



FALCON BOOKS INTERVIEWS
EXPLORING ENLIGHTENED LIVING
THROUGH HERMETIC MEDITATION
AND BEYOND

With **William Mistele**

Falcon Books is presenting a series of interviews with seasoned Hermetic practitioners to offer not only their wisdom, knowledge and understanding, and an insight into their own journey, but also to offer inspiration to those on this path. The focus of these discussions are guided towards the spiritual seeker.

Presenting today and interview with **William Mistele** many are familiar regarding his work with the undines. William is an author and a Franz Bardon practitioner with over 40 years of experience in this

field. You can view William's writings on his [Facebook](#) and [blog](#) where he offers a biography his life and experiences with studying Franz Bardon Hermetics. To find out more you can visit his [Youtube](#) account.

Hello Bill and a cordial welcome to Falcon Books.

1. Falcon Books: Could you please explain to us, a little about your journey how you came to find Bardon's works and what inspired you to follow this path.

William Mistele: My life path was dramatically shaped by nightmares beginning when I was around seven years old. I would sit in a fundamentalist Christian church and the preachers would preach about hell fire. And then I went to elementary school and the teachers had us practice "duck and cover." This was a method of protecting yourself in case of a nuclear war. You hide under your desk as a three megaton nuclear missile from Russia vaporizes the city of Detroit where I lived. There was fire in the inner spiritual/religious world and fire in the external world, though obviously the fire in the external world was produced by human beings.

Furthermore, there is speculation that we almost lost the city of Detroit in 1966 when a breeder reactor south of the city was at risk of a reactor core meltdown. So the question dawning in my mind over the years was where is the wisdom that governs society and nations so that human beings can possess things like the nuclear fusion of the sun without destroying themselves.

And speaking for myself, this question about wisdom governing nations was part of why Franz Bardon wrote his three books. Supposedly, people who died in World War I complained to Divine Providence that they had no genuine teacher when they were alive. It took forty years and an even worse world war for Divine Providence to respond to these complaints through the publication of Franz

Bardon's three books. Consequently, in my mind, the first thing some of Bardon's students might direct their attention to is putting an end to wars.

Eventually a trained Bardon student is able to look into the minds of anyone on earth and evaluate their karma (or let's say their positive and negative traits) as well as the karma of nations. And this is not pretentious or overreaching. The human race since the fifties has at least six times been minutes and sometimes seconds away from an all out nuclear exchange.

At least four of the 360 earthzone spirits Bardon describes specialize in issues of war and peace and the fate of nations. These spirits send their vibrations and inspiration through the entire planet earth for four minutes each day. Consequently, they are already right here talking to all of us daily. You just have to listen. I do a lot of listening. So for me it is the most natural thing in the world to want to learn from such divine spirits. I would like to act on their wisdom so that diplomats and national leaders are more skilled, wiser, and committed to benevolent outcomes in their international interactions.

This "can do" approach I acquired from growing up in my family. I would come home from school and there was my father in the backyard grilling hamburgers for people such as the vice president of Ford Motors, the mayor of Grosse Pointe, the Chief of Police, the CEO of the largest retail store in the U.S., etc. My father was later on asked to be press secretary for a presidential candidate.

My uncle oversaw General Motors operations in its manufacturing of weapons in WWII. My mother had long conversations about who started WW II with Captain Fuchida who was the pilot who led the attack on Pearl Harbor. My father organized a "reunion" of Japanese and American admirals and generals in Honolulu for the anniversary of the Pearl Harbor attack.

In my family of origin, I met people who were not just involved in world historic events. They helped shape these events. And yet there remained this void, a terrible absence of wisdom, regarding how to

communicate, understand, negotiate, and resolve conflicts between nations. The external world does not have adequate tools for solving these problems. To find what I was looking for, I needed a greater wisdom and a perspective on human history and a means for transforming human nature.

In 1970, when I was out of college, I began studying spiritual anthropology. I wanted to extract methods for transforming consciousness that were drawn from the oldest esoteric traditions on earth. I wanted a psychic, magical, and spiritual set of practices. This was in part because it was clear to me that the previous five hundred years of Protestant interpretation existed in a spiritual vacuum. They emphasized literal reading of words without any self-reflective, contemplative, meditative, or intuitive training of any kind. I had met a great many Christian teachers before I went to college and so I had a fairly accurate basis for my conclusions.

I then studied with many masters of a variety of traditions. In 1975, I began visualizing for a half hour each day the first three Tarot cards-- the Magician, Isis, and the Fool. I then had a dream about finding four magic books, the first three were Bardon's. Shortly after this, a friend handed me *Initiation into Hermetics* which she thought I might be interested in. I immediately started serious study of the book because I had been looking for something like this for the previous ten years.

2 Falcon Books: When you were working your way through IIH, which step did you feel was most difficult for you and why, lastly how did you conquer it?

William Mistele: For the first ten years, I tried to follow Bardon's instructions exactly as he offers them. I started over from the beginning at least seven times. The problem is that I can get a lot of things to work for me the way they are taught. But at a certain point my body and nervous system refuse to cooperate.

Take the lung and pour breathing exercise. I could do that. And I could get a sensation of emitting waves of light from the condensed vitality I had compressed within my body. Years later after interviewing “incarnated mermaids,” I realized these individuals were using the water element to heal others, sometimes healing even terminal patients.

By contrast, Bardon was emphasizing a fiery kind of vitality--it is hot, condensed, dynamic, pressured, and explosive. On the other hand, the watery method of healing is gentle, soft, soothing, extremely empathic, extraordinarily clairsentient, and it operates like dialysis--it takes and purifies the individual's vitality.

My body is oriented toward the watery form of healing. Given who I am, Bardon's method is the worst kind of vitality for me to work with in the beginning.

Equally disastrous for me is Bardon's mental exercises involving concentration. Though concentration is natural for me, when I do it as Bardon presents the exercises energy gets trapped in my third eye and I get terrible headaches. Again, my nervous requires a different approach. Namely, by meditating on the void--as being nothing and part of a vast space of nothingness/emptiness/void--energy does not get stuck in any part of my body. There is no image or outline of my body present in those meditations so there is nowhere for energy to get stuck or blocked.

And in a similar manner, any ritual magic involving visualizing circles, triangles, pentagrams, or the use of magical tools like crystals, wands, robes, magic mirrors, etc. simply shorts out my nervous system and causes physical ailments. My body is so sensitive that I cannot even wear jewelry.

