardon's instructions offer analogies, which can be applied to different levels and different aspects of your life, your personality, and Hermetic practice.

For example, we learn how to adapt ourselves to whomever we are talking to. We talk about what the person we are talking to wants to talk about, not the subjects we choose, and we learn from whatever direction the conversation takes us. The observant Hermetic student will see a parallel here with the section in *Initiation to Hermetics*, which describes taking on the relevant element before traveling to visit a gnome, salamander or other elemental spirit in order to talk to them.

In short, I believe that this text outlines the most complete system of morality for the Magical Practitioner that has ever been put to paper, and therefore is invaluable for the Hermetic student with which to learn to control the elemental



forces within himself and in the universe. By cultivating these powers in our soul we are shown that great rewards follow. We can use our spiritual powers to work miracles and the invisible kingdoms open their doors to us so we can explore the other worlds. However, the greatest reward is also mentioned within the text. When we overcome our vices and weaknesses the egotistical mist that veils our true vision of the world is lifted and we can discover who we truly are.

## Foreword by Merkur Publishing, Inc.

This new text by Franz Bardon not only contains the master keys to spiritual development, but also the universal master keys to every element and to every positive attribute with which you can control and overcome your negative attributes. And with the exercises in *Initiation into Hermetics* you should succeed and be on your way to becoming a magician.

Franz Bardon speaks of maturity, stating that an immature person must reincarnate until he has attained the necessary maturity. This can be attained sooner if a person is willing to change for the better. In other words, change his or hers negative characteristics, namely, passions into positive characteristics or virtues.

Translated, the word “passion” means to suffer. Passions are weaknesses which consume all your vital energy, whereas, virtues give you energy. Therefore, virtues will provide you with the necessary energy to overcome all your weaknesses. In order to accomplish this you require the knowledge of how to overcome those weaknesses. Jesus said, “Eat My flesh and drink My blood,” which is, of course, a metaphor. The flesh is His word, which means, metaphorically speaking, to eat His word, i.e., you must make His words your own. But simply having this knowledge will not change you; it will not transform your negative characteristics into positive ones. That requires a certain maturity, the willingness to change by acting on that knowledge and do what is being asked of you. Acting on this knowledge is the meaning of the metaphor “drink My blood.”

The most energy-consuming passion is pride. Pride belongs to the Fire element and the Fire element is the driving

force behind all things. As Bardon describes in *Initiation into Hermetics*, life would not be possible without the Fire element, which sets everything into motion; of course, air, water and earth are necessary as well.

In *Initiation into Hermetics* step by step instructions are given as to how to transform your negative characteristics into positive ones.

Spiritual truths constitute the content of this text, and we can take these truths with us into the beyond, into eternity, whereas everything of an earthly nature is left behind.

Our invisible world reflects itself in the subconscious. When we are in control of our subconscious, we are also partly in control of the astral and spiritual worlds, which is advantageous to us.

Since every element has its particular individual condition, the reader or student of Hermetics must be aware of this condition and also its nuances, which present themselves by degrees and which determine the maturity of the reader or student.

Our negative attributes enslave us to our passions; therefore, in order to eliminate them effectively we must understand the conditions in which they lie, i.e., in which element; otherwise, we will fail. There is, of course, one requisite: you must recognise and accept that you do indeed have these characteristics before you can rid yourself of them.

When it comes to spiritual writings, progress can be measured by your understanding, which will change as you mature. That means that your level of understanding goes hand in hand with your spiritual development.

When you are in control of your soul, i.e. your thoughts, positive and negative attributes, passions and bad habits, you have access to your spirit. Then you are completely

healthy. If you are not in control of your soul, in other words, you cannot control your thoughts, you are subject to every disease, your own as well as those you inherited. In other words, your soul, your subconscious, is in control, not your true self, which is your spirit.

This present work of Franz Bardon is a blueprint of the characteristics in the human soul. It gives the practitioner of Hermetics an additional tool to successfully carry out the exercises in *Initiation into Hermetics* and also gives the serious reader a never-known insight into the human soul. To the student and practitioner of Hermetics the content of this book clearly shows us what the human soul should be and could be. The goal here is to establish equilibrium of the elements, as an example: 21 attributes for the Fire element; 20 attributes for the Air element; 19 attributes for the Water element; and 18 for the Earth element.

This work is just as extraordinary as Franz Bardon's other works, a great gift to humankind, and as Bardon says, "We can surely say that absolute sincerity opens the path to eternity, to the greatest secrets of the universal laws and analogies, with which we constantly work. We also have easy access to establish contact with all the beings and the intelligences of the invisible world, which, if we so wish, can help us on the condition that it is an exceedingly noble and good matter."

# **The Element of Fire**

## **The Positive Attributes**

### **1. Will, Might and Power**

The will is an almighty attribute, whereas might and power are part of the will, which God, the Creator gave us when He created us in His image. The will is the fundamental might and power through which our immortal spirit can create, control, dominate, preserve and destroy everything. All of creation represents the attribute of the will, which consists of both quality and power and which when combined together forms quantity. The quality of the will is merely the intent to achieve or accomplish something, which, of course, is not possible without the necessary power. That is why, in cases like that, it remains just volition.

The power of the will is the quantity through which we can create, achieve, and realise whatever we wish; with that we can control and grasp everything that we target and plan to do. We control all the elements mainly with the will, with which we can create everything, for example, elementals, elementaries and other beings of the elements. With the help of the will we can control and dominate all the beings that belong to the visible and invisible world and furthermore all powers of the elements or forces in nature. Through the will we mainly control the attributes of the elements, including our own passions and bad habits as well as those of our fellowmen. We never interfere with our fellow human beings, of course, in

accordance with our level of development, in matters that are caused by their destiny.

We are able to move mountains through the positive will of the spirit in unison with belief. We can operate with quite a few aspects of the will, such as the visual (sight), acoustic (hearing), sentient (feeling), olfactory (smell) and taste concentration; furthermore, with the imagination, that is to say, through the power of the imagination, we can clearly envisage everything we create on all planes. We use the will for every magical exercise, work and task. Through our will we receive our independence and that is also the reason why we should never be subordinate to other people when it is uncalled-for. Of course, we must be subordinate to our superiors, in our profession or work, or as a soldier. In that case, it is necessary to show obedience, because destiny has placed us there. In critical moments the will serves us as a decision factor, to show us what has to be done in situations like that. In such cases we can depend on our will, which is connected with our intuition and inspiration.

We see another aspect of the will in our egotism — the endeavour to preserve our own present life for the longest possible time, especially when it is well-founded and properly established with the magical path we have taken. Our survival instinct forces us in a case of danger to a supreme effort of all our energies to save our own life, come what may and as far as destiny allows it. Our will also expresses itself in the fight for survival, in our profession, to achieve a better standard of living, but we must always take the interests of our fellowmen into consideration that we do not harm them, and we always take a cue from how destiny has arranged our life for us. We know that destiny knows best what is harmful and what is beneficial for us.

That is why we employ our good will where it is appropriate, where we do not harm anyone, and also for our own welfare. We never use or misuse our will and also never in cases where the universal laws are violated.

We deliberately control our astral and physical bodies, which are our shells, instruments with which we play, in accordance with our wishes and according to the good will. We are their guiding force, and keep them alive during the entire time of our life on this material plane. Without our spirit these two shells would decompose into their original substances of the elements, from which they were created.

We use the power of the will exclusively for noble purposes, that is, in cases like these:

- 1) For one's own conviction;
- 2) For noble deeds, namely to provide well-founded help for people in need;
- 3) For one's own defence, when attacked and in danger of our life, to control our negative attributes, passions, bad habits, negative thoughts, impressions, pictures etc.

We must cultivate our will in a magical manner since it will truly become omnipotent for us, and on this particular level of development we will take it with us into the invisible world. We become conscious of the fact that we imitate the Akasha through the will and identify ourselves in this manner with the will. The will has its seat in the head and it is effective practically in the electromagnetic fluid in all planes.

## 2. Belief, Trust (Confidence), and Certainty

Belief, trust and certainty are positive attributes and powers, through which we build ourselves a solid foundation, solid ground under our feet, in order to receive everything that we demand and wish for. Belief is part of our positive will, without which we cannot achieve or create anything, nor can we control or attain anything. Belief creates within us such a security, so much so that we do not doubt for one moment whatever we wish to create, do, overcome, recognise, comprehend and destroy for ourselves. Whatever we deal with, whatever activities we are engaged in, come into effect, in order to achieve absolute belief in stages and step by step through magical development. We should never allow ourselves to become discouraged by initial failures; instead, we should practice to persevere and work with great trust and confidence as well as great certainty, so that the results of our work and endeavour occur automatically, as soon as we have overcome useful hurdles that were placed in our way.

Hurdles or obstacles are absolutely necessary, because they strengthen us and through that our belief, trust, confidence and certainty are strengthened at the same time. Whoever proceeds in this manner will, in the end, be rewarded with a belief that moves mountains.

Without belief our life would be a life without salt,<sup>1</sup> because without belief we do not achieve anything. Our belief must reveal itself within us in such a way that we gradually, in accordance with our development, believe absolutely what we learn and experience, without requiring any tangible proof to substantiate that. It goes, however, without saying that the

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<sup>1</sup> A saying which means that life is lacking "flavour." – ED.



results of our work and efforts combined with belief, confidence and security show themselves automatically and we can find this out at any time in a tangible manner.

With the help of belief, trust and certainty a person achieves in his life sweeping successes that increase according to how his belief grows or increases. Even disappointments should not in any way influence us in the slightest in our belief; on the contrary, we must with even greater zeal work to overcome all hurdles that present an obstacle in order to reach the goal that we have set for ourselves. When our goal meets the purpose of our magical development, we will attain it with certainty. Of course, the higher the goal the more difficult are the obstacles to overcome, and also the failures and tests that lead to its attainment. Therefore, our belief must also be more powerful and certain.

Belief is one aspect of omnipotence; with its help we build our Temple of Solomon, but without belief here on this material plane we could not build the temple at all. Our belief is strengthened through these obstacles, no matter what kind they might be, and through our successes and convictions that we struggled to attain, became a reality within us. Belief grows in the most powerful manner in surroundings and under conditions which we create through our introspection. The more well-balanced a person is, the more gates to the invisible world will open to him, and the greater the possibilities he will have to truly experience reality, circumstances, things, matters, problems, which in turn will strengthen and enrich his belief even more so.

When we observe the lives of normal human beings, we will find that they lack belief, confidence, trust and certainty the most, which are the most important and essential supporting pillars of all our activities. For this reason, when they do not have enough confidence and certainty for their

justified wishes and interests to come true, then, as a rule, they become disappointed about their failures. From this we conclude that all our successes depend on our belief with which we vitalise our wishes and interests, our work and every activity. In general, wherever between human beings, nations and states exists confidence and certainty the mutual friendship or interrelationship grows and with it their standard of living. It is, of course, a prerequisite that there is an all-around development on the physical, astral and spiritual planes. He who only thinks unilaterally, for example, only in the physical and neglects the spiritual and astral aspects or does not believe in them at all, will only develop a unilateral belief, which is incomplete and imperfect, and which results only in successes that correspond to the dynamics of this kind of belief.

Only an absolute belief in perfection, developed through many years of magical exercises and introspection, through obstacles, successes and failures, and strengthened through conviction and vitalisation, can everything be achieved, even moving mountains. Magicians fight for such belief with all their power and sacrifice everything for that belief, with whatever is contained in their powers and possibilities.

Advice: Belief as a quality, that means an attribute, remains unused in a person if he cannot energise it. Belief as a quality and a power, if it is developed, earns a person great gains. Belief in the element of Fire is active as an almighty power. In the Air element belief convinces us that whatever we wish and what we staunchly and unswervingly believe (the positive power of manifested belief, which moves mountains) becomes a reality. The element of Water vitalises our wishes and the element of Earth realises them.

### 3. Bravery

Bravery, as an attribute, is fruitless as long as the power in it is not developed. Through positive bravery we struggle to attain victory. We need most of our bravery to conquer ourselves. That means that we battle for victory over our basic positive and negative attributes. It is an exhausting, long-lasting battle, but also a powerful one. We battle day and night, under any circumstances, to defeat our negative attributes of the elements of air, fire, water and earth<sup>2</sup> at every opportunity. This bitter battle quite often lasts an entire lifetime or even several lifetimes, depending on how deep-rooted our negative attributes are, which we probably nourished umpteen times, even hundreds of times in our past lives.

It is not as easy as it seems to be at first glance, but our bravery together with perseverance lead us to our goal, that is, to a well-deserved total victory. This valiant battle cannot be compared to any other one in this world, because it is the most difficult battle. That is why great bravery is absolutely necessary. In this field of endeavour we are genuine soldiers, fighting for our highest ideal, which we are able to achieve.

Bravery must also express itself in our entire life. Just as soldiers, we must courageously battle the enemy everywhere destiny puts us, even if we lose our temporary or present limited life. Because of that, we should never run cowardly away from the battle, for example, if someone offends us, calls us names or a liar, insults us and accuses and blames us for things which we are not guilty of and did not do.

We listen calmly and ask for all the details that he accuses us of and with which he offended or insulted us. If he

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<sup>2</sup> Notice the elements are listed in the order as used by the Orientals. – ED.

is willing to listen to us, then we explain everything to him calmly and part in friendship. Dealing in this manner with matters that are crowned by good results is the result of our bravery, because we completely conquered whatever insulted or offended us and at the same time conquered and defeated the malicious offending behaviour of that particular person.

When someone is afflicted with a serious ailment that frequently causes him severe pain, he should not give anyone even a hint about his condition.

Instead, he should endure it bravely and patiently and even smile like the healthiest and happiest person alive, for such a person is a true hero. But we know from experience that almost every person, even when he is feeling only somewhat poorly or a little sickly, gives himself relief by complaining about the ailment that torments him. He complains to everyone about his pains and as a rule even exaggerates. And under these circumstances if he had the ability, he would not hesitate to transfer his ailment to another person, no matter what. Of course, when it comes to the aforementioned examples, there exists a great difference in the behaviour of people who are afflicted with ailments.

Bravery belongs to a good character. Without this positive attribute we would not be able to fight for everything that we wish for, what we are longing for; instead, we would always and everywhere be behind everyone else. In all our dealings and activities bravery is an absolute necessity for us, especially if we want to reach a particular goal, which can only be reached by overcoming the greatest, most difficult obstacles. That is why we never give up the battle. We take aim and bravely continue to fight and persevere until we are once and for all victorious. For such a victory, once we have achieved it by conquering difficult obstacles, which initially

seemed insurmountable, pleases us much, but mainly satisfies and strengthens us for any further battles.

We strengthen genuine bravery through modesty and by not accepting any kind of praise or ovations for any kind of brave behaviour, because we never display or exhibit our bravery. We are conscious of the fact that everything we do for our fellowmen is unselfish. We keep our bravery secret and do not brag in front of other people.

## 4. Self-Control

When it comes to the behaviour of our fellowmen, we realise the importance of self-control, control of all our attributes, especially the negative ones. When we notice bad or negative attributes in others, which they display in the presence of a large group or a social gathering, we must become more conscious of our behaviour and our own attributes, which mostly disturb our own harmony of the elements. As a rule, we see all the bad attributes, bad habits and deeds when it comes to our fellowmen, nothing escapes us. We meticulously observe everything and make a mental note of it, but in this important respect we completely forget ourselves. And that is a great mistake — that we do not see ourselves in our great delusion. We only criticise, slander and judge other people. And since we know that now, let us make the big change.

We should diligently devote ourselves more to self-observation — introspection — and self-control; that means that we must observe and control all our attributes, especially the negative ones. We have been endowed by nature with an almighty will and with such might and power we are able to overcome any derailed negative attribute, namely, passions and

bad habits and finally also control them. Some of our passions and bad habits, negative attributes are so deeply rooted that we must make the greatest effort and develop all our powers, which express themselves in our will, to overcome under any circumstances our negative attributes.

Our daily conscientious introspection is the prerequisite to control all our attributes to which we devote ourselves until we achieve an absolute equilibrium of the elements within us. In this battle for self-control and the control of all our attributes, we are only concerned with ourselves and not with anyone else. In this case other people are excellent helpers and mediators through which we can prove clearly and practically the extent to which we can control ourselves. We will never slander, judge or criticise the mistakes or shortcomings of others. Their attributes are to us untouchable, even when they use them in any way against us. We never quarrel with them, never cause them any harm, and when necessary we defend ourselves in a decent, proper and effective manner. In situations like that we behave always in calm and sensible manner, because that is true self-control and control of our own attributes.

Once we have achieved self-control, in that we are in control of all our positive and negative attributes, we can test our control of them for longer periods of time on different occasions to discover if some of these attributes, passions and bad habits have disappeared by being silent for a while. We need to make sure that we have really mastered our vices so they cannot cunningly attack us from behind and rob us again of our precious vitality and equilibrium.

Only after such a test, when none of these former passions, habits and attributes show themselves any longer, can we say with certainty that we have achieved absolute equilibrium, self-control and have taken control of all our

positive and negative attributes. Then we are completely different from all the normal, uninitiated people. But we cannot let anyone else know that, because that is part of self-control and it is one particular aspect of true silence or taciturnity. Control is power (quantity), which depends on one's level of maturity. The more perfect and pure a person is, the stronger and more effective is this power.

## **5. Impetus, Fiery Vigour and Enthusiasm**

When it comes to the magical exercises and work, we urgently require impetus, fiery vigour and enthusiasm so that we can reach our goal easier, as well as the fulfillment of our tasks and work, and to attain results and successes. Our exercises and work receive through these attributes a higher quality and a particular reflection of our powers and skills in our development. It is difficult to imagine the successful development of a magician without these attributes. A magician cannot always operate with the same power and exercise without any enthusiasm or impetus, in other words, mechanically, or always in the same manner, even though the obstacles become increasingly more difficult on a daily basis. On the contrary, impetus, fiery vigour and enthusiasm give us the possibility to easier overcome the obstacles, which are in our way on the path to our goal. When we start on the Hermetic path we are filled with impetus, fiery vigour and enthusiasm, but later on when difficult obstacles of various kinds turn up, and if the affected person is not in possession of perseverance and a strong will, then his enthusiasm and fiery vigour will soon become weaker and his desire to continue with his exercises will soon fade completely. In such a case, it is always necessary to sensibly ponder why we are not at the

height of our enthusiasm when it comes to the exercises. Therefore, we must do our utmost to remove at the right time the causes that prevent us from continuing with the exercises.

We must preserve our original fiery vigour at all costs. And that is why we attack the exercises with which we have problems and for which we have lost our interest, enthusiasm and impetus with honest modesty, with a firm will and with great perseverance. We begin in a modest manner, slowly, but surely, with one exercise after another. When we invade this field of endeavour in this manner and give ourselves the fewest possible tasks, we are then able to cope with them in the best possible manner. Only when we have attained the right kind of mood and have placed ourselves into the proper situation, can we take on gradually more or greater tasks with confidence. In all probability, at the beginning, we made the mistake that we immediately imposed too many tasks on us with too much fiery vigour and too much enthusiasm that we were not able to cope with them. We used up too much of our power, so that we were finally faced with failures. It is always better to begin in a modest and humble manner and to spare or save our powers, so that we always have a particular reserve or supply of our vitality for goals and exercises that are still ahead of us, and which we must complete under any circumstances.

That is why we never go too far with fiery vigour and enthusiasm, but only use these attributes modestly and safely, so that we always have a sufficient supply and never lose them forever, because every failure is a setback for our fiery vigour and enthusiasm. Therefore — be cautious! Failures are merely an invitation to exercise and work more diligently on your introspection, and even in this case you could find particular connections with your failures.

Our vigour and enthusiasm should never be affected by failures. Failures and disappointments are for us a constant



driving force that never dwindles, for its source is the great and sincere longing and love for our highest goal, which we want to reach under any circumstances.

The power of fiery vigour, impetus and enthusiasm grows in the same proportions to obstacles, love and yearning to reach the highest goals.

## **6. Enthusiasm for the Magical Sciences and Arts**

Whoever in general knows the sciences and arts and whoever also finally gets to know the science of magic will clearly recognise through his open-minded, unbiased and impersonal intellect that the science of magic is the highest of all the sciences in the world, since it is based on the disciplines of universal truth. Our general enthusiasm for the sciences and arts urges us to devote ourselves to some field of endeavour in the sciences and arts to which we have the closest connection in respect to our interests and whatever we are particularly fond of, especially what is in accordance with our aptitudes and talents. Perhaps we also dedicate ourselves to some kind of art, such as music, or whatever is of greater interest to us and for which we also have a gift or talent. Genuine art will always yield for us the greatest gains for our astral and spiritual development. In such a case our astral and spiritual abilities and attributes of a higher degree come into play, which originate from inspiration and intuition through which we partly reach the field of the magical arts and sciences. Then the doors are open to us. It is necessary that we hold on — then we will easily slide onto the right path into eternity. Once we are mature enough for this path, then this art, this skill, gets us there with certainty and we will find the opportunity ourselves and a source to which we can turn and where we can obtain the

right advice and information about the science and art of magic.

From experience we know that not everyone is mature enough for magic. But if a person has inspiration and intuition for the earthly arts, then it is almost certain that he will be able to travel on the path of magic. Proof of that are the geniuses of the various arts, such as poets, painters, composers, sculptors and ingenious inventors.<sup>3</sup> They never boast about their achievements, when they eventually gain genuine magical abilities, which they attained through intuition and inspiration, which they will never sacrifice or reveal to anyone.

Such an artist or genius has a great advantage because of his enthusiasm for the arts that are of magical origin, since they are imparted to him intuitively and through inspiration. Already his genius, his brilliance, tells us that his spirit is on high level of spiritual development. Therefore, perhaps he belongs to a circle of high initiates. He will never reveal this to anyone and that is how his inner astral and spiritual development remains hidden from the outside world. Only the results of their magical artistic activities, which these geniuses, these true artists, leave behind here, are a testimony of their magical genius, which only initiates correctly understand and value.

In any case, every genius as a rule is an advanced student or master of the magical arts and sciences, and he enters the material plane with a particular mission — to enrich the world with the results of his ingenious arts and sciences and to bring human civilization to its highest heights. But the more or less significant scientists and artists do not occupy these positions, and though they have a particular considerable talent, they are not geniuses.

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<sup>3</sup> As an example, Galileo, DaVinci. – ED.

Finally, we are obliged and bound by genuine enthusiasm for the sciences and arts to become masters of the highest sciences and magic, provided however, that we possess this level of maturity. Our entire material, astral and spiritual development must strive toward that goal.

Our ceaseless, unswerving, profound, sincere interest for the sciences and arts, especially for the highest sciences, namely magic, awakens and strengthens in us our power of enthusiasm.

## 7. Courage

Nothing ventured, nothing gained, especially when we use our courage for a good purpose. Courage is one of the mightiest and most effective positive attributes with which we can fight to attain whatever we wish for. Our courage, however, must be under the control of our will, which will guide our courage and give the right meaning to our actions. Therefore, we will not risk or venture anything for which we do not possess the abilities.

That is why we guide our courage in such a way that we systematically carry out one task after another and cope with whatever is within our powers and abilities and for which we have the right amount of courage. When we aim for a high goal that is ahead of us and we are not able to carry it out all at once, then we approach our goal step by step until we have removed the last obstacle with our courage until we stand right before our goal.

The more difficult and greater the obstacles, the more our courage will increase and become compliant, yes, courage will directly become a part of our character and our will and

might, with which we manage, control and guide everything. Courage is an important factor in our entire life. Without it we cannot create or accomplish anything. Fortune favours the courageous.<sup>4</sup> Above all courage is connected to the active will and the consciousness. They complete the will and guide him onto the right path. Whatever we wish to possess, we must dare to realise and fight boldly for our wishes, interests and everything else. Temporary failures will not lead us astray, because we know how difficult it is to attain or gain some things, as well as attributes, abilities, arts or sciences.

Our courage increases in the same proportions as the difficulties of our obstacles increase. The more difficult they are to overcome, the more courageous we become. As we know, courage is one of the main pillars of the Temple of Solomon, which we furnish for the duration of our present temporary life here. We have here on earth the best opportunities to do that, because in the invisible world these powerful, precious obstacles, which are particularly chosen for us, are no longer available to us; however, we continue to live there with whatever we take with us from here into eternity. If we develop a powerful courage, we can make use of it in the invisible world with great success; of course, in accordance with the conditions that prevail in the beyond on the astral and spiritual planes.

We make use of our courage wherever we have to overcome our most unusual and eccentric negative and positive attributes and passions and bad habits, which have become so deep-rooted in us that it has become difficult to control or remove them. Operations like that are exactly the same as those that are carried out on our physical bodies, when a surgeon with a knife liberates us from an abscess, tumour or

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<sup>4</sup> This statement does not necessarily imply material fortune. – ED.

a limb that cannot be saved. Therefore, if our passions, circumstances, negative attributes, bad habits are too strong — which we cultivated over several generations and which always accompany us and develop more and become stronger — then we must develop a stronger and greater courage, so that we can conquer these negative characteristics and cut them out of our spiritual, astral and physical bodies. These passions and negative attributes are so deeply rooted within, because we created and developed them ourselves through our past unhealthy way of life. They nourished themselves from our vital energy and because of that they became a direct part of our personality. If we make the attempt to remove them or cut them out, they will defend themselves with everything in their power, for they possess a strong instinct of self-preservation, because in the true sense of word through this kind of operation we actually “kill” them. That is why we require for this task a considerable amount of patience, strength, but above all courage, and stop at nothing, not even death. A courageous person has no reason to fear anything, because he finds support in his consciousness from the highest goal. Courage as an attribute, filled with the power of the active rays of the element of Fire, which enables us to carry out whatever we wish, provided it serves a noble purpose.

## **8. Effective Defence**

We defend ourselves and resist everything that is harmful to us; the more something harmful oppresses us, the more effectively and powerfully we resist and defend ourselves against it. For example, there are various ailments, of a lesser and more serious kind, against which our astral and physical bodies naturally defend themselves strongly. We must help our

physical body through medical help or through other appropriate healthy measures that make us well. An initiate, who is in control of his astral and physical bodies, helps himself best with special magical means, except when the ailment is a consequence of karmic causes. We know that the cause of every ailment is either rooted in the imbalance of the elements, or through the intervention of the Divine Providence as a test. And that is why we should make every effort to attain an equilibrium, or balance, of the elements which, at the same time, guarantees us our health. Health is the basis, the foundation, for all our work and activities, without which it will be awfully difficult to reach our goal.

Since we know that now, we build first of all the most effective defence against the activities of all negative attributes and through that we render them harmless, we destroy them. The best solution of course would be to change all negative attributes into the various opposite positive attributes. And that is the reason why we should never forget our daily introspection, which is the most effective means, the most effective weapon, against everything that harms us spiritually, astrally and physically. Actually, it is the most heroic battle for anyone who is an initiate, to develop and build a good and flawless character. In doing so, we overcome, at the same time, the most difficult obstacles that are in the way of our self-knowledge.<sup>5</sup> We employ for that particular task our will, our endurance or stamina and our perseverance.

We never let our main goal out of our sight, which we endeavour to reach no matter what it takes. This material plane, the physical world, which we have become so accustomed to during the entire time of our reincarnation, captivates us incessantly, and continuously more powerfully,

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<sup>5</sup> Self-knowledge, or introspection, is the understanding and the knowledge of one's own attributes, one's own nature, limitations, abilities and insight into oneself. – ED.

and effectively the closer we are to our goal. That is why liberating or unfettering ourselves from the material plane, the independency of our present physical or material life, is our most difficult obstacle, which we must overcome at the same time. We can erect an effective defence against this dependency to the material plane, by employing the strong belief: *I own nothing in this material world, not even my own life, not my physical or astral bodies, which I only use as shells, so that I can express myself and manifest for the duration of my temporary life here on earth. All that belongs to nature and it is only on loan to me. Therefore, when I fulfill my task, my mission, the reason why I through destiny reincarnated here on this material plane, I shall remove my physical garment, my physical body, and enter the invisible world. I shall not take even one single hair from my head with me, and everything that I experienced here on earth shall forever disappear from my memory. Only what I developed here through spiritual, astral and eternal introspection, the Temple of Solomon, shall I take with me into eternity.*

It is easy to realise that when we bid farewell to this material world we burn all the bridges behind us, so that we can continue on our path to eternity. However, if we are not mature enough yet for eternity, then we must return to the physical world in new shells, with new energy, and mainly with the experiences from past incarnations, but without any particular memory from our consciousness of what we experienced in our past lives, in order to continue with the perfection, the completion, of our work or task.

The continuation of our battle begins, and we find the most effective base in our defence in intuition and inspiration, which we prepared already in our past incarnation. Our destiny leads us on a safe path to our goal that has been set. Defence is a power, a quantity.

If we are ill, we make every effort to become healthy again. There are, of course, many kinds of ailments. Since time immemorial the healing methods have been constantly improved and perfected through research to find the cause of ailments through scientific knowledge of the entire organism of the human body to the finest detail, through the results of dissection, chemical analysis of bacteria, blood etc., and also through observation of laboratory animals of the various ailments. Many dangerous and serious ailments were conquered, so that the mortality rate of the population decreased. Despite all this there are still many deadly diseases in existence that cannot be eliminated or healed, for example, cancer.<sup>6</sup> Despite that, karmic law reacts to these successful interventions with new ailments; therefore, we human beings do not escape the natural equilibrium of causes that come into being on their own. We are dealing here at the same time with both karmic and developmental processes.

These ailments come into being in the human body through the disturbance of the function of the elements. The disturbance of the function of the elements comes into being primarily through severely derailed negative attributes, passions and bad habits, which are nourished through repetition and through physical causes, as for example, colds, accidents, burns etc. Every ailment is, of course, also an imbalance of the elements of the karmic burden from an earlier life.

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<sup>6</sup> We need to remember these are notes from the 1950s. The translators believe that this is the personal opinion (or a misinterpretation of Bardón's meaning) of Bardón's student at that time. In those days, chemically-based medicines were used sporadically, not daily, as is the case in present times. – ED.



## 9. Return to Health

An initiate who thoroughly knows the composition of his physical, astral and spiritual bodies in accordance with the effects of the four elements, and controls the might and power of these elements can stop, through his magical intervention, any dangerous ailment, destroy it and heal the ailing person in this manner — provided the ailment was not caused by that person's karma. When that is the case no one in the world can help that ailing person. Such a person must leave the course of the ailment to his destiny through which it was determined, as a consequence of a particular cause, which he at one point registered in his causal world.

Another important factor to regain one's health is belief and the certainty of the conviction that we *will* get healthy. Whoever does not possess this firm belief will have great difficulties to get healthy, and as a rule he will be defeated by or succumb to the ailment. We know that belief can move mountains. We know this from the history of the Lord and Master Jesus, when He said to an ailing person, who believed in Him, "Rise, your belief has healed you!" This kind of power is manifested belief. Therefore, we should never forget belief when it comes to healing; otherwise, failure will result.

Remark: If we, as initiates, want to heal someone, we must first be absolutely healthy ourselves and possess an abundance of vital energy, so that we do not expose ourselves to the danger that healing the ailing person comes at the expense of our own health. Only when we possess an abundance of vital energy can we help an ailing person get well through our magical abilities. That is why we must first

heal ourselves completely, because our health, which serves us to reach our highest goal, is considerably more valuable than healing our fellowmen. Since we cannot replace our vital energy that quickly, it would cause us great harm. When we heal with magic, this kind of healing occurs through the elements, transplantation of the elements, autosuggestion, and with the help of invisible beings and the universal light, and with rituals, talismans and prayers. This kind of healing especially requires our will, belief and humility. As a rule, only a person whose elements are in equilibrium can have a vigorous, robust and healthy constitution. Most of us do not possess such health; therefore, we must make the effort to secure such health by bringing, in time, our elements into equilibrium. Of course, this can only be achieved through daily introspection and a perpetual battle with our negative attributes. An imbalance of the elements does not immediately call forth an acute ailment. An ailment only manifests when any of the negative attributes, passions and habits are too deeply rooted in our astral body and consume too much of our precious vital energy. From this point of view and from practical experiences, we realise that our path into eternity is actually an uninterrupted recovery of all our derailed negative attributes and an imbalance of the elements. We can rely absolutely on this recovery, because it is on the path to attain health and the highest ideals. This recovery is the quality and the various powers that we employ are the quantity.

## **10. Magical Authority**

Magical authority is an attribute of the magician, which lends him might and power, and in accordance with his maturity he can, with his will, accomplish everything that he wishes.

Magical authority can only be attained through a complete equilibrium of the elements, and in this case we clearly realise that we are a microcosm, that is to say, a copy of the macrocosm itself. Therefore, any magical authority cannot exist without having attained equilibrium of the elements. Through continuous visualization of our spirit we reach the highest degree of magical might or powers, and while in this state we can also attain the highest degree of belief, manifested belief. The Lord and Master Jesus refers to this level of development when He said: “If you had as much belief no larger than a grain of mustard seed, you could move mountains!”

We can reach this position through magical development, which means that we imitate Divine Providence, because at the highest level of this position of power we create in the same manner as Divine Providence does — something out of nothing. In this state, which resembles relative omnipotence, we are also able to perform extralegal things and also cause and create chaotic conditions and circumstances. But a sensible magician would never lower himself to carry out such deeds. He only works in the framework of the laws and analogies.

Magical authority gives us the possibility and ability to influence everything created in all the elements and on all planes, as for example, we can influence people, heal them, load or charge talismans, and on the whole, accomplish whatever we wish with our will, within the range of magical authority.

We become conscious of the fact that we are actually an objective spirit, who can in accordance with his knowledge and authority force beings on every level to serve him the way he wishes, but always only for noble purposes. Through our authority we can attract any being and make all the powers pay

attention to us within the framework of analogy. The equilibrium of the elements gives us the authority to make contact with every positive or negative being. Having reached this level of development we are able, in accordance with a prayer, to identify ourselves with the macrocosm, and make a connection with God personally, partly or permanently.

Finally, magical authority makes it possible for us to attain the highest knowledge of the universal truth as well as our relative personal truths.

You can recognise the power of your magical authority by how people relate to you and the remarks they make.

## **11. Fervency or a Red-Glowing Fire**

Fervency, or a red-glowing fire, is an attribute of the universal element of Fire. This attribute makes itself known as an aspect of the Fire element in the astral and material plane. The sun, the source of warmth and light, expresses its fervency best through its rays, for example, when we are exposed to them in the Sahara or at the equator. In the astral plane, fervency is a human attribute in which the Fire element significantly dominates. For example, it expresses itself by striving to reach the highest of goals with the most fervent yearning, meaning to yearn for everything that leads to the attainment this goal, yearning for the magical exercises, yearning for good deeds, for obtaining equilibrium of the elements, and yearning for a specific art. A person also places in his work and in his entire activities the yearning fervency for good results and success. This attribute easily overcomes any kind of difficulties and obstacles which come our way, for this attribute of yearning is charged with strong dynamics for everything good, which will

bring us and our fellowmen great common benefits. It is an unselfish and highly positive attribute, which ennoble the character of any person who possesses it. When it comes to fervent love, we also recognise fervent yearning as the highest ideal and that applies also to all of creation. However, we do not express it openly, we do not profane it in front of uninitiated people, and we keep it carefully hidden in our innermost. Only through deeds, provided we observe them closely, can we judge the kind of great and fervent love we and other people are filled with. We must bear in mind that this highly powerful attribute must always be everywhere and in everything and must be under our control, in that, we control or dominate it with our will. Otherwise, this fervency would unbalance us.

Of course, it is different when it comes to human beings who are not in control of their fervency or their fervent yearnings. This expresses itself especially in one's sexual life, yearning for wealth, might, fame and similar negative attributes, passions and excesses. It is not given to every person to use this fervency for a good purpose. It is a rare and precious attribute, and he who possesses it should protect it carefully from the public, so that it will not be unnecessarily profaned. We must experience a genuine and exceedingly delicate and honest fervency deeply in our soul. The state of fervency cannot be expressed or described. Only initiates can clearly recognise and consciously experience this attribute. An uninitiated person can neither understand nor recognise this attribute, because he or she lacks the intuition and self-knowledge (introspection).

We either brought this attribute with us from a past life or we were born with it, or we must develop it through strong and honest yearning in accordance with our highest ideals, for which we battle come what may. The degree of fervency is its power and that is the quantity.

## 12. The Power of Decision-Making

A forceful person has the ability to always and everywhere make the correct decision in everything. This attribute fuses with his character and has a pleasant effect on his fellowmen, who consider him an authority and they willingly subordinate themselves to him.

For example: Somewhere in the vicinity of a movie theatre a fire breaks out, which does not directly threaten the theatre. Of course, the sirens can be heard broadcasting news of the fire, which spreads quickly among the audience in the theatre. Each of them immediately attempts to reach the exit as quickly as possible, in order to protect him- or herself from possible danger. Most of the audience is afraid, especially the women and children. In a great panic they push everyone in front of them, but through these actions these people could lose their lives by being crushed and trampled to death. But suddenly a forceful man rises to the occasion, by standing on a seat, in order to be seen, and in loud and clear voice he says, "Attention, attention! This theatre is not threatened by the fire. We are not in danger here; therefore, walk slowly toward the exits, one after another. Otherwise, the people in front of you, through your cowardly haste, could be crushed and trampled to death!"

Since this forceful man had the presence of mind and the power of making that decision, he had the desired effect at the right time on the panicked people, all of whom would be saved from a huge disaster of being crushed and trampled to death.

We always decide upon closer reflection on what we should do in certain situations, provided we possess the competence. If we are aware that danger is looming, we must

make a decision no matter what happens, in order to avoid danger or prevent an accident, as aforementioned, or for other serious reasons.

In magic we also employ our power of decision-making when it comes to the exercises, magical work, and on the whole in everything connected with magic. As an example, we may decide to rise every morning at five o'clock to carry out our exercises and other magical tasks. The early-morning hours are most favourable for our exercises, since it is still reasonably quiet, and after a night's rest we are fresh and rested and not exhausted from any kind of work. That is why we will be more successful when we do our exercises early in the morning. We must never change this decision without a good reason. When we have given ourselves a task and we want to accomplish it in a particular period of time, we could prolong it unnecessarily, but then we would never start or finish the task. Let us say we make the decision to accomplish our job in three months, but during this time another equally important job comes in between, which we would like to finish too in the shortest time. But since we made the decision before for the first task, we must stand firmly by that decision. If we want to do the other urgent job too in the shortest time possible, then we must sacrifice some of our personal time for the second task so that we can finish on time too.

On occasion, we are in a chaotic state of mind when we decide what to do under the circumstances available to us, for example, if a family is visiting us for several days and we have only two rooms. Every morning, when my wife is still asleep, I do my magical exercises in the kitchen, but now there are four more people and one of them must sleep in the kitchen. Therefore, there is no place for me to practice, but I have no intention of giving up my exercises and I also do not want to change the time of my exercises and, of course, I cannot do my exercises in front of others. How can I arrange it so that I do

not neglect anything and my guests do not notice anything? I am truly in a difficult situation. How can I solve this problem, what should I decide? Being in this predicament I finally discover the only possibility, namely, to carry out my exercises in the morning at the same time in bed, so that no one will notice. My decision is made and I carry it out, because I have no other possibility, for I must carry out my duty, come what may.

Through determination, we will always accomplish whatever we wish, whatever we want to carry out and from whatever we want to liberate ourselves. For example, from negative attributes, passions and habits and also from whatever we want to prevent, such as accidents, damages, injuries, losses, difficulties, distress and trouble. In such cases, we proceed always with all our determination according to our firm will. And that is why this attribute is beneficial to us; therefore, not only shall we maintain this attribute, but we shall deepen it even further.

The highest and greatest amount of energy, the greatest power, i.e. the quantity of determination turns up especially in dangerous and important situations.

### **13. Uncompromisingness**

If we are completely and firmly convinced of our matter, request, concern, or problem that we are carrying out, undertaking and solving, we do not negotiate with anyone regarding to changing our viewpoint or opinion, our work, procedure or action. People like to meddle in other people's business mainly for egotistical reasons or conceitedness, imagining that they understand the matter better than we do.



That is why they negotiate or discuss matters in order that we may accept their views and solutions as our own and how they imagine thing to be. Or they want to show us their dubious super-ordination, in that they consider themselves on a higher level of development. In this case, when it is not our boss or superior, who is asking us to work on certain matters, we will not allow that person to persuade us to the contrary; instead, we carry everything out in accordance with our own will and conviction.

Even in other respects we are to be uncompromising. For example, if an acquaintance repeatedly asks us to attend an event with him, which will supposedly provide great enjoyment, but we had planned another important task, and had decided to forgo even the best social functions for magical reasons to prove that we can relinquish and are not dependent on anything, then we should gracefully decline participation in this kind of entertainment and excuse ourselves appropriately. We never negotiate such matters because we clearly understand these interventions and remain with our original plan under any circumstances.

Another example: Let us say we are passionate smokers, and smoke up to thirty cigarettes a day. Since smoking is harmful to our health, and is actually a passion, we decide to smoke the least possible number of cigarettes and then give up that habit completely after a certain time. In this manner we want to liquidate our passion. That is why we decided to smoke only twenty cigarettes a day the first week, the second week fifteen, the third week ten and then every day one less until we completely stop smoking.

Naturally during this battle to rid ourselves of this habit (or passion), obstacles will obstruct our path, which are difficult to overcome, since our passion is too deeply rooted in our yearning for cigarettes. That is how we proceed with this

difficult obstacle, which we must overcome. This passion leads us into the vicinity of a friend who is also addicted to cigarettes, and he whispers that we at least accept one cigarette. We know that we have reached our quota of cigarettes, but we are now at a crossroad and are faced with temptation. What do we do, since the friend, who knows how much we like to smoke, is offering us a cigarette? At this point, we remain steadfast, uncompromising and decline the offer with an appropriate excuse, for example, that our doctor recommended that we refrain from smoking for health reasons.

We are especially firm and unyielding when dealing with specific and important resolutions, such as an oath or a promise. And whoever is trying to persuade us otherwise; however, we remain uncompromising, steadfast when it comes to this particularly important resolution.

Another example: If someone requests us to heal him, and we learn that he has been under a severe strain by his ailment that was caused by karma. Therefore, no matter how often he implores us, we cannot help or heal him under any circumstances, for otherwise we would assume this part of his karma, which expresses itself through his ailment. Instead, we remain unyielding and appropriately excuse ourselves, and indicate that we are not in possession of the proper remedies and means for his particular ailment. The power of our uncompromisingness is considerably more effective the more we are convinced of the correctness of this matter.

## **14. The Enterprising Spirit**

As a rule, people who are active and enterprising are luckier than those who are not so inclined, provided destiny does not

get in their way. There is a certain amount of courage connected to belief, trust, confidence and certainty, so that what you undertake is worthwhile. The prerequisite for such an undertaking is always having the exact knowledge of the things you are involved in, so that they can be realised; otherwise, it is carelessness and recklessness. When it comes to an undertaking in which we have absolute confidence, and we invest a portion of our savings, we must utilise our experience, skill and knowledge and thus become aware of the advantages and disadvantages that may result from such an undertaking. As businessmen, employers, manufacturers, factory owners, publishers and directors, we must be able to deal with failures in the beginning, but we believe in success, which in the end, under the right circumstances, belongs to us. Therefore, after due consideration, calculations and foresight, we believe that it will be a successful enterprise, which must yield for us a good harvest and plenty of benefits.

Exactly the same conditions exist when it comes to magical development. We build our Temple of Solomon, for which we require four fundamental pillars. We must be daring in this endeavour.

This first main fundamental pillar is courage, combined with the will and belief (which we develop and strengthen with the help of the universal Fire element), must be absolutely universal so that we can employ it everywhere and at any time. But we should not be surprised when we experience difficult obstacles, which will try to hinder us from progressing in our important work. The material, astral and spiritual obstacles can be enormously powerful and quite persistent.

The second pillar is knowledge, which is taken from the universal Air element. Here, too, we must make every effort and gain all the necessary knowledge for our spiritual

development that leads to the cognition and understanding of all the universal laws, to self-knowledge and wisdom.

The third pillar is volition, which is taken from the Water element; volition is an unbending, uncompromising will that everything that we want will be realised, come what may. An undertaking in this direction always results in a positive and certain conclusion, and our battle to reach our final destination will be successful and will remove any doubt.

Finally, the fourth pillar of our Temple of Solomon is silence (taciturnity), which is taken from the Earth element. It is silence or taciturnity, which means absolute silence about any of our undertakings to erect the first three pillars. The enterprising spirit of this fourth attribute is difficult, because it is connected to the highest aspect of silence, namely, the preservation of the secret of might. Above all it consists of not judging, slandering or discrediting any human being anywhere at any time.<sup>7</sup>

In general it can be said that our enterprising desire to build our Temple of Solomon must be as varied, as universal, so thorough and consequent that not one link in the chain, in this act of building, which it forms, is missing. Otherwise, we constantly run the risk that without a solid foundation our building falls apart and, in time, completely collapses. In practice that means that as a consequence of our mistakes, which we can no longer eliminate or equilibrate — because that is the missing link — we cease with our magical activities, with our exercises, our introspection and lose our senses. Unfortunately, there are many such cases. Many are called, but few are chosen, that means the mature. It is an extremely

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<sup>7</sup> The author of this text arranged the pillars according to the elements of Fire, Air, Water, and Earth. In *Initiation into Hermetics* by Franz Bardon, he arranged the pillars in the proper order necessary to achieve the Pillars of Solomon. For example, we require [magical] knowledge before we can attain volition, courage, and silence. – ED.

important matter for every individual. An old proverb says: “Whoever goes to war must fight bravely and tirelessly to the victorious end, for otherwise he is not a soldier, but a coward.”

The quantity of our enterprising spirit is in proportion to our successes, to the results of our undertakings.

## **15. Personal Strictness**

We know from experience that a large number of people are lenient with themselves and forgive themselves all their mistakes (sins), but they see even the tiniest mistake or flaw and every negative attribute in others, whom they judge, slander and criticise unjustly. These are severe and serious causes, which these human beings develop and register in their causal world. We can easily imagine the kind of effects these causes will produce, which have been sown in this manner. We initiates know all about these matters; that is why we turn the page and proceed in exactly the opposite direction. That means, we recognise in our behaviour, in our activities in the mental, astral and material plane any mistake, no matter how tiny it might be, every thought that merely touches our senses, every feeling that flows through our astral and physical body, every deed that we permit. We immediately know what is good for us and what is harmful for us. Depending on the results that we gained through the cognition and understanding of these thoughts, feelings and deeds, we annihilate and reject what is harmful to us and only keep what is beneficial to us.

We develop through this kind of action a strictness toward ourselves, namely, that we never forgive ourselves anything that is harmful to us, and above all — this is most important — under no circumstances do we ever forgive

ourselves even the tiniest mistake which we committed; instead, first, we try to make amends and do everything in our power to never make that mistake again.

For example: A project manager is put in charge to produce a particular material. He is given the necessary information to do and complete the job. Since it is quite a complicated job, which has to be finished within a certain time, he gathers a team of employees, including me, who have the skills and knowledge to do this work and get the job done on time. The manager receives daily progress reports and other pertinent information and data, and as soon as the employees completed the work, he checks and compares his information with that of the employees several times and finds everything in perfect order. Then the materials that were produced by the employees are assembled according to his instructions, and lo and behold, he detects a flaw in the final product, which is not easy to fix, because of the complexity and the variety of components. He concludes that he could be the only one who made a mistake. At that point, I examine my part of the work and find that I was the one who made the mistake. If I say nothing, no one will discover that it was my mistake and nothing will happen to me, but in the end, the project manager would have to accept the blame and be responsible for my mistake.

This situation causes me great pangs of conscience and immediately my personal strictness sets in, which immediately takes to the project manager. I confess that it was my mistake and my fault, not his, that caused the flaw in the material.

From this example, we can see how important this attribute is, the important role it plays in our lives, above all, in our daily introspection. It is absolutely necessary that we judge ourselves stringently for every little thing, for every minor detail, especially at the onset of our magical development. We

punish ourselves reasonably for the mistakes we make and whenever we repeat a mistake, we increase our castigation. That is the most effective way of eliminating our mistakes. By doing so, we imitate the Akasha itself, the World of Causes, which equilibrates our causes with effects — good with good and bad with bad. That is how we can protect ourselves already early on from the consequences of our mistakes, to which otherwise destiny would react to and determine the consequences for us and surprise most unpleasantly. In general we practice this strictness on ourselves, whenever it is appropriate, but in such a way that uninitiated people do not notice it.

For example: Today, I drank with an acquaintance more wine than I could tolerate; the consequence of this was that in the evening it took quite an effort on my part to get home. For this mistake I punished myself by not touching wine for an entire year. When I was passing my neighbour's garden, I saw on an overhanging branch beautiful ripe pears, for which I experienced a great desire, and since I am tall I had no problems reaching for one, so I picked one and ate it. After I had satisfied my greedy desire, I realised that I made a mistake, which I had to make amends for. In order to break this bad habit, I punished myself for this mistake by going to my neighbour and telling him that I was thief, because I had stolen a pear from his tree. I asked him for forgiveness and wanted to compensate him for my transgression in one way or another. He, of course, declined and even gave me a few more pears to take home, because I liked them so much. From this we can clearly see that at times such a punishment bears not only good fruit but can also truly produce good consequences.

## 16. The Power of Expansion

Many people are not happy with what they have, or what they possess, for example, their house, property, or business and that is why they make every attempt to multiply their possessions, to expand them as much as possible, perhaps through various ventures, such as enterprises, factories, warehouses, multiple businesses in their homeland and in foreign countries in order to become well-known worldwide. Should egotistical interests trigger this expansion, then we are dealing here with a negative attribute, which possibly wants to devour the entire world. But if this decision was based solely on the fact to improve the standard of living of the employees and consumers, and the owner does not make enormous profits, then it is a positive, noble and beneficial.

Wherever the freedom of the people of individual nations is oppressed, you will notice that in time a fierce resistance surfaces against the oppressors. In the entire country, in the entire nation, a powerful yearning begins to spread to such an extent until the yearned-for freedom has been attained. We can observe the same phenomenon during The Middle Ages when the freedom of belief and religion was oppressed. In this case as well, the yearning for religious freedom began to grow and this expansion reached other nations and, in the end, this expansion was victorious.

In general, it can be said that wherever we find any kind of oppression against mankind, the opposite attribute comes into being — resistance against oppression and the powers that be, which expresses itself in a powerful and strong expansion that in the end no one can resist. It is true however, that everything is temporary and must pass away, just as our life is temporary too. This is merely a question of our development; the more this development is tackled by an



opposite attribute, the earlier will such ideas, situations, conditions or circumstances cease to exist. There is no authority, no force, which can do anything against such an expansion. The more such circumstances, conditions and ideas are directed against the genuine progress of humankind, especially if they are contrary the unwritten laws of nature, the more their unconditional collapse is inevitable. But as long as they are still of some benefit, perhaps for particular knowledge and experiences that are necessary for the development of human beings, then the influence will continue to have its effect.

When these ideas, circumstances and conditions have reached their limit, they suddenly disappear, because the genuine expansion will absolutely annihilate and burn them.

When it comes to magical development, expansion expresses itself through the universal element of Fire, with which we work quite frequently. Even our immortal spirit has this attribute and with whose help he can surround the entire universe, he can expand into different forms in everything that is created. This expansion is forever. This expansion is a legitimate attribute (power, energy), which applies to everything created. The more we compress something, for example, steam, water, air, metals, gases, electricity and magnetism, the greater the counter-pressure. To this principle also belong abstract concepts, such as suppressed freedom of any kind and other similar circumstances. And that is actually expansion,<sup>8</sup> whose attribute it is to completely balance and eliminate any opposing pressure, oppression or force. Finally, we could say that expansion increases proportionally in accordance with the pressure that is part of it; in this matter it is the idea, the deed, feelings and thoughts on every plane.

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<sup>8</sup> To clarify: first a thing or an idea is compressed or oppressed, then after time it eventually expands. – ED.

## 17. The Sexual Connection Between Man and Woman

A man and a woman represent two universal fundamentally essential principles, the *plus* in the case of the man and the *minus* in the case of the woman. That means, the man gives and the woman receives. The result of their union is crowned by the fruit, a new human being, a child. The reproductive organs of the man and the woman are important tools for the preservation of the human race. Within these organs we find the purest and most powerful essence of the Akasha, which has condensed itself on the material level in the form of human semen, which is the germ of eternal life of every individual person, for it contains all the elements of the eternal spirit.

