

Thelema Exercises

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Introduction

The word *thelema* (θέλημα) is classical Greek, signifying the appetitive will (desire) and sometimes sexual desire. In early Christian writings the word usually refers to the will of God, but is also for to the human will, and also the will of the Devil.

In the Renaissance, Dominican monk Francesco Colonna wrote the *Hypnerotomachia Poliphili*, in which the protagonist, Poliphilo, has two allegorical guides, Logistica (reason) and Thelemia (will or desire). Colonna's work was influential on the Franciscan monk Francois Rabelais.

In the 16th century, Rabelais wrote two novels, Gargantua and Pantagruel, in which he featured a fictional Abbey named *Thélème*. The only rule of this Abbey was "*fay çe que voudras*" ("*Fais ce que tu veux,*" or, "*Do what thou wilt*").

In the mid 18th century, Sir Francis Dashwood inscribed the adage on a doorway of his abbey at Medmenham, where it served as the motto of The Hellfire Club.

Aleister Crowley (1875–1947) was an English occultist and writer. In 1904, Crowley claimed to have received The Book of the Law from an entity named Aiwass, which was to serve as the foundation of the religious and philosophical system he called *Thelema*.

At the beginning of the 20th century, there was a great deal of interest in the human will, with numerous books appearing and proposals for a psychology of the will. From various sources, magical to mundane, exercises have been written so that individuals may become aware, experience, and develop their will.

Psychosynthesis, a branch of Transpersonal Psychology, features the concept of will as a central function of the human psyche. Roberto Assagioli, founder of the Psychosynthesis movement, synthesized his spiritual wisdom with contemporary psychoanalytic and psychological knowledge, writing a book entitled *The Act of Will*. In this book, a culmination of Assagioli's lifelong research into the Will, he proposed the Will Project to thoroughly investigate all aspects of the Will.

It is from these and other sources that the following exercises have been taken (some slightly adapted), and released into the public domain in an act of goodwill, that anyone interested in personal development may benefit from inclusion of these exercises into their daily life.

- *The Editor*

Note: Exercises are currently organised in the order they were 'discovered'. Future revisions will most likely rearrange them in a better order.

The Value of the Will

by Will Parfitt

Relax and centre yourself. Think of times in your life when you have missed an opportunity or caused pain to yourself or someone else through your lack of will. Picture these events as vividly as possible and allow the associated feelings to affect you. Now write down a list of these times in your life with which you have just connected. Let yourself really desire to change yourself so that you have more will.

Reflect on all the opportunities and benefits there would be both for yourself and others if your will was strengthened. Think clearly what these advantages would be, then write them down. Allow the feelings aroused by these anticipated advantages to really affect you. Feel the joy that these opportunities could give you, the satisfaction you would feel if you were stronger willed. Let yourself really feel your desire to become stronger in this way.

Finally picture yourself as having a strong will. Imagine yourself acting in every situation with firm decisions, focused intention, and clear awareness. Visualize yourself walking, talking, sitting and simply being in a way that exhibits your mastery over the will. You are strong, yet subtle, firm yet kind, acting with skill and discrimination. Realize you can use this technique to strengthen your will whenever you choose.

Source:

Psychosynthesis: The Elements and Beyond (ISBN 0-9552786-0-0) p. 64

Online References:

http://www.willproject.org/wiki/Purpose_and_the_Creative_Will

<http://www.willparfitt.com/>

<http://www.psavalon.com/>

Awakening the Will

by Harry Palmer

The will awakens slowly from sleep. At first it feels overwhelmed by the turbulence of thoughts that buffet it. Its initial attitude is: "Just tell me what you want, and I'll do it."

Objective: To decrease mind drift, daydreaming, self-criticism, indoctrinated thinking, by awakening the will.

Expected results: Calming, perceptual changes, increased awareness.

Instructions: 1) Take a walk, 2) notice something, and 3) decide how you would describe it.

Move on to something else and decide how you would describe it. Continue the exercise for 20 to 30 minutes. If at any time you become aware of being distracted, just return to the exercise without any self-criticism.

Source:

Basic Will Course p. 1

Online References:

[http://www.avatarepc.com/html/basicwill\(eng\).pdf](http://www.avatarepc.com/html/basicwill(eng).pdf)

<http://www.avatarepc.com/>

Disciplining the Will

by Harry Palmer

Objective: To place the control of attention under the will.

Expected Result: Noticeable increase in self-control.

Instructions 1: Pick a stationary object. Direct your attention to it (examine it) for a period of two minutes. Any time your attention wanders, bring it back.

Instructions 2: Do each of the following five steps for approximately one minute.

- a. Recall the earliest time you can when you survived a threat to your survival. Think it through, beginning to end, for approximately one minute.
- b. Recall the earliest time you can when you felt good. Think it through, beginning to end, for approximately one minute.
- c. Recall the earliest time you can when you were right. Think it through, beginning to end, for approximately one minute.
- d. Recall the earliest time you can when you discovered something important. Think it through, beginning to end, for approximately one minute.
- e. Recall the earliest time you can when you helped someone. Think it through, beginning to end, for approximately one minute.

Repeat steps a through e at least three times, each time seeking an earlier memory.

Instructions 3: Pick a spot 8 to 10 feet from your location. Draw an imaginary line from the tip of your nose to the spot. With the forefinger of one hand, and then the other, trace the imaginary line from a few inches in front of your nose to the full extension of your arm. Repeat this exercise until you can willfully control the motion of your finger. (Try the same exercise with an imaginary line from the throat and the heart.)

Source:

Basic Will Course p. 2

Online References:

[http://www.avatarepc.com/html/basicwill\(eng\).pdf](http://www.avatarepc.com/html/basicwill(eng).pdf)
<http://www.avatarepc.com/>

Taking Control

by Harry Palmer

The transcendent will can copy exactly the autopilot functions of the lower realms of will (particularly those that are motivating unwanted behaviors), take deliberate control, and switch them off and on until they are under control. For example, copy the desire to twirl hair, etc., turn it on, turn it off, turn it on, turn it off, etc. until it is under the deliberate control of the transcendent will—you.

Objective: To identify motivating forces on automatic and take control of them.

Expected Results: Stillness, reduction of stress, recovery of creative power.

Instructions: Identify an automatic reaction or impulse and copy it exactly and repeatedly (without harming anyone) until it comes off automatic and is under the control of your self-determined will. (Turn it on; turn it off.)

If the reaction or impulse is concerned with an addiction or a socially unacceptable behavior, repeatedly dramatize the desire for the action, as if on stage, without actually doing anything. (Turn the desire on; turn the desire off.)

Source:

Basic Will Course p. 7

Online References:

[http://www.avatarepc.com/html/basicwill\(eng\).pdf](http://www.avatarepc.com/html/basicwill(eng).pdf)

<http://www.avatarepc.com/>

Conquering Worry

by Harry Palmer

What you can deliberately create and willingly experience, you can also cease creating.

Objective: To recover source Expected Result: An increase in selfconfidence

Instructions: Pick a frequent worry and outline the sequence of thoughts and circumstances that lead up to the worry.

Deliberately create, and willingly experience, the thoughts and circumstances in sequence until the worry fades and you recover the viewpoint of source, i.e., the choice of whether to worry or not. (Turn it on; turn it off.)

Note: Imagining something worse than will make a worry manageable.

Source:

Basic Will Course p. 8

Online References:

[http://www.avatarepc.com/html/basicwill\(eng\).pdf](http://www.avatarepc.com/html/basicwill(eng).pdf)

<http://www.avatarepc.com/>

Willful Control

by Harry Palmer

This is a powerful exercise for learning to operate from the viewpoint of transcendent will. You may make many tries before the ability becomes effortless. The exercise uses a gradient approach that can be used to dissect associations and habitual behaviors and reduce the influence of the lower realms of will.

Objective: To place behavior under the control of the transcendent will.

Expected Results: Recognition of your own motivational forces and their associations, and the ability to turn them off and on.

Instructions: The exercise is done for five minutes each time and starts with the student sitting or standing quietly. (A coach is beneficial, but not required.)