Over the years, another problem I ran into with the early chapters of IIH is with the soul mirror and magical equilibrium. Again, it is easy enough for me to follow the directions as presented. I can say to myself, “Oh. There is this fire element within me. It is in part positive and also in part negative. It makes me insatiable curious beyond what

I have met in any other human being. And it gives me an immediate and nearly absolute certainty that there are solutions that can be found to solve any problem. This is Sagittarius energy with positive and negative aspects.

And this fiery sense of command and vision come from both my mother and father. Looking back, I was exposed to the cosmic letter K with its fiery sense of absolute command. And my father used that authority so well that mafia dons had respect for him, not because he was bad. Rather, he could do what they could not do--get men to work extremely hard and be completely loyal to him far beyond what the mafia was capable of doing.

But such primordial command is easy interwoven with negative traits as well. The alpha male often will use his position of power to absorb the will, the emotional life, and life force of others into himself. It has taken me forty-five years to find a meditation that would free me of that kind of negativity.

In other words, what appears as a personal vice or weakness may in fact connect directly to a collective/archetypal conflict that exists in human civilization. In my experience, eliminating something negative like that in myself requires I go on a kind of spiritual quest and accomplish what has not been accomplished before in recorded history. To solve some problems for yourself you have to also solve the problem for all other people as well. There are times when changing oneself is simultaneously changing the world.

One day I was meditating on the void (the cosmic letter U) and the problem with my father and the cosmic letter K vanished. The void is beyond the reach of any abuse of power or anything negative. It would have saved me forty years of failed or misdirected efforts in magical training if someone in the beginning had said to me, "Oh. Your nervous system is not like other human beings. You need to begin meditating on the cosmic letter U. Find in yourself a stillness that embraces the universe. Then and only then through that mastery will some of these personal problems of yours disappear."

But this experience with trial and error, with experimentation with its successes and failures, served a purpose. I am a writer. I tell stories. It was essential that I be able to trace each step between the ordinary consciousness where I began and the magical meditations I do now. I am supposed to write a manual on effective, practical, and field tested ways for eliminating war on earth.

In the twentieth century, at least three hundred million people died of smallpox. After twelve thousand years of smallpox plagues, in the 1979, through careful work, the United Nations eliminated smallpox from the earth.

Eliminating war is a similar enterprise. You do the work, you get the results. *Initiation into Hermetics* is not a prayer book for the devout. You train and then you take into your hands the powers of creation.

Practicing IIH is not about making little changes that upgrade your life and make you a better person. You really do not need this caliber of magical training to do something positive and constructive with your life. IIH is altogether different. It gives you the ability to act as a divine being and to interact with all aspects of human evolution.

In looking back, I think of my uncle again. Blind folded, he could take a car engine apart and put it back together again. That is my approach to the Bardon exercises. I have to reverse engineer them, experiment with them, modify them, rewrite them, compare them to what other traditions do, take them apart and put them back together again to see how many different ways I can make them work. Then hopefully I find something that fits me personally. And in the process perhaps what I discover is useful to someone else as well.

3. Falcon Books: What advice would you offer to Bardon students working their way through IIH ?

William Mistele: Though IIH is self initiation, I would recommend you read whatever commentaries you can find on the internet about

the first book and Bardon's other books as well. Especially find questions and answers related to the chapter you are working on. Find a mentor, someone who you can bounce ideas off of and who can assist you in solving problems.

If you have difficulties, investigate other traditions relating to the chapter you are working on. If you have trouble stopping thoughts and developing an empty mind, drop in on a Quaker or other silence meditation groups. Take a look at Zen monasteries of different national cultures, a Vipassana meditation group, or a dzogchen Tibetan meditation group. Take a look at an Aikido dojo, a Tai Chi Chuan group, a yoga meditation group, or someone who does biofeedback, etc.

Each tradition has a slightly different perspective and understanding of how the mind works. Some first relax and energize the body through stretching which makes the mind much easier to quiet. Some do these very peaceful, hypnotic chants with incense and a restful ambience of a temple surrounding you. Some spend so much time concentrating single mindedly on slow movements of the body that the mind is already trained to sink "chi" downward in the body to the lower Tan Tien.

With one exercise, you may excel. With another exercise, you may need external help as if you have some sort of learning disability. Observe your progress. Discover what works for you. I could easily write an essay on *Forty Things to Do with an Empty Mind*. Perhaps one or two of those forty things you are already adept in. All you need to do is take what you are good at and gradually expand it so it accomplishes the purpose of the original exercise in IIIH.

For me, the first three chapters in IIIH are a summary of everything in Bardon's three books. Everything else is just refinement and application. The empty mind exercise turns into work on the cosmic letters E and U. The transference of consciousness exercise turns into mental wandering and contact with spirits. The astral mirror exercises turn into an understanding of other's karma and the fate of groups and

nations. You take an exercise and you can explore it on multiple levels. In other words, for me, there is no end to practicing the first three chapters. These first exercises just get deeper and richer.

4. Falcon Books: You have given a list of examples from students (in your [blog](#) post) why they do not fully complete steps 1- 3 (in Bardon's IHH), or give up. What would you say in your experience are the main causes of this?

William Mistele: For me, there is a high level of difficulty in practicing IHH just because of the nature of the subject matter. Bardon has the formidable task of taking a human being and placing him on a path where he ends up reflecting the greater universe in himself. This training system is intended to give a human being the full powers of an earthzone spirit while he is still in incarnation.

Taking on such training system is a lot to ask of a student. It is kind of like saying, "Here is the perfection of wisdom taught systematically in ten steps that awakens you to a multi-dimensional awareness and that enables you to not only interact with beings of other realms but to make those realms a second home." You could take any chapter in IHH and use it as the central goal of an esoteric lodge or to start a new religion.

All the same, if you pick up IHH and read the introduction, a student might imagine that with serious work he can proceed exercise by exercise and chapter by chapter and finish the book in five to ten or maybe fifteen years. And yet obviously everyone has their own strengths and weaknesses that they bring to the practice.

I have sat and meditated with a Zen master. It took him 15 years to master his first koan. He said it is impossible to stop your mind from thinking thoughts. That was his experience. I have sat and with meditated with martial artists who have astonishing abilities in their

chosen field of self defense. Some work out for six hours every day for decades. But very few of them have any healing ability.

Similarly, I have sat in classes with world level philosophers and skilled psychologists. Again, the above individuals are genuine scholars in their chosen professions. And yet, given my interviews with various people from around the world, these philosophers and psychologists have next to no understanding of what human beings are or what they are capable of becoming. Their understanding of human nature is shaped by the ideas of a tiny intellectual community originating over here in the Western world.

