

# **“Step Six: Understanding and Using the Mental Body, Mastering the Akasha and Creating Elementals”**

By Rawn Clark 25 October 2009

Today I will be discussing the entirety of Step Six instead of splitting the work into two lectures as I have done in the past.

At the opening of the Step Six chapter, Bardon once again, and for the final time, cautions the student as follows:

*“Before I am going to describe the exercises of the sixth Step, I shall underline once more that all the previous exercises have to be under perfect control in order to keep the balance in the higher degree of development too. It would be absolutely useless to skip one of the Steps or to omit and neglect one of the exercises. Any gap would become very perceptible and the scholar would have great difficulties to make up for one or the other problem in his development. Consequently, the main condition for success remains an excellent basic training.”*

This is no where more apparent than here in the mental exercises of Step Six. As I stated in my previous lecture concerning the mental depth-point work of Step Five, the exercises of Step six presuppose that you have either already shifted the seat of your awareness to your Individual Self or are at least well on your way to doing so. The Step Six mental work seeks to finalize and strengthen this shift which would prove impossible without the aforementioned success with the depth-point exercises.

During your meditations upon your own depth-point you will have come to recognize what I like to describe as the “ancient self”. This is the ancient spark of your Individual Self which expresses its essential meaning through your astra-physical body. It resides, so to speak, at the very center of your being and is like a spark of the Electric Fluid surrounded by the Magnetic Fluid of your astra-physical existence. It radiates its essential meaning outward from center in every direction like a small sun casts its illumination into infinite space.

If you have not yet come to recognize, and in fact, exist as this central spark of self, then the work of Step Six will be impossible.

The very first task in the mental section of Step Six is a meditation through which you must come to know and intimately experience the quadrapolar structure of your own mental body. The key to this understanding is your experience of inhabiting the central spark of self which is, in Hermetic terms, the Fire region or aspect of your mental body.

As we learned in Step Four, the astral and physical bodies each possess four regions which correspond with the Four Elements. The physical regions relate to four basic types of bodily function and the astral regions relate to four basic types or qualities of emotion. Similarly, the four Elemental regions of the mental body, which are to be the focus of

this preparatory meditation, relate to four types of awareness. But here, we cannot think in physical spatial terms such as with the regions of the physical body which are spatially stacked one upon the other. Instead, we must think in terms of the differences and similarities between the types of awareness or consciousness that each human naturally possesses. These types of awareness are, in Hermetic terms, defined as Fire or will, Air or intellect, Water or emotion, and Earth or physical consciousness. These terms however, require some explanation before they become any sort of truly practical guide.

To say that the Fire region of the awareness is one's will is an over-simplification for it is really much more subtle than that. What is meant here becomes completely apparent if one has indeed progressed in the depth-point work to the point where an experience of the central spark of being has been attained. This central spark is the Fire aspect of awareness. What we think of as our will emerges from this central spark but the spark itself is more than just our expression of will.

It is the essence or essential meaning of who we are as an Individual. It appears radiant for the same reason that a sun appears radiant – because it exists in contrast to its surroundings. If a sun were set in a field of bright light, we would not notice its radiance since its light would be no different than its surroundings; but when a sun is set in the midst of the darkness of space, the contrast between the sun's light and the spatial darkness renders it visible. So it is with the central spark of self; its uniqueness differentiates it and makes it stand out from its background and thus we can see its radiant expression of essential meaning.

The homogenous background against which the spark of self stands in contrast is the universal Akasha of undifferentiated essential meaning. The spark itself is a blend of specific, differentiated essential meanings bound together in a unique combination. Therefore it shares aspects with its background and at the same time is distinct from the undifferentiated Akashic background. In other words, its difference is what makes it unique.

Because it is different, it affects and is affected by its surroundings due its very presence. In order to maintain and assert its uniqueness, the self naturally communicates its uniqueness to its surroundings and this natural expression of self is what we are referring to here when we ascribe “will” to the Fire aspect of the mental body.