After the start, the student may remain still or move anywhere, may do or not do anything, may think or not think about anything, may feel or not feel anything, as long as **he or she deliberately originates (either vocally or mentally) the decision to act before acting**. Any involuntary thoughts, feelings, or actions (autopilots) discovered should be: 1) brought to a full stop, 2) copied and originated, and then, 3) from source viewpoint, either continued deliberately or turned off.

The point of the exercise is for YOU, acting as transcendent will, to deliberately control all thoughts, feelings, and actions.

Any confusion, hesitation, emotion, distraction, or overwhelm is probably a misaligned motivational force (autopilot) arising from a lower realm of will. And even though these misaligned motivating forces may initially seem very strong, bringing to a full stop, deliberately copying, and repeating them will disempower them.

Example: Student begins by standing.

(Originated decision) "I'm going to walk over to that wall."

(Involuntary movement) Student catches himself scratching the left side of his head. (Stops, notes to himself an emotional impulse of uncertainty.)

(Copies the involuntary movement and originates new decision) "I'm going to scratch the left side of my head and feel uncertain." (Repeats until the action is under the control of the transcendent will.)

(Originates new decision) "I'm going to stop scratching the left side of my head." (Does so.)

(Originates new decision) "I'm going to look out the window." (Does so.)

Option: The student can expand this exercise to an even more advanced level by noticing whether the bulk of involuntary behaviors (autopilots) are reactions, emotional impulses, criticisms, or efforts.

Once this is established, refer to the Realms of Will table to determine what efforts will awaken the next realm of will.

Source:

Basic Will Course pp. 9-10

Online References:

[http://www.avatarepc.com/html/basicwill\(eng\).pdf](http://www.avatarepc.com/html/basicwill(eng).pdf)

<http://www.avatarepc.com/>

Developing Strength of Will

by Roberto Assagioli

To insure success, it is of paramount importance that a proper preparation be made to create the initial urge and impetus; this preparation should arouse a lively, fervid and even passionate desire to develop the will, leading to the firm decision to do all that is necessary for attaining that end.

For this purpose, the following exercises will be found very helpful:

- I. Settle yourself into a comfortable position, with your muscles relaxed.
Reflect on the foregoing statements and apply them to yourself.
 - a. Picture to yourself as vividly as possible the harm, to yourself and to others, which has actually occurred, and which might occur, as a result of the present weakness of your will. Examine these occasions, one by one, formulating them clearly; then *make a list of them in writing*. Allow the feelings, which these recollections and forecasts arouse, to affect you intensely: shame, dissatisfaction with yourself, revulsion against the repetition of such conduct and an earnest desire to change this condition.
 - b. Picture to yourself as vividly as possible all the advantages the training of your will can bring to you; all the benefits and satisfactions that will come from it to yourself and to others. Examine them carefully, one by one, formulate them with clarity, and *write them down*. Allow the feelings aroused by these anticipations to have full sway: the joy of the splendid possibilities that open up before you; the intense desire to realize them; the strong urge to begin at once.
 - c. Picture yourself vividly as being in possession of a strong will; see yourself walking with a firm and decided step, acting in every situation with full self-control; see yourself successfully resisting any attempt at intimidation or enticement; visualize yourself as you will be when you have attained inner and outer mastery. This is the technique of the "Ideal Model". The whole exercise makes use of the technique of visualization because of its value and effectiveness in any creative process.
- II. This exercise consists of using reading material particularly suited to the cultivation and reinforcement of the feelings and determinations aroused by the mental visualization of the previous exercise. It should be encouraging, optimistic and dynamic in character, apt to arouse self-reliance and to incite to action. Very

suitable for this purpose are biographies of outstanding personalities who have possessed great willpower, and books and articles intended to awaken the inner energies. But in order to get full benefit from such a course of reading, it must be performed in a special way. Read slowly, with undivided attention, marking the passages that impress you and copying those that are most striking or which seem specially adapted to your case. It is well to re-read these passages several times, absorbing their full meaning.

Source:

Training & Developing The Will by Roberto Assagioli
The Act of Will by Roberto Assagioli

Online References:

<http://www.synthesiscenter.org/articles/0117.pdf>

Useless Exercises 1

by William James

Keep alive in yourself the faculty of making efforts by means of little useless exercises every day, that is to say, be systematically heroic every day in little unnecessary things; do something every other day, for the sole and simple reason that it is difficult and you would prefer not to do it, so that when the cruel hour of danger strikes, you will not be unnerved or unprepared. A self-discipline of this kind is similar to the insurance that one pays on one's house and on one's possessions. To pay the premium is not pleasant and possibly may never serve us, but should it happen that our house were burnt, the payment will save us from ruin. Similarly, the man who has accustomed himself steadily, day after day, to concentrating his attention, to will with energy, for instance, not to spend money on unnecessary things, will be well rewarded by his effort. When disasters occur, he will stand firm as a rock, even though faced on all sides by ruin, while his companions in distress will be swept aside as the chaff from the sieve.

Source:

Talks to Teachers-New York, Holt, 1912, pp. 75-76
Training & Developing The Will by Roberto Assagioli
The Act of Will by Roberto Assagioli

Online References:

<http://www.synthesiscenter.org/articles/0117.pdf>

Useless Exercises 2

by Boyd Barrett

Each task or exercise has to be carried out for several days, usually a week, and then replaced by another in order to avoid monotony and the formation of a habit leading to automatic performance.

Resolution—Each day, for the next seven days, I will stand on a chair, here in my room, for ten consecutive minutes, and I will try to do so contentedly.

At the end of this ten minutes' task write down the sensations and the mental states you have experienced during that time. Do the same on each of the seven days.

Several other exercises of the same kind:

- Repeat quietly and aloud: 'I will do this, keeping time with rhythmic movements of a stick or ruler for five minutes.
- Walk to and fro in a room, touching in turn, say, a dock on the mantelpiece and a particular pane of glass for five minutes.
- Listen to the ticking of a clock or watch, making some definite movements at every fifth tick.
- Get up and down from a chair thirty times.
- Replace in a box, very slowly and deliberately, one hundred matches or bits of paper. (An exercise particularly adapted to combat impulsiveness.)

Similar exercises can be invented *ad libitum*. The important thing is not the doing of this or that exercise, but the manner in which it is performed. It should be done willingly, with interest, with precision, with style. Try always to improve the quality of the work, the dearness of introspection, the fidelity of the written account, and above all to develop the awareness and the energy of the will.

It is good to compete with oneself; in other words, to assume a "sporting attitude" in the best sense of the word.

Sources:

Strength of Will and How to Develop It (New York, Harper, 1931)

Training & Developing The Will by Roberto Assagioli

The Act of Will by Roberto Assagioli

Online References:

<http://www.synthesiscenter.org/articles/0117.pdf>

Exercises of the Will in Daily Life

by Roberto Assagioli

Daily life, with its duties and occupations, presents countless opportunities for developing the will. Most of our activities can be helpful in this way, because through our purposes, our inner attitude, and the way in which we accomplish them, they can become definite exercises of the will.

In the morning:

- Rising in the morning at a definite time can be such a drill. Rise ten or fifteen minutes earlier than usual.
- Getting dressed in the morning by performing the various necessary movements with attention and precision, rapidly yet not hurriedly.

Here is a very important precious ability to develop in daily life: to learn how to “make haste slowly”. Modern life with its stress and strain tends to create in us the habit of hurry, even when the occasion does not require it—a result of “mass suggestion.”

To make haste slowly is not easy, but it is possible; and it paves the way for efficiency and productiveness, without tension and without exhaustion. It is not easy because it requires of us that we be almost dual: the one who acts, and the one who simultaneously looks on as the observer; yet simply to try to do this constitutes a good way of developing the will.

During the day:

- Learning serenity or “self-recollection” during one’s daily work, no matter how tedious the task may be
- To control emotion and acts of impatience when confronted with minor difficulties and annoyances, such as finding oneself in a crowded train, or waiting for the opening of a door, or when noticing the mistakes or faults of a dependent, or experiencing the injustice of a superior.

