

Kyriacos C. Markides

THE MAGUS OF STROVOLOS

The extraordinary world
of a spiritual healer

'A really marvellous book. One of the most extraordinary
accounts of a "magical" personality' *Colin Wilson*



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THE MAGUS OF STROVOLOS

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The Magus of Strovolos

*The Extraordinary World
of a Spiritual Healer*

KYRIACOS C. MARKIDES



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To the memory of my mother
To my father
To Emily, Constantine and Vasia

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Elementals

Iacovos called me early in the morning and said he would be glad to talk to me about how he became a member of Daskalos' inner circle. He was one of his closest disciples and was being groomed by the master to succeed him. I had repeatedly expressed a desire to meet him and talk about his life but somehow he was hard to locate. Three weeks had passed since I had last seen him. I was very pleased to hear from him. In spite of his young age he seemed to be exceptionally knowledgeable about Daskalos' teachings. Most importantly he was one of Daskalos' beloved disciples and I assumed that through the young adept I could have an even easier access to the master. With time both of my assumptions proved to be valid.

Daskalos had mentioned to me that in 1974 during the Turkish invasion of the island Iacovos was taken prisoner to Turkey and remained there for five months. During that time he exemplified great courage and even though he was only fourteen he was an inspiration to the other inmates. He allegedly used to stand in front of the guards trying to block their way every time they came into the cell to abuse some of his fellow prisoners. Iacovos was badly beaten as a result of his actions. He purportedly said to one of the guards as he was hitting him, 'You are hitting at yourself but you don't know it.' One of the invisible helpers, said Daskalos, that was assisting Iacovos during his ordeal was 'brother Ismael,' a Sufi master who, in his last corporeal existence, lived as a Turk.

At a local cafe Iacovos told me of his relationship with Daskalos which began when the latter cured his father of a cancerous tumor on the neck. From that day on Iacovos became one of Daskalos' closest disciples. His psychonoetic powers began developing before he was sent to Turkey. There he kept contact with Daskalos through clairvoyance and

exomatosi and informed his fellow-prisoners of events in Cyprus, which, according to Iacovos, he was later able to verify.

'You know,' Iacovos said, 'the first time I began consciously to leave my body I became quite confused. I reached a point when I was not sure which world was more real, the one we are in now or the various psychonoetic planes where I found myself while in exomatosi. Later on I learned that both this world and all the psychonoetic planes are illusions in the final analysis and that Reality is beyond all the worlds.'

Iacovos' puzzlement reminded me of the classical Chinese tale when Lao Tzu woke up one morning very confused. He dreamt of being a butterfly but he was not sure whether it was he who dreamt of the butterfly or whether he was in reality a butterfly dreaming of being Lao Tzu. Did Iacovos and Lao Tzu, I wondered, have a comparable experience?

Iacovos went on to tell me that when he was being sent to Turkey, and while on the boat, memories of similar experiences from past lives entered his mind. 'While the other prisoners were crying and screaming I suddenly experienced the Logos coming to me in the form of white light and felt peaceful.'

'Have you ever encountered the Logos again?' I asked.

'Yes, just before the day I was about to become initiated into Daskalos' inner circle.'

'Was it a dream?'

'No. I was fully awake when Christ appeared in front of me in a vision. He made me understand certain things about my life.'

'And what did he reveal to you?' I asked and noticed that Iacovos hesitated.

'He stood in front of me,' he said in a low and sad voice, 'and showed me the scars on His hands from the Crucifixion.'

'What was the message?' I persisted.

'That I too will have to bear a cross in my life,' Iacovos replied softly. Realizing that he wished to discuss the subject no further I shifted the conversation to other topics. We agreed to meet at Strovolos the following day when Daskalos was scheduled to give a lesson.

I arrived at Daskalos' much earlier than the scheduled meeting. Before every formal encounter with his students,

Daskalos usually met with some of his closest associates and chatted casually on a potpourri of topics, from local politics to the various techniques for journeying out of one's body. When I reached his home Daskalos was having lunch with Iacovos and Kostas, another one of his closest associates, a forty-year-old engineer. I found them in the midst of a discussion about the Greeks of old. I politely declined their earnest invitation to join their feast but merrily plunged into their debate. Daskalos brooded on the over-zealousness of the ancient mystics in guarding 'the secrets.'

'They should have tried to educate the people, particularly the philosophers,' he said forcefully, 'rather than keeping the knowledge egotistically to themselves.'