We are speaking here of the mental realm and so we must remember the Law of Attraction in which similar things are magnetically drawn together. As the spark of self radiates its unique essential meaning within the mental realm, it is drawn together with similar essential meanings and thus the quantity of essential meaning encompassed by its uniqueness grows. In other words, its immediate surroundings are transformed by its presence into a likeness of its own unique combination of essential meanings.

At the ever-expanding periphery of self – that point at which we recognize ‘other’ as distinct from ‘self’ – the self is also transformed by its surroundings as the essential meanings floating at the periphery are either integrated or rejected. If ‘other’ is

integrated into 'self', then 'self' expands and is transformed to a greater or lesser degree. How we interact with 'other' essential meaning -- the quality or flavor, if you will, of our perception and expression of meaning -- is what we call 'intellect' and this is the Air region of our mental body.

The Airy 'intellect' reflects the unique nature or character of the Fiery spark and is seen in how the self interacts with its mental surroundings. Is one inquisitive and involved when encountering meaning or aloof? Is one open and adaptable or rigid? Is one forceful and eager or passive? Etc. These are but a few of the qualities that can be used to describe the nature or flavor of the 'intellect'.

The 'intellect' regulates the rate at which its surroundings transform the self and the rate at which the self transforms its surroundings. The more open and assimilating the 'intellect', the more rapidly the self and its surroundings change; and conversely, the more closed and rigid it is, the slower the self is transformed.

The Fire and Air regions of the mental body exist whether or not the self is incarnate but the Water and Earth regions exist only during incarnation since they represent awareness of the astral and physical realms respectively. The Water region therefore, is the awareness we use to perceive and express emotional significance, the substance of the astral realm. Whereas essential meaning is universal in nature, emotional significance is personal and specific.

Our astral body is created by our intellectual interaction with our astral surroundings, by how our 'intellect' assimilates or rejects emotional significance. And it is the Water region or type of awareness that is capable of perceiving and expressing emotional significance through our astral body's senses. It is thus our awareness of our own astral body and of the astral realm itself.

The most simplified definition of the Earth region of the mental body is the awareness which perceives and interacts with the physical realm; the awareness that perceives the world around us through our physical senses and enacts our will within our mundane lives. However, it is in point of fact the Fire, Air and Water regions united within the physical realm.

The deeper significance here is that every time we look through our physical eyes, our spark of self is simultaneously perceiving the essential meaning of the mental realm and the emotional significance of the astral realm and this is what informs our physical perception. By 'informs' I mean that if we had not perceived the essential meaning of the object we observe with our physical eyes then it would mean nothing to us; and if it were bereft of meaning, it would have no personal emotional significance to us and in the end we would perceive nothing through our physical eyes other than inconsequential refractions of light.

These mental and astral components are always there as part of every physical perception. Just as the Earth Element exists only as a result of the interaction of the Fire, Air and

Water Elements, so here the Earth region of awareness is what combines the Fire, Air and Water regions. In other words, it is the Fire, Air and Water regions that inhabit the physical body and it is the Earth region of our awareness that integrates these astral mental perceptions with those of the physical senses. Thus the Earth region of the mental body contains the whole of the Individual awareness or consciousness.

Ordinarily, we are not especially conscious of the astral-mental component of physical perception or even of the spark of self that burns so brightly through our awareness. The goal of this preparatory meditation however, is to make you intimately conscious of the actions of the whole of your awareness; to recognize the various parts or aspects of awareness and to become familiar with how they interact.

Bardon wasn't specific in describing the details of this meditation, writing only, *"Look inward as into your own spirit, observe yourself and the function of the spirit and meditate on it. You must know how to imagine each of the functions corresponding to the Element."* Clearly he expects each student to be capable of figuring out their own best solution to this question, but this doesn't mean that starting out with an example is particularly harmful so I will describe for you an approach that I found very helpful.