In the evening:

- Controlling the impulse to give vent to our bad temper—perhaps caused by various vexations, preoccupations or business worries — bearing serenely whatever comes our way and trying to adjust any disharmonies in the home.
- During a meal control the desire or impulse to eat quickly, while thinking of business, etc. We should compel ourselves to masticate well and enjoy our meal with a relaxed and calm mind.
- Resist the allurements of people or things that tend to divert us from our chosen tasks.

- Whether away at business or in the home, wherever possible, we must resolutely cease working when tired, controlling the desire to hurry just to get a job finished.
- Give yourself wise rest and recreation. During these rest periods, a few muscular exercises or relaxation by means of closing the eyes for a few minutes will suffice.
- For mental fatigue, physical exercises are generally the most beneficial, though each individual can find out by practice what suits him best. One of the advantages of such short and frequent interruptions is that one does not lose interest in, nor the impetus for, the work in hand, and at the same time one overcomes fatigue and nervous tension. An ordered rhythm in our activities generates harmony in our being; and harmony is a universal law of life.
- Retire at a fixed hour, resolutely interrupting one's reading or an interesting conversation.

It is difficult, especially at first, to do all these exercises well, and to attempt them all at once would easily lead to discouragement. Therefore, it is advisable to begin with only a few, spread over the day; and when success has been achieved with these, to increase their number, varying, alternating the exercises and performing them cheerfully and with interest, scoring successes and failures, setting oneself records, and trying to meet them in a competitive sporting attitude. Thus the danger is avoided of making life too rigid and mechanical, and we make interesting and colorful what otherwise would be tiresome duties; also all with whom we are associated become our cooperators (without their knowing it!):

- A dogmatic superior or an exacting partner becomes can become the mental parallel bars on which our will—the will to right human relations—can develop its force and proficiency.
- Delay in being served with a meal gives us the opportunity to exercise patience and serenity, as well as the chance to read a good book while waiting.
- Talkative friends or time-wasters give us the chance to control speech; they teach us the art of courteous but firm refusal to engage in unnecessary conversations. To be able to say “no” is a difficult but very useful discipline.

Saying Will

from Thelemapedia

Saying Will is a short ritual practiced by many Thelemites before meals, serving a similar purpose as saying Grace does for many Christians. Its earliest appearance in print is in Aleister Crowley's novel *Moonchild*.

The ritual of Saying Will is intended to maintain the focus of those who practice it on The Great Work by reminding them that even so mundane an act as eating a meal is an essential part of that Work. In this reminding function, it is similar to the four daily solar adorations of *Liber Resh*.

Expanding on the practice of Saying Will in *Book 4* (Ch. XIII, footnote), Crowley writes:

One may also add the inquiry "What is the Great Work?" and answer appropriately, when it seems useful to specify the nature of the Operation in progress at the time. The point is to seize every occasion of bringing every available force to bear upon the objective of the assault. It does not matter what the force is (by any standard of judgment) so long as it plays its proper part in securing the success of the general purpose.

On a more esoteric level, comparison may be made to a tenet of the Creed of the Ecclesia Gnostica Catholica: "*And forasmuch as meat and drink are transmuted in us daily into spiritual substance, I believe in the miracle of the Mass.*"

There are several variant forms of this ritual. In the simplest and most common, the leader begins, the participants call out the questions, and the leader provides the answers and closes. This form is suitable for use even when the participants are unfamiliar with the ritual. The type of knock used and wording may be varied according to local custom or particular purposes.

The Common Form

Leader: (knocks 3-5-3) Do what thou wilt shall be the whole of the Law.

All: What is thy will?

Leader: It is my will to eat and to drink.

All: To what end?

Leader: That I may fortify my body thereby.

All: To what end?

Leader: That I may accomplish the Great Work.

All: Love is the law, love under will.

Leader: (knocks once) Fall to!

An Alternate Method

When all present are familiar with the ritual, it is possible to have the leader ask the questions and the participants give the answers:

Leader: (knocks 3-5-3)

All: Do what thou wilt shall be the whole of the Law.

Leader: What is thy will?

All: It is my will to eat and to drink.

Leader: To what end?

All: That I may fortify my body thereby.

Leader: To what end?

All: That I may accomplish the Great Work.

All: Love is the law, love under will.

Leader: (knocks once) Fall to!

Source:

Crowley, Aleister. Liber XV, The Gnostic Mass

Crowley, Aleister. Magick: Book 4, second edition. York Beach, Maine:

Samuel Weiser, 1997

Online References:

http://www.thelemapedia.org/index.php/Saying_Will

http://www.scarletwoman.org/docs/docs_mass.html

Cultivation of Will

from Magical Path

Introduction

The following exercise is based on descriptions in two of the Flying Rolls issues by the Hermetic Order of the Golden Dawn. The main concept was given by V.H. Soror S.S.D.D. (Florence Farr) in *Flying Roll No. II* under the heading *Three Suggestions on Will Power*. Additional comments and suggestions were given by G.H. Frater D.D.C.F. (Samuel Liddell MacGregor Mathers) in *Flying Roll No. VI*, and simply entitled *Concerning Flying Roll No. II*.

Method

1. Sit quietly in a comfortable position.
2. Close your eyes, and take a few deep breaths, relaxing as you exhale.
3. Imagine a centre of attraction, slightly above your head, with thoughts radiating out, like rays, in a vast globe.
4. *“To want or desire a thing is the first step in the exercise of Will.”*
5. Get a distinct image of the thing you desire.
6. Elevate this image to the contemplation of *Divine Light* at the point slightly above the crown of your head.
7. Imagine bringing down a ray from this point to the centre of your chest (approximately the location of your heart).
8. Concentrate all your wandering rays of thought upon this image until you feel it to be one glowing scarlet ball of compacted force.
9. Project this concentrated force onto the subject you wish to affect.
10. Take a few moments to bring your attention

Qabalistic Symbolism

In Qabala, the point at the crown of the head is *Kether*. You may want to make the *centre of attraction* the actual crown of your head, rather than a point slightly above (see the note below regarding the location of the *Sahasrara chakra*). You bring down the ray from the *Divine Light* in *Kether* to *Tiphereth*, the heart. This follows the path of Gimel on the Tree of Life.

Hindu Yogic and Tantric (Shakta) Traditions

In Eastern traditions, the centre of attraction at the top of the head is the *Sahasrara chakra* (*thousand petaled lotus*). Some sources place the location at the top (crown) of head, while others locate it slightly above the top of the head, as in the exercise above. The point at the centre of the chest is the *Anahata chakra*, the *heart chakra*.

Both the *Sahasrara chakra* and *Kether* relate to the *Godhead*, an archetypal union with God, often described as the *Higher Self* (the 'Divine' and 'Highest' part of your soul / consciousness). *Anahata* has been described as "following your heart" based on the guidance of your *Higher Self*.

Additional teachings state that *kalpa taru* (the wish-fulfilling tree) is located here, symbolising your ability to manifest your desires. Compare this with the Indo-European etymology for *will*, which is said to derive from the root *wel-*, meaning "to wish."

Source:

Florence Farr - Three Suggestions on Will Power (Flying Roll No. II)

Samuel Liddell MacGregor Mathers - Concerning Flying Roll No. II (Flying Roll No. VI)

Online References:

<http://www.magicalpath.net/exercises/cultivation-of-will.html>

http://www.paxprofundis.com/wiki/Flying_Roll_II

http://www.paxprofundis.com/wiki/Flying_Roll_VI

Cultivación de la voluntad

from Sendero Magico

El siguiente ejercicio está basado en las descripciones dadas en dos *Roles de Vuelo* dado por la Orden Hermética de la Aurora Dorada. El concepto principal fue dado por V.H. Soror S.S.D.D. (Florence Farr) en *Rol de Vuelo N° II*, bajo el título *Tres sugerencias sobre la fuerza de voluntad*. Comentarios y sugerencias adicionales fueron dadas por G.H. Frater D.D.C.F. (Samuel Liddell MacGregor Mathers) en *Rol de Vuelo N° VI*, y titulado simplemente *Concerniente al Rol Vuelo N° II*.