When I look at what Bardon is asking the student to accomplish in chapters 1 through 3, he is asking for an individual who has the imagination of a Steven Spielberg. As a writer/director, give Spielberg a movie script and he has the ability to sit down and visualize all the scenes in a movie including camera angles, hear all the dialogue including sensing the feeling expressed verbally and non-verbally, and also imagine how that finished movie would play to various audiences. I think Bardon expects this level of imagination from his students.

Add to this the level of self-understanding Bardon is after in attaining astral equilibrium. It is like he wants a student to have at least the understanding that might arise from having two PhDs in psychology. After all, astrologers will talk about the traits you have from looking at your natal chart. But when has any astrologer on earth said to you, “Now I want you to master all 12 zodiac signs so that the elements of earth, air, fire, and water are equally balanced in your soul.

“If your sun sign is Leo, I want you to develop yourself so you have the open mindedness and understanding of an Aquarian who sees the big picture in terms of what life is all about. If your sun sign is Aries and you are bold, down to earth, and assertive, I want you to equally develop the sign of Libra in yourself. Learn to produce a balance between yourself and other people. Always stay focused on the

harmony of a relationship even if you have to turn into a director and producer who subtly assists another person to feel connected and happy.” And so forth.

Similarly, in the Myers-Briggs Personality system there are personality traits that are paired off together such as thinking-feeling, extrovert-introvert, judging-perceiving and so forth. But where are the psychologists who offer you a class in balancing all these opposites in yourself? Kind of like, “Are you an introvert? Let’s learn to be an extrovert so that feels equally comfortable.

“Are you a perceiving kind of person who wants to carefully observe and draw conclusions based on direct, personal experience as opposed to an individual who wants to label things and place them in clear categories so there can be order and organization? Well then let’s learn to be organized and act like an administrator so we can get more done.” Psychologists do not ask people to strive for such balance. But that is exactly what Bardon insists we accomplish.

Bardon is asking his students to balance the four elements in their souls. And yet, given the level of energies we are working with, such balance becomes essential. If you start evoking fire or water in your soul, you will definitely need the self perception to sense how exposure to these powers of nature affect you. Astral equilibrium is not something to work at and then move on. It is a lifetime practice and some weaknesses or negativities in the soul will require a lifetime to work out.

And then there is the physical level of training. Imagine being able to radiate vitality like the sun. Or, if you prefer, work with magnetism and watery energy to heal others. How many people do you know who can heal terminally ill patients or who can walk into an emergency room in a hospital and provide relief from pain for everyone there? I know a few individuals who can do these things. But they are not magicians or even human. They were born with those abilities which they brought with them from their own elemental realms.

All the same, Bardon is asking his students to master their own vitality as if they are sixth dan Aikido master or a very gifted Tai Chi Chuan master. A lot of people just are not interested in their physical bodies to the extent Bardon demands.

For me, you can read the exercises, put in the work, and seek to move on. Or you can read the exercises and take a serious look at what Bardon is after. A magician for Bardon is a master of body, soul, and mind. He is literally a divine being. And such divinity in human form does not come without severe tests, difficulties, and a massive effort to overcome one's limitations.

Mastery over the physical, astral, mental, and akashic realms is a key component to Bardon's magical system. My advice is to fall in love with your body and its life force, with your soul and its feelings, and with your mind with its thinking and concentration. Each level of awareness opens up wondrous realms to be endlessly explored. Make the effort to solve your problems and in the end it is like you will have experienced the equivalent of three or more life times packed into one.

5. Falcon Books: Leading from question 2 I can see there is a danger of becoming delusional in one's practice and convincing oneself you have completed a step and moving on, but in reality this maybe not be the case.

- a) How can the student prevent this from occurring, if they are working on their own without a teacher?
- b) If one does not have a teacher to guide them what is the best approach to prevent this?
- c)

William Mistele:

It might help to make the exercises a part of yourself so you live and breathe them. They are not chores or prerequisites for something that comes later. They are something you fall in love with and cherish.

The feminine is nurturing, supportive, sensitive, tender, and uniting. The masculine is constantly testing, experimenting, rigorous in training demanding excellence and perfection. Both approaches are required in order to take an exercise and bring it to life within yourself.

The problem in working alone is similar to problems in any kind of self-education. I taught myself trigonometry and geometry during the summer before my senior year in high school. I was gifted in math so I managed to accomplish that without sitting in a classroom.

I taught myself theology in college to validate required classes since I felt the classroom presentations on this topic were terribly boring. Self-education in this instance was of great benefit for me because I could focus on making original observations that operated outside of traditional interpretations.

In college I also taught myself geology and validated a test so I did not need to take any science requirements. I was not so good at this since geology requires some hands on experience observing minerals.

When I studied Aikido I was already practicing Bardon visualization. This gave me a tremendous advantage. I could mentally rehearse various movements in my mind and so walk into class having memorized the previous session. And early on I could do things the Aikido sensei could not do if it involved concentration. But this accelerated mode of learning came with a price. My body was not used to the levels of concentration I was using and so I developed severe abdominal cramps. This would not have occurred if I had learned more slowly like other students.

I also had this idea I could learn languages on my own since I could do very well in a classroom. But it turned out my brain would simply forget anything I had learned if I took a two week break from studying.

It took me three years to figure out that I had a learning disability when it comes to languages. Learning a language is not like studying other things on one's own. It did not follow similar patterns and for me it requires first hand interaction with other people.

So a high level of self-reflection is required in teaching yourself anything. It helps to check your progress against what others are doing. It helps to keep a journal of your practices and notice where you are advancing and where you are having difficulties.

Early on in my Bardou practice I acquired a very high level skill in clair-sentience. I could feel auras of people and of any kind of spirit anywhere. But I had to develop my own system of interpretation of what different aura vibrations meant without any assistance from others. This required rigorous observations and note taking. But it also meant I could study the mind of masters and the qualities of spiritual beings. And I could "feel" the vibration of Bardou exercises. This meant I could "magically enhance" any meditation or exercise I did.

Sometimes this gave me a great advantage because I could sense exactly when I was doing something right. And other times magically enhanced meditations are no advantage at all. You just have to repeat the exercise over and over and observe everything you can in order to succeed.

For me, Bardou's approach goes like this: If you do not get an exercise after repeating it thirty or forty times then don't stop. Try repeating it three or four hundred times. But do not be stupid. Vary your approach and add to your practice anything you can that might assist you in mastering something.

To summarize, to overcome problems inherent in self-education you have to devise different ways of testing yourself. I went and meditated with a great many teachers so I acquired a sense of what they can and what they cannot do. And gradually I discovered my own path of training.

For me, learning magic is not like learning trigonometry or German. It is more like art or storytelling. You learn the basic structure of what makes a good story. But then you have to add your own content. It takes a lot of work. But without the inspiration you are dead in the water.