Begin by inhabiting your own depth-point and experience the spark of self I described earlier. Sense that you exist as a spark of the Electric Fluid, surrounded by a cloak of the Magnetic Fluid. You are, in essence, a Fluidic Volt. Focus inward upon your unique nature, your specific combination of essential meaning which distinguishes your spark from all others. This is the Fire region of your awareness.

Now turn your focus outward, into the boundary region where your Electric radiation begins to interact with the Magnetic cloud of essential meaning that surrounds you. Closely examine this interaction and get to know the nature of your own intellect. How do you interact with the ideas and meanings that you encounter? What are the unique qualities of your intellect? Observe and analyze. This is the Air region of your awareness, the aspect which perceives and expresses essential meaning or ideas and which assimilates them through thinking. Sense the discrete presence of your unique intellect within the mental realm of essential meaning that surrounds you and sense the mental realm stretching outwards from you in all directions.

Now press deeper into the surrounding Magnetic cloud with the Fire and Air aspects of your awareness. Notice how the essential meanings you encounter become more and more different than your own native essential meaning, more 'other', more foreign. And take note of how your awareness begins to ascribe varying degrees of significance to these different types or combinations of essential meaning. One is important, another less so, and yet another completely insignificant. This ability to perceive the significance of 'other' is the Water region of your awareness and the dense web of interrelationships of significance that is revealed by this perception is the astral realm. Sense how the interaction between your intellectual awareness and emotional significance creates an ephemeral body which encases the Fire, Air and Water regions of your awareness. Sense this astral body and sense the astral realm itself which surrounds you in all directions.

Now cast your conjoined Fire, Air and Water awareness out to the outermost edge of the Magnetic cloud that surrounds your spark of self. Encompass the whole expanse of this Magnetic cloud and become aware of your physical body and its place within the physical realm which surrounds you. Perceive all the sensations that your body affords you in this moment taking careful note of their meaning and significance -- which is to say, remain conscious of the perceptions of the Air and Water regions and how they inform your perception of physical sensations. This is the Earth region of your mental body.

Remain for some time in this state of full consciousness of all four regions of your mental body and observe closely how they interact.

Now you must reverse this journey and travel back inward, shedding the layers or regions of awareness in succession until you once again inhabit just your Electric spark of self.

Let go of your perception of your physical body and the physical realm and refocus your awareness deeper into the body of the Magnetic cloud until you become aware of your astral body and the astral realm. Spend a few moments re-familiarizing yourself with the Water region of awareness and then let go of your perception of significance as well. Refocus your awareness deeper until you reach that boundary region where the Magnetic cloud first intersects the Electric radiance of your spark of self. Spend a few moments sensing once again your own pure intellect as you interact with the essential meaning of the mental realm that surrounds your spark of self. Now, finally, let go of your perception of external meaning and constrict your awareness to just the Electric spark of self, your depth-point, that infinitely finite point within the infinite realm of self. Spend a few moments in this state and then exit your depth-point in the manner to which you are accustomed.

If you start with this meditation as described and adapt it to your own unique nature, it will lead you very quickly to the level of understanding necessary for executing the Step Six mental exercises which follow. In fact, this meditation incorporates the very first exercise proper which Bardon described thusly:

*“Another exercise is to ascertain oneself of the whole mental body in the astral body, and, together with it, in the material body similar to a hand in a fine silk glove which is put into a thick glove. Your hand ought to feel both gloves. The same thing is supposed to occur in the whole mental body. You should feel your spirit in the fine astral body and this one again in the material body. This feeling is the spirit. Meditate on this problem at any suitable opportunity. As soon as you are quite sure that your spirit is captivating the astral body as well as the material one, feeling and moving it, and that it is, as it were, your spirit which performs all the actions through the two wraps, you can again go one step further.”*

In other words, if you pursue the first half of the meditation I described to the point where you are conscious of the fact that your mental and astral bodies are the animating factors

within your physical presence and remain in that state until you truly experience that it is your awareness that drives all your actions, then you will have achieved the intention of the first exercise.