As far as the shells are concerned, namely, the astral and physical bodies, they are transitory and subject to the decomposition of the elements, from which they have been created. This knowledge makes it abundantly clear how pure the sexual connection between a man and a woman is, meaning the union of the male and female semen. But we must remind you that the purity can be measured in accordance with one's degree of the development. Only Divine Providence is absolutely pure, everything else is tainted. Non-initiates are not conscious of their holy task, at least not in accordance with this particular explanation, because when they connect sexually, they experience sexual pleasure as a side effect during this most important procreative act.

But initiates see in this procreative act and the holy union the highest symbol of our connection with the

macrocosm. Only human beings who are not conscious of these facts consider the sexual connection to be strictly about physical enjoyment. This is, of course, because of the irresistible effect of sensuous beauty and because of the irrelevant sensuous pleasures and lusts, which for some people become the highest goal of life.

When lustful people experience these sexual feelings, in one sense it is wise that they have no idea of the pure spiritual connection between the man and the woman and the true meaning of this act, because of the greatness which can be attained through this act. Every magician is well-informed about the inner importance of sexual magic, and he knows the kind of noble, great and unimaginable feats that can be accomplished with it. Sensuous beauty and desire are merely a means to an end, so that a beautiful woman coupled with an appropriate coquettish behaviour has an effect on the man, so that he becomes aroused with sensuous love and sensuous yearning. These expressions of sensuality and sensuous beauty are pure to a certain extent, even though they are negative, because it is their task to attract the man to the woman like two strong magnets, of which one is positive-electric (the man) and the other negative-magnetic (the woman), in order to connect them and carry out what nature demands of them, the procreation of a new human being for the purpose of preserving the human race. And that is one of the main goals of human beings, but it is not the highest goal, even when they through this act unconsciously imitate nature itself. Since human beings abuse this holy act for hedonistic or sensuous pleasures, whereby they unnecessarily squander and waste a precious substance and energy, nature provides a warning in the form of venereal diseases, with which hundreds, yes, even thousands of people are infected and contaminated. Every person is aware of the consequences, and it is not necessary here to say anything more. They are an effective deterrence,

through which the misuse of sexual intercourse is supposed to be prevented.

Every conscious man and woman and initiate who proceed to this intimate holy act with beautiful thoughts and feelings of true mutual marital love fulfill their task which nature has determined for them. Such a connection with a particular magical wish, intervention, will provide the procreated child with blessing and with several good attributes, or during the course of its life it will find the right path into eternity through self-knowledge (introspection) that is the imitation of nature and that brings the entire family many blessings and good luck.

## 18. Truth

We make a distinction between two kinds of truth: relative personal truth and absolute universal truth (impersonal). Personal truth is not of any duration; it applies and is only valid for one person, matter or idea, as long as they exist.

For example: If I consider my belief, my religion, to be the only true one, which is why I believe it. Then another person makes the same claim about his belief and his religion. While another person says that he does not believe in any religion at all, but only believes in what he can understand, see or feel with his physical senses.

Two brothers quarrel. The older one claims that he did the right thing by turning over all his assets to his married daughter, and in turn, she would care for him because he trusts her and has confidence in her love and promise. But his younger brother disapproves of his older brother's decision, and tells him he should have gone to a lawyer to make the

terms and conditions legal, in order to protect himself; otherwise, he might be unpleasantly surprised when his daughter at the urging of her husband, who was not exactly a pleasant man, refuses to take care of him in the future.

All these people are relatively and personally correct from their point of view, and no one can claim the opposite, especially when it cannot be proven. Everyone has a free will to behave as he or she wishes, taking into account, of course, the circumstances, causes and consequences of the people with which he deals and who are affected by it, as well as their attributes and points of view, as well as considering the advantages and the harm it can do to him. Since he possesses enough experiences in life, he is firm in his convictions, and which he in accordance with his personal point of view considers the only correct ones and which correspond with the truth. Through this belief, he develops his own truth, which is, however, only relative and only valid for his person, matter and ideal, for his abstract concepts in which he believes. He acts in accordance with his decisions, according to his best will and conviction and no one has the right to refute his personal truth, unless if he himself finds it appropriate to change his conviction for serious reasons.

The relative truths of individuals and societies, even of entire nations, are different, and in many cases even completely opposite. That is why among them, when it comes to vitally important issues, there are considerable differences. These differences deepen constantly and they bring with them crucial consequences in the form of spitefulness, envy, jealousy, ill will, malevolence and hate and, finally, even to wars and murder of entire nations. Those are the consequences of a relative personal truth, where no one wants to yield, in order to get his fair share; when every person considers his idea, his conviction, the only genuine one he will likely defend

it with whatever means he has at his disposal and if necessary even with weapons.

However, every person has the right to defend his personal relative truth and its existence, as aforementioned, but this right, which he himself lays claim to, he must also grant others, to his opponents, who possibly think something contrary, and he cannot force them to accept his personal truth and conviction and reject their own.

Since everything transitory must fall apart, collapse and disappear, that is why relative truth about anything, any idea and any illusion has its beginning and end as soon as it has served its purpose for individuals, societies, nations and states. Its time, duration and vital energy are always measured in accordance with its usefulness. Therefore, the closer it is to the universal truth the longer its lifespan.

Universal truth is different; it is eternal, unalterable and permanent, its source is God Himself, it originates from the universal laws and it can only be recognised by an absolutely harmonious person. Or it shows itself to a person who has something important to carry out or to find a solution for. We reach cognition of the universal truth step by step always in accordance with our development, from the lowest level to one of the highest universal truth. Every initiate keeps the universal truth a secret and never reveals it, not even with one single word, and he does not profane the universal truth in front of uninitiated people. He honours and values the universal truth in accordance with its enormous significance, and the universal truth is completely holy to him.

Uninitiated persons would not be able to bear the universal truth or comprehend it, for they would consider it madness, because they do not yet possess the necessary maturity to understand it. And this is the very reason why the universal truth must be carefully concealed from them. He who

learns to recognise himself through introspection knows that the effects of negative attributes, as they pertain to human beings that are not in equilibrium, in regards to the universal truth, as a rule has the opposite meaning than what the negative attributes express. That means that those who are ignorant of the universal truth, or when they are only partly informed, will do whatever their negative attributes guides them to do, because they do not fight these attributes. And if they cannot liberate themselves from their negative attributes, they call the attributes “devils.”

Personal truth depends on one’s cognition. Every person has in accordance with his degree of maturity a personal truth, his relative truth, if he is honest with himself. The universal truth comes from God Himself, and only the initiated can know it, because are in control of the universal laws of the microcosm and macrocosm.

The difference between personal truth and universal truth is that personal truth is more or less distorted or turned against the universal truth. Some aspects of universal truth are completely natural for every normal, thinking person. These people do not doubt the existence of the sun, the earth, the stars, the moon and the universe and that human beings have a will, intellect, memory and feelings, and so forth. These universal truths are obvious and clear to anyone. By means of the relative truth they only recognise the temporary reality; however, the universal truth convinces us, for example, that our opinions, our views or the religion in which we believe do not correspond with our reality. In this case we follow the traces of the universal truth, for we also know that whoever searches for the genuine truth will surely find it. And that is why the universal truth reveals itself to anyone who yearns and searches for it, but it will always be in accordance with one’s degree of development.

But from a magical viewpoint we are always only interested in the universal truth, and in order that we become masters in recognising the universal truth we must always fight for the truth and be able to exactly differentiate between a lie, relative personal truth and universal truth. We obviously make use of personal truths in our everyday lives, like any other uninitiated person does, but we do so consciously and sensibly. We have enough opportunities for the differentiation of the universal truth; it therefore does not require special mentioning, because each one of us experiences the universal truth on a daily basis.

Above all, we are in need of the universal truth, because it is absolutely necessary on our magical path, for the universal truth clearly shows us our mistakes, faults or shortcomings, our bad habits, our character; it also mirrors our negative and positive attributes, and it shows us the right path. Through the universal truth we also recognise the character of others. In the invisible world it is doubly important to recognise the universal truth of the universal laws, the nature of their attributes, the universal powers and energies and actually everything that the invisible world contains. But for all that the absolute equilibrium of the elements is essential.

## **19. Independency**

Independent people always achieve more success than dependent people. An independent person always relies on himself, his attributes, abilities and knowledge, and he is filled with an energy and with the certainty that he succeeds in every task that he begins. Independency also forces us to more spiritual and astral activities, since we find in that a vast sphere of activity. Independency also points to a certain



distinctiveness, inventive talents, in other words an activity that puts us always in the foreground wherever we work. In this manner we attain our authority, which other people silently grant us automatically. An independent person makes every effort to liberate himself from any harmful influence, which curbs his development and his progress. He feels best when he is free and independent.

But independency does not mean that we withdraw from the authority that is above us in our professional position, wherever destiny has put us, or that we do not respect the laws, customs, orders and instructions that are in effect. We are mainly concerned here with independent work, an activity in our field, where we do not copy or subordinate ourselves to anyone, especially when that person is not our superior.

In magic, independency is an important attribute that we must constantly strengthen and increase through our battle with negative attributes, passions and habits, which usually attack us when we least expect it. And especially then, must we prove our independency and not allow ourselves to be overpowered by any of our passions, habits or negative attributes, and thereby succumb to them or be defeated. That would be a great mistake, because by doing so we would lose our independency and our will to control our passions, bad habits and similar attributes.

In order to overcome a negative attribute (a passion), we must use our firm, good will to recognise and control it before the passion overwhelms us. Independency expresses itself in our activities and deeds, by doing exactly the opposite to what any of our negative attributes whisper to us, or influence us, or even capture us through our feelings, when they demand that we think, feel and do whatever they wish. Negative feelings also work with the help of our fellowmen. They express their wishes in such a way that we submit to their

influence and do what our acquaintances persuade us to do. We must always be conscious of this! And when through intuition and inspiration we recognise such activities of the negative attributes through other people, perhaps even our children or spouse, we will not allow ourselves through their wishes or activities to be subjugated, because we increase our independence.

We allow no one to persuade or influence us in our independent thinking, feelings and actions and we will not allow anyone to advise us against it, even when we make a mistake. Making a mistake is better than being talked out of our independent actions, which is the appropriate thing to do and important for our development. We must be on guard in various situations for the sake of our independence.

## **20. Endurance and Perseverance**

Endurance is one of the most important attributes of the Fire element, because through endurance we achieve our successes. Endurance means that we do not slacken in whatever we have planned when it comes to our tasks or work; that we persevere to the very end in our activity until the work is completely finished. The energy or power of our endurance is measured in accordance with our perseverance to fulfill uninterruptedly the tasks or exercises. This attribute must pass over into the marrow of our bones and blood, in that we must be completely permeated by this attribute. That is how we increase and strengthen our endurance, because it is absolutely necessary in order to reach the highest goal. It happens often that a magician becomes disillusioned by temporary failures and stops the exercises, merely because he lacks the endurance. When a magician does that, he leaves the magical path of his

own accord, which is an enormous mistake. We say that he did not possess the appropriate maturity for the magical path and introspection. It is absolutely necessary to constantly remind ourselves of this attribute every time we are threatened by temporary failures, with despondency, laziness and inconveniences, and when we possess a shaky belief and have similar negative attributes, which curb our progress. In this respect, our daily introspection is extremely important. At times we have the feeling that we always get the same poor results when it comes to our exercises, which then gives us enough reason to not be as dedicated to our exercises and then do them mechanically. That is, of course, another severe mistake. We cannot slacken or weaken because of that; on the contrary, we must exercise with even more perseverance. When we exercise we must employ our belief that we reach and have gained the final results and also imagine that we progressed daily, bit by bit and so much so that we notice the progress we have made. Some of the exercises might take three to six months (possibly they are difficult for us) because we have not sufficiently and appropriately developed one or another element within us. That is what we lack when it comes to those particular exercises. In such a case we do everything in our power and persevere to the very end, no matter if we are successful or if we meet with failure; because everybody knows, above all, that everything depends on the fact that we exercise honestly, perseveringly, unwaveringly and sincerely and that we devote these exercises exclusively to the ennobling and refining of our soul and our spirit.

There are students have little success because they lack one or another element during work and the exercises, but their remarkable endurance compensates for their weaknesses, and they are even able to progress successfully in their development. Some magicians have such good results that it causes them to become overconfident and they allow

themselves to be deceived by their results. Thus their dedication to their exercise decreases inconspicuously until they reach an all-time low from where they can no longer progress. As we can see, temporary, continuous successes can have a harmful or detrimental influence on students who are not blessed with endurance. On the other hand, failures that occur earlier are beneficial for us, since they encourage us to perform better.

Everything has its particular importance for our development and that is the reason that we must always react to these occurrences and be conscious of their harmful and beneficial effects and thus why we must act accordingly.

Even in our normal lives we use this attribute, especially when it comes to work of any kind. We also strengthen and increase our endurance for magical tasks. We do not change our occupation without good reason, except when we can improve our position, or for other important reasons. Human beings with endurance are always paid more for their work and are much sought after, for they are in great demand. In this manner they improve their financial or material position, too.

Endurance has the great advantage that when we constantly make an effort to achieve something, in the end it must come to pass, even if it takes many years or our entire lives, but that also depends on how high the level of our goals and ideals are.

For example: When we strive persistently and unwaveringly for the highest goal on our magical path from the moment we set foot on it, then our life is automatically prolonged until we realise that we have reached the point that we had endeavoured to reach. Therefore, since we were given this information, we have the proof that endurance prolonged our otherwise limited life for these sacred purposes.

## **21. Concentrating on Thoughts, Feelings (Sentience) and Deeds**

If we can always manage to concentrate on predetermined particular thoughts, feelings (sentience) and deeds, then we are in an absolute equilibrium in this important discipline. Indeed it is especially important that we are able to accomplish this, even under unfavourable circumstances. Everyone knows how difficult it is to concentrate during the exercises, when we are disturbed by outside influences such as noise, a visit, feeling unwell, itching, sniffles, a cold, coughing, flies, family members, or internal obstacles, such as various thoughts, which especially annoy a student during his or her exercises. These are obstacles on the mental plane. When we have reached a higher development, it may happen when we want to create or imagine a thing, a being, a picture of a countryside, scenery etc., that a particular sorcerer from the astral world may come to us and attempt to cover everything up in form, colour and feelings and thus disturb our exercise as much as possible. These are obstacles of the astral kind. Despite that, we honestly make every effort to overcome these obstacles while concentrating or imagining, so that we maintain an uninterrupted contact with the particular subject we are dealing with at that time, and which we want to prevail over.

If we manage to uninterruptedly maintain the time we have set for our exercises, and our concentration during the exercises leaves much to be desired, it can still be considered a success. We simply repeat the exercises consciously, gather ourselves and continue the concentration exercises until there is an improvement. We know that there is not a scholar who

did not have to work for his achievements. And that is why we must diligently practice our concentration, imagination or the powers of the imagination in our consciousness before we are successful.

It is absolutely necessary for us to be able to concentrate at all times and in all things everywhere because without that we are not able to do anything properly, to come up with something, have a feeling for something and experience something.

For example: When we go to the movies, to the theatre or attend a sporting event, we must concentrate on the entertainment in our thoughts and feelings and on what we hear and feel; otherwise, we will not derive any pleasure from it. From experience we realise the more interesting, captivating and dramatic a movie, a theatre performance, a sports events or other artistic presentations are, the more we concentrate with all our senses on the overall happenings so that nothing escapes us. In this environment our concentration is good, sometimes it is so captivating and so powerful that we even forget to breathe in order to not disturb ourselves. In this case, however, this concentration does not depend on our will, but is caused by our attributes, such as, curiosity, passion, our hobby, particular interests, moods, love, identifying oneself with the heroes in the presentations, or similar attributes.

It is important that we concentrate on our work. We must completely concentrate on our work in our thoughts, with our imagination and our feelings, so that we do not make any mistakes, forget something, go about it the wrong way, make wrong decisions, and devaluate our work in similar other ways.

In general, we must concentrate on everything that we undertake, on the entire activity; otherwise, we are incapable and will never achieve, undertake, examine, experience and feel anything good. This depends to what extent we can

concentrate intensively on an important matter, problem, task and exercise, so that our concentration and our interest is uninterrupted, absolute and strong; through that, the result of our physical, astral and spiritual work is as good as it can possibly be. The more intensively and uninterrupted our composure, our concentration, and imagination, the better are our results.

## 22. Objectivity

In the concept of objectivity we see something real that we can comprehend well and also prove with our senses. Objectivity is close to the universal truth because objectivity contains the best will, every matter, concerns, problems, opinions, point of views, work, art, basically everything that exists. To be objective we need to liberate ourselves from all the sediments of exaggeration, wrongness, distortion (of facts), of lies and even our personal, realistic truth. We need to let go of everything, all matter, every idea, which could separate us from the truth. If we want to make practical use of this effort of objectivity, we must always throw away the shell of the matter, the problem and the idea and cut out the core, if possible, which is the universal truth. But this requires the astuteness of an expert and his all-round talent of cognition in respect to the extraordinary large number of existing things, ideas and problems in every field of endeavour of human explorations, in culture, art, the sciences, work and similar things.

Through the right kind of objectivity we attain the cognition of things, above all those which we consider important on the part of evolution as far as human life is concerned, and the usefulness and development of human life

on the whole. By discovering the core of every matter, idea, opinion, concept and impression, we reach the edge of universal truth; that is why human beings who operate with this attribute attain the maturity for self-knowledge. The attribute of objectivity puts them on the track of the different values, above all Elemental attributes and compositions, compounds and analogies that exist in the cosmos, from the tiniest atoms to the macrocosm. From this knowledge they form and develop the correct conclusions, which they can make practical use of in life.

Every expert in this field clearly knows the kind of people who cling more to realistic values, in other words, realities, or at least make the effort to recognise and uncover these realities; then there are those who are only interested in superficiality, in the words, the shell, the external appearance of things, ideas, opinions, arts, sciences and problems and who pay no attention to the core of a thing, and who have no interest or the faintest idea about it. Furthermore, objectivity is beneficial to a person who never lets someone down or stands someone up in an important matter; instead, after careful consideration about the reality and in accordance with the core of the matter, the problem, he acts according to his best decision-making abilities, which protects him from various damages, losses, troubles, difficulties, unpleasantness and failures.

Also, when it comes to magic, where we cannot reach the universal truth when it comes to particular ideas and problems, because we are not mature enough yet, then we only get closer to the universal truth step by step through our development. And that is accomplished through objectivity, which leads us as close as possible to core of the matter that we want to recognise.



On the material plane making use of objectivity is made more difficult because everything material (physical) has a short lifespan, and is accordingly subject to change and in the end passes away. This also applies to the physical body of a human being. Even when time and space are enormous, nothing which has been created on the material plane can be permanently preserved, everything exists only temporarily. And should the occasion arise, this process of deterioration and transitoriness repeats itself during particular periods. In the invisible world we can get closer to the universal truth through objectivity. However, that depends on the magical development of the initiate, who has already here on the material plane, on this path, the possibility to attain the universal truth, provided he possesses the prerequisites, namely, he must possess an absolute equilibrium of the elements.

## 23. Consequence

Through our behaviour responsible people awaken awe and respect. We enjoy authority, which is a consequence in everything, always and everywhere. It means that we fulfill our work and duties conscientiously to the smallest detail, so that it is flawless. Through consequent work in each of our activities, which we carry out as well as we can, we secure for ourselves successes always and everywhere. Our attribute, the consequence, has completely permeated us and has become a truth, of which we are convinced. When, for example, our work has a flaw, or we missed something while doing our job, even something insignificant, we are not satisfied and we think about this insignificant flaw until we find a way to correct it.

For example, a man who is aware of the consequences of his actions diligently and honestly finishes the job he is

working on before he starts a new job, compared to someone who does two or three jobs simultaneously, and as a rule does not finish one properly or successfully. The awareness of the consequence of our actions leads us to do our work, every job, conscientiously with thoroughness and great interest, gradually and slowly, but surely, so that nothing escapes us, in order that the job is completed well, that is, it pleases everybody and is of benefit to everyone for whom it was intended.

A consequent person, who discovers that the project he is working on has certain flaws that were not caused by him, but the head of the project, immediately points the flaws out to the head in order to prevent future failures or losses. That is how he values honest work with all the consequences. But before he begins, he thinks about the work several times and considers every aspect of the work and how to go about it, and only then does he begin with that actual work, which under those conditions is always crowned by success.

This also applies to magic. We should do our exercises and magical work with all the consequence in such a way that we do not leave even a single link out, which could disrupt and destroy the order and sequence of the task. That is why we first devise (with full awareness of the consequences) a plan to carry out our magical work and tasks daily. Above all, as far as introspection is concerned, we must be consequent and always devote every day the utmost attention to it, so that nothing escapes us which might later be harmful to us.

Consequence in our daily order means to always get up at the same time, wash ourselves, exercise, eat, introspection, and do good deeds and work, which we must carry out exactly with all the consequences, like clockwork. Once this becomes a habit, we will no longer have problems. On the contrary, should we forget it, we will notice that we are missing it and we will make amends immediately, if possible. A consequent

human being never allows himself to deviate from his consequence and be misled by anyone or anything. He always remains the same under any circumstances (consequent in all his activities) until his death. And this important attribute we take with us into eternity, where we will need it just as much as we do here on earth. We made this attribute our own, mainly for our eternal life. How beautiful are the successes from just one positive attribute.

## 24. Enthusiasm for Self-Sacrifice

We cannot value enthusiasm enough for self-sacrifice for a good purpose. We have many personal duties and worries, and sometimes they overwhelm us; then an opportunity presents itself to help a truly needy person by providing clothing, shoes and food or by giving him a helping hand to finish necessary work or for other important reasons. Of course, we are duty-bound from a magical point of view to first examine the karmic laws, as to whether we can help such a person, and if he or she is not burdened by karma in this respect, after which we make a decision. We do this with great enthusiasm for self-sacrifice and above all without the slightest thought of compensation for ourselves. We do this unselfishly, because nature never demands anything from us when it continuously and lavishly hands out its bounty to us, even if we are not conscious that we do not deserve its charitable gifts; however, that is the very reason why we should faithfully emulate nature.

But first we turn to ourselves, because a great amount of enthusiasm for self-sacrifice must exist for ourselves if we have decided to walk the magic path into eternity with the help

of self-knowledge. That is the greatest sacrifice that a person can make and undertake during his present life here on earth.

First we examine our way of life up to this point in time in respect to our self-knowledge. We allow ourselves to enter into a battle against all our unusual attributes (which are mostly negative attributes), against bad habits and passions, and we sacrifice for this battle the entire remainder of our limited life. But during this time we experience many difficult tests and unfavourable and unpleasant situations and bitter hours, before we can liberate ourselves a little from the initial difficulties. But this self-sacrificing enthusiasm in the battle for equilibrium of the elements permeates us like the greatest and most powerful prayer, through which we are able to elevate ourselves to the level of nature. If this prayer is honest, sincere and enduring, it will bring the farmer a good harvest, of which he never dreamed possible.

The more our enthusiasm for self-sacrifice grows, the closer we come to magical equilibrium and the more we enjoy our life, and whatever we need for a decent life, we will receive to the fullest measure, even if we must often overcome difficult obstacles, which will strengthen our will and bring us success through our great effort. If the truth be told, we will experience the greatest enthusiasm for self-sacrifice when we battle for the highest ideals that exist. Our entire activities, which are directed to these highest ideals, are automatically filled by an enthusiasm for self-sacrifice, which can never be extinguished, as long as we have not reached our goal. Of course, this attribute is reflected in our daily life if we sacrifice ourselves to a fellowman with our unselfish help, who is worthy and who asks us for help. That also applies everywhere when it is a good undertaking for the welfare of our fellowman; then if we are such a person, we can participate with great joy in helping others, as long as it is not to the detriment of our health and our magical path. We have infinite

possibilities to use this positive attribute, in accordance with our level of development, on ourselves for our own development, as well as externally for the benefit of our fellow-students of magic, who are worthy and deserving.

However, this attribute (its power or energy) should not be squandered in a situation where it would be harmful to us. For example, we will not use too much of our self-sacrifice at work or on the job for a corporation, where we do not know how and in what manner our excess self-sacrifice is being used.

## **25. Absolute Trust in our Intelligence**

### **Toward Others**

We rightfully rely on what we can do and what we are capable of with our abilities, and above all what we can accomplish with spiritual and astral abilities. We should neither over- nor underestimate ourselves. We always assess a situation as to how far we can proceed without suffering harm or disappointment. Through our abilities, our intelligence, we prove ourselves throughout our entire life when dealing with our fellowmen. On the eve of our lives, after ample and fruitful experiences we can rely completely on our intelligence, which we took care of and which no longer disappoints us. However, it is necessary that we are on guard for even the smallest mistakes and if they occur, we make note of them in order that we do not repeat them.

We learn from our mistakes and we should not repeat them. Instead, we must completely wipe them out, for otherwise the reliance on our intelligence would suffer

considerably. In short, we behave impeccably, as much as possible, for our thoughts, feelings, abilities, attributes and skills, which form the core of our intelligence, will lead us there. It is difficult for a person who is unsure of himself to advocate or defend something successfully, even when he knows that he has particular capabilities for it. It is the fear, the misgivings, that he could not do it. And that is a mistake, for there is a gap in his intelligence, it lacks the link to connect, which is the reliance and certainty of his own abilities, his own intelligence, that he can perform certain work, and find a solution in accordance with his own will, his own intelligence. And that happens when a person underestimates himself. While another person dares to do something and carry out something for which he does not possess the abilities, but his greed, ambition and obsession for money and his audacity force him to make that decision and he obeys them, because these attributes control him. That is the reason why in the end he must fail, because it was beyond his abilities, and that falls into the category of overestimating one's own powers, abilities and intelligence.

Every magician, who to a certain extent is in control of himself and who possesses a certain degree of equilibrium, also has the capability to assess his ability to carry out a certain job; by doing so he protects himself from every failure and every setback. In this manner he attains absolute reliability on his intelligence, when it comes to his work and his contact with other people. When we are dealing with our fellow-workers, we should not be surprised by the way they behave and what they say, which perhaps will directly affect us. On the contrary, we must always be wide awake and prepared to accept in a calm manner their points of view, opinions and decisions, whatever they might be, whether they touch us in a positive or negative manner. Our intelligence, that is, our

correct understanding of this or that matter always offers us the opportunity to negotiate correctly and sensibly.

Therefore, we always react calmly to anything, under any circumstances, and with consideration, and only discuss it when we are justified from our position and function.

In this manner we learn how to work decently and with consideration when we deal with our fellowmen and fellow-workers and with an absolute reliance on our intelligence, which we never under- or overestimate. And when we get together with people, who want to worm something out of us, mainly out of curiosity, we will be able to easily adapt to such a situation, and pretend ignorance so that no one finds out who we really are. This way we keep our secret in absolute silence and our reliance on our intelligence in this situation makes self-confident and good actors out of us. We know that an actor must be intelligent in order to play his role so that no one can detect what he conceals within himself.

## **26. Unyieldingness**

Through unyieldingness we protect ourselves from all kinds of potential consequences. For example, if we give in and let go of the reins of one of our passions, so that it guides and controls us, we would become its slave. If we give in just once, that is enough to give in a second time and a third time until the reins fall out of our hands and we lose control over our negative attributes, which will then take command and control and rule us in accordance with their will. And that is why we must be strict and unyielding with ourselves in this fundamental matter to avoid an imbalance of the elements, which would cruelly and inevitably strike us.

Wherever we could suffer harm, whether in a material respect, in our reputation, may it be of a moral, astral or spiritual kind, we do not surrender our decisions, opinions or convictions. First, we are unyielding in everything that applies to our magical path, to our magical exercises, work and tasks, because these sacred things are for us, above all.

Unyieldingness is also used as a good educational measure. For example, if a student is lazy, indifferent, does not complete his assignments properly, is inattentive and absent-minded, and the teacher cannot reason with him in a positive way. He is suspended for a week, and uses this time to learn and study in order to catch up with what he missed and neglected to do. The parents, however, ask the teacher to withdraw the punishment because they will reprimand their son themselves and ensure that he studies and completes his homework. But a good teacher insists on the realization of the punishment for reasons of education and upbringing and for reasons of prestige, and he explains to the parents in a friendly manner that the punishment their son was given is a good educational measure that will bring about an improvement for the better and surely be crowned with success, if they made sure that their son would honestly serve his sentence.

Another example: A daughter asks her father for a specific amount of money for various important things she would like to purchase. The father knows that his married daughter is well cared for, but is wasteful, and that by giving her money he would only support her indulgences, wastefulness, hobbies, extravagances and immodesties. As these thoughts go through his mind, he decides not to give her any money with the excuse that he has not enough. The daughter immediately sheds some tears and keeps imploring him. But a good father does not give in, for he knows quite well that he would harm himself and his daughter as well.



Another example: One day I decided to carry out a particular magical task, which was important to me. Then my wife asks me to go to a movie, which she would like to see. I explain that I have urgent work to do, which I cannot postpone, and which I must take care of this evening. I tell her that she can either go to the movie by herself or perhaps we could go to the movie tomorrow. But that was the wrong thing to say: my wife is offended and does not accept my excuses. Despite that, I do not give in, because we are dealing here with my magical decision, which is more important to me than any movie or that my wife is offended.

We are absolutely unyielding and inflexible in a case where we have given our word to someone that we will do something important for him at the appointed time, or if we have given an oath that concurs with our conviction. Even when it comes to some other duties or matters, which are of a lesser importance, we must still keep our word, unless there are circumstances beyond our control that prevents us for doing so. If we break our promise it is a sin against the Holy Ghost, and we should think about that carefully. The Holy Ghost is God's will, therefore, any sin against the Holy Ghost is a sin against God's will, and that is why it can never be forgiven.

## **27. Working Actively**

We can differentiate between people who are engaged in active or passive activities. The difference is that those who work actively are led by their firm will, whereas passive people are led, coincidentally, without their own will by their wishes and with the help of others who are more independent. Besides, those who work actively are always busy, and inactivity is

unknown to them. They must always be occupied with something, in their profession or occupation, as well as at home after work. As a rule they have some fondness for the arts, which they always tend to at home. The best of them are the magicians who are truly constantly engaged in uninterrupted activities, day and night, mainly on the spiritual and astral planes. They actually do not rest, which is determined by their ceaseless battle with thoughts, ideas and images of their negative attributes, which affect them day and night, but not to the extent that they cannot overcome and control them. For no attribute, passion or bad habit should have such a powerful affect on their victim that the particular person cannot ward them off or be unable to resist them; that is the universal law. Therefore, everyone truly has enough strength with which he can successfully defend himself. His passive activity expresses itself only while resting and during sleep. The sleep of these people is mostly dreamless, sound and healthy and provides great refreshment and renewal of the spiritual, astral and physical energies.

Active activities, in contrast to passive activities, have a great influence on the spirit which constantly and extraordinarily develops, especially when it is an initiated person. He hones his intellect, intelligence and memory; he becomes diligent, bright, persevering and patient and generally reaches a ripe old age, since he is always in a fresh and healthy condition. Of course, when he reaches a ripe old age he requires plenty, good and longer relaxation and recovery time to maintain his health, energy, freshness and vigour. Despite that, he will not decrease his spiritual or astral activity, because he draws the energy he requires for this activity in plentiful amounts from the universe in the form of vital energy, which mainly maintains his physical life and active activities.

His knowledge does not diminish; on the contrary it increases, especially in regards to his cognition, the universal

laws and the invisible world with all its beings, intelligences, powers, forces and energies. He forgets more so the things and matters of the material world that are a burden to him, because he almost no longer needs them, especially not in the invisible world. But he takes everything from here with him to the invisible world, everything that belongs to the other side and he draws from this genuine wealth for any further active activities, which do not decrease there either. He became so accustomed to his active activities that he can no longer live without them. That is why he is always working on something, above all, his self-knowledge. The active attribute is one of the most beautiful human attributes, which should be employed only for good and noble purposes and goals. And that is why he is successful everywhere and with everything. He uses the active attribute his entire life, from the moment he became cognizant of it and discovered it within himself, learned to love it and continuously cultivated and cared for it, until it became a pleasant habit. The active attribute will remain with him forever.

## **28. How Equilibrium gives us a firm**

### **Hold in our Actions**

Our attitude when dealing with other people depends on our equanimity, on our even-temperedness. The more well balanced we are, the more poised and self-confident, the more logically will we express ourselves about current matters and specific professional issues, which are of interest to us. We keep silent about these qualities, and thus become quietly authoritative. With such an attitude we can come to terms with any matter, points of view and problems that confront us and

we can always cope with everything ourselves. Through our equilibrium we are able to adapt our feelings and fit into our surroundings and adapt to other people we are dealing with. We influence other people to such an extent through our favourable attitude and approach that they negotiate with us in a friendly manner, they comply sincerely with our wishes or the entire negotiations are in our favour. Above all we employ this method with people who are in a superior position to ours and who are favourably inclined toward us.

If perhaps we are at the stage where we are in possession of the equilibrium of the elements, which assures us of a good influence on everyone, we present a professional, competent explanation of whatever we wish to express. We are completely certain that everything will be done and settled the way we proposed or recommended, since it was based on objectivity, suitability, effectiveness, practicality and usefulness, and all which was under our influence. This is only a random example of how we can make use of our magical influence, when it is appropriate and advisable. But there is a condition: it must be beneficial for our fellowmen.

Also, when it comes to our magical exercises we adopt a firm position that we systematically, correctly and punctually carry out our daily duties, without making something easier, omitting something or changing something without the knowledge of the master (Guru). Even when we are not immediately successful, we do not lose our balance; instead, with great certainty and much eagerness we make the effort to fight for what we did not accomplish before. That is how we harden and toughen our genuine firm position to the magical path.

On our magical path, the equilibrium, the balance, expresses itself to us above all by not demonstrating any large fluctuations in our thinking, dealings and feelings, and we are

approximately in every element on the same level of our development and control, so that we do not have to fear any great mistakes or fluctuations. Therefore, this magical position guarantees us a firm position in our dealings in our normal lives, and not only during our magical exercises and tasks. During our development we cannot allow ourselves to become confused by the increased activities of our negative attributes or by greater or lesser failures. They are only to our advantage and they strengthen us, so that we make a greater effort to overcome all obstacles. And that is why also in these negative cases our position remains firm toward the exercises and the results thereof. The best way to control, i.e. to balance our equilibrium is when we are strongly influenced by our negative attributes and when we are unprepared for these activities. Sometimes we are completely ambushed by these storms of negative attributes, especially when we must prove our firm position in every direction of our dealings, if they are normal and flawless, and if we cope with these attacks of the negative attributes in a positive way.

## 29. Untouchability

Untouchability is a universal attribute with which we build an impervious wall around us against everything that could attack and harm us. This attribute is so universal that we will not attain it until we have attained an absolute equilibrium of the elements. This characteristic is truly a result of our battle and our diligence to attain magical equilibrium. Under the concept of untouchability we understand the universal untouchability of everything that exists and could harm us. Of course, without absolute equilibrium of the elements we would not be able possess this attribute. And this cannot be an untouchability of

only particular, individual attributes, situations, perceptions and circumstances, which we have under our control. If we could attain untouchability without the absolute equilibrium of the elements, we would not be in control of the negative attributes that attack us in order to learn from that experience.

Once we attain magical equilibrium, we can easily also attain universal untouchability, which means that nothing negative can touch us. Indeed, we are even unreachable by unexpected events or effects. Of course, we are still aware of these activities, but they cannot disturb or annoy us in any way in our peace and quiet or distract us from our undertakings. Only whatever we wish for ourselves, we receive in accordance with our good will. Through untouchability we are protected from any effects the negative attributes might exert or what other people might cause; furthermore, any harmful influences from beings, milieu, circumstances or conditions in which we live. Any attack from our enemies, provided we have enemies, will be deflected. Even during times of war, we are absolutely protected through our untouchability against any effects of weapons of war, even the most powerful and most effective ones that are in existence — that is how powerful and mighty our universal untouchability truly is.

The result of this untouchability goes so far that not even death can touch us, when we have focused on our assignments, resolved to carry them out, and ultimately completed them. Through this untouchability we are also equally protected from all interferences of thoughts, feelings and deeds through which we could form any kind of cause, in the negative sense, in our world of causes. That is why we will always do the best of the best. Under the influence of this attribute we will never be able to do anything that is contrary to the universal eternal laws. That is how far-reaching the scope of universal untouchability is.

We should respect the untouchability of our fellowmen, so that we never impose our views on their attributes, thoughts, perceptions, deeds, inclinations and passions, etc., which form their character. That means that we never slander, judge or discredit them, and in this regard they are absolutely untouchable as far as we are concerned. We can only explain to them the truth about their attributes and behaviour, if we consider it necessary in view of our relationship with them, and adapt our behaviour accordingly. And finally, we are also protected through untouchability from any betrayal of secrets, which we protect like our eyesight.

### **30. Universality, Multi-Dimensionality**

Universality — multi-dimensionality — is also a universal attribute. Once it is completely and deeply rooted within us we conform accordingly all our activities in thought, perception and deed. Universality pursues the genuine and essential meaning and importance of everything created, its usefulness and the connection with our personality in all the elements and on all planes. Therefore, through universality we penetrate right into the centre of everything created to recognise from that position one's attributes, energies, powers and purpose and what they serve. Of course, we must first be multi-dimensional ourselves, so that we can solve difficult problems within ourselves, and we do not stop, no matter how difficult and unpleasant the problem might be. Therefore, we penetrate everything and learn to understand everything, whether we like it or not. Above all, whatever we do not like, we make every effort to solve the matter in the most effective manner. When we succeed we are overjoyed, and it gives us strength for

further diligence to continue in that direction. Our universal self-cognition and our activities are what bear good fruit for us.

To be multi-dimensional, to be universal, means having a considerable and substantial degree of true intelligence, which we are developing through this positive attribute. This attribute forces us to directly heed everything that takes place around us and within us, so that we get to know correctly, in accordance with the truth, all things, problems, beings, circumstances and attributes that are unknown to us and that we adjust in accordance with cognition and observance, which means to regulate accordingly our relationship and position or attitude to a being, a matter, a problem and similar things.

Universality does not mean that we know and become experts in the arts, sciences, different trades, and are able to solve whatever problems come our way during our life. Instead, as aforementioned, that we comprehend and grasp their genuine substance, their significance, their value and purpose, and above all their astral and spiritual content, for that is of great interest to students of Hermetics. In other words, we should assess everything correctly and honestly, through which we should learn and inform ourselves at the same time.

We know that nothing exists in this world without a reason. Everything has a particular task and is created for a particular purpose, which must be fulfilled with all the consequences. It is the fateful side of everything created. Since uninitiated people know little or nothing about their fate, their destiny (perhaps they do not believe in it), they become one-sided. And that is why they do not understand the basic connection between themselves and their fellowmen and the occurrences, the milieu and circumstances they live in. Whereas, a person who has many sides, who gets to know himself consequently from all sides in his development, has an entirely different overall view of his surroundings, his



fellowmen, experiences and everything that happens in the world, because he does not look at things from a personal point of view, but from a universal point of view, and that is why everything shows itself to him in the true light of the universal truth.

We become clearly conscious of universality when we, for example, come in contact with things at work that up to now were foreign to us, since we had never worked with them, but what matters is that we cope with whatever comes our way and bring it to its conclusion.

Through universality we secure the knowledge or cognition of everything created, astrally and spiritually, which we will take with us into eternity, where we will draw from these spiritual and astral treasures and increase them there for our next mission.

### **31. Strong Individuality**

Strong is the one who through his will within the framework of the universal laws prevails always and everywhere. That means a strong person is one who above all orders himself, especially in things, cases and pleasures that he loves most, to firmly, resolutely and determinately reject whenever he wishes, and to discover and convince himself that he has all things under the control of his will.

This is especially true wherever we are under the observation of our fellowmen, that we prove to ourselves that we are in control and not allow ourselves to be tempted. That

is why we behave properly and decently to everyone, even when we are not favourably inclined toward a person, or when he or she is hostile to us. When we behave decently, we disarm almost any person, and within that is our genuine, strong individuality. We also never mimic any person, so that we do not cause and acquire within us the negative attributes of others, which they may try to force on us with their dubious behaviour. We are always clearly conscious of who we are, and carefully observe and control every step we take regarding our behaviour. Above all, control of the attributes of our soul is at stake here, which we must have firmly under our will and keep under control.

We never subordinate ourselves to the various moods of others, even when they are strong individuals, who are accustomed to exerting their authority. We can adjust to any situation and under all circumstances make certain that we do not divulge our level of progress to any other person. We are always reserved, compatible, agreeable and honest. But mainly we condemn no one, no matter who it might be, or slander and discredit anyone. We pay careful attention to the fact that we never do someone an injustice, not even in the least. We are lenient, with the exception of our job, where we subordinate ourselves to the various orders, instructions, directions, regulations and laws. In our duties we are strict with ourselves and do not ignore even the tiniest mistake. When an accident or a misfortune strikes us, when we get ill and have failures, we will always keep our composure and never despair, but instead we overcome with great eagerness all these fateful obstacles, which will only strengthen us, even if it seems to other people that we are persecuted by destiny and are unlucky in everything we do.

These are the obstacles that strengthen our will and behaviour the most and that is why we willingly accept them, because we never know the kind of profound value they will

have for us in the future. Therefore, no matter how severe, tragic and terrible these strokes of fate will be, we will not allow anything to frighten us and we do not allow ourselves to be pitiful and wretched people, who are pursued by destiny. On the contrary, we overcome these kinds of consequences and impressions with cheerful courage, and joyfully continue to work, do our duties, and at home we continue diligently and persevere with our magical exercises, which will considerably strengthen our individuality. We never display our attributes, but remain on the sidelines, modest and unassuming and always prepared to master and overcome everything in the best possible manner. And that is the real, the genuine strong individuality.

## **32. How to Attain Success**

If we want to attain successes, we must be modest and humble in all things. That is the first fundamental condition. Humility means that we never under- or overestimate ourselves, but that we realistically assess our abilities. We limit our undertakings to those for which we have the necessary knowledge and abilities and by that standard we abide. Another important condition for success is that in our case we do not do our exercises for any kind of successes, but we must honestly and sincerely do our exercises for the ennoblement of our spirit and our soul, as well as for our physical body, which we likewise cannot neglect, especially when it comes to strengthening and stabilising our health.

In the practical sense, before every exercise we are fully aware and determine that we never deserve any successes, but we firmly believe in them as consequences of the causes, which we develop through the sincere perseverance of our exercises. These consequences turn up automatically by themselves, without thinking about them. The worst situation any student can put himself in whenever he does his exercises is that he thinks about success and constantly expects that to happen. Under those circumstances he will never be able to enjoy them.

The same applies to our public life, to our employment. First, we must prove that we have certain abilities and skills, and only then will we be rewarded for those abilities, and that determines how much we deserve. But we must always take the universal laws into consideration, above all, the laws of Karma, of destiny, which will always place particular obstacles in our way that we must overcome. In this manner we make amends for some minor past sins, but mainly that we gain as much strength as possible by overcoming said obstacles. When we are in this situation, we experience our greatest success, when we are always aware of these kinds of circumstances and uninterruptedly fight our entire lives for the improvement of our future destiny.

Of course, we also have in our public life, accordingly, greater and lesser successes, because we develop these successes everywhere and in everything through conscious causes, which always pursue only a good, noble purpose; that is why they show themselves to us. In truth, however, we always leave the successes and consequences to our destiny, which is a guarantee for justice or fairness, love and generosity, because it always prepares for us the best and most beautiful path into eternity. Even when at times it happens, but mistakenly, that we suffer through the prevailing circumstances, the milieu and obstacles, it is still the best

opportunity given to us by the astral world, so that we make use of that opportunity to our best advantage as long as we live here on the material plane; because in the invisible world we no longer have these precious opportunities to strengthen ourselves and thereby attain equilibrium of the elements.

Only in this manner do we secure for ourselves great successes that altogether exist, and we take these successes with us into eternity, for it is our greatest treasure, our greatest success, which we have fought for on the material plane. We leave everything material behind in the material world and what we experienced in this material life and in this world we forget completely, because in eternity we no longer require them. Only what is eternal, for which we have fought on the material plane, remains with us forever and that is our greatest success.

### **33. Control of our Subconscious**

We wrestle often with our subconscious without being aware of it. For example, we do something thoughtlessly or write something down without being aware of it, because we are preoccupied. It is often a particular word or a number that we transpose or replace by mistake. At times we even speak with someone and do not think correctly about the subject of our conversation, and frequently express ourselves incorrectly.

We are surprised and do not understand why we said something so wrong; of course, the reason is that we did not properly think about our problem. During our life we make many mistakes like that, but only later do we discover them. That is all the work of our subconscious, which works against us if we are not in control of it. When it comes to controlling

our subconscious our strong will helps us best to constantly become conscious of all thoughts, circumstances, concepts and perceptions that flow through us day and night and get them under our control. For the time being, we must constantly battle (we must battle perseveringly), and never permit these obstacles get over our head. For this purpose we have the proper means. One of these means is autosuggestion, with which everyone should be familiar; therefore it is not necessary to explain this in detail.

Since our subconscious mainly works at night, we perform autosuggestion shortly before falling asleep. Quite often thoughts come into being within us on one or another matter, concern, problem or being, of course, mostly those concerns that burden us the most. If we are clearly conscious of the state of our subconscious activities, we must always do the opposite of what such a thought incites us to do. As a rule we should always maintain a clear consciousness, to be what we are, to be aware of what we receive, what we can or are allowed to feel, or not, and the kind of thoughts that we must immediately annihilate in order to always have everything under our control.

Under no circumstances will we subordinate ourselves to the subconscious, even when it affects us through our senses in the most charming, interesting and marvelous manner. On the contrary, we subordinate our subconscious to our good will, so that it serves us in all things and everywhere and that it carries out whatever we wish.

The subconscious is a part of our "I," which we can soon transform into a positive "I" without any more major problems. We can transform our subconscious into our faithful servant, who prepares everything to our satisfaction in a courteous and accommodating manner and carries out whatever we wish. Controlling our subconscious is the first

essential condition and a prerequisite for a successful development on our magical path.

Unaware human beings with a weak will are easily subject to their subconscious and as a rule they do whatever their subconscious whispers softly to them, whatever the subconscious directs their attention to; perhaps they are hardly aware of it, even if it directs them toward something illegal, nonsensical or malicious. Only strong-willed people, above all intellectuals, can defend themselves against the subconscious, so much so that their subconscious does not dare to attack them in any way. We increase our willpower by having the subconscious under our control, which will help us considerably when we battle our negative attributes, especially against all passions and bad habits. Our invisible world reflects itself in the subconscious and when we are in control of the subconscious, we are also partly in control of the astral and spiritual worlds, which is greatly advantageous for us.

### **34. The Meaning is Lost through Repetition**

If we want our words to be effective, we must present them understandably, clearly and calmly, so that everyone who listens to us, who is interested in what we have to say, understands what we mean, and if possible, we do not have to repeat ourselves. In this manner, we assure our success in our general contact with other people.

We know from experience that when someone pursues something with emphasis or demands something by force and constantly repeats himself has, as a rule, no success or only insignificant success.

All speakers have great success if they reveal the core of their speech and the main theme with clarity and the manner in which the work has to be done, without unnecessary repetition. It is not necessary to extensively promote or advertise a good, useful product or idea, for something like that praises itself through its quality and usefulness, which is sufficient for us, especially if we are personally convinced about the product or idea. Above all we know, for example, that something like vital essentials, good remedies or medicines against pernicious and malignant diseases and conditions are much in demand, without someone having to promote them. One word is all that is required as to where these remedies are available, and the interested party will then do everything to obtain such good medicines.

In general there are considerable differences in understanding, in grasping certain matters, because they present themselves to us in different forms. An intelligent person understands these things better and more correctly, and can, for example, explain the core, the meaning, of a lecture or a political speech better than a slow-witted, less intelligent person, who takes everything literally. There is an old proverb which states: "To an intelligent person you only have to indicate, whereas to an ignorant one you must explain the entire matter."

Despite this, an interesting speech without excessive repetition has in general a considerable effect and stirs up the interest of the listeners, which leads a good speaker uninterruptedly from one interesting matter to another, and the audience listens with curiosity and rapt attention to the speaker. They follow his speech the entire time with interest, especially the unusual things that interests them the most, which they will try to remember the most. If a speaker constantly talks *ad nauseam* about the same subject and repeats the same points of view, nobody would pay any



attention to him, and the only effect his speech would have is that the audience would fall asleep. If we want to keep the interest of our audience, nothing should be repeated unnecessarily, and we speak in a simple but good understandable style. We never force our goods or ideas on anyone. Let us assume from a magical point of view that true miracles were repeated frequently in front of uninitiated human beings; they would become an everyday occurrence to them and in the end would no longer have an effect. We know, however, that when a single intervention from the invisible world occurs just once in a thousand years, humankind will remember it as long as mankind exists. Therefore, each one of us should follow these principles.

### **35. Self-Reliance, Certainty (Security)**

#### **And Self-Confidence**

We are caught up in the whirlpool of life; life is difficult if we cannot first of all rely on ourselves. Therefore, it is necessary that we develop certainty, self-confidence and self-assurance and as many positive attributes as possible. In order to develop these attributes a certain equanimity and a certain balance, is required so that we can use it everywhere. True certainty, or security, means that it is our firm conviction with which we can carry out and complete our work, solve problems, do our exercises and deeds in the best possible manner. While always depending on our knowledge, our strength, powers and abilities with which we can properly and correctly assess the realization of the tasks, duties and similar matters, which we have to tackle. When we approach things in this way we never over- or underestimate ourselves. We are always consequent

and do everything to the very end as well as possible; within this lies our certainty and our security.

That we can correctly and effectively solve all our tasks, work and problems, we gather experiences throughout our lifetime and thus learn from our mistakes, and in this manner we attain certainty, security and self-confidence, so that we are finally able to cope with everything ourselves and depend only on ourselves. That is a piece of vital wisdom through which we constantly perfect ourselves more and more.

On account of that we place in all our activities absolute certainty and self-confidence, we become completely reliant upon ourselves and independent of other people. But that does not mean that we reject the advice of wise human beings, who outclass and outshine us with their wisdom and life experiences. Good and wise advice is always precious for it originates from the universe and this kind of advice we will always surely accept and we use it for our benefit and that of our fellowmen. We also strengthen our fellowmen with our certainty and our self-confidence.

Considering these attributes, we can always attain greater successes and appropriately assess our abilities, energy, powers and attributes and to what degree we are able to undertake, carry out and solve something. We also know from experience that many people have failed in various endeavours because they relied too much on their other people, who swindled, deceived or betrayed them. This kind of incident is a particular warning for people who should always depend only on themselves and not on their fellow human beings, who are not responsible for their problems, concerns and deeds. This teaches us to never depend on others to help us with tasks or assignments, which were directly and personally entrusted to us and for which we are personally responsible. And that is also the reason why destiny does not permit (without any

disadvantages for us) someone to help us in vitally essential matters, when we ourselves have the abilities and are personally responsible for these things.

When we take a good look at this entire picture, whoever completely relies only on himself is always better off in everything he does and in all his successes; he attains great independence, becomes experienced and wise, hardworking and reliable. We should also never be content to rely, not even occasionally, on various changes and circumstances that basically in one form or another will remove for us a particular difficult obstacle. Relying on that would be a major mistake, where we would be the loser in the end.

Therefore, in general we always rely on ourselves when it comes to our thinking, feelings, and dealings, and work only on our knowledge, strength, power, abilities and on our life experiences with which we are quite secure. With self-confidence we are in a position to achieve almost anything, whatever our goals might be.

### **36. Watchfulness**

If we are always alert and on guard in our thoughts, perceptions (sentience), and in all our activities, we can easily ward off and be able to resist whatever harms and attacks us. The negative attributes are the ones that profit the most from our inattentiveness and carelessness, and ambush us specifically when we are the least prepared and do not expect an attack. That happens especially on occasions where we are in conversation with others or during work where we are overcome by various negative thoughts, feelings, perceptions and circumstances, which we can resist only with difficulty,

because we were completely surprised by them and they derived great benefit from our surprise. The result is that perhaps we are somewhat distraught, and before we regain our composure the negative attribute or passion has almost done its work. The greatest blame for this unpleasant circumstance and the result of our battle against the negative attributes or passions is our inattentiveness, yes, even indifference. These attributes have a great fondness for such instances and become colleagues or fellow-workers of other negative attributes that fiercely and constantly attack us.