You can judge for yourself if there is any value in my approach by reading my books, *Stories of Magic and Enchantment* and also *Mermaid Tales*.

6. Falcon Books: Also how does one strike a balance between moving on and staying on a step too long in an attempt to try and perfect each step?

William Mistele: I often get email from students who say they have spent years and are still not through the first step. Perhaps if we had the equivalent of a magical university on-line, we could hold seminars and roundtable discussions about each chapter. You could ask different experienced individuals about their various approaches and suggestions.

And if we had extensive archives a beginning student could read through ten or twenty answers to a question about various difficulties and remedies for each exercise. It may be a system of self-initiation but that does not mean you should avoid learning from others or working in a group.

I would suggest a student engaged in a serious study of Western magic and the history of magic around the world. Before you study for a PhD you review the history of your field of research. It is important to be able to think critically. Answer for yourself questions such as what is Bardon striving for in the mental, astral, and physical level exercises of IHH? How does IHH relate to his next two books?

And also, what problems crop up that prevent students from getting

through the exercises at various levels? Who has succeeded in overcoming what appeared initially to be an insurmountable difficulty? Who has encountered difficulties unique to their own karma, life situation, and set of personal aptitudes? And what do you do when you have a PhD level of mastery of one exercise but are back in kindergarten with another exercise in the same chapter?

If you have an overview of what is being asked of you, then you can set up your own schedule and design your own personal approach to working through the exercises. Part of my training as a spiritual anthropologist is discerning the difference between what someone says they are doing and what they actually do.

If you are practicing an exercise and not getting the results you would like, then you might reexamine the way you are reading the exercise. You can ask yourself, Is there another approach I might use that would work better for me?

And this is pretty much then your question--Should I go on or spend more time deepening an exercise I feel I have already worked through? Should I pursue one exercise at a time or work at two or more exercises that seem to complement each other?

The best I can suggest is that you have to experiment and observe what works for you.

7. Falcon Books: It appears in this time the makeup/influence of people is very much geared towards a fire type of element personality (in terms of competition, desire for power and wealth) and indeed an absence of the water element (love, compassion, caring).

I wondered from your interaction with the undines how they would they address this issue and what would be their advice be to humanity at this present juncture?

William Mistele: The idea of a training system that gives you complete mastery over yourself naturally invites those with a strong

will to take an interest in it. Kind of like, “You are already powerful. Here is a book that will take you to the heights of power.” If your interest in is magic and self-mastery, then IHH is hard to resist.

And, after all, will power is focused on taking charge. You look at a Bardon exercise and you naturally say to yourself, “I am going to practice this and master it and then move on.” If you have a problem, you analyze and evaluate the nature of that problem. You consider alternate ways to practice. You reexamine your understanding of what the exercise requires and then you try new approaches or return to the beginning and lay a more solid foundation.

If the problem persists, you do not sit there treading water or wondering what to do. You get on the internet and search out answers others have received who are at a similar level of practice. And you may well email individuals like Rawn Clark or others and search their archives to see what kind of response you can get.

In the past, I noticed I could take private lessons in meditation or martial arts with some of the greatest masters on earth. I can sit and meditate with a Tai Chi Chuan master who only sleeps three hours a night and who also meditates for three hours every night in a state of trance. I can sit and meditate with a Zen master whose aura vanishes when he meditates. He enters the void and there is no trace of his personality or astral body present when he does that.

My point is that an individual with strong fire and will power will look for and find solutions to problems that arise in his practice. And he will do so with ingenuity, certainty, and conviction that those solutions can be found. This is essential because if you get stuck you do not want to stay stuck. You want to analyze, take hold of your situation, and find solutions. This requires force of personality.

If you enter the realm of the salamanders, you do in fact notice that they are incredibly oriented toward developing will and power. They are constantly testing their boundaries and refining their energy in order to expand and take control of their environment by mastering and overcoming all limitations.

In perspective, the molten outer core of the earth with its movement of iron generates the magnetosphere which protects all life on earth. Will and power, like the masculine when it is used in a positive manner, is protective and puts forth the energy necessary to make the great transitions of life. We all have something of this fire of nature within us.

But it is also true that great salamanders like Orudu do not consult with the mermaid queens when he oversees the eruption of a super volcano. We have a marvelous biosphere on earth and a huge biodiversity of life. But the four elements--earth, air, fire, and water--are not interconnected in any psychic sense with each other. The four astral realms of elemental beings are completely separate. It then falls to the magician to unite in himself these four elemental realms so that gradually over ages the biosphere integrates harmoniously these separate realms.

To make matters worse, our entire civilization is fiery and electrical. We have individuals who act like incarnated salamanders. They reveal new applications of fire to the world. For example, we have Edison, Tesla, Westinghouse, Henry Ford, the Wright Brothers, and Oppenheimer. We have the entire complex of computer and internet technology, mobility in transportation, and industrial powers that seize and transform nature.

If the water element were equal in strength to the fire element in society, we would have individuals who are so empathic they would be able to feel in an instant what any other person on earth is feeling. They could read others' minds, relive others' memories, and easily see their past and their future. And they could heal terminal illnesses.

Such abilities are now present but quite rare. This means the masculine (external control of the environment, extroversion, and dynamic action, and applied force) is far more advanced in shaping human experience than is the feminine (intuitive perception, empathy, feeling, nurturing, inner soul to soul connection).

Again, the great advantage of those with strong will and power is that

they know how to take charge and assume responsibility for producing concrete changes in the real world within specific time frames. With all due respect, I have not met any individuals who are deeply loving who even know what that last sentence means.

For example, for me, the evolution of government requires transparency and transparency requires that presidents and government officials do not lie and deceive. This is a red line for me. If the next president of the United States wants to govern through lies, then it is my job (using will and power) to see that those lies are quickly exposed. A just government rules through truth and this enables justice. This pursuit of justice is not a hobby of mine or something I do in my free time. I entered the world to write training manuals for accomplishing this.

Deeply loving individuals who embody the water element do not think in global, geopolitical terms. They are naturally healing. If you get near them, their aura acts to revitalize and renew your body and emotions. They spontaneously see the best in you. They act to make others feel fully alive. They are endless in their giving because they never lose their innocence. Bad experiences in the past do not shape or limit their willingness to give in the present. And often they have no ego or attachment to a social identity. They are joined from within to nature which they are a part of in the core of their being.

So how do we join the fire and water, the will and love, together? These two are not united in nature and in fact human society has never known the primordial love in the water element. It is not present in history, in our literature, religions, or wisdom traditions.

The answer for me is that in order to apply great will power successfully I have to always make contact with others through the extremely intuitive and empathic love that first senses and feels one with another person. When I meditate on world leaders, for example, I use an empathy that senses a oneness, as if they are me in another form. I become them in my meditation.

