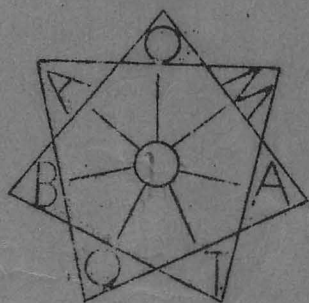


SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON ONE

The practical instruction given in this course has one aim. It is intended to show you just what to do in order to be healthy, happy and prosperous. It is designed to meet the needs of those who are interested in the practical application of occultism to their personal problems. Written for beginners in occult study, it avoids technicalities and speculation, to the end that those who read it and put it into practice may begin to live the fundamentals it explains.

The welfare of humanity as a whole depends on the well-being of the personal units in the social order. This world is good to live in, if one knows how to live. Knowledge of forces, laws and methods which will make you a better and more serviceable unit in the social order is set forth in these pages. Put this instruction into practice and you will be doing a service to all mankind. When you are well, happy and prosperous, your daily living will add to the sum-total of human effectiveness and fulfilment.

True health is contagious. When you express it, your mere presence will heal. A free, cheerful spirit showers blessings on all who enter its presence. Be full of joy and you will make your neighbor happy also. No man lives unto himself. Apply this knowledge. Use the methods given in these lessons to make yourself successful, and inevitably you will add to the prosperity of others.

Because these things are true, this course is concerned primarily with just YOU. By

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

2

concentrating on expressing the wonderful powers of human personality, you will be doing the best that can be done to help all your relatives, friends and associates.

You will be given plain, specific instruction. Carry it out precisely, giving full attention to every detail.

These pages contain a clear statement of procedures which have been tried and tested over a long period of time. Study each lesson carefully, so that you know exactly what it means. Then put it into practice. Give at least a week to the work outlined in each lesson. Make haste slowly.

The first step is very simple, yet it is of utmost importance. Many persons never take it. Their failure to do so accounts for their failure in everything else. Possibly you have already attended to this indispensable preliminary. If you have done so, you will understand how important it is, and you will realize that, in beginning this study, you cannot do better than to start with a reaffirmation of your decision.

First of all, then, before you turn this page, take pencil and paper, and write your answer to the question below:

WHAT DO YOU WANT?

By thus formally making up your mind, you have taken the first step in the right direction. What you have just written is probably rough, and far too long a statement. Try now to put what you want FIRST into a single sentence that shall embody your purpose, as you now conceive it. Begin thus: "I will apply all my powers to achieve the following aims." Then set down exactly what you wish to accomplish. Remember, your sentence should give expression to a single purpose.

If your ultimate purpose is a long-range project, which includes several intermediate stages, begin by directing your practice at the logical first step, while keeping in mind the final goal. As soon as the first step has been accomplished successfully, begin applying your practice to the next. Do not permit yourself to linger by the wayside.

The importance of this first step cannot possibly be over-emphasized. Until you have taken it, read nothing beyond this point. Until ONE PURPOSE, prefaced by the specific declaration of intention given above, is actually written out on paper, you are simply wasting time and energy if you read any more of this lesson. So stop, and do it NOW!

Why do this? Because, provided only that your desire is in accordance with the laws of life and justice, you can be whatever you want to be, do whatever you want to do, have whatever you want to have.

Note that echoing verb. It indicates imperiousness of craving or need. Not puny, timid wishing. A real want has in it the quality of royalty. That is imperious which is "befitting an emperor or sovereign; commanding, ascendant." Furthermore, the old

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

4

Latin root of the kingly adjectives imperative and imperious is a verb meaning "to set in order, to regulate."

This is the magic of a real want. It heads you in the right direction. It regulates the exercise of all your powers. It brings your life into harmony with the universal order. It prepares you for success, because the literal meaning of success is "getting things and events to follow one another in the correct sequence."

You can be, do, and have whatsoever you really want, because the mental state which is expressed by this verb always enables you to put your desire into specific imagery. Wishes are vague. Hopes are hazy. Genuine wants are sharply defined.

A CLEAR MENTAL IMAGE TENDS TO MATERIALIZE ITSELF AS AN ACTUAL CONDITION OR EVENT.

Memorize this statement. Definite images have driving power. Like seeds, they have life of their own. You have now begun to use this magic power. You have taken the first step to bring it under your direction, so that you can build with it.

YOU KNOW WHAT YOU WANT:

THE LAW - THE WAY OUT
"Whatever you think and hold in consciousness as being so,
out-manifests itself in your body and affairs"

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

5

You have chosen your goal. From now on, you will make steady progress toward it. Every stage of the journey is clearly mapped out for you by others who have been over the road. In this instruction there is no guess-work. It is neither theoretical nor experimental. These methods have been tried and proven by thousands who bear witness to their practical value and uplifting power. You are now associated with a company of men and women who are on the highroad to attainment. Their power is linked with yours, through the sharing of common interests and the practice of like methods. You now enjoy the privilege of being engaged with them in a concerted effort for the betterment of the human race, through the improvement of its personal units.

No matter how far off the fulfilment of your aim may seem to be, today you have turned your face in the right direction. Most persons never make this beginning. They have no dominant purpose, no planned procedure, no particular destination. Thus they never "get anywhere," when they might achieve creditable success, if only they would decide on somewhere to go.

This you have done. Now you must set to work. Mere aspiration will not take you to your chosen goal. There must be activity. Concerning this, we can give you nothing better than the words of a great French writer, Eliphas Levi (Alphonse Louis Constant) who said:

"Every intention which does not assert itself by deeds is a vain intention, and the speech which expresses it is idle speech. It

is action which proves life and establishes will. Hence it is said in the sacred and symbolical books that men will be judged, not according to their thoughts and their ideas, but according to their works. We must act in order to be . . .

"In order to do a thing, we must believe in the possibility of our doing, and this faith must forthwith be translated into acts. When a child says: 'I cannot,' his mother answers: 'Try.' Faith does not even try; it begins with the certitude of completing, and it proceeds calmly, as if omnipotence were at its disposal and eternity before it. Dare to formulate your desire, then set to work at once, and do not cease acting after the same manner and for the same end: what you want shall come to pass, and by you and for you it has indeed already begun."

"As if omnipotence were at its disposal." In this phrase Eliphas Levi tells us a great secret. For omnipotence, that is to say, ALL POWER, is really and truly at our service.

Eliphas Levi's knowledge of the ALL POWER was derived from the same sources to which the B.O.T.A. are deeply indebted for the greater part of the instruction given in these pages. In his day, men of science scoffed at him, but the grandchildren of his incredulous contemporaries have accepted his doctrine, though few of them give him credit for formulating it, or even know that he put it into writing so long ago as 1859. Yet this electrical age of ours is a concrete realization of the French adept's lucid conception of the ALL POWER. Study carefully what he wrote about it:

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

7

"There exists a force in nature which is far more powerful than steam, by means of which a single man who can master it, and knows how to direct it, might throw the world into confusion and transform its face. It is diffused throughout infinity; it is the substance of heaven and earth. When it produces radiance it is called light. It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. The will of intelligent beings acts directly upon this light, and by means thereof, upon all nature, which is made subject to the modifications of intelligence.

"By the direction of this agent we can change the very order of the seasons, produce in the night the phenomena of day, correspond instantaneously from one end of the earth to the other, heal or hurt at a distance, and endow human speech with a universal reverberation and success. To know how to master this agent so as to profit by and direct its currents is to accomplish the Great Work, to be master of the world, and the depository even of the power of God.

"Being the instrument of life, this force naturally collects at living centers; it cleaves to the kernel of plants as to the heart of man (and by heart we understand the great sympathetic nervous system), but it identifies itself with the individual life of the existence which it animates. We are, in fact, saturated with this light, and continually project it to make room for more. The settlement and polarization of this light about a center produces a living being; it attracts all the matter necessary to perfect and reserve it.

"This force has four properties--to dis-
solve, to consolidate, to quicken, and to
moderate. These four properties, directed
by the will of man, can modify all phases of
Nature."

Eliphas Levi's ideas are now advanced by those who have worked out the theory of matter and its constitution at present adopted by our leading physicists. His prophecies, derided when he made them, have been fulfilled. The devices of our electrical age realize his predictions to the letter.

Electricity, which is called light when it produces radiance, is now held to be substance and motion at one and the same time. It is diffused throughout the universe, over spaces measured in terms of millions of light-years. From it the structure of everything in the physical world is built up. By means of it we may so regulate the temperature of a room as to produce intense cold in midsummer, or torrid heat in midwinter; and in buildings of the future, electrically conditioned air will release us from all bondage to the seasons. All over the world, Edison's lamps have turned night into day, and this one application of electricity has changed habits, customs and morals within two generations. By telephone and telegraph we have instantaneous communication from one end of the world to the other. Television is now beginning to make us practically omnipresent in terms of sight, as well as by means of hearing. And when one voice may be sent out by radio so that the inhabitants of the whole world may listen to the words of a single man, we may truly say that the Great Magical

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

9

Agent has "endowed human speech with a universal reverberation and success."

There are wonders yet greater than these. For years, Dr. George Crile has been offering evidence that the human body is an electrical machine. More recently, an apparatus has been invented which demonstrates that our bodies are centers of this force, sending off fine radiations wholly imperceptible to ordinary senses. Thus science approaches the domain of knowledge which has been explored by practical occultists for thousands of years. (Human thought and will may act directly on this force.) This fact is the basis for a method which will enable any person who applies himself steadily to carrying it out, to attain mastery over himself, and command over his circumstances.

EACH OF US LIVES IN A WORLD OF HIS OWN CREATION, BUILT ACCORDING TO HIS IMAGINED MENTAL PATTERN. Change the pattern, and you change the world. You are always acting directly on this force which centers itself in you. You do not have to learn how to do this, any more than you have to learn how to digest your dinner, or teach your heart how to beat. Try to get this fact firmly fixed. Every day of your life, up to this moment, you have exercised control over this force, and have directed it by mental means. The world you find yourself inhabiting now is the world you have built for yourself. If it does not suit you, you can change it.

You already have full power to do so. What you will learn from these lessons is not how to get power. You don't need to get what you already possess. Nor will you learn from us how to become a master of hidden forces.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

10

You don't need to become what you are, right now. The hidden force always responds to your mental direction. Whatever pattern you impress upon it, that pattern it follows.

What you need to know is neither how to get power to direct the magical agent, nor how to become its master. You need to know how best to use the power you actually possess, and how to apply your natural mastery over it so as to produce the manifestations you desire. Hence one main purpose of these instructions is to show you how to make the right kind of mental patterns.

We who are engaged in this work call ourselves "Builders of the Adytum." In ancient temples, the adytum was the house of the god, the inner shrine where dwelt the deity in whose honor the temple was erected. Our use of the word "adytum" has to do with the fact that the organism of man is capable of being transformed even more wonderfully than the conditions of his environment. Just as the builder of a house gathers materials from various places, and assembles them according to a plan, so do the Builders of the Adytum take the raw material of human experience, and shape it in a particular way. The end sought is to make men and women manifest actually what they always are potentially--to enable them to demonstrate the fact that they are really masters of themselves and of their surroundings. To attain this end is to know that one is a "depository of the power of God."

TO BUILD THE ADYTUM, WE MUST LEARN TO CONTROL OUR BODIES, TO DIRECT THE NERVE CURRENTS COURSING THROUGH THEM, TO EQUILIBRATE THE EMOTIONS, AND TO MASTER THE MODIFICATIONS OF THE MIND.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

11

In joining with us in this enterprise, you are not simply taking up an intellectual pastime. Neither are you seeking to gratify idle curiosity. You have a definite end in view, and it is now clearly formulated, so that even before finishing your study of this first lesson, you have actually done something positive to take you toward your chosen goal.