We can reduce these fluctuations of the equilibrium of the elements through watchfulness and attentiveness. This kind of watchfulness over the equilibrium of the elements, we must cultivate ourselves. It is not enough simply to be on guard. Whenever we become conscious of this fluctuation, this is when our watchfulness must become a permanent part of us and be automatic on all planes. Our refined perception will immediately draw our attention to thoughts, feelings, deeds and conditions which are harmful to us and which we cannot immediately control, and which we must destroy by changing them into opposite positive attributes, conditions, perceptions, deeds and thoughts.

We must cultivate day and night our watchfulness and attentiveness with the help of autosuggestion until it becomes a habit, no matter what we are engaged in, and without interruption. In this manner we ward off many disastrous consequences, which surely could overtake us. And especially as a magician, we would form in the causal world particular harmful causes, mainly through our inattentiveness, slovenliness, untidiness and indifference.

Watchfulness also strengthens us in our public life, at our work and in all our activities. And that is why we easily recognise our mistakes and shortcomings, which we eliminate

immediately. That is how we get good results in whatever we do, may they be spiritual, astral or physical. Through our watchfulness we also recognise the character of other people and nothing important escapes us about their behaviour, their activities, language and deeds; in accordance with that, we can assess and become familiar with the character of everyone with whom we work or with whom we are in contact. And in accordance with the results of our observations we behave accordingly toward them. Looking at things from this point of view we cannot enough acknowledge the great importance of being watchful and attentive. Uninitiated human beings work with this attribute, too, if they want to keep an influential position. That is why they carefully guard the advantages of their position, so that they will not unexpectedly be waylaid or surprised.

As far as magic is concerned, watchfulness and attentiveness are important and significant attributes with which we protect our Temple of Solomon, because we take these universal attributes with us into eternity, where we shall surely make use of them.

### 37. Hope

Whoever has belief the size of a grain of mustard seed also has a particular hope in the future that something beautiful that he yearns for will be fulfilled. The nobler and more exalted this yearning, this ideal and wish is, the more his hope will grow together with belief. At times our ideals are too high and our strength is not sufficient; however, our great yearning and hope overlook or even ignore this difficult obstacle and that is why we often encounter failure, which hinders our development. And that is why our hope must always be

reserved and appropriate, according to our abilities, strength and attributes and according to our present spiritual and astral state of development. In order to bridge the gap in our state of development we must have a good and firm support. We know that the development of all things and of everything created cannot be rushed, that not one step in growing must be left out, and that everything must grow slowly and surely and strengthen itself in accordance with the universal laws.

Correspondingly, our hope grows together with belief slowly but surely, and what we had yearningly hoped for fulfils itself constantly in the present. The more modest and undemanding we are in this regard, the more and mightier will our hopes be fulfilled. We can look at hope as the highest goal, but for the time being we slowly but surely approach it, step by step, perhaps one small step daily. That will surely please us above all, because in this manner our good hopes will come true in the best possible way.

We can also put our hopes in an order for a particular action or procedure, which we divide into individual phases in such a way that they correspond with reality. For example: *I hope that in one year from now I am further ahead than I am now, if I diligently, perseveringly, patiently and systematically continue with my exercises without consideration of the results; then my hope will surely increase too without suspecting it or having thought of it.*

Every hope is connected with belief and when our belief becomes stronger our hope becomes stronger, which precisely realises itself to whatever we originally directed it to. We know from experience that our entire life exists only in the hope for a better future and this hope encourages everyone so much that it gives him or her the strength, the energy and courage, so that he or she can work for what was hoped for and achieve it.

There are minor and major goals and ideals for a human being who decides his future life in accordance with his independent will and how he thought his destiny would turn out according to existing circumstances.

We know that many human beings suffer from ailments for many years or from unpleasant economic conditions, but their hope for a better future gives them belief, strength and courage, so that they can easily overcome these difficult and exhausting obstacles that destiny has put in their way.

Their hope is so strong that it will bring good fruit. Many people are not even fully aware of the scope their hope, but they are completely filled with it, with a pleasant feeling of security that whatever depresses them now will in time be eliminated, and they firmly believe in this change until it becomes reality. Good hope is always that powerful, everywhere and in everything.

### **38. Magnanimity**

Magnanimity is a noble attribute, which expresses itself in an absolutely unselfish person. Great and noble is the magnanimity of those who forgive their opponents and enemies their acts of violence, bad treatment, exploitation and similar abuses, of which they are guilty, without making any demand for this magnificent gesture. Such magnanimity is appropriate when people who because of greed, egotism and other dishonest and dubious reasons did an injustice to us and who in turn recognise and accept our magnanimity to make amends for their mistakes. In this case gratitude and remorse is not necessary, but rather a change for the better is and that is actually the main reason for magnanimity.

An example: There are two brothers, both of whom have an equal share of the estate of their parents. One of them is a teacher and is not too badly off; whereas, the other brother is afflicted with a lengthy lung disease, which limits his ability to work. That is why he lives in difficulty and poverty and he suffers greatly because of his ailment. Of course, his brother, the teacher, is aware of his brother's situation and decides to give his inheritance, which is a considerable amount of money, to his brother, even though he himself does not have plenty of money.

This noble magnanimity that he feels for his suffering brother is why he gladly relinquishes his inheritance to help his brother as much as he can. He does this unselfishly, without a single thought that his brother should repay him some time in the future. And that is great magnanimity, too.

Another example: Someone is in possession of a rare medicine, which heals even the most severe ailments. He keeps this medicine solely for himself, in the event he should become sick, he will be able to heal himself with it, and should this rare and expensive medicine no longer be available in the future. One day, a poor sick person comes to the owner of the rare medicine. He has received treatments for his ailment, with no results. The ailing person asks for help. Now this is his last hope, since he heard that this man had healed many severely ill people before. The ailing person mentions that he had no money to pay for the treatment. But this peculiar man, to whom the poor, severely ill person has come, decides to heal him with this medicine. And that is what he does. He heals the ailing person with this rare medicine, he made him well, absolutely unselfishly, without recompense and he even paid the price of losing his irreplaceable medicine. In this case too, the greatest, noblest and most unselfish magnanimity expressed itself, which sacrifices the most precious and dearest



things in favour of a needy person, without caring about how it will turn out for the one who made this unselfish gift.

It is clearly evident that genuine magnanimity, associated with noble-mindedness, is a positive attribute that rarely occurs, an attribute that is difficult to discover in a person. There are, so to speak, so few “white crows,” rare human beings, who do not display this attribute, and that is why an uninitiated person knows nothing about them, unless he was the recipient of a good deed. As a rule, genuine, noble human beings do not care much about themselves, the state of their health, their economic circumstances and similar things; instead, they devote their entire exceptional and noble life for the truest and noblest purposes, while nature itself cares for them through other human beings, good beings, which in turn help this noble person with great joy when it comes to his personal problems and concerns.

### **39. The Removal of Unexpressed Passions and Wishes**

It is certainly difficult for an unbalanced human being to control his derailed negative attributes, his passions and his bad habits, which he has long nourished by constantly repeating them in his thoughts and feelings and, finally, through deeds and activities as well. The best method of controlling our passions is to use our firm will and not permit the habits to override that will. This point of view, our firm position, is important in coming to grips with them and overcoming them.

We mistakenly believe that when we suppress a passion that we are already in control of it. But experience

teaches us that a suppressed passion hides within us. It strengthens itself and once it finds the right opportunity it will surprisingly express itself within us more powerfully than before. Therefore, it is absolutely necessary not to suppress such a passion; of course, that does not mean that we allow the passion to remain unsatisfied in its demands, within the scope of decency, but only in accordance with our firm will. In this decent manner, we take away excess energy from the passion and constantly keep under our will and control, so that it can no longer surprise us and cause unnecessary worry, suffering and dependency.

We can easily imagine, when we suppress such a passion, even for a few years, how will constantly grow and strengthen itself through this suppression, similar to a wild dog when it is suddenly chained and not given its freedom for a long time. Such an animal will yearn more for freedom, and its entire endeavour will be focused at the first opportunity to free itself of its slavish chains, which prevents it from enjoying a free life. And that animal constantly becomes more furious, stronger and untamed. And that is what our suppressed, uncontrolled passions resemble.

There is still another method to curb the tension of wishes and passions that have not been expressed. This is achieved when we are affected by the passion, the desire and the bad habit, and we change the direction of its influence in accordance with our will by guiding it toward an entirely opposite objective than the one that ties it to us. In this manner, we use its energy and might, positively, for exclusively noble goals, which ennoble our spirit and soul. And at the same time we deprive the particular passion of its effectiveness by giving it an entirely different task, namely, a noble one. This kind of battle is quite difficult, but it can be done and it is effective. It is similar to changing a thought, that is, to do exactly the

opposite of what the thought demands of us and prompts us to do.

In order to better overcome a passion we can pretend to comply with its desires, and we can immediately decide to attend to this matter tomorrow or even later, thus controlling it.

This undertaking requires a considerable amount of bravery, but it is one of the most effective means to control any kind of negative attribute. In due time we must have enough practice in this respect that we are automatically in control of any of our negative attributes, by using little of our energy.

#### **40. The Ability to Carry out Anything**

The ability to carry out anything we wish is located in our firm will, which we must cultivate especially for this purpose, and we must, as a rule, place difficult obstacles in our way, which we must also overcome at the same time. Through this demeanour we attain absolute independence. We know from experience that a person does everything sooner and more obligingly if he can cope easier. But these kinds of tasks are as a rule prepared by various favourable circumstances and occasions, behind which are usually negative attributes, which control a person without him being aware of it.

Whenever a person wants to carry something out in accordance with his will, before he knows it, there are obstacles in his way, which attempt to impede him, but which in reality strengthen him, since he, depending on the quality of the obstacles, must exert all his energy to cope with them in order to do the task he had planned to accomplish. We considerably increase the ability to carry out anything we wish, especially when we have made up our mind to do something

good, but unpleasant, something which goes against the grain, even if it is outright repulsive to us.

For example: We sometimes associate things with a person, which personally are unpleasant to us. We do not care to see this person and much less to speak with him or negotiate anything with him. But now we make up our mind that we like this person, enjoy speaking with him, and also gladly negotiate with him. We consider him a friend, no matter how his negative attributes express themselves. We cannot permit ourselves to be put off by his traits, because the effects of all negative attributes of every person, no matter who, are untouchable to us, because they are his attributes, which educate everyone in a particular manner. For this reason no one has the right to intervene in the actions or behaviour of a fellow human being, so long as no one is threatened by his actions and he has a legitimate reason to behave that way. When another person threatens him because of his actions, he has the right to effectively defend himself.

Another example: A young man in the prime of life now and then enjoys some entertainment. During the carnival season he likes to attend dances. He has been invited to the most important ball of the carnival season, and is looking forward to this event. But in view of his magical development, he suddenly decides, on the eve of the ball, not to attend the ball, but instead devotes himself to a noble deed, which affects him magically. Be so doing, he become more cautious and is more aware of the effects of his negative attributes and is able to momentarily recognise his shortcomings and weaknesses, which still hinder him and even prevent his development. Even such a sincere and consequent deed has a favourable influence on strengthening the ability to carry out whatever we wish, whether or not it is to our liking. The greater the obstacles, the more our firm will increase, as does the particular ability. Or the greater the antipathy and displeasure we feel when it comes

to an exercise, because we are unsuccessful, the more we must endeavour to overcome that through honest and persevering exercises, without consideration to time or results, because we do not have the time to be concerned about that.

If we are too captivated, too attracted by material things, pleasures, delights and external worries, we must now and then abstain and desist from these enticing and attractive material things. We do so to prove to ourselves that we are not dependent on anything on this material plane, and that we can give up any desire, no matter how much it attracts us or tempts us and forces us to follow its path. In the manner as has been explained here, we strengthen the ability to do anything we wish in accordance with our good and firm will.

# **The Element of Air**

## **Positive Attributes**

### **1. The Joy of Living**

We know that joy of life is a sign of good health. When we are in possession of it, we are optimistic and see everything in glowing colours; nothing offends, chains or burdens us, e.g., worries, pains, sufferings, pessimism, rage, troubles, strife, annoyances, spitefulness, envy, hate, insults, grief or sorrow, stinginess or similar negative attributes; we pay no attention to their effects. On the contrary, we enjoy everything and rightly so, for we know that everything belongs to nature, it is sacred, to a certain degree pure, and depending on its significance and development, wise, agreeable to us, no matter if we like it or not.

Nothing in this world exists or happens without reason. Everything has been created for a particular task and that includes us human beings. And because of that and for the simple reason that we were born on this material plane, that is why we should enjoy it, because our temporary life brings us good luck, namely, the opportunity for self-knowledge. This significant circumstance has an inestimable value; our destiny has prepared for us various kinds of surprises and some rare opportunities, for this small amount of time, for this moment in eternity on this earth. We learn and gather information from these experiences, and make every effort to comprehend them in the real innermost sense of the word and develop our character accordingly, our future destiny.

That is the most beautiful reason and the best of good luck that can happen to us on the material plane, which we can honestly enjoy the most. But to our great regret we must discover that the majority of people are pessimistic about their lives and worldly affairs, because they have not realised the true reason why they live here, and they thus make no effort to rid themselves of negativity. Negative forces have taken hold of their position on the material plane. Who of these kinds of people can sincerely enjoy life, since they do possess nothing to lean on with which to clearly recognise their mistakes, when the causes of their mistakes were they themselves? Although they can rid themselves of these circumstances, feelings, points of view, opinions, ailments and failures that cling to them everywhere and torture and pursue them, they must first recognise them and replace them with the opposite attributes, perceptions, circumstances and pleasing good ideas and images.

The truth is that everyone causes everything himself, the good and the bad, and it depends entirely on him how he lives his life. He cannot complain when someone harms him, hates him, slanders him, harasses him and takes revenge on him. Anything but! Every person causes all these things through his thoughtless, ill-considered deeds, thoughts, passions and by succumbing to or being defeated by his negative attributes that blind him so directly that he is completely unaware of it. He is not mature enough yet to recognise their educational quality and enjoy and take great pleasure in them.

In accordance with the truth, life is beautiful, when we look at it from the perspective of the universal laws and that is why we should enjoy it, even if we are confronted by many things, the positive and the negative, because everything is universal, and all these things educate us for the best purpose, and we learn to know ourselves. Slowly but surely every

person must at some time come to this point in his or her development in the eternal cycle of life, and the earlier it happens, the better it is for him or her. Through that, he or she will be spared much suffering, grief and worry in this temporary life here on earth. Only the one who knows all these problems of life and honestly lives through them possesses a genuine joy of life, which is eternal and never leaves him. In order to attain real joy, we must get to know and experience the rights and the wrongs of our life.

## 2. Unobtrusiveness

To one's appropriate and decent behaviour also belongs the positive attribute of not forcing oneself on others. It is always proper to be attentive and friendly, without exception, to everyone. When we are in conversation with someone we always respect his or her views and opinions and do not show our feelings if we do not agree with them, except when it is an important matter that cannot be ignored. We do not speak too much about ourselves, unless we are forced to do so. Rather we devote ourselves as much as possible to our fellowmen, through which we in turn obtain their affection.

We know that almost everyone accepts such attention from their fellowmen, above all when he is flattered and highly praised. But we can pick and choose what kind of praise to accept or reject in accordance with our will and sound intellect.

If we never force ourselves or our opinions on anyone, we will receive affection, sympathy and also become an authority among our fellowmen. We know from experience that we too do not like anything forced upon us, which we only accept reluctantly, or we completely throw it aside or ignore it,



since we are not dependant on those things. We clearly recognise the character of any person through his behaviour and what he says and we adjust our relationship, our demeanour, accordingly toward him.

Unobtrusiveness and not forcing ourselves on anyone are actually external expressions of our innermost untouchability, e.g., a person will likely not intrude on us. We also observe that a person who interferes with the affairs of others and coerces them is always the losing party, for destiny only bestows upon a person what he has caused himself. Not more and not less! Therefore, we are clearly conscious that we should respect the untouchability of our fellowman.

How beautiful would life be if we truly and sincerely maintained these two positive attributes? There would be no wars, quarrels, hate or envy. One person would respect another person, agreeableness would enter the relationship and with it true love for one's fellowman. Whoever has the predominate majority of his positive attributes developed can only but maintain them, and at the same time be clearly conscious of his negative attributes and thus make every effort to eliminate them, because his Elemental preponderance of positive attributes forces him directly to do so.

This gives us the knowledge that unobtrusiveness and not forcing ourselves on other people is one of the most fundamental positive attributes that yields us considerable benefit. Through this we indirectly influence our fellowmen, who trust us. These attributes should be cultivated the most and be put to use everywhere.

### 3. Refinement and Subtlety

The more the equilibrium of the elements increases in us, the finer are our spiritual and astral expressions and the various states of our perceptions, our spiritual delights. When in this state, it may be difficult for us to adjust to the coarse remarks of those people from whom we have liberated ourselves. And that is why we carefully protect our sensitiveness with the conviction in our soul and spirit, even if we are forced to deal harshly with people, in accordance with the situation at hand.

That is a good method here on the material plane, which we use to mask our real personality. And in such a case we are permitted to use whatever means at our disposal, but within in the framework of the laws, without endangering our finer sensitive feelings. Refinement or being delicate in our approach is a sign of a good and exquisite character and is a considerable step forward in our astral and spiritual development, which we can take with us into eternity. Refinement does not mean that we are afraid to express our opinion, no matter how severe it might be, especially when it is necessary from a magical point of view. Of course, it must be said in such a way that the other person understands it well. If he does not understand it in a nice way, then we must employ a more daring approach and, if necessary, one which is much coarser.

With a sincere refined feeling, with the greatest delicacy we attain successes in the magical arts and also in public life. Every person, even if only somewhat educated, respects refinement or delicacy in any kind of dealings, rather than crude, unrefined statements, which are usually connected with rudeness. From this we can judge how much more powerful our refined behaviour has an effect in the invisible world, which we imitate and get considerably closer to in this

manner. The more refined we become, the more capable we are of attaining the universal energies, powers, abilities and knowledge and thus we much in our magical development.

We achieve true refinement, or subtlety, through the ennoblement of our immortal spirit and our soul, our character. Refinement, or subtlety, is actually the dismantling of our physical expressions and indulgences, pleasures, delights etc., which means that we are getting closer to and approaching the fourth dimension, the spiritual state in the Akasha. We are much in need of this refinement so that we also get to know the finest nuances of our positive and negative attributes, for only in this manner can we recognise the great depth of our character and ennoble it as much as we can by eliminating even the most insignificant flaws, mistakes, shortcomings and imperfections.

From this information we realise that we require for the spiritual life in the invisible world the greatest refinement of all our exercises, our magical work, etc., so that we comprehend as much as we can and achieve success. Our spirit has become accustomed on the physical or material plane to associate with and be exclusively in contact with the physical world, and that is why it is difficult to turn to our original refinement, which we must draw from the deepest source of the universe, the Akasha. Whoever is not in possession of this refinement cannot establish the right kind of contact with the invisible world, and as a result, will not achieve any success. We are pointing out that we are dealing here with the true refinement of the immortal spirit, which automatically passes over into our astral and physical bodies, to which they adjust.

## 4. Joy in the Success of Others

How magnificent it is to find true joy in the successes of our fellow human beings. We experience real joy with them, as if their successes were ours. It is not necessary to remind them or to acknowledge how the successes were achieved, either through positive or negative attributes, and that they are the results of the noble efforts of our fellow human beings. Through our sincere joy that we express to them, we strengthen their good efforts and their will to continue with their work in this direction and to an even greater effort in the future. Our joy identifies with the joy of such good human beings and doubles with the powerful support and incentive to continue with their activities. When we do that we directly participate in their good work, which will be more effective, since it is considerably strengthened in the causal world through our combined efforts.

If all people of good will, let us assume a nation, would spontaneously and joyfully see a good deed that one or several good people have created and accomplished, and they supported this work, then the intensity of this work would exceed all expectations and grow beyond all imagination. And the closer such work corresponds with the universal laws, the longer will this work be preserved. Whereas, when a work is created by people, which is not in the spirit of the universal laws and according to their analogies, and if it is wrong in its significance, then it will not take long before it falls apart, even when it is supported and met with the approval and joy of an entire nation. For whatever is created from or through eternity and corresponds with the universal laws lasts eternally and does not pass away, while that which has temporarily been created or made on the material plane, and which does not correspond with eternity, must fall apart after a particular

period of time and dissolve back into its original substances from which it was made. That is how we have been witness to the great successes of a few nations, who fought and were victorious, but their tremendous joy in their successes could not prevent their demise, because their goals and successes did not correspond with the universal laws. We learn from history that nations who keep the independence the longest are those which were established on the fundamental ideas of peace. These nations originally created that through a constant good way of thinking and through joy, because they prevented unnecessary bloodshed and the destruction of material goods, and they did not attack, invade or suppress anyone and rob them of their possessions and freedom. This magnificent cause (idea), which they peacefully recorded in the world of causes, is supported with great joy by the entire nation and truly secures them lengthy peace in this material world, because it corresponds with the ideas of the universe. And as long as they share and maintain this exalted idea (cause), they will be safe from wars.

When we examine the aforementioned examples, we will conclude that our sincere joy in the successes of others is actually our approval of their noble work, with which we identify ourselves through true joy and thereby form a multiple effect of the aforementioned work in the causal world. Therefore, this kind of work must realise itself automatically on the material plane. How this occurs is already a matter for the Akasha. From a practical point of view, whoever sincerely wishes for peace, and when his wish is supported by many like-minded people, then all these people will experience the desired peace with the originator and this peace will not be interfered with by anyone in this world. That is how mighty and powerful true joy in the successes of our fellowmen really is, and we shall surely never pass up the opportunity to express our joy at the right time and place.

## 5. Generosity and Charity

With generosity we attain the love of other human beings. But generosity does not mean giving gifts to particular people, such as giving money to beggars, so that they can immediately buy alcohol. If we did that, not only would we harm ourselves, but also the beggar who, as a rule, is burdened by his karma and must therefore bear the consequences of what he once sowed in the world of causes, the Akasha, for which he must now make amends. In such a case, we would be responsible for altering his circumstances, which are really his consequences to bear, which is his karma. This is something we must think about carefully. And it would also not be right to be generous, if we are in need ourselves. We could harm our health and suffer an unnecessary disadvantage.

In reality, nature herself is the one which is extremely generous, nature liberally gives all the wealth to everything created, which she has concentrated within herself, because she created us (our physical body) and she cares for us and nurses us like a good mother. Genuine generosity does not express itself by an excessive number of charitable gifts, for example, money, power, fame, high positions and luck, as we understand it with our material intellect; instead, it consists of whatever fatefully occurs to us the most and through which we learn to recognise ourselves. Therefore, we are showered with generosity when we possess negative attributes that grow with us, and educate us and help us to form various causes, in the good and bad sense, and we experience the consequences of these causes for our entire lives, or even several temporary lifetimes, until we recognise ourselves.

A hard life is a great generosity, given to us by our destiny, so that we, through the difficult obstacles of this hard life, become stronger and resistant in order to attain

independence and become self-supporting in our temporary life. And that is truly a good preparation or start upon the path to eternity (the magical path).

From this magical point of view generosity is not the distribution of material gifts, which only serve a temporary fleeting joy, because true gifts are various kinds of useful or beneficial disadvantages, various punishments, failures, and recognition of the universal truth, regardless of whether it pains us or joy. Even by refusing certain gifts, which only would harm the character of those for whom they are given, tells us with the clear language of nature, how we should be and what we must avoid. The more a person recognises his mistakes, flaws, shortcomings and passions in his character (soul), the more he is showered with generosity and the more generous he is in his development toward anyone who is worthy of his generosity. Then the one who deserves the generosity, which is extraordinary, will be drawn inspirationally and intuitively by the true origin of the source, from where he can draw inexhaustible wealth from the invisible world, and an entirely new world opens up for him, filled with amazing surprises, which showers him generously with whatever he wishes to have on his path, namely, what he requires for self-cognition and to reach his highest goal. But also in the material world generosity constantly follows such a person and provides whatever he requires for a decent life, above all health, good surroundings, and excellent circumstances to complete the magical path, which ennobles him always and leads him in everything to the noblest and best things.

But in order to be in that position one must be mature in order that the generosity is inexhaustible and expresses itself on all planes.

Even if we possess enough excess energy, we can make others happy through our generosity with these kinds of gifts which correspond with their astral and spiritual education, provided they are mature. At the same time we are also aware that we do not own one hair on our head, and that is why we do not give away our own energy, which is extremely sacred to us, but rather we give from a universal source.

## 6. Observing a Foreign Opinion

When we speak with someone about a subject, we will always treat his opinion with respect. How we deal with this depends on the circumstances, and that is why we carefully follow how he expresses his opinion or point of view with words, sentences and language, so that we can establish a clear idea of his opinion, especially where our opinions differ. At times, it is better that we do not voice our opinion at all. Of course, in this world nothing happens in vain, everything has its particular meaning, purpose and task, and it is absolutely necessary that we carefully pay attention to whatever our fellow-workers and other people say.

We also know with certainty that the beings of the invisible world use human attributes to communicate with us (e.g. as a magician).<sup>9</sup> They communicate thus in order to notify us of what is of interest to us and of concern to us, what is harmful to us or to warn us of impending danger, to remind us of our duties and what is beneficial to us, and other similar matters. They can also communicate with the magician through other people through symbolism, which the student of

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<sup>9</sup> As described in *The Practice of Magical Evocation*. – ED.



magic must be sufficiently trained in to correctly and clearly understand the meaning. The being is fully aware of the magician's maturity, otherwise, its effort would be futile and he would never understand its meaning.

To solve the symbols of the invisible word is difficult and if we do not have the expertise in this art and we cannot explain them correctly and clearly, we should never dare to put them into practice. We can take a lesson from and possibly comply with only what is clear and beneficial to us. As mentioned before, we understand these things best through inspiration and this understanding is the best and safest guarantee that we are not making a mistake.

If we have the slightest doubt about something, we do nothing and leave that matter to destiny. We never expose ourselves to any kind of danger. Normal, uninitiated human beings, as a rule, pay attention to the opinions of other people if something concerns only them, for example, when someone draws their attention to an unpleasant surprise, to something that immediately threatens them, e.g., to their neighbours, who deviously cause them harm in a matter, which is mainly of a material nature. However, if someone mentions to them the bad deeds they caused through their own fault and bad behaviour, even though they concealed it, they react negatively and are offended and annoyed at the person who discreetly points these things out them; they categorically deny it and probably even insult that person. In this manner, most people do not like the truth about their behaviour and their deeds which harm others, and that is why they do not respect the opinions of others. Fortunate is the person who reacts positively when something negative and harmful is pointed out to him in a friendly manner and he takes it to heart and eliminates the mistakes he made. He should be grateful to the people who drew attention to his mistakes and express his sincere thanks for this unpaid service.

Last but not least every person has a conscience which, like a barometer, draws his attention to every mistake he makes and to his inappropriate behaviour, and it shows him clearly that he must soon make amends for these faults and not repeat them. That is the highest respect a person can pay to a foreign or outside opinion, for this particular opinion comes from the Akasha Itself, which betrays him under those circumstances, even if it is through his feelings, whenever he has made a mistake, and he has no excuse that he did not know anything about it. He who dulls his conscience completely that he no longer hears it, loses out and pays the piper.

## **7. Honest Work without Praise and Self-Praise**

A hardworking, honest person always longs for good work, which he carries out honestly without praise, for he is fully aware of the fact that good honest work praises itself. In reality any and all work is an act of the Elemental attributes, energies, powers and abilities, such as the arts and a fresh intellect, which a person uses as excellent tools when he is creatively active; without them he would not succeed in anything. Above all he must be modest and admit to himself that he is merely a tool of the universe, in which nature expresses herself through her attributes, abilities, knowledge, arts, powers and on the whole through the means of her entire character. For nature — Providence — reflects Herself best in these attributes, and within ourselves we are only Her image, Her reflection. That is why our longing and striving for honest work or labour originates from the actual universal substance which, for us, is untouchable. We become clearly aware that if we accept even the slightest praise for our work, or if we praise ourselves, then

in reality we are taking credit for what someone else has done, to which we are not entitled.

Happy are they who work with modesty and reject any praise from the material world and who are conscious of the fact that all honour and praise for their work belongs only to the attributes, abilities, powers and sciences, which created that work under a profound spiritual guidance. It is a harmonious teamwork of all the components of the human spirit and his tools of the astral and material world. And the more developed a spirit is, which sets the levers of any activity of human beings on the material plane into motion, the more grows his longing and effort for honest work, and the more successful he is with any work, because he carries it out with modesty and with the knowledge that the benefits of his work do not belong only to him, but to everyone who partakes in this gift of love, of course, each in accordance with his level of development and destiny.

This work that is carried out modestly brings the owner an abundance of everything he requires for his spiritual and astral development to live a decent life and to reach equilibrium on all planes. The prerequisite for this effort and yearning after the honest work is done is, of course, an already established certain equilibrium of the elements, because without that, it would have been impossible to attain such a positive attribute.

We know from experience that the majority of the people allow themselves to be praised in various media, public lectures and performances, and this temporary, fleeting and completely vapid praise fills them with great joy. We also know that there are some people who listen to this praise and accept it more so with envy and maliciousness, and then there are those people who reject it altogether. It does not touch them at all for they know that they also work without praise

and that no one really cares about their work, except those people who commissioned the work.

Such self-praise and praise for others coming from this world falls like a sudden glittering meteor into the ocean of the past and oblivion, and the one who had been the centre of attention no longer benefits from that, other than perhaps envy and considerably more, drudgery. That small amount of joy and enthusiasm that he received from self-praise and the praise of other people fades away in time, and within this lies the vast difference between honest and modest work and work that is broadcasted, so that everyone, even the deaf, can hear it, and which is celebrated by the material world.

## **8. Concentrating our Attention**

### **Internally and Externally**

When we concentrate our attention on ourselves and on our surroundings, we have a clear overall view of what takes place internally and externally; for this reason we will never be surprised by someone or something unexpected or unforeseen. With the help of this attribute we can adapt to any situation and act accordingly. In this manner we reap great advantages compared to someone who is often unpleasantly and severely surprised, that he loses the ground under his feet. This attention becomes considerably more important when we use it as much as we can for innermost purposes, namely, that we are attentive and cautious with everything that our thoughts, perceptions, passions, bad habits and unnatural circumstances bring to us, so that we can defend ourselves effectively and ultimately defeat and control them. Our attention helps us

considerably in this respect, above all when we are in surroundings that are especially conducive for the effects of the aforementioned attributes and circumstances. And under those circumstances we must concentrate our attention above all on our sacred magical path, so that we are not surprised and defeated.

We also concentrate our attention on another aspect, namely, our work, whether physically or mentally or any other activity to which we are presently devoting ourselves. We concentrate or focus our entire attention during working hours on our work, as to how we can carry it out in the best manner and how we can improve upon it. But we especially concentrate our entire attention on our exercises and magical work, because a truly lasting and uninterrupted concentration is absolutely vital if we want to achieve the best magical results. We know from experience that our thoughts resemble a hare that runs to and fro, without finding stable support anywhere. That is why we must first learn to bind our thoughts lastingly and perseveringly to one or another matter, concern, idea or problem, which we selected according to our will. We never permit our thoughts to remove themselves from the object of our concentration. And that is the reason why we must have them constantly under our will, in order that they serve us faithfully. Otherwise, we would chase after delusions, fantasies and utopian ideas, and we would ultimately perish in an ocean of Elemental imbalance.

The best remedy to defy chaotic thoughts is to be conscious of our superior strength over our thoughts and as much as possible to devote attention to them, in that we bind the thoughts to the equilibrium of the elements, to control at all times any effect of our Elemental attributes, especially the negative ones, so that we control them on all planes. We can also successfully make use of the time during the night by concentrating the attention of our subconscious on particular

good assignments, which we impose on our subconscious through autosuggestion shortly before we fall asleep.

Such a concentrated attention, which we must cultivate daily, passes over into all our vital activities and thus becomes a good habit. When we leave this material world, we take this attribute with us to the invisible world, where we continue to work with it. This concentrated attention during the course of our life offers us an uninterrupted and clear picture of our spiritual and astral activities, for it is this attention that also strengthens our memory. If we devote our attention often to spiritual and astral issues, namely, our magical development, then we take great wealth with us to eternity, which has a considerable and lasting value and which cannot be compared with anything in the world on the material plane.

## 9. Sublimity

It is difficult for the average person to recognise true sublimity. It is a clear spirit that dwells in a well-balanced being. He is above everything material, which means that on the basis of his development he escapes all the interventions and inferences of physical life, especially the effects of negative attributes, passions, bad habits, bad thoughts, perceptions and similar conditions, which he has under his absolute control. When he is in contact with other people he will not show his sublimity, but carefully conceals it in his normal mode of life.

Only the highest initiate is able to recognise his genuine sublimity, which originates directly from the Akasha. He mostly makes use of his sublimity in an invisible and inconspicuous manner, so that the uninitiated do not recognise him through his activities. From this example, we can discern

how strictly this most beautiful and mightiest of attributes and powers must be kept secret, so that it is not profaned and dishonoured by the uninitiated. But how does genuine sublimity express itself?

Let us assume that someone behaves in an offending and impudent manner toward a sublime being. He would only smile or laugh cheerfully at this affront because he is so well-balanced; then he will ask the offending lost soul what are his intentions with his offence. Then it usually comes to light that the disarmed person will speak the truth and perhaps say that he was wrong and in the end he may even ask for forgiveness.

The sublimity had such a strong effect on the offender that he momentarily changes his impudent and offending behaviour to a modest and sincere apology and suddenly feels respect and fear toward the sublime person. Such an intelligence will not get upset in any way or even feel offended, but he will react to the negative attributes of other people with calmness, leniency and respond to coarse, offending words with a calm and gentle voice. But he will ask the offending person firmly and forcefully what he has against him and what caused him to get so upset. Through this behaviour he completely disarms and calms the offending person and changes his negative attribute into the opposite, because for the sublime person it is not difficult to control any attribute, positive or negative, within him and around him, including other people.

He does not cling to anything temporary, and considers the temporary to be transitory and only uses all transitory things as a means to reach the highest goal. He does not renounce anything, for he knows that everything nature gives us should be properly enjoyed but not abused.

We can express our sublimity by behaving in a decent manner toward those human beings who offend us, because we

know that their behaviour originates from learned or inherited negative attributes, which express themselves from within, and that they become cognizant of themselves through their negative attributes and learn from them. That is why we are lenient and never repay them with like behaviour. There is, of course, one exception: we do have the right to defend ourselves against attackers who can obviously harm us with their negative attributes, or when they threaten our existence or life. But in other cases we remain truly sublime when it comes to minor and transitory matters of the material world, which in reality, if these matters were possible to judge and express in eternity, all of this would only last one hundredth of a second. In the short time that we are on earth we must prove that we are good human beings who value this transitory life, because we recognise who we really are and our connection to eternity, to immortality.

And that is why, if we know all that, we never allow ourselves to behave crudely or coarsely and do not allow ourselves to be controlled by our negative attributes, passions and bad habits, and thereby waste the precious opportunity to erect the true Temple of Solomon and become genuinely sublime over all transitory things on the material plane.

## **10. Purity**

Do you doubt that there is actually anything bad in this world, once you become fully aware that Divine Providence created everything and that It is in Its innermost foundation, Its innermost basis, completely incomprehensible to us? We ask the question: can something that comes directly forth from Divine Providence be fundamentally impure? No, in reality nothing impure or bad exists, something we must absolutely



believe. How could Divine Providence, the absolute purity, constantly create and permit everywhere and in everything something impure? We know that everything created has its origin in the non-created world and is entrusted with a particular task, which it must fulfill during its transitory life.

Everything has its cause in the highest universal Akasha, in the world of causes, and through Its way of life It answers causes with consequences, which become an uninterrupted stream in the cycle of life that constantly repeats itself when it is necessary to achieve a particular perfection for all created beings. That is why this entire process from the beginning of creation until a path is reached, which leads to our highest spiritual goal through an uninterrupted chain of incarnations under various conditions and circumstances, is completely individual and carries with it the seal of eternity, of the universe, a star all of its own. This knowledge is only revealed to those who fight to attain it.

Therefore, it is obvious that everything which leads to reaching the highest goal and corresponds with the degree of its development and maturity is absolutely pure. If we always want to experience true purity everywhere and in everything, we must fight for it, recognise it and become conscious of it everywhere. In the practical sense, the fewer mistakes one makes, the more one's purity constantly increases everywhere and in everything. Mistakes are merely the means that teach us what to avoid in the future, but at times even when we have recognised them, we may repeat them due to carelessness or we do so knowingly; then our mistake was not beneficial for us, and it rather does us more harm than good.

But truly every mistake is beneficial to a person if he is aware of it and fights against it, so that he does not permit the mistake to occur the next time. And that is the beneficial significance of the mistakes that we commit.

With all the laws that are in effect here on earth, how can it be that acts of violence, murder, war, fornication, thievery, revenge, envy, hate, jealousy, hypocrisy, falsehood and other similar negative passions are so bad, so base, and mean-spirited and criminal? The answer is simple. Everything that we have sown as causes in the world of causes, we harvest as consequences, which we experience when we least expect them. One reason for these occurrences is that we become more aware of our mistakes and think about their origin and why they pursue us. Whoever pays attention to these educational consequences and is honest and sincere in this respect will surely receive the correct explanation, which expresses itself first in the conscience of a human being and later, when he is more equilibrated, also in his intuition, which clearly shows him that he has indeed made a mistake in this or that direction.

From this we can ascertain and judge that these negative conditions, circumstances, attributes, perceptions, thoughts, deeds, activities, passions and bad attributes are an actual indicator of our imbalance and that they have for our education an important educational and deterring significance. That is why from the universal point of view all negative attributes are absolutely pure in accordance with their degree of development, for they are educational and beneficial for our self-cognition and our honest efforts to change ourselves for the better, and we must brave the battle against them and control them and in the end use them as positive attributes exclusively for noble purposes.

We find these negative attributes, passions, unrest, violence, force, murder, wars and exploitation wherever we look in the world, in all world affairs on the material plane, against which, up to now, the world has battled in vain, because the world is not mature enough to overcome these kinds of events and circumstances, or make amends for them.

In order to achieve that, considerable different means are necessary, which this material world to date neither possesses nor knows. These negative characteristics of the world cling or are attached to the destiny of every individual, who must improve these circumstances himself and no one can help him with that. Only universal love often shows him when he is suffering, or has an ailment, misfortune and failure, and when he faces similar conditions or circumstances, and how he can attain true purity always, everywhere and in everything.

## 11. Optimism

A human being is endowed with a cheerful perceptive faculty for everything that exists, when he interprets everything in a good sense and acknowledges that everything is good, beneficial, dear and pure and for his advantage. It is his optimism that develops within him always good and beautiful conditions and causes, so that in the end everything turns out well. But his optimism must be genuine and healthy, which is supported by a particular degree of equanimity that he possesses. A healthy optimism, as we observe, is a good barometer for the character of a person, which shows us his good attributes.

Of course, there is also another kind of optimism that pursues only purely egotistical goals. For example, if we believe that we will get well soon, in order to use our health for wild excesses, sensualities, as well as exploiting other people in a cunning but refined manner, or to attain ownership of possessions, power and fame and similar things, that kind of optimism is neither good nor conducive for us. But destiny allows that too, so that we clearly recognise whether this kind

of optimism is in every respect of our life favourable or harmful.

Figuratively and practically speaking, optimism tells us: Here, that is your share; show me what we can do with it. Optimism expresses itself best when we accept obstacles joyfully and fight courageously against them with the firm conviction that we will always overcome them and thus strengthen ourselves considerably. If we imagine, always and everywhere, that something unfortunate or unfavourable may happen to us, we are prepared and believe that nothing can happen to us, because we believe that in the end everything will turn out well. Of course, that requires a steadfast will, perseverance, endurance and a belief that moves mountains.

Such optimism is an excellent talisman for us, because it protects us in any case, regardless of the circumstances, from the opposite attribute, dark and gloomy pessimism. Optimism puts into words: Always forge ahead on the path, but never take a step backwards. Whoever has such a mighty belief in everything that is good and just, mainly in something fortunate and beautiful, will never be dragged down by any negative attribute that could weaken his optimism and his absolute belief in everything good and fortunate that he is faced with. We do not doubt that a human being can live in this world always with great joy, with uninterrupted good luck, happiness, health, independency, without negative attributes, as long as he is in control of these attributes. For the destiny of every person is filled with causes and consequences, which are absolutely just and exactly balanced proportionately to his past life, so that he can slowly but surely dispose of those obstacles that obstruct him from self-knowledge and allow him to enter onto the true path and into eternity.

Once he is on the path, his effort flows, provided he is mature enough for self-cognition, so that he becomes a genuine optimist in all things. That means that he enjoys the

good luck and happiness of another person as much as his own, and welcomes his failures in which he sees the intervention of destiny that paves the road for him (of course, only regarding his earthly existence), even if the path that leads to equanimity, to a balance, is difficult and thorny. Finally, we can find joy in whatever we have to face in life, whether good and happy, or evil and unhappy, because everything is universal, and in accordance with our development it is pure, just and beneficial for us.

## **12. Perceptive Faculty, Astuteness**

Everyone is endowed with a special, outstanding attribute, because every person has a piece of Divine Providence. Above all perceptive faculty and astuteness are a special character supplementation and expression with which some people are endowed. They are outstanding spiritual attributes, which the owner can use completely for his benefit. But he can also misuse them to his disadvantage, when does so for egotistical interests. An astute intellect, along with the ability to comprehend, enriches us with the precious recognition of everything we experience in life; this recognition is automatically placed in our memory, from which we can fetch and vitalise all experiences we have lived through, which we have processed and digested, and from which we can draw advice and information for further vital tasks of life.

Now an important question poses itself to us: How do we want to make use of our remarkably developed perceptive faculty? A huge majority of people, intellectuals, devote themselves merely to materialistic goals and they accomplish great successes in certain fields of endeavour; in the end, however, everything transitory becomes extinct, something for

which they laboured their entire lives with great effort, and it turns into nothing. For we know that we do not take anything from this world with us into eternity, not even one hair from our head, because all that belongs to the material plane and everything we have worked for in the material sense must be remain here on earth. For this reason we depart from here completely poor, because we did not use our perceptive faculty, our astuteness, for our true enrichment, the expansion of our spirit and soul. Instead we used our outstanding attribute unilaterally for the material world. Far better off is the one who used these attributes on all planes and in all elements for self-cognition. In this manner, from the magical point of view, he increases and deepens his perceptive faculty and astuteness, and his wealth of knowledge spreads to all matters on all planes.

In this respect we have a great advantage in comparison to other human beings, because we have the ability to astutely grasp and differentiate between our positive and negative attributes, and in accordance with the results of our understanding, we are equipped to deal with them according to our good will. Moreover, the unexpected cannot surprise us, because our perceptive faculty and astuteness guarantee us a good defence, since we can immediately differentiate how to deal with such thoughts, ideas, concepts, impressions, passions, etc., and protect ourselves from their harmful effects on our character. Should we not be born with perceptive faculty and astuteness, we can acquire them fairly quickly through appropriate, good and reliable concentration exercises with which we can strengthen our entire intellect, mind, astuteness, acuity, receptive faculty and memory. A great advantage and a great help to attain a perceptive faculty and astuteness is our unusual or exceptional interest in the development of our spirit from the intellectual side. Everything we do and think, no matter what line of thought, we always

envisage and study from all sides and subject it to an analysis as much as we can, as to whether the particular matter, idea or problem is conducive and beneficial, so that we do not unnecessarily waste our spiritual (mental), astral and physical energy, or some of our precious vital energy. Everything has bestowed on us by our perceptual faculty, i.e., our astuteness and intellect, the attributes of which we strengthen and make full use of for good and noble goals and purposes. The more we occupy ourselves with intellectual matters and concentration exercises, the more our perceptual faculty and astuteness increase, which we employ and transform into universal attributes, which we take with us into eternity, where they will surely serve us well.

A perceptive faculty and astuteness, in addition to other successes, allow us to progress faster in our spiritual development, in self-knowledge and the recognition of everything created, above all, in the cognition of the eternity, the invisible world.

### **13. Memory**

A good memory is an important attribute for us. We need our memory for our entire lives, most of all for those of us who do mental work, such as scientists, scholars, artists, officials, astronomers, mathematicians and similar professions. But whoever has a weak memory can improve it systematically through continuous concentration exercises, which are especially suited for this purpose. The memory increases for those who continuously develop and educate themselves, because he records all his discoveries, his knowledge, in his memory, from which he can at any time draw whatever he recorded earlier; and he realises that he has acquired the

teachings and disciplines considerably more precisely, explicitly, emphatically and with greater interest. Then he can draw whatever he requires, the most important knowledge, from a lasting source in his memory.

We hone our memory effectively through regular and continuous concentration exercises, which we carry out daily to enhance and increase our memory. Universal spiritual truths, which we especially cultivate enduringly within us, as well as our entire spiritual and astral knowledge, discoveries and experiences, are for us a precious contribution for eternity. We take these universal truths and experiences with us into eternity, where we make the best of use of them by continuing our efforts to reach the highest goal.

Everything we experience on the material plane, we leave on this physical plane, including our physical body. We take nothing from this plane into eternity,<sup>10</sup> not even one single hair, or memories or experiences from our material life, because that would only be a hindrance to us. On the other hand, we no longer require any of that. Instead, everything we have learned through our spiritual exercises and the knowledge we have gained of the invisible world and the memory of the Eternal Spirit serves us there like a pure well from which we can draw in eternity what is most beautiful and useful.

Therefore, a human being who in the course of his present physical life nourishes his memory with spiritual (mental) knowledge and truths about universal laws and analogies is in the best position. That is why it is good for this purpose, in our present temporary life, that we eradicate any memories of our past, no matter how vivid or interesting they

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<sup>10</sup> This is eternity, not the astral world, the beyond. What is said here applies only to material things, physical knowledge, as for example, our language, and anything that is needed to live a physical life, including any education that pertains to our physical life.  
– ED.



might be, because in doing so we make room in our memory for things, knowledge and discoveries of a lasting and permanent character, which are always valid in eternity, because they are universal, eternal and immortal. That is why it is important that above all we are on guard and protect ourselves from past memories, which must be dead for us; we should also not think of the future, but leave it to destiny, and rather live in the present, which is constant, because the present is analogue with eternity, with the eternal “Now.”

Looking at all these things on the whole, the more our eternal spirit above all exists altogether in the sphere of the highest sciences, i.e., the sciences of magic, the more extensive and astute our memory will become, whether we are young or old. It is true, however, that as we age or become old, through hardening of the arteries in our brain, our memory decreases and deteriorates, but we can partly remedy this condition through regular and continuous exercises and we can continue to learn until we depart this temporary physical world, and the memory which we constantly maintained we will use on our magical path. It will be so much better for us when we finally lose the memory of the physical experiences on this earth, because these experiences in eternity are nothing but an obstacle. And the more we unchain our memory from the material world, the closer we are to our highest goal in eternity.

## **14. Equanimity and Reason (Prudence)**

Equanimity in everything is actually our first main task that we must carry out and fulfill one hundred percent if we want to attain something good. Without equanimity and reason (prudence) there is no progress in the teachings and in the art

of magic. We understand under the concept of “equanimity” that we are in all four elements evenly developed in accordance with our degree of maturity, even if we do not yet possess the absolute equilibrium of the elements.

Through this we sort out our rationale, i.e., in respect to our development, and we never commit anything so profoundly harmful that it could destroy our usual equilibrium. However, we could now and then make a minor mistake, through which we learn and realise more what shortcomings we still possess, and in what areas we are still sensitive and not completely harmonious. Through this we strengthen our reason, our prudence, and prove to ourselves the extent of our equilibrium, especially when we least expect one of our negative attributes to affect us. Various negative attributes do not necessarily make themselves known to us to provoke or tempt us when we specifically think of them, for example, during introspection or during our exercises. Instead, they manifest when we are in surroundings that are distracting to us, where we do not think of these attributes or of defending ourselves; under these conditions we clearly become aware to what degree we are in control of our negative qualities. It is, therefore, important to have these things always in mind for the sake of our equanimity, and be vigilant day and night with our thoughts, feelings and imagination, which, after they have been developed, are always pure and educational; but come what may we must be in control and not allow ourselves to be surprised by our negative qualities, no matter what the circumstances or conditions might be.

Here the wise proverb of the great Master takes effect: “Be on guard, so you will not be surprised!” In other words, watch and pray. Some negative attributes are too deeply rooted and cannot be removed quickly and easily. For example: An old passion with which we fought a long, hard battle can after a long pause rear its ugly head again, while we were of the

opinion that we had overcome it. But this attribute, this passion, has a long and tenacious ability to survive. It leaves us in peace for a long time, but after a certain time, at the right opportunity, it will surprise us so much so that we are momentarily unable to defend ourselves. And that is why we must be grateful for good advice and make every effort to really control this buried attribute.

Equanimity and reason have a certain advantage in that we immediately recognise even the slightest effects of any of our negative attributes; then we can fight against them until we control them. However, genuine equanimity cannot be disturbed or destroyed through small fluctuations, because our daily introspection — the result of the condition of the effect of our negative attributes — provides us with a lasting and enduring vigilance of our activities, day and night, so that we are never surprised. And last but not least our equanimity and reason are also good signs of our progress in magic and they will never leave us.

## **15. Cheerfulness and Jocularly**

It is said, and rightly so, that cheerfulness provides us with half our health. A human being who has a preponderance of this positive attribute, and provided it never leaves him, effectively controls the opposite attributes such as grief, sorrow, sadness and gloom or a mood of dejection. Even when he suffers tragic strokes of fate, he bravely bears them, he grits his teeth and behaves as if nothing has happened to him; he is even happy and merry and does not concern himself with these negative attributes which affect him. It is clear to him that if he would lapse into any kind of suffering, gloom, sadness or pessimism, he would be lost. His precious attribute of cheerfulness

protects him from his opposite attributes and leads him to the right cognition, for he realises that everything a person experiences, whether good or bad, lucky or unlucky, etc. is all the same to him, always pleasant and instructive, wise, educational and pure, because it originates from destiny itself. Destiny rears every person with his attributes and consequences the hard way, so that one day he realises and recognises who he really is, why he lives here on earth and what the main goal of his life is.

Cheerfulness requires a certain quantum of belief, which we protect and cultivate our entire lives, even when we experience various difficulties, hardships, happiness or unhappiness, good luck or misfortune. Whatever we are experiencing right now is actually a stroke of good luck and a battle for our freedom, a liberation of whatever ties us to the material plane which hinders us from freeing ourselves from the dependency of everything transitory, which we must leave behind once we discard our physical shell. And we are happy that one day we will pass over from the material plane into the invisible world, where we shall continue the eternal life with diligence and joy, yearning and endeavouring to attain our highest ideals.

He who has genuine and constant cheerfulness possesses a large degree of Elemental equilibrium, which he constantly deepens and extends through his consciousness, namely, that everything created in accordance with his development is pure in truth and serves a particular task, which destiny has ordered for him, which he himself has created. In light of this recognition about his destiny, he is glad that his life is directed to only one goal, namely, to the attainment of the highest universal attributes, such as omnipotence, wisdom, omniscience and purity, always and everywhere and in everything, and eternal life, love, feelings, omnipresence and immortality. These, the highest universal attributes, might and

powers can be attained by any person, provided he possesses the particular maturity; this maturity issues a continuous, sound and healthy cheerfulness and jocularity to those who have devoted their lives to the highest goal.

From this we can judge that this genuine and constant cheerfulness and jocularity originates only from our equanimity and our sincere yearning for eternity, from which we once came forth. And now we are returning to eternity under the most severe conditions of which we ourselves are the cause through our mistakes in past incarnations. But that should not lead us astray from our magical path to eternity, where each of us must sooner or later arrive.