In the next exercise you must make active use of what you have discovered about the relationship between your mental, astral and physical bodies. Here you must carry out your actions with full consciousness of the fact that it is your mental body which accomplishes each act with the help of your astral and physical bodies. The goal is tri-polar magical action in which you are consciously and intentionally employing your astra-physical body to accomplish the will of your mental body or awareness.

This should be approached slowly and incrementally, not because it is particularly difficult to achieve but rather because of what you will learn through patient observation, especially in the beginning. I suggest that you begin with a seated, closed-eye meditation such as I described earlier, and reach the state of awareness in which you are conscious of your three bodies working together with your mental body or awareness as the directing force. Then simply open your eyes and begin to observe your surroundings, all the while remaining conscious of the fact that it is your awareness which is directing this observation. Direct your body to stand up and move around while again, retaining the feeling that it is your awareness which directs the body and moves your legs and arms and eyes, etc. Do this for a few minutes and then end your practice. Repeat this as often as you can, extending the period of time you spend in this state with each exercise. Once you have become comfortable with this state of awareness, begin adopting it during your normal, day-to-day activities, no matter how mundane, for short periods at a stretch.

It's at this stage that you will learn the most, specifically about where the impulse for action arises. Many, if not most, of our actions throughout the day are not instigated by our own conscious will. For example, when you scratch an itch, look away from a too bright light, or take a breath, these actions are instigated by your physical body and the mental body merely complies with the demands of the physical stimulus. By careful observation you will learn to distinguish the source of all your actions and reactions. Some originate with your physical body, some with your astral body or subconsciousness and some will be genuinely instigated by your mental body, which is to say by conscious choice.

It is important that in the course of this exercise you begin to take conscious control over your responses to astral and physical stimuli. In other words, scratch your itch consciously so that this action is directed by your mental body awareness and enacted with the use of your astra-physical body, instead of the other way round.

The main thrust of this exercise however is to train your ability to perform significant acts directed completely by your mental body, specifically by your central spark of self, enacted astrally through your astral body and physically through your physical body. This is the tri-polar, physio-astra-mental magic action in which each action is conducted with full conscious intention on all three planes simultaneously. In this state, when you move your physical arm, the meaning of this movement is simultaneously manifest

within the mental realm and its significance is manifest within the astral realm, because you have consciously employed all three of your bodies in unison. This is very different than normal random movement of your arm in that its consequences are manifest on all three realms simultaneously and with the full power of your conscious intention or mental will. Once you are comfortable with this tri-polar movement and can slip into the tri-polar state at any time you wish, you are ready for the next set of exercises which focus very specifically upon tri-polar perception.

What you want to achieve here is the feeling that it is your mental body awareness that perceives through your astral and physical senses. Tri-polar perception is a very natural progression from tri-polar action and forms the foundation of the Step Seven training of your subtle senses.

We begin with eyesight and become conscious of the fact that it is our mental awareness that perceives through our eyes – it is not our eyes themselves that perceive. The astral and physical eyes are merely the organs of perception, they are not the perceiver. So, while you are in the tri-polar state of awareness, look through your astra-physical eyes. Take very careful note of the fact that with your mental awareness you perceive the mental meaning of what you observe with your physical eyes along with its astral significance. Your aim is to become acutely aware of these mental and astral components of your physical eyesight. The more you are consciously aware of them, the more sensitive you become to these astra-mental perceptions and your astra-mental eyesight, so to speak, will become more and more acute.

Once you have become accustomed to tri-polar eyesight, perform the same sort of exercise with your hearing and hear through your astra-physical ears. In other words your mental awareness must perceive the mental meaning and the astral significance of the sounds you hear with your physical ears.

And once you have mastered tri-polar hearing, begin experimenting with tri-polar feeling and perceive the mental meaning and astral significance of each thing you touch and each sensation your body experiences. In other words, it's your mental awareness that feels the meaning and significance of roughness, smoothness, cold, heat, etc. through the nerves of your physical body.