All the power you require in order to complete this work is yours NOW--this very minute. YOU HAVE NOTHING TO ACQUIRE BUT KNOWLEDGE, and even that is already present in the subconscious treasure-house which you will find described in the next lesson.

The most important practical instruction in this lesson comes here at the end, to give it greater emphasis. KEEP YOUR DECISION TO YOURSELF. Do not show what you have written to anybody. Do not discuss it at all. Every night, just before going to bed, read the statement. Do the same thing every morning, before you begin dressing. When you know the words by heart, destroy the paper, and recite the statement every night and morning until you have achieved your FIRST OBJECTIVE. Then write out a similar statement of the SECOND logical step toward your ultimate aim. When you have realized this, go on to the THIRD step. Keep your statements of purpose restricted to ONE AT A TIME.

ALWAYS OBSERVE THIS LITTLE RITUAL. It is simple, but it is a bit of genuine magic. Be sure always to make the definite introductory statement given on page 3. This may seem to be a little thing, but as you make further progress you will understand why it should be done exactly as described.

Read this lesson several times during the week, so that you are sure to grasp its full import. Pay special attention to the long quotation from Eliphas Levi. It will repay careful study.

Remember that others are working with you. We are all just as eager to see you reach your chosen goal as are you. You have linked yourself with a great and continually extending chain of intelligent centers of the ALL POWER. We are working with you, and our knowledge and experience will be subtly communicated to you through the contact you have established.

YOU KNOW WHAT YOU WANT; YOU WILL TO ACCOMPLISH IT; YOU DARE TO ASPIRE TO IT AND WORK FOR IT. BE SURE THAT YOU REMAIN SILENT ABOUT IT UNTIL YOU HAVE ATTAINED YOUR GOAL.

SPECIAL NOTICE!! Over a period of years, it has happened again and again that our students are troubled by inability to make a clear-cut decision as to what they really want. This has brought many questions, and what follows is, in effect, the gist of all our replies.

As a rule the difficulty comes from making the aim too remote. Some students think they must air at the highest ideal they can conjure up. This is a grave error. What you're to aim at is being something and doing something, with the specific purpose of effecting a real change in your circumstances.

It is quite possible that you may have a glimpse of a relatively distant goal, but the purpose of this technique is to enable you to progress to the NEXT DEFINITE OBJECTIVE which

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

13

appears to lead toward that goal, if you do glimpse it.

Don't waste a moment's time trying to think up some high and lofty objective, far ahead in life. Life is not lived by years. It is an affair of days, hours--minutes, even. We are not asking you to dedicate yourself to an ideal. A good many write us that their one aim is "service," or "spiritual enlightenment," or "to know the Truth." None of these are to be classed as aims. They are just nebulous aspirations, when they are not symptoms of a desire to "get away from it all."

Let us cite an example. In the summer of 1938 a young woman took this course. Hers was a very unhappy situation. Miserable home life. Sick body. Drunken husband. No special training. No money at all.

When she came to the question, "What do you want?" she said to herself: "I want to be a nurse, but what's the use? No hospital will accept me for training, because I never finished High School."

Then she took thought again, and finally decided, "Well, anyway, that's the only thing I want, and that's just what I shall try for. Nothing else but!"

It has been some years since that young woman made up her mind. For five years she has been free from her physical ailments, and for the same period she has been employed as office nurse and first assistant to a first-class physician, who has given her a better training for the work she does with him than she could have secured in any hospital.

Incidentally, she has overcome her educational handicap, and in the course of her

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON ONE

14

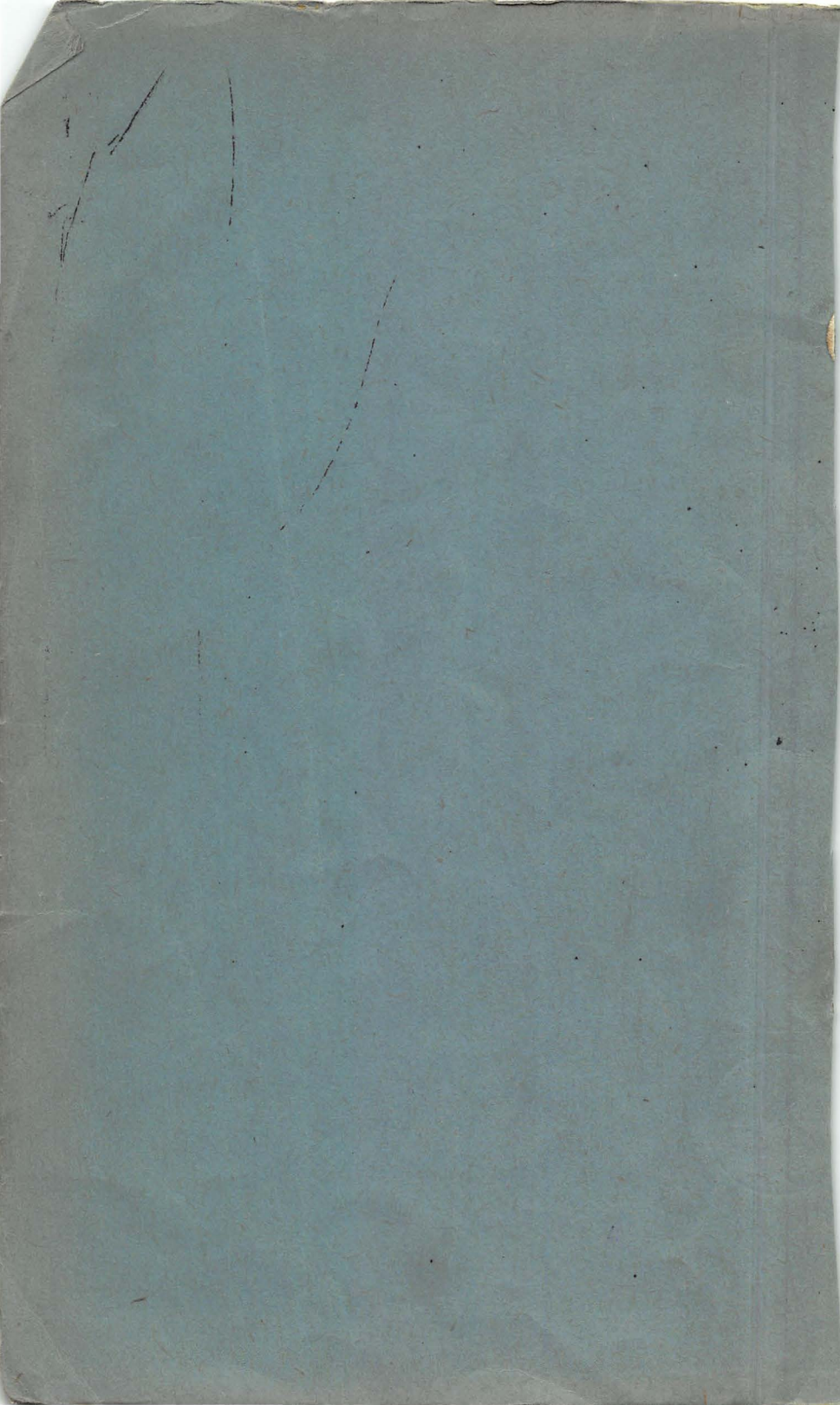
step by step progress toward her goal, during the years 1938 and 1939 she opened up opportunities for three other women, all of whom were able to give full time to a specialized branch of nursing which this girl utilized as her first step toward realizing her one aim.

Her environment is altogether better. She has a wide circle of admiring friends. She is a person altogether different from the sick, miserable, hopeless creature she seemed to be in 1933. A new woman, living in a new world, created by her mental imagery.

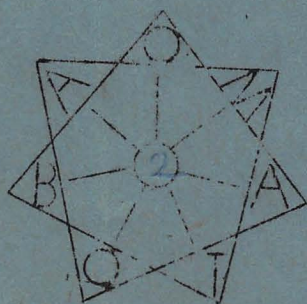
Remember, these lessons aim to teach you a technique. You will use it over and over again, the rest of your life. It can be applied to every problem, to every difficulty, to every situation you will encounter from now on. It is basic in our work. That's why it comes first.

No matter how much you may have read, how many courses you may have studied, how many classes or lectures you may have attended, you will find one thing different in this basic technique.

IT IS A HERE AND NOW ACTIVITY. To do it correctly, you must decide on something for which, and toward which, you can begin to ACT—not by-and-by, but FORTHWITH—as Eliphas Levi tells you on page 6.



SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON TWO

Your life on earth began with the union of two tiny cells. One carried with it the essential history of your father's ancestry. The other summed up the life story of your mother's family tree.

When these two cells united, subconsciousness took command of the development of your body. Subconsciousness has controlled every function of your organism, from that day to this.

standing out We call this mode of life-activity subconsciousness because whatever it does occurs below the level of our conscious awareness. By careful study of the results of its work, psychologists have accumulated a fund of exact knowledge about its marvelous powers. In this lesson you will find a concise statement of certain salient features of that knowledge. This information will enable you to proceed intelligently toward the attainment of the objective you chose as a result of your study of Lesson 1.

After centuries devoted to the examination of the life processes of the human body, the sciences of biology, physiology and organic chemistry are yet in their infancy. We know very little about what happens when the heart beats, when the liver makes sugar or manufactures bile, or when food is transformed into living cells. An action apparently so simple as the raising of one's arm is actually so complex that it would take thousands of pages to list what has been recorded concerning the chemical, mechanical and physiological transformations involved in its performance. Yet

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

2

all that might be written in these pages would be but a partial account of what really occurs, and it has been said that in all probability, continuous research for the next two centuries will not suffice to exhaust the analysis of this one simple action.

SUBCONSCIOUSNESS KNOWS ALL ABOUT THESE PROCESSES. It makes finer adjustments than any machine devised by man. No chemist can duplicate some of the wonders that a baby's glands perform daily. Subconsciousness does this just as well for an infant savage as for an adult scientist. None of these marvels of body-control depend on our conscious knowledge.

SUBCONSCIOUSNESS CURES EVERY DISEASE. Medicines do not cure. They merely set up a chemical action to which the real healing power reacts; and whatever that is, it is hidden in subconsciousness. Surgery does not heal. Neither do mechanical adjustments. They simply remove obstacles to the free manifestation of the hidden curative power.

THIS POWER MAY BE AROUSED BY PURELY MENTAL METHODS, which often succeed where drugs, surgery and adjustments have failed. Do not misunderstand what has just been written. B. O. T. A. has no wish to be responsible for another healing cult. Yet it is known that mental methods have cured every disease, when other methods of therapy have been tried without success. Shall we, then, incontinently abandon other systems of therapy? By no means. But undoubtedly you will be glad to learn practical, sane ways to utilize the mental curative force, so as to be able to help yourself and others.

THE SUBCONSCIOUS HEALING POWER IS NOT LIMITED TO THE CURE OF FUNCTIONAL AND NERVOUS

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

3

ILLS. Not long ago, the medical profession were practically unanimous in denying the possibility of mental healing. Then the doctors began to admit that such methods might occasionally relieve a few nervous and functional disorders. Today, such leaders as the Mayes, and many others, frankly acknowledge that stubborn organic ailments are sometimes cured by mental means, without the use of drugs, adjustments, or surgery.

If sometimes, why not always? The honest answer to this question is, "We do not know." In this course, we aim to tell you what we do know. From reports sent in by persons who have used mental methods to arouse the subconscious healing power, we know that organic heart disease, abnormal growths, piles, eczema, asthma, and other ailments which often baffle ordinary physicians, have been treated successfully by these methods.