## 16. Sincerity and Openness

Through sincerity and openness we unlock the hearts of other people, provided we demonstrate these attributes externally. Of course, being sincere and open does not mean that we openly disclose to the uninitiated anything they might use against us or other people. First of all, we have to deal sincerely with ourselves, in that we are absolutely sincere in our innermost position toward destiny and to our master, from whom we do not keep any secret, what we might consider to be a flaw or shortcoming, and mainly we do not commit any kind of insincerity or dishonesty no matter how insignificant, whether in thoughts or in feelings and never in deeds toward eternity and our master, whom we honour and love most of all.

And that is why we settle every insincerity strictly, no matter how insignificant it might be, even when circumstances seem gloomy; and we never let anything derogatory be said, not even the slightest, about our master, who for us is an

unattainable example, with whom we cannot compare ourselves in any way. It is necessary for us to constantly maintain within ourselves such an absolute sincerity and openness toward our Hermetic master and Divine Providence, of which the master is the representative in physical form in this world, though much concealed, so that no uninitiated person finds out anything about his true identity.

For this reason students of the magical arts and sciences must be absolutely sincere and open, for we know from a reliable source that any expression of insincerity and doubt toward our untouchable master would bring an end to our relationship with him, because our master is omniscient and he can surely ascertain every student's true relationship with him, and there is the world of causes, in which each of our thoughts, feelings, remarks, statements, deeds and positions reflects, whether good or evil, and the consequences are that much greater the more mature we are in magic.

We can say with certainty that through absolute sincerity we open the path to eternity, to the greatest secrets of the universal laws and analogies, with which we constantly work. We also have easy access to establish contact with the beings and the intelligences of the invisible world, which, if we so wish, can help us on our magical path. We see that absolute sincerity and openness is one of the most beautiful and effective virtues, which adorns every noble person who possesses it and immerses himself in these qualities. How beautiful is the awareness that each of our thoughts, perceptions, deeds and inclinations are also clearly recognised by the intelligences and beings of the invisible world, provided they are interested in us, and that none of our activities escapes them, even when we disguise and conceal them.

Therefore, it is sincere to admit to ourselves even the tiniest mistake; we must be brutally honest with ourselves and

allow ourselves to be taught a lesson for the future, because we know that every scholar had to persistently and honestly learn much, before he could become a master in his chosen field.

A large degree of self-knowledge, self-cognition, is contained in absolute sincerity, for if everyone honestly and truly took care of a matter, especially pertaining to introspection and purity in everything, he would quickly attain magical equilibrium and accelerate his ascent into eternity.

## **17. Diligence**

Diligence is one of the most important attributes of the universal Air element. Without diligence there would be no joy in working. There is a Czechoslovakian proverb that says: He who is not lazy prospers. And that is true. When it comes to work or any kind of activity diligence brings us great gains on all planes. Diligence is the opposite of laziness. Any of our activities and efforts to achieve the best results are concentrated in diligence, especially when it comes to our daily magical exercises, which we carry out as a sacred duty, and the ones we had planned to do we carry without omitting anything. Therefore diligence is always closely connected with our tasks and duties, which occur in our life. There is nothing like a diligent, hardworking human being.

An example of diligence is the bee, which during the entire time of its short life proverbially does its job diligently and persistently, erecting its home, the beehive, and gathering nourishment for the winter. That is why the fruit, the results, of its labours is useful not only for the bees, but also for human beings. The same applies to a diligent, hardworking person, who through his diligence accomplishes many results from his

work, which is not only of benefit to him, but also to those around him.

Through persistent diligence we achieve a considerable growth of our personality on all planes, because diligence increases endurance and elasticity (vigour of our spirit), which are strengthened and constantly driven forward. If everyone were diligent and hardworking, humanity would be a whole third farther ahead in its development than it is today. We know that the opposite attribute, laziness, slows down the development and progress of the entire human race. That is why all hardworking, diligent people render without exception a great service to the spiritual, astral and material progress of the human race. In this respect we can learn from other countries. It is said: All that glitters is not gold. But in this world nothing bad really exists, even when it appears that way in accordance with our judgment. Behind this realization, there is wisdom and usefulness, which we will never be able to assess with our external reason or logic. Best suited for that purpose is an impersonal approach from a universal point of view with which we can see and assess everything clearer and more distinctly than from a deceptive and personal point of view and position.

Diligence originates from a person's great yearning to use his spiritual and physical powers to utilise his knowledge and skills in accordance with his degree of development to achieve a better living standard in all spheres of human life. He creates a flow of abundance, surplus and affluence. It is therefore a fundamental attribute that helps people to set and build up great spiritual, astral and material assets, on the condition that he use them for good and noble purposes. But it is effective and makes itself felt the most when it comes to magical development, where it becomes an indispensable attribute of every practicing magician and a tremendous support on the path to the highest goal. Every person in this



world can prove to himself the good effects of this attribute, if he employs it always for good purposes, for it will provide him with great material, spiritual, astral and moral gains.

## 18. Watchfulness

In the hustle and bustle of our daily grind we always run the risk of being influenced by thoughts, feelings, desires, opportunities and provocations, which we often succumb to, sometimes knowingly and sometimes unknowingly. But if we want to maintain a clean slate, we must always be on guard about this effect of the elements, which often ambushes us, especially when we least expect it. Through true watchfulness we must immediately annihilate at the onset every thought, perception and obstacle which is in our way, so that such an effect of the negative attributes is not harmful to us; on the contrary, if we do this we become stronger and more vigilant every day.

Besides, we derive great pleasure from this holy battle, especially the constant state of watchfulness, because we immediately recognise in every detail the negative attribute we are dealing with and we also have the opportunity to transform the effects of the negative attributes into the opposite effects of the appropriate positive attributes. In this manner we achieve a powerful strengthening of our positive attributes, through which we always balance ourselves when the negative ones are active.

Day by day we become better balanced and then our life appears more beautiful, wiser and purer in respect of its true and only functional nature and practicality. Nothing in this world can surprise us anymore, not even temporal death, the

departure from this world, because we are always on guard and we clearly know who we are, what the purpose of life really is and what our highest goal is, and also the kind of ascent that awaits us in the astral and spiritual (mental) worlds after we have departed from this transitory world. We are also aware that if we slacken for just one moment in our attention, our watchfulness, our thoughts run about like a frightened horse and begin to rush about in all corners of the visible world, as much as they can; they burrow in the most repulsive manure pits and we have a hard time following them in their haste, colourfulness, their potpourri of different things, their taste and appetites which, of course, are at our expense. And that is the best proof how important our constant watchfulness really is, through which we keep a tight rein on our thoughts and never allow them to rove around without our will. We have our firm and almighty will to subjugate our thoughts to good and noble interests and that they always serve us in that sense. We also keep a watchful eye on our surroundings, wherever we might be, so that we never, even unbeknownst to us, fall prey to mass hysteria (a negative attribute) of any kind that seizes all those present, without them being aware of that circumstance.

We never allow ourselves to be swept along in that direction, especially not in the presence of large crowds or a large audience, such as fans, who even get into a frenzy, who colour their highly strung perceptions and thoughts with negative attributes and on account of particular passions and hobbies announce them vocally and spontaneously, merely to satisfy their wild excesses and wild imagination. We know that mass hysteria can sweep everyone along, no matter how slightly they are inclined to such mass hysteria, especially if they have an open mind toward those things.

Even at night, when we are asleep and at rest, we must especially maintain our watchfulness, for that is when our immortal spirit is working the most, namely, in the sense, in

the line of thought that we determined for the spirit during the day. If our line of thought during the day is correct and watchful, then it will also be good and useful during sleep when we are at rest.

## **19. Industriousness and Hard Work**

Industriousness and hard work fill our life with the feeling of satisfaction about the results we have achieved through diligent work. A hardworking, industrious person is fairly happy and he spreads this happiness and satisfaction to his surroundings. Industriousness and hard work has its origin in diligence and the yearning to fill the time of our transitory life with a beneficial and useful activity, not only for ourselves, but also for others. But many people only work for themselves for purely egotistical reasons, so that they can accumulate considerable possessions, and if necessary they sacrifice their entire transitory life to achieve that goal. For this trivial ideal they squander an entire life with diligent work. They are working hard, but they are also greedy, only yearning to accumulate possessions and only this greed and yearning for wealth drives and forces them to strenuous, weary and nerve-racking work.

By comparison, a noble person also works diligently, but he is fully conscious that he uses the results of his work only for noble purposes, for himself, his family and for others who are deserving. But that does not mean that he distributes his possessions, for which he worked so hard, to people who do not are not deserving. On the contrary, he knows that everything belongs to Divine Providence, and that is why he never transmutes the results of his work into bad causes, which he would create for himself if he consciously prevented

another person from experiencing the consequences, the causes of which that person created in his past life.

Through industriousness a human being ennoble his character, which opens the door to other good attributes, deeds, thoughts, perceptions and circumstances or situations. Through this, such a person would also prolong his physical life and, as a rule, be able to work to the very end of his life, because he has become so much so one with his industriousness, his hard work. He takes this good, this positive, attribute with him to the other side, where he uses it for further spiritual and astral activities in the invisible world. If everyone were industrious in this field of endeavour and if they used the results of their work only for noble purposes, everything in this world would be available in great abundance and the standard of living for all people would be substantial.

But the prerequisite for everyone would be magnanimity or noble-mindedness. We know from experience that the majority of people misuse industriousness for egotistical purposes, such as military armament, maintaining political power, for the unnecessary accumulation of possessions for a few individuals, to exploit workers and similar antics. To understand human nature, we must search for the causes of these negative aforementioned characteristics in every individual, which express themselves as consequences originating from many generations of former lives. And when, in this manner, multitudes of people are burdened with these characteristics, then we are not surprised by the consequences, which then must be removed. That is why there is no possibility that all human beings, even though they are industrious, are well balanced, but they attain a correspondingly high standard of living. On the whole we can say that particular causes and consequences force us to increase our industriousness, depending on what we are trying to achieve. If we have high ideals then our industriousness

concentrates on the ennobling of the spirit and soul, on the improvement and perfection of the character, which is our first goal, one milestone to reach other considerable higher tasks and goals.

Our industriousness grows with the sincere yearning to reach the ideals, which deepen themselves systematically. In this respect industriousness brings us lasting fruits, which we do not harvest here, but in the invisible world. There is an old proverb, which states: No chicken scratches for nothing.

## **20. Sympathy and Friendship**

The definition of true love is to sincerely wish every person only the best. And what is basically the best that we can wish our fellow human beings? Surely, not material wealth, might, power and fame, things that are harmful for the human character. The happiness of a person depends on his Elemental equilibrium, and if he wants to be really happy, he must first cope with his negative and positive attributes, which form his character — his soul. And this is why we should strive toward this exalted goal, the best goal, and wish the best for every person.

When a human being, for example, is affected by material poverty due to a particular cause that he sowed in his causal world, the Akasha, should we wish him wealth? That would, naturally, contradict the aforementioned cause, for everything that a person experiences on the material plane, anything positive (happiness, good luck, successes) or anything negative (bad luck, misfortunes, failures), from the universal point of view is absolutely just and of great help to him, because first of all he learns from these negative

conditions and at the same they strengthen him, since he must fight against this poverty, and at the same time remove the cause that he created. In the event that someone disturbs this educational state by helping the poverty-stricken man to alleviate his consequences, then he will take upon himself a particular portion of these causes and consequences, in direct proportion to which he alleviated the other person of the consequences of the causes he had created.

We know from experience that a hard life from an educational point of view is better for a person, than the weak life of the wealthy, especially those who have been born into the milieu of wealthy parents. They enjoy their assets, of course, without having done anything for these riches. Sometimes their destiny relieves them from this burden and they can easily and quickly lose and squander their wealth, which they so easily attained. Of course, this measure makes it possible for them, when they have reached the poverty stage, to earn the money they need to live. Such a life is, of course, more pleasing and encouraging than to live of other people's money, family money or fortunes, without doing any work and without having earned it.

These are the best educational means through which one learns how to recognise oneself. This applies to anyone who is familiar with the laws of Karma, and we wish all human beings only the hard, but effective upbringing and education, even if they have to suffer great poverty and plight, and we never dare obstruct or stop in any way their educational state.

Be cautious! People who do not understand the laws of Karma do not understand the poverty and suffering of their neighbours, who brought about their condition as a consequence of causes which originated from a former life. Because of their egos and false joy, they feel they are better than their poorer neighbours, and enjoy the fact that they are

not in that position. Or they pity the poor person and wish that they fare better. Neither of these positions is correct. The proper approach to this situation is to either wish them everything that destiny has prepared for them, or behave indifferently toward them, because every person is his own star and every person has enough to do with himself to keep his head above water in accordance with his level of development. It is important, however, that he battles honestly and persistently for his present and future destiny, using all his powers (his will) and means, which nature gave him at birth.

## 21. Confidence and Trust

Through confidence and trust we create the possibility to divulge to friends or other trustworthy people our real opinions, thoughts and feelings about all things that we entrust to them, because we have absolute trust in them and are convinced that they will never abuse that trust. When we take such a step, of course, we must exactly, distinctly and clearly know the character of our friends and other persons that we entrust certain intimate matters to, matters that are of a personal and private nature. Should we not know their character and we still place our trust in them, then we are misplacing our trust and soon we will find that we have made a significant error in this regard.

As far as the magical aspect of this matter is concerned, we would never entrust any uninitiated person with any secrets, even if it is our best friend. Of course, we have absolute confidence in our master and in our highest ideals, with whom we are candid about everything we experience, for we know that we cannot keep any secrets from him. Through this attitude we gain the sympathy of all intelligent beings and

that is how they can help us and point out to us at the right time our mistakes, faults, our negative attributes and anything that is harmful to us. After which we thank them for this good deed. And only in cases like that is absolute trust appropriate.

On the other hand, we never disclose anything confidential to an undeserving person, when they could betray us and divulge our most intimate personal secrets, concerns, ideas, interests etc. to an uninitiated person. We know from experience that some people misuse the trust of their fellowmen and do noticeable harm and injustices to them. As a rule, gullible and confiding people learn quickly from the consequences that ensue, and they then keep their secrets to themselves and entrust them to no one.

As we can see, the consequences of being overly trusting or chummy do not bear good fruit in the end. Also in our public life a certain level of mutual confidentiality is indispensable, because without it our life would be considerably worse and even more egotistical. When one person trusts another person we can complement each other, one person can help another; we can love one another, and assess well the positive and negative attributes on ourselves and the people around us. We always respect negative attributes and never use them and accuse or reproach anyone because of their negative attributes, since we know that everyone makes mistakes, one time one person makes a mistake and at another time another person makes a mistake; therefore, we have no reason to accuse each other. Instead, we can help each other not to commit the same mistake ever again.

We also gain tolerance through confidentiality, i.e. patience and agreeableness, which in these present days is necessary when it comes to co-existing with all the nations. We can observe today that many countries distrust each other, even when they make the effort to establish some degree of



trust. If they cannot reach an understanding in this respect, then entire nations in this world could suffer greatly. Wisdom and the role that Divine Providence plays is, of course, completely unfathomable and everything occurs in accordance with the universal laws and the plans of eternity, which prepare for us only the best of the best, without us being aware of it because we are not mature enough yet for these incomprehensible matters.

Just as a child demonstrates and has absolute trust in his parents, that is how we absolutely trust destiny, nature, which created us all in her image and cares for us (our physical body). Nature never betrays us and never misuses our trust. On the contrary, everything we need for our transitory and eternal life, she dispenses liberally.

As a rule a human being trusts what he can convince himself of and in what he believes is real. Therefore, it is absolutely necessary that a person believes in himself and everything he does consciously under the control of his will, which was given to him by the Akasha. That is why he believes and trusts absolutely in his unbroken will, in the universal fundamental attribute with which he creates, controls and maintains everything, and decides everything and annihilates what is harmful. Without any trust in the Akasha, we would fare badly, because we would not find anything that is firm and safe, that we could lean against; that is also why we would perish in our own weakness.

## **22. Friendliness and Affability**

Friendliness under any circumstance is a great art and gives evidence of a good character and a firm, unbroken will of the

particular person. Let us assume that someone attacks us in an angry manner and accuses us of something completely unjustly, and in his hate threatens and insults us. At that moment, an iron will is the only thing that lets us appear calm. It gives us enormous courage to react to such behaviour and remarks with the opposite attribute. And that is why we maintain absolute calmness and turn to our attacker in a friendly manner, on whom we can have an effect through our loving behaviour. In this manner, we disarm any attacker, because we extinguish with our strong will and friendliness momentarily the explosion of his negative attribute. These positive attributes possess such a mighty power and superiority over hate that they tame it immediately. And the success is that our attacker calms down and listens to our friendly questions, and in the end, even apologises for his impulsive and offensive behaviour.

Through friendliness that we express to people which possibly might be unpleasant to us, we also change our antipathy into sympathy. Everyone has feelings, which are more or less developed, and most people react to everything that affects him emotionally. And if we affect him in a friendly manner, we awaken in him a friendly impression within his feelings, and in accordance with this pleasant frame of mind, he will treat us accordingly.

But there are also cases where particular people have built up within themselves such hate toward their fellow human beings that when the willingness of peace is offered, the aggressor will reject the honestly and sincerely offered reconciliation and even more so solidify his hard and severe hatred against the other person. For example, two sisters are at odds due to their pettiness, and not even the death of their parents can reconcile them. That is how deeply-rooted their hatred has become. In that case, friendliness will be

ineffective; on the contrary it will increase and provoke their hatred for each other even more.

With friendliness towards other people we gain great successes and sympathy. If we, for example, go to someone with a request, we should be friendly and affable so that he or she treats us favourably and accommodates us. When we are permanently friendly we gain for ourselves sympathy with other people with whom we work and with whom we come into contact. Consequently, we could in all probability expect that they will courteously help us with everything, and that is a great plus for us.

Friendliness comes forth from a unity with everything created, and is advantageous especially to our magical progress, the exercises and other magical tasks and work. Sincere, honest friendliness creates in a physiological respect a sympathetic appearance facially and our entire physical demeanour, language, feelings, gestures and the attitude which we display in our activities. Our attitude, our demeanour, is of particular importance when we want to establish contacts and relationships with invisible beings and with the invisible world. We are dealing with the consensus, which means to adapt or to emphasise and establish ourselves in a state of a receptivity, form, attitude, demeanour, and position of the body, the state of our thoughts, feelings and gestures in general.

With this excellent and sincere attitude and demeanour we assure for ourselves absolute success, no matter who we contact, perhaps high-ranking hierarchies and intelligences, from which we request help, or an explanation of a subject matter. Otherwise, we express our friendliness to our guests, who we regale with the best we have to offer. From the magical aspect they are real beings and guests, which we respect, especially when they come to us with good intentions, or if they come to us with a request which we can grant or

fulfill. As we can see, friendliness not only expresses itself in our appearance and our innermost sympathetic attitude and demeanour, but also in our entire behaviour, which pursues always the best and noblest. The only thing left to mention is that we should be friendly to everyone, but we must always be strict with ourselves.

### **23. Alertness, Activity and Liveliness**

Whoever is constantly active finds himself in an uninterrupted cycle of spiritual, astral and material events. His spirit will be strengthened and refreshed through this attribute. Such a person cannot imagine omitting anything, whatever life and destiny presents to him on a daily basis, and he thinks about everything that is of interest to him and this interest gushes forth, of course, from his character, from wisdom.

Through liveliness and constant activity he smoothes out all difficulties and removes all obstacles which are in his way, because his strength and unbroken will, which direct his liveliness, his alertness and his activities, never stands still until he has reached his chosen goal, despite any difficulties. His alertness and activities are multifarious; they express themselves in all spheres of his life's activities. His versatile, multi-faceted spirit is gifted, creative and inventive and constantly endeavours to complement his knowledge and experiences, which he obtains through unflagging alertness and activity. On the basis of these statements we can assume that in attaining these three valuable attributes there must be a particular goal, an ideal, because everyone has, in accordance with his nature or talent, some kind of particular hobby, which he devotes himself to in his leisure time. And the higher his goal is when it comes to his hobby, the greater his liveliness

and activity express themselves and consolidate themselves within him, so that he can reach his goal come what may.

Furthermore, we can say with certainty that the higher and nobler his goal, the greater the obstacles that he must overcome in order to reach his goal. His liveliness and his activities develop correspondingly and allow him to exert all his strength, his power and abilities, so that he can carry out whatever he wishes and not slacken anywhere or take a step backward.

On the other hand, his liveliness and his spiritual activities automatically prolong his transitory life, for we know that the more someone occupies himself with the dignified circumstances of life, the more his spirit develops, which is avid to experience everything new; for this reason we need more time to achieve this work than another person, who possibly has no particular interest in life or spiritual problematics. The spirit himself expresses his extraordinary steady liveliness and activity with the help of his astral and physical body on the material plane, where he has the best possibility to gain as much knowledge and experiences for his future life in the invisible world and for the time when he resumes his future life on the material plane. And since the main purpose of our transitory life consists of self-cognition, self-knowledge and everything else that leads to this goal, such as liveliness and activity of the spirit, which prolongs our life on the material plane. And that process continues until we are able to successfully carry on with our efforts to realise the highest goal.

That is the best proof why we human beings actually live here on the material plane, and how and what our main goal really is. It goes without saying that our liveliness and activities can also originate from other sources, for example, the endeavour to earn much money and accumulate plenty of possessions, or striving for a better existence, a better position,

a higher education, so that we become a master in a particular art, a trade, or job, or in the sciences. All this causes the continuous activity of our spirit, through which we gain. Of course, that raises the question: what do we do with what we have attained with our constant liveliness and activities?

If our intentions and plans are noble, we will benefit from them. When, of course, our plans and intentions to fulfill our wishes are low, egotistical and base, then these good attributes only apply to our transitory advantage, and the time lost for that purpose we must at one time or perhaps even several times reconcile with greater effort and exertion.

## 24. Adaptability

Adaptability is one of the most useful positive attributes, which helps us greatly when, basically, our political and economical structure is changing, i.e., our work environment, when entirely different living conditions develop than those we have been accustomed to. Some people with their naïve stubbornness, their own convictions, do not even want to listen to others and will not allow themselves to change their present way of life, or at least partly adapt, and that is a major mistake.

We know from the Hermetic point of view that everything that happens in the world is universal and directed by precise universal laws, and moreover, that everything that exists is basically pure to a certain degree and in accordance with our level of development is beneficial to us, even when it seems that much of what exists and is created according to our opinion and in appearance on this physical world is bad, ugly, criminal, etc., especially in the shadow and in light of all the negative attributes.

In reality, nothing in this world exists without reason, everything has its time, its place and purpose, its task, which must be fulfilled to the last letter. However, the ordinary person knows nothing about this and do not become aware of it, and that is why they speculate about this matter and that matter, and they think and say it should be in this way or that way and they distort reality. And none of the uninitiated human beings will be able to become aware of how things truly are or be able to change them. Think about that! Should Divine Providence adjust Herself to those who are imperfect? They who, when it comes to the plain truth, mean nothing to Divine Providence? Or should these people rather adapt to Divine Providence, to all the things that occur in the world?

Who created us in His image? Who gives us an abundance of what we need to live? Who protects us from all evil? Who do we turn to when we are ill and need help, when no one in this world is able to help us the way we need it? We must think about these things to the extent that we clearly recognise and realise the essential, fundamental reason of life in this world, from the universal point of view.

Therefore, it is absolutely necessary to comprehend correctly all the conditions and circumstances, economically, cultural, scientifically, artistically and everything else that have radically changed and which express themselves in present times throughout the entire world.

There are certain boundaries of human development that must always be respected, and it is necessary that each person adjust to them in accordance with his or her conviction. For everything is pure in accordance with its level of development, and useful to us, the positive and especially the negative.

With classical adaptability we gain friends and sympathy everywhere, and from that position flows success,

good fortunes and happiness. Therefore, we are able with our adaptability to play any role, which happens often in life, where we are forced to show what we can do, the kind of opinions we have, our plans for the present and the future, etc. However, we shall not become unfaithful with our adaptability or abandon our real goals and ideals, which clearly shine like a lighthouse on our path into eternity. We are also clearly aware of the fact that under no circumstances will something happen to us, as long as we are honest and persistently keep and obey the universal laws, so that we are under the most powerful protection in existence. It goes without saying that we will not divulge anything to anyone and wipe out all tracks that could lead to our discovery. Adaptability is also a piece of absolute universal taciturnity, keeping our silence. We must clearly be aware of that.

How many people today suffer because of their stubborn inability to adapt to the prevailing conditions, and most certainly unnecessarily, because with that attitude they do not help a single person, but they harm themselves? The fateful consequences speak to them in a clear language.

## **25. Differentiating between Advantages and Harmfulness**

A good positive attribute has the ability to differentiate between advantages and harmfulness. Of course, this requires a well-schooled spirit, so that he correctly identifies the two opposing poles that accompany us during our lifetime. We are clear about some of the obvious things, but when it comes to the finer nuances or particular cases we are unsure of what to do in order not to commit any mistakes. Therefore, for this purpose the most advantageous thing we can do is to carry out



an honest introspection every day, which clearly shows us what is beneficial and harmful to us. During our lifetime on the material plane we are accompanied by Elemental negative attributes, which shake our conscience, so that we finally recognise and realise why they have such a powerful effect on us.

It is the sacred duty of these negative attributes, everywhere and in everything, to draw our attention to their opposite effects, because as long as a human being is in an imbalance, he is subject to one element more than another, and he is wildly or severely moved through the waves of an imbalance of the elements and the planes. However, he needs this increased effect of the consequences that originate from the causes he has formed in the causal world, so that he realises that one or another cause is harmful to him and that he must fight against it, so that he does not suffer constantly. Only through this powerful effect of the consequences can we differentiate between the advantages and disadvantages of the negative attributes and understand the true reason of our life. First of all, it is our conscience that always informs us correctly as to how we have to conduct ourselves when we are in contact with our fellowman, which are our unwritten moral duties and laws, which we should allow to always guide us, so that we do not harm ourselves, because these laws are analogue to the universal laws, and we know well that everything “which is above is also below” and vice versa. But through our intuition we recognise our mistakes better and more surely, even the insignificant ones.

Intuition is sensitive and subtle, and in its development is a pure attribute and ability. It registers the finest or even the slightest trembling of our astral body, which represents our character and immediately reacts severely to the slightest fluctuations. This attribute is an expression of the Akasha Itself and whoever is already in this phase of his development does

not have to fear that he commits any major mistakes that could obstruct or hinder his magical development or seriously threaten it. Such a human being can basically differentiate anything, whatever is right or whatever is wrong for him. It is considerably worse with those people who are blind and indulge in their negative attributes, passions, bad habits and vices and thus completely barricade the path, and who cannot differentiate between the bad and the good.

They completely suffocate their conscience through their negative attributes and they surrender unconditionally as weaklings to these passions, which rule and control them constantly more and more powerfully. Their bad qualities weaken them to the point until they suck out their vital energy, since they were unable to protect it, because of their weak will and they failed to recognise their own true nature.

From the magical point of view being able to differentiate between good and bad is also advantageous in our physical life, because we can often protect ourselves from harmful consequences that would truly strike us if we did not recognise their true source, their cause. And that is why every good magician does everything in his power to penetrate the essential part of any matter, any problem or concern, and then acts accordingly. For this reason, he is always successful. What other people consider good luck is, in reality, a simple matter which a magician has developed within himself through his own will for his advantage.

## **26. Gentleness and Moderation**

Gentleness is a noble attribute that serves one's good will. When someone attacks us with vehement anger and fury, we

assume a peaceful demeanour and calm down the attacker slowly and surely. Gentleness also means that we are moderate in everything that we enjoy, and we relish and consume whatever nature gives us so generously. There is an old proven proverb: Enjoy everything in moderation! A human being can benefit from everything only as long as he uses it in moderation. As soon as he crosses certain borders, he either harms his health or his spiritual development. That means that he is not mature enough to receive more than he can bear and what he is accustomed to up to that point. Moderation characterises itself best in the growth of a person and in his development on all planes and in all elements. A human being grows slowly and surely from infancy, and no matter how much effort he puts in to accelerate his growth and development, he will not achieve the desired success.

For example, we cannot digest our food naturally if we eat quickly or distractedly or in confusion, for it will weaken us and impede our development, because everything that we cannot digest naturally, we must cast away, vomit as indigestible, unnecessary, undesired and superfluous. And that is why we receive everything in a moderate manner, i.e. we take the middle of the road that leads us slowly but surely to the goal we have set for ourselves.

Whoever has acquired this beautiful and meaningful attribute and has deepened it within himself will have a long life, because moderation is actually a part of equilibrium, and possessing it will prevent us from being extreme and having the inclination of going too far to the right or the left. Moderation is a sensible barometer that immediately indicates to us to what extent we can trust ourselves to undertake something or to receive, reject, help someone, work, destroy and find solutions for similar situations.

Through this attribute we recognise intuitively that we have reached a particular point regarding a problem, a matter,

a concern, which we cannot cross, because we would harm ourselves. Moderation is the smooth surface of our life that can easily be disturbed, and we normally and happily spend our life under its influence. Even severe changes, economic plight, disasters and upheavals, which perhaps could strike us under the influence of karma as severe obstacles, will be more bearable as a consequence of our moderate character.

This attribute will help us overcome the most difficult obstacles, mishaps, disasters and ailments, which directly threaten our existence and our life. We also gain with our moderate character the sympathy of other people, and at the same time we strengthen and stabilise our character and to a certain extent our authority, our superiority, regarding other people. We also attain under the influence of this attribute much greater successes, especially in important matters of life. Through our demeanour we influence even competent people, who are well-disposed toward us and as a rule they will do whatever we might ask them to do for us.

Moderation withdraws from all extremes, acts of violence, injustices, dishonest and underhanded dealings, disappointment and distrust, because it is a universal attribute, which is useful to us and it protects us from anything harmful. We must, of course, draw your attention to the point that we employ moderation wherever it is appropriate, but not where it is inappropriate, and where it is necessary to make use of another attribute. For example, we are not moderate and peaceful toward hate, envy, anger, revenge or any other passions; on the contrary, we fight against these attributes with all the power at our disposal, as long as we are not in control of them.

## 27. Not being Conceited or Arrogant

This beautiful attribute of not being conceited always restrains us and opens up for us the right attitude with whatever we come into contact with. We never adopt the attitude or think that we know and can do everything for which our abilities are not sufficient. We also do not think that we are better than other people, or that this or that person thinks something good or bad about us, because every person has enough worries and interests of his own to spend time thinking about us.

We never imagine that we as magicians know everything better than others, who basically are stars in their own right and who also have a piece of Divine Providence within them with which they express themselves with their attributes, gifts and talents, in the arts, sciences and discoveries, in order to make their lives more interesting, just as we do; and, of course, each person travels his own individual path.

Not being conceited or arrogant is actually a reflection of humility and devotedness. Whoever possesses these qualities uses them his entire life. It provides him with great advantages in that he understands everything correctly and never allows himself to be dazzled or blinded by conceit or arrogance, even though we find that to be the case with many people.

We will constantly be pursued by these attributes, as long as we do not completely control them and eventually overcome them. A conceited, arrogant person as a rule overestimates his powers, abilities and attributes, and in the end harvests only failures because he miscalculated his abilities. He also imagines that everyone's focus is on him, for example, why he does not dress in the latest fashion, how he

behaves, that he does not go to church, etc., and he occupies himself with similar fantastic imaginations and illusions, of course, unjustly so. This belief only exists in his false fantasy.

While a human being who is not conceited does not concern himself with what others think of him or say about him, because he knows that he has the right to do as he pleases in accordance with his good will, and that it is no one's concern but his own, since he harms no one with his actions. He only thinks the truth and he respects every person and behaves properly toward anyone.

When we are not conceited we also recognise matters as they truly are, rather than what we imagine, and that is why we can better recognise our mistakes and attributes, not only in ourselves, but in others.

This attribute is especially evident during our magical exercises and other tasks. If we are not conceited we can never commit any serious mistakes. We experience greater successes and a more rapid progress. We do not magnify anything, and do not underestimate anything. Instead we see matters and circumstances as they are. That is genuine non-conceitedness.

If we are not conceited we will never be surprised by anything, because we do not imagine anything other than what the reality really is; that is why we are always completely prepared to bear, to endure, any truth, pleasant or unpleasant, hard or bitter. In this respect we shall never deviate. And that is how we support our equilibrium of the elements.

## 28. Concealed Advice from People and Beings

On certain occasions we speak with other people, without being aware of the fact that their opinion could at times be a warning for us, an answer to a question, advice or instructions of how we should behave in a particular situation, so that we do not do or say something we might later regret. Destiny also absolutely, inconspicuously and in concealed ways provides us, through our thoughts, with various wise lessons or instructions in order to protect us from something harmful.

As a rule, they are brought to us as unknowing spiritual guides in whose care we are entrusted and they make an honest effort to protect, instruct and gladden our hearts. We know from experience that nothing in this world happens by chance. Everything has its assignment and its purpose for which it has been created. For this reason we must make the effort and clearly recognise and become conscious of the true meaning of everything that crosses our path, especially that we properly and correctly interpret the hidden meaning of other people's words. Basically, nature speaks to us symbolically with her thoughts with every step we take, which exists here already for eternities as completed forms and are spread over the entire universe, as well as in our microcosm.

No one forms his own thoughts. He receives them, and either accepts or rejects them. He can also destroy them depending on how he reacts to the thoughts, how he controls them and whatever else he inserts into those thoughts. And that process of thinking is his good and healthy intellect and his good will, and last but not least his independency. Nature speaks to us in a powerful manner through our feelings to which many people react to, each in his own way. That is how they express their interests (even if unknowingly) through their feelings with the corresponding element, but through

ignorance they pay no attention to its practicality, to its true nature, its true reason.

Therefore, everything we come in contact with in life, we should consider to be an expression of particular effects, which always draw our attention to something important, advantageous or harmful. They are images that speak to us with a particular expression from some author, and it is our duty to correctly understand his opinion or meaning, as is the case with poems, textbooks or books of instructions by various authors. But we are mostly interested in things or information that deal with magic, especially the decoding of countless universal and personal symbols, wherein we find the highest truths, eternity's secrets, and the highest meaning of nature that is reachable for us — the Akasha — which is contained in these truths and secrets. Whoever pays sufficient and appropriate attention to the aforementioned, especially important pointers and advice, is in the position to avoid a variety of unpleasant surprises, mishaps, failures and even accidents.

Observing communications or information from a foreign source does not mean to blindly carry out something that expresses itself to us, that speaks to us, but rather to distinguish what is good, advantageous or harmful to us in regards to the expression, clue or advice that was given to us. And only after having correctly recognised the truth, we decide what we should do and how we should act. Of course, the most important advice of all is the advice of our conscience. At a higher phase of our development it is the voice of our intuition or inspiration, which speaks to us clearly in important moments and warns us as a rule of something unexpected, which would be harmful to us. And in the end we focus on the effects of our Elemental attributes, and above all it is important that we recognise in every respect the true effects of these attributes. It is quite an art to correctly interpret Elemental



attributes, with which we attain our equilibrium of the elements.

## 29. Free of Worries

How pleasant would it be for a person not to have to worry about his future? Or be concerned about the safety of his standard of living and whether he could live contentedly and in peace and quiet? In our present times with the relentless pursuit for material possessions, to live a worry-free life is almost impossible. A fair number of people do everything within their power to ensure that their possessions are the greatest and the largest, especially when they are demanding and extravagant.

There are, of course, people to whom nothing matters, even if they lose their job and have no prospect of getting another job right away or not until later. They do not cling too much to material means to live, and in this respect they are better off than those who cling too much to material things. People who worry less about their material prosperity have considerably better possibilities to recognise their spiritual and astral values, even if they are only partly liberated from material possessions, because that does not put an obstacle in their way. That is why their greatest interest turns to higher ideals and goals and their recognition for the spiritual and astral planes is constantly increasing. The result of that is that they liberate themselves more and more from their material worries, which they logically leave to destiny. And provided they have real trust and faith in their destiny they will have success everywhere and in everything. If they are in a material respect completely free of worries they can sacrifice their entire energy, strength and attention to making contact with the

invisible world, first by ensuring their Elemental equilibrium, which is a basis for further progression and ascension into the invisible world.

Here, the memorable and wise words of the Great Master are appropriate: “Do not worry about what you have to eat tomorrow, how you will clothe yourselves, and where you will sleep. Look at the birds, the fish, the plants and the other living beings, who do not worry about anything, and yet, nature provides them at the right time with everything they need.” That is why it is important for us to live as simply and as naturally as nature does, which complies completely with the universal laws and which she never violates. While human beings with their external intellect constantly disturb, through their mistakes, these unwritten laws of nature, instead of accepting them as a caution and an example and advice, so that they will not commit these mistakes again. This has terrible strokes of fate as a consequence: failures, ailments, mishaps and similar negative situations. These negative qualities bring forth more worries and problems, which are detrimental to a person’s material welfare, because they cling to them so firmly that it completely prevents the person from getting rid of his worries about material means.

These completely material means are given to us only to maintain our transitory life, so that we can invigorate our physical body, but also the spirit and the soul in order to attain Elemental equilibrium. We recognise that the centre of attention and solicitude is a human being’s physical body, which he mistakenly considers to be his highest “I.” But in accordance with the universal laws the physical body and the astral body serve a human being as a spiritual function as instruments through which he expresses himself on the material plane, in other words, manifests on the material plane. That is why a human being must make the effort and care for these two instruments equally and not neglect them.

Everything we require for our transitory life, we receive in the proper degree from destiny in accordance with the needs of our spiritual and astral development. The quantity and quality of our entire life depends on the fateful causes and consequences.

### **30. Life in the Present, in the Eternal Now**

On the material plane we mainly pay attention to the material things that surround us, with which we work, with which we come into contact and which interests us the most, because we are tied to them through our disposition, our nature. And that is why we often reflect on our past, especially when we get older, so that we once more vitalise our life's experiences and thus connect uninterruptedly with our transitory material surroundings, where we have been placed by destiny, so that we spend a particular moment of eternity here on the material plane, for the purpose of gaining self-knowledge, which is important for us to discover who we really are and what we are made of. The process repeats itself until we have fulfilled the true purpose of our transitory life.

In order to easier understand the universal laws we must always keep in mind that we live in eternity, in the eternal "Now." For this reason we do not return to the past. We do not draw from the past long-buried experiences, events, pain, ailments, situations, feelings, occupations, mishaps, accidents and the death of relatives, wars, revolutions and similar mortal phantoms of our past. We can learn from these experiences, if it is absolutely necessary, because through them we attain certain life experiences, and only that is the real meaning, the real importance of our past. Learn from past experiences, but by no means relive or revive the past.

We also never think of the future and do not worry about our destiny, but we do create wherever we can only good causes for eternity, which will ensure us a wonderful, well-balanced life in the future. But we leave the future to its destiny, which we create ourselves with our life, with the causes.

We completely reject, for the aforementioned correct and true motives, all thoughts, feelings, experiences and memories from the past and also do not think of the future, because we would only disturb the right and sensible course of our life in the future. Only here on the material plane do we have the rare opportunity to liberate ourselves from whatever it is that ties us to transitoriness, temporariness, matter and all its aspects. To be aware of the fact that we experience everything in the present, in the eternal “Now” helps us tremendously in this effort. We do not transfer transitory circumstances, as for example, the effects of the negative attributes of the elements, into the fourth dimension, into the state of eternity, a state for which we make every effort to always maintain within us and deepen further. These material attributes are only meant for the activities on the material plane, and they have the important and meritorious task to educate everyone to self-knowledge, self-cognition. In the invisible world, which is a part of eternity, they are no longer effective, because their effectiveness ceases.

After this explanation, we should understand the importance of living life in the present, life in the eternal “Now.” With this kind of outlook, this attitude, we interrupt the activities of various causes for our future incarnations, because without such salient causes there is no need for any further incarnation on the material plane. This physical world was only created for mankind, which up to now has not achieved within itself equilibrium of the elements, and for particular masters or adepts, who have a particular task or

mission, so that they can achieve on the material plane what they had planned. In general, all noble deeds represent help for those people who show an interest in an eternal life, but who do not know or have the right keys and means to proceed in a practice to reach the highest goals and attain the highest knowledge.

### 31. The Right Remarks

There is nothing like expressing oneself correctly. Whoever through his language, through his way of speaking expresses his thoughts correctly and clearly and gives them the right form and the correct content reaches his goal directly and immediately, to which every thought should lead in the end anyhow. That the thought to be expressed finds the right echo by the person to whom it was directed, we must first get the person into the right mood and prepare him for the effects of our thoughts. In this particular case,<sup>11</sup> we are dealing with especially important cases, questions and obstacles, which are vital to our life. Of course, that does not mean that in less important cases we should refrain from properly expressing ourselves. It is obvious that great attention always concentrates itself on the expression when it comes to important matters or concerns.

There are many advantages to expressing yourself correctly. We prevent a variety of mistakes and misunderstandings, which often occur by expressing yourself incorrectly, the result of which is an incorrect understanding of particular tasks or assignments. Furthermore, through correct

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<sup>11</sup> To achieve results in our spiritual development. – ED.

expressions, remarks, statements or comments, we gain a certain authority and our words have a strong effect on other people, who accept them in a serious manner and allow themselves to be influenced by them, so that they will do what we wish them to do. We avoid making many mistakes with unpleasant consequences through this process and it gives us the certainty, the firm assurance, that everything we say is useful and advantageous to us and that we do not harm anyone by doing so. We gain for ourselves a greater self-confidence, self-assurance and the sympathy (understanding) of everyone we come into contact with.

We stand behind our expressions, remarks, statements or comments with our entire personality and take responsibility for them. This attribute stabilises our proper procedure, everywhere and in our entire dealings. Our iron will is connected to that procedure and the independence with which we stabilise our authority. When we express ourselves correctly our sound and healthy intellect is reflected therein. Also our healthy intellect never receives anything that does not agree with reality, and that is why it basically rejects any lie, misleading fantasies, unrealities, utopian ideas (an impossible dream), incorrectness, distortion of facts, falsifications, exaggerations and similar opposing and contrary attributes and circumstances. In magic, it is important to protect ourselves from these kinds of negative attributes and circumstances, which have a lasting and grim effect on some students with the intent of getting them off the right path.

We stand with our correct expressions on the foundation of absolute reality and truth, even if it is painful, and we secure our constant readiness against possible attacks on the part of these negative attributes, which impede us from formulating correct expressions, thereby delaying our progress and development.

It is a great art to always formulate the correct expression everywhere and with whatever comes our way, especially when as it pertains to spiritual and astral matters, where we must be cautious that we do not stumble and cause ourselves harm. In such a case we draw the necessary knowledge and cognition from intuition and inspiration, which is the best and safest for us. The best and most effective prerequisite to make a correct statement, remark or comment is, of course, our Elemental equilibrium, which we must achieve come what may, because without that balance we will not achieve anything in magic.

### 32. Caution

We cannot be cautious enough, especially in our dealings, where we sometimes make a particular mistake or when we forget something altogether. That is an unmistakable sign of human imperfection and when a person is not in an Elemental equilibrium. For this reason caution is required in our activities, especially when it comes to our practical work, which we guarantee or for which we are responsible.

Caution comes forth from many experiences and errors, which we have made up to now and which remind us of our duty to be cautious and attentive, especially when it comes to situations where we have perhaps been wrong several times. We learn from our mistakes and we should not forget them, and we should endeavour through our caution to avoid them as much as possible. It is not without good reason that caution is the mother of truth.

Many people are cautious when it comes to particular things, for example, that no one takes advantage of him or he

refuses to sign something that might one day harm his existence. In short, he is cautious whenever he feels that a circumstance could noticeably harm him materially or his health. This kind of caution is of course one-sided and is not useful to him, because he creates on the other side various negative causes for himself, which his destiny changes into consequences. Because of these consequences, all his emphasis on being materially cautious is really meaningless. Such exaggerated caution in material matters often turn into failures, mistakes and damages that we endeavour to escape.

Proper caution pursues something considerably more important. Every student of the magical arts and sciences fights for his Elemental equilibrium, because he is constantly exposed to danger with his negative attributes, in that he unnoticeably gets caught up in one or another negative attribute, from which it is difficult to escape. That is why he has to be particularly cautious that he is never tempted at certain times, or with thoughts, which at first are perhaps incontestable and complemented with wonderful images and feelings of one or another negative attribute, which quietly and softly penetrate him like a spider weaves his fine web around a fly. Then the temptation could easily overpower us and rob us of our maximum vital energy. It is not necessary to describe here in detail every mood, impression, image, feeling, thought, trap and attack, for every magician is surely familiar with them and has probably had many such bitter experiences. It is necessary to emphasise the great and important help our good attribute (caution) can provide for us in cases like that. Whoever is truly cautious in such matters recognises in the embryonic stage the effect of such a negative attribute or vice; that is why he immediately prevents or thwarts at the onset any further effects of negative attributes by discovering, disarming and destroying them. Genuine caution not only applies to our material interests, but also with all intensity on the astral and



mental planes on which mainly our positive and negative attributes and various obstacles are effective and active, which we can easily defy with our caution.

We employ genuine caution so that we do not create for ourselves causes in the world of causes, which would burden us further on the material plane. It is our guardian (our caution) that warns us above all on all planes what could be harmful to us. And that is why we cultivate it and use it the most.

### **33. The Right Judgment and the Right Conclusion**

He who judges correctly also creates for himself the right conclusions. But who possesses the ability to judge correctly? Surely not a person whose intellect is dependent on uncontrollable feelings, prejudicial matters, personal opinions, dubious concepts, ideals, maliciousness, hate, envy, fear, fame, wealth, power and egotistical interests. That is why the judgments of such unbalanced human beings are accordingly. They are clearly wrong, because their judgments are based on egotistical interests and their conclusions are a culmination of the highest flawed and wrong judgments.

We can only derive genuinely pure judgments if we free ourselves from all personal, egotistical interests and pursue matters, interests and problems from a strictly impersonal or universal point of view, whereby we always take the universal laws into consideration, especially the law of karma, which basically constitutes the most important potential in our life. He who knows these important laws, and respects and observes them can always after he has reached a particular

level in the exercises achieve the correct judgments and draw the right conclusions.

These accurate and sound judgments and conclusions always tell us that we are right. We can feel free and claim that we are always in control of any situation, no matter how critical it might be. In this manner we reveal the entire truth and prevent any further exaggeration, failures, mishaps and accidents, which would surely descend on us, if we were not able in an intuitive manner to form the only correct judgment and draw the appropriate conclusions.

This practice has a significant influence on our progress in magic, in the highest arts and sciences that exist. In that particular environment there are such unique correct judgments, like precious pearls that string together and complement each other with clear cognition, which we place into our consciousness and memory in order to ceaselessly take from them instructions and opinions for our further development, until we reach the highest ideal. Everything that is judged from the point of view of the eternal universal laws and the existing reality becomes to us the eternal, immortal base on which we can safely build our Temple of Solomon.

In all our activities we constantly connect with four universal elements, three universal planes and the highest power of all, the Akasha, the world of causes, and to our destiny, and if we assess and judge all this correctly with the knowledge available to us, then we must finally also come to the right conclusion. That obligates us even more so, that we with greater efforts deepen our knowledge of the universal truth and never distance ourselves from it, and our magical equilibrium will surely lead us to this state.

Therefore, it is only possible for a human being who is in possession of the equilibrium of the elements to always form everywhere and in everything the right judgments and

come to the right conclusions. Everything else is personally discoloured, deceptive in accordance with the character of the individual. We must always keep this mind and be cautious.

### **34. Skillfulness**

Skillfulness is a particular art of adaptability. In the course of life there are surely enough serious situations that force us to be cautious in our dealings, activities, in our profession or occupation, health, possession and other cases, in order not to cause any harm in those areas.

And that is why we employ the good, active attribute of skillfulness, which protects us from harmful influences and unpleasant surprises and failures in our life. We use this attribute especially when we speak, through which we skillfully express our opinion, so that it never causes us any harm. But to this kind of skillfulness we must add a certain degree of diplomacy, which we especially pursue when it comes to admitting certain convictions and proving them. We accomplish that best through our skillfulness.

In our life, in many matters, skillfulness provides for us many successes. We can slip by unnoticed thanks to our skillfulness, because we can put ourselves into any situation; we adapt well and in the end do everything so skillfully that we are successful in our endeavours.

Skillfulness also requires a certain degree of taciturnity, silence, because we cannot reveal our secret to the uninitiated. And that is why we make use of diplomatic skillfulness for a particular purpose with which we can completely conceal whatever might betray and profane us in front of the uninitiated. Skillfulness requires the knowledge of any

situation, the circumstances and the dealings in which we find ourselves as direct participants, when we must play our role competently and consciously, whereas the uninitiated do so unconsciously and unknowingly solely for material and egotistical interests. Within that is contained the superiority of our skillfulness in respect other human beings. We know with certainty why we do what we do and we know the goal of our activities and dealings into which our destiny has put us. We require skillfulness above all for our magical progress, especially for our contact with the invisible world, where we cannot behave like ignorant newcomers, but like skillful, determined and conscious masters of the Hermetic arts. When we are in the invisible world we must make use of various suitable means and especially help ourselves with our adaptability to integrate into the situation that presents itself. That is why we are in this respect skillful, so that we do not suffer a fiasco or failure, which could cause us great harm.

We use our positive and negative attributes according to the situation and in accordance with our needs, because the end also justifies the means, provided our intentions and goals are noble. Therefore, we are in all our dealings in the visible and invisible world genuine diplomats and we achieve success in all our dealings.

### **35. Correct Logic**

Whoever always seeks the fundamental lawful connections and derives the correct conclusions and seeks the understanding, the cognition, which corresponds to the mathematically proven reality and truth, is using the correct kind of logic. And that is applicable first of all in magic, the highest science and art that exists. According to Hermes' maxim: That which is above is

also below (as above, so below). This phrase means that whatever is in our microcosm is also in the macrocosm. We must meticulously search in all the analogies, because they will convince us that we are actually a part of the universe, the cosmos.

These, the highest connections, become much clearer the deeper we penetrate into the world of causes, the Akasha, where our complete thinking, perceptions and activities are clearly engraved, and where we, like in a mirror, can read the course of our entire past, provided we are mature and able. In the case that we, through persistent immersion, become aware of the necessary knowledge, cognitions, circumstances and powers and we get to know who we are and the kind of tasks we have to fulfill, the obstacles connected with our tasks, and everything we have to do to fulfill them, then we have reached the depth of the correct logic, which is at our disposal, but again only for noble purposes.

Correct logic always leads us in the direction of the objective, not the personal but the impersonal truth, the core of any matter, concern and problem, and the more this problem, the core of the matter comes to a head, the closer we are to the universal truth. We know that everything created comes forth from the truth and is structured in smaller parts step by step in accordance with its purpose, sometimes even in countless quantities or numbers. All these countless parts, coming forth from the original unity (oneness), are grouped in particular dimensions so that it is difficult for us to recognise their original state. Once they have fulfilled their tasks or assignments, they return to their original state from which they have been created. It is these connections and analogies that must be solved with the correct kind of logic, so that we always have the right idea about everything that happens to us internally and externally and that we are never surprised by anything, especially by physical death, which means nothing

else except crossing over from physical plane to the higher astral and mental (spiritual) plane.

Through the right logical thinking and activities in all planes and elements, we secure for ourselves an extremely quiet and consciously calculated course in our transitory life, which only represents a moment in eternity, but it is an important moment, because especially in this moment we have all the conditions, the prerequisites, with which to free ourselves from all obstacles and difficulties which refuse us the contact, the connection, with the invisible world, namely, the connection with the fourth dimension.

The manner in which we can remove these obstacles depends how the individual is handling these obstacles, because each of us is a star. At the beginning of our exercises, we should stay with the reliable exercises, such as introspection, and when we have reached a particular level of the highest magical sciences and arts, we will gain a field for further extremely noble things and activities, which will end in eternity by attaining the highest ideal that we are able to attain.

### **36. Sound Consideration and Sound Intellect**

Whoever has a sound intellect, or mind, also possesses sound consideration, sound thoughts. This is a certain intellectual balance, which has a considerable influence on the understanding of the dimensions of thought, on the recognition of its usefulness or harmfulness. Also, feelings and subjective ideas (imagination) here are the centre of gravity, or the focus of attention, of a sound intellect, which cultivates feelings and ideas in its own way and thus forms for itself sound judgments. It is always appropriate when the intellect prevails over

feelings, which at times oppose our will. If we had a weak will our intellect would not be able to deal with our feelings. That is why we make every effort to keep our feelings under the control of our will, in order to recognise with our sound intellect their harmfulness and usefulness.