'But Daskale, what about Plato?' I pointed out. 'As far as I know he was involved with the Eleusinian mysteries. Much of what you teach about the higher noetic world reminds me of Plato's world of ideas.'

'There are some similarities but our teachings are not quite the same. Incidentally, Plato was not involved with the Eleusinian mysteries.'

'That is what some authorities say,' I noted.

'They are wrong. Plato went to Egypt and became initiated into the Egyptian mysteries. That is why he was called Plato.'

'I don't get that,' I said. I had learned in school that he was called by that name because he had a broad chest. The name Blaton (Plato) allegedly was a derivative of a Greek word meaning the 'broad one' or the 'wide-shouldered one.'

'That is historical nonsense,' Daskalos scoffed. 'His name comes from Baal, meaning God, and Aton which in ancient Egyptian meant "the Invisible God." Baalaton was cut into Blaton and in the English translation became Plato.' Daskalos then went on to make a similar case for another ancient sage, Pythagoras. It was he, according to Daskalos, who introduced the idea of reincarnation to the Greeks.

'Pythagoras traveled to India and was introduced to Oriental mysticism. He adopted his name from a Sanskrit word meaning "he who has been initiated into the temple." '

I commented that his interpretation of the names of these ancient philosophers would probably raise the eyebrows of many a scholar. Daskalos was not the least concerned. His

information, he said, was based on the 'Akashic Records' and not on historical interpretations. He explained that the Akashic Records is another word for Universal Memory. Whatever exists, existed and will exist is imprinted in this pan-universal supercomputer. Furthermore, a single atom contains within it all the knowledge of the cosmos. It is, therefore, possible, by concentrating on a single atom, to acquire information of something or some event that took place in the distant past. It is done by entering into the Akashic Records just like a scholar enters into a library to investigate a particular issue. But like the scholar, the mystic must have prior knowledge of the subject he is investigating. Otherwise he will not be able to acquire any information. For example, if one is to use the Akashic Records to obtain information on nineteenth-century physics, one must be familiar with physics to begin with.

'I am glad,' I said jokingly, 'that in the order of things there is room for conventional knowledge. Otherwise it would be pointless to attend universities and read books.'

While I was finishing my sentence a white Mercedes parked outside Daskalos' door. A tall grey-haired and gentle-looking man stepped from the car and with slow movements walked into the house. Daskalos' eyes lit up. 'Theophani, what brings you to Nicosia?' All three of them were very happy to meet the man, who seemed to be close to Daskalos' age, around sixty.

'Kyriaco,' Daskalos said, 'let me introduce you to Theophanis, the "Magus of Paphos." ' We shook hands and I expressed my pleasure to have met him, mentioning that I had heard a lot about him from Daskalos and Iacovos.

Theophanis was probably Daskalos' oldest close disciple and friend, their association going back for over forty years. He was from Paphos, the southwestern port of the island, one hundred miles from Nicosia. It was the place where Saint Paul was arrested and whipped for preaching Christianity to the pagans. The Paphians were known as devout worshippers of Aphrodite.

Theophanis had the reputation of being a healer himself and had his own disciples but at the same time he was also a member of Daskalos' 'inner circle.' Given their long association, there emerged a strong bond of friendship between the two old men. Theophanis, I was told, was particularly devoted to Daskalos. Unlike him, however, who was of an ebullient

disposition, Theophanis was a quiet man who spoke only when spoken to. I later learned that he had never married. When he was twenty-five years old he was engaged to a girl with whom he was madly in love who died from tuberculosis before their wedding day. Theophanis never fully recovered from that loss and preferred instead to live with her memory. He devoted himself to healing and his profession. He held a high administrative position in the co-operative movement, an institution so developed and well entrenched in Cypriot life that it often served as a model for other developing societies.

As we were talking Theophanis inquired whether Daskalos was planning a trip to Greece during the summer months. Daskalos spent several weeks every summer in Athens giving 'crash courses' to his disciples there. During the rest of the year he sent them tapes. The invention of the tape recorder, said Daskalos, made his work much easier. He could now reach a greater number of people.

'I'll take a ten-day vacation myself and I'll join you,' said Theophanis.

'Great. But we'll have to go by boat.' Daskalos turned to me and mentioned that Theophanis was terrified of the sea. His stomach had a hard time adjusting to the waves.

'But,' Daskalos added, 'he should not worry about sea sickness. We'll make sure the sea calms down so that his Excellency may have a pleasant trip.'