Método

1. Siéntese silenciosamente en una posición cómoda.
2. Cierre sus ojos, y tome algunas respiraciones profundas, relajándose cuando exhale.
3. Imagine un *centro de atracción*, ligeramente ubicado sobre su cabeza, con pensamientos radiando hacia afuera, tales como rayos, en un gran globo.
4. “*Querer o desear una cosa es el primer paso en el ejercicio de la Voluntad.*”
5. Obtener una imagen detallada de la cosa que usted desea.
6. Eleve esta imagen a la contemplación de la *Luz Divina* al punto ligeramente por encima de la corona de su cabeza.
7. Imagínese bajando un rayo desde este punto hasta el centro de su pecho (aproximadamente la ubicación de su corazón).
8. Concentre todos sus rayos errantes de pensamiento en esta imagen hasta que usted sienta que esto es un bola escarlata brillante de fuerza compacta.
9. Proyecte esta fuerza concentrada en el sujeto o cosa que se desea afectar.
10. Tome algunos momentos para retomar su atención a la conciencia de vigilia tome unos momentos para llamar su atención.

Simbolismo cabalístico

En cábala, el punto en la corona de la cabeza es *Kéter*. Usted querrá hacer del *centro de atracción* la corona real de su cabeza, en lugar de un punto ligeramente arriba (véase la nota abajo con respecto a la ubicación de el *chakra Sahasrara*). Baje el rayo desde la *Luz Divina* en *Kéter* hasta *Tiféret*, el corazón. Esto sigue el camino de *Gimel* en el *Árbol de Vida*.

Tradiciones yóguico hindúes y tántricas (Shakta)

En las tradiciones orientales, el *centro de atracción* en la parte superior de la cabeza es el *chakra Sahasrara* (*loto de mil pétalos*). Algunas fuentes lo ubican en la parte superior (corona) de la cabeza, mientras que otros lo

localizan ligeramente sobre la parte superior de la cabeza, como en el ejercicio anterior. El punto en el centro del pecho es el *Anahata chakra*, el *chakra* del corazón.

Ambos, el *Sahasrara chakra* y *Kéter*, se refieren a la *Divinidad*, una unión arquetipal con Dios, a menudo descrita como el *Yo Mismo Superior* (La 'Divina y 'Máxima parte de tu alma / conciencia). El *Anahata* ha sido descrito como "siguiendo su corazón" sobre la base de la orientación de su *Yo Mismo Superior*.

Otras enseñanzas plantean que *kalpa taru* (el árbol de los deseos) está localizado aquí, simbolizando la habilidad de usted para manifestar sus deseos. Compare esto con la Indo-europea etimología de *voluntad*, que se dice se deriva de la raíz *wel-*, que significa "desear."

Source:

Florence Farr - Tres sugerencias sobre la fuerza de voluntad (Rol de Vuelo N° II).

Samuel Liddell MacGregor Mathers - Concerniente al Rol Vuelo N° II (Rol de Vuelo N° VI)

Online References:

<http://www.senderomagico.com/ejercicios/cultivacion-de-la-voluntad.html>

http://www.paxprofundis.com/wiki/Flying_Roll_II

http://www.paxprofundis.com/wiki/Flying_Roll_VI

Irresistible force versus immovable object

from Will Project Wiki

A physical formulation of the Irresistible force paradox: "What happens when an irresistible force meets an immovable object?"

Objective

To test and increase participants' determination by giving them an impossible task, whereby only one person can meet the objective.

Method

The exercise involves one person running from a start point towards a set goal point (a wall, a marked line, or a placed object such as cone or piece of cloth) a short distance away. Another person will stand in front of the goal and attempt to stop them by tackling, grappling, and restraining them. Rules and protective equipment can be varied depending on the nature of the training. It is possible for there to be one runner and a multiple people trying to stop them, similar to Bullrush, although without the group in the middle choosing who runs - everyone takes a turn.

- Person organising the exercise will state the to runner, "You will make it to the other side/goal" and to the person opposing this, "You will stop him/her."
- Runner will charge as fast as they can towards the goal, which will be guarded by an opponent or opponents. They will use all means and skills within the rules they have been given, but rely primarily on a singled-minded determination that they will reach their goal. They may use affirmation while running, such as "I will make it", "I will reach my goal", etc.
- The person or group attempting to stop the runner will use all means within the rules of the game to stop the runner, such as tackling, grappling, and restraining. As with the runner this person may repeat affirmations, such as "I will stop him/her" etc.
- The turn only ends under the following conditions:
 1. the runner reaches the goal
 2. the runner gives up
 3. the runner is successfully restrained for a period of time without being able to move
 4. the runner is dragged back to the starting point (meaning they were unable to continue their forward travel)
- Roles are reversed, or the next pair take their turn.

Notes

- It is possible to ritualise this exercise more. Both participants can be given time to formulate their goal, visualize it, and essentially 'psyche' themselves up before the run.
- Remember though that this is more a rugged physical test of determination than of skill, so a predetermined plan is not necessary.

Online References:

http://www.willproject.org/wiki/Methods_for_the_Development_and_Training_of_the_Will#Combative

Training The Will

by Life Positive

Method

- Vividly visualize all the unfortunate incidents which have occurred in your life as a result of your inadequate will. Examine each incident carefully, formulating them clearly and then make a list of them. Allow yourself to be affected by the feelings, which these recollections arouse—shame, dissatisfaction with yourself, regret, and the desire to change.
- Visualize the advantages of a stronger will. Examine and formulate all the benefits and satisfactions and write them down. Allow yourself to feel the joy of these benefits, the intense desire to realize them and the strong impulse to begin at once.
- Finally, visualize yourself as being possessed of a strong and persistent will. See yourself walking with a firm step, acting in various situations with decision, concentration of effort, persistence and self-control. Visualize yourself successfully attaining the desired ends.

Online References:

<http://www.lifepositive.com/mind/personal-growth/personal-growth/growth-exercises.asp>

Developing Will Power and Self Discipline

by Remez Sasson

An effective method for developing and improving these abilities is to perform certain actions or activities, which you would rather avoid doing due to laziness, procrastination, weakness, shyness, etc. By doing something that you do not like doing or are too lazy to do, you overcome your subconscious resistance, train your mind to obey you, strengthen your inner powers and gain inner strength. Muscles get stronger by resisting the power of the barbells. Inner strength is attained by overcoming inner resistance.

Remember, strengthening one of these abilities, automatically strengthens the other one.

Exercises

1. You are sitting in a bus or train and an old man or woman, or a pregnant lady walks in. Stand up and give up your seat even if you prefer to stay seated. Do this not just because it is polite, but because you are doing something that you are reluctant to do. In this way you are overcoming the resistance of your body, mind and feelings.
2. There are dishes in the sink that need washing, and you postpone washing them for later. Get up and wash them now. Do not let your laziness overcome you. When you know that in this way you are developing your will power, and if you are convinced of the importance of will power in your life, it will be easier for you to do whatever you have to do.
3. You come home tired from work and sit in front of the T.V. because you feel too lazy and tired to go and wash. Do not obey the desire to just sit, but go and have a shower
4. You may know your body needs some physical exercise, but instead you keep on sitting doing nothing or watching a movie. Get up and walk, run or do some other physical exercise.
5. Do you like your coffee with sugar? Then for a whole week decide to drink it without sugar. You like to drink three cups of coffee each day? For a week drink only two.
6. Sometimes, when you want to say something that is not important, decide not to say it.
7. Don't read some unimportant gossip in the newspaper, even if you want to.
8. You have a desire to eat something not too healthy. For the sake of the exercise refuse the desire.
9. If you find yourself thinking unimportant, unnecessary, negative thoughts, try to develop lack of interest in them, by thinking about their futility.

10. Overcome your laziness. Convince yourself of the importance of what is to be done. Convince your mind that you gain inner strength when you act and do things, in spite of laziness, reluctance or senseless inner resistance.