We cannot allow the part of our character that deals with our feelings to outgrow us, because we would be drawn into a maelstrom of emotional passions, which would cost us our sound intellect, our firm will and our health, and in the end we would completely succumb to our feelings. We would become their plaything, their victim. We can see such serious cases in our vicinity and that many people are afflicted with a weak will and who succumb to their feelings.

If we, of course, go even deeper, we realise that wars must take place as the consequences of countless causes and that no one in this world can prevent them. However, if the majority of the people in this world would think about the true causes of these devastating wars, which have been in existence since time immemorial, they would come to the correct conclusion that, above all, it is important that every individual person rid himself of his terribly cruel egotism, which prevails in him his entire life and causes him a bitter and sometimes unhappy life.

It is not possible for any human being in his blind, generally experienced egotism to unveil the genuine core of his ego and truly recognise who he really is, and all the noble and good deeds he could do if he were not so blindly egotistical, and if he instead had a sound and healthy intellect and a sound and healthy consideration. But only few people in these times are approaching this above-average state of existence and the majority of humankind meanders constantly in material interests and develop all their efforts merely to keep and improve these interests. The results of these endeavours or

efforts are completely contrary, because everything material is merely transitory and is solely determined as the means for a transitory life, for self-preservation, and even long-term suffering as a consequence of causes created.

A human being must think about everything reasonably and arrange his life accordingly. That, however, is the will of every individual with a sound and healthy intellect or mind.

### **37. Non-Interference**

There is nothing worse than interfering in other people's affairs that are none of our business. Just imagine how we would feel if someone intentionally interfered in our private and family affairs. For example: Due to some malicious gossip, someone caused a quarrel in our marriage. However, whoever honestly and truly values the aforementioned quality within himself will, on the basis of his good conscience, never interfere in other people's affairs, in matters that he is not familiar with, even when they are his closest family members.

We know from experience that every person is an individual being with free will in accordance with which he can freely decide on one or another matter that he considers to be right. And according to unwritten universal laws no one is allowed to hinder him in the execution of his will, provided he does nothing illegal, which could threaten someone else or cause him harm. Any person that is threatened naturally has the right to defend himself against any harmful behaviour. We do not interfere in the activities of others, even if we would like to help them without being asked. But if we are asked to help, then we gladly do so immediately without forethought or



the wish for reward or compensation. That is true neighbourly love.

However, should we already have reached the level of full cognisance, and someone asks for our help, we must be particularly careful that we are not interfering in that person's affairs. Should the situation be of a fateful kind, and he must experience the consequences of his created causes, then if we helped him it would be a conscious interference in his fateful affairs, the consequence of which would be that we would assume a part of his karma. From his point of view, this would be a positive thing because it would mean that his karmic burden is lessened, but it would not be beneficial for the one who has full cognisance.

Therefore, it is important not to interfere in other people's lives. We often witness how mothers of married children love to interfere in their children's affairs and, as a rule, their constant interference achieves a contrary affect than what they expected. At some point they must pay dearly for their interference with general failure, when their continuous advice is rejected, even to the point that their children cast them from their homes, so that they finally can live in peace.

From these examples, we can clearly gather how important this attribute of non-interference really is, regardless of the circumstances.

### **38. Good Behaviour toward Others**

How beautiful is the attribute of good behaviour toward our fellow human beings in all areas of human development. In order to be well behaved, a well-balanced character is indispensable. Good behaviour is not only represented through a friendly attitude by persons who are in contact with each other, but also by a well-balanced mood.

With our firm will we control any inappropriate and discourteous remark toward other people, even when we internally battle with our own negative characteristics. Our external behaviour is always pleasant and is not affected by any negative attribute, even if our neighbour behaves poorly toward us, we still maintain a good demeanour and never, under any circumstances, do we allow ourselves to be provoked to the extent that we lose control. On the contrary, in every situation we are always in control of our feelings and morals. If someone makes hateful, reproachful or accusatory comments to us, it is a good warning sign for us to behave appropriately toward their negative attributes, and not reciprocate their ill will.

Sometimes it is certainly not that easy to control ourselves, especially when these provocations are strong and powerful. Despite that, though, we will do everything in our power to maintain an absolute equilibrium, absolute peace and quiet within us, and have the right attitude so we can successfully achieve resistance against all bad consequences. We do exactly the opposite of what our negative attributes dictate and we completely control them. Through our courteous behaviour our fellow human beings become

favourably inclined toward us and we attain a certain friendship with them. With our genuine and consistently sincere behaviour our good character is also reflected, which has a considerable influence on anyone with whom we come into contact, of course, with the exception of those who do not react to these expressions mostly for egotistical reasons.

Our courteous behaviour has a considerable influence and echo in the invisible world, where this attribute makes us successful, especially with the good beings, who at times repay us many times over. Our courteousness and honesty also have an effect on the cosmos. We must be reminded that to our courteous behaviour also belongs our battle toward all negative expressions and remarks, which often use our closest fellow human beings as catalysts to easier provoke us to exaggeration and discourteous behaviour.

In any case, all means to control the effects of negative attributes are permitted, always bearing in mind that we must not harm anyone.

## **39. Acuity, Presence of Mind and**

### **General Orientation**

In our hectic times we need a general astute orientation. Wherever we are and wherever we go, we must prove our ability to adapt to any situation that presents itself, so that we can observe the deeds or activities of other people. The more keenly and quickly we orient (inform) and align ourselves, the better we can comprehend everything and participate successfully in the situation we are presented with. For a keen person can immediately assess any situation, and through his

initiative can surpass anyone who does not possess that attribute. And that is advantageous to us, because we create favourable situations in accordance with our wishes, an atmosphere where we are successful to accomplish many good things.

Then our keen sense of orientation expresses itself throughout our life in our entire dealings and our authority with other people rises and they hold us in higher esteem. Above all we require a quick orientation in our introspection, in following our thoughts, feelings, circumstances, moods, deeds and in our behaviour or demeanour toward our fellow human beings. In this case, particular quickness and readiness are necessary, so that we accompany each thought with the corresponding mood and that we immediately recognise feelings and images the instant they arise, peel out their core, and find out what they want from us, where they will lead us. And we must immediately decide in accordance with the result of our orientation if we destroy or control that thought. A keen observer instantly recognises even the slightest effective thought, after correspondingly long and persistent exercises, and he puts that thought automatically under his control. That is already the highest of skills, which we attain through constant and keen orientation, and with continuous daily introspection, which leads us to the edge of the magical equilibrium of the elements, and that is what deepens this equilibrium constantly and automatically within us.

We also require quick orientation in the invisible world, in case we enter it as inexperienced novices. When we are there, we are completely on our own and require our own cognition, and that is why we must be cautious and more observant, so that we do not deliver ourselves unnecessarily through our own mistakes and oversight to the beings of the invisible world, who would benefit through our mistakes, negligence, inattentiveness and weakness.

Especially people who speak different languages can distinguish themselves through quick and excellent orientation. Their spirit and their intellectual side are extremely well developed and they are above the intellect of those who only speak their mother tongue. Because of this excellent attribute they orient themselves ever so quickly in whatever situation they find themselves, e.g. as translators of languages that are spoken the most or world languages spoken at diplomatic tables. They can follow clearly and quickly the entire course of world affairs and as rule are also good psychologists.

In general, a fast orientation is an important attribute that puts us more and more into the foreground of life; it stands out the most in the highest sciences and arts of magic, where we constantly employ this quality and apply it well.

#### **40. Awareness of Mistakes and their Consequences**

We often make mistakes, without being aware of it. But when we do make a mistake, we at times reluctantly admit that we have, and if possible we blame others, or we attribute them to an unlucky coincidence, bad conditions, lack of opportunities, or unfavourable influences and circumstances that motivated us to make these mistakes. In short, we have an excuse for every mistake we have made and do not want to honestly admit them for fundamental reasons. Of course, that in itself is a great mistake with severe consequences. So that we can free ourselves quickly from this harmful negative attribute and understand what this actually means, we must clearly be aware that everything that happens to us is guided by fate, through the influence of causes that we created earlier. And recognise that we are responsible for our mistakes, and no one else. Therefore, excuses will not help us in any way.

However, mistakes are necessary. Otherwise, how would a person realise that he made a particular mistake during an activity, corresponding with the fluctuations of his negative attributes, which up to now he did not have under his control. For our next incarnation on the material plane and for the purpose of recognising negative attributes, passions and bad habits, the mistakes we have made do serve us best.

Becoming aware of one's mistakes and their consequences is an important and indispensable attribute, which is not given to everyone. When a person really possesses this attribute, he should be grateful to his fate that he was clearly shown the areas in which he has not yet reached perfection, so that he can correct them. The more mistakes we make, the more we intensify our battle against them because we constantly make ourselves aware of the things we do at the right time. We are always prepared, and will soon reach the point where we can prevent mistakes.

We are also aware that as long as we are still on the material plane, we are constantly exposed to the effects of some negative attribute, and we will make mistakes, consciously or unconsciously. But we will surely be able to recognise such a mistake at a later time, which will be a significant qualification for the future. There is a Czechoslovakian proverb that says: Even a master carpenter at times does not strike the nail on the head.

Becoming aware of the mistakes and the consequences thereof belongs to our daily introspection, and no sincere student should lack this attribute. Should a student be weak in this respect, he must develop this attribute himself. Without that awareness he would not get far and not progress in the magical sciences and arts.

## 41. Analysing Problems

We cannot overcome, cope with and successfully realise what is beyond our powers and abilities. That is why we endeavour in all modesty to first comprehend the easier matters and process them, matters that correspond to our maturity and level of development. Just as a student in the first grade of elementary school normally does not understand the material of the fifth grade, it is also not possible for us novices of the magical sciences and arts to understand the teachings and carry out the exercises which are meant for the students at a higher level of magical development. Hence, there are different levels of exercises in the magical sciences and arts, depending on one's development.

For example, when we try carry out particular disciplines that were meant for higher developmental phases than those which are appropriate for our present level, after a while we would realise the futility of our exercises. We would not be successful. On the contrary, the exercises would exhaust us considerably, and our unprepared physical, astral and spiritual bodies would suffer significantly, and there would be a preponderance of element within us, whereas another element would languish. Through this unhealthy process we would bring about an even greater imbalance, and our spiritual (mental), astral and physical energies would be depleted and exhausted for dubious purposes.

Intuition, inspiration and meditation clearly show us how to correctly proceed with our development, and can guide us to what we recognise and what we have not been able to achieve up to now. Even the success of our work and exercises clearly demonstrate what we still lack, what we must practice persistently and determinately, so that our three bodies are always approximately on the same level of development. We

know that practice makes perfect. Any person who wants to accomplish something must honestly and gradually learn it, like a child does in school. It would be a great mistake for a person to skip disciplines altogether or exercises that are inconvenient to him, because by doing so it would be like tearing apart the links in a chain, which must be uniform, the chain must have all its links, not one can be missing. We should never allow ourselves to be seized by a concealed delusion or grandeur or a craving for fame when we do our exercises, for which we do not yet possess the necessary knowledge, powers, energies and abilities in order to actually reach our goal. If we do this, as a rule, we will be disappointed and disenchanted.

But whoever carries out daily introspection can in this respect never be misguided by the aforementioned characteristics, for it is clear to him what he can and cannot do in accordance with his present level of development, and he knows with certainty the functional nature, the effectiveness or ineffectiveness of one or another problem he wants to solve and realise. Therefore, the best solution is to do whatever exactly corresponds to the level of our magical development. Whoever follows this method will always be successful and never disappointed.

Life on the material plane is basically a school, where we, from childhood to a ripe old age, learn whatever this material plane places at our disposal. We are clearly aware that we must learn everything on and about this plane in order to reach the higher planes, which, of course, requires a provisional development and knowledge of the physical world, for which all the corresponding prerequisites exist. Our destiny teaches us this and that is why we should not forge ahead in our development and attempt to solve problems and matters for which we do not possess the ability and competence in accordance with our level of development.



## 42. Do not oppose our Destiny

In the course of our transitory life we often experience unpleasant conditions, circumstances, failures, loss of our possessions, or ailments. We may also suffer poverty and hunger, and we may experience accidents and similar negative conditions. If we are well-balanced and far enough developed, we will not grumble because we are subjected to these negative experiences. However, we will do everything at our disposal to remove the causes which started these consequences. In the practical sense, that means, we do exactly the opposite of whatever our negative attributes compel us to do and try to bind us to. The more effort we put into controlling our bad qualities, and we succeed, the more we alleviate the consequences of the causes, because we start to bring the causes in the world of causes, the Akasha, into balance.

We remember the details of our earlier thoughts, feelings, passions, bad habits, conditions and deeds, with which we created these causes and we make a plan to establish a balance by severely admonishing ourselves for all the bad things we have done in thoughts, feelings and deeds and make every effort to make up for our earlier misdeeds. Furthermore, we are always clearly conscious of the fact that our absolutely just destiny has prepared our life on this material plane in our best interest, so that with everything we experience, we recognise ourselves and in the mirror of our consciousness clearly see all our thoughts, feelings, deeds and circumstances, which have a great influence on forming our character.

Every person has within him a piece of the invisible world and surely has an existential, vitally important interest in that world, which he can gain mostly from his transitory life, of course, in accordance with his level of development and

talents. In general, a person makes the effort and works to perfect his spirit. And he perfects his soul through education with civilised work and ennobling his character. In this manner we integrate into the universal hierarchy (egregor) of beings and intelligences, who on this path long before us reached their highest goal and who left for us here on this material plane wise instructions and advice and practical exercises, so that we can progress too, in order to reach our highest ideal, which we have chosen. Nothing in this world should prevent us from this progress and our ideal. Even the most severe and terrible strokes of fate we shall endure with joy, because we prepared them ourselves. And that is how we secure the right course and direction on the path of our endeavours for a new and better life in eternity.

Of course, we must be mature enough, because it is not easy to reach a magical equilibrium and that is the first essential prerequisite for the magical path into eternity. Whoever does not fulfill this basic condition is not worthy to progress in these magical teachings and arts. And that is the reason why we never oppose our just destiny, which we prepared ourselves, but we practice systematically, persistently, diligently and patiently and learn to recognise everything correctly in accordance with the truth. We ennoble our spirit and our soul (our character) and do not wish for results (successes) that we do not deserve, but which we believe in and that they will automatically present themselves.

### **43. The Work of our Elementals**

How often do we impede the elementals and elementaries that we created by thinking of their tasks now and then, which we determined to be carried out by them during their creation. By

thinking of them in this manner or remembering them, we recall them from their activities; they return to us and remain predominantly in our mental sphere and are not able to carry out their tasks properly and continuously. We remove these unfavourable conditions, so that the elementaries are effective, by absolutely refusing and completely annihilating any thoughts of them and their tasks. And to increase their activity and make them more effective, we complement and strengthen them through the energy of the corresponding element from which we created the elemental or elementary.

We are well aware that the more independent someone is, the better he works, because when he is working he does not think about who he depends upon, which make him independent. And that also applies to our elemental or elementary, which we created as an independent being and for this purpose we sever the life-cord between it and us, because it prefers to be independent, without irritating influences from us. The more independence we give the elemental or elementary and the more we strengthen it now and then, the better it will work and carry out its tasks.

However, if we think of the elemental or elementary, its work or tasks and its final objective, we automatically draw it back to us, take away its independence and initiative, and thus weaken it and interrupt its work; the work becomes fractured and the result is neither good nor satisfactory. And that is our fault. Another harmful circumstance comes into being when we involuntarily recall our elemental or elementary, in that it immediately nourishes itself from our Elemental substance and takes our vital energy in the mental sphere, and possibly the astral sphere, and it weakens us in a natural manner. Should we have several elementals or elementaries, the more we lose of our vital energy in that manner.

When our elemental or elementary occupies our mind intermittently, and we have difficulty defending ourselves against it, we can change this condition by consciously recalling it. Then we revitalise it, and afterwards, by severing the life-cord, we dispatch it again to fulfill its task. After which we must immediately think of something else. By doing so, we are blocking the weakening of our mental or astral vital energy.

On the other hand, by refusing to think of our elementals or elementaries, we strengthen their independence and protect them from a possible intervention of other thoughts and feelings, which, on such occasions, love to intrude in the work of these beings, especially when they are doing good and noble work that we incorporated into them at the time of their creation. Of course, this disruptive intervention occurs only through us when we think of our elementals and elementaries.

Everything in this world is created in a particular and lawful manner, and this wise process of the Creative Might must not be disturbed by anything, otherwise, no results can be achieved. And that is why everything in the magical arts needs, for its development and birth, absolute peace and quiet during the entire time of its growth, and for this simple reason we should not disturb the elementals or elementaries in the quiet embryonic works from which our work must come into being. The more peace and quiet and time we give them for their activities, the better and more beautiful will be the result of their work. If we do not control our thoughts, they act like butterflies fluttering back and forth, which would continuously fly from one flower to another and never find any rest. And that is why we must constantly remind ourselves that it is us that must control them and direct them in order that they always obey us and wait for us wherever and whenever we want them, and we also must not be lenient and give in and allow them to have whatever they yearn for.

## 44. Control of Our Thoughts

That we correctly, honestly and conscientiously carry out our work and solve a particular problem satisfactorily, we must be present with our thoughts in all our activities. That is an indispensable principle, without which all our activities will be entirely worthless. Surely, by now, each of us has realised, in the practical sense, how poorly we fared during our work when we thought of something entirely different than the matter at hand, when our thoughts, our imagination and feelings constantly diverted our mind from our work. When it comes to manual labour, and it is difficult for us to concentrate, we can, for example, listen to a song to improve our mood and do our work better, or if we are easily distracted, we do not converse with our neighbour at work.

If our thoughts and feelings are constantly on our work, in other words, present in our independent activities, then our work gains in quality. We will be pleased with that, for we value our work, and then we make every effort to work better, more intensively, so much so that we become a master in our field. Of course, we do work for our employer, but most of all we work for ourselves, genuinely, honestly and persistently, so that we prove to ourselves that we are able to concentrate fully on our duty to complete our work. We are conscious of the fact that this particular duty has been prepared for us by our destiny and it is our responsibility to pass this test honourably.

At times we hear different opinions regarding how we should properly carry out or perform work. Some people, for example, do not consider their daily work their highest duty; they think of it as a means to earn enough money to live. That is why they work apathetically in a compelled manner, and they do not devote enough attention and diligence to their work. Only their wish for money keeps them at work and

perhaps more money would make them exert more physical and mental energy. Of course, the sound principle applies here: For little money, you get little music — and also little work.

The quality and quantity of work should determine our earnings. If our earnings are too small and the work is too hard and strenuous, it often causes injustice and chaos which turns against the person who caused it. Surely, it is just that every employee should demand as much as he thinks his work is worth.

However, when an employer pays his employees poorly, he cannot prevent his employees from carrying out their work in accordance with the wages they receive. They will not squander their vital energy on other people's egotistical interests, in order for their employer to get unjustly rich. It is absolutely necessary that we realise that in thoughts and feelings, so that we do not harm ourselves or our employer. Everything must have an absolute equilibrium, and that applies to wages and as far as the work is concerned, as well as the quality of the work, in thoughts and feelings, the attitude toward work and the considerations made in regards to the work.

The aforementioned principle is even more valid when it comes to all our work or activities, where we must connect our thoughts directly to everything, especially when it comes to our daily introspection, and when we do our exercises and our magical activities. Otherwise, we would not be able to carry out something good and honestly. In this sense we control our thoughts best through our daily concentration and introspection.

## 45. Acknowledgment of Truth

Truth is an important attribute, on which every human being, every society and even the entire world relies upon it. However, most people endeavour to mostly employ the truth to their personal advantage, and that is why from the truth a so-called personal relative truth comes into being. By solving a matter, concern or problem in accordance with his own point of view or opinion a person expresses only his personal truth, of course, on the condition that he has honourable intentions. For this reason every human being has his personal truth, unless he is convinced of a more profound truth, which he then exchanges for the one he believed in up to now.

And that is the reason why we should never refute someone's personal truth, or force him to accept another opinion, because we are dealing with his conviction, which in accordance with the karmic laws is untouchable, laws that are absolutely inexorable, but completely just. It is not easy to recognise the universal truth, because in order to establish and determine the universal truth, magical equilibrium is an absolute requirement. Provided we honestly want to discover the universal truth within us and outside of us, we must completely free ourselves of our personal relationship or connection with the matter at hand and adopt a completely impersonal position, a universal one, namely, in the Akasha, where we, like in a mirror, can read everything we require proof of.

The opposite aspect of truth, the other end, so to speak, is falsehood. As far as we are concerned we acknowledge the universal truth always, everywhere and in all things, but in front of the general public, the material world, we are cautious because it is the universal truth that is misused most. For this

reason we acknowledge the truth only when we do no harm to anyone, including ourselves.

If we are before a court for any violation or offence and we feel that we are guilty, we do not deny the offence, but willingly admit the misdeed; in this way we offset the cause that we created and which surely will bring us considerably worse consequences if we attempt to distort or deny our misdeed.

When we are in contact with the outside world and in the company of the uninitiated, we make use of personal truth exactly like anyone else, as long as our motives in our dealings are noble and justified. But we do not acknowledge the truth wherever it might harm us, or if we disadvantage others with it. For example, I would never tell a severely sick person that he suffers from an incurable disease and that he will die from it, because that knowledge would surely shorten his days.

On the other hand, we honestly admit that we have made mistakes, because such a voluntarily applied truth always reveals to us our entire ineptitudes, flaws and imperfections, derailed negative attributes and passions, which we battle against.

## **46. Do not be Accusatory**

We know from experience that most people have accused someone of having committed bad deeds or made mistakes, because they could not tolerate certain attributes that person had. And that is why they brought these mistakes and attributes to his attention, yes, they probably even reproached him and condemned him for his mistakes. There is no one who can say



of himself that he has no faults and that he does not make mistakes. Only Divine Providence is free of any errors.

By now we ought to know that every person is a star, with his own destiny on which he works knowingly or unknowingly. This destiny is guided by the mightiest power that exists, the Akasha, in accordance with just and inexorably strict laws, to such an extent that the entire life of every person is filled with the most favourable and just conditions to equilibrate the causes of the past. Imagine how poor, how wretched, a human being is, who reproached his fellow human beings for their attributes, language, deeds and behaviour, and judges and condemns them. In this case what is the accuser, who judges and condemns, when compared to Divine Providence, who meticulously and justly and fairly guides the destiny of every human being? Every human being behaves in a manner that his current level of development allows him to, and he cannot live his life in accordance with the sometime useless advice of others, or comply and give in to the influence of the reproaches and condemnations of other people.

Every person is given a free will, so that his immortal spirit can express himself on the material plane through his physical and astral bodies, and do so in any way he wishes, of course, in accordance with his good will and his positive and negative attributes. In reality, no one has the right to reproach us or condemn us. When a person does that, it is a major mistake, because he interferes, intervenes in the destiny of other people and creates for himself a cause, which will one day teach him a lesson as to how he should behave toward his fellowmen.

Let us reverse the situation, and observe whether what we see in others, for example, their mistakes, deeds, attributes and behaviour, is also present in us. By condemning our fellowmen, we become the victim of our own illusion and self-deception. In such cases do not look at our fellowmen, but into

our innermost selves, and properly observe how we are, because the characteristics of other people should be none of our concern. We are our own accusers and judges and we must be that, no matter how small the mistake, thought and feeling is (there are many such feelings, thoughts, etc. day after day). Let us turn our entire life completely into the opposite good direction and in a short time we shall reap a good harvest.

First of all, we recognise the absolute nullity of our unbalanced life up to the present, and then begin with a profound and honest humility, and a more amplified battle to balance our negative and positive attributes, so that we completely achieve equilibrium of the elements. That is our first and basic state, our position in the universe, into which we must enter one day in absolute balance, so that we can continue until we reach the highest goal and ideal in eternity.

## **47. Never Over- or Underestimate Ourselves**

It is certainly not good to either over- or underestimate ourselves in front of another person. Underestimating ourselves will probably cause us some kind of harm; then, in turn, we might judge our fellow human beings accordingly, in that, we would underestimate them, too.

However, if we overestimate ourselves, we could not fulfill the tasks or assignments that were entrusted to us, which were given to us on the basis of an overstated assessment of our abilities. That, too, would harm us considerably, and we would subject ourselves to ridicule. And that is why we must only hold on to genuine modesty, which never takes anything away or adds anything. Instead, it only expresses the genuine truth about our abilities and attributes in our professional life

and in all our activities. It goes without saying that we never speak about our abilities, especially to uninitiated people. Here absolute humbleness applies. If we, as a magician, underestimate ourselves, we become less able and inferior; when we overestimate ourselves, we will experience disappointment and cause harm to ourselves through such an inconsolable position.

Silence is a golden rule, which we should all apply to our lives. In this manner our taciturnity is expressed, which our magical might and power absolutely guarantees us, because we strengthen our magical might and power considerably through our silence. We can also use our silence, our taciturnity, in front of other people, so that we, for example, do not have to do something that does not correspond with our development, our conviction, and what perhaps could harm us later in life. In this case we are not dealing with underestimating our personality, but are using our silence consciously for a good purpose.

## **48. Justified and Correct Excuses**

If we do something we consider unnecessary and harmful, can we safely and unconcernedly talk our way out of it, even when it falls short of the truth? We become clearly aware that we are permitted to do anything within the framework of the universal laws, whatever we need to use for our protection, in order to avoid severe and unpleasant consequences. In that case it is especially important to maintain absolute silence, so that we work with justified and correct excuses to protect our secret to forestall even the slightest suspicion.

When it comes to certain situations, we can even use excuses which are not completely true and which are contrary to what we really experience internally, in order to prevent any attention which is directed to our innermost position or attitude, our secret. We also gain in this manner a clear overall view of the feelings that are triggered by not being completely truthful. In accordance with this cognition we create a systematic resistance and an unbending attitude within ourselves. If we constantly use taciturnity or silence, we will gain the particular prerequisite for omnipotence, and when necessary also omniscience, in accordance with the direction we have taken and the state of our development.

We become clearly conscious of the fact that the Akasha is, so to speak, universally silent and her universal might and power, omnipotence and omniscience consists of her silence. And since we are created in the image of Divine Providence, we have in accordance with the analogy of universal laws the same attributes as Divine Providence Herself; that is why we imitate Her silence. We use all the means at our disposal to which also belong weighty, justifiable and correct excuses. They are justified because they have deep innermost justifications and reasons, and they are right because they are used for noble purposes.

These essential excuses are only applicable in special cases of silence and also for other noble purposes. For example, we can without hesitation use an excuse when someone invites us to a public event when we have serious tasks, exercises or duties ahead of us, which we must carry out, no matter what obstacles we might encounter. We answer any curious person, who is trying to draw something out of us, with an excuse, or with the opposite of what he expects of us. However, we never use these kinds of excuses when it comes to the invisible world.

We are always aware that everything that happens to us, good or bad, we have inflicted upon ourselves and we alone are to blame.

## 49. Interest in Creation

That we properly comprehend everything that exists, we must above all have an interest in creation. However, that does not mean we should change our interest into an unhealthy curiosity, which can be harmful to others, because we want to know something unjustly, which is actually none of our concern. Our genuine interest in creation rests upon the recognition of the truth always, everywhere and in everything. Above all we must possess this knowledge to the extent that we need it for our present development.

A little child, for example, has a healthy interest with his innocent curiosity in everything that exists, behind which there is no egotism, and who constantly asks his parents questions about everything he comes into contact with; that is a natural longing to recognise his surroundings. Our interest must subordinate itself in accordance with the honest yearning for truth and for the recognition of all of creation. This interest is not only limited to the surrounding material world, to those people closest to us, or to the necessities of life, because for us that goes without saying. True interest must go much farther and deeper into the spiritual world and into the astral.

A human being who is only interested in everything material does not know himself, and he often pays no attention to his characteristics, but sees even the slightest flaw in someone else. For this understandable reason he lacks genuine

interest in anything spiritual and astral, as well as in the area of his character and general development.

However, he who has at least looked once at the starry skies and has observed the most well-known stars in the universe and their distances, and asks himself why all this exists and who created it, already possesses an incipient, genuine interest in everything created, because he is turning his sight and consciousness, his awareness, to the macrocosm, which complements his thoughts with answers and reflects them in his microcosmic consciousness. And he becomes aware of the macrocosm, but perhaps at first he is not clearly aware of the fact that he too is a minute particle of this infinite cosmos and that he lives in it exactly as the stars do. This initial recognition awakens within him the yearning and the interest to get to know the macrocosm more, which has an automatic effect on him and opens up the right path to self-knowledge, to self-cognition.

Sometimes, the process of interest in everything created is exactly the other way round, and such a person is aware of his mistakes, flaws, passions, plight, poverty, ailments, mishaps and failures. In such cases, he buries himself in his innermost self and his spirit works feverishly to find the correct and truthful answers as to why he is experiencing these feelings and awareness and how he can free himself of anything negative. Here, the macrocosm works in the microcosm with its fateful intervention, which has found a good and correct echo in that particular human being, the microcosm.

## 50. Thoughtful Consent or Approval

Quite often during our life we have to make the right decision, especially when it comes to our future, our existence. For example, after we have graduated from school we enter public life with particular abilities, so that we can integrate into a professional life and earn our daily bread. Every person has his individual thoughts, feelings, attributes and activities and he knows best what suits him, the profession which would prove successful to him. He questions himself as to whether he should accept one or another opinion or simply be satisfied with whatever destiny has prepared for him, or should he fight his for a better future or something similar.

We must always take the right view to these issues in our life, and correctly and carefully think about everything and only make a decision accordingly. We should never rely on another person, who could probably give us good advice in many things, but we must not consider his opinion to be our opinion, because his destiny and our destiny are completely different and that is why our opinions could cross or oppose each other. Whatever is advantageous for one person, may perhaps harm another person, and vice versa. Therefore, it is always best to form our own opinion about every important matter and decide what we must do in accordance with our own conscience and our own consideration. Our destiny is in these existentially important questions our best advisor and guide. And that is why we protect ourselves from every careless thought that could lead us down the wrong road, where we could flounder or experience failure or disappointment.

We give approval to a matter or a problem that has been properly thought out and of which are firmly convinced that it will never harm us and that it is to our advantage. When

we analyse such important matters we must not only take our material welfare into consideration, the security of our existence, but also the spiritual and astral part of life, for all these links and dimensions belong to our development. Should we, for example, establish that something was harmful to us in respect to our character, even when we otherwise made a great material gain or gained prosperity, then in the future we should rather decline such a matter a hundred times, because we would regress spiritually and astrally. Here we can clearly observe that we must base our entire thought analysis on the foundation of our existence, i.e. our magical equilibrium, which we must never disturb or weaken by solving various matters one-sidedly. We must always take all planes into consideration, the elements and the invisible world, with which we are in close contact and without them we will never be able to free ourselves from the material shackles, otherwise, we will repeatedly return to the material world and experience and repeat anew our transitory, yet unfruitful life with all its aspects of suffering, sorrow and grief, to which such a life is closely connected.

## **51. The Freshness of Spring**

Whoever experiences within himself the freshness of spring is generally healthy. We can maintain within us this feeling of spring and freshness until a ripe old age, if we enjoy our transitory life wisely and are well balanced. The feeling of spring and freshness are also a good signs of health, happiness and contentment. How can we accomplish that feeling? It depends on one's character, but first, one must ennoble one's spirit and soul.



The spirit is the foremost and mightiest immortal entity or being in our microcosm. The spirit expresses himself in the material plane with his material body and in the astral plane with his subtle and sensitive astral body. If the spirit keeps both these shells in an impeccable condition, i.e., in absolute equilibrium then we will gain the wonderful feeling of freshness and spring, which belong to eternal youth. And this eternal youth does not leave us, even when our physical body ages, when we feel tired, have ailments and similar temporary symptoms and conditions, which we must look at as a natural consequence of our destiny, of past causes. But our spirit is eternal, immortal, and eternally young, as fresh as spring, and he overcomes whatever is placed in his way with joy, through which he is strengthened on his way to eternity. When the spirit becomes aware that he is eternal, it gives him an amazing vigour for life, strength and the joy of life in every facet of his development from birth to his departure from the material plane. The spirit's vital energy, joy, freshness, and spring-like feelings are expressed through instruments, namely, his physical body and soul, which he, the spirit, rules and controls well so that he can express whatever he feels. The spirit can develop and ennoble himself in such an excellent manner that everything that happens to him, negative or positive, he considers holy, beneficial, educational, and pure and just, because he fully realises that nothing in this world exists without purpose. In accordance with this level of development, he values, reveres and loves everything, and he learns from every circumstance and thus gets to know everything. And that makes the spirit superior and strong, spring-like and fresh, and he takes these attributes with him into the invisible world.

Eternal youth, eternal joy of life, spring-like feelings and freshness are the fundamental character traits of the universal Air element. That is why, above all, we should make every effort to attain the absolute equilibrium of the elements,

which ensures us these beautiful attributes. And we must work day and night for this noble purpose to perfect and ennoble the immortal spirit and soul.

## **52. Clear Cognition and Cognisance**

One's cognition, knowledge, or cognisance grows as one develops from level to level. Genuine cognition, genuine knowledge, depends on his level of maturity and purity everywhere and in everything. Genuine cognition is not given to every person. Everyone must honestly and sincerely fight for it. In his physical life, in everyday hectic life, he has many opportunities to at least take a good look into his character, so that he gets to know and experiences his character and improves it in accordance with whatever he is presented with. Everyone has a conscience, which always and clearly shows him the truth, the bad things he has done. That is how far true universal love for a human being reaches and it only depends on his good will, and he only has to devote to his conscience the appropriate sincere and honest attention and obtain the cognition of the appropriate consequence. That means, he carries out everything to the last consequence to which his absolute honest and clear conscience leads him.

How fortunate is a human being who respects his conscience and always does his best on the basis of the admonition, the suggestion, of Divine Providence Herself, who expresses Herself in this loving manner within that person. There are universal laws in existence which are in effect in the infinite, eternal universe — the cosmos — and since we too are a part of the universe, they are also effective within us, even when we are not directly conscious of this. The universal laws are embodied in our entire personality, in every drop of

blood, in every atom of our physical, astral and spiritual bodies. It is necessary to pay appropriate attention to them and live exactly in accordance with these laws, which means to observe these principles everywhere and in everything. And for that trait we require clear cognition, so that we are never in doubt about what is harmful to us, which is necessary to avoid such detrimental conditions, matters, thoughts, feelings and deeds. As we grow in our battle against everything that is harmful to us, our clear cognition grows, which always leads us more and more to the absolute truth of all the causes and consequences, which we experience on the material plane. We experience causes and effects until the correct cognition of the actual meaning of life enlightens us. We must reach that point where we recognise ourselves, who we are in accordance with the absolute truth.

Clear cognition is always veiled by a great impenetrable attraction to everything material, or physical, with which the physical world and its deceptions, delusions and utopia showers us and in which we remain immersed, until one day the genuine spark of self-cognition flashes through us.

Everything depends on the extent of one's capability and maturity, so that he does not stumble at the onset of the right direction of his life and returns to where had been, or descend even deeper into the darkness of ignorance.

### **53. Spiritual Caution**

As mentioned in a previous chapter, it is true that we can never be cautious enough. However, if we look upon true caution, spiritual caution, from the universal point of view, we realise that it comes forth from pure, honest feelings when we always

maintain genuine purity, i.e. a genuine equilibrium of the elements. This equilibrium is the endeavour connected with our firm will to prevent something that could devalue us in front of the invisible world of Divine Providence. Being mindful of our spiritual goal, its absolute purity, omnipotence, omniscience, wisdom, omnipresence and immortality are attributes and circumstances which we want to reach one day with deep humility. We are also aware that one of our tasks is our liberation from material dependency, and the effects of all negative attributes, which cause us the most difficult obstacles on our path to eternity. That is why we must be particularly cautious, so that we do not create, in the slightest, reasons that prevent us from our path to eternity, and thereby create more harmful causes and consequences, which could soon barricade our path.

We must use spiritual caution early enough on our spiritual path before we undertake something that we are not completely sure of. By doing so, we will alleviate concerns about our untouchability against any effects of negative attributes. Therefore, we must think about everything carefully and reassess everything in accordance with our best knowledge and belief and conscience before we make a decision. That is what true caution consists of.

The thought of doing something wrong and being unable to reach our highest ideal should carefully guide us to be constantly cautious and aware of our thoughts, imagination, feelings and goals that we are striving to realise. If we cultivate true caution it becomes part of us, and it passes over into every atom of our physical, astral and spiritual bodies, and we employ it with joy and success during our daily introspection and take it with us into eternity, and also use it in our next incarnation. This mightily developed, active attribute serves us for the noblest purposes, to achieve and maintain our magical equilibrium of the elements.

At times we realise that despite exercising great caution we still make mistakes and errors; in this case it is important that we reiterate to ourselves that these kinds of mistakes possess a particularly important purpose. These mistakes clearly draw our attention to particular weaknesses in us, and will allow us to fight against these kinds of negative attributes with considerably more vigour, so that we become more well-balanced and controlled and overcome our excesses.

Furthermore, we must keep in mind that only Divine Providence, the Akasha, is absolutely perfect, and we, while temporarily on the material plane, are constantly exposed to the effects of our negative attributes, which is not a sign of weakness, but a true indicator of the characteristics we must watch for and the areas we need to improve, so that we completely deepen our equilibrium of the elements.

## 54. Eternal Youth

How beautiful is the sound of the words: eternal youth. Unfortunately, none of the uninitiated knows the true secret of this wonderful state. The spirit of an uninitiated person is still not awakened and not consciously aware of the fact that he is basically immortal and eternally young. Provided he has acquired this attribute of eternal youth, he can take it with him into eternity. According to the universal laws, we know with certainty that everything a human being acquires consciously on the material plane, he takes with him into eternity.

Should a human being acquire or create such causes that tie him again to the material plane he will return to earth again after a particular period of time and consequently experience everything he fatefully created with all the

consequences. We cannot remain in eternity, as long as the causes that have been created by us bind us unconditionally to the continuation of our life on the material plane.

But whoever creates causes for his eternal life, for his life in the fourth dimension (which has no time or space), will completely free himself from the material plane, thus becoming independent of that plane and thereafter creating no more causes with consequences that would chain him to the material plane.

And that is why, if we want to attain eternal youth, we must create here on the material plane the correct cause for this attribute in the world of causes — the Akasha. Our spirit is eternal and universal and has within him all the attributes with which he expresses himself through the material body and the soul, and both the material body and soul serve him as shells and instruments on the material plane. One of the spirit's attributes is eternal youth, which changes here during the temporary material life. But the spirit's material and astral bodies are only shells that the eternal spirit uses and vitalises through his presence. Therefore, the spirit's attributes cannot express themselves forever eternally in the transitory body, but only for a certain time of his material life, which merely represents a moment in eternity. It is not enough to merely yearn for eternal youth, for that would remain unnoticed. It requires many years of laborious and persistent work, which means the creation of an effective cause in the Akasha, so that we appropriately acquire this attribute.

This state cannot be disturbed by other negative attributes, as for example, fear of death and ailments, old age, mistrust, doubts, disappointments, temporary failure and similar problems. That is why we use all the power at our disposal to completely control all these attributes, conditions and weaknesses and free ourselves from them, for only then can we undisturbed and successfully work to acquire eternal

youth, which also brings us true joy of life, happiness and success always. Because within this positive attribute is also contained a piece of fiery vigour, which permeates our entire being and elevates us above our worries, failures and ailments to the point that we can quickly rid ourselves of our negative attributes and become immune to them.

Even when we are physically older, our eternal spirit keeps his fiery youth to an unlimited extent and expresses this attribute in the physical and astral planes until his departure from the physical world and carries it over into eternity. It is merely our eternal immortal spirit, which experiences this beautiful state of eternal youth, and not our physical and astral bodies, which are only tools to which our spirit bestows vital energy and all the attributes.

## **55. Genuine Progress**

Genuine progress depends on a proper upbringing and education to the very end of one's physical life. In the initial stages of our upbringing, we familiarise ourselves with all living beings of physical nature in our surroundings, which we recognise and comprehend with our physical senses, with our intellect, and by following this basic knowledge we come closer to the core, the nucleus, of the matter. We think about it and pose these questions: Why was this and that created? What purpose does it serve? What is the essence and core of physical things, beings or ideas, thoughts or feelings and also abstract concepts, problems and similar cases?

It is philosophy which, from time immemorial, has made the effort to solve the questions of human life, the most perfect being on earth, the entire creation and the cosmos and

the universe, from where philosophers got most of the material for their consideration for these matters. Whenever a philosopher actually came to the true cognition of everything that fascinated him about the infinite cosmos, he became absolutely silent and did not reveal anything about his discoveries to an uninitiated person. Only a few unknown people and lesser-known individuals who worked and explored the field of cosmic truth revealed to their students their limited knowledge and experiences up to that point. In this manner, through tradition, has this highest knowledge been handed down, in other words, inherited from descendant to descendant, and that is still happening to this very day. However, over the generations, because of misinterpretation or egotism, this particular knowledge became flawed and filled with errors and chaos. Because of these causes for hundreds of years, humankind in its ignorance is still creating the same errors and chaos today.

Now and then, adepts and masters come to this material plane with a particular mission or task. They sow among humankind true seeds knowledge, which allows humankind's genuine progression, and in this manner these masters and adepts ignite the torch, which clearly shines for those who are mature enough to see it and are willing to follow it. In the present times, these dark times, a clearly shining torch has been thrown among humankind, which is still groping in the dark. But this torch will surely find an echo among a few individuals, even though it lights up the entire world.

Whoever recognises his true nature is fortunate. Not only do we need our external physical intellect to truly progress, which is merely a pale reflection of the universal consciousness, but we must also make a sincere effort to recognise the true nature of everything created; before we can recognise the created things outside of us, we must recognise ourselves first. A human being takes care of himself first and



foremost for understandable reasons, that he has enough material means, his health, and is professionally successful that he can partake to the maximum in physical desires, lusts and joy.

That is how most of the population of the world lives. When a human being at the end of his life realises the total futility of his efforts regarding the material world, that he must leave everything behind, he finally reaches the sound point of view that is necessary to take care of his future life in eternity. And for this serious reason, we see the good and honest intention of human beings to return in the spirit and soul to their original state from whence they came. Of course, they will not accomplish this as easily or as quickly as they wish. Slowly, but surely, every person in accordance with his level of development makes his way back to eternity, to where every living being on the material plane must return some day. And that is the true progression.

## **56. Freedom**

There is a vast difference between personal, relative, and universal freedom. True freedom means not limiting someone's right to a free opinion and expression, or forbidding him from engaging in one or another activity, which would be of benefit to him. If we take this thought one step further, and a person limits another person unjustly in his personal freedom through various means, and assures himself that these obstacles are in place for the true freedom of his fellowmen, without their consent, this of course does not belong to true freedom either. But that is the case in general.

Let us take a good look at a person with all his attributes, passions, circumstances, thoughts, feelings, and deeds, i.e. at his whole character. The majority of people are even aware that they are actually slaves to their own negative attributes, passions, vices and circumstances, which devalue their character, consume their vital energy and nourish themselves from them and rob the people of their true freedom. They are actually imprisoned by the larvae, shadows and phantoms which they created themselves, and at best, they are the victims of their derailed, negative attributes, which toy with them as they please. Through constant repetition, these larvae, shadows and phantoms call forth particular moods in a person, as well as thoughts, feelings, conditions, yearnings and passions, from whom they seize the vital energies which are released and as such weaken a person considerably. Those who are affected by this circumstance suffer significantly, because they do not know of any remedy with which they can free themselves of these uninvited guests. They fall victim more and more to this unsavoury influence and surrender to their power, and in the end, completely give up.

That is the opposite of freedom. It is straightforward slavery, from which also originate the general restrictions of personal freedom in the physical world. In this case, it is surely necessary to fight persistently and courageously against anything that robs us of our freedom. Otherwise, we are basically creating new causes for ourselves. Therefore, we must do the opposite of whatever the negative attributes, circumstances, shadows and phantoms incite us to do and we must make every effort to completely control and overcome them with our strong will. Come what may, we must completely liberate ourselves from these negative attributes with every step we take, no matter how we eliminate and destroy their effect and replace them with the opposite characteristic.

And this is the beginning of true freedom. With practice, we become more independent day by day of the effects of our negative attributes. We do everything in accordance with our good free will, which is subject to no one but ourselves. We freely decide everything that we intend to do and no negative attribute can prevent us from doing that, because we control that attribute. Of course, this freedom requires that everything that we do freely without restraint and whatever we freely decide must concur or is in agreement with the universal laws, which we respect always and which we comply with unconditionally. Otherwise, our freedom would not be genuine but a disharmonious anarchy, in which we would soon drown. Also, here on earth, as citizens of a state and human society we must always adapt ourselves and comply in general with the laws that are in force, provided these laws do not violate any universal laws, so that we maintain our true freedom. However, no one can serve two masters, even though to the pure everything is pure. That means that under these conditions, we render unto God, to Divine Providence, what belongs to Him and to this Caesar, to the state, all the things that belong to it. We must also be mindful that we never, under any circumstances, interfere in other people's affairs, in the fateful matters or business of our closest fellow human beings, or restrict them in any way in their freedom as far as their activities, dealings and decisions are concerned, because if we do, we will considerably disturb our own true freedom.

## 57. Diversity

Human beings love variety. Each of us must surely be aware of that. Actually, it is this quality which deters our thoughts,

which become like a scatter-brained hare running from field to field. That is also how human beings are! A person enjoys many varied things, such as any piece of news, message, a condition about another relationship, other thoughts and feelings. This is merely a potpourri, the spice of life.

That we prepare for ourselves the right approach to the diversity of life, which we need dearly, because we must thoroughly get to know everything that exists. In order to achieve that we must properly concentrate on every single matter, essentially recognise it on the whole and commit it to memory, so that when it is of current interest or important we can use this knowledge in our life in the practical sense.

Above all we need to focus on the ideals, resolutions, opinions, abstract concepts, feelings, and most importantly, the deeds which are important to us. Through Hermetic exercises and repetition, we must powerfully impress on our memory what is important to us so that we can take these important and diverse astral and spiritual experiences with us into eternity, where we will need them for the continuation of our path to the highest goal.

Every person is an independent individual and his diversity is like a meadow covered with colourful flowers. This diversity is different in accordance with the individuality of every person and it is specialised to a field that he is particularly fond of. In the case where this specific diversity is practiced, it will gain every day in dynamics and effectiveness. And when the multitudinous is especially permeated with noble efforts and closely linked to eternity, it juts out of one's character and becomes prominent in him. Therefore, it is advisable not to cultivate too much diversity within oneself in various fields of knowledge, because in this manner we scatter ourselves too excessively. We cannot successfully maintain all these fields of knowledge, nor can we immerse ourselves everything they encompass. By doing so we exhaust ourselves

considerably, and we cannot become proficient in any specific discipline. How can we then excel in any field, because our powers and abilities are not sufficient to that extent?

In the cosmos there is much diversity, of which we here on earth have not the slightest idea. But we can faintly form an impression of it, by looking at the enormous fields the sciences which have come into being, and the arts, and all other cultural fruits of the human spirit from the time when humans first appeared on earth. And this uninterrupted activity is by far not even a quarter of the path to a complete development, which is still ahead of us. How much diversity does the universe conceal? If we are in the centre of a magnificent formation, we must then consider that what is above is analogous to what is below. Therefore, it is not necessary to furthermore search for these undiscovered kinds of multiplied diversity in order to clearly recognise their composition, essence and suitability, because we know that nothing in the universe is created in vain and that everything has its purpose and its determination in the transitory life and in the eternal life. That is the endeavour and concern of our eternal spirit, who contains from eternity all these things within himself, and all he has to do is discover them.

# The Element of Water

## Positive Attributes

### 1. Kindness and Noble-Mindedness

We can recognise a good-natured and noble-minded person through his deeds. Why is he good and noble-minded? Because he is not an egotist! This basically means that he thinks of himself last and instead thinks of his fellowmen first, those who are truly deserving. He worries little about himself, because he knows only too well that his destiny will carefully take care of his modest needs; his destiny knows with certainty what he needs and what is indispensable for him in the future.

Kind-heartedness and noble-mindedness are not only expressed by giving material gifts and donations, e.g., clothing, shoes, food and other necessities of life, but also spiritual and astral help, wise lessons, advice, healing, protection from disaster and all emergencies, where we are asked for help by our fellowmen.

A noble-minded person always deals with everyone honestly and sincerely and from a universal point of view, in that, he puts his own interests, his personal 'I,' last. He does his utmost to put himself into the shoes of the one asking for help, and deals with him as if he were his best friend. He directly identifies himself with the suffering person with his spirit and soul and in this manner recognises best whether or not he can karmically help that human being. Of course, he should never help someone who asked for help for purely egotistical reasons.

The best and most beautiful way for a person to express his kindness and magnanimity is when he secretly helps a

needy person. That is genuine kindness and good-naturedness, which make a noble-minded person truly happy. In such cases his help is effective and surprising, for he truly imitates Divine Providence faithfully, for She generously provides for those in need and never asks anything in return and never reveals Her identity, either. Those who receive this kindness think of it as lucky, and rightfully so, but it is up to them how they deal with these gifts of kindness, either for their own good and advantage or to their detriment.

Of course, Divine Providence is the most kind-hearted and noble-minded of all, who rears and educates a person through the effects of the positive and negative attributes. During these battles, a person becomes stronger and thus becomes cognizant of his good and bad attributes, his powers and energies, his soul's entire character, so that he can become noble-minded, kind-hearted, and magnanimous in accordance with his good will. Everyone needs help, but in different ways. One person is satisfied with a good word, an admonition, or advice that provides him with the knowledge of his errors. A noble-minded and kind-hearted person proceeds in accordance with this cognition of the absolute truth.

## **2. Sincerity and Directness**

Sincerity and directness are powerful positive attributes with whose help we conquer the invisible world. No one can close his mind to genuine sincerity, because this attribute completely opens the hearts of all beings. Every being, even the most stubborn, reacts to absolute sincerity and directness, of course, in varying degrees according to the character of each individual. Some people react well to these attributes when they know the person who is being sincere and direct with

them; but others, for a particular reason, or egotistical reasons, they suppress the good effects of these attributes and do not show their feelings in their external behaviour. But despite that, it leaves them with a profound impression that affects their conscience, should their thoughts and feelings not be in equilibrium. Whoever does not react to his conscience, which is an absolute barometer, is without mercy and is exposed to the effects of negative attributes, passions and mistakes. He also does not possess the ability to detect his own mistakes, his horrible state of affairs, his injustices and his incorrectness, or similar inclinations.

And that is where the ignorance of his character has its origin, which truly becomes a misfortune for him. An honest person reacts to any mistake, no matter how insignificant it might be, and that is why he conscientiously carries out his exercises and his daily introspection, which gives him the ability to differentiate the finest nuances, aspects and effects of his negative attributes.

He is always direct and open, but wherever he feels that his sincerity and directness would meet with failure, he keeps his silence or he excuses himself, so that he does not profane his sincerity. He gains with his sincerity and directness the sympathy of everyone he encounters, and with this beautiful attribute he opens the hearts of every person and gains his trust.

Of course, absolute sincerity is most effective in the invisible world, wherein we open the doors to secrets, beings, and intelligences, which always help us, especially in attaining the equilibrium of the elements, either through various kinds of useful obstacles or through wise advice, a clue, inspiration, intuition and similar kinds of indications.

We best express our sincerity toward the invisible world and our highest ideals by realising even our tiniest



mistakes everywhere and in everything, and acknowledge them and castigate ourselves and never commit them again. We see our misdeeds within us like in a mirror and we try to conceal them and mistakenly assume that no one else can see our shortcomings.

### 3. Love and Sympathy

There are several kinds of love. Each kind distinguishes itself through a particular ideal to which it clings, and through which it expresses itself in what it demands. There is parental love, and vice versa, a child's love for his parents, marital love and the love of lovers, where in most cases sensuous beauty plays the main part as well as sensuality itself, which is also connected with the preservation of the human race. Moreover, we are familiar with self-love, which gushes forth from the egotism of he who does not have that negative attribute under control. A different kind of love is one that is unselfish and unconditional for one's fellowman, which represents itself without profit-seeking and with great magnanimity. There is also love for animals; those people that transfer their ideal to animals and other living beings. Love for work distinguishes itself through a noble tendency, and love for various games and sports often turn into a passion, into an unhealthy intoxication, into chauvinism.

