



The Magic Of Manifestation

Session 7: The Underworld

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7.1: Homework

1. Practise the “Underworld Journey” meditation every day at a set time of day.

Build your relationship with your lower world guide. This may be an animal or, as Naydler puts it, “a beast of some description”. See if you can gradually get to the point when you don’t need the whole exercise, when you are happy to feel your “beast” around you, or indeed within you, all the time.

2. Keep a journal of your conversations with your lower world guide. Make a note as well of any images or sensations you may get.

(Your Lower World Guides may well be less given to conversation than your Upper World Guides. They are doers more than talkers, so let them guide you through action rather than words.)

3. Read *Temple of the Cosmos* and the *Yoga Sutras*.
4. Sit with the image I have sent you.

Let it seep into your unconscious – it will resonate with, and awaken, layers of deep-seated knowing that you have already.

Optional Extra:

5. Continue your research into images and literature on guides as they appear in other cultures. Now concentrate on Lower World Guides.



7.2: Lower World Journey - A Meditation

Close your eyes, breathe and relax your body from the feet up to the head

Find yourself on a high cliff overlooking the sea. Take some time to feel the warmth of the sun, the breeze in your hair, the hot, gritty sand underfoot.

You know you must leap off the cliff but lack the courage.

Ask your guides to be with you. As you inch towards the edge, remember the Apollinaire:

"Come to the edge, he said. They said: We are afraid. Come to the edge, he said. They came. He pushed them and they flew."

Ask your guides to push you – and fly!

Fly gently down to the beach and marvel at the miracle that such things can be!

Walk along the water's edge and find yourself a boat.

Set sail and find yourself drifting out to sea, past the swimmers, past the motorboats.

Laze in the warm sun, feel the cool water drift through your fingers as you trail your hands in the water.

And then you see dark clouds gather on the horizon. The wind whips up and the storm clouds race across towards you. The water becomes impossibly choppy.

Every bone in your body urges you to rush back to the shore.

But there is a little glimmer of a memory of the virtues of braving the storm – so you do.

The panic is there – but you don't act on it: *you surrender to the storm.*

The wind takes your boat skidding across the waves. The fear wells up – but *you surrender to the storm.*

The clouds blind you utterly; you have no idea where the wind is taking you. You are lost – but *you surrender to the storm.*



The boat lands with a crash on a rocky shore – and is destroyed on impact.

You scramble to the safety of a cave – but you don't know where you are, and your only means of getting back is now in pieces.

You notice a warm red glow from deep within the cave. You inch your way towards it through the otherwise pitch-dark cave.

The cave opens out into a huge space, at the far end of which you see the vilest Creature imaginable, trapped behind a wall of transparent crystal. The Creature snarls at you, and you feel a huge pang of fear explode within you.

You send your roots down deep, you draw up the red energy of your power from the earth, you breathe it out to inflate your aura, and you draw down the protective golden energy of the sun to shield you.

The Creature snarls again, and you contract.

But, as you breathe into your aura, you expand again.

The Creature growls even more menacingly – and everything in you shies away.

But, as you breathe into your aura, you expand again.

And then you see that there is a pattern to this. You see that, as you expand and contract, you set up waves. It's like the guitar string vibrating. The Creature is your partner.

You feel the fear settle. You look deep into the Creature's eyes – and catch a glimmer of something that feels like...affinity.

Beneath the "disguise" that is the Creature's body, there is a Spirit that you recognise from a time long past.

"This thing of darkness I own mine"

Float up.

Float up and look down at the two figures below – the creature and you – gazing at each other in bewilderment and wonder.



Ask yourself: who is it that is looking down on these two beings?

Who is it?

I AM.

Float down into the Creature and look at yourself through the Creature's eyes. What do you see?

Float across into your body and look at the Creature through your new-found eyes. What do you now see?

Ask the Creature for forgiveness (for having taken it to be this evil nasty creature when in fact it is none other than your partner).

Thank the creature (for having taken on the thankless burden of being your Shadow so as to do you the profound service of teaching you your most precious lesson).

Love the creature.