And then I seek to speak to them with the voice of their own conscience, the voice at the core of their being. Ideally, I present them with their own best self, their future self, a person who is completely positive, free of weaknesses, vices, and negativity.

As long as I am alive I will be involved in inspiring and guiding other individuals' lives acting as a second conscience when they have destroyed their own conscience. This is will power but it is done through the vibration of love. My mother prayed for me every day of her life. You can say that I am carrying on her tradition of love and devotion with forty years of magical training thrown in.

However, some of the incarnated mermaid or other elemental women will often on their own join with me in meditating on various individuals just because they feel connected to me and respond to what I am interested in. Some of them are so empathic they can tell what I have been meditating on and how well that meditation is going. You could say we have a spiritual community whose members feel one with nature, one with the planet, and they seek to share that love and harmony with humanity.

Will combined with love in this sense is not the same as "I am going to produce concrete results in the real world in specific time frames." It is more like when you feel connected to the water element in nature it then becomes a part of you. Like a river that flows to the sea, your giving is inexhaustible and endless.

In mystical terms, the phrase, "We are all one," is something a magician will encounter in many different ways. What we do for another we do for ourselves. Study hard and learn to do such things well. And yet the feeling of oneness is something each person must discover in their own way and through their own experience.

In every century, some individual tries to take over the world. If they have the power, they feel free to use that power almost always with terrible results. Yet for a Napoleon who seeks to be emperor, there is a George Washington who is willing to return his command to a

democratic government. And there is a Churchill who refuses to surrender to a Hitler. Power can be used for good or bad.

Similarly, empathy, when free of ego and when joined to nature, has no limit set on it. You can so identify with another person that you know that person as well as he knows himself. You can act as a spirit guide, a guardian angel, a muse, a physician, a healer, a cheerleader, a life coach, and a counselor for another person. You can literally take the roles of the ghosts of past, present, and future as Charles Dickens described in his *A Christmas Carol*.

And then again sometimes people need to interact with the negative principle before they are willing to learn anything new. Yet when an individual so abuses his power that he harms others, then that person is acting in the public domain. The prevention of abuse and establishing justice require public oversight and the involvement of an entire community. Justice and fairness in society are everyone's responsibility. We need strong individuals of great will power who are also so loving and empathic that even their enemies hold them in high regard and would prefer cooperating with them rather than opposing them.

I did ask the mermaid queen Isaphil one time, "When will war be no more?" Her reply was "When there shall appear on earth four or five in whom there is no fear; and whose souls are so clear that when malice, evil, or ill will draws near, these things dissolve as if they were never there.

"When four or five shall remain in each generation, then your race shall awaken. The beauty of the stars and the seas and the mysteries shall appear within your dreams. These treasures of soul shall overflow, filling your world with light and healing."

For me, empathy in combination with the void are the greatest power in this solar system. Will and power relate to the gathering of strength. But cosmic empathy is one with anything. Its receptivity is so great it

can contain anything within itself. I hope to write a number of books, novels, and screenplays that reveal this aspect of the feminine mysteries.

In summary, the human race is fairly advanced in working with the fire, earth, and air elements. We have human beings in history who act as if they are an incarnation of the kings or queens of these three elements. But the elemental water element with its qualities of pure innocence, profound empathy, clairsentience, innate healing abilities, and intrinsic capacity to love are not well known.

You would have to increase the level of affection, love, empathy, and nurturing you find in a “normal” human man or woman by thirty times to bring the water element up to where it is equal in power to the other three elements.

Humans are way too aggression and destructive. With thirty or forty magicians who embody the magnetic love and clairsentience of the mermaid queens the human race can be brought back into balance. Then the magical equilibrium which we study in the first two chapters of IIH will be something that is more realistic and easier to attain.

8. Falcon Books: Those wishing to follow a devotional/mystical path may find Bardon’s approach quite clinical and scientific in the beginning since Bardon does not really address the more mystical side until steps 9 and 10. What advice would you offer to them to aid them in progressing through Bardons but still fulfilling that desire?

William Mistele: Yes. I agree. Bardon has no art or poetry, no songs, no spiritual/religious services, etc. For maintaining inspiration, I would suggest that students keep a notebook of others’ sayings, stories, poetry, songs, etc. that they find deeply inspirational. And then add to this any of your own insights and experiences that are inspirational. Go over these regularly. Try to produce in yourself through meditation and contemplation the original insights that

inspired those who wrote these things. If others were to do this and share these experiences then you can learn from them as well.

In other words, if you find anything missing in Bardon's practices, make it your personal project to fill in for what is missing and add it to the system. This then becomes your contribution. Do you feel there should be more discussions between students of Bardon? Set up a seminar and invite various experienced Bardon students to speak there and have round table discussions.

Do you feel you would benefit from a spiritual/Bardon like university? Help start such a university on internet. Would you like more training videos assembled into one archive in which other students share their knowledge of how the system works? Set that up.

Do you feel there should be a mentoring program for some of the Bardon books or art festivals, psychic readings, etc., then help with that as well. These are all contributions individuals can make. Your journey becomes part of the foundation upon which others built.

I often use the method of Eugene Gendlin called focusing. In focusing, you make direct contact with sensations and feelings within your own body relating to some question or meditation. Then you focus on this direct experience so as to find words or images that reflect exactly what this energy is that you are touching. The emphasis is on avoiding all labeling and to move beyond assumptions. As you work with the energy in your body this energy changes and you can then note what that change means for you.

See my essay on focusing, <http://williammisteale.com/focusing.html>

Even in the first chapter of IHH, we are describing such things as will, love, clarity of mind, and work. But those are just words. You can find common definitions for them in the dictionary but as real life experiences they can be profoundly different for each person.

If I am working on being mentally clear as compared to be upset, confused, or opinionated, I can recall various people and experiences in which these words apply. Some people serve as examples of clear minds and others are the opposite.

But I can also sense directly what clarity of mind is. I can focus on it. It is a feeling, a vibration, an openness, a depth of understanding, a willingness to pursue solutions without prejudice or impatience. Individuals with a clear mind do not lose their clarity no matter how much confusion or chaos is around them. With focusing, I can touch that, feel the vibration, and surround myself with it so I feel one with it.

The word clarity, love, perseverance, power, justice, etc. then become objects of meditation. They are no longer abstract. They are actual vibrations that I can study through direct experience.

Astral equilibrium itself is a meditation and contemplation. What is an individual who has balanced all four elements in himself? What is that like? How do such people operate differently? How is their conscience and intuition stronger and greater? You can work step by step toward developing astral equilibrium in yourself. Yet in the process you can also look ahead and imagine right now that it is completely real for you.