Love for nature, for the cosmos, is far above other kinds of love mentioned here and it expresses itself in the most intimate manner, of which no uninitiated person has any idea. Truthfully, it is the great secrets of Hermetics that give us this incredible enthusiasm to understand everything that has been created in the cosmos, starting with the minutest mote of dust to our highest ideals.

Naturally, first there is the absolute pure love for the Creator Himself, without seeking any kind of compensation. We cannot intellectually penetrate the idea of the Creator, our highest ideal. But we can already create the basis here on the material plane to reach an absolute unity with the Creator, and our entire life should be aimed toward this identification, as well as toward our spiritual and astral development in all the elements and planes.

That is why there is no true love, especially neighbourly love, which knows anything about rewards or compensation for good and useful things that we bestow on our fellow neighbour. The only reward for us is the great, honest joy we experience when we do good deeds and help others. The most powerful love is the one that does not seek profit and does not betray. This love behaves in the same manner as Divine Providence Herself. That means that this love does good deeds everywhere in the noblest of forms, without making itself known. This love is not concerned with a person does with a gift or help, because that is the recipient's business. Of course, when a person values such a gift and understands how to use it correctly and advantageously, then he will be lucky everywhere and in everything and this good luck will never leave him.

It is, of course, ungrateful for someone to accept such a gift in an egotistical manner, as though he were entitled to it, and then uses it for egotistical purposes. If he does that he prepares for himself an evil and wicked destiny, which will teach and cure him, but for a long time yet, i.e., until he comprehends the real significance of the gifts that he accepts from Divine Providence. That is Divine Providence's genuine and greatest love for human beings. However, for many people Divine Providence's love is difficult to comprehend.

## 4. Indifference vis-à-vis False Pity,

### Melancholy and Curiosity

Why do melancholy and curious human beings exist, who nourish within themselves the idea of false melancholy, or pity and curiosity, which puts particular obstacles in their way? They exist in order to lure the soft-hearted and gullible so that it awakens the proper melancholy, pity and curiosity in them. But we know that many ignorant people weep for many years over their bygone luck that disappeared all too quickly and which is transitory from the point of view of the universal laws, because it does not have a lasting value. Whatever has been created from the elements must return one day to its original Elemental substances. That is an extremely just law of the universe and it is an inexorable law. That is why any regret over the loss of all things and beings is completely futile.

Whoever understands this concept well becomes, in the end, indifferent toward false melancholy and curiosity and also toward other negative attributes. Indifference towards melancholy and curiosity is a sign of good equanimity, a good balance of the magical equilibrium of the elements.

Indifference towards melancholy and other negative characteristics originates from a state of absolute calmness, and peace and quiet to which it is closely connected, and we use it wherever the surface of the water of our equilibrium ripples, especially when it comes to emotional attributes, our feelings. We tame our passions with indifference, and it is especially effective in connection with being cold-blooded towards those bad qualities. The following passions also belong in this category of bad qualities: sensuality, sensuous beauty, passionate sensuality, rage, anger, revengefulness, hate, envy, jealousy, yearning for wealth, oversensitivity,

worry or getting upset over every little thing, excessive and unhealthy kinds of love and similar attributes.

We should not express too much grief, sorrow and sympathy even when it comes to the death of our friends or family members, because we know with certainty that death is actually only a farewell of the spirit and soul from the physical body, which, without the presence of the spirit, turns to matter, such as a stone, sand and soil. Above all we absolutely do not weep over the material shell, the mortal remains. We should rather wish the departed spirit and his soul the best in his future life, in the new, better and higher world, who we will follow in a relatively short time.

We should never be curious about something that does not concern us. Whatever we need to gain knowledge, we will find in a completely normal manner without any great curiosity. A curious person is quickly recognised, and that is why we do not tell him a thing, we disclose nothing to him and only give him the answers he deserves. And that is why we react to curiosity with absolute indifference, no matter how much it tempts us and fills us curiosity. We always do the exact opposite of whatever curiosity wishes us to do. Of course, we should not be indifferent to someone who asks us for help, or if he is in danger. In that case, it is our duty to help him, on the condition that we are able and permitted to do so. But our conscience will tell us that. We cannot be indifferent to the effects of our negative attributes, so that they do not overtake us and then think. In this case we must fight against them persistently with everything at our disposal.

## 5. Humility and Modesty

How beautiful and noble are the attributes of humility and modesty. We are well aware that Divine Providence created us in Her image, so that She can mirror Herself in everything created. That especially applies to the attributes with which we been showered. Each of these attributes has its particular assignment, for which it was created and why it was given to us, with the exception of humility. This attribute of humility has to be completely developed before it can be recognised by the uninitiated. And we must work to reach the state of humility.

Genuine humility and modesty do not flaunt themselves, for example, as the Pharisees did. We are clearly aware that our highest ideal is unimaginably high and we are unimaginably low. Our highest ideal is omniscient, omnipresent and immortal and by comparison we mean almost nothing to it. Since we are sincerely making every effort to live in accordance with the universal laws, we should never overvalue or devalue ourselves, for we are aware that we are at a particular level in our spiritual development, not more and not less — and being conscious of that fact is genuine humility.

Every person expresses himself on the material plane in a different manner. One person expresses himself through the arts, another through education, erudition, noble-mindedness, magnanimity, diligence, hard work, another person still through laziness, false melancholy and similar kinds of attributes, which altogether form his character, his soul. We do express humility toward universally higher beings, hierarchies, intelligences and ideals that we know, so that we can prove how highly we revere them.

In our daily material life we employ modesty as a sub-aspect of humility, of course, we do so silently. We never boast with this attribute, so that we do not profane it, as the Pharisees have done and still do and who also allow themselves to be paid for their feigned modesty. These attributes are our precious gems, which we never show to any one person, so that we do not lose them. We take them with us into eternity, where we shall use them.

## 6. Absolute Calmness

A quiet and calm human being always accomplishes more than one who is emotionally disturbed, irritated, angry, restless, and nervous. This significant positive attribute always provides us with a firm foothold on which we can safely stand and from where we can accomplish, control, and influence anything safely. This is with all certainty a part of the equilibrium of the elements that secures our success in our all our endeavours. However, prerequisites for absolute calmness are strength and healthy nerves, powerful vital energy and will (determination), which express themselves in independent thinking, in feelings and deeds (activities) on all planes.

In today's capricious times we especially need absolute calmness, so that we can avoid various mistakes, which originate from haste, confusion, rashness, bias or prejudice, as well as from one-sided and opposing views that cause chaos and upheaval in the entire world. When things are in such a state, our absolute calmness can be compared to an oasis in an arid desert, where we can rest at any time undisturbed in peace and quiet, and cast out everything that is nourished by opinions, deeds, activities, feelings, instabilities, imbalances, and subversive tendencies, and where we can, through our

daily introspection, get a clear picture of our equanimity. And this picture clearly tells us in what areas we need to improve our equilibrium of the elements.

If we truly and honestly want to gain the equilibrium of the elements, we must calm down even more, so that in our activities and dealings nothing can disturb us in this state of calmness, because this absolute calmness is a fundamental attribute of Divine Providence. As a magician we remain in this calm state. We do everything in this state, i.e., we think, feel, and act in this calm state and thereby gain success. We know from experience that we cannot constantly and uninterruptedly concentrate without calmness and cannot accomplish anything good.

Absolute calmness is one of the essential, fundamental prerequisites for a successful life. It means, in truth, that our spirit under any circumstance remains in an absolutely calm state and from this position conducts and guides the entire activity of both instruments, the astral and physical bodies, which he vitalises, controls and provides for.

It is only the material world with all its aspects of Elemental attributes, especially the negative ones, which powerfully disturb our peace and quiet, our calmness (which is a sign of eternity) and it must come to us sooner or later.

## **7. Loyalty and Devotedness**

Loyalty and devotedness are definitely positive attributes, which we find practically in every person. These attributes serve a particular matter, person, ideal or being. We consider these attributes to be truthful, purposeful, kind and giving us proper direction, and for that reason we have complete trust in

these qualities and we are faithful and devoted to them. In the material world exist several of these supporting columns against which the masses lean, but only in a limited way or if they lose their faith, then these columns collapse of their own accord. It is clear to us that nothing in this world is of a permanent nature; everything has its beginning and its end. And that is where faithfulness and devotion to all temporary things have their end. And we should not be so naïve to sacrifice our faithfulness, our loyalty and devotedness to things, matters, or concerns, to a being, to an existence, opinion or to a fanaticism that is merely transitory.

On the contrary, we only remain faithful and devoted to the eternal faithfulness and devotedness, to Divine Providence Herself with all Her universal ideals, aspects, beings and intelligences in which She represents Herself and only in that case is our faithfulness and devotedness appropriate. And that is why we always remain faithful to our highest ideal, which we created within us, as well as the persistent endeavours that lead us to our highest ideal. Through our faithfulness and devotedness we secure for ourselves the means that we require for our life and at the same time we ennoble our soul and spirit, because our highest ideal, Divine Providence, which mirrors Herself in these attributes, reacts properly to our faithfulness and devotedness and liberally gives us everything we need for our transitory life, and at times, in such a surprising manner that we are clearly aware of such an undeserved reward, for which we are grateful. It becomes clear to us, for example, that if we have these attributes we will not be left behind, similar to a good master never denying his faithful servant anything and leaving him without any means.

Above all how much more does our highest ideal, destiny and Divine Providence provide for us and to which we are always faithfully subordinate, despite the obstacles, traps, frauds and deceptions, which were placed in our path to



strengthen and steel our will so that we become as mighty and strong as our ideal itself with which we someday become one. How many people have thrown away their faithfulness, loyalty and devotion? Once it was their highest ideal, their master and teacher, and they rejected it because of all the obstacles they considered bad, wicked and dubious, and they thought that their ideal would only place at their disposal whatever was pleasing to them, what they liked, in other words, much success and many gifts, which, of course, they did not deserve. However, they completely forgot in the first place that it is absolutely necessary to strengthen and ennoble the spirit and soul with the aforementioned great gifts, with which Divine Providence educates them and gives them many opportunities, so that they can stabilise their faithfulness and devotedness as much as possible and clearly recognise what suits them the most and whether there are any temporary successes or if they have achieved the absolute equilibrium of the elements.

## **8. Never be Offended**

Many people are offended by every little thing which they consider offensive, or insulting and discourteous against their person. And because of their conceitedness and pride they consider themselves untouchable. However, if we are in truth well-balanced and possess the equilibrium of the elements, no one in the world has the ability to offend or insult us in any way, no matter how great or how severe the provocation might be. That means that we have any insults or offending remarks that provoke human beings and entice them to rash, ill-considered actions, completely under our control.

We react to any insult with absolute calmness, full of love toward the one who insulted us and we ask him in a

friendly manner why he insulted us and then we put his supposed cause into the true light, which enticed him to commit the invective to voice his insult. We disarm him by proceeding in a friendly manner, so that he even apologises to us in the end and leaves us as a friend. There are, of course, also human beings that stubbornly cling to their remarks that are full of hatred, but we take a firm and determined position against them and tell them resolutely, emphatically and deliberately whatever they need to know and deserve straight to their faces, so that they behave in a courteous manner and leave us alone.

There are also more serious moments when a subtle insult attacks us when we are not prepared for it. For example, someone touches us with a word or a look in a sensitive area of our character for which we are unprepared, and we react in a subtle manner by being offended. Surely, after a longer period of time we should be able to not allow anything to offend us, if we honestly want to recognise the effect of our negative attributes into every little detail. Once we have reached that level, we will be shown the fine nuances of our character, and be able to conceal them in appropriate cases. Only Divine Providence is completely free from being offended.

How many people in this world complain about God? They threaten and provoke Him out of despair, misfortune, hate and egotistical reasons, but what does Divine Providence do? Is She perhaps offended? No! She absolutely cannot be offended and remains completely calm. She is completely indifferent to whatever someone does to Her, the kind of causes someone creates for himself, because on the basis of the universal laws every person is right in his own way and for this purpose he has his free will and intellect to act in accordance with his will. Someone could object to this and say: When Divine Providence is blasphemed and insulted in this manner such a person should be punished without delay. No, that

person creates his own cause in the world of causes, which bears him the fruit which he cultivated for himself. But one day, he will truly yearn for God to help him or, as we say, forgive him, but that is something that will only happen in the distant future, perhaps not for many years.

In conclusion, that is why we cultivate such powerful feelings within us that allow us to not be offended, so that we can imitate, as much as we can, Divine Providence Herself, who is completely free of being offended. She is generous, kind and loving to all human beings and other beings, no matter if these human beings and beings like their Creator or if they hate, criticise, swear or insult Him. For that purpose there exists just, but inexorable, universal laws to balance these negative attributes.

## **9. Respect your Fellowman**

How beautiful would it be if we respect every honest wish of anyone who asks for our help? First, we must respect his positive and negative attributes through which his character, his soul, expresses itself. We also know that every person is a star, and from this point of view alone we respect every person in his or her development, of course, as long as it is not harmful to us and does not impede our own development.

The attributes, thoughts, feelings, conditions, circumstances, opinions and convictions that a person has, who asks us for help, are untouchable for us, but we never agree with them should they be in opposition with the universal laws. However, our own point of view regarding the views of our fellowman, we keep to ourselves and we grant the particular person the right to his own convictions, which surely depend

on his spiritual and astral development. We never permit ourselves to convince someone about something and explain something to him, if he does not ask us and especially if it is contrary to his convictions. If we did that, we would not respect his independence and his convictions and we would only be interfering with his fateful affairs or concerns.

We can gather that respecting the views and convictions of others is an important principle of freedom, which, degree by degree, has spread over the entire world. The more a being is not respected by society, because of his different viewpoints, the more his imbalance will grow and increase. On the basis of this we can conclude that it is a mistake not to respect our fellowman in his normal development, for many imbalanced opinions are transitory states, which only last as long as humankind requires it for their development, so that humankind recognises itself in this state because humankind created it and caused it.

Respecting a fellow human being is therefore an attribute and condition of duration, belonging to eternity, and that is the reason it is everlasting. Of course, we take this attribute with us into the eternity. Respecting our fellow human beings creates in the invisible world a strong echo, a reaction, in our favour, because if we respect every person here on earth, we will be respected by him in all circumstances, and he will be well disposed toward us. However, in the invisible world this attribute extends far beyond that, where all the beings, forces and powers will respect us in accordance with our level of development and this condition is a good sign that we are on the good path to eternity.

## 10. Penetrability

Penetrability is a significant positive attribute with which we can build our Temple of Solomon. We know the penetrability of a clear mind, a clear intellect, which more and more unveils the secrets and peculiarities of nature in the form of the development of new sources of power, useful substances, atomic development, medicine and other kinds of natural resources, which humankind uses to its advantage, but unfortunately also for its annihilation.

The amazing penetrability of thoughts is well-known to a magician. These thoughts are captured within us on the spiritual plane like an antenna. If we paralyze our penetrability, we would devalue our character and lose our equilibrium of the elements. From the above statements about the amazing penetrability of thoughts, we can learn that we should become as penetrating with our spiritual and astral attributes with which we express ourselves here on the material plane. And that is why it is necessary, even indispensable, to acquire this mighty penetrability here on the material plane, a penetrability of the spirit and soul, because in the invisible world we will need this often, almost constantly.

The universal eternal light possesses the greatest and most powerful penetrability, which penetrates everything and which contains the attribute of clairvoyance, the omnipenetrability without time and space. And this, the highest penetrability can be acquired here on the material plane, namely, astral vision (also known as second sight), in order to attain perfect clairvoyance. Once we are clairvoyant, then our material and astral eyes penetrate everything that exists, through matter, ether and darkness and we clearly see whatever we wish to see, without time and space, at any distance at that very moment. That is how amazing

penetrability of the universal light is and we develop from the universal light its attributes of omni-penetrability and omni-visibility without time and space.

At the same time, with our clairvoyant vision our consciousness also penetrates to the location which we see, where we wish to recognise everything that interests us the most in a spiritual and astral respect.

We penetrate with our thoughts (elementals) into the spiritual plane of every being and we understand how to bind our thoughts through our elementals so powerfully to a matter, an object, a concern, or to beautiful things, attributes, feelings and deeds that a particular person (provided he or she is not absolutely opposed to the thought (elemental) that we send out) receives with joy and does whatever we placed into these thoughts (elementals). That is how powerful penetrability is in every aspect that we acquired, in all the universal elements and planes.

We can, in the same manner, through the effects of the elements, penetrate any plane where we can realise everything we wish on the condition that we possess the equilibrium of the elements and that our activities with the elements and their attributes are well-founded from the point of view of the universal laws and that we pursue the noblest of the noblest. If we develop this attribute, we can always enjoy it everywhere and in everything and there is nothing that we cannot penetrate with this attribute; with the help of penetrability we also gain the universal knowledge of everything in existence.

## 11. Honesty

Honesty in all things is genuine honesty. One gets the farthest with honesty. Some people in present times may think that the swindlers and the dishonest, corrupt people fare much better, that is ultimately not a true statement. Although in respect to a material, existential, social situation these people do fare well momentarily, that state is not everything. They are unaware that they are in a false paradise that came into being through dishonesty; therefore, it is transitory and that the consequences of the causes they have sown through dishonesty will present themselves with certainty when they least expect it. This powerful and effective consequence will remain vividly in their memory, so that it is an example for them not to commit any more dishonest deeds. That is actually the purpose of any consequence that has been sown. We can observe the events we have created with dishonesty, and if we have sufficient spiritual maturity we will learn from these events and resolve to be honest in the future.

Honesty is a wonderful virtue of every human being who possesses it and constantly cultivates it and never abuses it. As a rule every person believes and trusts another honest person. Honesty opens up our hearts, the trust of our fellow human beings, who can always rely on us in all matters, especially when it concerns material possessions, which all people more or less depend upon as the means to maintain life.

Honesty also expresses itself in our way of thinking and behaviour. We think that every person is honest; we are never able to do something bad to them, to harm them in any way or to lie to them. When it comes to dishonest people, we deal with them, if we are dependent on them, how our interests require us to; we agree with them, even though we know that they do things dishonestly, because we do not have the right to

interfere in their fateful affairs, for they may harm us in their dealings and behaviour. In such a case, we have the right to defend ourselves and use whatever means we have at our disposal. These kinds of actions on our part are justified and completely honest, because we should not lecture a dishonest person about honesty, for he would probably not understand. We would only profane our honesty and achieve the opposite effect.

From the present international conditions we realise that not much honesty and sincerity exists in the entire world and in accordance with the activities, thoughts, opinions and views of the various influential people, we can clearly observe how great the differences are between their words, thoughts, opinions and their deeds. Sincerity, genuine joy, good fortune and happiness come forth from honesty. These attributes express themselves always in everything and are also contained in noble deeds. Everyone who has been presented with honesty, this magnanimity, becomes grateful; this is the first step on the path to eternity. That is why we constantly cultivate and maintain genuine honesty, which brings us happiness and the gratitude of all persons. We must be truly honest in all our activities, without exception, no matter how great the obstacles might be.

## **12. Blissfulness**

Blissfulness is a universal condition, in which we perceive our life as something so perfectly pure, pleasant, sublime, gently coloured, happy, lovely, and delightful and content above anything earthly. Because whatever is mentioned here is merely a shadow of what blissfulness truly is and what it truly means. Therefore, blissfulness cannot be described with words.



Let us clearly imagine the analogy: As above, so below. Should we accomplish something beautiful and noble for someone who is unaware of it, that is when we are close to universal blissfulness; while in this state we can truly enjoy our success, i.e. that we did something beautiful and noble. In this manner, we imitate our Creator and at the same time we create blissfulness in the world of causes, which we will experience as a consequence when the time is right.

Genuine universal blissfulness is not only some kind of blissful state, which we merely acquire through a multifarious yearning for such a state, but it is a state we must honestly and sincerely fight for with a noble activity. This blissfulness contains indescribable magic, the might and power of our noble dealings, because the Creator expresses Himself in this manner without anyone's knowledge. And the closer we come to Him in our noblest thoughts, feelings, deeds and behaviour, the more we imitate Him, the closer we come to the real state of cosmic blissfulness, which is actually the success of our noble-mindedness or magnanimity.

To be blissful does not mean that we simply immerse ourselves in it and remain in this state forever without any activity. On the contrary, this exceptional state obliges us to engage even more so in other deeds in the fields of magnanimity, everywhere and in everything. As the saying goes: We do not rest on our laurels, we work even more and with greater effort on the ennobling of our spirit, soul and physical body with everything at our disposal. We also know that no one in the visible or invisible world is absolutely perfect. Only God Himself is absolutely perfect, God who created us all in His image.

Blissfulness is only one aspect of Divine Providence and every person can attain this state, provided he makes the effort to achieve it through his magnanimity. In that case, we would only become blissful and we would lack all the other

aspects. And that is why we must equally and intensively and in varied ways prepare ourselves in our development on all universal planes and elements, so that we attain the absolute universal equilibrium, which also contains blissfulness.

### 13. Tolerance and Goodwill

Through tolerance and goodwill toward our fellow human beings we gain their friendship and sympathy, which are beneficial to us. We do not do so in order to gain favour, but because it is a law of echo, a law of response, even though it is an unwritten law, it is absolutely just and exists in truth. If we used tolerance and goodwill merely for our own material interests, we would wait in vain for true success. Within that principle is contained the secret of our successes, which we never demand or expect, neither in thoughts nor feelings.

Tolerance and goodwill toward others means the acknowledgment of their person, their right to free self-determination and expression, having sympathy for their mistakes, flaws, bad habits, conditions or circumstances, consequences, negative perceptions, suffering and joy, etc., and in general all their positive and negative attributes. We know from personal experience how difficult it is to honestly and sincerely gain the equilibrium of the elements and the necessary work and the battle, especially against a high-evolved negative attribute, even for several years, before we learn to completely control it.

But what happens to a person who is not initiated and has no idea of these holy things? Such a person unknowingly falls into a strongly developed negative or positive attribute, which he nourishes regularly, and he is unaware of the danger

that threatens him in his imbalanced state. We must truly have pity on these kinds of people, for they would hardly believe us if we explained their actual position to them. Their strongly developed attributes and passions, which directly bedazzle them, would not allow them to believe us, because this knowledge would mean the end of that negative attribute.

And for this reason alone, we must be tolerant toward and have goodwill for our fellowman when he makes mistakes or if he does good deeds. In reality, everything is pure and that is why everything is beneficial for a human being, because everything is merely educational.

It is well-known that some mentors of this world publicly criticise the sins of their fellow human beings without being conscious of the fact that they too are doing something wrong or unjust, because they are not well-balanced and as such have no right to criticise others. They can only rightfully condemn themselves when they make mistakes. We certainly remember the words of the Lord and Master Jesus, when He said: "He that is pure and without sin, let him cast the first stone at her."

These wise words of the Lord and Master are above all else and they speak for everything and are valid for eternity, because they are universal. And again, we must go to the root of tolerance and goodwill, because these attributes originate with the Creator Himself, who is tolerant, indulgent, good-willed and benevolent to everything created, especially to human beings, for He knows well how weak and frail they are in character, which mirrors itself in the imbalance of the elements on all planes. It takes much effort and perseverance for human beings to learn from the consequences of the effects of the negative and positive attributes and recognise their mistakes and eliminate them until they have fully attained the equilibrium of the elements.

## 14. Consciously Calling Forth Feelings

Whoever allows his feelings to prevail over his own will is a weakling, because his feelings deceive him and he is subject without reservation to his moods, coincidences, occasions and opportunities, where he gets involved with extremes, which will harm him. Feelings are beautiful and always sublime everywhere and in everything, where it is appropriate and provided they are constantly under the control of the will of a person and provided he constantly ennobles them.

We must create such supremacy over our feelings. We fully realise and must never forget where our thoughts and actions can lead us and we know the reason and goal why they provoke and attack us. As a rule, feelings are connected with visual images, which speak to us in a clear and distinct language that we, as magicians, understand well. In such a case it is necessary to seize the feeling with the image in its core with a thought through our firm will and withdraw it from any further activity in our mental, astral and material planes, which means that we must have absolute control over the feeling with the image that has such an effect on us.

Even when the motive of the feelings is noble, beautiful and pure, we should never lose sight of it, so that we do not fall under its influence, which could later affect our fate. For example, mystics allow themselves to be carried to God by an excessive, fervent feeling of love, so much so that this unnatural feeling exceeds the other important attributes, even their will. That is a regrettable and unfortunate state in which these unfortunate, unbalanced and unstable people drown, because they do not know the true meaning, the true significance of love.

Love as an aspect of feelings must always be under our will, and therefore, our feelings must only be effective in

accordance with our will as we wish them to be. We must control our feelings so completely that we are able in the fourth dimension to recognise through our feelings what and with whom we come into contact. A feeling that has been completely developed is called clairsentience, which we acquire through our will and various exercises, which requires the equilibrium of the elements, i.e. purity, always, everywhere and in everything. We can call upon this perfected feeling at any time, and it will not disappoint us. Through feelings we can clearly follow and observe the state of everyone's moods. Not only that, but we can also recognise and assess thoughts through feelings, especially another person's intentions, which are analogous and connected to the emotional side of a matter with which both parts come together and complement each other. Our clairsentience is so amazingly developed that we are momentarily cognizant of the slightest trembling of any kind of feeling within us and externally, especially when it comes to our fellowmen. With the help of clairsentience we can read everything in ourselves and in other people like in an open book, and nothing escapes us. Feelings are the great ornament of our soul, without which we would be emotionally cold. We would never recognise and enjoy the true state of our existence, our being, during our temporary life, or in eternity. And that is why we must develop our feelings to the maximum and constantly control them with our will.

## **15. Health: Healing through Magical, Cosmic Means**

Health is a great treasure for us. If we wish to achieve perfect health, we must devote ourselves most of all to the attributes that have the greatest influence on our health, as well as on our

spiritual and astral development. Health and equilibrium are closely connected to each other. Without the equilibrium of the elements perfect health cannot exist. Therefore, perfect health completely depends on our destiny that we ourselves automatically transfer to ourselves through our thoughts, feelings, conditions, circumstances and deeds into a plus or a minus into our world of causes. These attributes constantly complement each other in the causal world, where they either equilibrate or predominate to our disadvantage; all that depends on our will, which forms our basic character.

We must seek the basis of absolute health in the absolute well-proportioned, well-balanced effects of all four elements in all planes of our being. Small fluctuations have no influence on our health, but when one element develops too strongly at the expense of another element that is the point when our health is truly in danger. When we become afflicted with a serious ailment, we discover the harmful effect of an element that is too far derailed. Should we have previous knowledge in this respect we can procure the remedies that have a powerful effect on the root of our ailment, which means that the remedy we employ against the particular ailment must be predominantly filled with the universal element that destroys the harmful effects of the overgrown element in our material and astral bodies. It can also be said that lesser ailments correspond with lesser and weaker fluctuations of the equilibrium of the elements. Pernicious and dangerous ailments are already the consequence stage of a greater fluctuation of the equilibrium of the elements.

In order to maintain a constant and vigorous health, we do everything in our power to gain an absolute equilibrium of the elements, which is the foundation of perfect health and at the same time the foundation of the Temple of Solomon. We build Solomon's Temple exclusively on the material plane, which fulfils all the conditions for its creation. We require for

perfect health the even, well-proportioned effect of all the universal elements on all planes.

Ailments can be put in one's path as huge obstacles in one's path into eternity. In that case the obstacle corresponds with the powers of that particular human being, so that he can overcome them with his will and various magic means.

## 16. Fertility

Genuine fertility is a positive attribute with which every being is born. This attribute is just waiting for its owner to appropriately develop it within him. Not only does fertility mean the fertility of a woman or everything created, in order that our descendants continue to maintain themselves, but there also exists a fertility of spirit and soul. The higher a spirit is in his development, the more important, purposeful and magnanimous is his fertility.

The eternal spirit uses his soul as a beautiful and exalted instrument for the creation of anything he wishes, so that he, in the practical sense, can express his activities on the material and astral planes. For this purpose he fertilises the soul in a spiritual manner, through which the soul resounds like a beautiful instrument whenever the spirit touches her with his creative attribute in accordance with his will. It is the mental matrix that transfers the spirit's fruit as a consequence of creative activity. But the good fertility of the soul depends again on the absolute equilibrium of the elements, without which our fertility would be weak and frail.

The equilibrium of the elements can be compared to the fertile ground of a field that after certain preparation is ready to receive the seeds, from which will grow what we wish and

what we create within us. But no matter how good the preparation, it would be of little use if we did not plant good, noble and powerful seeds according to the four elements, namely, intellectual (element of Air); will, imagination, concentration (element of Fire); emotional (element of Water); and consciously (element of Earth).

These are all conditions for our effective fertility and it only depends on us what we put into this pip, this seed. If we place the noblest of noblest into this seed, then the fertility in this respect will be multiple and we will harvest the noblest of noblest. If we sow something harmful and egotistical, then the harvest will be in accordance with the wish we sow, but also in a multiple respect. We must always think about that in advance, before we decide to create something in this manner.

We are fully responsible for this creative activity through which we imitate the Creator Himself, and woe to us if we use it for something bad. The catastrophic consequences would be immeasurable.

We can observe the importance of fertility in nature and above all on ourselves. Human beings and nature maintain their species through the powerful instinct of self-preservation, which is inherent in everything created, and human beings especially express this self-preservation of their race through a powerful yearning for the union of the male and female principle. Humankind uses powerful means for this purpose, for example, sensuality, moral and ethical beauty, longing for children, yearning for an eternal life, which we preserve through fruitfulness from generation to generation. It is the cycle of life, the crossing over from one plane to the other, from the material to the astral to the spiritual and vice versa. And that process continues as long as a human being requires it for his development, which means as long as he is not completely liberated from the dependence, the reliance on the material plane, so that he can live in eternity.



When a human being in his development reaches the maturity for higher planes, he no longer returns to the material plane, unless he wishes to devote himself to particular missions, because with that higher development the purpose of his material life has been fulfilled. In general it can be said that fertility is actually all the causes that we sow in the world of causes (Akasha), which then express themselves as consequences.

## **17. Life, Rhythm and Mobility**

Life means to become conscious, to become aware and experience everything that happens inside of us and outside of us. Our temporary life depends on specific material, astral and mental conditions. The main nucleus of our life is of course our immortal spirit, which is personified in two shells, so that the spirit can express and represent himself on the material plane with all his attributes, abilities and powers. The most well-known expression of the spirit is life on the material plane; this expression has a great advantage because it is possible in the physical world for a human being to attain self-cognition and to liberate himself from everything that ties him to the material plane. And that is why such conditions and powerfully effective means have been created here on the material plane, which constantly draw our attention to something higher, and which we would otherwise not notice, even though we are dependant on these higher things, which are incomprehensible to us.

It is our opposite pole, the universe, which with its rhythm intervenes in everything that exists, as it does within us (the microcosm). The universe (the macrocosm) is an everlasting pulse of life, which constantly renews itself for a

particular purpose, a goal to which every individual participant of life must travel. For example, our physical heart physically expresses the pulse of the eternal life, of the immortal spirit, which is filled with eternal universal attributes, energies, powers and abilities, with which the immortal spirit expresses his will and the analogy of the universe in the physical and astral bodies (or shells).

Wherever there is life, there is movement. We clearly experience this everlasting movement in accordance with the analogous laws internally and externally. In reality there is actually no death. A human being, as a spirit, cannot identify himself in this sense with matter, because the spirit has the possibility, as the perfection of everything created, to rule or to have dominion over matter. For that purpose, through his omnipotence, he can create the substance out of himself and thereby imitates the Creator Himself.

Instead of death there is merely a crossing over from the material plane to a considerably more subtle plane, which is called the astral plane, and following that, after divesting himself of the transitory astral body, of the soul, he finds himself in his original dimension, that is, in the spiritual plane. But as long as a person has not liberated himself of the consequences he created himself during his transitory life on the material plane, he must return to the material plane to dispose of or to eliminate the causes he created, which are still a hindrance to him. Only then can he continue to exist in eternity, where the spirit of a human being must return some day. The earlier that happens, the better it is for that individual.

As we can see, life is eternal, and only the conditions of life change continuously in accordance with the development of the immortal spirit, who experiences eternal life in various dimensions and in such an environment, which he created and prepared on the material plane. Life on the material plane is of the utmost importance, because only on this plane do we have

all the conditions for our individual development, to attain the absolute equilibrium of the elements and to be able to enter into one's own genuine eternal life, which is void of suffering, pain, sorrow, grief, misfortune and dependency on material living conditions.

## **18. Cold-bloodedness**

Cold-bloodedness (iciness) is a typical attribute of the universal Water element. It is the actual opposite of fieriness and passionateness of any kind, and that is why this attribute is well suited as a weapon against an overgrowth of fiery attributes that we would like to eliminate. This attribute also serves another important purpose, in that, a cold-blooded person controls every situation, because he cannot be swayed by passionate attributes, rashness and folly or unreasonableness. He thinks and acts calmly, coolly and carefully in every matter or situation, important or dangerous, and he always achieves what he wishes. As a rule he is courageous and brave, especially as a soldier in battle with his enemy and he ultimately wins the battle with his good attributes, which originate from his coolness, iciness and equanimity.

Through cold-bloodedness, calmness, reason and consideration he automatically gains authority over his fellowman with whom he comes into contact. No one can disturb the peace and quiet of such a well-balanced person, for he remains absolutely cold and calm even when he is exposed to the most exciting or upsetting events.

On the other hand, such a human being lacks, as a rule, a certain degree of fieriness, warmth, the sublime feeling that

adorns every person's soul. He does not have the ability to empathise, to put himself in the position of one who is passionate, sensitive and emotional. And that is the reason why he cannot properly understand his own goals, endeavours, and thoughts that are influenced through the aspects of feelings and similar states.

We know that cool, icy, and fiery characters do not get along well, despite the fact that one element in reciprocal cooperation complements the other because we cannot live without one or the other. From that, we can clearly and distinctly gather that both elements with all their aspects and attributes must be in absolute equilibrium, otherwise, their too strongly developed positive and negative attributes would eventually harm us and reflect in our health through ailments and overgrown attributes. We must have every attribute under our complete control, so that we can use them appropriately for noble purposes. In our case here, it is cold-bloodedness and iciness, which especially serve us to dispose of all passions and oversensitivity, as well as all the other attributes that are too developed.

Cold-bloodedness takes the sting out of all hot-blooded themes, considerations, extremes, circumstances and fantasies that are tinged with a wild fantasy, passionateness and conceitedness, which reveals to us the innermost nature of a matter, concern, situation or problem.

One-sided cold-bloodedness, which we do not sufficiently control, deprives us of the beautiful feelings of joy for a noble deed, as for example, justifiable help to our fellow human beings. When that is the case, we do not possess enough of an understanding for such a deed, because we lack a real feeling of love and magnanimity toward a person.

Only cold-bloodedness that is completely under our control, which is equilibrated by a genuine ability of feelings,

is of great benefit to us. And that is why we should make every effort to control this attribute and use it only for noble purposes.

## **19. Kindness and Amiability**

How exceptionally beautiful do sincere kindness and amiability reflect in our behaviour? These qualities are a certain expression of love for our fellowmen, which we respect in accordance with their level of development, their thoughts, feelings, expressions and deeds. Kindness and amiability guarantees and helps us to be successful wherever we are dependant on others. Kindness and amiability is actually a universal key to open up trust and sympathy among all human beings, in order to communicate with them and reach an agreement when it comes to all vital issues.

It is also an element of good will to gradually remove all obstacles that impede people to get to know themselves better, to understand themselves better, to respect themselves, and to help one another and never disappoint anyone. The aforementioned conditions of genuine kindness and amiability are especially important today, because every reasonable person must truly value a good word and a promise, but he above all values when promises are kept and realised. That is the main goal of kindness.

Kind and charming remarks, if not realised, are merely empty phrases to praise, flatter and deceive the good people of the world. Genuine kindness is clothed in complete modesty, honesty and silence, and only the effects are noticeable wherever it strikes.

We know from experience that our fate will never pamper us; it only allows us to meticulously experience the hard realities of life, which include failures, ailments, mishaps, misfortunes, poverty etc., which are advantageous to us, as they strengthen our will, our nerves and health, and in our battle against everything harmful. And it is also a true kindness of our fate that the universal beings who love us also put obstacles in our way, and help us in this drastic manner. The results of their genuine and sacred kindness are immense, because they have a great influence on us in respect to our magical development. In the practical sense, it is better to suffer a disadvantage or privation, rather than groping about in mistakes, bad habits and passions, which impede us the most on our path to eternity.

We must be grateful to Divine Providence for this advice, and to all Her beings, intelligences and attributes, which prepare for us especially effective, farsighted and appropriate obstacles. These beings and intelligences educate us and express their honest kindness.

## 20. Patience

Patience belongs to the precious universal attributes, which every human being can develop. We speak of the patience of an angel. Yes, it is true, because an angel is an absolutely pure and perfected universal being, an intelligence, who possesses this beautiful attribute. Patience has a great resemblance to endurance, but patience surpasses endurance when it comes to perfect patience, which knows no beginning, no end. In profound and honest devotedness and loyalty, genuine patience endures with love and enthusiasm all obstacles in its path and against which it battles untiring and persistently, because it

never relinquishes its goal, even when the obstacles seem insurmountable and continue for years.

This universal attribute knows no rest, and in addition is filled with absolute belief and confidence that it will surely reach its goal, even if it takes one or more lifetimes. We know that here on the material plane it is only a question of time that our patience is stimulated to the greatest extent. The higher our goal, the more genuine and honest patience we need for that purpose. And that is what patience consists of and that is also its real significance.

There is also a proverb that says: Everything comes to the one who has patience. And that is the truth. We can never allow ourselves to be prevented from reaching our spiritual goals by obstacles and repeated failures. But we do armour ourselves more so with patience, our sacred universal attribute, which in the end brings us nothing but good fruit.

For example, someone loses his patience just before reaching his desired goal. By doing this, he throws away all the work he has done to that point in his development.

Especially during a difficult test, patience proves itself best, and united with endurance, absolute belief and confidence it helps us reach our ultimate goal, for which we fight intensively.

Even in our everyday life, patience bears good fruit. We wait patiently and enduringly for the processing of a particular matter, because we believe that it will be settled to our advantage. We never hurry to finish things. We work honestly and slowly but surely in order to get into the spirit of patience and become conscious of the fact that when work is done in haste, we do not achieve good results. On the contrary, we achieve the best results with patience and endurance, which gives us joy and strengthens our future efforts.

## 21. Mercy

We surely remember the merciful (good) Samaritan, who came across a man, who had been robbed and wounded by thieves and left half-dead; he was unable to walk, and several people passed him by, none of whom paid any attention to him. But the merciful Samaritan with great love and compassion went to him and accompanied him to safety; he took care of the man's injuries and took him home, without asking for anything in return.

This is an extremely wise parable that belongs to the symbolism of the initiated Lord and Master Jesus. The wretched and weak-willed man represents the exhausted human soul, which the majority of people pay no attention to at all, despite the fact that this soul is trying to give mankind a warning about the danger they are in, as a consequence of the imbalance of their elements. Uninitiated human beings and at times even initiated persons do not react at all to the consequences that occur in their development, but ignore them.

And suddenly, there is the eternal spirit's ray of light, which genuinely and honestly takes care of the wavering soul and brings her to safety. The spirit gives the soul energy, hope and the belief of a better future, which the soul had yearned for before her fall; for she was ambushed by her negative attributes, which drained her of most of her vital energy. But at the right moment the Samaritan appears in the form of inspiration and intuition and is fully aware of the danger that threatens the soul with by larvae, shadows, hallucinations and dangerous situations. He begins to fight courageously against these foreign things, his rivals. In this manner he brings this soul (the character) to safety. Because of this assistance she becomes aware of her desperate condition, and develops her firm will and courage to improve and change her sad situation.



Genuine mercy not only consists of alleviating physical pain and helping wretched human beings, it also expresses itself especially when we can point out a mistake to someone that he unconsciously makes. We can only help him if he asks for our help with the honest intention of recognising the absolute truth about his life.

Mercy and compassion are inappropriate when we help the undeserving, because we would only squander our vital energy, which is necessary for our development and progress.

We must bear in mind that Divine Providence could surely help anyone with his difficulties or misfortunes, etc. but on the contrary, She lets everyone experience the consequences of what he caused himself in order that he learns who he is. And since we are insignificant in comparison to Divine Providence, we should not intervene in these fateful, sacred matters of other people without sound reason.

## 22. Self-Sacrifice

Self-sacrifice must have the right basis and purpose, so that we accomplish something good and meritorious, which truly brings joy to us. Before we undertake something, we must first consider everything from the point of view of the absolute truth and the universal laws, because with incorrect self-sacrifice we could cause ourselves certain disadvantages, for example, to our health or to certain material things, which we need and are essential for our life, and so forth. And that is a great mistake.

Self-sacrifice can be beneficial for us, as well as for others, if we truly use it for good, noble purposes and if they are in compliance with the universal laws in our development.

If we sacrifice a certain amount of our vital energy for something magnanimous, then we must have enough vital energy, a surplus, so that we do not weaken ourselves, or our health. We can only sacrifice something if we have a surplus of vital energy.

Our own normal energy, which is necessary for our life, must be protected and always maintained at an undiminished level. We are always aware of the fact that if it is a justified and appropriate expenditure, it must be followed by an extensive return. We do think about this return, that is, the reward, because they are purely universal gifts, in which we absolutely believe. That is a matter for Divine Providence, who knows well what agrees with us and what harms us. Therefore, the less we expect compensation for our sacrifice, the more we achieve in our field of endeavour.<sup>12</sup>

The most beautiful and mightiest self-sacrifice we can make is our daily introspection, our daily, persistent battle to attain the equilibrium of the elements and do our daily exercises for the ennoblement of spirit, soul and body.

That is actually the greatest sacrifice in our development to which we devote our entire life. It is also a beautiful and sublime prayer to Divine Providence when we attain, level by level, the equilibrium of the elements and purity, everywhere and in everything. That is why we engage all our energy, attributes and abilities in this noble self-sacrifice, from which we derive great benefits. Everything Divine Providence does, we do too, because we are created in Her image and She is reflected in us with Her attributes, powers and conditions.

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<sup>12</sup> Our magical development. – ED.

## 23. Yearning for the Highest Objective

How beautiful is the yearning for the highest ideal, which fills us with courage and conviction and represents our goal. The higher our goal, our ideal, the stronger is the yearning to attain it.

Ardent yearning is truly a great power, which does not know stubborn or intractable obstacles. Yearning only sees its highest goal ahead, which it is striving for, come what may. And that is why it always wins everywhere. At the same time this powerfully persevering and patient endeavour is strengthened by our yearning, which expresses itself in a powerful will, which guides our yearning until it is satisfied. We know from experience how this sublime yearning is constantly exposed to powerful attacks from the negative attributes, which do everything in their power to stop yearning's fiery feelings. And that is why there are the most difficult obstacles and traps in its path, especially when they are least expected.

The severest obstacles in this phase of one's development are failures, disappointments, distrust, false compassion or pity, pursuit of success, ailments and other severe obstacles of the physical kind, duties, the environment, etc. But these obstacles are a good sign for a student with great yearning for the highest goal, because he shortens his path to his goal, for if he did not encounter any obstacles, he would become a weakling who never achieves anything serious. Only a persistent, brave, honest and constant worker can satisfy his great yearning with his highest ideals, which, of course, is only the first step into eternity and to further steps and development to the highly possible aspects of universal Providence.

After reaching the first goal, a stronger longing makes itself felt to reach even higher ideals, which in eternity are set

up in an infinite row of circles of clearly shining stars, which await everyone who is able to recognise their true significance and to realise and achieve what they represent.

Genuine yearning is eternal and never extinguished. It begins with the lowest goals and continues to the highest reachable goals.

Already from the cradle a person has certain yearnings for something; at first they are lower goals according to his degree of development, then he continues to other, more beautiful and better goals. After a particular time he leaves these transitory, enticing goals and continues on to higher more sublime goals and ideals, which correspond to his hungry yearning, but he never rests on his laurels, in that, he is never satisfied with a low goal. In accordance with his disposition, with his natural inclination, he targets higher and more sublime ideals until he has reached his highest goal, through which his true meaning of life is fulfilled.

## **24. Forgiveness and Balance**

According to the universal laws there is no forgiveness; instead, everything must be balanced or offset by a specific equivalent value. From the viewpoint of human laws, which are legislated by a society of people, there exists a certain relief (forgiveness), a kind of penal amnesty for the violation of laws. And according to this law of man, everyone must honestly prove that he has changed for the better and that he in the future will respect the laws. And that is a particular equivalent value, which the person must pay in order to forgive the punishment.

Being regretful or remorseful about our mistakes represents sin from the religious point of view, with the hope that our sins are forgiven, but that is only correct in as far as we are honestly remorseful and if we can prove that we have changed for the better. But if we only think about our regret and do not make the effort to change, then we are mistaken, and we will continue to repeat our mistakes.

There is a universal law in existence for absolute justice, where everything that we carry out in thoughts, feelings and deeds must be balanced with a just and fair equivalent value. Therefore, the greater our fluctuations, the more drastic will our consequences be. And these consequences determine our destiny and our destiny has arranged that in such a manner that we recognise ourselves in these consequences as much as we can, for which we must pay in a particular manner, for example, through health restrictions, material privations, in awareness, through loss of things we enjoy, misfortune, and so on. Of course, these fateful expressions or signs are a great satisfaction for us, because they clearly show us the mistakes we have made, which is an invaluable lesson of life. And that is why we should never blame anything that happens to us on another person or source. Only we are the cause of whatever happens to us in life, and we can really only complain about ourselves and no one else.

From this universal point of view we cannot under any circumstances demand forgiveness for our mistakes, crimes, cruelties and similar things. On the contrary, we wish that we are severely punished for our mistakes, as a reminder for rest of our life, and learn from our experiences and never commit the same offences again.

If we are honest with ourselves, we will realise that Divine Providence can offer us the opportunity to make amends for our offences by doing opposite deeds to eliminate the consequences.

From a human and loving point of view we could, of course, immediately forgive everybody, who in one way or another made us suffer and caused us grief and sorrow. But, basically, we have nothing to forgive, and all we can do is wish that person the best, so that he recognises himself in his deeds and consequences. And whatever has happened to us is a matter of our absolute, just, and educating fate. Also, causes that are created in a fateful manner as mistakes cannot be forgiven, but can only be levelled out, brought into equilibrium.

## 25. Gratefulness

There is nothing like gratefulness. What an amazing wealth we have within us. But the majority of people are not aware of this wealth, even though they are given many precious opportunities and hints to discover it within them, which would be useful to them. On the contrary they are ungrateful because they have no interest in this wealth, in that, they are not mature enough or they are ignorant in this respect.

How grateful should we be to discover this great and hidden wealth within us and use it for noble purposes? We should be grateful above all for the cognition of this spiritual and astral wealth to the One who gives it to us and that is the universal Providence Herself. But how does our gratefulness express itself?

Most of all we must honestly and sincerely fight for this immeasurable wealth, by adapting to the One who gave it to us. We are fully aware of His great work, which is far above any standards of any treasure in the material world. This wealth is eternal and belongs to the eternal Divine Providence, and no matter how abundant our material wealth, it is merely

temporary and only truly valuable as long as we use it for noble purposes.

For this reason we must be thankful for whatever we receive in this material world. In the practical sense, this means that we must be grateful for the means that preserve our transitory life, which our destiny exceedingly and magnanimously distributes and prepares in a positive and negative form. If we just think about it, why should we not be grateful to Divine Providence, who has created us in Her image and who mirrors Herself in us with Her positive and negative universal attributes and talents, conditions, expressions of the soul and the spirit in the physical body in the material plane? It depends on us how grateful we are for this wealth, because universal Providence distributes everything liberally to all people, whether grateful or ungrateful, and She does not expect any kind of gratitude. She gives us whatever we need in plentiful amounts for our transitory and eternal life, and She says: here it is, do with it whatever you can, for it is up to your free will how you handle everything.

On the other hand, Divine Providence reacts to honest gratefulness by making Herself known more so in a person, showing him the right path and how to secure his eternal life already here on the material plane, in the form of conscience, inspiration and intuition. And that is the amazing reward for our gratitude, which we express through our mode of life toward our Providence. Not only are we grateful for the positive, what gives us joy and bliss, but for everything that we are being taught by the negative, which draws our attention to our traits. We should express our thanks for that in the most sincere manner.

## 26. A Joyful Crossing Over

When a human being reaches old age, he becomes conscious of the fact that the end of his transitory life is near, and that if he is not in equilibrium he has no support to prepare himself to cross over from the material plane into the considerably finer astral plane. In this respect he is poor because during the course of his life he did not establish the prerequisite for his future life in the higher planes. He leaves the world reluctantly because he has become one with the material world. Therefore, he yearns for the longest possible life and he wishes that he could take everything that is dear to him from the material world.

A well-balanced human being behaves differently. During his material life he gathers spiritual and astral knowledge about everything that exists in eternity, he studies and acquires knowledge about the universal laws and most of all he is interested in the most important law of the universal destiny of a human being, namely, the law of karma. He establishes and produces for himself, with the help of his continual exercises and introspection, the conditions to attain an eternal life and liberation from future reincarnation with its joy, suffering, obstacles, and similar conditions, which a person must live through repeatedly until he attains the absolute equilibrium of the elements, which entitles him to live wherever and however he wishes in accordance with his almighty will, because the gates to the invisible world are open to him.

His entire life is a joyful experience for him because he is clearly cognizant that everything is universal, pure, wise, instructive and advantageous, the positive and the negative passive attributes, and he welcomes every moment with joy. Once he severs his astral bond, which ties him to the physical



body and the world, then he can proceed into a finer and invisible astral world, where he can continue his development to attain his highest goal.

He already came to know the astral world during his transitory life and that is why nothing can surprise him in this world. He only comes to this visible world for a longer or shorter stay to gather more experiences and practical knowledge for his further development, which then takes place in his eternal life in eternity. He disposes of his earlier physical body and what he experienced with it, as an unnecessary burden. He takes not one hair from his head with him into the invisible world, for he knows that everything belongs to universal Providence, and not to him. But everything he created for himself on the material plane spiritually and astrally belongs to him, everything eternal, he takes with him into eternity, where he will quickly adjust to his new environment, to newer and finer conditions. Here he will determine when and where he will again enter the material plane, to complete his path or to carry out a sacred mission.

## 27. Obedience

Obedience is demanded wherever it is necessary, so that our subordinates can carry out the tasks and work they are entrusted with honestly and correctly. Particular laws in the visible and invisible world regulate obedience. On account of the vast number of tasks, which exist in abundance in all areas and distribution of work, obedience is indispensable to ensure satisfactory success for the benefit of humankind.

All working people are assigned to a particular function, which they carry out under the supervision of their

superiors. They are committed to or bound by obedience in accordance with their employer-employee relationship. And that is how each of us through obedience and subordination is under obligation by degrees to higher authorities. This obedience and submissiveness, especially as soldiers, obliges us, within reason, from the Hermetic viewpoint of the universal laws, regardless of our personal conviction or opinion of the superiors or about the purpose of the work, the subordination and duty. Only where we receive illegal orders that would harm us or others can we make our concerns known in a decent manner, in that, we should draw their attention to the unfavourable consequences that would befall us. We shall not be obedient to our superiors when comes to outright theft, or when we are dealing with a crime, something our conscience forbids us to do.

Therefore, it is considerably more important to listen to the voice of our conscience, to our intuition and inspiration. This endeavour brings us to the core of a matter. Every person is carefully and multifariously protected by his destiny that he can always decide and listen to the voice of his destiny, so that he remains untouchable when it comes to the negative effects of all attributes; because destiny is a pure and correct depiction of our life, that is, of our thoughts, feelings and deeds. And should any disturbance in this equanimity present itself, our conscience, intuition and inspiration will immediately spring into action, and inform us clearly and openly that what we do, think, and experience is harmful and dangerous to us and warns us in an incredibly fine manner.

This state of equanimity requires great obedience because a person who dulls his conscience, which is fine like an inspiration, actually has nothing with which to support himself. With a dull conscience, he cannot assess whether his mistakes and passions are dangerous and harmful and he will become more and more subject to their influence.