As your unfettered love flows out to the Creature, the warmth of your feelings dissolve the crystal wall behind which the Creature has for so long been imprisoned.

For a moment you panic – the Creature is moving towards you.

But, in spite of yourself, you are drawn to the Creature.

You feel dizzy, unsteady, confused. You may faint.

Just as you feel you are going to lose consciousness, the Creature holds you. Gently, ever so gently, the Creature lifts you up and carries you silently out of the cave.

Your body relaxes – you surrender to the gentle embrace of the Creature.

Out on the sea-shore the sun is out – but the boat is still a wreck. But you are past caring – you feel safe in the warm embrace of the Creature.

The Creature wades into the water, carrying you in its arms.



You ride the waves. Magnificently, you ride the waves.

Gently, ever so gently, the Creature deposits you on the beach from which you first set out.

Everyone on the beach marvels that you should have materialised out of the ocean! You smile at them – and wave goodbye to the Creature who, unseen by the others, leaves – promising, with that knowing twinkle in its eyes, that it will be there for you always!

You make your way back along the beach, finding your way up the slope to the point at which you began.



7.3: Quotations

Jeremy Naydler – Temple of the Cosmos

In the course of the journey through the underworld, the traveller usually encounters a beast of some description. The aim of the traveller is not to kill or eliminate the opposer but rather to master it through love. In accomplishing this difficult and sometimes counter-intuitive feat, one actually wins for oneself – for one's higher purpose – all the negative energy by which one was initially opposed. The appropriation of the negative energy results in the transformation of one's so-called "demons" into hugely beneficent spirits. Thus, in Egyptian mythological thinking, the negative has an important, even crucial, role to play in the total scheme of things.

Rumi – The Guest House

This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still treat each guest honorably.
He may be clearing you out for some new delight.
The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.



Neitzsche in *Thus Spake Zarathustra*

One must have chaos in one to give birth to a dancing star

Joseph Conrad in *Lord Jim*

To the destructive element submit



7.4: *The Yoga Sutras of Patanjali* – selection

“The Yoga Sutras of Patanjali – The Essential Yoga Texts for Spiritual Enlightenment,”
Translation and Introduction by Swami Vivekananda, 2007, Watkins

You know how pearls are made. A parasite gets inside the shell and causes irritation, and the oyster throws a sort of enamelling round it, and this makes the pearl. The universe of experience is our own enamel, so to say, and the real universe is the parasite serving as nucleus. The ordinary man will never understand it, because when he tries to do so, he throws out an enamel, and sees only his own enamel... The real man is behind the mind; the mind is the instrument in his hands... It is only when you stand behind the mind that it becomes intelligent... Thus you understand what is meant by Chitta. It is the mind stuff, and Vrittis are the waves and ripples rising in it when external causes impinge on it. These Vrittis are our universe. (p.13)

So get this experience of husbands, and wives, and friends, and little loves; you will get through them safely if you never forget what you really are. Never forget this is only a momentary state, and that we have to pass through it. Experience is the one great teacher – experience of pleasure and pain – but know it is only experience. It leads, step by step, to that state where all things become small. (p.92)

It is only by giving up this world that the other comes; never through holding on to this one. (p.88)

When that free Soul will command – not pray or beg, but command - then whatever it desires will be immediately fulfilled; whatever it wants it will be able to do. (p.33)

The way out is through experience. You have to get all this experience, but finish it quickly. We have placed ourselves in this net, and will have to get out. We have got ourselves caught in the trap, and we will have to work out our freedom. (p.91)

Infinite energy is at the disposal of everyone if he only knows how to get it. The Yogi has discovered the science of getting it. (p.136)

All old tendencies of restlessness and dullness will be destroyed, as well as the tendencies of goodness too. (p.32)

The next will be that the Chitta itself will realize that it melts away into its causes whenever we so desire. Lastly we shall find that we are established in our Self, that we have been alone throughout the universe, neither body nor mind was ever related, much less joined, to us. They were working their own way, and we, through ignorance, joined ourselves to them. But we have



been alone, omnipotent, omnipresent, ever blessed; our own Self was so pure and perfect that we required none else. We required none else to make us happy, for we are happiness itself...