I assumed Daskalos was either joking or was speaking metaphorically. I was wrong. He was dead serious, even though there was a strong dose of humorous irony in his remarks.

'I hope you will be able to pacify the sea as you did the year when we went to Tinos,' responded Theophanis, noticing my incredulous look. One summer, he went on to explain himself, he, along with Daskalos, sailed on a pilgrimage to the Greek island of Tinos, famous for the miraculous nature of an icon of the Virgin Mary. The sea around Tinos is renowned for being always turbulent. Daskalos, according to Theophanis, used his special powers and calmed the waters. When they disembarked the local fishermen and sailors were puzzled by the sudden tranquility of the sea.

'How did you do that?' I asked.

'I just wanted the sea to calm down for the sake of my

friend, Theophanis, and the sea listened,' Daskalos replied in all seriousness.

'But how did you do it?' I insisted.

'There you go again. You keep asking me this question all the time. How do you do this, how do you do that.... Suppose you had in front of you Paganini with his violin and asked him, "Mr Paganini, how do you play this violin?" what do you think he would tell you? Do you think he could explain to you how he plays his instrument? It is the same in my case. I just do it but don't ask me how. I can't explain it to you.'

Such phenomena, Daskalos said, should not scandalize us. These are powers latent in every human being. After all Jesus Himself calmed the waves. Since every human being has inside him the Christ Logos, it means that every human being can potentially master such powers.

It was already four o'clock in the afternoon and Daskalos' disciples were gathered in the Stoa waiting for their master to give the scheduled lecture. We terminated our conversation after a brief foray into the current confusion of local politics. It seemed that nobody in Cyprus could avoid discussing politics. It was the central topic of conversation among young and old alike. Faced with an occupying force in the north, politics acquired an intensity of existential proportions.

The subject of Daskalos' talk was elementals. At first he summarized many of the ideas he had discussed during previous meetings. It was his pedagogic method to repeat old material on a routine basis until his students had fully digested it.

Elementals, he said, have a life of their own just like any other living form and can have an existence independent of the one who projected them. Any thought and any feeling that an individual projects is an elemental. He then proceeded to explain that there are two kinds of elementals: those that are produced subconsciously, which he called elementals of 'desires-thoughts,' and those consciously constructed and called elementals of 'thoughts-desires.'

An individual, he went on, can vibrate through thoughts and sentiments. The way a person vibrates determines the type and quality of the elementals he creates. When he vibrates primarily through sentiments, he is under the impact of emotions and

desires, thought playing a subservient role. These are the elementals of desires-thoughts. When an individual is under the influence of thought, he builds elementals made of noetic substance and becomes a master of the power of visual imagery. A Researcher of Truth should train himself to build powerful but benign elementals made up of strong thoughts within which desire and sentiment play a supportive role. Such elementals of thoughts-desires last longer, are more powerful and tend to accomplish the task for which they were constructed much faster.

Elementals of desires-thoughts are characteristic of ordinary people who lack an understanding of the nature of thought and desire. Consequently they often fall prey to the very elementals they themselves create. It is the law of Nature that once elementals are projected outwards they eventually return to the subconscious of the person who created them. Then they surface from the pool of his memory to the conscious level in order to acquire new energy and withdraw again. The same cycle is repeated until such elementals succeed in staying within the subconscious of the person on a more permanent basis. They then absorb energy from the etheric-double of the individual and in this manner they extend their life. This is how habits and obsessions such as smoking, gambling and drinking are being formed.

The tendency of elementals to return to their source is what makes the law of Karma possible. An individual sooner or later will be confronted with the elementals that he consciously or subconsciously creates. In a conversation I once had with Daskalos he maintained that elementals of strong desires may return to the person that gave them birth at a time when he least desires them. Daskalos then claimed that in a previous incarnation as an Italian during the Renaissance, he was obsessed with the idea of inventing a printing machine. The end result of that obsession was to spend his present life working as a linotypist in the government printing office.

Our present personalities, Daskalos went on, and the circumstances within which we live, are the sum total of the elementals we have constructed ever since our descent into the three-dimensional world and the beginning of our cycles of incarnation. Elementals are built with the very substance with

which personality and the universes in general are built, that is, with etheric matter of the noetic, psychic, and gross material worlds.