This, however, is not a lesson on mental healing. (Subconsciousness can restore your body to health, and keep it well, but it has other wonderful powers.) Experiments have shown that it keeps a perfect record of all our experiences. Whatever affects any of our senses leaves a subconscious impression, and when right conditions are provided, any detail of this complete story of our past may be recalled. THUS THE SECRET OF A GOOD MEMORY IS NOT REALLY A MATTER OF RETAINING IMPRESSIONS, BUT OF MAKING CLEAR ONES, RELATING THEM PROPERLY TOGETHER, AND BRINGING THEM TO THE SURFACE OF CONSCIOUSNESS WHEN NEEDED.

When one knows this secret of recollection he has at his disposal the wealth of experience stored in his mind as the result of his acts of conscious attention. Practice, more-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

4

over, will enable him to make use of the greater treasure consisting of an immense number of impressions which have been recorded without his conscious knowledge.

Furthermore, subconsciousness arranges and works upon this mass of mental records, and seems to have power to think on its own account. This subconscious reasoning, however, has certain limitations. It is restricted to deduction, that is, to drawing conclusions from premisses. Apparently the subconscious thought processes tend to elaborate every logical conclusion from a given premise. This deductive process, however, will elaborate false premisses just as logically as it will develop conclusions from true ones. This is why there are so many false doctrines, so many strange superstitions. However logical a series of deductions may be, they are worth nothing unless the initial premise be correct. (You will learn how to guard against this tendency of subconsciousness to accept false premisses. Thus you will be able to use your subconscious thinking processes, safely and constructively.)

OUR INSTINCTS AND OUR INTUITIONS COME TO US BY WAY OF SUBCONSCIOUSNESS. Instincts, so to say, come from below, and are part of our subconscious inheritance from the past. (Intuitions, on the other hand, come through subconsciousness, but from superconsciousness, concerning which more will be said in another lesson.)

When Zerah Colburn, at the age of eight, could give instantly the square root of a number like 106,929 or the cube root of one like 268,336,125, without stopping to think, superconscious perception of mathematical

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

5

truth was transmitted to his conscious mind through the channel of subconsciousness. The records kept by experimental psychologists afford many instances of similar prodigies.

Children have been able to play the most difficult pieces almost as soon as they could sit at a piano. Others have excelled in musical composition before reaching their 'teens. It may be objected that these are the inexplicable manifestations of genius. Yet the fact remains that leaders in every field have testified, again and again, that "something tells" them the most valuable things they know in their own special lines of endeavor. For example, the texts of the Sumerian language, in the cuneiform characters, were deciphered because Rawlinson had "guessed" that a phrase like "king of kings" would occur frequently in the inscriptions. The phrase was isolated, and its decipherment led to the recovery of the whole system of writing. Such guesses come to us from something outside the range of our ordinary mental processes.

FOR ALL PRACTICAL PURPOSES, THAT SOMETHING IS SUBCONSCIOUSNESS AND IT CAN BE CONTROLLED. In The American Magazine for February, 1929, was an interview with Frederick D. Robinson, President of the College of the City of New York. It told how he learned to play the violoncelle in sixty days, well enough to give a creditable recital, though he had no previous musical training whatever; and how, in spare time one summer, he learned how to make etchings good enough to be hung in an exhibition of the work of professional artists. In that article, Dr. Robinson declared that his remarkable feats were in large meas-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

6

ure due to the fact that our mental processes continue to work subconsciously, even while we sleep. He said, "We can make the subconscious work for us."

Persons who develop unusual skill of any kind soon learn that this is true. The best billiard shots, the most spectacular plays in golf or tennis, the brilliant flashes of genius displayed by a master of chess, are such manifestations of subconsciousness. So many of the best things said by public are straight from subconsciousness. Here, too, a writer finds his best inspirations.

THIS IS NOT ALL. THE MERE SELECTION OF SOME DEFINITE AIM, WITH DETERMINATION TO REALIZE IT, STARTS THE OPERATION OF HIDDEN ACTIVITIES WHICH PROVIDE US WITH THE NECESSARY MATERIALS, AND PUT US IN CONTACT WITH THOSE PERSONS WHOM WE NEED TO MEET IN ORDER TO ATTAIN OUR GOAL.

Not long before his death, Edison gave an interview in which he said, speaking of the spectacular success of his friend, Henry Ford: "Henry? Why, Henry taps the subconscious." Mr. Ford himself says he is certain that whenever we determine to do something, and stick to our determination, we send out mental entities which put us in touch with other people, and bring us the materials we need for the execution of our plans.

(As yet, no completely satisfactory explanation of this hidden operation of our subconsciousness has been advanced.) There have been many attempts to account for the facts. Books on New Thought and Mentalism have put forward a theory called the "Law of Attraction." There are other theories, some plausible, and apparently reasonable, others

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

7

highly fantastic. What we really know boils down to this:

SOMETHING IN US BELOW THE SURFACE MAKES CONNECTIONS FOR US WITH WHATEVER WE NEED IN ORDER TO BE WHAT WE WANT TO BE, DO WHAT WE WANT TO DO, AND HAVE WHAT WE WANT TO HAVE. THIS SOMETHING CAN BE PUT IN OPERATION BY ANY ONE WHO WILL LEARN AND PRACTICE THE NECESSARY TECHNIQUE.

All these subconscious operations are manifestations of the force described in the preceding lesson. Modern psychology, infant science though it be, has discovered enough about how our minds behave to show us that ancient occult methods for directing our hidden powers rest on a firm basis of natural law. Any one who can understand the teaching of certain books written long ago, soon perceives that the art of directing and using this inner force is no new thing. In every age there have been some persons who understood this art, and they have left records of which you will get the essence in this course of instruction.

Some of these records have strange forms, but we have keys to their meaning. Thus it is possible to give you a series of clear, specific instructions which will show you just what to do in order to make your mind and body effective instruments for realizing your aim in life.

This technique will be explained in language you can understand. It constitutes a practical art of life which has been subjected to rigorous tests. Modern science explains some of it, but not all. Fortunately, complete explanations of the reasons for the effectiveness of certain practices are by no

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

8

means required in order to impart the methods themselves. A child may learn to swim, even though he has no scientific knowledge of the laws of physics which enable him to do so. You can learn how to manage your latent powers, even though you may not always be able to understand "just why" your practice produces the results it does.

Fix your attention on powers you can use immediately, in order to realize your chosen objective. Know that when you direct subconsciousness you employ forces which can enable you:

1. To keep your body functioning efficiently;
2. To develop your intuitive knowledge of the laws of nature. you must employ to achieve your ONE AIM;
3. To get in touch with the persons and things you need in order to reach your chosen goal.

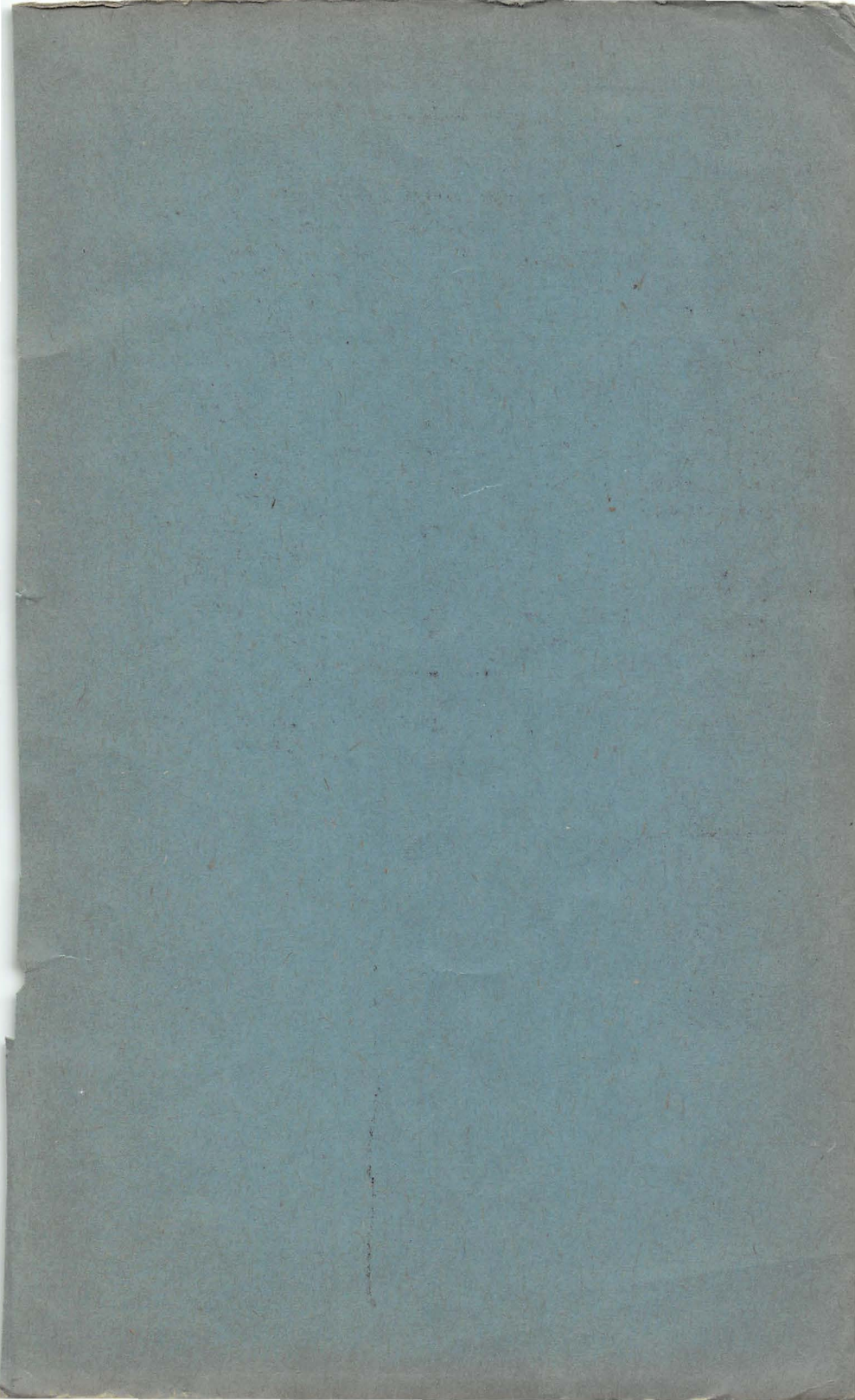
Now do you begin to see that the statement you wrote out when studying Lesson 1 means a great deal more than you may have realized at first? When you say, "I will apply ALL my powers," you are including these mighty subconscious forces described in this lesson, as well as any other powers of personality of which you may have been aware when you wrote out your statement of purpose. In choosing your specific object, you have already set in motion the mighty agency which has aided thousands of other persons to grow in wisdom, power and happiness.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON TWO

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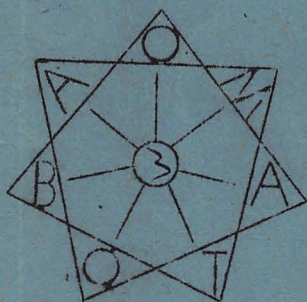
You can learn more about this Great Magical Agent, as Eliphas Levi called it. You can direct its currents. You can learn to use it for every conceivable good end. It is yours to command, yours to employ for the production of revolutionary changes in your personality and your circumstances. YOU ARE NOW PART OF AN ORGANIZED MOVEMENT WHICH UTILIZES THESE POTENCIES OF SUBCONSCIOUSNESS EVERY DAY, AND EVERY HOUR OF THE DAY. Some of the achievements of persons connected with this movement have been simply astounding. Yet they have been accomplished by persons in no essential respect more gifted than you.

Devote a full week to the study of this lesson. Continue making your declaration of purpose every morning and every night. As you say the words, REMEMBER THAT THEY ARE PLANTING POTENT SUGGESTIONS IN YOUR SUBCONSCIOUSNESS, TO WHICH IT WILL CERTAINLY AND FULLY RESPOND.



