

GOOD HEAVENS TODAY



THE ARCHETYPICAL MAGICIAN

Hermetic Order of the Temple of Starlight®

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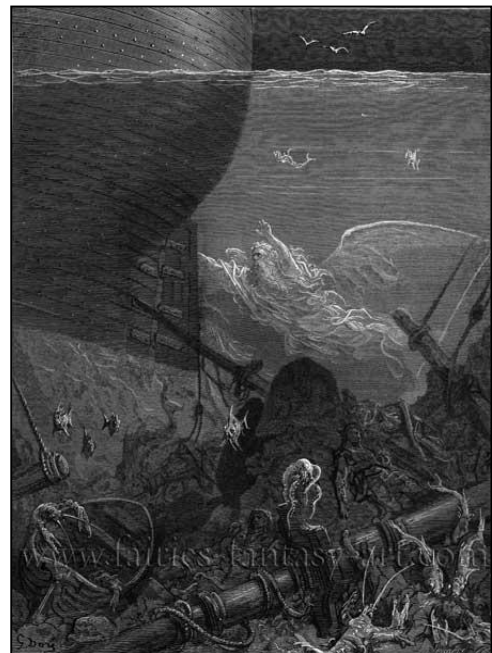


THE HERMETIC ORDER OF THE TEMPLE OF STARLIGHT®

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THE SPIRITUAL DEVELOPMENT OF PARANORMAL TALENTS

People who tread the path of spiritual development, often start to develop latent skills, through which they receive information in other ways than through the senses. In some people these skills were present from childhood, others develop these skills sometime during their lifetime.. Very occasionally these skills are symptoms of a psychiatric illness. In popular language, this phenomena is known as 'psychism'. This is inaccurate, and leads to a lot of misunderstandings. This article explores the ways in which paranormal skills are developed through training and spiritual exercise..



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The Four Worlds of Consciousness

I want to explain this by means of the Four Worlds of Consciousness of the Qabalistic Tree of Life. They form four layers, which are folded around each other as the shells of an onion. The most outer shell is the most material one; the core is the deepest Spiritual Essence. Their names are Assiah, Yetzirah, Briah en Atziluth.

Assiah, the concrete reality

The first and most outer layer is called Assiah. This is the world of the concrete things. It is the world of atoms, of chemical elements, of the physical laws. It is also called the World of Action. Assiah represents the pure material reality. In order to receive signals from this reality, you use your ordinary senses.

Hypersensitive persons can – because of their extraordinary empathical skills, connect themselves with the morphogenetic field at a location. This is what some good television psychics do. Dependent of the range of the talent a hypersensitive person can train this. The precision of the observation is easy to check in the light of the factual events.

But the spiritual worlds reach much wider than the world of the material reality. When we leave Assiah we skate on thin ice. It becomes more difficult to explain and check what is experienced.

Yetzirah, the World of Formation

When you leave the material world and the world of the senses, you enter into Yetzirah. It is the layer of consciousness where every thought takes on a visual form. Here the so-called Astral Plane starts. This layer of consciousness starts with simple thought forms and fantasies, and when you succeed in adjusting yourself more in tuning into this world of consciousness, you will get access to more refined areas. People who start a spiritual development often have difficulties not to get lost in Yetzirah.

The first problem is to gain control over the door, which gives access to this World of Consciousness. The door to the higher spiritual worlds is opened by fantasy, not by the intellect. The Qabalist W.E. Butler called fantasy 'the Ass which carries the Ark.' Here some real dangers lie in wait for the people who try

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to open these doors without a solid training: dissociation and projection of unconscious ego-contents. In concrete terms, this means that you can get lost in a world of glamour, or get psychotic overflows. Here you must create solid stepping-stones, to divide the fruit – which also grows in this area – from the illusions.

Teresia of Avila, a mediaeval mystic and abbot, describes these pitfalls in her work 'The Interior Castle' in this way: 'There are people in whom the imagination is so sick that they fully surrender themselves to their fantasies. They believe that they see everything they think. If they would ever have a real vision, then they would know that they were wrong. Because they create images from their own fantasy, they are not followed by an effect.' Teresia had an excellent solution for this problem; she let the nuns whom this concerned scrub the floor. That is a real earthing exercise!