Our conscience often draws our attention to our mistakes and shortcomings from the wise advice of particular people, which our conscience uses as instruments for educational means. It is not without good reason that it is said that wise advice in serious matters is better than gold. But if that does not help us, our destiny will intervene with coarser and more effective means, as a warning, such as ailments, mishaps and misfortune etc.

In general the main principle here is that we always listen to the voice of our conscience, intuition and inspiration. On the other hand, we never listen to someone who incites us to do something bad, or to the whisperings of our negative attributes, passions, larvae, shadows and phantoms. In that case we must be especially vigilant because these attributes, the larvae of the negative attributes, will first put us in a cheerful mood for a particular reason in order to easier deplete our vital energy for their nourishment. We know only too well that if we want to progress, we must first annihilate these kinds of parasites. After all, we are entitled in accordance with our maturity to demand obedience and submissiveness from whatever we have under our good will.

## **28. Appropriate Attitude Toward**

### **Departed Beings and Material Things**

We know from experience that we often remember our departed parents and family, but even this must be done in moderation. We can think of our departed family, remember their wise advice, their good and noble deeds and take them as

an example when we are in need of strengthening in certain matters. We also know of the departed who did frightening things while on earth. We should not give them too much thought because we might form for ourselves phantoms and shadows, which would constantly pursue us.

If we remember the departed too often, and especially mourn them for too long a time, it disturbs them in their sphere and tears them away from their present development and they are forced to react to our recollection of them. If we do that we are causing them difficulties in their development and holding them back. From a Christian point of view, praying for the departed so that they are saved is completely unnecessary according to universal laws, because all human beings create their own destiny, and no one in this world can help them in this respect, unless someone voluntarily assumes someone else's causes and consequences, but every reasonable person should think carefully about this.

However, it can happen that an ignorant person will think too often about the last days of their departed loved one, especially if he or she was struck by an ailment. For example, let us take the case of a mother, who had an ailment and was seeking relief and comfort from her daughter. The daughter vividly imagines her mother's pain and suffering and creates the cause (i.e. a passion or other negative characteristic) of her mother's ailment for herself, but at the same time she also assumes from her mother a part or the entire consequences of this particular cause, which the mother at some time or another created herself. Everything must be brought into equilibrium, of course, only to a certain degree and only so far that a person realises his or her error, but how that happens is a matter of destiny.

The best way to behave toward the departed is to wish them the best for whatever they can attain in their fateful development and never disturb them in their development with

any kind of thoughts, other than those from which we learn and through which they will not be disturbed.

If we possess valuable items, wristwatches, rings, bracelets, diamonds, etc., which we cherish so much that we cling to them, this connection, this relationship, is absolutely wrong, unhealthy and harmful. Let us assume that one day we lose these precious belongings or they are destroyed. The loss of these things makes us so sad that it feels as though someone has cut off a part of our physical body. It burdens us and we remember it constantly and we vitalise these lost possessions in our memory until it becomes a habit, and then we try to replace these items so that we can satisfy our greedy longing for the things that we lost.

We know that anything we possess in this world does not belong to us, not even one hair on our head. Everything belongs to universal Providence, which loaned us these things, including our physical body for the duration of our transitory life. We are merely administrators of what we have and that is why we manage, handle, and treat everything the best we possibly can, but in reality we do not appropriate or take possession of anything. We must remind ourselves that we basically own nothing and we cannot take anything with us into eternity; we must leave everything here and that is why we should not cling to anything material, not even our physical life, and much less to a some precious gem, which has no value in eternity. However, from a different point of view, these material things have a great value for us to recognise ourselves, but if we take that dependency with us to a spiritual plane it would severely burden us.

All these transitory things only serve us to benefit us in the material world for the noble tasks we are able to carry out with them in accordance with our level of development. We could prefer a common stone much more and it could be more

valuable to us than a precious gem, depending on what we are trying to achieve.

However, we should never cling to anything transitory, because we would create causes in the material plane for future reincarnations.

## 29. Criticism of Others

How we enjoy criticising other people. We see their faults in every little detail, but as a rule we do not wish to be criticised about any of our faults; that is how it is with a person who is not well-balanced, who is not in equilibrium. A person who knows himself and knows the corresponding universal laws that permeate his entire being does not even dream of criticising another person's bad attributes, because basically negative attributes are universally educational and wise. His greatest endeavour is to achieve correct self-criticism from a universal viewpoint, to recognise himself and condemn his own faults, dubious negative thoughts, passions, slandering other people and similar cases. For this purpose we assume an impersonal point of view, in that we drive out our egotism, personal prejudices, profiteering, and everything that impedes us from recognising our flaws.

Our impersonal criticism must be carried out by the spirit of correct introspection, which we loyally perform daily to attain our equilibrium. Above all we are strict with ourselves, we forgive ourselves nothing, we rebuke ourselves for everything that is incorrect and false, and always be on guard so that we are not surprised by anything or that our equilibrium is torn down, which we built with great difficulties.

When it comes to a person attack on our fellowman, we clearly imagine how we would feel if someone did or said something unpleasant to us. We put ourselves in his place and everything else will fall into our lap, like a ripe apple. We will not even dream of criticising another person or accuse him of something. Of course, it is different when you tell someone the truth in a friendly way, provided he asks us for it, or when we are forced to speak the truth in our own defence. We are no one's moraliser. We are not entitled to sermonise because only the universal destiny is entitled to do so in the form of conscience, intuition and inspiration. Our fellowman will be pervaded by an honest endeavour to make a change for the better, when he recognises within himself through the impression of his conscience that he has done wrong.

A priest, a moraliser, has a certain influence on his parishioners, but this influence immediately dwindles when the people leave the threshold of the church, where they gladly listen to everything that was said, but rarely keep the principles that were preached.

They continue making mistakes believing they will be forgiven as soon as they go to confession. Everything that a human being believes in becomes a reality to him, it is a creative act; of course, for the Hermetic student an honest improvement must not be lacking, as well as balancing injustices and similar things.

### **30. Do Not Complain**

It is a typical reaction for people to complain when they are struck by misfortune, unhappiness or disasters. They do so for only one reason, so that other people will help them out of

their misery. Of course, this purely egotistical viewpoint is completely understandable. But from the viewpoint of the fateful laws it is not at all correct. Universal destiny shows them in their misfortune, in their misery, that they alone are responsible for their circumstances. When they look at their misfortune only from their personal point of view, their complaining will not help them and they will sink even deeper into their negative characteristics. Complaining and moaning about fateful misfortune helps no one. As far as we are concerned, there is one thing that will help us for certain and that is helping ourselves.

When we truly acknowledge the serious cause of our mishaps and if we experience the consequence, we will make a greater effort to discover all our mistakes and shortcomings, so that in the future we can prevent the repetition of a similar misfortune. And we should not expect others to help us.

We can learn from intuition and inspiration where we made a mistake in the past, e.g. if we lost a material possession, we obviously should know if we were excessively attached to that possession. Or as parents, when we lose a child that we loved, that is a serious consequence that expressed itself in this connection now in the death of the child.

It is said that when we are ravaged by misfortune, we will discover our best friend. Yes, that is true, except that our best friend is universal destiny, because misfortune makes us cognizant of our mistakes and that our innermost power has an influence on the positive change in our character.

We have already recognised that every misfortune has an educational and equilibrating significance; that is why it is neither evil nor malicious, as some people believe it to be, who have not recognised the actual purpose. And that is why we must be grateful to destiny for the fateful events that happen to us, which in our life is of the only importance.



## 31. Two Realities and Absolute Truth

We differentiate between two realities. One is transitory, created for the material plane, the other is lasting, created for eternity. The material plane itself is a reality that constantly repeats itself, because universal Providence mirrors Herself therein with Her attributes, powers, forms and measurements of time and space. That is an absolute truth. The earthly plane is, however, material and subject to various changes, including birth, growth (adolescence) and death, i.e. the dissolution into the original Elemental substances, out of which all physical matter, beings, and animals have been created.

One of these material substances is our shell, our physical body, through which we express ourselves as human beings on the material plane. This shell serves us only during our transitory life and then it dissolves into its original substances, the elements. This applies to everything material that serves us as a means for our life. These conditions will last as long as humankind requires them for its development, which at some point must reach its culmination, its highest goal.

On the other hand, we have all the spiritual truths, the universal laws, the existence of God, the Creator Himself, Akasha, and Divine Providence. Let us call the aforementioned (as best as we can) absolute reality, which corresponds with absolute truth. And everything that a human being creates for himself here on the material plane for eternity, which first is absolute equilibrium of the elements and purity, omnipotence, omnipresence, immortality and other states of cognition respecting the universal truths, is also eternal, immortal, real and also corresponds with absolute truth. It is, of course, quite difficult to recognise these eternal universal truths and only the

mature can attain this cognition. All others must repeat their transitory lives on the material plane until they are ready for these cognitions, for eternity, for the absolute truth. Occasionally they understand the realities, the truths, from their personal point of view, which is merely a shadow of what really exists. But every being has within him the prerequisites for self-cognition and for the cognition of the eternal life, how it can be reached practically, which depends on his free will, how he makes his decisions. And he will not be completely prepared and ready for eternity until he becomes sick and tired of his material life and truly yearns for eternity, where he will get to know the absolute truth.

Once a person consciously realises who he actually is from the point of view of the universal laws, then level by level the gates in eternity will open up for him, which is where he will reside forever.

## **32. Rejecting Yearning for Success**

In general most people yearn for successes, and they devote themselves to some kind of discipline or endeavour. On the material plane, when it comes to uninitiated human beings this yearning exists even more because it supports their endeavour to achieve the greatest successes.

It is different when it comes to people who are initiated; they do not live only for success, but for the ennobling of their spirit, their soul and their material body in order to gain the equilibrium of the elements, which for them is the first and most important goal and the foundation on which they establish their Temple of Solomon. Successes and failures are minor considerations. Of course, we believe in

success, but we also know that it must ensue automatically, but it is such a high universal gift that we never feel truly worthy to accept success and the less we count on it, the larger and better fruit it provides for us. Whoever pays no attention to success or failure, but works honestly on the ennobling of his spirit, his soul and physical body will always fare best. If we behave in this manner when it comes to other situations in our life, we will never be disappointed. In short, we place our entire belief in whatever we do and work for, whatever is necessary for this task, and pay no attention to the results and successes. They occur on their own, without especially wishing for them.

The manner in which we create causes in the causal world, the Akasha, without expecting the consequences, that is how we must behave toward our exercises, which call forth certain consequences in our life, which prepare our universal destiny in the form of successes and rewards; our destiny knows what is harmful to us and what agrees with us. Let us not forget how fragile a human being really is, who has not experienced trials and tribulations on the path to eternity. If he were constantly showered with success, which would not correspond with his level of development, he could easily abuse the occult powers and fall into rapture, and constantly yearn for these successes in order to receive more. If that happened, he would quickly lose his way. How much better off is a person who honestly and persistently practices his Hermetic exercises, perhaps even without success? He is entirely better off because the causes that he develops for himself in eternity for the ennobling of his spirit, soul and physical body are by far more important than all the success he expected on the material plane.

It is, however, a different matter if we honestly wish with all modesty to quickly achieve Elemental equilibrium through these our exercises, through introspection and

cognition that we manage at any moment in our life to control and overcome our negative attributes of all the universal elements. If we pursue a noble goal, for example, healing a person, we do not pay attention to the success of our efforts, but only to the pleasant effects of the energy, power and attribute that we used for the healing.

### **33. In Awe of God**

All human beings in the world who believe in God express their awe of Him. Some people revere Him through particular external rituals and others worship Him in different ways, through dance, music, song, and various kinds of art. We also find in the cultural traditions of all nations an important element of religious culture, which has been cultivated from time immemorial to modern times, and in every cult we find various kinds of divine worship as well as various aspects. Of course, these religious cults to worship God were only meant for the public at large. Today's church services or masses are proof of that and they have a particular validity, namely, that the uninitiated human beings who believe in God tend to embrace the traditional belief, reverence, worship, love and devotedness to God and His absolute omnipotence and they believe in the promised kingdom in heaven after their transitory life here on earth.

That kind of belief is of great value and significance for humankind, so that they can progress from this primitive kind of knowledge of God to the genuine cognition of God.

What is the correct and genuine reverence of God, which we can express in accordance with our level of development? It is the simplest and most beautiful task that we

can accomplish while we are still on this world. It is the equilibrium of the elements, which mirrors itself in our character in the universal attributes, in all planes and in all the elements. In order to accomplish that balance we require endurance, patience, diligence and systematics. Day and night our spirit, soul and body must be constantly on guard, and observe and carefully sort out all thoughts, no matter from where they originate. We immediately annihilate foreign and harmful thoughts and keep only those that are advantageous to us and which we acquire in accordance with our good will. We do the same with feelings and deeds, and only keep good and advantageous ones. This requires constant and persistent Hermetic exercises before we reach this state of balance and purity in our development.

This, then, is the genuine reverence, which we can express to our Creator, Divine Providence. This reverence bears good fruit for us. Above all we are protected from anything that could harm our progress and our development, because we are untouchable in this respect.

We imitate God Himself through our equilibrium of the elements and that is why we become absolutely untouchable to whatever could threaten our path into eternity. The universal might of genuine reverence reaches that far, which we convey to God, the Creator.

### **34. Justified Request for Help**

Wherever our powers are not sufficient to accomplish something noble, we can ask our Guru or Master or beings of the spheres for help. We must, however, adequately justify our request for help since we are not up to the task. Otherwise, we

would suffer harm or be unable to help a fellow human being the way we would like to and similar justifiable cases.

We know, of course, that as a rule only the weak ask for help, because they cannot help themselves in certain situations, whereas the strong help themselves in every situation. Another wise rule states that we should only do what we possess the ability and energy to do. Therefore, we do not get involved in anything for which we are not mature and strong enough. However, should it concern an especially noble matter, a deed that we wish to carry out, but we do not possess the necessary powers, means and abilities, then we turn in honest devotedness to the invisible world for help, to an intelligence, which will surely comply with our wishes and help us, provided such help is in harmony with the universal laws, which must be respected during the entire event.

Moreover, every person has a guide, a protector, who knows well when it is necessary to help his protégé, when he is truly in need. From this we can correctly judge that a human being, no matter the kind of dilemma he is in, is never abandoned, even though he is not aware of this with his physical senses.

But no help can save him when destiny itself intervenes and severs the astral cord between his physical and astral body, either because his tasks in his transitory life have come to an end, or because of fateful karmic laws he must reap and experience particular consequences. In that particular case any help is in vain.

When someone threatens our life without provocation, we can with absolute confidence ask for help, provided we do not possess the ability to defend ourselves sufficiently.

## 35. Impartiality

Every human being who takes an impersonal stance to various kinds of problems and concerns always fares better than a person with personal prejudices. When we are impartial, we find ourselves as observers outside the framework of a particular matter, in that, we do not identify ourselves with that matter, and that is why we can assess and judge everything clearly and correctly and come to the correct conclusion.

On the other hand, if we are personally prejudiced toward a matter or problem, if we personally identify ourselves with it, we could plunge into its influence, and we would only experience what that matter conveys and demands and we would not be able to discover any truth or reality in that matter. In such a case, we recognise everything only from our personal viewpoint, the side of prejudice, and that is unquestionably incorrect.

Through impartiality we are actually approaching a universal outlook, where all influences and attributes cease to exist, positive and negative, and we thereby find ourselves in a balanced state of the cosmos, the universe. In everyday life it would surely be ideal if respective judges had this particular attribute so that they could justly and fairly judge the consequences from the causes of the accused. Despite that, in such cases, absolute justice has its complete influence on particular judges so that they sentence the guilty party to penalties that are exactly in accordance with the consequences and correspond with the valid karmic laws that apply to every human being.

Even though it might appear that an accused person, through the prejudice of a judge, has been sentenced unjustly, this circumstance is still the consequence of a cause, which was recorded in the world of causes through his former

behaviour, which he must now experience, even if it appears unjust. We know that an uninitiated person does not have the ability to comprehend the depth of the absolute impartiality of his destiny, which clearly shows him throughout his entire life his mistakes, violations, crimes, passions, and so forth. But a person who understands that he should not do this or that, because it will harm him, and despite that rejects the fairness regarding his Elemental fluctuations and deviations must therefore bear the various consequences of his constantly increasing causes.

Sooner or later he must attain this impartiality, i.e. he must attain an impersonal point of view, perhaps on his spiritual path or under the influence of a long-lasting illness or in many other ways. However, that depends on the development of the individual person and therefore on the creation of causes. When a human being creates good and noble causes and fights against the harmful ones, he is getting closer to the equilibrium of the elements and at same time also to impartiality. Objective, unbiased human beings are always just and not egotistical and admit even their tiniest mistakes, but they are also making every attempt to eliminate these weaknesses of their character.

### **36. Our Attitude toward Negative Attributes**

If we are already far enough developed, then we clearly recognise that all negative attributes are absolutely pure in their effects, almighty, and above all wise and educational; that is what they are destined to do, to educate us, and not torture, worry or frighten us, as the majority of people in the world mistakenly assume. From this point of view, we look upon all



negative universal Elemental attributes with gratitude and awe, which they deserve, for they are attributes of Divine Providence, with which we are confronted, so that we get to know ourselves.

Since we have created the evil and falsehoods in our lives, we cannot blame other people for what happens to us; rather, we must honestly admit even the tiniest mistakes to ourselves and attempt to eliminate them. Also all the consequences that we have to face in life, especially the negative ones, we should accept willingly. And we are also aware that everything has been prepared for us by universal destiny, which constantly draws our attention to the weaknesses in our character, which we created through our Elemental positive and negative attributes and abilities. When someone is honest in this respect, he will be able to determine in a magical manner the cause of his suffering, how to balance it, so that he knows where he must make a change for the better.

And that information is conveyed to him constantly, either directly or in another suitable manner. The main endeavour of every good magician is first of all to quickly gain his magical equilibrium of the elements, so that he can successfully progress on the magical path into eternity. At the beginning of his battle with the Elemental negative attributes he can use whatever methods and means he can find as an effective weapon against their effects; he may perhaps even use hot-temperedness, aversion, and revulsion towards everything that harms him and he punishes himself for every mistake that he repeats in a particular manner. He can do whatever he wants for the single purpose of attaining his equilibrium as quickly as possible.

At a later stage of his development he will get to know the real value and purpose of his negative attributes with which he constantly wrestles and it will become clear to him that

even God mirrors Himself in them, who created them as He did us. God gave us certain attributes and abilities to recognise and overcome our negative qualities.

The negative attributes never take the liberty to attack their victim without the victim possessing the ability to defend himself. They are only effective as far as the person can bear it, so that he defends himself and overcomes these attributes. Whoever honestly, sincerely and bravely fights against them, defends himself, so that in the end he controls and overcomes them, strengthens himself in the spirit, soul and physical body. In the end, especially his will becomes omnipotent, because he managed to control the elements, which, as we know, are omnipotent in their effect. When in the end a magician has gained the equilibrium of the elements, he also clearly recognises the fact that all positive and negative attributes are absolutely pure and omnipotent in their effect, and above all, wise and educational, for they form our character, which we take with us into eternity as our soul.

# **The Element of Earth**

## **Positive Attributes**

### **1. Cling to Nothing Transitory**

When a human being makes it clear to himself that his life here on earth is merely temporary and that he must leave behind everything he possesses, including his physical body, and when the moment of his crossing over from the material plane into eternity arrives, then with his healthy intellect he should easily comprehend that he should not cling to anything material and that includes his own physical life. In the course of his transitory life he has gathered certain experiences, as for example, accumulating wealth, which eventually becomes nothing. For this reason he comes to the correct conclusion, namely, that nothing belongs to him and he is merely an administrator of these possessions that he had on loan temporarily. Today he has them and tomorrow he loses them, or in other words, he departs from this material plane without taking a penny with him.

All material things serve us merely as means to maintain our physical life, and they are not the main goal of our life here on earth. We should not exclusively devote our life to accumulate material possessions, to maintain the might, the power, of fame and all the things that the material plane has to offer. That would be a big mistake. Unfortunately, the majority of the people in this world establish their life on purely material possessions, which they accumulate until their death. In the end they have become one with their material

possessions and are attached to them. Destiny gives some people possessions in abundance, so that they can learn their true value, but usually that does not happen until the time of their departure from the physical world.

A well-balanced human being, of course, uses these things wisely for the preservation of his transitory life, but mainly to ennoble his spirit, his soul and his physical body. He is not at all attached to material possessions, because he knows that nothing belongs to him, and by attaching himself exclusively to material things, his spiritual development is at risk.

The best remedy for one to free oneself from the dependency of transitory material means is the clear recognition and becoming acquainted with the invisible world, where entirely different conditions prevail, above all the finer surroundings without time and space, nothing physical. We are absolutely free there and independent of everything that binds and attracts us to the physical plane. However, we became completely accustomed to the physical plane during our repeated reincarnations and that is the reason we cannot easily free ourselves from it. On the material plane we learn the complete nullity of material things in comparison to eternity, which we only comprehend through the innermost self-cognition in accordance with our level of development.

Finally, whoever has reached the point that he realises he is basically an eternal spirit embedded in the material plane, in the astral and physical body, and that it is he who vitalises these shells with his vital energy, attributes and abilities, for the simple purpose that he can express himself with these transitory shells on the material plane, will never again cling to his physical and astral bodies, which, without the presence of his spirit, immediately dissolve into their original elements from which they were created. He will also cling less to everything material, which serves him for his transitory life.

We must always remember that this transitoriness, which ties us in one way or another, stops any further steps forward in our development on the path into eternity.

## **2. Assessment of Oneself**

The right kind of self-assessment is important. Of course, this requires a person to thoroughly know his attributes, abilities, mistakes, inclinations, powers, and opinions, in short, all things that make up his character and soul. We can only reach that state of cognisance through daily introspection. If we want to assess ourselves correctly in the well-balanced state of the universal laws, we must exclusively conform in this state in order to recognise our powers, attributes and abilities in accordance with absolute truth.

In cases where we are especially attacked by arrogance, pride and self-conceit, we must be clearly aware and experience that, in truth, we are only what we are now, in that, we should never overrate ourselves, but also never underrate ourselves. We also employ this method of self-assessment when we are experiencing genuine humility. The correct self-assessment, self-judgment, is important in every aspect of our lives.

When we are ready to move on to a new job, especially when it is in a specialised professional field, we must have the particular feeling of self-assurance so that whatever is demanded of us we will be able to carry out under any circumstances, where we must clearly assess our abilities, those that are indispensable for our professional activities.

Of course, whoever is afraid that he will not be able to meet the demands of his new job, but still accepts the position

will only harm himself. When his knowledge and abilities are not appropriate, his fear will cause him doubt and embarrassment. And that makes him a weakling, with a weak will, because he has unnecessarily underestimated himself.

The attribute of self-assessment especially shows itself powerfully and effectively in magic, when it comes to the magical exercises and experiments. Here, this attribute is specifically in the right place, and with its help we correctly assess who we are, the kind of might, power, energy, abilities, attributes, etc., we possess so that we first get to know our flaws and then eliminate them, and how to constantly and daily invigorate our will and other positive abilities. What we are allowed to do in magic, and not allowed to do, depends upon the increase of our energies and abilities, so that we do not immerse ourselves in failure, which threatens the equilibrium of our elements.

The best self-assessment is our evaluation to the extent that we have our negative attributes, our passions, under our control, in which our character mirrors itself, for that state is greatly important to our further magical development and progress. The proper evaluation of each of our negative attributes makes it possible for us to always keep every attribute under our control (which, up to now, we have been unable to do) because we are clearly aware of the consequences of their explosiveness and their effects on our character. We will never allow ourselves to be surprised or deceived by these attributes because we know their power and their compulsion to conquer. And since we have a good firm will and many other powerful means to rid ourselves of them, we will fight against them until we control them completely.

### 3. Free of Ambition

A person who is free of ambition is too modest to allow himself to be seized by any nuance of this characteristic, which could entice him to be prideful and underestimate other people. Praising his attributes and abilities is meaningless to him. It is of no interest to him whether an acquaintance greets him first to show him that he is held in high esteem. He also does not react when many people think highly of him, love him and admire him for his magnanimity, for he knows with certainty that his attributes, might, powers, abilities, talents, arts and knowledge are not his possessions, but solely belong to universal Providence, and are merely at his disposal so he can represent himself on the material plane, and to develop and form from these good attributes a correspondingly good character, a good soul.

We can conclude from the aforementioned that the more we become aware of these sacred circumstances and attributes the more we are free of ambition, and we become more modest and grateful for whatever our tiny personality represents to eternal Divine Providence.

By not being ambitious we are creating the right approach toward everything that elevates us, and it strengthens us in our eternal battle against the effects of all negative attributes. We always remain in this state, unbroken and unflinching, absolutely modest, free of ambition, with no yearning for public appearances in order to receive ovations or fame or similar ambitions.

However, ambition would be good for us when the positive and negative Elemental attributes are in equilibrium, if we make the effort to attain this state for the clear purpose of ennobling our spirit and our soul. But in such a case we would

never display our well-balanced attributes; instead, in the fire of a truly silent ambition we would make every effort to attain absolute control of all negative attributes, and the successes in this respect would be a great encouragement for the further progress of the magical exercises and tasks. That is the true and sensible ambition, which seizes all students of magic, in that, this kind of ambition is always geared toward the ennoblement of the spirit, the soul and the physical body of every student.

A person, a magician, who is free of ambition would never mention to any person that he has mastered this attribute, and at times he may act like an ambitious person, so that he can cover up the opposite attribute.

Being truly free of any ambition expresses itself when noble deeds are done for someone who is unaware that he has been helped, and our activity remains a secret, because we do not want to accept gratitude or acknowledgement for our help. In this manner we escape any kind of ambition, which certainly would not be without an echo if it had only one grain of earth to which it could cling. And that is an extraordinary remedy as to how to develop absolute freedom from ambition.

There are certain causes that tempt us to ambitious expressions, comments or statements. For example: I have the urge to be prideful, to show off in front of my fellowman with some specialised professional knowledge about particular problems, so that I can harvest praise, admiration, recognition, acknowledgement, rewards and love. I am filled with ambition, I expect other people to greet me before I greet them. My ambition urges me to learn well so that I can harvest more praise, acknowledgements, respects, diplomas etc.

A wise proverb states: Whoever demands rewards from this world and receives them will not receive them from the invisible world in far higher, more significant and more



permanent forms. We can only be more modest if we are free of ambitions. Only that will help us to success in our dealings, and it raises us above the petty things and the self-conceit of external circumstances, for which we never yearn, because we know with certainty how vain and trivial they are. Today, they are valid, but tomorrow they evaporate like steam over a pot. Nothing remains of them, perhaps only a memory or the cause for ambition.

By being genuinely free of ambition, we attain the respect and love of all beings with which we come into contact, but we are not conscious of this circumstance, because it does not enter our mind at all. This attribute is effective within us and at the same time influences people and beings with which we communicate. We are only bearers of attributes, and an attribute acts in accordance with our good will from the inside out.

Being free of ambition our self-knowledge increases at the same time, namely, knowledge of the universal laws, general knowledge of the cosmic hierarchy, the recognition of causes and consequences, character, the disposition of other people and cognition of the universal truth everywhere and in everything. Being genuinely free of ambition has a significant effect on all our attributes, which, in this manner, balance one another. A person who is free of ambition does not cling to any kind of educational degrees, medals, diplomas, rewards and acknowledgments, actually nothing that could goad him into any kind of ambition.

As a student of the sciences and arts of magic, we are only ambitious when it comes to the exercises and the teachings [of Hermetics], but this good ambition originates from a sincere and honest yearning for self-cognition and to reach the highest goal and ideals, where the student does not pursue any praise, acknowledgment or reward, even when we receive that from our master as his student. Through this

acknowledgement and praise, we become even more modest, because it is clear to us that we are not worthy and that this sincere praise actually only applies to our attributes and powers, which are effective within us and constantly educate, strengthen and teach us. We merely guide and use them for noble purposes. In general, we do not take credit for any success, but we give credit to our universal attributes and powers with which we operate and which we control and which form our entire personality. In this respect we are absolutely free of ambition, we are modest and humble, and we are clearly conscious of what we can do and what we cannot do in accordance with our level of development and in accordance with our energy, powers, abilities and attributes that are at our disposal and which in the course of our entire transitory life deepen and ennoble us.

#### 4. Equanimity

Equanimity, the attribute of being in complete balance, is definitely a positive state of being, which helps us attain absolute equilibrium of the elements. This attribute must always express itself within us so that we can draw from it real benefits. It is important that we, without harmful consequences, equilibrate every situation and problem, because that is the true significance, the core and purpose of equanimity. If we use this strong, positive attribute step by step to equilibrate all the causes that we created earlier in the Akasha, we create favourable conditions to attain the equilibrium of the elements, which is the basic prerequisite for any further progress in our magical development. From this point of view, equanimity is always a good sign of our balanced elements, which we deepen on a daily basis. The

highest level of equanimity in the true sense of the word makes us untouchable in respect to the tiniest effects of positive and negative attributes, because we are constantly in the absolute centre of eternity, that is, in our Akasha, where eternal peace and quiet and the absolute equilibrium of the universal elements, powers and energies prevail, where we as neutral observers see everything in the light of absolute truth, in reality.

A well-balanced human being clearly recognises the character of his fellowmen and can read them like an open book in accordance with the direction, the effects, of their attributes. Therefore, he can momentarily adjust his conduct and behaviour toward any person accordingly and always defy any possible persecution from others and all the harmful causes that they create. In this manner a well-balanced person becomes the master of the situation, no matter how critical and hopeless it may appear, because through his absolute equanimity he can quickly adapt to any given situation and control it completely.

Every Hermetic must acquire and stabilise this fundamental attribute of equanimity at any cost, because he requires it on every occasion, whether for his exercises, magical tasks or in everyday life with his fellowmen with whom he comes into contact. Magical equanimity puts us into the foreground of life, because we know that any reasonable person respects one who is well-balanced. However, we use the equilibrium of the elements only for noble purposes, because is the sacred duty of every Hermetic.

When equanimity is fundamentally used in everything, it will bring considerable success in the spiritual, astral and physical sense. It changes the formation of harmful causes, because the main task of equanimity is to constantly balance everything that exists and to stabilise everything. Practically, it means, for example, if a thought attempts to influence us for a

negative purpose, our equanimity comprehends this thought immediately and creates within us the opposing factor to whatever the negative attribute tries to incite us to do, and in this way the negative thought can never be realised.

## 5. Level-Headedness and Composure

How ideal would it be to always be level-headed, prudent and composed under all circumstances? Level-headedness, prudence and composure are actually extensive helpers in all our activities. These positive attributes make it possible for us to properly think about everything before we carry out, work out, pursue, execute and decide something important. Through this procedure we protect ourselves from many failures, troubles, unpleasanties, misfortunes, ailments and similar fateful interventions, which we would succumb to or be subjected to, if we did not protect ourselves from these negative attributes and bring them into balance through level-headedness and composure.

Circumspection and calmness are also signs of good health and good nerves, which gain unusual strength through level-headedness and composure. These two attributes belong to the fundamental positive attributes on which we build for the greater part our entire life and in which our maturity and perfection is reflected. They always bring us luck and success, no matter how we go about it, and at the same time also joy about these successes throughout our entire life.

These attributes give us absolute certainty about our work and activities and we stand behind our work and guarantee it. When we have completely developed these attributes, we rarely make mistakes, for we recognised them

immediately and we eliminate them, as well as learn from them.

With level-headedness, calmness and composure we can defy panic, exaggeration, haste and chaos, and thereby remain masters over any situation, no matter how dangerous it might be. Through our calm demeanour we become the standard for our fellow-workers or employees, without us being aware of it. Our positive attributes have an automatic effect on those around us, who are unknowingly subjected to them.

Level-headedness, calmness and composure should always prevail, especially if one is engaged in international negotiations, where the destiny of entire nations is dealt with, but where usually the opposite attributes, namely, rashness, unrest, excitement, nervousness and absent-mindedness come into play, which in accordance with the opinions of the physical world consequences such as war with all its horrors and sufferings arise. Even though the universal destiny gives level-headedness and composure solely to those of good will, who only use these attributes for good, not all human beings of the world can partake in these noble deeds, namely, those who do not possess any prerequisites for these universal gifts. Therefore, these people must resign themselves to whatever their universal destiny has prepared for them in accordance with the causes they created.

Last, but not least, we absolutely need level-headedness, calmness and composure in order to progress magically, especially when it comes to our exercises and other tasks, magical operations and achievements. It would be difficult to make do without these important attributes in magic. And that is why it will always be our endeavour to make these attributes usable, and develop and perfect them as quickly as we can, so that they become a daily habit for us.

## 6. Conserving Our Energy

We know from experience that we often get excited or upset for the tiniest reasons, which in the end we honestly admit. This act is a considerable mistake, because through this behaviour we expend a particular part of our vital energy, without getting anything in return. On the contrary we are harmed and weakened through this loss of energy.

Conscious human beings, who are aware of this outgrowth in their character, never allow themselves to be swept along in an underhanded and ingenious manner by the whirl of a particular passion, of a negative attribute. People who are not aware of the digressing negative attributes should be pitied because they are ignorant of the true significance of the conditions that are called forth through negative attributes to which they are easily and constantly more and more subjected. In due time, they raise such powerful larvae from their negative attributes, habits and passions, to which they are exposed without reservation at any opportunity, and become enslaved. The same process develops due to constant repetition and attachment to thoughts, which automatically emerge and forcefully cling to us in accordance with our character and inclinations to particular excesses, without having them under our control. Therefore, we must reject and annihilate them as foreign intruders.

By devoting our attention to these foreign intruders, our thoughts, ideas, imagination and feelings, and allowing them work within us like a medium, as they wish, we give them a piece of our vital energy, our astral energy, which we lose unnecessarily. If we were clearly aware of this, we would never permit ourselves to surrender to any hollow thoughts,

fantasies and utopian ideas, even when they seemingly appear beautiful. Instead, we immediately destroy these harmful thoughts, illusions and feelings and by doing so we save our precious vital energy of a spiritual and astral nature for considerably more sublime things and ideals. Under all circumstances we must be consciously aware to conserve our vital energy through thoughts, feelings and deeds and never allow ourselves to be provoked in the aforementioned manner. When we save our vital energy in this manner on a daily basis at every opportunity, we establish for ourselves a large reservoir of vital energy for our old age, when we urgently need it.

We will always be able to function to our advantage only with noble thoughts, feelings and deeds, because we do everything consciously in accordance with our good will and we also strengthen our spiritual, astral and physical vital energies for our further development. And that we can preserve a certain surplus of vital energy with which we can maintain our health without endangering it. Therefore, we must at all cost save these energies in the best manner possible and strengthen and preserve them constantly. This is something to keep in mind in our younger years. Whoever has saved up a surplus of vital energy will be happy and content later in life.

## **7. Pay Attention to Experiences**

It is to our advantage to remember particular experiences at any appropriate opportunity. As a rule we gather experiences after we have made certain mistakes, and it often takes some time before we rid ourselves of these mistakes and develop the effective practical method that functions perfectly. Sometimes

we pay dearly for a particular experience, which later in life pleases us so much that we never regret the sacrifice we made. We are truly glad, provided we can use that good experience for similar purposes. We can bring, for example, our experiences to bear good fruit when we help our fellow human beings who are deserving of our help.

When we look back on the entire course of our colourful, difficult, moody or comforting life and think of the experiences that caused us the most pain, effort, self-denial, etc., and we assess everything from the point of view of the equilibrium of the elements, we will remind ourselves what we have gained through these sometimes sorrowful and bitter, hard and pitiless, but plentiful experiences. We will then arrange all the good experiences in accordance with the results of our assessment into our present battle for the equilibrium of the elements, and considerably strengthen and increase the means that we require to conquer our negative attributes, passions, bad moods, etc.

Paying attention to our experiences becomes a powerful and welcome partner to us, which constantly reminds us that we have committed certain indiscretions, as well as the kind of cruel consequences we had to face. And that is why these warnings connect us automatically to a constant monitoring of our magical equilibrium, day and night, through thoughts, feelings and deeds. From this point of view the dearly paid-for experiences are most valuable, because they have become imprinted into our memory and we are constantly aware of them as the great price we had to pay for this sacrifice. We are also clearly aware of the great practical and educational value they represent and we shall never commit another ill-considered deed, error, mistake or perplexity.

That is why we collect during our lifetime these educational and powerful experiences, so that one day we can make good use of them for noble deeds in later life, when our



physical strength is waning, so that it is replaced by accumulated good vital energies from experience from which we draw for ourselves and mainly for the eternal life which we aim for.

The experiences we pay attention to are actually beautifully inserted pictures into the pages of our destiny, so that we learn from them, in the event that we might perhaps intend to return to our earlier mistakes, outgrowths, excesses, nonsense, passions and similar inclinations. These mishaps are a sword of Damocles, constantly threatening and warning us, until we reach the first milestone of our goal, when we reach the absolute equilibrium of the elements. That is when all our life experiences have reached their peak of effectiveness, because they have reached their purpose. Until that time all our good experiences are indispensable to us. But we deepen them constantly and allow ourselves to be guided by them.

We know from our practical experiences that an experienced person makes fewer mistakes than an inexperienced one, but he must pay for his experiences in various ways, depending on how significant the mistakes and events are. The higher the price is for the experiences, the greater and lasting value they have. A person without his own experiences is like a reed that sways in the wind, because even a minor incident shakes him up and leaves behind deep wounds and marks in his character.

## 8. Justice, Righteousness

Genuine justice or righteousness fills us with a feeling of satisfaction in our conscience and consciousness. If we are guilty of something and we honestly acknowledge it, then we must severely condemn ourselves, if we do we establish within us absolute justice. We know from experience that a person can only condemn himself for all his thoughts, feelings and deeds, which express themselves through negative attributes and which form his character, so that he becomes just or righteous. As a rule a person rejects justice or righteousness and blames his fellowman or particular circumstances, opportunities, surroundings, or conditions, such as ailments, fear, money woes, etc., and he removes himself from all guilt, of course, quite unjustly.

Every initiated person knows everything that another person does, or what he is suffering from and whatever he might have to face, whether pleasant or unpleasant, or catastrophic. But this knowledge will always be the fruit of his activities on all planes and in the elements, and these activities mirror themselves precisely in his destiny in the world of causes, from whence also the fateful consequences come from. Whoever attains self-cognition is always completely just everywhere and in everything to himself, in that, he credits only himself with everything that is happening to him, because he knows that they are the consequences of the causes of all his activities. That is why he joyfully accepts all kinds of limitations, ailments, difficulties, even accidents and mishaps that happen to him, but he is constantly and bravely fighting to bring all his causes into balance, which these consequences present to him, so that after a certain time through his justice or

righteousness he attains the equilibrium of the elements and balances all negative causes.

Absolute justice or righteousness is a universal attribute, which will not allow us to carry out or experience something that is in contradiction to the universal laws, because absolute justice is a universal law in itself. And that is why our destiny is absolutely just, even if at times it seems that we are being pursued or we have only failures, or are constantly ill and suffer poverty and hardships, while other people possess everything in abundance. However, we should not forget that everything we experience was caused earlier through our deeds, thoughts and feelings, which we have long forgotten. And now we expect that everything will turn out well for us, that we have luck, success, wealth and similar things. But that expectation is ignorance and great egotism, which completely inactivates absolute justice. Not one hair on our head is touched, if we did not provide the cause for it. From this point of view of absolute justice, we should also observe the condemnation of our fellow human beings. If we are knowledgeable in such a matter, we would discover that the conviction which to us seems obviously unjust, for example, the death of a military-political betrayal and similar events, is completely just, because an absolute and just destiny would never under any circumstances allow someone to be condemned and to suffer without a serious cause. Only when we bring our causes into balance through opposite good deeds and causes will we eliminate the consequences, which will sooner or later strike us. Within that principle is absolute justice, which in this respect is inexorable, because it is the executor of absolute justice, which is engraved in our blood, in the spirit, in the soul, and it is up to us to comply with it and to live accordingly.

## **9. Proper Thinking and Judgment According to Truth**

We must surely be pleased when we make the right judgment regarding important issues. The results confirm our approach. Our sound intellect should reject anything that does not compare with universal realities, and it should be independent. Under no circumstances should a sound intellect be influenced by foreign negative thoughts, feelings, misconceptions and false pretences, which in the end always fail. We come to proper thinking, considerations and judgments, slowly but surely, step by step, when we honestly make the effort to recognise every thought, feeling and situation that touches us in accordance with their significance and value, i.e. in accordance with the heart of the matter, the core of whatever they express and the kind of common goal they have. Until that point is reached, we frequently experience failure, which directly forces us to defend ourselves. At first, we exert all our energy to defend ourselves and later we do so automatically. And if we continue uninterruptedly, we expand our considerations and judgments correctly to all thoughts, feelings, conditions, situations, deeds and problems, in short, to everything we experience. In such a case, when we carefully and correctly carry this out, our conscience immediately informs us about the state of affairs and we merely decide what we want to acquire from that, what we consider to be good for us, and what we immediately cast away as harmful or foreign to us.

In this manner we create a correct relationship to everything that happens to us in life regarding our destiny. Later in life, should our aptitude develop in regards to correct considerations and judgments then we are in the position from

the universal point of view to determine the truth. Up to that point in our development we are not guided by completely correct considerations and judgments that correspond with the truth.

Many learned human beings, scholars and philosophers have written thousands of books, where they made great efforts to solve a variety of important questions of life and the existence of humanity in respect to their classification in their social sphere, their wealth, religious convictions, politics, sciences, arts and similar things. But since their considerations, judgments and convictions did not correspond with the universal truth, or if the truth was distorted, their works were merely superficial, without the core of absolute truth. These works were written predominantly with a personal tinge or bias, and carry the seal of personal transitory truth. These kinds of works are never long-lasting and they become immersed in an ocean of temporariness, the past, and futility once they have fulfilled their mission during the time of their popularity.

The world is progressive. It constantly goes forward and does not stand still. The world's development approaches the correct considerations and judgments only in accordance with its level of development and maturity, and at some point the time will come that these considerations and judgments will correspond with the whole truth, with reality. At that point these considerations and judgments will possess eternal validity, which qualities have proved themselves through their longevity and immutability, which cannot be changed, abolished or replaced by other truths. Humankind must at one time reach this point, but right now that is still a distant truth in the faraway future, and only real initiates can form these correct considerations and judgments, which correspond to the absolute truth through particular exercises, methods and

meditations, which are all geared toward to recognition of the absolute truth and to everything that happens to us in our life.

## 10. Education and Introspection

If we are honest with ourselves, we often remain with our bad habits, excesses, passions and unpleasanties and their harmful consequences. Here we begin to truly comprehend and think about everything that is harmful to us, which we must reject and annihilate, and fight against it and never again desire. We clearly and logically understand that every negative thought is already put into action when we accept it as our own, and at the same time this thought begins to grow in us and ultimately controls us to such an extent that we finally realise this harmful thought, i.e. we do whatever this thought expresses and represents. After we have realised the thought, its reaction, its consequence, makes itself felt, which is surely not enviable but regrettable. That is why in the end we must come to the conclusion that we no longer want to create such causes and consequences, since we know that terrible consequences ensue. We then turn to the proper self-educational method through self-cognition, introspection.

We know from experience that all negative attributes lead us away from our personality and through their affect they always direct our attention to irrelevant matters to which they bind us so powerfully that in the end we can no longer resist this affect and we do what this attribute corresponds to. Now we are at the heart of the matter. Everything that we encounter in our thoughts, feelings, deeds or states belongs only to us, and that is why we must be constantly be on guard when it comes to the influences of our negative attributes and observe what such an attribute has on the agenda.

It becomes clear to us that the negative attribute would like to entice and deceive us, so that we succumb to its effect, from which it would profit considerably, namely, by depleting our vital energy. However, we must give the negative attributes a tough battle, because we always have greater powers for these sacred matters than the powers and abilities of the negative attributes with which they affect us.

When we realise, in this initial battle, how great the difference is between the uncontrolled and controlled attributes, circumstances, situations and elements, then we will never withdraw from such an important battle and we will truly courageously, patiently and systematically fight to the very end. When we realise how sensible and meaningful it is to be constantly attentive and prepared for the various attacks (influences) of the negative attributes, passions, and circumstances, etc., that will oblige us even more to always think, feel and act only in a noble and well-balanced manner. This noble effort to educate ourselves demands that of us and it pushes us forward, and not one single step backwards. But only the mature will reach this state, and who have the perseverance for these pure matters. However, there are so few that you can count them on the finger of one hand. Even though the majority of people do yearn for the great ideals, and at times their interest in spiritual matters peaks, but after a certain length of time they grow weary and their interest is extinguished just as quickly as it was aroused.

And yet this honest effort to educate ourselves (introspection) is a foundation of our entire further progress in magic, in Hermetics. We clearly and uncompromisingly know that without magical preparations, i.e. without the equilibrium of the elements, as a magician, we cannot achieve anything. We must bear in mind how pure and perfect God is in His absolute omnipotence, omniscience, omnipresence and immortality, and that in comparison to Him, we are absolutely

nothing. And that is why we must make every effort with all the powers at our disposal to gain equilibrium of the elements, the purity, always and everywhere and in everything, so that at least we can approach Him, even though we do not deserve to do so.

## 11. Moderation

We come closer to the state of equanimity through moderation. If we use all the things that nature provides for us in moderation, we will begin to adapt to nature, which is in equilibrium, where the strict law about the proper use, consumption, and enjoyment of all the means for the preservation of our life is in force. Every human being has this law recorded in his character, in his attributes, but it is entirely up to him to comply with it and to keep it.

Moderation not only applies to eating and drinking, but to everything with which we come into contact. For example, we should never think too much about the same matter, circumstance, concern, problem, etc., because one-sided thinking will soon throw us off balance, and we will disregard other day-to-day important obligations, duties and necessities. We must attach the proper attributes, effects, yearnings, causes and consequences to a matter, concern, problem, or abstraction. In accordance with that our judgment, assessment, impressions and successes in respect to the intellect and feelings must be moderate in as far as we never exceed or violate the boundaries of proper behaviour. Nothing should carry us away to the extent that we receive an overabundance through certain impressions, perceptions and considerations. We must be certain that this immoderation does not get hold of us. The popular saying is correct: Everything in moderation!



When it comes to our behaviour, our conduct, feelings, thinking, situations and moods, we must ensure that we incorporate the law of moderation and equanimity, in that we clearly recognise how far we can go in any situation. We can also make use of our negative attributes in moderation, of course, for noble purposes, without worrying about making any mistakes. True moderation is monitored by our firm good will, with sound considerations and convictions, because immoderate pursuance and acquisitions, no matter how good they are, will surely cause us more harm than benefit. Our sound instinct always tells us clearly when we have enough, when we are satisfied with one or another thing, and if we continue in one or another direction, it would only harm us.

How do we recognise moderation? If we do everything in moderation, we always feel that we are in a light, pleasant state and have a certain peace and quiet, feeling of joy, freshness, and equanimity that we did not take things too far and that we did not rush things. Therefore, we can rightfully enjoy pleasure, but absolutely in moderation. We are permitted to do everything, but within the boundaries of decency and respecting our fellowmen, and that must always be clear to us. No person possesses the same level of moderation, and everyone has developed moderation to a different degree; that is why every person uses moderation differently. One person satisfies his hunger with one sandwich, while another person needs three, but both of them are moderate in their needs. The first person requires considerably less than the second, and that is in accordance with his level of development, his physical structure, his expenditure of energy in his job or profession and similar things.

And that is how it is with spiritual and astral states, affairs, attributes, abilities, causes and consequences with which we are constantly in contact. Everyone is individually endowed with his abilities, his development, and each person

will experience moderation differently. One person can take more, while the other less, both of them according to how they are developed for particular things and how mature they are.

## **12. Respect the Attributes of Others**

We respect the attributes of our fellowmen, and we do not interfere with their characteristics. We do not have the right to reproach or criticise someone for something we do not agree with, what is unpleasant, nonsensical and revolting from our personal viewpoint and what we would never do. We must always remember that every human being is a star of his own, who has his own destiny, which he prepared for himself, and which he must experience come what may to the very last day on the material plane.

The causes that a human being created himself at some earlier point bear fruit precisely in accordance with what he has sown. And that is why any kind of intervention from our side in his destiny would be great fateful mistake on our part, in that we unjustly and unfairly hinder him in something that his positive and negative educational attributes lead him to.

We can well imagine our great responsibility for this irresponsible deed that has no basis. It is too dreadful to think of how severe our consequences will be, which we must bear in our next life. Divine Providence guides the destiny of every human being justly and lovingly, and we insignificant bunglers want to intervene in such astonishingly responsible matters, which are so important for the destiny of another human being. As long as no one does an injustice to us, by threatening our life or existence or our freedom, we do not interfere in

someone else's affairs, which originate from the effects of his attributes, his character and his destiny.

We always have the right to defend ourselves if an injustice is directed toward us. Should we be in the right, we will win in the end, because our destiny will not disappoint us, and without reason no one will ever touch a hair on our head. We strictly adhere to this conduct, especially in our function as a magician, when we for justifiable motives use our occult powers to defend ourselves. But we must clearly be aware of the fact that any other opposing intervention in the fateful affairs of others would immediately lead to our own destruction. That is how important it is to respect the attributes of all our fellow human beings.

By respecting the attributes of our fellow human beings we directly gain the untouchability of our person and the respect of whomever we meet or associate with.

### **13. Keeping your Promises**

Every human being who keeps his promise, oath or vow gains the respect, recognition and acknowledgement of people around him. When something is promised, it is important to recognise that we also accepted a particular duty to keep our promise, our word, come what may. Perhaps only an ailment or death could prevent us from keeping our word. On the other hand, we should also think carefully before making any kind of promise, but if we make the decision to help, then it is our sacred duty to keep our promise under all circumstances.

Our strict innermost attitude, our way of thinking, strengthens and improves our character, our honour. By keeping our word, promise or oath we strengthen our will

considerably, which steels itself through whatever obstacles that are placed in our path. We do not commit ourselves to a promise or an oath, where we determine that we cannot fulfill it, or if we know that it would harm us. When we are forced or coerced to give a promise, we fulfill only what truly agrees with us, but never what harms us, because in that case we are protected by our destiny, which knows well how much of a burden we can bear. We adapt appropriately to any situation, and do as others do so that we do not isolate ourselves from other people. Through this we express our taciturnity, our silence.

It is more important to keep our word, promise or oath in magic when it comes to various duties and tasks, which we voluntarily accepted and which have a greater value than our transitory physical life. Because what we have promised God, Divine Providence, is such a sacred and powerful oath, where only our death could prevent us from not fulfilling or keeping our word, promise or oath.

If we have made a promise before our Creator, that is more valuable than our physical life. Keeping our promises has also a great influence on everything we do, no matter the kind of obstacles that may arise. Of course, the condition is that whatever we commit ourselves to and what we intend to do must truly be noble. In this manner we always secure success for ourselves everywhere and in everything. For beginners it would be a noble resolution if we promised ourselves to eliminate all negative attributes from our character.

If we immediately and honestly decide to remove our negative attributes, we would surely have great success. We know from experience that a human being sometimes suffers his entire life from an imbalance of his Elements. We also know that he will not get rid of this imbalance through his normal way of life, as long as he is not aware of the true causes

and consequences of his behaviour. By keeping one's word, promise or oath, every human being, of course, will improve his character considerably.

## 14. Peace

Nowadays much is said and written about peace. This propagated peace has nothing in common with the genuine, eternal, universal peace that prevails in the entire universe. It is a state that cannot be expressed in words, and only a person can truly experience it, one who daily cultivates it within himself and then disperses it into the universe. Universal peace is the state in which every human being feels absolutely secure, where no one attacks him somewhere, rapes him or her, as it happens here on the material plane. Instead, we find in eternity true helpers everywhere, which will help us when we have the yearning to reach higher ideals. When it comes to that, a human being finds great support in his belief in God, the Akasha, where everything serves him for his higher interests, where he dwells among the noble, universal intelligences, teachers, masters and the genuine angels of peace, where he enjoys everything noble in whatever he undertakes and where will not be disturbed by anyone or anything in his activities.

As long as a person lives on the physical plane, he is always protected by his destiny whenever he carries out noble duties or tasks and when he helps others. He is also protected from the authorities and injustices, because he develops on a daily basis a powerful cause for peace, which is truly universal and applies to the entire universe and as well to our physical world. And in the physical world where in increasing numbers obstacles are against him, his awakened eternal universal peace is effective in several ways. Genuine peace is universally so

powerful; therefore, we immerse ourselves daily deeply into this peaceful state so that we have a powerful weapon against everything that could threaten us in our genuine peace, no matter what form it might take.