3

SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON THREE

The law which will enable you to make the best and fullest use of your subconscious power may be stated thus:

SUBCONSCIOUSNESS IS ALWAYS AMENABLE TO CONTROL BY SUGGESTION.

This lesson aims to explain the law, so that you may take advantage of its operation. Hence it is necessary, first of all, to make sure you know just what is meant by the terms employed in the foregoing statement.

From Lesson 2 you have learned all you need to know at this time about subconsciousness and its powers. From the first part of this lesson you will learn the exact significance, in this instruction, of the words amenable, control and suggestion.

The Standard Dictionary defines amenable as: 1. Liable to be called to account; subject to authority; 2. Submissive; tractable. Every one of these shades of meaning applies to our use of amenable in connection with subconsciousness.

You can call subconsciousness to account, whenever it seems to be falling short in its work. It is always subject to your authority. It is extremely submissive, and always tractable. Its response to your authority is no grudging surrender, nor is its submission at all unwilling. It is easily led, easily directed, and the ease with which you may manage its operations is amazing.

What has been written about subconsciousness often gives the impression that the art

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

2

of bringing its activities under our direction is a difficult, mysterious undertaking. Nothing could be farther from the truth. Subconsciousness is always easy to manage, and never resists our efforts to control it.

Just because it is so easy to govern, it often seems to be extremely stubborn. The solution of this paradox is that whenever we think of subconsciousness as being resistant, it immediately plays up to the suggestion we have given, and will continue to do so until we give it a strong, definite counter-suggestion. The first thing to learn, then, is that subconsciousness is easy to manage, once you know how to do it.

To control any force is to exercise a directing or restraining influence over it. This needs emphasis. Many suppose that applied psychology will enable them to remove all restraint from subconsciousness. This is a dangerous fallacy. Subconsciousness cannot direct itself. Much less can it direct us. Its marvelous powers always must be definitely limited, if they are to do us any real good.

The unrestrained expression of subconsciousness is insanity. Every year state hospitals open their doors and make ready their padded cells for persons who have surrendered themselves to the unrestricted impulses of subconsciousness. Nobody can gain health, success or happiness by letting subconsciousness run wild.

On the other hand, control does not mean meddling interference. We must give directions, but we must be careful to leave this inner, deeper mind of ours perfectly free to obey our directions in its own way. Suppose

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

3

we want health. We know that subconsciousness carries on all the body-building work. Our concern is not with the processes, but with their outcome. The second point to bear in mind, therefore, is this: YOUR CONSCIOUS WORK ENDS WHEN YOU HAVE FORMULATED A CLEAR, DISTINCT IMAGE OF THE RESULT YOU DESIRE, AND HAVE TURNED OVER THAT IMAGE TO SUBCONSCIOUSNESS, IN SUCH A WAY THAT IT WILL BE ACTED UPON.

Take care always to express perfect confidence in the powers of subconsciousness. To be in doubt, to be anxious about results, to indulge in too many repetitions of your suggestions, is to impress a pattern of your fears, instead of a pattern of your expectations. Then subconsciousness immediately goes to work to materialize the fear pattern it has received.

Thus you need to be thoroughly familiar with Lesson 2 before attempting the practices given in this and subsequent lessons. Lesson 2 provides you with knowledge of facts which will enable you to banish all moods of doubt or anxiety as to the power of subconsciousness; and, in conjunction with what you will learn from this present lesson, that knowledge will help you to approach the work of directing subconscious forces in the spirit of full confidence which is indispensable to success. When you know that subconsciousness can do, you will make your demands on it in complete assurance that they will be carried out to the last detail.

Concerning the meaning of suggestion there is a confusion of tongues. Some say that a suggestion is anything which makes an impression on subconsciousness. This is true, but

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

4

it is also vague, because nothing except a suggestion makes any impression on subconsciousness, and what we need to know is just what will make the necessary impression.

Others limit the term suggestion to commands impressed on the mind during mesmeric, hypnotic, or hypnoidal states. Actually, such states are themselves results of suggestion, and except in the abnormal conditions they present, subconsciousness is distinctly NOT amenable to direct commands.

If we go back to the dictionary, we find all authorities agreed that there must be some degree of subtlety in suggestion. A suggestion is a hint. In the bad sense, an insinuation.

As we employ it, the term retains this connotation of subtlety. An effective suggestion is indirect. Subconsciousness more readily responds to what is implied than to what is explicitly affirmed, stated, or commanded.

It does this because of a characteristic described in the preceding lesson. Subconscious reasoning is deductive. It is natural for this part of your mentality to work out hints, and carry them to their logical conclusions. To employ your subconscious powers to the best advantage, you must take this characteristic into account.

A SUGGESTION IS ANYTHING WHICH HINTS AT THE SUBCONSCIOUS RESPONSE DESIRED.

You do not have to coerce subconsciousness. You do have to acquire the art of gently intimating what you want done. Hence an old occult text, which teaches applied

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

5

psychology under the guise of alchemy, says the work of controlling our hidden powers must be done "suavely, and with great ingenuity."

You should understand now what is meant by the statement: SUBCONSCIOUSNESS IS ALWAYS AMENABLE TO CONTROL BY SUGGESTION. All the wonderful powers described in Lesson 2 are yours to direct. The responsibility for right direction rests on you. Your subconsciousness is always responsive, and it is easy to govern when you work with it in the right way. What you have now to learn and practice is the art of conveying to subconsciousness the kind of impressions which intimate what must be done.

To gain proficiency in this art takes a little time, and some perseverance, but the actual work is by no means difficult. What makes it seem so to many persons is their ignorance concerning the correct procedure.

Quacks play upon this ignorance. They intensify it by claiming theirs to be the only method whereby the elusive, remote, mysterious subconsciousness they tell about can possibly be reached. Thus they spread abroad the false notion that controlling subconsciousness is arduous, difficult, and perhaps dangerous.

Really it is nothing of the kind. The truth is that you have been controlling subconsciousness by suggestion all your life; but since you have been giving your willing servant all kinds of hints, the result of its perfect obedience to your suggestions has been destructive as often as it has been constructive.

For instance, you probably would like to enjoy perfect health, and you may have tried

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

6

many methods for attaining it. Possibly you have some knowledge of mental therapy, and have used affirmations, statements, or some form of words intended to make your subconsciousness respond. If you have succeeded, it is because you have learned how to give effective suggestions. If you have failed, it is because your affirmations and commands were counteracted by the suggestive power of your habitual ways of thinking, imagining, speaking and acting.

Even a perfectly conceived suggestion of health will fail if it be contradicted by hundreds of fear-thoughts, by persistent carelessness in the selection of food, or by refusal to give your body its necessary supplies of water, air and light.

WHAT YOU DO AND THINK, ALL DAY LONG, IS RECORDED IN SUBCONSCIOUSNESS. IF YOUR DEEDS GIVE THE LIE TO YOUR WORDS, THE SUGGESTION WHICH REACHES AND AFFECTS YOUR INNER CONSCIOUSNESS IS THE SUGGESTION OF YOUR ACTIONS, NOT THAT OF THE STATEMENTS YOU HAVE LEARNED FROM SOME BOOK OR TEACHER.

To make a mental pattern of perfect health and then starve your body by denying it the materials from which to build is to give your subconsciousness the strongest kind of suggestion that what you really want is disease. Then you get what you ask for.

To formulate a mental pattern for success in a business venture is excellent and necessary; but subconsciousness will not proceed to work on that pattern, if you spend what resources you now possess in foolish ways. Nor will it build your business if you let your home and office be in disorder. Success and order are synonyms. Until you keep order

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON THREE

7

as well as you can, with what you have now, all the success suggestions you can possibly find time to repeat will be overbalanced by the subtle hints of failure conveyed by the disorderly condition of your surroundings.

These examples are given to make it clear that subconsciousness is not only amenable to suggestions given at certain times, but rather is ALWAYS amenable, and obeys the PREDOMINANT suggestion. Nothing in true occultism will give you a magic formula to win success, if you are disorderly; to be healthy, if you neglect the ordinary rules of hygiene; or to be happy, if you persist in making negative interpretations of your experience.

SUBCONSCIOUSNESS IS CONTROLLED FROM THE LEVEL OF SELF-CONSCIOUS AWARENESS. What we think, say and do throughout the day furnishes the bulk of impressions received by subconsciousness. We have, first of all, to give some consideration to our bodies. Then we need to devote attention to what we say. After this, we shall be ready to watch our thoughts.

The work begins with our bodies, because all we accomplish must be done through their instrumentality. This is not a course on diet or hygiene, and it will not enter into details concerning those matters. What is necessary to say here is this:

Get the facts about what your body needs in the way of food, water, air and light. The facts, not the fantastic theories of fad-dists and quacks. Then put this knowledge to practical use.

By so doing you will give your subconsciousness the strongest possible hint that you want it to build you a healthy body. In subsequent lessons you will find instructions

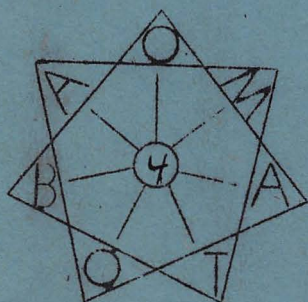
as to the formulation of the right sort of mental patterns, but remember that you can no more build a healthy body without the needed materials than you can build a house merely by looking at the architect's plans.

When you have learned what you require to build a healthy body, and are supplying what it needs, turn your attention to your environment. Begin with your clothes. See to it that they are clean and well cared for. Next turn your attention to your abode, and make sure the place where you sleep is spotless and orderly. Make your working quarters as orderly as you can, even though you may not be so free to carry out your personal ideas. Those details for which you are personally responsible can always be kept in order. Follow these simple, easy rules, and you will give your subconsciousness the most powerful kind of success suggestions.

What to do in the way of controlling words and thoughts will be explained in later lessons. Skill in constructive speech, and in the formulation of truly creative thoughts, comes from definite practices which require somewhat extended description.

Begin at once to put the counsel of this lesson into practice. Thus will you take your first steps in using the law this section of the instruction explains.

SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON FOUR

WHATEVER YOU DO TO REALIZE THE AIM YOU HAVE FORMULATED MUST BE ACCOMPLISHED THROUGH SOME FORM OF BODILY ACTIVITY.

Does this seem to be a truth so self-evident as to be hardly worth mentioning? Yet experience shows that few persons take it into consideration, or understand all it implies. Nothing is more common than neglect of this first principle of the art of living. Hence, in a course of practical instruction, the need for stressing the importance of this principle.

(Thinking is as certainly bodily action as is chopping down a tree. The most important kind of physical activity is thought,) and in order to make our thinking more effective, we must realize that thinking is a function of the brain, as breathing is a function of the lungs.

Every function of human personality is the work of a group of physical cells. Your body contains about thirty trillion cells. Their operation is the basis of what you think, say and do. The fulfilment of your one aim will be accomplished by cell action. The power expressed through thirty trillion cells is what enables you to be what you want to be, do what you want to do, and have what you want to have.

What is this power? To answer this question it is necessary to begin with the cells themselves. Until recently, it was believed that cells are structures made of a special kind of matter. Nobody ever succeeded in isolating even the smallest quantity of this

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

2

substance, in a pure state. Actually, it was only a seemingly necessary hypothesis, and to this hypothetical substance biologists gave the name protoplasm. Experiments with the cyclotron now point to the conclusion that there was no need to invent this supposititious primary form of living matter. These experiments go to show that the cells of living organisms are made up of precisely the same chemical elements which compose the inorganic bodies of the universe.

This means there is no special kind of "matter" possessing life, as distinguished from "non-living matter." Life, biologists are beginning to believe, is simply an ~~expression~~ of potentialities latent in all kinds of "matter," inorganic as well as organic.