Schools, which give this type of training, emphasise in their students some basic skills. The first one is written above the door of the Temple 'Know Thyself'. Every time contents of the Inner Planes boils up from the depths, you ask yourself the question; 'what hidden piece of myself is this? When indeed a communication with guides takes place, then they are willing to provide an earthly check to the communication.

Walking between the Worlds

When you start to investigate the inner worlds there are some important rules.

1. Take a map of the Inner Planes with you, and decide in advance where you want to go.
2. Concentrate deeply, and exclude as much input through the outer senses as possible.
3. Your concentration must remain unbroken. As soon as you are distracted you are no longer a reliable channel.
4. Fine-tune into the energy of the realm whereof you want to receive information.
5. Your body needs to be completely relaxed, your mind continuously alert.
6. Enter into an active dialogue with what presents itself to you, and keep your focus, keep checking while you communicate with what comes up from your subconscious mind.

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7. The sub consciousness reacts through symbols, and you use them as your GPS-system in the Inner Worlds.
8. Directly after the meditation, make detailed notes.

When you do not know the Who-is-Who of the Inner Worlds, the danger is that you will mistake parts of your ego for guides. How can you distinguish false from true guides? First of all: true guides always respect your free will! They will never force you, and will leave you alone when you tell them the moment is not appropriate.

When they comment in a negative way on you or on others, when they flatter your ego, when they speak about the flaws of the neighbour or gossip, then for 95% sure they are false guides. True guides appear in an aura of deep love, and talk in spiritual language about spiritual matters. And they can disagree with you.

Makyo and Rising on the Planes

The box of tricks of the sub consciousness is often described as a problem in the different spiritual systems. This is the reason why a lot of eastern systems talk about emptying the mind. In Zen Buddhism these wild visions of the lower astral are called Makyo. They are regarded as not worth mentioning, unimportant and as a distraction. They are regarded as a dream which contains sparks of truth in a wave of wild fantasies.

The Western Mystery Tradition uses symbols instead of emptiness to guide people through these rough waters. Symbols and mythical stories are used to move the mind towards another experience. When we succeed in training our concentration, then we enter into the next layer of consciousness:

Briah the World of Creation

The third level of consciousness of the Qabalistic Tree of Life is called Briah. In this layer of consciousness you contact the matrixes of consciousness, which the people call Archangels and Gods. They are pictured in a human form, but that is not their true nature. That is the form in which we can make contact with this frequency of consciousness. To contact this layer you can use the instruments from the schedule of the Tree of Life.

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Exoteric methods are fit to give a psychological explanation to people on a level of 'Know Thyself.' Esoteric methods are different and they give access to spiritual experiences. The esoteric Tarot and the Astrology, the mystery layer from mythical stories, the bible stories, they all contain keys to come to spiritual realisations. The esoteric methods are not public knowledge; they belong to the confidential character of the Mystery Traditions.

The beauty is that eastern and western methods meet one another in the mystical experience. While I was working with an old Greek Myth, I activated the visualisations to penetrate deep into this world. In the depth of my meditation the symbols came to life and suddenly a voice sounded with a realisation; this experience belongs to the Zen-koan 'Show me your face before your parents were born.'

What happens then?

In order to explain this I will borrow the voice of Teresia of Avilla: 'The soul is far away in contemplation and is not busy with 'seeing' things. It even does not occur to her. Suddenly the vision appears. A great fear, a great mixture of emotions fills all the senses and these are sucked into a silent space. In the Inner World everything moves with such an enormous movement, and very quickly everything comes to rest again. The soul has learned such a truth that she does not need a master teacher.'