This will be the last state, and the Yogi will become peaceful and calm, never to feel any more pain, never to be again deluded, never to be touched by misery. He will know he is ever blessed, ever perfect, almighty. (p.108)

The water for irrigation of fields is already in the canal, only shut in by gates. The farmer opens these gates, and the water flows in by itself, by the law of gravitation. So all progress and power are already in every man; perfection is man's nature, only it is barred in and prevented from taking its proper course. If anyone can take the bar off, it rushes nature. Then the man attains the powers which are his already... Nature is driving us towards perfection, and eventually she will bring everyone there... Take off the bars, and open the doors to that perfection which is our birthright. (p.157)



7.5: *Temple of the Cosmos* – selection

Jeremy Naydler, *Temple of the Cosmos, the Ancient Egyptian Experience of the Sacred* (1996)

Radiant Sun

The *Two Lands* are the two contending yet mutually interpenetrating realms of life and death, of the spiritual or heavenly world on the one hand, and the world of the lifeless matter on the other. (p 4)

The sun that shines benevolently upon the flourishing Nile valley is the same sun that scorches the desert. And so the deity whose visible manifestation is the sun, Ra, contains within himself all duality. He is source and progenitor of both of the Above and the Below, of Heaven and Earth, and of Horus and Seth. Each night Ra acknowledges this by entering into, passing through, but finally overcoming, the domain in which the forces of Seth are rampant – the Underworld. Here Seth's power manifests as a life-denying opposition to spirit, but - as such- it is also the necessary precondition of the renewal of life and spiritual rebirth. Even Seth, who in so many respects is the archetype of negativity, embodies a certain duality; (p 4)

In Seth's domain, far from the reassuring presence of the company of gods, one could experience the utter deprivation of spirit that is the precondition of inner renewal. (p.5)

The Manifest Cosmos

Geb is rarely shown looking up. His gaze is arrested by what is below. (p.15)

The Unmanifest Cosmos

The Dwat is not under the earth, where one expects to find the Underworld; it is rather, within the body of the heavens. (p.26)

The Dwat that Osiris encompasses is the spiritual powerhouse that is the source of all forms, and the creative and destructive forces to which all forms are subject. (p.27)

Nun is dark, formless, inert. Nun is the unrealised potentiality for existence, symbolised by the formless fluidity of the vast expanse of water. Water, although it is the source of life, it is in itself without any shape or definition; hence it exists prior to all forms, whether manifest or unmanifest. Nun exists prior to the gods, prior to Osiris, prior to the Dwat, and prior to the familiar world externalised in space and time. (p 30)

Nun is the utterly formless void or "abyss"; it is beyond all categories of knowledge. (p.31)



Hermopolis

Nun and Naunet: formlessness, or chaos.
Kuk and Kauket: darkness, or obscurity.
Heh and Hehet: unendingness, or limitlessness.
Amon and Amaunet: the hidden, or unmanifest. (p. 49)

Memphis

He made their bodies according to the wishes of their hearts.
And so the gods entered into their bodies
of every kind of wood,
of every kind of stone,
of every kind of clay,
of every kind of thing which grows upon him,
in which they have taken form. (p.58)

Modern and Ancient Experience of time

The language we use misleads us into thinking of time, like space, as a kind of container within which events occur. Rather, time exists in relationship of events to each other: without events, there could be no time. Time, like space, enables us to distinguish events from each other. The ordering of occurrences in a temporal sequence means that they achieve relative externality from each other. (p. 59)

Sirius

For the ancient consciousness, everything that existed outwardly was a manifestation of an inner reality. (p.67)

The First Time

The First Time, literally meaning "the first occasion", may be understood as an "interior time" because the events that occur in it are the spiritual archetypes of what may be unfolded in outer time. Indeed, events that occur in outer time only attain full reality to the extent to which they re-enact outwardly the events of the First Time. "Before" the First Time, there is just the eventless and nonexistent state of Nun; "after" the First Time, there is history, when events must necessarily occur only once. The occurrences of the First Time, by contrast, are in the words of Mircea Eliade "indefinitely recoverable, indefinitely repeatable". (p.92)