One result of this new tendency in the thinking of some of the younger biologists (most of the older ones are so accustomed to the idea of "protoplasm" that it hurts them to reject it) is that it puts an end to the controversies originating in the question, "Where did life come from?" We need waste no time in trying to answer this question, once we understand that the possibility of life is eternally present in the chemical elements themselves.

(Life appears, or becomes manifest, whenever, and wherever, certain combinations of chemical elements are arranged in certain structural patterns. Some structures are adapted to the manifestation of life.) These are organisms, vegetable and animal. Other structures cannot manifest their latent livingness. These are the forms of inorganic "matter." Organic and inorganic forms, how-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

3

ever, are composed of the same chemical elements. Their differences are structural. This is a very ancient occult doctrine. What is new is its recent confirmation by the results of laboratory research.

Every cell, then, is made of various chemical elements. These elements, and the water in which they are mixed, are composed of smaller structures called atoms.

The substance of every atom in the universe is identical with the substance of every other atom. The difference between an atom of gold and an atom of lead is nothing but a difference in the number and interrelation of units within the structure of the atoms.

The real substance of every atom in the universe is identical with what is sometimes called "radiant energy," sometimes "light," and sometimes "electro-magnetism." These are different names for one thing. Thus the substance of the cells of your body is really light-power. Furthermore, the energy which manifests itself in the activity of all these cells is that same light-power, and the function of every cell is the result of the light-power's flow through that cell.

This light-power is also the real substance of everything else in the universe. Whatever exists is a mode of it. This is the power at work in the chemical reactions of inorganic substances. The same power finds expression in the activities of plants. When it works through a human body, and especially through a human brain, it produces the characteristic phenomena of human personality.

Such is the conclusion toward which modern scientific thinking is pointing, as the result of thousands of experiments in many

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

4

fields of research. This conclusion is the same as the first premise of the occult school whence the teachings of the B.O.T.A. are derived. Yet the Inner School goes farther than do the greater number of modern scientists. It holds that since it is evident to trained observers that radiant energy which builds up the structure of inorganic forms builds also the bodies, and carries on the functions, of plants, animals and men, this light-power must be also the Life-power, since mental and physical activities of living beings are included among its forms of manifestation.

THE LIFE-POWER IS AT ONCE THE SUBSTANCE AND THE WORKING FORCE IN EVERY CELL OF YOUR BODY. Yet this power is not limited to those cells. Neither is it limited to the various structures composing your environment. Hence Eliphas Levi wrote: "It is distributed throughout infinity; it is the substance of heaven and earth."

THE LIFE-POWER BUILDS ALL PHYSICAL STRUCTURES, INCLUDING THE CELLS OF YOUR BODY, OUT OF ITSELF. The physical universe is not the outcome of the Life-power's action upon a second "something" called "matter." The one real something in the universe is the single conscious energy of the Life-power.

"Consciousness" may be said to be one pole of this single reality, and, as we use it, the term "consciousness" means "Spirit." In this course, the term "energy" designates the "working power." All forms and objects in the world round us are particular expressions of this working power, which is the only reality behind what is usually called "matter." By acting upon itself, the Life-power

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

5

causes all forms of force to come into being, and produces all varieties of structure.

When the Life-power works through the cells of your liver, those cells secrete bile or make sugar. When it works through your muscles, they contract, and the process of contraction causes many complex chemical and electrical changes. When the same power is operative through your brain cells, and other centers of your nervous system, the result is the manifestation of certain states of consciousness, and the expression of the powers of human personality connected with those mental states.

Biologists agree that it has taken millions of years to bring the human organism to its present state of development. They are also of the opinion that this process of development is by no means at an end. One of the great brain specialists, Dr. Frederick Tilney, says he is confident that in ages to come we shall develop brain centers which will enable us to exercise powers we cannot even dream of now.

According to the teaching we have received and are giving you in this course, many things Dr. Tilney expects to occur in the distant future have already happened again and again. In every generation have lived men and women who were able to exercise unusual mental and physical powers. They live today, and one purpose of this course is to add to their number. Their unusual command over themselves, their influence on their fellow-men, and their extraordinary control of the forces of nature was, and is, the result of a higher order of brain development than that of most persons.

SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON FOUR

6

Furthermore, there is in existence an elaborate system of practices which have been worked out by these unusual men and women. The object of this system of human training is so to modify the human body that any one who will do the work may exercise powers like those manifested by the persons to whom we are indebted for our knowledge of this system of training.

The physical transformations effected by this work are partly chemical and partly structural. That is to say, the object of some of these practices is to bring about changes in the composition of the blood, the lymph, and the glandular secretions. Other phases of the work are designed to alter the constitution of groups of cells in the brain and in the nervous system.

In order to apply ourselves to these practices, therefore, it is first of all needful to know that we are not attempting to work upon some vague, invisible entity called "mind." (We shall produce a series of changes in our bodies, so that they will be able to specialize the Life-power into particular modes of force which are not expressed through the average human organism.)

In order to effect these changes, we shall make use of the facts about subconsciousness which were explained in Lesson 3. For since subconsciousness is the body-builder, and is always amenable to suggestion, when we know how to give it the right kind of hints, we can set it to work on processes which will bring about the chemical and structural modifications just mentioned.

We can learn to do this because we possess a highly organized store of knowledge con-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

7

cerning this undertaking. Because of the unusual nature of this work, this knowledge remained until recently in the hands of very few persons, and even now, only a relatively small number of students are ready to receive the technical instruction.

In former times the general ignorance of the human race made it dangerous for those having this knowledge to attempt to communicate it. Not because they wished to keep it to themselves, but because their efforts to teach it met with derision, persecution and organized resistance, those who knew were forced to conceal their real opinions from the masses.

To some extent, the ignorance and intolerance which made even the possession of this knowledge dangerous in other days are still at work in the world, but their power is less than it used to be. During the last fifty years, there has been such an advance in human knowledge and in general education that it is now possible to speak more openly than ever before. What was formerly written in parables, paradoxes and enigmas may now, to some extent, be stated without disguise. Much of what used to be limited to symbolic expression, understood by none but initiates, may now be set forth in plain language.

Such direct, open expression of esoteric doctrine is the aim of the texts in our curriculum of the B.O.T.A. In this lesson, for example, you have been given the essence of a fundamental idea which is at the heart of all great occult teachings of the past.

The wise men and women who have recorded their knowledge, gained by patient training and practice, are agreed that the basic force

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

8

which man may employ to free himself from the shackles of poverty, the bondage of disease, and the misery of failure, is the one Conscious Energy which expresses itself as light and life throughout the universe. This was the ancient teaching of India, of Persia, of Egypt and of the Greeks. It is the doctrine of the Bible also, when we know how to read that collection of wonderful books. It is summed up in the words of a short essay which is attributed to Hermes Trismegistus: "All things are from One, by the mediation of One, and all things have their birth from this One Thing by adaptation."

Down through the ages wise men have agreed that the methods whereby liberation is achieved are those which change the chemistry and structure of the physical body, so that it becomes a more effective vehicle for the expression of the limitless possibilities of the Life-power.

Central in all this teaching is the idea that these methods for changing the chemistry and structure of the body are largely, but not wholly, mental. Before any mental work may be undertaken, what is necessary to bring the body to a reasonable degree of normality must first be accomplished.

THE FIRST RULE IS CLEANLINESS, INNER AS WELL AS OUTER. He who would master himself and his circumstances must drink water enough to provide his glands with the fluid necessary for the work of secreting the complex substances they pour into the blood. He must know enough about diet to be sure what he eats feeds instead of poisoning him. He must learn to breathe deeply, and must practice until his breathing is regular and rhythmical. He must learn right posture also, so that he

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

9

habitually sits and stands erect. No details concerning these matters are given here, because you can find out all you need to know about them with little trouble. If you won't make the slight effort required to gain this preliminary information and put it into practice, you are not ready for more advanced instruction.

Hence mental practice will be taken up in the next three lessons of this course; but mental practice is of little use to one who will not use his brains to attend to the preliminaries just described. (The mental exercises are effective only with a body supplied with the right kind of food, sufficient water, and enough pure air. In some instances, mental practice is dangerous until the body has been cleansed by fasting from toxins which have accumulated through the years.)

So it will be assumed that you are sensible enough to do the right thing by your body, and from now on you will be instructed in the mental work which will bring subconsciousness under your direction. From the rich treasure of occult lore handed down by the wise of other days you will receive clear and explicit instructions which will enable you to set your feet upon the path which leads straight to your chosen goal.

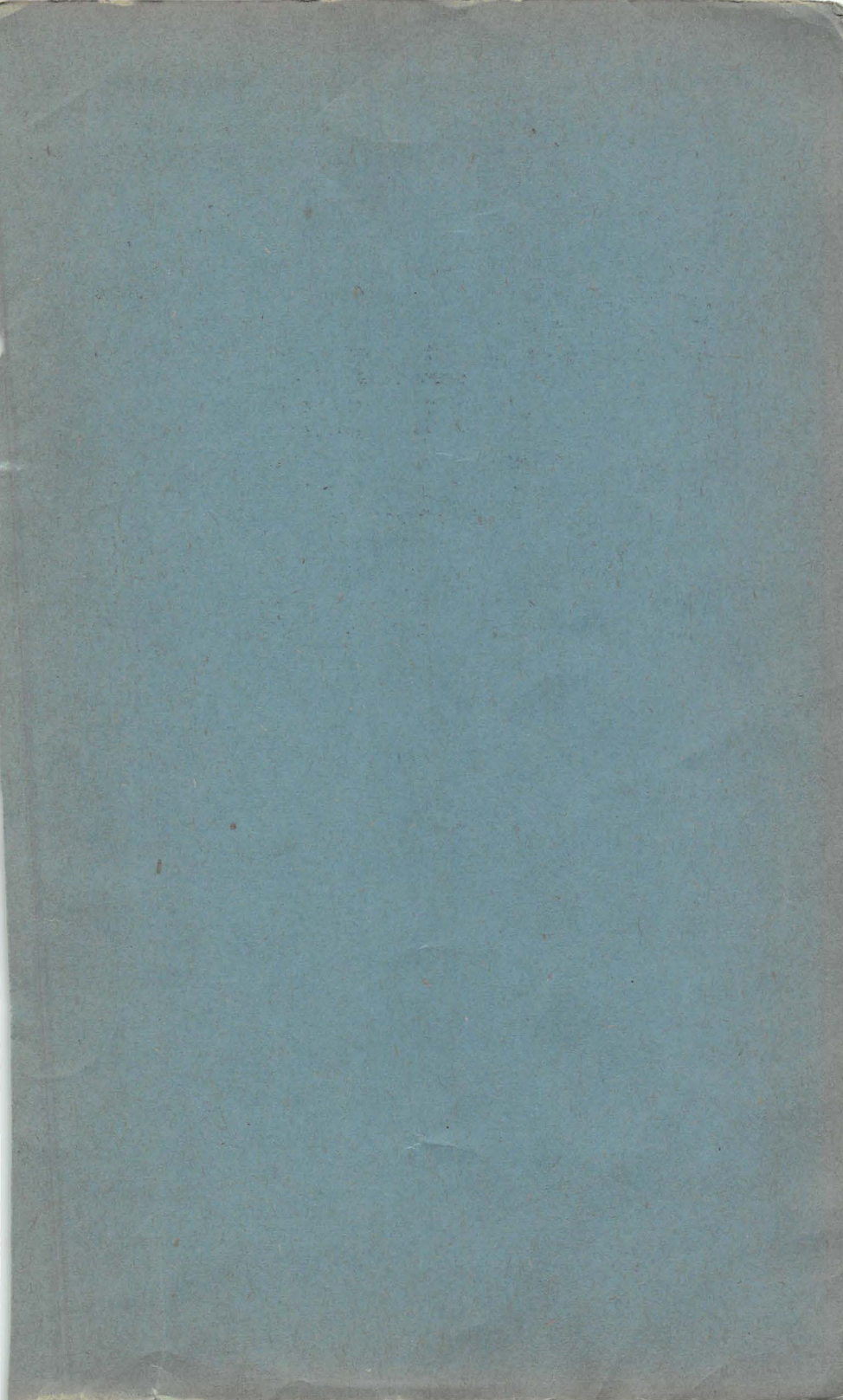
As preparation for this, spend at least a week in considering what sorts of bodily activity are required in order to realize your heart's desire. If you have any difficulty, it is probably because your aim is not sufficiently concrete, or because you are trying to see too far ahead.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FOUR

10

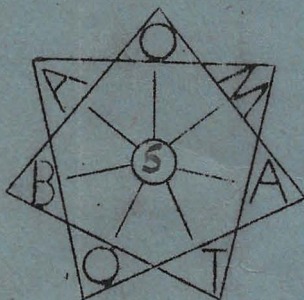
Remember, you want to BE and you want to DO, and being and doing are always expressed by means of bodily action. What will your body have to do next? What physical actions must you call upon it to perform? Is it ready for those actions? If not, what must be changed to make it ready?