'Let us examine,' Daskalos continued as the audience of about thirty persons listened attentively, 'the process by which an elemental is being formed. You will notice that it is not possible for a human being to desire something before he becomes aware of its existence. For example, when I see an object it means that etheric vibrations of light hit its surface and transfer images and forms to my eyes. They cause an irritation on the optic nerve and then on the brain which is imprinted as "seeing." Suppose now that I see an object which men consider precious, say a diamond necklace. I become aware of the existence of this object through my sight. Suppose that I am a person who has a strong desire for diamond necklaces. What happens then? Psychic matter is gathered around the image of the necklace. Desire is formed. It is precisely psychic matter that makes possible the birth of a desire which is followed by thoughts on how to satisfy it, in this case how to acquire the necklace. Around that object a series of elementals is being formed having as their ultimate goal the acquisition of that object by the person who projected them. An awareness of its existence and desire to know or possess it are not, alone, sufficient. Thoughts about it must follow in order for such an elemental to be created. The individual subconsciously begins the process of visual imagery.

'Suppose we take this person to a place away from the desired necklace and ask him to bring it to his mind. Most likely he will recreate it in the greatest detail. Someone else who saw the same object but who was not impressed by it will not be able to reconstruct it in his mind so accurately. Therefore, concentration and desire lead us to the construction of images made of noetic matter. This is what thought is all about, the condensation of noetic matter. We begin to see that object through noetic light. Now pay attention. What are real possessions? Are they those objects which ordinary people consider real? Or are they the elementals that we have constructed inside us? Suppose we take a precious object that we own and lock it up in a safe. The elemental of that object is inside us, is part of us. It exists in the pool of our memory and

we can bring it to consciousness any time we wish. It is ours. It seems to you, however, that it is not real. And yet if you cannot bring it to your memory, how can you have knowledge of the material object in the safe? Think about it. Let me put it differently. Suppose that a very wealthy individual who knows that in a secret safe he has some very valuable objects suffers from amnesia. Everything within his memory collapses and is dissolved. What value do you think the objects outside his mind will have? None. Therefore, where is the real source of value of things? Pay attention to these points which you need to study. Otherwise you will not be able to penetrate and understand the nature of Life. What is Life in reality other than receiving impressions and interpreting them. Just think of the world around you. Can you perceive it outside of these elementals?

'You must realize by now that whether we perceive the world as good or as evil will depend on the kinds of elementals we construct inside us and project outward. Nothing, absolutely nothing, has any value in the world of the three dimensions if it does not also have value within us. It is what has value inside us which bestows value to whatever is outside of us. What, for example, does the phrase "lack of interest" mean? When an object outside of us does not have its counterpart inside us it has no value. So where has this condition come from? From the object or from within us? Everything is inside us.'

Daskalos stopped his talk for a few seconds and then proceeded to elaborate on the physical appearance of elementals, or more precisely on how elementals are perceived by a clairvoyant like himself.

'When an elemental is created, its image will appear at the base of the nose right on the chakra that lies between the two eyes. A clairvoyant will notice that it appears first in the shape of a needle's head. The moment it is thrust out of the etheric-double of the individual, it begins to acquire its natural size and shape. It will then move into the psychic worlds and will make a cyclical movement the size of which will depend on the strength of the desire. Then it will return to the person. At this moment it will enter into his psychic body but not in the same place from which it exited. It will make an entrance through a different center, that which is at the back of the skull.

'The shape of an elemental will depend on its type. It may be

a desired house, a bicycle, or a car, and so on. These are examples of concrete images of desires-thoughts that remain within the subconscious for a relatively short time. They do so because such elementals, as I have said, seek a new lease on life in the same manner that an embryo seeks food. It will surface again at the disc between the two eyes and will seek an exit. The analogous vibrations in the psychic body of the person will begin again. He will remember it and the desire will become stronger. The elemental will detach itself once more and move on its cyclical trajectory. An ordinary individual does not realize what is happening. The elemental will tend to dominate him. It may become so powerful that he may not be able to control it. In such a case the individual is a slave to his desire which sometimes may be so intense that it could lead him to the asylum. It is possible that such an elemental may absorb so much etheric substance from the individual that it may even enable it to literally materialize itself. Let us not talk about this unfortunate development for the time being.