It is in the spiritual dimension in which all actions and events occurring in profane time must participate if they are to have real and effective existence. (p.93)

Maat

It is interesting that whereas Maat is a divine being, a goddess, her opposite is nothing more than a concept. (p.96)

Either side of the First Time, the world swings toward disorder, whether it be the primeval chaos of Nun, or the contingencies that accompany temporal existence. Maat is established only at *the creation*. She is, in a sense, the very substance of the First Time. (p.96)

The battle of Kadesh

The sun, having set in the west, must traverse the regions of the Underworld in order to rise again the next morning in the east. The hours of the night therefore can be understood as corresponding to stages in the Underworld journey. As the earthly representative of the solar principle, the king riding into the night is at the same time riding into the Underworld. The battle of Kadesh takes place as much in the mythical time zone of the underworld as in the ordinary time. (p. 115)

Magic defined

In the role as the creative power contained in the divine World, Heka gives life to gods, and thus claims priority over them. (p.124)

This magic can perhaps be defined as the essential energy which circulates in the universe of the gods as well as in that of humans... Spirit and matter are woven out of the same substance. The important thing in the practice of magic is to identify the thread which links everything and unites all creatures in a chain of cosmic union. (p. 125)

To understand, to harmonize with, and then to activate heka in given situations is the sacred science and practice of magic. It follows, therefore, that a path of inner development is the prerequisite for the ability to wield magical power. For the personality or the ego cannot command gods: only Heka itself can. So the magician is one who has made him – or herself a clear channel for transmitting Heka. (p. 125)

Through Heka, one is able to fill oneself with the creative power of Atum-Kheprer, beyond which there is nothing stronger. Magic, then, is a mysterious divine force through which the spiritual and physical universe becomes manifest, and hence a force permeating and linking all levels of reality from the highest to the most material. But it is also the means by which the human being,



and ultimately all creation, returns to the supreme Godhead, the unmanifest source of all that exists. (p.127)

The Activation of Magic

For the Egyptians, medicine was a subject that could not be divorced from religion, since both illness and health were due to the influence of spiritual forces on a person's soul and body. (p.131)

Without having died to the physical and been reborn in the spiritual, it would not have been possible for the magician to function effectively in the world. (p.131)

It is explicitly stated In the Book of What Is in the Underworld, that the knowledge set forth will be "useful for one who is on earth." (p. 131)

Invoking the First Time

The most effective way of treating the sickness was to address its spiritual cause. Everything physical was the effect or outward expression of a spiritual agency. If a person became ill, the illness was a sign that a spiritual event had taken place. (p.158)

Threatening the Gods

Magicians did not always have a supplicatory approach to the gods. By definition a master magician was totally familiar with, and expert at handling, divine energies. *Heka* was prior to the gods and so a magician at one with *heka* was capable of exercising control over the gods. (p.162)

The imagery of eating was often used in the context of magic to express the notion of the complete integration of magical powers within a person. The master magician was capable of placing himself, as it were, at the hub of the universe of the gods, assimilating their power into himself. From such a position, the energies of the gods were at his command. (p.162)

Reordering nature

If we can accept that nature and the human psyche functioned much more closely together, and that nature was experienced as existing not just only at the physical level but on the psychic level too, then we have the epistemological conditions that could lead to an understanding of the performance of such "miracles". For to say that nature was experienced as much on the psychic plane as on the physical is to imply that the two planes were intermingled. Thus psychic events could be experienced equally with the same degree of veridical force as physical events. (p. 173)



The expertise of the magician lay in bringing together the spiritual and material levels in a deliberately engendered and powerful coalescence. Magic did not function exclusively on the physical or the psychic or the spiritual planes but on all three together. (p.173)

What we experience is dependant on our mode of consciousness. Our modern judgment of what is "real" and what is "not real" is conditioned by our consciousness. (p. 173)

For us, spiritual events are very private. In ancient Egyptian times, they were more collective. There was what one might call a "public imagination" – a public inner life that enabled experiences of a certain order to occur completely objectively. (p.174)