In order to receive a vision in the advanced layers of consciousness a daily meditation discipline of at least 15 years, will have to have been followed.. This is the moment where the wake-up call sounds, and you EXPERIENCE that the Universe = Consciousness and not material. We are the dream of the great S-He. Reality is Conscious Space. Cosmic vibrations resonate through the All over wires of a conscious Web of Mind. One thought of Divinity causes waves in the Cosmic Ocean of Nothingness, and foam appears on the waves. This foam is the matter, which appears at the borders of creation; the Manifested Universe, you and me included. We are thoughtforms of the Divine Mind. We were given free will, and teachers in the form of Gods, instruments in the form of Angels. They are the connecting wires of the Web of Light: the consciousness, which connects everything that exists. On this level the symbols are direct keys, which open the energy over the web. Briah is the world of the mystical visions, which cause earthquake like movements in your entire energy system.

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Atziluth, de World of Emanations

The highest Qabalistic world is called Atziluth. It is the causal world, which is build from pure Divine energy. This world is also sometimes available for the trained magician or mystic. Suddenly I entered into this realm when I was doing a series of Egyptian meditations and rituals, with the theme Atum-Ra. When you cross the border between Briah and Atziluth, everything suddenly appears to become dark. It has no language, because it is before language. There is no feeling or emotion, because it is too exalted. It is a consciousness which is very difficult to handle because it is so NOTHING. It is intangible and absorbs all the energy inwards, into itself. It is a light on a frequency wherefore we have no senses, also no inner senses. I am not alone in my experience. Others who have experienced this describe it as an 'essence which cannot be expressed'. It is a formless state of being which feeds the All by making patterns in chaos.

The Allegory of the Cave

Thinking about how to explain all this I stumbled across Plato's Allegory of the Cave. . I will give you a short summary of it. Plato describes a cave in which people are kept as prisoners. They sit chained and unable to move their head. At the other end burns a fire, which is covered by a screen. The people cannot see the fire; they see movements of vague forms in a shadow play. These people are not able to see the reality from behind the screen.

One of these people frees himself from the chains, and manages to stand upright. He turns his head and looks straight into a blasting light. He can no longer see the forms and he realises that his former reality is an illusion. His eyes hurt when he stares into the fire. Somebody forces him to leave the cave and drags him into the daylight. His eyes are so blinded that he does not see anything of the reality. He must get used to the light. First to the stars, then to the moonlight and finally he is able to see the sun in full daylight. Later he contemplates about the nature of the sun and he discovers the cycle of the year. Then he returns to the cave, to his fellow prisoners. They still watch the shadows. They award prizes for the one who is capable of giving the best analysis of the shadow play. He gives his opinion about these shadows, during this contest . They laugh at him and tell him that his eyes are damaged by the light. Nobody even tries to escape from the cave.

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Plato concluded that if the freed prisoner had tried to free the others from their chains, the others would probably have tried to kill him. Now they would probably regard him as a fool. I take a deep breath: then let me be a fool. I take my knapsack and walk down from the mountain. The radiating consciousness of Kether burns behind me as a sun. My knapsack is full of the realisations I have had there. Clothed in my tunic full of Suns, Moons and Stars I take the road into the world. The white dog bites in my trousers and suddenly I realise why the Zen master puts a shoe on top of his head.

INA CÜSTERS-VAN BERGEN

Ina Cüsters-van Bergen is the Magister and the Director of Studies of the Hermetic Order Temple of Starlight®. She teaches the Western Mystery Tradition. Ina is a so called Cosmic Mediator and a Third Degree Initiate. She is a very experienced practicing ritual magician. Her lineage comes from the Golden Dawn via Dion Fortune, W.E. Butler and Dolores Ashcroft-Nowicki.

Ina is a trained psychiatric therapist, sociotherapist, and healthcare manager. She is a certified NLP practitioner. She designs all her training modules in such a way that they integrate modern therapeutic systems and archaic magical systems such as Qabalah and Ceremonial Magic into one system. In this way your spiritual practice increases emotional, mental and spiritual health and growth.

Ina is the author of the Solo Magical Training of the Hermetic Order of the Temple of Starlight, called 'The Order of the Exalted Land' and the author of the book 'The Temple of High Magic', ISBN-13: 978-1-59477-308-2

Ina teaches spiritual Ceremonial Magic through intensive training weekends all over Europe.

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