Bardon says to do this “imagining something is real right now.” But the more imaginative, contemplative, and mystical approach is to experience this as a dream. You walk inside of it and see what differences it makes in your life. You ask questions of it and test it to see how it works. You experience the four elements in harmony with each other.

This is no small accomplishment. Because as I mention elsewhere the four elemental realms are not in harmony with each other in nature. The elemental beings do not even talk to each other. In the long term it is up to magicians to unite the four elemental realms in their own auras and consciousness. And then to somehow communicate with other people and the world in which we live this great task of bringing all things into harmony and balance.

9. Falcon Books: How do you discern true contact with the elements versus imagined contact? Furthermore, how do we make the distinction between these two?

William Mistele: If you are asking about the difference between contacting say a real mermaid versus an imagined mermaid? A real woman, no matter how submissive, still makes demands on you. An imagined mermaid, like an imagined or fantasy woman, does not place demands on you. Men often feel that for a relationship to be real there has to be give and take--the woman has to need him in some way and he has to feel he needs her. Otherwise, there is no feeling of connection.

However, some thought forms or created elementaries as well as departed spirits can have or develop a survival instinct. In which case, they will make demands on you and want attention and energy from you.

However, as in working with a tantric image or the images of various deities and so forth, an image or symbol can be quite powerful in terms of generating feelings and new insights. I can easily take all my feelings and intuitions about the sea or a stream and shape them into an image of a woman. I can then engage this imagined woman, embodying all my conscious and subconscious connections to water in nature, in a way that makes me think new things and feel things I have not felt before.

But this kind of dialogue between my conscious mind and my subconscious mind is an art form in itself. When I write stories, I am often simultaneously taking the part of two different individuals who see and feel things from entirely different perspectives. It is a trained imagination that allows you to do this. And sometimes when I meditate, I am assuming a different form or state of consciousness that is able to act and bring about results that are far beyond what I can do in an ordinary state of mind.

You could say that during a magical action I have temporarily

created a different person who is more effective and powerful than my everyday self is. In this case, the imagined self is more real than I am at least during the magical operation.

10. Falcon Books:

I would be interested in your thoughts about the Bardón's system of IIH--would you change any aspect of it and if so what approach to do or would you take?

William Misteale:

There are some basic intellectual skills I would emphasize. I would teach beginning and advanced active listening. This enables students to listen to each other's experiences without judging and maintaining a supportive role. You will notice how some students are certain they are right or insist on their point of view. Active listening is mindfulness practice applied to conversations.

See my exercises on active listening and empathy at <http://williammisteale.com/books.html>

In a similar way, at the beginning I would have students learn to articulate both sides of any position with equal enthusiasm. I learned to do this on the debating team in high school. These days it is hard to find any news anchors or new commenters who are capable of this simple level of detachment and empathy.

It helps you in discussions with others and in discovering the truth. It adds a sense of humor. And it avoids the beginner's mistake of taking assumptions for granted. In other words, take nothing for granted.

Also learn to observe without thoughts intervening. This is the foundation of all magical training systems. In other words, use your

direct perception to see or contemplate what you are observing. Thinking is best done when thoughts arise out of and are shaped by experience. This is related to having a judicial temperament. You withhold judgment until you have sufficient evidence to draw a conclusion. And you do not let ambiguity bother you.

The transference of consciousness into things and people is invaluable. This can be done extensively with animals, plants, and people as a way of knowing things from inside. And it is great preparation for understanding spirits.

Combine the detachment of a mirror with the feeling of being one with someone. Both at once--pure detachment and simultaneously being so within someone you forget you are observing. This is itself a healing method for assisting others to attain clarity of mind and feel deeply connected to another at the same time.

Bardon says in the Epilogue to IHH, "It has to be taken for granted that an enormous, almost superhuman amount of endurance and patience, a tenacious will power and secrecy regarding his progress are the fundamental conditions." Or another way of saying this, to paraphrase Warren Buffett, "Find something in life that you love doing and then work at it with all of your heart."

Power has its place. But for inspiration and motivation, pursue the exercises out of wonder, awe, beauty, harmony, and the way they put you in touch with the greater universe. For the powers of creation to be placed in your hands, you need to feel you are united to the unfolding of the universe.

But on a practical level, I do endless interviews with people who have all sorts of siddhis beyond what human being possess. And every week I find myself meditating with such individuals. It is a little hard to be arrogant or delusional when I associate with others whose natural skills are far beyond what I ever imagined before meeting them.

Teachers are invaluable. But I notice that teachers are specialists. They are masters of some things but in others areas of body, history,

soul, mind, or spirit, the same individual is a beginner just like anyone else and has no advantage in learning certain topics. Someone who offers a great answer to one question may be completely clueless in answering another question. You have to do your own thinking and evaluating.

In my experience, some of the earthzone and other spirits would teach IHH in a totally different way. A spirit who specializes in writing stories and poetry might insist you begin with writing your personal biography as a story--with an inciting incident (what got you going), a plot with subplots, acts with suspense, drama, supporting cast, opposing forces, symbols, intensifying conflict, epiphany, etc. For such a spirit, it is not possible to understand your own life much less attain any kind of astral self-understanding without knowing your own story.

Another earthzone spirit who specializes in symbols and communication might insight that you begin by studying how different individual's minds work. For such a spirit, every person sees, thinks, and feels in a different way. If you can understand others' minds, and the consciousness of animals, plants, and trees, then you are already in a position to understand most of the spirits in the universe.

The training here is just as rigorous and systematic as IHH. They just begin in a different way. If I were teaching IHH, I would begin with the five senses as in my essay, Five Sense Practice. (See <http://williamrmistele.com/uploads/fivesensepractice.pdf>).

Here I suggest the student study and explore each sense in terms of pleasure, bliss, ecstasy, joy, rapture, and mystery. But this is a writer's perspective. The air element on the astral plane makes an individual artistic. It gives an acute sensitivity to the nuances of how each moment unfolds along with the suspense of not knowing what is coming next and the wonder of the unknown revealing itself as forever new.

I would also teach the void from day one. Kind of like, “Okay class. Here is your homework assignment for over the weekend. Imagine a vast, infinite empty space, kind of like shiny black color with nothing in it. Now imagine this when you are interacting with someone negative, upset, or confused who is in your personal space.”

This is a lifelong practice. And it has practical applications. You may be able to observe for yourself how others become calm and reasonable when you practice meditation.