Consider this very carefully, so that you will know definitely what your body will have to accomplish. Thus will you be able to judge whether or not your physical organism is now adequately prepared to carry out its part in the realization of your purpose. If you find it deficient in any particular, YOUR NEXT STEP IS TO MAKE GOOD THAT DEFICIENCY. This will lay the foundation for all future building.



5

SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON FIVE

YOU NEVER HAVE TO LIE TO SUBCONSCIOUSNESS IN ORDER TO SET IT TO WORK BUILDING THE CONDITIONS WHICH WILL TRANSFORM YOUR DESIRE FROM A MENTAL FACT INTO A PHYSICAL REALITY.

Be sure you understand this. Some years ago, in England, a story went the rounds which is an amusing illustration of popular misconceptions on this point. A plumber's helper was trying to explain applied psychology to a friend. Said he:

"Bill, the 'ole gyne's jest this. Yer gets hup of a mornin', with naught but a thripenny bit, faelin' orl dahm in the mcuth, an' yer kids yerself till yer smilin', an' then--blimy if yer don't find a pun in yer pocket!"

Now, that is just what applied psychology is not. You don't "kid yourself." You make no attempt to deceive subconsciousness. YOU LEARN THE TRUTH ABOUT YOURSELF, TELL YOURSELF THAT TRUTH, AND ACT UPON IT.

(All that keeps anybody sick, miserable, or in want, is ignorance of the truth about human personality, its place in the scheme of things, and its powers.) This ignorance colors and shapes the suggestions which are passing continually from the self-conscious level of our minds to subconsciousness. It makes us tell lies to ourselves. Because subconsciousness is always amenable to suggestion, these lies become its patterns, which it proceeds to work out. THE REMEDY IS TRUTH.

People accept the lie that sickness is to be expected every little while, and subcon-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FIVE

2

sciousness does its best to fulfil that expectation. They accept the lie that all the resources and most of the opportunities have been appropriated by a few lucky individuals, and because they expect to be poor, subconsciousness works hard to give form to that expression. They accept the lie that happiness is for the few, and number themselves among the many, so that the only pattern they give subconsciousness is one which brings the misery they invite.

The truth about human personality is that it is so constituted that sickness should be a rare exception. We have every reason to expect continual good health. The truth is that there is more than enough wealth for everybody--an inexhaustible supply, which is always available for any person who knows how to get in touch with it. (The truth is that any one can be happy, and will be happy, when he learns and lives by certain laws of his own nature.) A practical psychologist, therefore, trains himself to expect health, to create specific images of prosperity and happiness.

He makes no attempt to deceive his subconsciousness. His knowledge of that plane of mental activity enables him to understand that it possesses power, wisdom and materials more than sufficient to bring into full manifestation any desirable condition. Rightly instructed human beings learn that through subconsciousness they are already in touch with everything in the way of raw material required for conversion into any particular forms or conditions they may desire to see made manifest as actual physical realities in their immediate environment.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FIVE

3

Such a person knows that in a sense he already has what he wants, just as a goldsmith in a perfectly appointed workshop knows that in the raw gold on his bench, in the tools before him, and in his own skill, he already has the beautiful chalice which presents itself to his mind's eye.

It is conceded, of course, that the outward circumstances of many persons seem to be in direct contradiction to the conditions they desire. It is only too obvious that millions of human beings are actually sick, actually poor, actually unhappy. On the other hand, we know that the power which enters into every human life through subconsciousness is fully able to change these conditions, whenever we work with it in the right way. Because this knowledge has been subjected to rigorous tests, we know that you possess, at this moment, everything essential to the actual physical expression of every detail of the aim you formulated while you were studying the first lesson.

AT THIS MOMENT, YOU POSSESS WHAT YOU WANT, AS A MENTAL FACT. A mental fact is just as real, just as actual, as a physical fact. You can't wear a mental dress, to be sure, nor ride in a mental automobile. Yet you will never wear the physical garment, nor drive the physical car, until you grasp and apply the truth that the mental picture of a desirable condition is a REAL POSSESSION, which you must cling to until it is materialized as a physical actuality.

Keep your mental pattern steadily before your mind's eye. Think of it as an actual, PRESENT reality. Dream of it. Dwell upon it. Perfect its details. Then turn it over

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FIVE

4

to subconsciousness, as explained in this lesson and in those which follow. As sure as day follows night, what you have created mentally will be experienced by you as a visible, tangible physical reality.

Visualization, or making definite mental images, is of utmost importance in practical occultism. The more detailed the picture, the clearer will be the pattern. Sir Francis Galton, a leader among the older psychologists, and one yet to be reckoned with when we are in search of practical counsel, wrote:

"The free action of a vivid visualizing faculty is of much importance in connection with the higher processes of generalized thought . . . A visual image is the most perfect form of mental representation whenever the shape, position, and relation of objects to space are concerned . . . The best workmen are those who visualize the whole of what they propose to do before they take a tool in their hands . . . Strategists, artists of all denominations, physicists who contrive new experiments, and in short, all who do not follow routine, have need of it . . . A faculty that is of importance in all the technical and artistic occupations; that gives accuracy to our perceptions, and justice to our generalizations; is starved by lazy disuse, instead of being cultivated in such a way as will, on the whole, bring the best return.

By making up your mind, when first you began to study this course, what it is you want NEXT, you have taken the first step toward the formation of mental images which will be materialized by subconsciousness. From now on, you will be instructed in specific prac-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FIVE

5

tices which will enable you to complete those images, and will show you how to impart to them the magical suggestive power which will cause subconsciousness to bring them into actual physical form.

Whatever your aim may be, when it has been accomplished, it will take some physical shape. Just what will it be? To get a specific answer to this question is the next step in your progress toward actual realization. Take pencil and paper, and write down replies to the following questions:

1. WHAT COLORS WILL BE SHOWN BY THE THING WHICH EMBODIES YOUR DESIRES? Suppose you want a healthy body. Your mental image must include the ruddy glow of health in the cheeks, the clear whiteness of the eyeballs, the wholesome tint of normal skin, the translucence of healthy fingernails. These are just a few of the color details which go with a healthy body. Find out what the others are, and build them into your image, if your aim is health.

Suppose you want a house? What is to be its color outside? What is the color scheme for the rooms? For the furniture?

Suppose you want to be "of service," or to "evolve spiritual consciousness." Those are essentially good aims, but in this form they are too indefinite. To be of service means DOING SOMETHING, and you can't do anything that doesn't involve physical details. What colors have these details? To evolve spiritual consciousness will make a difference in your body and its surroundings. Find the colors which go with that difference.

2. WHAT SOUNDS WILL BE CHARACTERISTIC OF THE EMBODIMENT OF YOUR DESIRE? If health is

your aim, do you know how the voice of a perfectly healthy person sounds? At first you may not be able to think of many sound images in connection with your ideal of a house, but if that is what you are aiming at, TRY. You will be amazed. No matter what you want, sounds are connected with it. Imagine them.

3. WHAT CHARACTERISTIC MOVEMENTS, AND DIRECTIONS OF MOVEMENT, WILL BE MANIFESTED BY THE THING TO BE BROUGHT INTO EXISTENCE BY THE MATERIALIZATION OF YOUR DESIRE? Here is scope for a great many vivid details.

4. OF WHAT MATERIALS WILL IT BE COMPOSED? Are they coarse or fine? Hard or soft? Warm or cold? Light or heavy?

5. WHAT OTHER SENSATIONS, BESIDES THOSE INCLUDED IN YOUR ANSWERS TO THE FOREGOING QUESTIONS, WILL BE AROUSED BY THE THING YOU WANT?

Go over every detail of your image. Set down every one on paper. Use definite words. If you describe a color, find out just what color it is. When you consider size and weight, be specific.

As you do this work with pencil and paper, you will find your mental image growing clearer and more vivid. The details of movement are particularly important. What you want may be a house, but you will find your image including movement, just the same.

See yourself approaching from the street, entering the front door, walking through every room. See yourself in every room, doing the things for which that room is intended. THE MORE DETAIL YOU PUT INTO THIS KIND OF IMAGERY, THE BETTER.

MAKE YOUR IMAGE IN THE PRESENT TENSE. See whatever you imagine as a present reality.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON FIVE

7

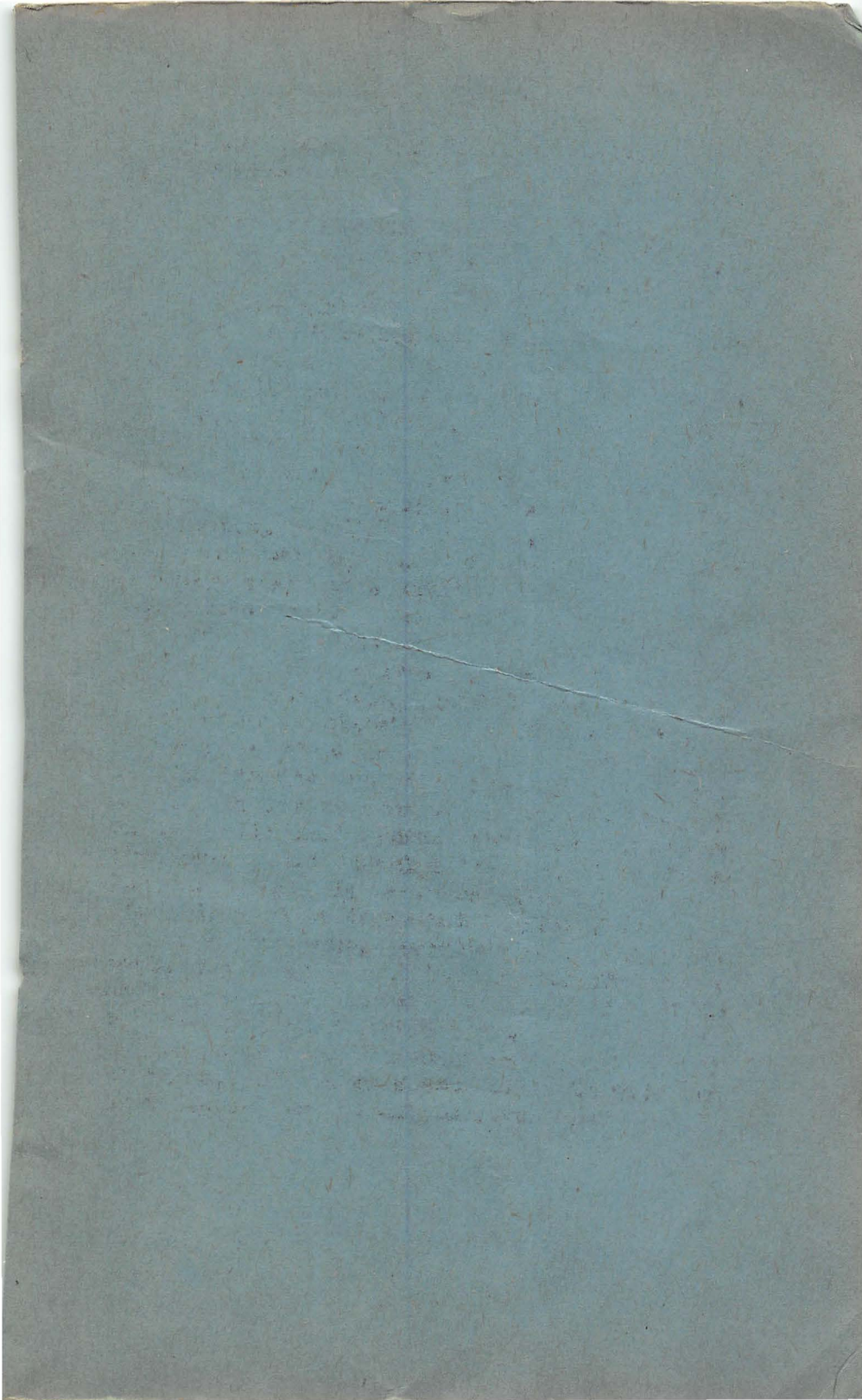
If your image has to do with some pursuit, some kind of endeavor, some personal relationship with other people, mentally go through the various actions involved, and see them as what they actually are, PRESENT REALITIES ON THE MENTAL PLANE.