Once tri-polar feeling is mastered you may work with tri-polar tasting and smelling if you wish. Such exercises should pose no difficulties but since tri-polar smell and taste are not of much use in magical work itself, mastering them is not required.

The final mental exercises of Step Six focus on combining the three primary tri-polar senses. First, work with combining tri-polar sight and hearing so that you perceive the meaning and significance of auditory and visual impressions simultaneously. Once you are comfortable with this, add in the sense of feeling or touch as well and perceive the mental meaning and astral significance of all three senses together.

When you are in a tri-polar state of awareness, perceiving tri-polarly through all your senses and carrying out each action with all three bodies simultaneously, you are fully present within the now moment of time-space -- a vitaly important state of Being in relation to the performance of Hermetic magic. This is the goal of the Step Six mental work and is the foundation for all future work.

Now let's turn to the astral exercises of Step Six, mastering the Akasha. To truly comprehend the exercises of this section one must first understand what Bardon meant by the terms "Akasha" and "ether".

The classical Greek Ether is the fifth Element or quintessence, the most rarified energy from which the coarser Elements of Fire, Air, Water and Earth arise. In many cases, Bardon used the term "ether" in referring to a physical energy-substance, albeit such an ephemeral energy that it is just barely classifiable as physical. This is the root energy that permeates the entire physical universe and is, as it were, the undifferentiated substrata of energy out of which all more solid matter is built. This is the specific aspect of ether that Bardon referred to when he used the terms "astral-ether" and "universal ether".

In most other instances, Bardon used the term "ether" to indicate what is more properly termed the Akasha which is a Sanskrit word used to indicate the non-sequential, causal realm that is timeless and spaceless or eternal in nature. The physical ether is a manifestation of this higher ether or Akasha. Similar to the properties of the physical ether, the Akasha also permeates all things but here this means more than just the physical universe as with the physical ether. The Akasha therefore permeates and causes all three realms of mental, astral and physical manifestation.

Throughout IIH Bardon seems to use these terms, ether and Akasha, interchangeably and it can be quite difficult to discern whether he means the physical ether or the higher Akasha! The only way to really tell is through an examination of the context in which these terms appear.

Nonetheless, the physical ether and the higher Akasha together represent a continuum of one thing – the principle of immanence, of a presence that dwells within everything. Thus the Akasha knows no boundaries of time, space or meaning since it partakes of every thing. Akasha represents the whole infinite expanse of essential meaning, from the undifferentiated eternal through the temporally specific.

In the Step Six astral exercises, we begin our work with the physical ether which is inhaled in the same way we inhale the Vital Energy or one of the four Elements. However, it is from our depth-point that we perform the inhalation, not from our surface awareness. We first enter our depth point and then inhale the physical ether through our physical pores and into our physical bodies. But since the physical ether is an aspect of the Akasha, our inhalation doesn't fill just our physical bodies, it also penetrates more deeply to our astral and then mental bodies. So in effect, we end up inhaling the Akasha into our depth-point awareness. It is our depth-point awareness that experiences the connection with all things that Bardon described. The physical ether



connects our physical bodies to the entire physical universe, but it is the higher Akasha that connects the depth-point awareness of the Individual Self with the undifferentiated expanse of essential meaning and with the causal realm itself.

The primary goal of the exercise with the inhalation of ether / Akasha is to introduce the Individual Self found at the depth-point to the causal realm. It is into the causal realm that the exercise instructs us to place our wish, in this case, our wish for absolute mastery of the Elements.

The secondary goal however, is just as important although from a less mystical perspective, and that is to accustom us to working with the physical ether in much the same way as we work with the Elements. It's the physical ether that is used in charging a magic mirror for example when we want to communicate over a great physical distance, not the higher Akasha.

So, let's review the exercises themselves.