The Gods and the Psyche

The gods were not simply confined to nature. A god such as *Seth* may have been vividly experienced as manifesting himself in the characteristic qualities of desert and storm, but he could equally well manifest in human violence, savagery, quarrelsomeness, drunkenness and sexual license. None of these qualities were always regarded as evil. (p. 176)

Body and Soul

The belly was regarded positively as the power centre of a person. "My magic is in my belly" – says the magician – king. What is logged in the belly has become habitual or instinctive; once in the belly it endures forever. (p.185)

When we come to consider the body as a whole rather than its individual physical components, it is difficult to resist the impression that when the Egyptians referred to it, they conceived of something virtually inert. For them, it was the parts of the body that were animated – literary ensouled – and bore specific vital and psychic attributes. But the body taken as a whole lacked this ensoulment. (p.188)

The Ka

The King lived on earth in a state of consciousness that was attainable for people only after death; a state of consciousness infused with *ka* energy. For most people at death their individual self-consciousness became absorbed into that of the ancestral group. They located their *ka* during life outside themselves either in ancestors or, as we shall see, in the king or some other power figure. For this reason, the king had authority over *ka* energy; he had control over forces of nature, because of his mastery of *ka* energy. This extraordinary power of the king was due to him having travelled into the world of the dead and having gained the authority there. (p.197)



The Ba

As much as *ba* strove for heaven, it was drawn back to earth, because it derived its own sense of selfhood from its objectification of the inanimate body. (p.204)

The shadow may perhaps best be understood as representing all the untransformed earthly appetites and obsessions that fetter the *ba* to the physical realm and prevent it from moving on. Since the destiny of the *ba* is to become wholly translucent, the shadow must be summoned forth from the tomb and thus subject to the dissolving spiritual light to which the *ba* is attracted. (p. 205)

The Akh

I have passed through the Underworld (*Dwat*),
I have seen my father Osiris,
I have scattered the gloom of the night...
I have become a sah,
I have become an akh,
I have become equipped (*aper*),
Oh all you gods and akhs,
Make a way for me...
(p. 210)

Concepts of the Underworld

Dwat is not simply a state halfway between light and dark. There is the suggestion of the darkness giving way to the light, and hence the *Dwat* is the region through which one travels from the darkness into the light, or from the night into the day. (p.215)

Amentet is an aspect of the cosmic mother goddess *Hathor*, or *Nut*, who each evening swallows and each morning gives birth to the sun; it's both the region into which forms disappear at death and arise out of when they are born; it is unmanifest world full of potency. (p.215)

The Underworld is always on the way to a higher realm. Its location was psychic because it was never allocated an exact physical location. (p.216)

It came to be believed that everyone entered the Underworld when they died, and assumed the form of a *ka* or *ba*. Some people were also able to enter the Underworld during life. Familiarity with the regions of the Underworld was intrinsic to the knowledge of the magician and the priest, for these regions were constituted by psychic energies that it was necessary to master and transmute on the path toward spiritual attainment. (p. 216)



One's journey consisted of a series of contests and trails, each of which – if one succeeded in them- resulted in an inner transformation. One became more and more oneself, more and more attuned to the divine and light-filled core of one's being, as one travelled through the Underworld. (p.216)

Opening the Way

The Underworld journey begins in darkness, the obliteration of all that previously gave one comfort and security in the Upperworld.

(Void)

*What kind of place is this
Into which I have come?*

It has no water, it has no air;

It is unfathomably deep;

It is black as the blackest night,

And people wander in it helplessly.

How can I find contentment here when it is impossible to satisfy

The longings of love

I shall give you spiritual radiance

In place of cakes and beer;

peace of heart

in place of gratification of desire;

and you shall look upon my face and you shall lack nothing

(p.221)

Charting the Underworld

There is a range of archetypal states of soul that the *ba* goes through on its Otherworldly travels, but each state is experienced as an externalised environment. Underworld is a rather psychic world that arises for a person out of his or her own psychic condition. What is presented to one in the Underworld as an external environment is but a reflection of one's own psychic energies. (p.228)

Underworld takes on sunny and benevolent aspect for those who have travelled through the darker and more shadowy encounters that beset one when one first enters this mysterious place. (p.230)