This is mental creation. Your mental pictures are realities, which you possess at the moment you contemplate them. They may be mere outlines, or they may be living pictures. If they are living pictures, in three dimensions, having solidity, weight, form, color and action, they will materialize more rapidly than mere outline sketches in black and white. Follow the instructions carefully and even your first attempts will have a good deal of body and color. Eventually you will find yourself doing mental sculpture, instead of rough sketches on a flat surface.

This practice in making mental images has to do with the physical results of realization. It has no connection with the imagery which will call forth subconscious powers that bring these results into actual manifestation. That is another kind of imagery. You will find it described in Lesson 7.

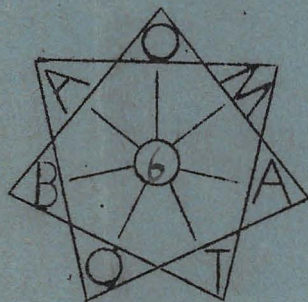
For the present, practice seeing what you want, and keeping it before your mind's eye as a reality. Devote at least a week to carrying out this instruction.

You have now learned how to make mental patterns. In Lesson 6 you will be told how to transfer them to subconsciousness.



6

SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON SIX

Though subconsciousness responds better to suggestion than to direct command, it is, nevertheless, necessary to transfer to it a specific image of the result you desire.

This image is not a command. The form of words in which you stated it, at the beginning of your practice, formulates your will and desire, but does not attempt to dictate to subconsciousness the means or methods whereby your desire shall be transformed into an actual external reality.

The specific image is necessary, because its details call up subconscious associations of ideas. (Through these associations, not by an endeavor to force subconsciousness into particular kinds of activity, your hidden powers are brought into play.)

The important thing to remember about the work of subconsciousness is that it is always below the level of conscious thought. No more than you can see the transformations underground which change a seed into a plant, can you see the hidden workings of subconsciousness. It is unprofitable to pry into them. What you need is knowledge of some practical method for planting your mental seed. This seed is the specific image of what you want.

When you have formulated your mental picture, using pencil and paper to get into it as many details concerning weight, size, color, action, etc., as you can think of, the process of transferring this image to subconsciousness may be begun. This lesson has to do with the exact procedure involved in this transfer.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

2

Let us first of all repeat the caution given in Lesson 1. **MAINTAIN STRICT SILENCE ABOUT YOUR AIM.** This principle of absolute reserve is one of the most important in the whole field of practical psychology. Conserve the energy other people waste in talking about what they intend to do.

The Bible is full of psychology, and it says truly that the tongue is an unruly member. To talk about your plans is to dissipate energy sufficient to carry them to a successful conclusion. It is written: "**THE WORLD BELONGS TO THE SILENT ONES.**" To maintain silence develops power, both physical and psychological. Observe this rule most carefully.

Set aside a few minutes every day. Go to a room where you will be free from interruption. Sit in a comfortable, straightbacked chair. Don't cross your legs. Let your hands rest easily in your lap. Sit erect, your head, neck and back in a straight line.

DO NOT RELAX. Neither be tense. The right posture is one in which every voluntary muscle is free from strain, yet fully alive.

Repeat your statement of purpose once, firmly and vigorously. Unless you are likely to be overheard, say it aloud.

Then close your eyes, and mentally go over the details of the picture of the result you want to materialize. Watch yourself closely, and whenever your mind wanders, bring your attention back to your mental picture.

As explained in Lesson 5, you see this picture as a present reality. Your whole attention is given to making the details come into your mental field of vision, with every detail sharp and clear. If you are not "eye-

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

3

mind," you may find yourself reciting a description of the details of your image, instead of visualizing them. Try, however, to call up pictures corresponding to the words. The more you try, the more definite will the images become.

Begin always with the larger features of the mental image. After you have sketched these main outlines, go on with the details. In the early stages of your practice, the five-minute concentration period may pass before you have completed the picture. BE SURE TO STOP AT THE END OF FIVE MINUTES.

Next day begin with a swift review of what you did the preceding day. Then go on from the point where you left off, and develop the picture as much as you can in five minutes. So continue, day by day, until you have completed your mental pattern of the desired result.

By beginning always with a swift review of the main outlines and details of your work, you will find that you have time for many additional details before the end of the five-minute period.

THE TIME SPENT IN REVIEW IS NOT TO BE COUNTED AS PART OF THE FIVE MINUTES. Yet it need not take long. The five-minute period is to be devoted exclusively to your endeavor to add something to what you have worked at before.

Like everything else we learn, the first steps in this practice are slowest. By keeping at it regularly, early in the morning, if possible, before taking up the routine of the day, you will soon gain proficiency. Before long, you will be able to summon the entire image, from its main features to the most

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

4

minute details, in much less than five minutes. As you repeat this practice over and over again during the coming years, you will find yourself able to form new images with perfect ease, and with great speed. To be able to do this is one of the most desirable skills you can acquire.

During your morning practice keep out of your consciousness all thought of the future. You are making a mental pattern which actually exists NOW. No matter what your external circumstances may be, your mental image is also part of those circumstances. For if you watch closely what occurs while you make mental pictures, you will discover that YOU, who make the images and observe them, are at the CENTER of your mental field, just as truly as you are at the center of the physical field which surrounds your body. Thus your mental images are as truly part of your environment as are the physical objects outside your body.

Furthermore, your field of mental imagery is the controlling part of your circumstances. For though you may be unable to trace the connections between the mental images you have held in the past and conditions you are now experiencing, THE CONDITION OF TODAY IS ALWAYS THE RESULT OF THE IMAGES OF YOUR YESTERDAYS.

YOU HAVE BUILT YOUR PRESENT CIRCUMSTANCES BY SUBCONSCIOUS RESPONSE TO MENTAL IMAGERY. YOUR FUTURE WILL BE THE MATERIALIZATION OF WHAT YOU IMAGE NOW.

By changing your mental imagery from negative to positive, you set in motion forces that will make your world what you want it to be. Select ONE objective, image it clearly,

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

5

and follow these directions for transferring it to subconsciousness. The result will be that your actual experiences will correspond to your mental patterns. Remember the law:

THOUGHT ALWAYS TAKES FORM IN ACTION, UNLESS CANCELLED BY OPPOSITE THOUGHT, AND MENTAL IMAGES TEND ALWAYS TO MATERIALIZE THEMSELVES.

The morning practice may be repeated during the day, whenever you have a few minutes to spare. You will find it far better to use your mind creatively than merely to let it drift, as do most persons. Whenever negative states of mind assert themselves, and you find yourself dreading the future, doubting yourself, or beset by worry, the fact that you have your mental patterns ready to use as counteractives to these destructive mental states will prove to be of great advantage.

Long ago it was discovered that the way to overcome undesirable, doubting, pessimistic states of mind is to call their opposites into the field of consciousness. You don't have to shovel out darkness. Simply turn on the light. Trying to get rid of dark thought by main force, or by suppressing it, is waste of time and effort. Expend all your energy in building up positive states. They will automatically overcome the negatives. When you have built a mental pattern which is the expression of heartfelt desire, you have the best protection against negative mental activities which waste power and create all sorts of failure.

By your morning practice you make it easier, every day, to call up positive imagery. You will soon reach a stage of development

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

6

where it will be easy to think positive, constructive thoughts.

All this practice aims at perfecting ONE CLEAR IMAGE. This is important, because SINGLE IMAGES are the only ones having sufficient power to penetrate deep into subconsciousness, and set going the hidden process which leads to materialization.

An additional practice is to be undertaken at night, after you have gone to bed, turned out the light, and made yourself thoroughly comfortable. This practice will enable you to transfer the image to subconsciousness.

The first requirement for success in this practice is utter physical relaxation. To secure this, begin at your toes. Tense them a little. This will focus your consciousness in the motor cells of your brain which control your feet. As soon as you have done this, relax all the muscles of your feet.

Next fix attention on the muscles of your legs, between the knees and the ankles. Tense them a little, and then relax. Follow this by tensing and relaxing the muscles between knees and hips.

Now take a deep breath, and move your abdominal muscles while holding the breath. Then expel the breath, and relax the abdominal muscles. Take another breath, and this time tense and relax the muscles across the chest. Relax as you exhale.

Now tense the muscles across the small of the back, and then relax them. Follow the same procedure with the muscles across your shoulders.

Next, by the same procedure, relax the muscles of your hands, forearms, and upper arms. After this relax the muscles of your

neck. Then tense the facial muscles vigorously, and relax them completely.

We are at some pains to give these directions in detail, to make sure you will get the idea that tension must precede relaxation. For tension arouses the activity of the cells in the motor centers which control the muscles.

Relaxation, remember, is control. Not control of the muscles themselves, so much as control of the nerve force which energizes them, and control of the brain centers which distribute this nerve force.

By all-over relaxation you can make contact with the physical centers of subconsciousness which are links between the conscious mind and the deeper subconscious centers. For the action of the brain cells which control your muscles is just as certainly subconscious action as is any other power of that hidden mental field.

When by relaxation you can draw the nerve force at will away from any part of the voluntary muscular system, you have become adept in the first practice of a series of exercises which lead to extraordinary command of body and mind.

At the end of the relaxation exercise you will be ready to transfer your ONE IMAGE to subconsciousness. Summon the image before your mind's eye, definitely and clearly. You may seem to see it in the darkness, a foot or so in front of your eyes. Or you may be one of those persons who see their mental images between the eyes and the closed eyelids. Others, with eyes closed, see the picture in a mental space inside the head, behind the forehead.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SIX

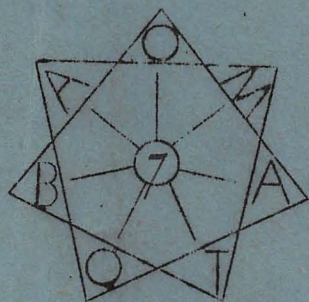
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However it may present itself to you, imagine that you are printing this picture on the cells of your brain, at the BACK OF YOUR HEAD. This is easier than it may seem. After a few trials, you will get the knack of carrying the picture mentally to the back of your brain, and fixing it there.