Never say that you cannot follow the above exercises, because you certainly can. Be persistent no matter what. Motivate yourself by thinking about the importance of performing the exercises, and the inner power and strength you will gain.

Trying to attempt too many exercises when you are still a beginner, might end in disappointment. It is better to start training yourself through easier exercises at first, and gradually increase the number and difficulty of the exercises. Practice will improve and increase your power, giving you a lot of satisfaction.

Most of these exercises can be practiced anywhere, anytime. You do not have to devote special times for them. Believe me, they are very effective. Practicing them enables you to be strong and exercise will power and self-discipline in everything you do. This power would become available whenever needed.

If you practice weight lifting, running or doing aerobics, you strengthen your body. When you need to move something heavy, you have the strength for it. By studying French each day, you will be able to talk French when you travel to France. The same thing happens with will power and self-discipline. By strengthening them, they become available whenever they are needed.

It is important to remember not to choose exercises that might affect adversely your body or health. Deny and give up what is not necessary, futile or is harmful, but not what is vital for your well being. Always use your reason and common sense, so that you do no damage to yourself.

If for the sake of an exercise, you stop doing something that you usually do, and overcome the inner resistance concerning it, you may resume doing it, if it is not harmful. For example, if you love drinking orange juice, and for the sake of an exercise you switch to drinking apple juice, after doing so for some time and after it makes no great difference to you, you may go back to drinking orange juice, if you still like it. The point here is to develop inner strength, not making life difficult for you or continue doing things you don't like to do.

Online References:

http://www.successconsciousness.com/index_000006.htm

Will Exercises *The Work*:

by George Ivanovitch Gurdjieff :

Exercises

- Plan do do something at a specific time or times and then endeavor to perform the planned action. You may use your powers of Imagination and Visualization to formulate the specific task.
- Plan to do a specific Work Exercise at a specific time or in a specific situation.
- Spend half the day agreeing with everyone and half the day disagreeing with everyone.

Pondering on Will

- Where does our Will originate from?
- Who Wills our actions?
- What is Self-will?
- Is Will different in the three centers?
- Is there a difference between Will and desire?
- Is there a difference between my Will and the Will of His Endlessness?
- What is the Will of His Endlessness?
- What has His Endlessness Willed for me?
- Can Self-will coincide with the Will of His Endlessness?

Online References:

http://www.endlesssearch.co.uk/exercises_will.htm

Appendix 1: The Will

from Magick Wiki

Will is a concept encountered time and time again in occult writings, yet it is possibly one of the least understood, or most misunderstood. Percy Bullock (Frater Levavi Oculos), a member of the Hermetic Order of the Golden Dawn stated that *“Will is the grand agent of all Occult Work; its rule is all potent over the nervous system. By Will the fleeting vision is fixed upon the treacherous waves of the Astral Light, but, as it is said, you cannot pursue the Path of the Arrow until you understand the forces of the Bow.”* (*The Principia of Theurgia or the Higher Magic*, Flying Roll XXVII)

The Will in Magick

Colin Wilson identified the importance of the Will and points out that life in modern society has taken away our need to truly know and use this essential inner force:

“Modern civilization induces an attitude of ‘passivity.’ When a Stone Age hunter set out to trap wild animals, he was aware of his will as a living force. When the prehistoric farmer scored the surface of the earth with a crude plough, he knew that his family’s survival through the winter depended on his effort, and his will responded to the challenge. When a modern city dweller walks down a crowded thoroughfare, he feels no sense of challenge or involvement. This city was built by other people; all these shops and offices are owned by other people. He can get through an ordinary day’s work in a state approximating to sleep. Most of his routine tasks are carried out by the ‘robot.’ There is neither the need or the opportunity to use the will.”

Various definitions and descriptions of Magick use Will in attempting to convey the meaning, processes or intention of the magickal arts. For example:

- **Aleister Crowley:** *“the Science and Art of causing Change to occur in conformity with Will.”; “Every intentional (Willed) act is a Magical act.”;*
- **Dion Fortune:** *“Magic is the art of changing consciousness at will.”*
- **Eliphas Lévi:** *“Would you learn to reign over yourself and others? Learn how to will. How can one learn to will? This is the first arcanum of magical initiation...”*
- **Edward Berridge (V. H. Frater Resurgam):** *“To practice magic, both the imagination and the Will must be called into action, they are co-equal in the work... The Will unaided can send forth a current... yet its effect is vague and indefinite... the Imagination unaided can create an image... yet it can do nothing of importance, unless vitalized and directed by the Will.”*

- **Paracelsus:** *“determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain.”*

Both Eliphas Lévi and Paracelsus put great emphasis on the Will; Eliphas Lévi in his statement that *“learn[ing] to will [...] is the first arcanum of magical initiation”* and Paracelsus stating that *“determined will is the beginning of all magical operations.”*

E.E. Rehmus in *The Magician’s Dictionary* notes that Will and Imagination are the two natural human powers for altering reality.

Émile Coué formulated four laws of Imagination and the Will:

1. When the will and the imagination are antagonistic, it is always the imagination which wins, without any exception.
2. In the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will.
3. When the will and the imagination are in agreement, one does not add to the other, but one is multiplied by the other.
4. The imagination can be directed.

In *Flying Roll V (Thoughts on Imagination)* Edward Berridge noted similar points to Coué:

- Imagination creates a form on the Astral or some higher plane.
- This form is as real and objective to beings on that plane, as our earthly surroundings are to us.
- This form may have only a transient existence, productive of no important results; or it may be vitalised and used.
- To practice magic, both the Imagination and the Will must be called into action.
- The Imagination must precede the Will in order to produce the greatest possible effect.
- The Will unaided sends forth nothing but the current or force.
- The Imagination unaided can create an image and this image has an existence of varying duration; yet it can do nothing of importance.
- When the Imagination creates an image and the Will directs and uses that image, marvellous magical effects may be obtained.

In *Flying Roll II (Part III Three Suggestions on Will Power)* Florence Farr describes a method for cultivating the Will by use of a visualization:

“imagine your head as centre of attraction with thoughts like rays radiating out in a vast globe. To want or desire a thing is the first step in the exercise of Will; get a distinct image of the thing you desire placed, as it were, in your heart, concentrate all your wandering rays of thought upon this image until you feel it to be one glowing scarlet ball of compacted force. Then project this concentrated force on the subject you wish to affect.”

In Flying Roll VI, S.L. MacGregor Mathers adds:

“I would suggest that: – Before bringing the scarlet ray into such intense action in the Heart, as is explained by her, that the Adept should elevate his thought and idea to the contemplation of the Divine Light in Kether, and considering Kether as the crown of the head, to endeavour to bring a ray from thence, into his heart – his Tiphereth through his path of Gimel and then to send the scarlet ray into action; the effect will be powerful and the process safer: otherwise there is a risk to the heart, and a risk of fever, if it be frequently done.”

Encyclopedic Theosophical Glossary makes the following observations relating to the Will:

“called laws of nature are the action and interaction of the combined consciousnesses and wills which pervade the kosmos. The will pours forth in floods of light and life from the primal Logos. ... They ... descend, plane by plane and cycle by cycle, into the depths of matter, from which finally they arise again towards their primal source. In this progressive descent and ascent, will is made to manifest in keeping with each plane or state of consciousness which it enters. There is, therefore, the one fundamental kosmic will-ideation, breaking into innumerable streams of willing entities during periods of manifestation, and thus it operates in myriad ways...”

“In the composite human being -- the microcosm -- there are the divine, spiritual, intellectual, emotional, animal, astral, and even physical wills. The old maxim ‘behind will stands desire’ accounts for the paradoxical influence of this colorless force which is used to energize both good and evil motives. ... The origin of good and evil lies respectively in the harmony and the conflict of wills in the kosmos.”