Images of Travel

Aquen's cross-examination of the traveller is best understood as a means of asserting the extent to which the traveller has integrated and metamorphosed the negative power of Seth so that it promotes the clarity of vision. (p.235)

Air, Water, and Fire

The Underworld is quite often described as an airless place. This is because the only air that is to be breathed there is *maat*, or truth...To the extent that one has lived on earth oblivious of the divine air, one must experience the Underworld as suffocating. (p. 237)

"The fire of hell is simply the light of God as experienced by those who reject it" (Saint Catherine of Genoa). By turning oneself toward it and submitting oneself to its burning, purgatorial pain, the Lake of fire loses its destructive aspect and becomes the essential means of inner transformation. (p.243)

The Beasts That Oppose

Sometimes the animal forms that rise up to meet the traveller are not recognisable; they are so monstrous that nature could not find it in herself to give them physical embodiment, and yet they exist in the psychic world, for the energies of the psyche can be uglier and more bestial than those of any beast living in nature. To be accosted by such forms – whether of known animals or of unknown monsters – it is to be accosted by energies that still cling to one's psychic aura. (p.243)

The journey through the Underworld is a purgatorial journey. This process involves three stages: first of all the negative energy present itself to the traveller as an autonomous force, usually a beast of some description. This stage can of course be precipitated by the more conscious traveller who has learned how to objectify actively the blocking energy in a specific visual image. Second, the traveller and the opposing force engage in a struggle. The aim of the traveller is not to kill or eliminate the opposer, but rather to master it. Third stage is of the process is "turning the head" of the beast that comes against you. For in accomplishing this difficult feat, one actually wins for oneself – for one's higher purpose – all the negative energy by which one was initially opposed. It is the transformation of ones' demons into beneficent demons. (p.244)

In the Underworld one encounters crocodiles on the psychic plane that lie in wait in the depths of the unconscious. *Nakth* himself appropriates the essence of the crocodilian foes. (p 246)



Affirmation from the Book of Dead "for beating back the crocodile":

*That which exists is in the hollow of my hand,
That which does not yet exist is in my belly.
I am clothed and equipped with your magic, O Ra...
My face is open,
My heart is upon its seat,
And the uraeus serpent is with me day by day.
I am Ra, who through himself protects himself,
and nothing shall cast me down. (p.247)*

Monsters, whose form seems to express the debasement of the human instincts, personifying unintegrated animal drives, can steal, wound, or kill the heart. Once again, it is the Horus principle that will protect the traveller from his particular type of psychic attack. But this is achieved not by killing the creature, but by appropriating its power. (p.250)

*I am the Lord Of Hearts.
I am the Slayer Of The Heart.
(p.250)*

The heart itself, because of its innate purity, could stand against a person in the final judgment of the soul. The heart itself could reject the person as a stranger, as not belonging to it, when that person came to the Judgment Hall. Essentially the journey through the Underworld is a journey toward the heart, toward the vital and eternal core of self. (p.250)

The Gates of the Underworld

*I am the Mighty One who creates his own light.
Truly, I say, O, Osiris, I am divinized.
(p.258)*

The Hall of Maat

*I have been in the place where the acacia tree does not grow,
And I have entered into the place of secret and hidden things, and I
have spoken with the god Seth.
(p.261)*



The Achievement of Balance

"The Two Lords" were the perennial antagonists, Horus and Seth. The king was identified with both of these gods. He embodied it as a pair, as opposites in equilibrium. Hence the ancient title of the queen of Egypt: "She who sees Horus and Seth". (p.269)

The Awakened Osiris

On one hand, Osiris is the goal of the Underworld journey, on the other hand, he is incapable of aiding the *ba* in its rebirth until the *ba* itself, as Horus, has healed and raised up Osiris. There is a complete interdependence of the two gods on each other. Had not Seth, in his role as demonic initiator, caused Osiris to experience death, there would be no possibility of the *ba*'s rebirth either. In ancient Egyptian mythological thinking, the negative has an important, even crucial, role to play in the total scheme of things. (p. 276)

7.6: Quan Yin – image