The reason this is easy is that what you imagine really occurs. Here is an example of the truth that you need never try to deceive subconsciousness. So far as the visual elements of your imagery are concerned, they are really impressed on cells at the back of your head, because that is the location of your sight center, and the cells of the sight center are those whose activity provides you with all your visual images. When you seem to yourself to carry the image back into the brain, you are actually following mentally the course of the light rays which imprint visual images on sight cells at the back of your head.

As soon as you have completed this exercise, compose yourself for sleep. If the mental work has made you wakeful, go once more through your tension-relaxation procedure. Then dismiss all further thought about your aim. If you find that ideas connected with it have a tendency to recur, even after relaxation, turn attention to some pleasant incident in your past, and dwell on that. The main thing is to stop all conscious thought concerning your aim before you fall asleep.

SEVEN STEPS



SEVEN STEPS IN PRACTICAL OCCULTISM

LESSON SEVEN

In beginning this lesson let us review, briefly, what you have learned concerning the powers of subconsciousness.

1. SUBCONSCIOUSNESS CURES EVERY DISEASE, AND THIS CURATIVE POWER MAY BE AROUSED BY MENTAL METHODS, WHICH OFTEN SUCCEED WHEN OTHER MEANS FOR STIRRING THE SUBCONSCIOUS HEALING POTENCY INTO ACTIVITY HAVE FAILED.

2. SUBCONSCIOUSNESS KEEPS A PERFECT RECORD OF ALL OUR EXPERIENCES, AND CONTAINS ALSO A SUMMARY OF THE ESSENTIALS OF THE RACE EXPERIENCE. THIS RECORD OF RACE EXPERIENCE IS THE TRUE SOURCE OF THE GREATER PART OF OUR INTUITIONS, AND MANY SCIENTIFIC "DISCOVERIES" ARE REALLY "RECOVERIES" FROM IT.

3. SUBCONSCIOUSNESS MAKES CONNECTIONS FOR US WITH WHATEVER WE NEED IN ORDER TO BE WHAT WE WANT TO BE, DO WHAT WE WANT TO DO, AND HAVE WHAT WE WANT TO HAVE.

4. THE OPERATIONS OF SUBCONSCIOUSNESS ARE CONTROLLABLE FROM THE CONSCIOUS LEVEL, PROVIDED THE RIGHT MEANS TO THIS END ARE USED.

As you learned in Lesson 2, knowledge of the potencies of subconsciousness, and of the means whereby it may be controlled, is no new thing. Some of the methods are very ancient. Only the terms of modern applied psychology are new. In many respects, also, the ancient technique for gaining command over subconscious forces is more certain, more efficacious, than methods developed recently.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

2

For centuries the details of this ancient technique for reaching subconsciousness and releasing its forces were jealously guarded secrets of small groups of initiates. Generation after generation, carefully selected and tested persons were admitted to these exclusive circles of the wise. Methods for utilizing the powers of subconsciousness were communicated to these pupils under strict obligations to secrecy.

The transmission of this ancient knowledge has continued to this day. Since the great awakening to the truths of occultism which began in the last quarter of the nineteenth century, much information formerly held in reserve has been given out. The custodians of the Inner Wisdom have permitted knowledge formerly taught in secret to be communicated to all who seek. This course, and those that follow it in the B.O.T.A. curriculum, constitute such a system of open instruction derived from the secret tradition.

The fundamental technique for control of the subconscious forces, as laid down here, was formulated about seven hundred years ago by members of a branch of the Inner School who met at stated intervals in what was then the intellectual center of the world--the city of Fez, in Morocco. The technique they devised is based on the following law of subconscious mental activity:

SUBCONSCIOUSNESS RESPONDS MORE READILY TO VISUAL IMAGES THAN TO ANY OTHER FORM OF SUGGESTION.

This is easy to understand. Of all our senses, sight is most highly developed. A Chinese proverb says, "One picture is worth ten thousand words." Suppose a Chinese, a

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

3

Hindu, a Frenchman and an American, none of whom understands any language other than his native tongue, look together at a picture of a tree. They all know what it is, and for them all, the subconscious associations of ideas evoked by the picture will be practically the same. Each observer may have his own peculiar personal reactions, but he will share deeper responses and associations with the other observers.

Every visual image has its own invariable subconscious responses. Look at a picture of a tree, and write down the ideas which rise in your mind. Continue this experiment two or three days. At the end of this period you will have made a list of associations identical in all essential respects with what would be written by any other person in the world.

Almost at a glance, an experienced psychologist could tell what associations in your list were reactions peculiar to yourself. After crossing these off, the other items in the list would be the same as those in a list submitted by another person. The main difference between one list and another would be the order in which the various items were set down.

Because this is true, a series of pictures designed in accordance with the laws of subconscious association may be depended on to evoke specific, predictable responses. No matter who looks at them, the designs will always call up the same associations of ideas once their influence makes itself felt below the merely personal level of reaction. Even when one does not know the inner meaning of such a picture, or mistakes its true significance at first, the subconscious reaction is

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

4

bound to be called forth, provided one looks at the picture often and attentively.

Upon this fact an ancient technique has been founded. This method for reaching and releasing subconscious powers consists in repeated acts of attention to visual images combined in a series of pictures. The pictures produce the subconscious reactions automatically.

It is better, of course, to know beforehand what each picture means. When one is able to understand why a given design sets up a definite subconscious reaction, the effect is produced quicker, because the force of conscious expectation is added to the inherent suggestive power of the visual image.

Looking at a set of pictures, then, is the basis of this technique for evoking and directing the mighty forces of subconsciousness. The pictures are known as "Keys of Tarot," twenty-two in number. (Tarot is pronounced approximately TEAR-oh, the first syllable accented, and rhyming with "bear." This is the more usual pronunciation, preferable to that which sounds the final "t".) Every one of these pictures is an ingenious combination of visual images which bear true psychological correspondence to one another.

Hence every Tarot Key calls forth a specific subconscious response. The reaction is partly mental, partly physiological. That is to say, each picture sets going a subconscious deductive process which modifies those hidden activities which condition all states of the physical body and its functions.

The first Tarot Key is designed to rouse subconscious contact with sources of super-conscious power and vision. The second Key

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

5

calls forth mental and physical states favorable to concentration, and to alert attention to one's environment. The third picture brings into operation forces which find expression in memory and recollection. The fourth induces conditions of mind and body which are required for creative imagination. And so on, through the whole list of mental activities required to produce a balanced, well-rounded personality.

Our wise predecessors discovered that all modes of human consciousness, all powers of personality, fall naturally into twenty-two principal classes. By careful self-examination and by observing the behavior of others, these investigators learned what visual images correspond to the twenty-two modes of consciousness constituting the psychological make-up of every human being.

After long experiment and careful checking and rechecking of data, they were able to determine what combinations of pictorial imagery will always call into activity each of the twenty-two fundamental powers. Then they submitted their findings to a group of artists among their number. These artists designed the twenty-two Tarot Keys.

Two versions were made. One was crude, and its designs were purposely left incomplete. Yet they were accurate enough to be useful to initiates who had seen the more elaborate version which was never put into general circulation. The esoteric Tarot Keys were shown at regular meetings of obligated members of the School to which we owe the invention of this marvelous device.

The crude version was disguised as a game. This enabled the initiated to use the Keys in

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

6

public, without being suspected as students of knowledge proscribed by the ignorant bigots then in power. This was a decided advantage to all who wished to avoid the grave dangers attending the study of practical psychology in a day when everything out of the ordinary was ascribed to the malefic agency of the devil. The game won instant popularity, and thus the Tarot became the origin of our pack of playing-cards. Even the game was viewed with alarm by some prelates, and from them came the designation, "The Devil's Picture-Book."

The secret version of Tarot has been used by members of the Inner School from about the year 1200 until now. It was hinted at in early Rosicrucian books, which mentioned the ROTA as being one of the most valued possessions of members of that mysterious fraternity. TAROT, in fact, is an artificial word, made by transposing the syllables of ROTA (Latin for "wheel"), and adding an extra "T" as a blind.

There are evidences that many important figures in the history of human progress knew Tarot and used it. These wonderful pictures have exercised a tremendous, if little-known, influence on the whole human race.

The writings of Eliphas Levi, quoted at some length in Lesson 1, were a direct result of changes brought about in his consciousness by studying Tarot. This he declares openly, and says also:

"The Tarot is a veritable oracle, and replies to all possible questions with precision and infallibility. A prisoner with no other book than the Tarot, if he knew how to use it, could in a few years acquire a uni-

versal science, and would be able to speak on all subjects with unqualified learning and inexhaustible eloquence. The oracles of the Tarot give answers as exact as mathematics, and measured as the harmonies of nature. By the aid of these signs and their infinite combinations, it is possible to arrive at the natural and mathematical revelation of all secrets of nature. The practical value of the Tarot is truly and above all marvelous."

An eminent Russian philosopher, Ouspensky, author of Tertium Organum, a book which has exerted great influence on modern thought, says of Tarot:

"There are many methods for developing the 'sense of symbols' in those who are striving to understand the hidden forces of Nature and Man, and for teaching the fundamental principles as well as the elements of the esoteric language. The most synthetic and one of the most interesting of these methods, is the Tarot . . .

"For it represents . . . a summary of the Hermetic Sciences--the Kabala, Alchemy, Astrology, and Magic. All these sciences, attributed to Hermes Trismegistus, really represent one system of a very broad and deep psychological investigation of the nature of man in his relation to the world of noumena (God, the world of Spirit) and to the world of phenomena (the visible, physical world). The letters of the Hebrew alphabet and the various allegories of the Kabala; the names of metals, acids and salts in alchemy; of good and evil spirits in magic--all these were only means to veil truth from the uninitiated."

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

8

Freemasonry is one survival of the ancient psychological system, though few Masons know what a treasure they have inherited from the past. Yet some of their great leaders do understand. Consider these words of General Albert Pike, Grand Commander of the Southern Jurisdiction of the Scottish Rite in the United States, and author of the textbook of that Rite, Morals and Dogma:

"He who desires to attain to understanding of the Grand Word and to the possession of the Great Secret, must follow, to class his acquisitions of knowledge and direct the operation, the order indicated in the alphabet of the Tarot."--Morals and Dogma, p. 777.

What is the Grand Word? Its essential meaning is MAN. What is the Great Secret? That of directing the hidden forces of man's inner life, the potencies of subconsciousness. The operation whereby this may be accomplished is the Great Work, of which so much has been said and written. The Keys of Tarot are a most valuable means for enabling us to carry out this operation, because each Tarot picture calls forth specific powers from subconscious depths.

This week test your grasp of the material you have received by answering the questions at the end of this lesson. Send your replies to Frater A. B.O.T.A., 6018 Springvale Drive, Los Angeles, 42, California.

The next course in our curriculum will be the beginning of your Tarot studies. It will include, by the time you finish it, a complete set of Tarot Keys. Use them according to the directions in the lessons, and you will make real progress in the art of using

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

9

the powers of subconsciousness. The next series of lessons is called INTRODUCTION TO TAROT. It consists of eleven lessons, and includes, besides a set of Tarot Keys and the weekly lessons, the booklet, HIGHLIGHTS OF TAROT.

SEVEN STEPS IN PRACTICAL OCCULTISM
LESSON SEVEN

10

Please answer the following questions as briefly as is consistent with clear expression. Use paper of standard letter size. Put your name and address, including number of your postal zone, at the upper left-hand corner of the first page. Use typewriter, or pen and ink, and write on one side of the paper only.

1. Have you clearly formulated your first objective?
2. Have you planned the steps necessary to attain it?
3. Do you perceive clearly what forms of bodily activity are required in order to realize your One Aim?
4. Can you form clear mental images?
5. How do you defend subconsciousness?
6. What danger arises from the peculiarity of the subconscious reasoning process?
7. What values has silence?
8. What success have you had since beginning this work?