At the beginning, I would also supplement IHH with the contemplation exercises in Bardon’s third book on the cosmic language. I would not teach the cosmic letters the way Bardon does. Instead, for me, the cosmic letters embody what is already around and inside of us. They are the building blocks of matter, energy, life, consciousness, space, time, history, and spirit.

Consequently, you can create an energy field using the three sense concentration on a color, a sound, and an element. But you can also create the cosmic letter by working backwards. You can begin with contemplation on the themes of a specific cosmic letter. If you pursue this in depth you create the same energy field you create through starting with a three sense concentration.

It would be like this: “For your next homework assignment this coming week, meditate on either the blue sky or the sea. For example, contemplate all the ways in which the sky is similar to an open and clear mind that embodies freedom. For example, notice how storms and weather appear within the sky and yet the sky is unaffected. Notice also the analogies between the flow of air in your chest and the winds and weather in the sky. Become the sky in your mind.

“Also contemplate the sea that brought life into being. Become the sea in your mind. Be aware of the vast variety of life forms that it nurtures and sustains. Sense also how water purifies, heals, absorbs and releases energy, and enables life to flourish.”

In other words, right at the beginning I would have students connect directly to nature. Earth, air, fire, and water are energies you master

both in your body and in the biosphere. They are each infinitely rich in feeling, inspiration, and wisdom.

See my essay on Body Awareness:
<http://williammisteale.com/body1.htm>

11) **Falcon Books:** Due to your extensive work with elementals of the Water realm, for those who maybe have yet to experience their beauty can you please offer us an account of what it is like working with them.

B) What do you feel are the most important lessons you have learnt from them and how have you applied these lessons here?

William Misteale: In 2008, I put out a global casting call for women who could portray on a beach what a woman would be like if she embodied the energy of a mermaid. I did this because as I was editing my book, *Undines*, I noticed that two mermaid queens had promised me that I would meet mermaid spirits who inhabited human bodies. That is, you can have a human soul in a human body. You can also have in this case the soul of a mermaid in a woman's body. That is, she would have the one element of water composing her soul rather than the five elements that are typical of human souls.

Almost immediately after I started looking for such women I began running into them, getting referrals, and have them email me. Carefully interviewing these women, I summarized some of their qualities in my essay, *Traits of Mermaid Women*. See <http://williammisteale.com/finaltraits1019.htm>

At least six times such women searched on the internet under "woman" and "mermaid" and found this essay and then emailed me. They often said, "It is like you are inside my head. You are the first person I have ever run into who understands who I am."

Previously, back in the 1990s, I had spent a fair amount of time

meditating on and projecting into the astral realm of mermaids. There I met the four mermaid queens that Franz Bardon describes in his second book--Istiphul, Isaphil, Amue, and Osipeh. So I already had a strong sense of what the personalities and spiritual qualities of these beings are like. In other books I am working on, *Problems in the Study of Mermaids* and *Letters to Mermaids*, I discuss the problems that are inherent in these kind of magical incarnations.

When a mermaid incarnates in a human body, there is no manual next to her crib explaining what the human realm is like and what she can do here. Any being, no matter what its soul nature, still is under a prime directive governing all incarnations on earth. Namely, you get to choose for yourself what you wish to become. Even if a soul is only one element such as water, the human body has all five elements present in it. So such beings are free to involve themselves with life in any way they want.

However, the most common thing you notice with a mermaid personality with its pure water element is that they are incredibly empathic. They spontaneously feel what other people feel. If I ask one of them, "Tell me about so and so." They can instantly feel that individual's aura or astral body as if they are a part of that person.

If you have a bell curve of seven billion people on earth, at one extreme are the psychopaths and dictators who exist only to maintain and acquire power. They are devoid of conscience or empathy.

At the other extreme of humanity are the incarnated mermaids. In their realm, there is no survival instinct. The vibration of the mermaid realm on the astral plane is pure love and pure innocence. They give all of themselves in every moment to everyone they meet. Being so innocent, empathic, and giving, they usually have never met anyone like themselves.

So when they incarnate, they often are terrible abused. Even so, I have heard from some of them, "I have never had a mean thought in my life." And they often say, "I exist to love," and "I am one with the sea."

Now some human beings are also very empathic and clairsentient. The difference is that the incarnated mermaid, like the mermaid in her own realm, has no ego. If she relaxes and you put her next to the ocean, you can often notice that her aura blends with the sea. And so some of them say, “I am nature at the core of my being.”

What follows from this is that possess astral immortality. In other words, if you study an element in nature so thoroughly that it becomes a part of yourself so that you feel you are one with nature, then you are joined from within to the biosphere of the planet earth. And that vast sea of energy is constantly renewing you so that your soul does not deteriorate and it also spontaneously regenerates itself.

Humans may have all five elements in their auras. But all five elements are defective. When humans reincarnate, their personalities are strongly influenced by their natal charts. When mermaids incarnate, they are the same person they were on the astral plane and in other life times. They just learn new things from being here.

I am in contact with about thirty of these women. I have interviewed about twenty of them. And I work very closely, almost on a weekly basis, with about five of them. Because of the amount of contact, I have an immunity to the powerful attractive energies in their auras.

Typically, both men and women get “high” being near them. The strength of elemental water in their auras produces a cocaine effect. You feel larger than life around them. But when you move about fifty feet away, you may experience physical withdrawal symptoms like you feel half dead. But you are just returning to your normal energy level.

The water in a mermaid’s aura is naturally rejuvenating. Its very nature is to make you feel fully alive. And so many of them are healers. They do not use the Bardon style dazzling bright light and condensed, fiery form of vitality that Bardon initially presents in his books. Rather, they flow through you a soothing, relaxing, releasing, renewing, and invigorating kind of energy.

As I did with the mermaid queens on the astral plane, I often

meditate with incarnated mermaids on the cosmic letter M from Bardon's third book on Kaballah. This is the "mother" letter and it embodies many of the magical qualities of the water element. Concentrating on this blue green, cold, watery vibration is like creating the actual soul substance of mermaid queens. The queens' auras vibrate with and are connected to all water on earth and the magnetism of the biosphere. It is a very healing energy and working with it is also part of Bardon's training system.

For Bardon, the colder the sensation of water you can create the more magnetism you generate. I gave one of the mermaid women an electronic thermometer to test her ability to concentrate on cold. She held the thermometer in her hand and in first try she got it to go from 99 degrees Fahrenheit to 37 degrees Fahrenheit. Her son came in the room and told her the room was freezing. Some of these women are often born with many siddhis such as weather control.

On the other hand, our entire civilization is based on technology derived from fire and electricity. The mermaid personality has an extreme empathy, an ability to connect to any person on earth instantly and to feel what they feel inside--this kind of femininity is not present in human religions, wisdom traditions, theologies, or literature. In the past, such women have had to hide themselves in order to not be abused or killed.