We can work better in our genuine peace than in a normal chaotic state, which now prevails on our material plane. Our peace will considerably strengthen our peace and security, especially when it comes to our magical exercises and tasks, which we do daily and through which we strengthen our spirit and soul.

We pour out our peace and distribute it in our entire surroundings, wherever we might be, without being aware of it. Other people feel calmer, more secure and sympathetic in our vicinity, because our universal peace provides these beautiful, influential conditions, which express themselves in our presence through the spirit and soul. Of course, that applies only to those people, who through their character are closest to real peace. It cannot be people who are revengeful, hateful and egotistical and who possess similar negative attributes. Wherever genuine peace rules, there is peace and quiet, sympathy, joy of working, happiness, contentment and everything is well-balanced. From this, we can gather that peace is actually a universally eternal attribute that comes to us step by step by ennobling our character and soul and by attaining the universal equilibrium, which represents a guarantee for eternal peace.

In truth the significance of peace does not mean some kind of rigid, eternal, blissful peace and quiet, where we are completely inactive; on the contrary, universal peace is a beautiful and powerful protection, under which we can develop beneficially. That means to constantly work on the ennobling of the spirit, the soul and physical body, in order to reach the highest goal.

## 15. Asceticism

Genuine asceticism is expressed in everything that we undertake to ennoble our spirit, soul and physical body, for example, if we renounce a passion for a particular time, such as smoking, alcohol, over-eating, sexual unnaturalness and other harmful vices and habits, which we developed through repetition. The most effective and purest form of asceticism is our daily introspection, our constant battle with negative attributes and thoughts, feelings, deeds and bad habits. That is the most genuine and effective asceticism, the prayer that we constantly cultivate and enhance, as long as we have not attained a genuine universal equilibrium, the purity.

Genuine asceticism does not express itself in rejoicing festivities and false sufferings, but in hard realities, which are aimed at the equilibrium of the Elemental attributes. Everything that the universal nature liberally presents to us should be enjoyed and experienced sensibly, but we must always remember that all things are transitory, that we will one day leave everything behind us, when we cross over into the invisible world. And that is why we could in the course of our transitory life do without these things, whether practically or idealistically, so that we are never dependent on them and are completely free of them spiritually and astrally. Through that process we make our crossing over from the material plane into the astral world considerably easier.

That is the genuine kind of asceticism, which bears good fruit. Genuine asceticism also strengthens our will, because as a rule we experience most obstacles with asceticism, which we must overcome under any circumstances, so that we can fulfill what we have resolved to do in an ascetic

manner. Asceticism can be carried out best if no one knows about it, the reason being that asceticism finds a true echo in whatever we want to achieve with its help. Therefore, we should not profane asceticism anywhere, because if we did, asceticism would become unnecessary and ineffective.

A particular kind of asceticism expresses itself when, for example, someone suffers physical pain or poverty or other unpleasant conditions. Above all he should keep these conditions to himself, and do exactly the opposite of what the negative conditions prompt him to do. In this manner he has these negative conditions or circumstances under his control and he is using asceticism extensively. For example, when a brave soldier is fatally injured on a battlefield and he suffers great pain, despite that he keeps a positive mindset, even if he knows that he will soon die. That is a part of asceticism and heroism, whereby a human being conquers himself that means, i.e. he overcomes his dependency on his physical life. Through genuine asceticism we become strict and hard on ourselves, we forgive ourselves nothing, and we combat any wimpishness and dependency to everything that ties us to the material life.

A beautiful expression of genuine asceticism is when we are helping others, and we neither ask nor expect the slightest reward, not in our thoughts or feelings or for our work. Since we train and practice for our magical progress, we reject any wishes for success, and merely wish that through the exercises we improve our soul, our character, to a maximum.

There are three kinds of Asceticism:

- 1) Mental asceticism — We cultivate discipline, order and purity of thought and we have that under our control.



2) Astral asceticism — We control all negative attributes, passions, feelings, conditions, bad habits, etc.

3) Physical asceticism — We live a moderate and natural life.

## **16. Accuracy and Meticulousness**

Accuracy and meticulousness are highly positive attributes, which are closely connected to eternity. When we are permeated with these attributes, we always have to direct our attention to our duties, commitments and resolutions, which we accept voluntarily, so that we never forget them, and that as long as we are working on our commitments, we require a certain defined accuracy and meticulousness to realise them. We can never permit ourselves to neglect our duties and resolutions without good reason or skip or miss them completely, because that would have a harmful effect on us, and immediately such an occasion of neglect would repeat itself and we would have great difficulties to overcome them. We know from experience that if we minimally drift off course from our duties, exercises and good habits, we expose ourselves to the danger of completely losing our equilibrium, our balance, for reasons of convenience and instability.

Whoever is relentlessly uncompromising in this respect and works exactly like a clock can realise everything at the proper time. A person who truly knows life clearly realises that the destiny of every person is exactly and firmly laid down in a meticulous manner, chronologically integrated in his transitory life, which in reality represents only a moment in eternity. Eternity itself is completely permeated with absolute, exact

and inexorable laws of accuracy, which no one can change, not even in the slightest, for everything must be fulfilled exactly in a chronological order, as the eternal universal laws have determined.

Accuracy in our material world is the reflection of the absolute accuracy of the cosmos. And that is why our life is regulated under the influence of destiny, justly and exactly in accordance with the corresponding causes, which are determined by our transitory life and measured from birth until we depart from the physical world.

We cannot leave this world until we have fulfilled all the consequences that have emerged from the causes we created. But at the same time we cannot and are not allowed to remain here on earth one minute longer if we already all our fateful tasks, which were determined by Divine Providence. And that is why we have become an independent, ascending, culminating and descending star. After many reincarnations when we have attained corresponding values, attributes and abilities for our perfection, we will not return to the material plane, but we shall live in eternity in accordance with our level of maturity and development that we reached last on the material plane. And that is how exact our path into eternity is laid down, and we should make every effort with all the powers at our disposal to develop a particular system of accuracy in our life, which corresponds to our ideals, wishes, and all good habits and shall never omit anything good from our program.

In our dealings we are always punctual. By do so we are imitating the absolute accuracy of eternity with which we directly identify ourselves. And finally, this accuracy reflects itself in our entire life on any occasion and always brings us good success, which we can personally and quickly convince ourselves of.

## 17. An Unbending Attitude and Steadfastness

Each one of us should have the attributes of an unbending attitude and steadfastness, because they strengthen our resistance against all obstacles, no matter how great or difficult they might be. These attributes mostly defy all ailments, temptation, sensitiveness, subservience, wimpishness, laziness, comfort, convenience, weakness, fear, dependency and similar negative attributes. It is a hard and tough character that knows no obstacle it cannot overcome, and in this respect it is unsurpassed. When our character is broken it is especially noticeable when we plan to do something noble, but the obstacles are so enormous, tough and long lasting that we cannot take one step forward. In this case we recognise the fact that an unbroken spirit and will are absolutely necessary, which we nurture through continuous and tough obstacles, no matter how long this might take.

This battle for the state of unbrokenness and steadfastness often takes several years before we can actually prove that we are really unbroken and steadfast. In order to reach that state it is absolutely necessary that we lead a hard, tough life, which requires an unyielding strictness toward ourselves and which does not allow the slightest deviation from the good principles, rules and habits, which our daily order and purity guarantees everywhere and in everything. We understand under a tough life that, as a rule, we live in disharmonious surroundings and that our living conditions are especially unfavourable and we have many failures and are perhaps exposed to the worst kinds of intrigues, calumnies, unpleasanties in all aspects of our life, so much so that we truly believe that we could not live under worse conditions.

Nevertheless, our character becomes tougher through these obstacles, our will gains superior strength because we

defend ourselves against all obstacles, and we become more resistant to them and which we overcome one by one. And that is how in the end we gain control over our characteristics. We have everything under our will, and it becomes steadfast and unbroken and it defies all the obstacles we encounter. This steadfastness of the will is one of the most important positive attributes that leads to omnipotence. Whoever has fought his way to this point through difficult and severe obstacles, the doors to this world and gates to eternity are wide open. After these tough obstacles, failures, poverty and dearth, the opposite occurs after a certain period of time, in that, success prosperity, happiness and good luck come our way, because our unbrokenness and steadfastness have provided us with what we require for a decent life, which we continuously maintain. At the same time our belief and confidence increases, therefore, we will always achieve whatever we are trying to accomplish, because the obstacles that were placed in our path, we overcame without much effort.

We never have illusions about something we come into contact with, and we recognise matters as they are. We already have our emotional character completely liquidated, and it no longer exists; only the bare life now exists, an absolute reality and truth and everything connected with it. In comparison, everything else is tainted, distorted and therefore worthless.

## **18. Developing a Stable Character**

A stable character is always advantageous for us whenever we are dealing with balanced attributes, provided we do not change these good attributes into the opposite attributes, into harmful, unbalanced and uncontrolled attributes. For example, we should never exchange our good convictions and

resolutions for secondary, subordinate, more convenient and less important ones, as long as they fulfill their tasks and significance. Our stable character consists of an honest and persevering effort and will that we possess and to always go forward in all circumstances and to never take one single step backward. In other words, we continuously and perseveringly wrestle with all our determination and strive to ennoble our spirit, soul and character, and that is for us above all in the world the first most beautiful goal. If we never change this direction in our destiny, then one day we will experience surprisingly beautiful successes, which come step by step, without us expecting them.

In our soul, our character, in our disposition, our nature, we always find two directions, two currents, one positive, the other negative, but both of them are beneficial to us. It depends entirely on how these two directions or currents are exploited, whether to one's advantage or disadvantage, perhaps even to one's destruction. It depends on us, on the decisions we make. If we are honest and sincere, we devote ourselves to the positive direction, which drives us directly forward to the highest ideals. Whereas the other direction, the other current, leads us downward with it causes and consequences, corresponding with the negative attributes of the four elements, which constantly lower our character. We observe that both directions are steady dispositions, of course, with the difference that the first one, the positive, is exceedingly beneficial for us, while the other one leads us to our downfall, or better expressed to the lowest level of our development, from where we anew must commence the battle for a better life, until we find ourselves again in the right direction. It goes without saying that both directions, provided we have made the decision to follow the first direction, are helpful, especially the negative current, because we are in

control of both directions or we are making every effort to get them under our control.

Those human beings who possess unstable, fickle and flighty dispositions are the worst off. They do not easily escape the sorcerer's circle, which they have built for themselves in their lives through their ambiguous games. At one time they favour a positive attribute, while at another time a negative attribute. Of course, they have not one attribute under their control. And that is the reason they are subject to or succumb to their negative attributes at any suitable opportunity. The negative attributes toy with them as they please and for this reason these kinds of people have no stability. Regarding their disposition, they are neither white nor black, but have a lukewarm attitude, and wherever the wind blows that is what they do. They have to learn much before their destiny shows them where to begin in order to get on to the right path. People with a stable disposition do not allow any compromises, for they take a firm stand to defend their position to the very end. Of course, they are sensible enough that they defend their interests or concerns only if others are reasonable and just. They do not mention their interests and concerns in front of unqualified and incompetent people; instead they conform to any situation.

This stability of one's character can also be expressed on a broad international scale among the few countries which, for example, have been spared the warlike, belligerent horrors and who anxiously are making every effort to remain neutral. Through this demeanour they express their stability and perseverance by maintaining genuine peace with everything at their disposal. In truth this is the echo of their entire population, who possess a real interest in maintaining peace, which honesty bears them good fruit.

We know from experience that a person who truly and honestly wishes to have peace and leaves his neighbours in peace has nothing in common with war, and he will therefore do his utmost to constantly avoid it. He remains constantly in peace, and even when all around him war is raging in the cruelest manner, he will not touch war. And that is a good trait of a stable character on a large scale.

## 19. The Consciousness

We know that the consciousness is actually a summary, a complex, of everything that takes place in our spirit. Within the spirit are contained the three elements of fire, air, and water with all their attributes. The consciousness is an expression of the fourth element, earth, and that is a résumé of all the elements with all their attributes and aspects. The consciousness is also a mirror, wherein our entire external and internal life mirrors itself. It is a complex of cognition and of everything we have already experienced. Our consciousness clearly shows us our final goal or objective, our attributes, powers, strength and circumstances, and where we are at this moment in our development.

We especially see in our consciousness the hardships of life with all its negative aspects, and finally the regulation of our efforts, goals, ideals, the progress of our work, activities, systematics, the value of our development, stability of our character, honesty, sincerity, justness, wisdom and reason. We become conscious of who we are, why we live here on earth and what the final goal of our life is. In our consciousness we see the light and shadow of our life's activities, especially that of our introspection, that is, in the mirror of our positive and negative attributes, our progress to reach the equilibrium of the

elements and in accordance with that we can also assess ourselves appropriately. We can transfer the consciousness of our immortal spirit from his normal seat, his usual domicile in the physical body, into the fourth dimension, into the absolute centre of the physical body, into the solar plexus, the Akasha, where we will clearly recognise the absolute truth about ourselves intuitively, inspirationally and visually.

We can transfer our consciousness into everything created, into beings, objects, abstract concepts, ideas, principles, into their absolute centre. We can identify and put ourselves on their level and thus learn their destinies, attributes, feelings, purpose of their life's composition, usefulness, inclination, circumstances, etc. Within them we can influence them and have an effect on their character, feelings, thoughts, activities and attributes, and as always, in a good, noble and well-intentioned purpose in accordance with the universal laws. One function of the consciousness is that we can feel incredibly small, or on the contrary, incredibly tall, which means that our mental body can consciously compress and transform itself into the tiniest dot, or it can envelope the entire universe, unlike the astral and physical bodies, which constantly remain the same size once they have reached their intended size.

The consciousness also expresses itself in that we are clearly conscious and that we live consciously, i.e., that we consciously live, breathe, hear, see, perceive, smell, taste, work, maintain, control, and destroy whatever is harmful to us. We also develop our character consciously, as well as our destiny.

We take this consciousness, the mirror of our life, with us into the invisible world. Whatever is in our consciousness remains with us forever, but anything transitory from the material plane will disappear from our consciousness. It is our



most valuable treasure, with which we deepen and perfect our prerequisites on the physical plane for the eternal life. We can say that it is our microcosm, which, once we have accomplished our assignment on the physical plane, merges with the macrocosm.

## **20. Agreeableness, Tolerability and Compatibility**

Among human beings the positive attribute of agreeableness makes its influence known in the entire world. Wherever the same positive or negative characteristic exists among people, there is agreement and sympathy between individuals who react to each other with the attributes they have in common. However, when we cannot bear the effects of the attributes of the people around us, then we are in conflict with them, in disharmony, in opposing views; and that is why we willingly withdraw from a company of people who are unpleasant to us.

When a particular incompatibility of someone else's attribute expresses itself within us, we must dispose of this incompatibility by consciously adapting ourselves to this unpleasant attribute; if we do this the other person will become pleasant to us and we can endure the situation well. That is the best method of dealing with that situation and ridding ourselves of this incompatibility, at which point we become peaceful and quiet, indifferent, and non-compliant.

If we have attained the equilibrium of the elements with us, then the incompatibility of another person's negative attribute will not affect us.

As a matter of principle we must always endeavour to find the essential reason for the incompatibility of everything that occurs to us, because whatever affects us has its particular

educational importance. Nothing that happens in this world is useless or pointless. That is why when we eventually reach the highest stage in our development, we can calmly tolerate even negative attributes that slightly affect us, but which we have under control when we equilibrate them with their opposite positive attributes. Then the negative attributes can no longer harm us, and we observe their effects, which also no longer affect us. We also know that all negative attributes are absolutely pure, just as positive attributes are pure, and if we use the negative attributes only for noble purposes, then in such a case, we can transfer their effects to a person, object or place that we have selected.

And for this very reason, we must eventually adapt ourselves in accordance with the compatibility of the negative attributes, because we work and operate with them in exactly the same manner as we do with positive ones.

If, however, we are not yet in an Elemental equilibrium, then we are not in alignment with our attributes, and we must bravely fight against their effects until we have them under control.

Our tolerance to the realities of the elements (the forces of nature) in the material world is based on our degree of compatibility, i.e. that we are compatible with sunlight, warmth, heat (the element of Fire); coldness, frost, humidity, contraction (the element of Water); lightness, breathing and the effects of wind (the element of Air); and finally that we can also endure toughness, weight, gravity, and rigidity in all forms (the element of Earth). Once the agreeableness, or compatibility, with the universal elements in physical form is perfect, then we can correctly and safely assume that we can also tolerate the other attributes of the elements well, and that applies to all planes. At the same time, a person is well off when he endures all strokes of fate consciously and develops

such causes that alleviate interventions and strokes of fate and eventually bring them into equilibrium.

We will certainly not voluntarily endure some kind of injustice, harmful interventions and sufferings of which we can easily and quickly free ourselves or even avoid them altogether.

## 21. Sobriety

“Everything in moderation,” is what wisdom and an old proverb tell us to do. Nature gives us everything in abundance and does not exclude us. Whatever we experience in the form of ailments, poverty, misery, failures, passions, bad habits, misfortunes and weaknesses, is entirely our fault. In this respect we cannot accuse anyone else, for we alone are the cause of everything that happens to us.

If we were sober in all things, we would be spared much pain and suffering, grief and sorrow, and ailments. Genuine sobriety is a universal attribute, which evenly distributes the immeasurable wealth in all planes, and as a result of that, prevents individual positive and negative attributes from progressing too quickly, which participate in all expressions of our spiritual, astral and physical life. Sobriety is an attribute we are born with. We experience that best during our childhood when we are still under the protection of Divine Providence and nature. The more we remove ourselves from this attribute, as a result of getting older, the more the effects of sobriety get lost through the influence of an imbalance of our Elemental attributes.

The best method through which we become conscious of our sobriety is through our will, which represents the most

powerful driving force, through which we employ all our positive and negative attributes. Our attributes must be consciously controlled and guided through our will, so that they can serve us properly. And that is why sobriety in our will is greatly advantageous to us, as it ennobles our spirit and soul and also influences our physical body in a positive sense. Sobriety is important when it comes to aspects of the feelings of the Water element, where we soberly and consciously use love of any kind, emotional tension, joy, empathy, mercy, goodness, noble-mindedness and similar positive and negative attributes.

Sobriety guarantees the correct course of our activities in all things. We must remember that we should not take more than what agrees with us, but we are allowed to take as much as we require for our goal in order to reach it. In other words, we should not suffer hunger on the material plane, but we should also not overindulge. We should not be lukewarm or hot-blooded, or too eccentric in our love. We should not go too far in the astral and spiritual planes, i.e. overestimate ourselves (conceitedness, pride), nor should we underestimate ourselves.

For us sobriety is the golden mean on which we travel, looking neither to the right nor to the left nor behind us, but constantly moving forward on this path. We reach a ripe old age and good health through sobriety, and it fills us with a constant yearning for everything useful so that we enjoy everything, but always in moderation and consciously, so that it always agrees with our equilibrium of the elements in order to maintain the right course in our life in all directions and on all planes. It would be difficult to live without sobriety and that is why we must continuously cultivate and preserve it. Sobriety, in the true sense of the word, means to eliminate everything that is in an imbalance and through increased efforts strengthen our weak, our vulnerable, areas in our Elemental attributes with positive ones. After we have brought

everything into equilibrium, we can soberly enjoy everything normally again.

## 22. Methodology

Methodology is an important positive attribute of the universal Earth element; with its help we uninterruptedly regulate the entire course of our life in all the elements and planes. Basically, it is a continuous compliance of a particular order, which we have selected and which we adhere to on a daily basis, so that it becomes a good habit. At the same time this attribute has a good influence on our development in the mental, astral and physical planes. If we already have become thoroughly accustomed to our daily order, then we consider it a part of our life, and as our sacred duty we shall never deviate from this order, because we have grown directly into it.

Only absolute, insurmountable obstacles can for a while cause us to interrupt our methodology. Methodology is a summary, a complex, of all our duties and our entire activities, which we have directly arranged in a set pattern in particular intervals and sections, which is most favourable for us to absolutely fulfill our assignments. That also means that we do all these things consciously and that we neglect nothing that we consider to be important and that without methodology our life would be empty, hopeless, lost, yes, even completely useless.

Finally, we take a beautiful example from nature, from the cosmos, where everything is systematically regulated, so that one cog interlocks with another, like in the works of a clock. That is the reason why we exactly observe everywhere in our surroundings the results of universal methodology,

which also have an effect on us, which we can easily evoke, cultivate and ennoble within us. For example, as a magician, we first are engaged in a systematic battle to reach the equilibrium of the elements, and we do not let up from that. This battle must become a part of us, of our whole soul, and our spirit guides this battle until we win.

We can see that methodology represents a consequent and purposeful distribution of energy, which must be employed in a particular interplay, so it forms an uninterrupted chain, which we call our work, our efforts, and which gives us good results. How different is it without methodology, where we in an irregular manner employ our strength, our energy, the attributes without the interplay of one or the other, where discord and disorder express themselves, creating chaos which is the origin of all suffering and which cannot easily be brought into balance, since we are too accustomed to unstable, ruttled circumstances, which hinder us and have become a burden and are unbearable. These chaotic circumstances force us to think about everything and we finally begin to work on their removal. At last a good and firm will can bring about much good, because when the will is unshakable it overcomes everything, even our unsystematic way of handling things and even when the conditions are not the best.

We always begin with the removal of the easiest obstacles and then we safely remove all of them step by step. We know that nothing can be removed suddenly and with force, but by breaking a great obstacle down into its pieces and then overcoming these pieces one by one is surely the right method.

Let us not forget that systematics is a universal attribute, which we take with us into the invisible world and possibly into a future transitory life, if we must repeat it on

earth, and then this attribute will serve us well. And that is why we ensure that we develop this attribute strongly.

## 23. Lawfulness

We find lawfulness in everything that has been created. A human being develops and grows in his manner, an animal in its manner, as well as a plant, a tree, a kingdom of living beings, plants and minerals. But in each of these groups a particular lawfulness expresses itself, which is linked to the growth, tasks and causes of everything created. We can best observe this lawfulness on ourselves. Consciously, through particular good methods, we become aware that we can have an effect on our spirit, soul and physical body and that through the consequences of the causes that we developed consciously, we can change our character, change our soul, under particular circumstances, for the better and become more noble. But we can also do the opposite. Should we pursue the wrong direction in our general development, we worsen our character and fall morally so low that we are no longer conscious of our condition.

It is lawfulness that realises and fulfils these things, because it has exactly the particular material and causes at its disposal. Without the causes and without a particular distribution, classes, divisions, positions, dependencies, suitability, usefulness, without time and space (eternity), there would not be no lawfulness. If we observe the cosmos, we will see countless worlds contained therein, and yet, the orbits of these worlds do not cross each other or impede each other, because there is an absolute, exact and distinct lawfulness in existence, which prevails in the entire universe.

We know that what is above is also below. That means, within a human being, which is a microcosm, there exists exactly the same powerful and absolute lawfulness as in the macrocosm. That we clearly recognise this analogous connection within us and bring it to bear, it is necessary to bring our microcosm in tune with the macrocosm, in that, we (the microcosm) enter into an inseparable oneness with the macrocosm. If we want this universal lawfulness to be practically effective within us, if we want to experience it, then it is necessary to remove all unlawfulness and its consequences from within us, since these obstacles prevent all the expressions of lawfulness in us. But how can anyone expect the expressions of lawfulness to occur when he disturbs this attribute on a daily basis through his way of life.

The highest attainable expression of lawfulness is immortality, which every spirit in a human entity possesses. It goes without saying that we cannot attain the highest expression of this attribute until the spirit has not completed a particular development during his transitory life, and as aforementioned, until the causes that hinder him have not been removed.

Lawfulness is also an eternal cycle in the life of the universe in which human beings also participate. The lawfulness to our birth, our growth, maturity, aging and the temporary departure from the physical world and life, which of course, exists and continues in the invisible world in different forms, in a more refined manner than on the physical plane. Lawfulness also appears in absolute justice, namely, through whatever we have caused to ourselves, which we must correct and live through, regardless of whether the consequences are caused by a positive or negative origin. We can also grasp lawfulness with our senses, because everything physical is merely transitory and within a certain period of time it must revert to its original substances of the elements, from which it



was created. Above all, this applies to our physical body to which we cling so much.

## 24. Good Deeds

A truly good deed also has good consequences. For the uninitiated it is fairly difficult to determine in what situation, for example, they can help others, for they are unaware of the law of karma, the law of causes and consequences. We can also consider a good deed to be our abrupt refusal to help someone, even when it is a severely ill person, or refusing a donation, which, in accordance with his karmic burdens, because of the causes sown, carry as consequences ailments and hunger with which they balance their consequences now. As a rule, these kinds of people know nothing about this law, even when they have had many opportunities during their lifetime to bring their burdens and causes into equilibrium, but they chose not do so for egotistical reasons. On the contrary, they continue to build the same or similar causes. And when the time comes to settle their account they are surprised and feverishly make every effort to alleviate their unpleasant, unfortunate and sometimes drastic consequences by asking for help from their friends. In such a case absolute destiny will prevent any help, and they can only be pitied. When such a person asks an initiated person for help, he will refuse to help, no matter how much the affected person might implore him, because he knows that through his help he would sin against the universal lawfulness, against the destiny of the affected person, and this law is inexorable. In such a case refusing to help is a good deed, whereby providing help would prove itself to be a bad deed.

Let us assume that someone comes upon a beggar. He sees him in his shabby-looking clothes and sympathises with him, and he bestows a large gift to the beggar in the form of money. And the beggar, instead of using this generous gift to improve his standard of life, abuses it, and rather goes directly to the next bar to get drunk. Is this deed a good one?

Let us take another example: a mother refuses the demands of her married daughter to lend her money, which the daughter urgently needs. Because of this urgency, the daughter has come to realise the indispensability of money. Finally, she decides to take an honest job and after a certain length of time she earns the money with which she buys what she so urgently needed. We can judge for ourselves the kind of deed that was.

We recognise that good deeds prevail everywhere, when they help a person bring their causes into a balance, where they help a person develop causes to the contrary, i.e. good causes.

Then what would be our best deed? Let us imagine that we constantly have the fixed idea to help others in any way possible, the most important thing being that we help someone. With only this idea in mind, we lose sight of the main goal, in that we do not understand the true meaning of a good deed, and we do a good deed automatically for an inwardly secret passion, namely, to help anyone under any circumstances. Let us change the ideology around and make the effort and just help ourselves.

As long as we do not possess the absolute equilibrium of the elements that is how long we actually cannot effectively help anyone, because we lack the appropriate and justifiable prerequisites. First of all, at this point, we do not have the ability to know where and in what cases we can help someone, without doing harm to him and to ourselves. Second, we do not possess a certain surplus of energy, abilities and attributes

whereby we can do something. Therefore, the best deed we can do is to help ourselves with the powers at our disposal, so that we can quickly attain the equilibrium of the elements, as well as a certain surplus of occult powers, which will enable us to effectively help other people, who are deserving.

## 25. Universal Objectivity

Due to many years of experience, we have observed that our personal viewpoint on any matter, concern, problem, experience and event toward human beings, to the entire world, to the cosmos, is merely temporary and limited, and that after a certain time it becomes completely defunct and redundant, and in its place a new view, opinion and conviction takes that position. These personal views or opinions permeate our entire persona and are constantly subject to change, perhaps even throughout our entire life, and we never drop anchor, because they are temporary, relative and personal and have nothing in common with absolute truth, the universal truth. One thing is certain: a person who seeks the truth will surely find it. And this real truth is impersonal.

What must we do, then, in order to gain this correct attitude? Above all we must discard our relative personality and occupy a purely impersonal, universal point of view, which leads us to the correct point in the absolute centre of the cosmos, from where we can clearly observe everything and comprehend with our innermost senses. Of course, it is not an easy task to reach this impersonal state of the universal attitude of everything created. But the path to it is open to every mature person. As we know from experience our negative attributes prevent us the most from doing that. These negative attributes form our relative personal point of view, our persona, which is

constantly influenced by external events, from which it never finds the right exit; and our persona assumes from transitory things whatever they depict, since this relative persona actually merges with them and can somehow not separate itself from these transitory external things. Then these transitory things in accordance with the truth observe the relative persona like a distant being and judge it accordingly. Only our immortal spirit can free itself from this personal, relative inhibition and replace it with the universal consciousness of his existence and thus become aware of who he really is. Of course, this requires particular provisional knowledge and important spiritual and astral exercises, meditation and absolute purity, always, everywhere and in everything.

This impersonal attitude does not occur all at once, as we perhaps expect it to. Instead it happens slowly and step by step, and through self-cognition we dispose of our deceptions, delusions, false ideas and ideals, false resolutions and opinions and false concepts, which torment us even more so because we have become one with them. We have constantly nourished them through many reincarnations on the material plane, and now must we annihilate them one after the other.

That is why we have this deadly wrestling match with them, which is not pleasant for us. On the contrary, it is quite exhausting. Despite that, if we are sincere, we slowly but surely attain mastery and thus develop in their stead the right ideas, impressions and realities in accordance with how far we remove ourselves from our persona, our relativity. When we then rid ourselves of the last obstacles in this one and only, but important phase of our development, which is aimed to impersonality, to a universal attitude towards everything created, with which we encounter ourselves everywhere, only then can we with certainty get to know everything in accordance with the absolute truth, without being mistaken. Whoever understands this well will have great success.

## 26. Taciturnity and Silence

Silence and taciturnity are invaluable universal attributes, through which we also attain absolute omnipotence. The cosmos, the universe, is submerged in silence, and only those who are analogously in contact with the cosmos, the universe, through absolute silence and taciturnity manage to discover everything therein and are also able to carry out everything. The paradox is, of course, that the entire activities of the negative attributes and negative beings, as far as the majority of humankind is concerned, seek to hermetically prevent any access to the secrets of the universe and therefore also to the macrocosm. The negative attributes sidetrack any attention of a human being's spirit and soul to these secrets. In this manner absolute taciturnity and the impenetrability of the universe works in all uninitiated human beings. Our own silence not only expresses itself in keeping all the universal secrets and truths secret from anyone who does not qualify, but we also veil our deepest secrets well and inconspicuously through our feigned external demeanour. In such cases, when necessary, we do the opposite of what we conceal deep in our innermost, i.e., in our spirit and soul. Through this approach we divert any attention of our true state, position and point of view.

The better we play our role, the more we strengthen our silence. We shall not reveal our intentions and we keep everything to ourselves.

We should be observant. The more we keep our silence in regards to our affairs, the more our noble intentions gain effectiveness, because we make them considerably more powerful through silence. Why does the universe keep its silence? Surely because everything that is absolutely wise is kept in the veil of secrecy or silence, so that those who are genuinely sincere and serious make the effort to discover this

secret within them. But they can only do this gradually in accordance with their maturity and development, beginning with the lowest. Otherwise, they would not comprehend the things in the highest phase of universal development and they would not be able to successfully continue on the path into eternity. It is better to know nothing about the things we do not comprehend, instead of somehow distorting and misusing them because of ignorance. And that is why absolute taciturnity, silence, exists, which protects these exalted and sublime ideals and secrets from unqualified beings. Magical silence is a state of imitating Divine Providence, because She keeps Her eternal silence. And that is why we must also learn to keep our silence and in this manner adjust, adapt and imitate Her.

In the magical sense a word becomes considerably more effective the less we utter it, as God Himself, Divine Providence and the Akasha do. The more stringently we observe the rules of silence, the faster we progress and the faster we attain the power and learn its secrets. Silence is at the same time the foundation of belief that moves mountains. The more watchful we become and the more we battle for silence, the more we gain the state of manifested belief and power. Genuine silence does not only mean the judgment and the assessment of particular mysteries, which is merely the lowest form of silence, but the silence of the higher kind, i.e. the secret of power, synthesis, the secret of the ineffable, unutterable name of God: *Szhem – Nam – Bho – Rhsch*. Genuine silence also means not to judge, slander or discredit anyone. Silence is one of the main pillars of Temple of Solomon.

## 27. Thriftiness

Through genuine thriftiness we receive great value and good opportunities for when we need them. Whoever gathers spiritual and astral values is not only considerably better off, but unsurpassed. And that is how a person should be reared from early childhood by his parents and teachers and by nature itself, so that when he reaches adulthood he can successfully enter life in pursuit of material means that interest him and to which he, as a rule, yearns for most. When it comes to professional endeavours many of us surely realise that through excessive exhaustion of our physical and spiritual vital energies, we become weakened on all planes. Whoever is marginally reasonable must realise that it is better to spend only as much energy as is absolutely necessary to maintain a decent standard of living. And that is the reason why we should never work too much in order to accumulate material possessions, which we cannot completely consume and which will become an unnecessary burden to us. At times we pay dearly for these unnecessary and harmful possessions with our health, which we must then do without when we are old.

For these reasons we save our physical, spiritual and astral energies for the tasks that we consider to be important for our life. One of these tasks is to strengthen our spirit and soul. And that is why we do not unnecessarily squander our valuable time by reading material, novels and literature that are not suitable for us and which only exhaust us with one-sidedness and from which we can learn nothing good, except if we read between the lines and learn the true meaning of some of these works. If we observe our entire life internally and

externally we will notice how powerfully it streams and leaves the noticeable tracks of its effects.

In particular those experiences are instructive events, i.e. our deeds, thoughts and feelings, which uninterruptedly tie us down to them and exhaust us. In that case, we especially have the best opportunity to save and be stingy with our vital energy, in that we do not squander the slightest bit of energy on the effects of such hungry guests (passions) that approach us in order to eat from our meagre table of vital energies.

On such an occasion we could prove our thriftiness best by rejecting, destroying and controlling these thoughts, feelings, circumstances, deeds and situations that are foreign to us and with which we have nothing in common. We merely work with our own thoughts, feelings, state of affairs and deeds, which we consider to be truly good and beneficial for us. As magicians we know that we can only draw from the surplus of our occult powers. Should we not possess any surplus, or if we squander them on trivialities and unimportant things, then our creative activities are weakened and do not provide us with success. And that is why we save our vital energies as much as possible, so that we always have a certain surplus, from which we can draw the energy for the noblest tasks that we plan to realise.

It is also advisable not to be too thrifty with spiritual and material values simply because someone is undeserving. That too would be a waste of our energy, which we would lack someday. We use our energies for noble purposes, for the ennobling and strengthening of our spirit, our soul and our physical body. That is right kind of thriftiness.



## 28. Striving Only for Good

Every human being has been given the possibility with the help of his possessions and his spiritual and astral powers and abilities to truly do something good. And whoever considers that to be a task to accomplish something good during his short life on the material plane has made great strides regarding self-cognition. For anyone who makes the effort to help a needy person is rewarded with the ennobling of his spirit and soul, because that deed has a great echo in the world of causes, where such positive and beautiful causes call forth accompanying consequences. And when we finally make the effort to dedicate everything in our possession, i.e., our negative and positive attributes, powers, energies and abilities, and physical possessions, to a genuine charity, then we have liberated ourselves from everything that attracts us to the material world. And as a result of that we attain true freedom.

Of course, when we do this we must be completely certain what a genuine charity is. Genuine charity is when we can absolutely establish or justify that it corresponds with the universal laws, which we know and always respect everywhere. All universal laws are closely connected to our destiny and also to the destiny of our fellowmen. And that is why all our efforts must concentrate on our fateful affairs or concerns. We must constantly occupy ourselves with them in order to improve them to such an extent that we are no longer dependent on or subject to our destiny, but instead structure our destiny with self-confidence in accordance with our free will. And that is our first step to genuine charity, because to have the ability to perform genuine charity, we must possess particular prerequisites: well-developed attributes and abilities, energies, powers and good health. How can we carry out something good when we are not in the best order?

Each of our deeds, thoughts, feelings, conditions, causes and consequences are a clear depiction of our character, and if we are not mature enough for these things, we cannot bring forth something better and nobler than what corresponds to our character, development and maturity. The higher we ascend in our development, the greater our sincere efforts to employ everything for only good purposes. And that is why the results of our noble efforts will increase to the highest possible limits of ennoblement, which flows out from the universe and deeply takes root in our microcosm. For what is above is also below.

If we use this powerful endeavour and yearning only for good and tend to them and develop them properly, then everything, every being, every idea, power, strength and on the whole everything that exists will serve us willingly for the sake of our good endeavours, so that we can prove genuine charity, first of all within us, and then, provided we are mature enough, bestow it on other human beings.

The consequences of this good endeavour are that we will quickly approach the highest goal, the ideal, and also not take one step backward.

## **29. Reality**

As a rule everyone only likes to hear the truth when it suits him, and especially when he expects something in return. This approach represents a particular reality. We observe that the majority of people reject the truth, the reality, as soon as they discover that the truth will distress their ego and uncover their flaws and shortcomings, their negative thoughts, deeds, feelings, passions and bad habits, because these attributes

reveal their character. But whoever is realistic and truth-loving, reality is beneficial for him because he always draws wise advice from it, so that in the future he can avoid habitual mistakes or improve and correct his imperfect work, perhaps by liberating himself from certain harmful passions, which to the present time have distorted his character. In this manner and in other similar ways he realises certain things that he thinks about as a matter of principle and finally puts them in their proper place, and thus improves his basic idea for a genuine reality. In the course of this development he clearly learns to recognise and identify things, opinions, feelings, situations, lies, fantasies and total nonsense, which are actually unreal, and ultimately realises what they truly represent, in other words, he finds out what they are in reality.

Reality also corresponds with our transitory physical life in the material plane, which in truth is only one brief moment, a transitory dot in eternity, and when it ends nothing remains, except what we in the course of our existence built up for eternity. The only absolute reality in our temporary life is our eternal spirit, which has settled in our astral and material bodies, in his temporary shells, to be able to express himself on the material plane in accordance with his level of development and to eliminate all the causes he created in the past in preparation for his next reincarnation. But as long as he creates further new causes for his next transitory life, he must repeatedly return to the material plane, in order to experience the consequences and recognise himself through them and hopefully not create further causes for the material plane.

Through reality we create the prerequisites to actually find the causes that we created in the past; that is how we slowly but surely penetrate into the highest secrets of our human persona, our existence in the material plane. In the beginning we learn to differentiate between what is good for us and what is harmful to us. Furthermore, what we are and are

not permitted to do, if we do not want to bear the responsibilities and consequences, which always and unconditionally ensue.

Reality always places us into the light of truth, first into relative truth and then we gradually approach absolute truth, until we grasp that, too. Everything depends on our level of development. It is obvious that we do not recognise the absolute free truth until we are mature enough for it, i.e. not before we are in possession of the equilibrium of the elements, which actually is the first and fundamental cornerstone stone on the path of the magical arts, which of all the sciences and arts is the highest and most perfect. With reality we must come to that point one day, so that we can exchange relative truth for absolute truth, which we take with us into eternity and which always accompanies us. Otherwise, in our general everyday life, we use the normal reality, which has consolidated itself in the transitory world, and that reality is completely sufficient for us.

### **30. Harmony**

We understand under the word harmony certain vibrations of emotions or feelings, which complement each other, in that one vibration finds a matching accord with another vibration and calls forth in us a feeling of blissful satisfaction, joy, calmness, blissfulness, security, noble-mindedness, sympathy and similar conditions that we experience. The finer the harmonious vibrations, the more profound will the experience of these harmonious states be. In the practical sense we can observe that best on certain occasions on ourselves, as for example, a beautiful scene in nature, which completely captivates us because of its beauty, splendour, melody, admiration and profound recognition. In this case it is mainly

our soul that is active, the emotional side of our character, and the nobler the soul the more she is permeated by the depth of the harmony.

We know from experience that we do not constantly experience harmonious states and impressions, and instead they wrestle with disharmony. This disharmony is in truth a consequence, a result, of our imbalance, with which we constantly wrestle and which causes us quite a few fierce and bitter hours before we get rid of it.

In contrast to that, harmony is a pleasant and undisturbed satisfaction that we experience in complete equanimity, especially when we imagine that there is nothing evil in the world. And that on the contrary everything is good, wise and beautiful and has a particular significance and nothing happens in vain and everything is interconnected with absolute precision, like the mechanism of a clock. But wretched and ignorant human beings are not yet able to comprehend this truth, this simple, distinctly wise and educational activity in the entire universe. Observe everything that belongs to the universe, the Akasha, which in its absolute purity absolutely cannot create anything bad. And when someone suffers in one way or another, then he is the cause of his dilemmas and no one else. And that is why he should only complain to himself about himself.

All of the aforementioned meticulously interconnects with harmony and whoever disturbs this harmony, knowingly or unknowingly, descends to a level of disharmony and he must live with it until he has removed the last obstacles, which prevent him from entering the balanced state of everlasting satisfaction and untouchability.

Harmony is also a yardstick of our development, and as long as we have not reached the state of total satisfaction, we are still at a lower level; but the more we become aware of the

state of complete equanimity and equilibrium, the closer we are to magical equilibrium, the absolute Elemental equanimity and absolute purity. We discover that harmony is the result of years of introspection and it constantly reminds us that we should submit ourselves to a thorough cleansing, especially of those attributes that still devalue our character. Harmony is surely a result of many years of good work in the discipline of the ennobling of our spirit, soul and physical body. If harmony prevailed in the world and among all people, war would surely disappear and with it mankind's cruel egotism, which causes all wars. Such a life would truly be encouraging and harmonious. We now have the opportunity to cultivate genuine harmony for ourselves and put an end to any connection to war and egotism, against which we will become immune and untouchable because we will no longer have anything in common with those attributes.

### **31. Strictness with Oneself**

Life flows like water. Before you know it worries and sufferings become less, and you are old and you look at life like a fairytale. You especially remember your youth and often yearn for it. That attitude is obviously not the right one, to flatter yourself in later years as to how beautiful your life was in your youth, when you were young, merry, healthy and hardworking, when you revelled in the whirl of sensuous beauty and lived in love and rapture like a colourful butterfly on a flower, without once thinking about old age and the end of anything transitory.

It is perfectly natural that every person lives a completely individual life in accordance with his level of development, as destiny has prepared for him, because he

cannot live any other way. But in some cases he is given the possibility to recognise the manner in which he can improve his destiny. And whoever makes use of this knowledge in the aforementioned manner will be the master of any situation; he will be conscious of all unnatural desires, sensuous cravings, passions and immoralities, and he will conquer them and subject them to his will and through this important change in his behaviour he will become strict with himself. He will immediately judge himself when he does or thinks something bad, or when he is defeated again by his passions or immorality. And in this state, which he has attained through long years of experience, he immerses himself until his old age, when his physical strength slowly but surely leaves him, he is clearly aware of who he is, what will happen to him and the kind of path he has in front of him, because he knows that when he departs from the physical world that his life has not come to an end.

And that is why he is much stricter with himself when he is old and he never sins against his old age. The majority of older people perceive that their life will soon end and that is one reason why they are weak and exhausted. They are completely subject to indifference and apathy and everything else they come into contact with. They no longer find joy in life and are easier exposed to all the effects of their negative attributes, which they especially cultivated during the course of their lives. These negative attributes exploit them, especially in their final days the physical plane, and that is why they snatch away from these old people more of their vital energy, of which they have little. And that is what it means to sin against one's old age.

A well-balanced human being, even when he is old, lives just as well as he did when he was middle-aged, which are the best years of one's life. There is actually no age that can prevent him from fulfilling his duties, of course, in

accordance with his age and his physical, spiritual and astral strength and abilities. And he will especially not be obstructed in his further development on the path of his magical education, sciences and arts. His level of development will never allow him to become a victim of any kind of negative attribute, passion or immorality, because he already has these negative attributes under his will and under his constant control. In his magical development he does not weaken in anything which can be influence by his age; on the contrary, with all the powers at his disposal he makes every effort to reach the maximum in his ennoblement to which he sacrifices the remainder of his transitory life. He has the firm will and the sincere wish to precisely fulfill all his duties in a healthy and cheerful manner, to his very last day on earth. And that he will not for one single day forgo his exercises and tasks and deeds, through which he develops good causes for his transitory and eternal life.

### **32. Decent External Behaviour**

To our character, our disposition, also belongs our external appearance, how we dress and present ourselves. That external appearance also represents our character to a certain extent. Through our decent external appearance we make a good impression, especially with those people from whom we can expect something or on whom we are dependent in important matters. In a way we express our respect to those people with which come into contact.

When it comes to important events where we want to represent ourselves, we express that through our decent and tasteful external appearance. When we are well-dressed we are prepared to behave accordingly in a decent manner, and are courteous and respectful.



In this manner we maintain the decorum of our personality before the external world, and this behaviour bears good fruit for us. When we pursue noble purposes then success is guaranteed. Should we do that for egotistical, profit-seeking or other dishonest reasons, we can only expect those results that correspond exactly with our causes.

We can see that our entire activities are dependent on the causes we create, on why we do things and what we are trying to accomplish, for we know that nothing in this world happens without a reason. If we dress in an expensive suit of clothes and prance about in front of others to make them envious, in order that we may feel false joy, that is a bad and harmful reason. Women mainly pride themselves in this manner, especially in church or at some public festivities and on many other special occasions. When it comes to young people of both genders it is advisable to behave and dress decently, if they want to start a family. Decent behaviour and a decent external appearance meet our innermost attitude best, i.e., our spiritual and astral state.

We have learned that it is necessary to ennoble the spirit and soul, as well as our physical body. And that is why our development to perfection must proceed evenly and intensively on all planes, so that our magical equilibrium is never disturbed by anything. We conceal our innermost disposition through absolute silence in front of uninitiated people in everyday life and we play our role with our decent external appearance and good behaviour. However, we must not forget to be absolutely honest with ourselves and with others. We do all that consciously and honestly, even when we perhaps employ negative attributes for good purposes.

### 33. Taking Every Situation Seriously

What does it mean to take every situation seriously? We know from experience that at times we experience completely insipid and unimportant situations, circumstances, things and matters that rob us of our time and other important tasks, which we could devote ourselves to during that time. But we must get to know and experience even these unpleasant situations because they are not as insignificant and shallow as we may deem them to be. On such occasions, we could at the very least inform ourselves about the various circumstances of the people we meet in certain unpleasant situations, their character, and our interrelation to them.

Wherever there is mutual contact with others, the Elemental attributes of the various people are in effect, and that will give us a good opportunity to learn about and eliminate our negative attributes, passions, bad habits and immoralities, which express themselves most effectively within us when we least expect them, and everyone is swept up by these active negative circumstances and attributes. In such an environment we do not have the possibility to defend ourselves as effectively and gain control over the negative attributes as we can when we are alone and devote ourselves to these sacred things. That is why this is a precious opportunity to test ourselves to what extent we are able to control our negative attributes against which we battle.

Therefore, in this respect we must take every situation seriously, even if at that moment we do not grasp its actual educational purpose. Should we, however, be far developed, we clearly and immediately recognise the significance of every situation and learn from it.

We know that even the worst jokes can be effective and they are advantageous for their educational value. Even if we do not take them too seriously, at times we feel offended.

Even a well-balanced person is confronted with a few problems, which at first may seem superficial and petty, but in their core he finds specific causes that announce themselves as consequences and demand to be removed for an immediate equilibration. In this manner he becomes a consummate master in controlling his positive and negative attributes and he thus strengthens and substantiates himself even more in his state of absolute equanimity. And that is why he takes every situation seriously, in order to learn as much as he can for his noble tasks and purposes.

### **34. Intelligence and the Improvement of Our Character**

Every person endeavours to perfect himself continuously in his work, his trade, through learning and studying; otherwise, he would be not be able to exist in present-day society. The average person's general development pulls him along. Nowadays, work, arts and sciences are much dissected and specialised. A person must do what agrees with his inclination. However, the more he achieves with his spiritual work and activities, the more he gains in the improvement of his character, the development of his spirit. The sciences and the arts are in this respect the best means to increase one's intelligence.

In order to develop the spirit we must also develop the soul, which actually forms the core of our character. And that

is why we simultaneously cultivate our spiritual development with our astral development, so that the final result becomes whole, harmonious, and clear and distinct. We must at the same time make the effort to ennoble and strengthen our physical body, through strengthening our health and decent appearance. If we tend to all three bodies, we will achieve a daily improvement of our character, the intelligence, which ennobles and raises every person above all riches.

How do we imagine a truly intelligent human being to be? Above all we assume him to be completely inconspicuous and modest, and he behaves courteously to everyone, he respects everybody, he does not discriminate, no matter whom it might be and the kinds of opinions and convictions someone might have, he can easily adjust to anyone, he knows how to compliment someone and win his or her favour. He momentarily recognises the character of other human beings with whom he deals and he adjusts automatically to their behaviour. He speaks the least about his own person, but he thoughtfully expresses his interest in other people's destiny, worries and failures and is happy with them or he feels sad for them, depending on the circumstances. He helps wherever he can with good and wise advice and also through deeds. He will never offer his services and never try to convince someone of any kind of opinion, may that be politics or religion, the sciences or the arts. He does not slander or criticise anyone, but always emphasises a person's good attributes, habits and abilities. He never mentions another person's harmful and negative attributes, unless he or she honestly and sincerely asks him for his opinion. He never demonstrates his uneasiness, under any circumstances, not even if someone causes him pain; he smiles and behaves in a courteous manner.

He does not externally disclose his own sufferings, unpleasanties, pain and similar exhausting conditions (ailments), and always attempts to appear friendly and healthy,

even when his pain is severe. And that is how he overcomes, how he conquers, himself. He knows with certainty that if he consciously calls forth the pity of others, he would yearn for false self-pity, which would cause him even greater pain and suffering.

In any situation he neither lowers himself nor exalts himself, but behaves as is appropriate for his level of development. He would never allow himself, as a magician, to use his magical powers and abilities, or misuse them for any purpose, where his normal abilities, his knowledge and physical energies suffice. All his activities, abilities, attributes, powers and energies are only geared toward purely noble purposes and tasks, first to work on himself (provided he possesses the adequate surplus of energy he needs), and then he can also help others, always within the boundaries of the universal laws, which he cannot violate or infringe upon anywhere.

### **35. Proper Assessment of Our Negative Qualities**

No person on earth is without flaws and errors, especially when he is not absolutely perfect. A perfect being without flaws is God Himself. The more a human being distances himself from the centre of eternity, from the Akasha, the more errors he commits. However, the more he approaches the absolute centre of eternity, the fourth dimension, the fewer mistakes he makes. To recognise our mistakes is the correct and sublime task of every human being; to this also belong the correct judgment and assessment and use. As an example, if we are great egotists in that we live at the expense of others because we are lazy and do not fulfill our duties, of what benefit is this behaviour to us if our rapacious egotism keeps

us in its grip and we constantly do the opposite of what we preach to others. The correct assessment of our mistakes is that we profess even the smallest mistake and condemn ourselves for it and sentence ourselves appropriately, which obliges us to fight against those mistakes and permit them to happen less and less, eliminate them, and bring them into an equilibrium. However, we never mention one word to anyone about our battle with our mistakes, because that is our deepest secret, which ties us to absolute silence. This uniquely good activity intervenes in our destiny and has a great influence on our fateful state of affairs, i.e. on our attributes through which our spirit and soul express themselves on the material plane. And that is the correct assessment of our mistakes.

From this perspective, we can assume that our mistakes do not exist in vain, but possess a great educational significance. These experiences contribute to the ennobling of our spirit, soul and physical body and they become an important part of the methods through which we re-educate our basic character. As long as we are on the material plane we are constantly exposed to mistakes, not because we commit them consciously or that we somehow devalue ourselves through them, but because we can learn what weaknesses we still have. Every mistake is actually a direct and tangible indication of a particular Elemental imbalance for we should thank our destiny, which wants to cultivate us into efficient, competent and good beings. And that is why we should never be sad about our mistakes, but we should remember them well, so that we never make the same mistakes again.

And that is also the correct assessment of our mistakes. We know from many experiences, no matter how old we become, that we are never perfect enough not to make a greater or lesser mistake, which is a barometer of our development. We must pay attention to these events in life, so

that we always correctly understand the causes of our mistakes and bring them into equilibrium.

The Magician's path is one of self-mastery and inner transformation. This new text by Franz Bardon not only contains the master keys to spiritual development, but also the universal keys to every element and to every positive attribute with which you can learn to control and overcome your negative attributes.

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In truth, the master of the magical arts is he who has truly mastered himself.