“The ancients held that any idea will manifest itself externally, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result ... For creation is but the result of will acting on phenomenal matter, the calling forth out of the primordial divine Light and eternal Life.”(SD 2:173)

The Will upon the Tree of Life

Flying Roll XX describes the location of the Will (both Human and Divine) upon the Tree of Life, as the Constitution, or Elementary View, of Man. The Yechidah, located in Kether, is called the Divine Consciousness and the Divine Will, while the Ruach, located in Tiphereth, is the human Consciousness and the human Will.

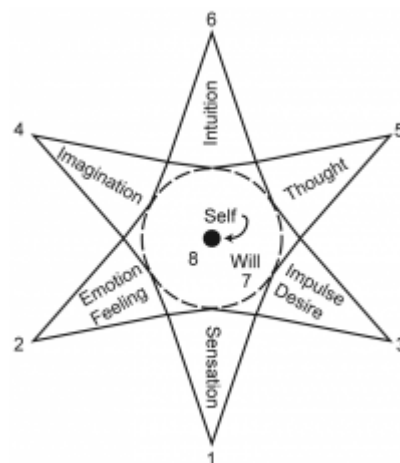
The Willed Act

The formulation of the Willed Act is given by Roberto Assagioli in his book *The Act of Will*:

1. The Purpose, Aim, or Goal, based on Evaluation, Motivation, and Intention
2. Deliberation
3. Choice and Decision
4. Affirmation: the Command, or “Fiat,” of the Will
5. Planning and Working Out a Program
6. Direction of the Execution

Assagioli assigned seven categories for the qualities of the Will:

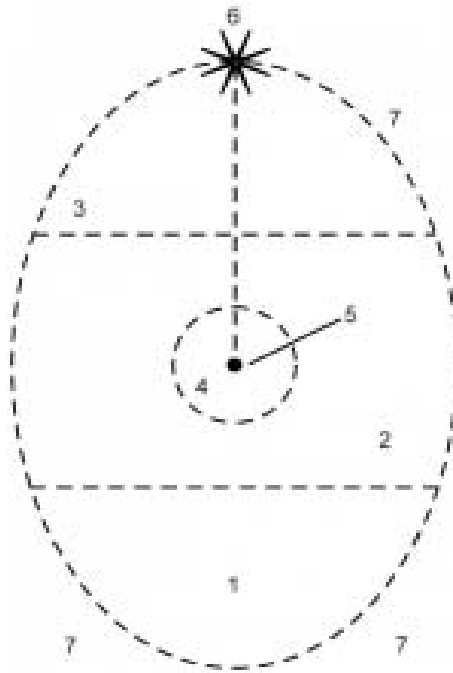
1. Energy - Dynamic Power - Intensity
2. Mastery - Control - Discipline
3. Concentration - Attention - One-Pointedness - Focus
4. Determination - Decisiveness - Resoluteness - Promptness
5. Persistence - Endurance - Patience
6. Initiative - Courage - Daring
7. Organization - Integration - Synthesis



Assagioli's Star Diagram

Assagioli's Star Diagram shows the relationship between the Self and the Psychological functions.

1. Sensation
2. Emotion-Feeling
3. Impulse-Desire
4. Imagination
5. Thought
6. Intuition
7. Will
8. Self

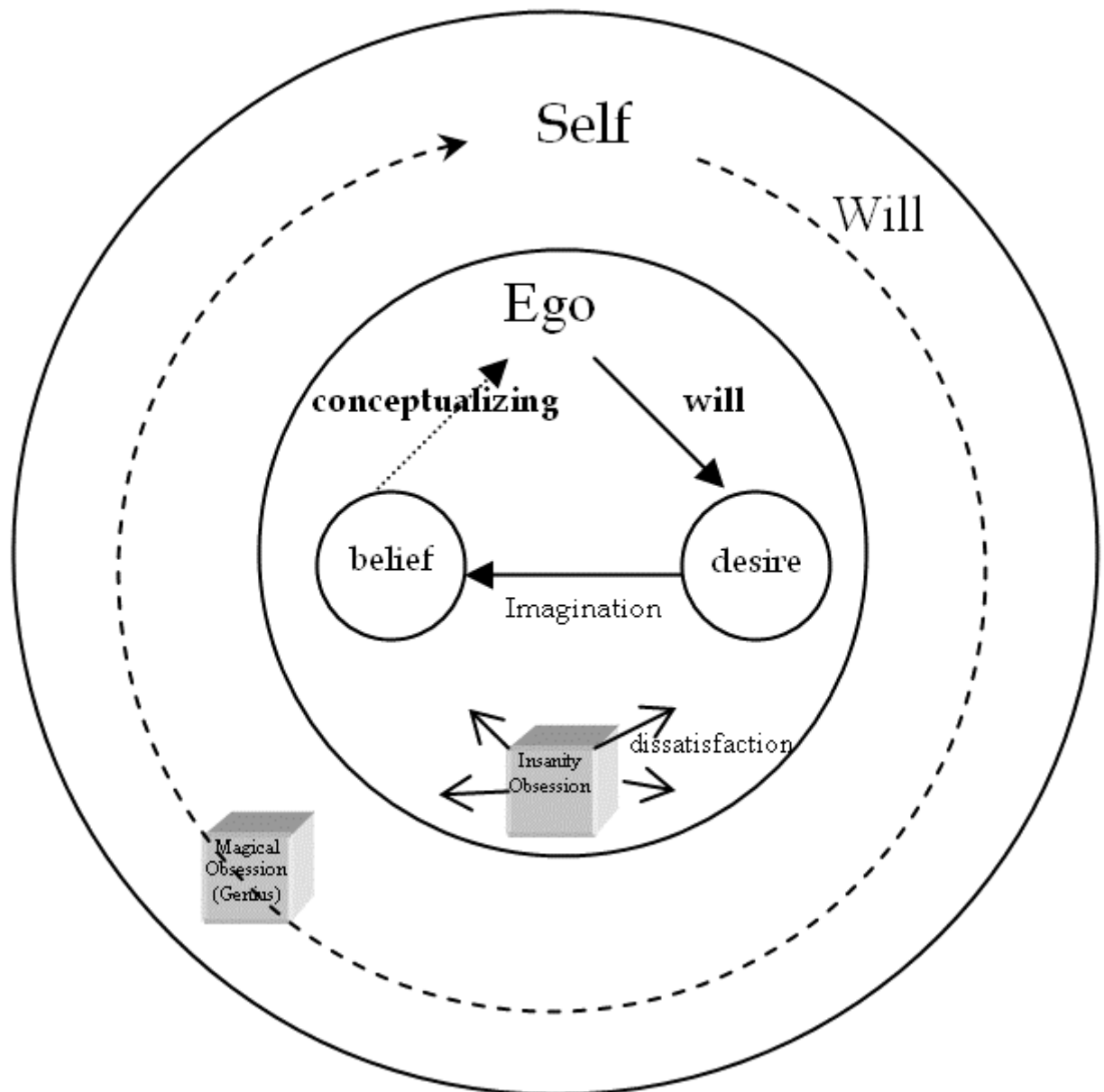


Assagioli's Egg Diagram

Assagioli's Egg Diagram is a map of consciousness depicting various levels and aspects of consciousness.

1. The Lower Unconscious
2. The Middle Unconscious
3. The Higher Unconscious or Superconscious
4. The Field of Consciousness
5. The Conscious Self or "I"
6. The Higher Self
7. The Collective Unconscious

The Will in Kiaism



Kiasism Diagram - Austin Osman Spare

Kiasism was the magickal system of Austin Osman Spare. It represents no specific way for personal development and/or any sets of instructions but requires the person to devise his personal system of philosophy or magic. Kiasism regards Belief and Desire as the great duality. In this system, Ego is a part of Self belonging to one Being while Self encircles the whole Being. Each "human" Being wills the desire. This desire imagines a new belief and belief by means of conceptualizing new concepts forms the Ego. Spare names these conceptions, "the ramifications of belief" which form different personalities for corresponding Ego. But the mentioned will is a partial one. The Will (emphasized by capitalizing) lies in the realm of Self - pertaining to Kia.