So for me one of Bardon's great contributions to human civilization is to point out that a student needs to master both the electric and magnetic fluids, (the masculine and feminine energies). But again, there is nothing in our culture that teaches us about this kind of femininity--the ability to be absolutely receptive and free of all ego and selfishness so that spontaneously and instantly you can feel a part of any living being on earth as well as feeling joined from within to the water element in nature and on the astral plane.

If a woman wants to embody masculine energy (the electric fluid), she can certainly have a relationship with a man but she does not need a man. All she needs to do in this present civilization is go get a job

where she becomes a manager, a supervisor, or assume a command role. Then she does what men do--takes charge, oversees, produces and makes things, effects change, and masters all limitations of her environment or field of endeavor.

If a man wants to embody femininity in himself, to master the magnetic fluid which hermetic practice demands he do, he is at a total loss. Do yoga, Taoist practices, martial arts, silence meditation, Vipassana, Dzogchen, Zen, Reiki, Tai Chi Chuan, etc.--none of these traditions has even a tiny clue about how to teach the magnetic fluid which is the very essence of the mermaid realm and the auras of mermaids.

But again, as I read Bardon, he is saying, "You are going to master the feminine mysteries of the water element and the magnetic fluid even if your world knows absolutely nothing about these things." In my mind, my four year project to find a girl who could be on a beach and vibrate with the mermaid realm actually succeeded. If you are on facebook, you see the video of such a woman:

<https://www.facebook.com/williamrmistele/videos/vb.754511723/10150825152076724/?type=3&theater>

This young woman has the telekinetic ability to move small objects with her mind. She can control weather to some extent. She can locate people by sensing where they are. And she can scan the entire human race nation by nation if I say to her, "Find me such and such a kind of person."

When I read a sentence about a spirit that Bardon describes, even before I am done reading, she sees the spirit walking through the wall and into the room. Like some of the other mermaid women, dead people appear to her as fully alive as living people. Her aura makes the dead feel as if they live again. I have some videos of her, Aaron, and myself describing the auras of the mermaid queens and the mermen Bardon describes in his second book. See

<https://www.youtube.com/user/Emedetz>

All the same, as a disclaimer, I like to say, "Some women are too

beautiful to love. It is best if you forget about them as if you have never met them. Or else, you must go on a journey, enter, and become a part of the realm from which they have come. Then their love becomes a part of your soul forever.”

Franz Bardon warns his students several times to be careful with mermaid queens because the enchantment of love is so great in the magnetism of water they possess. To be honest, being around some of them requires that I be prepared in any moment to let go of the girl as if I will never see her again. That kind of akashic detachment enables me to do my job as a spiritual anthropologist and really study what is in front of me. Otherwise, even the most rational of men are vulnerable to being overpowered by their own lower brain instinctual cravings around these women.

The greatest problem in studying the mermaid realm is that its pure innocence and its uninhibited and nearly divine empathic love is at complete odds with the world in which we live. We live in a world of scarcity--not enough food, housing, wealth, energy, and even affection and love are competed for and in scarce supply.

And not only that. The four elemental realms on earth do not communicate with each other. As I pointed out, if the salamander Orudu is going to set off a super volcano, he does not hold a council with the mermaid queens, with the gnome kings, and with the sylphs. It is up to the trained magician to embody in his own consciousness the kings and queens of the four elemental realms. As more individuals do so, the biosphere itself becomes more harmonious as does human society.

For example, when I have introduced incarnated mermaids to the salamander of lightning--Itumo--they fall in love with him. Being ultra feminine, mermaids crave contact with masculine energy. And part of this Bardon explains. In IHH, Bardon presents the electro-magnetic volt. The magnetic fluid, again the feminine, surrounds the electric fluid--the masculine.

This is the exact opposite of the world in which we live--the

masculine culture for thousands of years has been oppressing and dominating women. In the electro-magnetic volt, the feminine--the magnetic fluid--surrounds, contains, refines, purifies, directs, and transforms the masculine energy. In effect, a magically trained woman can so unite with the soul of any man on earth that she can take all that he is and transform him into the man he is meant to be. Put simply, if you give anyone enough one on one attention, you have a good chance of getting them to do or become anything. That is the power of the feminine spirit.

For me, empathy and pure receptivity are the greatest power in this solar system. I explore that concept of the void as pure receptivity and empathy to dissolve negativity and establish justice on earth in my book, *The Perfection of Wisdom*. See

<http://williamrmistele.com/uploads/perfectionofwisdom.pdf>

Other ways I am applying what I have learned from mermaid women is through my meditations on the femininity in women's bodies. For me, men in all their relationships and experiences with women are still unable to internalize the femininity of women into themselves. But you can take each part of what makes a woman feminine, study the energy underlying her physical body and feminine vibration.

And then you can find in nature--in rain, clouds, rivers, streams, lakes, and oceans--images and vibrations that you can meditate on and use to create in yourself the receptivity, vivaciousness, bliss, nurturing qualities, soothing, releasing, rejuvenating, and empathy that ultra feminine women possess. And then I add in the three sense concentrations of the cosmic language of Bardon's third book which are the basic building blocks of all energy in the universe.

This I have learned to do from working with mermaid women. When I create with my hand or mind a specific vibration, they can instantly feel what I feel. If I create and then say to a mermaid woman, "This is the vibration of your astral body and your physical body," they can give me immediate feedback on how accurate I am and how they experience it as compared to me.

By working with energies in this way, everything she is becomes a part of me and everything I am becomes a part of her. And that is the nature of magic--to observe with the clarity of a mirror and to become one with whatever you focus on.

12. **Falcon Books:** Is there anything you would like to add or say?

William Mistele: I have some longer essays on my site:

<http://williamrmistele.com/>

See for example *How to Speak Saturn* and also *The Perfection of Wisdom* for practices relating to dissolving negativity and also establishing justice between nations. Bardon places immense creative powers into our hands and his students will apply these skills in many ways.

Isaiah the prophet said, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

I am in love with that saying. But Isaiah left out the method. I am supplying a viable method and continuously field testing it.

Also see youtube.com/emedetz

Williammistele.com and williammistele.com/videopoems.html

For those who would like to explore more the Undine realm please view William's books below:

Undines: Lessons from the Realm of the Water Spirits and *Mermaids, Sylphs, Gnomes, and Salamanders*.

See also links for *Mermaid Tales* and *Stories of Magic and Enchantment*.

See also forthcoming books on *Problems in the Study of Magic*, *Problems in the Study of Mermaids, Non Erotic Touch, Body Awareness and Astra Immortality*.