Bardon begins: *"Take up your usual posture and close your eyes. Imagine you happen to be in the center of an unlimited space. Here is no above nor below nor any sideways."*

You will recognize here that the phrase "center of an unlimited space" is a reference to the depth-point. So, naturally, you must enter your own depth point but here it is vitally important that you remain conscious of inhabiting your astra-physical body. You must be a depth-point within a body at the center of an unlimited space.

Bardon continues: *"This unlimited space is filled with the finest energetic matter, the universal ether. Ether is colorless, but to our senses it appears to be of an ultra-violet, near black-violet color and this is the color in which we do imagine the etheric matter."*

This is the physical ether and you must imagine that it surrounds your physical body infinitely in every direction.

Bardon continues: *"You are inhaling this etheric matter and convey it deliberately, through the pulmonary breathing, to the blood."*

Again, this is the physical ether which you are conveying to the blood in your physical body. Essentially, this is just a preliminary exercise in which you accustom yourself to manipulating the physical ether in the same way you do the four Elements or the Vital Energy.

Bardon continues: *"If you have achieved a certain skill in doing so, execute the same operation with consciously breathing, through lungs and pores, as you did in the accumulation of the vital power, but with the one difference, that you inhale the colored ether and fill your whole body with it, instead of the vital power. Performing this exercise you have to retain the feeling of being united to the entire infinite space. You*

*have to be, as it were, completely secluded from the world. It is necessary to become familiar with this unusual state of mind.”*

So, now we come to traversing the continuum between the physical ether and the higher Akasha. Here is where the physical ether leads us to the Akasha. There are two important features to this exercise that differentiate it from the previous one: first, we are now using the whole body pore breathing and filling our whole body, not just our blood, with the physical ether; and second, we are now incorporating the “feeling of being united to the entire infinite space.”

The second feature, of connecting with everything within the infinite space, is what establishes the continuum between the physical ether and the higher Akasha since it is the underlying principle that unites these two. And the fact that we are filling our whole body with the ether-plus-principle, instead of just our blood stream, facilitates our movement along the continuum bringing us to the deeper experience of merging with the higher Akasha.

Since the ether and Akasha have the power to permeate and penetrate, their inhalation penetrates deeper than just the physical body and thus affects the astral and mental bodies as well when we inhale it in this manner. Remember, the aspect of self that is driving the inhalation is the depth-point, the central spark of self, so ultimately this exercise leads to the merging of this central spark with the Akasha itself. This is a very sublime state of awareness, or as Bardon under-stated it, an “unusual state of mind”.

Earlier when I was speaking about the mental exercises and the nature of the Individual Self, I stated that the Individual Self or Fire aspect of the mental body is defined by its difference from the background of undifferentiated essential meaning or Akasha in which it resides. However, the Individual Self is a combination of essential meanings drawn out of that undifferentiated background so it also shares just as much commonality with the background as it does express difference from it. The background Akasha is the source of the Individual Self.

The path that the Individual follows into the akasha is therefore its commonality with the Akasha, not its difference. In other words, it looks toward the ways in which it is similar to the background and since all of its parts are drawn from the background Akasha, all of its parts find commonality. The awareness then travels along these lines of commonality, so to speak and thus merges with the whole infinite expanse of the Akasha.

It is only when one has merged with the Akasha in this manner that one can insert a causation, in the form of an idea or wish, into the Akasha and thus affect all three planes. Which brings us to the final astral exercise with the Akasha. Bardon wrote:

*“You are sitting in your usual position inhaling, through the lungs and all pores, a stream of Akasha and filling the whole body with it. At this point I should like to mention that Akasha cannot be accumulated in the same way as vital power. At the very inhaling, you must imagine that you are starting the control of the four Elements. Consider that*

*you have already got the faculty of mastering the Elements and that they fulfill everything you are ordering or wishing for, no matter on which plane the realization of your desire has to happen. You ought to feel with every breath your mastery of the Elements.”*

Here Bardon is revealing a very important point about how a causation is carried along the continuum all the way from the Earth region of the mental body to the Akashic realm. Namely, that you must, at the very outset of work, imbue the physical ether with the idea or wish and as the physical ether expands into the Akasha, the idea is carried with it into the causal realm. In this exercise, it's the wish for mastery of the Elements that is transferred to the causal realm but this method is used no matter what the desire.