Tarot and the Will



The Magician - from the Rider-Waite Tarot deck

Paul Foster Case, the founder of Builders of the Adytum and a well known occultist, summed up the two principles of Will and Imagination in the symbolism of The Magician tarot card. Case wrote, "The primary manifestation of Spirit is Will, of which Attention - the wand - is the essence, and to which Memory - the wallet - is closely linked. Wisdom, having for its essence Imagination - the rose - is the secondary expression."

Correspondences

Celestial Bodies

- Mars
- Mercury
- Sun

Chakras

- Sahasrara
- Anahata (Also a connection with kalpa taru, the wish-fulfilling tree)

Gods

- Vili (Norse mythology), brother of Odin.

Human Body

- Pituitary gland relates to human will
- Thymus gland
- Pineal gland
- Heart

Magickal Element

- Fire

Sephiroth

- Geburah
- Tiphereth - Lower (Human) Will
- Kether - Divine (Higher) Will

Symbols



Sun (Sol) - symbolises the power of the human will (source: A. Leo)



The Psychosynthesis 'Will' Personality Type symbol of Roberto Assagioli

Tarot Cards

- **Trump:** 1 - The Magician
- **Suit:** Wands

Zodiac Sign

- Aries

Etymology

From the Indo-European Root *wel-* meaning *to wish, will*.

Translations

- Arabic: إرادة
- Chinese: 意志
- Czech: vůle

- Danish: vilje
- Dutch: wil
- Estonian: tahe
- Finnish: tahto
- French: volonté
- German: der Wille
- Greek: θέληση, βούληση
- Hungarian: akarat
- Icelandic: vilji
- Indonesian: kemauan
- Italian: volontà
- Japanese: 意志, いし (ishi)
- Latvian: griba
- Lithuanian: valia
- Norwegian: vilje
- Polish: wola
- Portuguese: vontade
- Romanian: voință
- Russian: воля
- Slovak: vôľa
- Slovenian: volja
- Spanish: voluntad, albedrío
- Swedish: vilja
- Turkish: istenç, irade

Source:

<http://www.paxprofundis.com/wiki/Will>

Appendix 2: The Magical Will

by Jacob Pernety

The word will derives from the Indo-European Root *wel-* meaning to wish, will, showing its close association with desiring a particular outcome. It is not surprising that various occultists have considered the human will to be central to magic, the great art of bringing about desired changes. This article details various magical concepts and correspondences for the will that can be used in magical workings and ceremonies.

Many people believe that Aleister Crowley was the first to associate magic and will, such as his definition of magic as “the Science and Art of causing Change to occur in conformity with Will,” and his statement that “every intentional (Willed) act is a Magical act.” However, both Eliphas Lévi and Paracelsus wrote of similar ideas. For example, Lévi wrote, “would you learn to reign over yourself and others? Learn how to will. How can one learn to will? This is the first arcanum of magical initiation,” while Paracelsus claimed that “determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain.”

The imagination is closely linked to the will, as revealed by Paracelsus. This fact was not missed by the Hermetic Order of the Golden Dawn, with V. H. Frater Resurgam writing that “to practice magic, both the imagination and the Will must be called into action, they are co-equal in the work... The Will unaided can send forth a current... yet its effect is vague and indefinite... the Imagination unaided can create an image... yet it can do nothing of importance, unless vitalized and directed by the Will.” Soror S.S.D.D. wrote a visualization exercise that uses the imagination to help stimulate the will, and is essentially a short magical working. The exercise is performed in the following manner: “imagine your head as centre of attraction with thoughts like rays radiating out in a vast globe. To want or desire a thing is the first step in the exercise of Will; get a distinct image of the thing you desire placed, as it were, in your heart, concentrate all your wandering rays of thought upon this image until you feel it to be one glowing scarlet ball of compacted force. Then project this concentrated force on the subject you wish to affect.”

Paul Foster Case, founder of the Builders of the Adytum, described the symbolism of the will in the Magician tarot card. Case wrote that “the primary manifestation of Spirit is Will, of which Attention – the wand – is the essence, and to which Memory – the wallet – is closely linked. Wisdom, having for its essence Imagination – the rose – is the secondary expression.” This image captures the essence of magic, and depicts the importance of by will and imagination.

V. H. Frater Resurgam gave some fairly precise details for the connection between imagination and will, and how these are the basis for the magical act:

- Imagination creates a form on the Astral or some higher plane.
- This form is as real and objective to beings on that plane, as our earthly surroundings are to us.
- This form may have only a transient existence, productive of no important results; or it may be vitalized and used.
- To practice magic, both the Imagination and the Will must be called into action.
- The Imagination must precede the Will in order to produce the greatest possible effect.
- The Will unaided sends forth nothing but the current or force.
- The Imagination unaided can create an image and this image has an existence of varying duration; yet it can do nothing of importance.
- When the Imagination creates an image and the Will directs and uses that image, marvelous magical effects may be obtained.

H. P. Blavatsky, in *The Secret Doctrine*, offered a similar explanation of this magical process: “The ancients held that any idea will manifest itself externally, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result,” and later: “For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine Light and eternal Life.”

Magical Correspondences for the will include the following: The planet Mars and the Sun, the pituitary gland, the element of Fire, the sephiroth of Geburah on the Kabbalistic Tree of Life, the Magician Tarot card and tarot suit of wands, the zodiac sign Aries. The symbol for the will is the astrological symbol of Sol – a circle with a dot at its center.

For further information on the Will I suggest the following sites: [The Will Project](#) and the Magick Wiki entry on [Will](#).

Source:

<http://occultlibrary.info/the-magical-will/>

Appendix 3: Will

by Learn Magick

"We are the ghosts of a war that we have not fought. ... Having opened our eyes on a disenchanting world, we are more than any others the children of the absurd. On certain days, the senselessness of the world weighs on us like a deformity. It seems to us that God has died of old age, and we exist without a goal. ... We are not embittered; we start from zero. We were born among the ruins. When we were born, the gold was already transmuted into lead." - Paul van den Bosch.

Many definitions for magick link it intrinsically to Will; for example Aleister Crowley statement that magick is *"the Science and Art of causing Change to occur in conformity with Will."* The word magick derives from the Indo-European root magh- *"to be able"* or *"have power"* and it is through the Will that we have the power to transform our desires into actions. The Will is the psychic function that bridges the non-physical realms with the physical world. In *The Magician's Dictionary*, E.E. Rehmus writes that the Will is:

"Another word for persistence and maintained attention. Will is one of the two natural human powers for altering reality (the other is imagination). When faced with an insoluble problem or great odds against us, it is the Will alone that leads us through to solution and victory. As the imagination is the power of the mind through understanding and enlightenment, the Will is the way of material action. There is no will without physical effort of some kind exerted over physical phenomena."

Rehmus goes on to quote Colin Wilson:

"Modern civilization induces an attitude of 'passivity.' When a Stone Age hunter set out to trap wild animals, he was aware of his will as a living force. When the prehistoric farmer scored the surface of the earth with a crude plough, he knew that his family's survival through the winter depended on his effort, and his will responded to the challenge. When a modern city dweller walks down a crowded thoroughfare, he feels no sense of challenge or involvement. This city was built by other people; all these shops and offices are owned by other people. He can get through an ordinary day's work in a state approximating to sleep. Most of his routine tasks are carried out by the 'robot.' There is neither the need or the opportunity to use the will."

This quote from Wilson gives an indication of the necessity of will training for the modern magickian, who lives in an urban environment. Compare it with the quote from Paul van den Bosch at the beginning of this article, which gives an indication of the disconnection that many people in the modern age have with the real world.

Julius Evola offers some clues to the solution:

"... Toynbee has shown that the challenge to mankind of environmentally and spiritually harsh and problematic conditions is often the incentive that awakens the creative energies of civilization. ... It is commonplace that all the higher virtues attenuate and atrophy under easy conditions, when man is not forced to prove himself in some way."

It is necessary to find ways to increase the challenges and problems through which we are able to cultivate our Will. It is not the actual techniques, trials, ordeals, or situations that are important; rather it is the struggle and perhaps even multiple failures which test our perseverance and inner resolve, thereby exercising our Will.