From a technical perspective what happens when a wish is placed within the Akasha is that it causes a clustering, so to speak, of relevant bits of essential meaning, which is to say it immediately manifests upon the mental plane. This mental manifestation then naturally accrues to itself more mental materia of like kind and eventually attains an astral density. Given time, the astra-mental manifestation will eventually attain a physical density, the amount of time depending upon the strength of the initial desire and its appropriateness.

Although this entire exercise is staged in the context of inserting a desire into the Akasha for realization, I think that there is a much more important side to the work presented here and that is the mystical experience of merging the Individual awareness with the Akasha. This is how one connects with the Greater Self, the Binah aspect of Self, the eternal mental body. And although this is not at all stated as the goal of these exercises it is an inevitable consequence of them. A connection with the Greater Self might not occur here in Step Six, but working with the Akasha will lead to this connection over time. So this is worth intentionally pursuing.

Another aspect of these Step Six astral exercises worth pursuing beyond what Bardon wrote is working with the physical ether. As I said, the physical ether is worked with in future Steps in much the same way we've learned to work with the Elements. The primary difference being, as Bardon pointed out, the physical ether cannot be dynamically accumulated. Since it has the power to penetrate all substance it cannot be contained under pressure, so to speak, since nothing can act as a barrier to its penetrating influence. All we can do is fill a space with the physical ether, but we can nonetheless direct it and project it like we do with the Elements. Since the ability to manipulate and wield the physical ether will be necessary in future applications, it is worth developing the ability now in conjunction with the Step Six astral exercises.

So, now I will turn to a few, fairly brief comments about the physical section of Step Six. Since the method of creating an Elemental is so simple, there's really nothing to add to Bardon's technical instructions which were quite well written. However, there is one issue Bardon glossed over that determines ultimate success with the creation of an Elemental; namely, the nature and source of the "Light" he instructs us to use. If you don't get this part right then no Elemental is actually formed.

All that Bardon wrote in this regard was: *“The magician imagines a large universal ocean of light, from the luminous matter of which he shapes an enormous ball of light, compressing, and hence accumulating it more and more with the help of his imagination until this ball has the size of approximately 12-20 inches or 30-50 cm. By this accumulation of light, the ball has become similar to a radiating sun.”*

An Elemental is effective within the mental realm; therefore it must be created within the mental realm and from a substance that has the power to affect the mental materia. So first off, we must enter the mental realm; which is to say we must focus our awareness within our depth-point by constricting our awareness to just the conjoined Fire and Air regions of the mental body. This is the aspect of the magician’s awareness that creates an Elemental, not the mundane or the astral consciousness.

Next, within the mental plane where the Law of attraction reigns supreme, we must imagine a “large universal ocean of light” surrounding us in every direction. What our imagination connects us with on the mental plane through the Law of Attraction is the radiant aspect of the Akashic or undifferentiated essential meaning. Within the mental plane this radiance of undifferentiated essential meaning appears as a colorless light of blinding intensity. Some say it is a “white” light but this is a misnomer as it has no definable color, not even whiteness.

We must then compress the entire ocean of light, into a sphere as Bardon described. The end result is a radiant sun-like orb of undifferentiated essential meaning upon which we then impress our will and in this way differentiate or make specific what was formerly undifferentiated. In other words, by impressing our instruction upon this orb we give it a specific meaning, purpose and duration, all of which permeate and transform the entire radiant body of formerly undifferentiated meaning. This is what gives the Elemental its power to directly affect the mental realm.

I must say that an Elemental formed in this way is quite effective so long as it conforms to karmic necessity. However, if its purpose would go against some aspect of karma then it would be powerless. Only an Akashic volt has the power to counteract karmic necessity but that is a subject for a later Step.