There are many ways to exercise and strengthen the Will. It is beyond the intended scope of this article to detail these, so for now it is left up to the individual to discover techniques to use.

It is important to keep in mind the processes involved in the Willed act. For example, Roberto Assagioli wrote that a Willed act consists of six stages:

1. The Purpose, Aim, or Goal, based on Evaluation, Motivation, and Intention
2. Deliberation
3. Choice and Decision
4. Affirmation: the Command, or "Fiat," of the Will
5. Planning and Working Out a Program
6. Direction of the Execution

These stages can be brief, or detailed, depending on the complexity of the task required. The purpose or aim is generally fairly obvious when magick is involved, however it is important to be very clear about what the desired outcome should be. Deliberation can be brief or extensive, depending on the complexity of the task. It could involve considerations of various implications of the result, and leading on to the next stage whether the goal is actually what will be best for the magickian. Affirmation involves committing to the decisions and beginning to work plan the magickal act by using existing knowledge or researching what is required. The final stage begins the magickal working itself, undertaking the steps required for the process. This may be a physical ritual or a meditative process (creative visualization), and may require multiple workings rather than a single act. For example performance of a daily ritual for a set period of time, or regular observances of natural cycles such as the moon or seasons.

Assagioli assigned seven categories for the qualities of the Will:

1. Energy - Dynamic Power - Intensity
2. Mastery - Control - Discipline
3. Concentration - Attention - One-Pointedness - Focus
4. Determination - Decisiveness - Resoluteness - Promptness
5. Persistence - Endurance - Patience

6. Initiative - Courage - Daring
7. Organization - Integration – Synthesis

These points will serve as starting points for further exploration and contemplation on willed magickal acts.

Remember that attempting to intellectualise magick is counterproductive. Magick must be lived and experienced. It is the same with the Will, which must be experienced and developed (or at least our skills at using the Will must be practiced). Assagioli aptly wrote that *"...I believe that the right procedure is to postpone all intellectual discussions and theories on the subject, and begin by discovering the reality and the nature of the will through its direct existential experience."*

Suggested Reading

- [Will Project](#)
- [Will](#) at [Magick Wiki](#)
- [Cultivation of Will](#)
- [Training the Will](#) by Roberto Assagioli (PDF format)

Source:

<http://www.learnmagick.com/will.html>

Appendix 4: Imagination

by Learn Magick

Imagination derives from the Latin word *imāgō*, which means image. For magickal training the imagination is not seen as fantasy or mere daydreaming. In magick there is no such thing as "*just your imagination*" as imagination is the key to unleashing the transformative powers through symbols and symbolic acts. Jung recognized the power of symbols (such as visual imagery) when he wrote "*The psychological mechanism that transforms energy is the symbol.*"

Unlike the pop culture concept of the power of positive thinking, currently exemplified by the marketing phenomena of *The Secret*, true magickal acts require more than simply thinking about it. The word imagination gives a clue, being related to the word image. Visualization, and popularly Creative Visualization, are terms that have been used to promote the concept of the creative aspect of visual imagery. From a magickal perspective there is more to visualization than meets the inner eye, as we can have imaginary or inner counterparts to all our physical senses. For a magickal working to be powerful we need to engage all our inner creative faculties, and this will include imaginary senses of sight, sound, taste, smell and touch.

Working with the imagination, and imagery, instantly transports the magickian into a trance. It is actually that simple for an altered state of consciousness to occur - simply by closing the eyes and imagining. In fact it is not even necessary to close the eyes. An overview of trance is outside the scope of this article, but is also necessary to understand in depth to be a competent magickal practitioner.

In his monograph on *Training the Will* Roberto Assagioli writes the following about imagery:

1. *Images, mental pictures and ideas tend to produce the physical conditions and external acts that correspond to them.*

Some psychologists have formulated this law in the following ways:

- a. *Every image has in itself a motor element, and*
- b. *Every idea is an act in a latent state.*

For the practice and study of magick it can be seen that ideas and images form the seed from which the Willed magickal act can grow from.

The modern marketing industry knows the value of using images and colors (along with words) to encourage consumers to buy products. Even the popular and wise sounding phrase that "*one picture is worth ten thousand words*" is of modern origin within the advertising industry, and was used to sell advertisements containing pictures as well as words.

Hypnosis and Neurolinguistic Programming (NLP) make use of imagery and the connection (anchoring) of images with feelings to help transform a person's thinking or actions. This can be used in a therapeutic sense, or for covert practices such as seduction. An awareness of how symbolism and imagery can be used to snare your Will and encourage you to act in ways other people believe you should act is a useful step in self mastery, and essential for anyone aspiring to practice magick.

Creative ways of practicing visual imagery are endless. Simple visualization practice may include such things as imagining colors, smells, sounds, sensations and tastes, visualizing letters of the alphabet, non-complex symbols, and everyday objects. More advanced practice could include reconstructing a familiar scene in your mind, visualizing tarot cards or complex symbols, and exploring the visual representations of multi-dimensional objects beyond the three dimensional world we are familiar with.

Suggested Reading

- [Symbolism: What Does It All Mean](#)
- [The Way of Trance](#) by Dennis Wier

Source:

<http://www.learnmagick.com/imagination.html>

Appendix 5: Will & Imagination

by Learn Magick

As noted by E.E. Rehmus, "*Will is one of the two natural human powers for altering reality (the other is imagination).*" There certainly exists a connection between the two. What we imagine, we can create through a willed act. This is not passive daydreaming or fantasizing, but a focused direction of the imagination, coupled with a desire to create or be the change, made manifest by the power of the Will.

Émile Coué outlined four laws of Imagination and the Will:

1. When the will and the imagination are antagonistic, it is always the imagination which wins, without any exception.
2. In the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will.
3. When the will and the imagination are in agreement, one does not add to the other, but one is multiplied by the other.
4. The imagination can be directed.

Coué emphasizes that the expressions "*in direct ratio to the square of the will*" and "*is multiplied by*" are illustrations to make the meaning clearer, rather than being precise measurements.

It is the last two laws which are of particular interest to the magickian, that the imagination can be directed, and that when the imagination and Will are "*in agreement*" the result is a multiplication of the two forces.

A more magickal description would be to say that when the Will and Imagination are directed via focused attention a magical act is performed.

Paul Foster Case, writing about the Magickian tarot card, stated that: "*The primary manifestation of Spirit is Will, of which Attention - the wand - is the essence, and to which Memory - the wallet - is closely linked. Wisdom, having for its essence Imagination - the rose - is the secondary expression.*" That is: the two main manifestations of Spirit are Will (with Attention being the essence) and Wisdom (with Imagination being the essence).

It is worth noting that the Gnostic writers using the term luminous epinoia to represent one aspect of the perception or awareness, which some have linked to genuine insight, conscious awareness, and imagination. This is a clue that within our imagination lies genuine wisdom, although it may be in a symbolic form that we don't immediately recognize, as the insights from luminous epinoia are imperfect, more like glimpses and hints, and as alluded to in the saying, "*in a mirror, darkly.*" It is important to remember that signs and symbols are not important in and of themselves, but the concepts and ideas they represent. Imagination imparts glimpses and hints on the nature of

reality, but these glimpses are not that truth or reality; in many ways the symbols are the reflections of the true nature of the reality.

When magick is performed the imagination and Will must both be directed toward the desired goal. This is where the qualities of the Will such as concentration, attention, one-pointedness and focus come into play. There is no point in mumbling magickal words while thinking about some mundane distraction. All the magickian's attention and focus is concentrated upon performing the required steps in the process. The magickian must make the present moment (the *Now*) the focal point for directing the magickal energies of the Will towards the desired outcome. Whether the magickal rite is a physical ritual or is solely an *astral working* the imagination is still the primary tool for seeing the desired goal becoming manifest. Ceremony or meditation, the process is still a form of trancework, with any tools or decorations serving as symbolic focal points for the mood and setting of the working.

Suggested Reading

- Nothing - **put these concepts into practice.**

Source:

<http://www.learnmagick.com/will-and-imagination.html>

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