'What about morbid conditions that emerge directly as a result of our egotism such as anger, ostentation, hatred, feelings of being hurt, of showing off and the like? These elementals are constructed in the same way as all other elementals. Note that egotism is itself an elemental which is already formed within the self-conscious personality. It is the product of the repetition of many elementals. It is so sensitive that the slightest provocation sets it in motion. Egotism can create a variety of elementals. For example we have noticed from experience that when an individual has evil and malicious thoughts against someone, the elementals he creates have the shape of snakes with various dark colors, usually putrid green. They come out either from the heart or from the base of the nose. They move towards the person against whom we consciously or subconsciously direct them and they tend to stick to the aura of that person. Eventually they return to us. Sometimes such elementals acquire the size of an anaconda and when they return to us we feel our heart tighten.

'Have you ever considered how many such elementals people create daily? Had they been able to see the form of the elementals they project, they would have been filled with terror. This is what is commonly called the "evil eye." I once saw a

painting of a man confessing his sins and there were snakes coming out of his mouth. Do not think that they were the fantasies of the artist. A clairvoyant can literally see these snakes. How often do you see such elementals come to you during sleep and frighten you? These elementals are either sent to you by others or they are your own creation. It is also possible that you might have picked them up in your sleep from the pool of elementals floating and wandering in the etheric world. Elementals of desires-thoughts have shape, power and a life of their own. They can become snakes and bears and other animals. Children often see them in their sleep and have nightmares.'

Daskalos then went on to explain that we can close the door of perception of such elementals by making appropriate autosuggestions such as a prayer before going to sleep. 'We can also calm down by sending thoughts of love even to those who dislike us. By doing so we disarm them. They can no longer send us elementals that haunt us in our sleep.'

'Daskale,' I interrupted, 'why do elementals of hate and jealousy look like snakes and not like something else? Is shape inherent in the very nature of the elemental?'

'Elementals of hate and jealousy look like snakes because in our culture we have this association. There is nothing inherently evil about snakes or any other animal for that matter. The way an elemental appears depends on the language of the person and the place from which he comes. Elementals are psychonoetic energy charges that can assume any shape depending on who creates them. A clairvoyant can see them in a shape consistent with his background.'

'So,' I continued, 'a clairvoyant from another culture may see the same elementals in the shape, say, of coyotes rather than snakes.'

'Exactly. But both will see the same causal connection between the projected elementals and their effects.'

'Daskale,' a middle-aged man asked, 'how can we dissolve and neutralize the power of elementals that we ourselves have subconsciously created?'

'You must keep in mind,' Daskalos replied, 'that the power and form of elementals will not be dissolved until they have accomplished the task for which they have been built. It is for

this reason that we must be ready to face the consequences of our thoughts and actions. An elemental will keep us accountable not only in this life but also in succeeding incarnations. Therefore the builder of an elemental will have to sooner or later confront the elementals that he himself has constructed.

'You may wonder whether we can today avoid the influence of former conditions. Yes, assuming that we employ equal power with that of the elementals that we have constructed. But we need wisdom and a desire to redress past errors. We can resist the impact of old elementals or we may succumb to them by creating similar ones and by reinforcing the old elementals.'

'How can we fight,' someone asked, 'elementals such as smoking or drinking? Is it by avoiding situations where people smoke or drink?'

'First of all you must not fight such elementals. The enemy is invisible and is bound to defeat you. By waging an aggressive war against such an elemental you energize it. The way to neutralize its power is to ignore it. Let me give you an example. In our society today we see a lot of people quarreling fanatically over politics. Political fights are on a daily basis often leading even families to split up. These are terrible things that turn people into fools. I knew someone like that who tried repeatedly to avoid political fights but to no avail. He always managed somehow to get entangled into political quarrels and tremble with rage. "I can't stand hearing them talk like that," he told me. You see the elemental of narcissism was very powerful in him. He wanted to show off, to prove that he knew more than others and to impose his views. I explained to him that it was a personal weakness on his part which he could overcome with self-analysis. I advised him not to fight his urge but to consciously try to be indifferent. "Tomorrow," I suggested, "when you go to your office and they start the political arguments, you will most probably have the desire to join in. At that moment try to remind yourself that you must avoid losing your self-control. The elemental inside you will urge you to intervene in order to show your knowledge and wisdom. Listen carefully, judge and weigh their arguments, but say nothing." "But isn't it better to just leave?" he asked. "No," I replied, "you will not gain anything by running away."

'Naturally it was hard for him to practice this exercise. At first he could not resist the temptation. But at the end of the day he evaluated his actions. After three or four attempts he mastered his problem. One day he came to me and thanked me for helping him win back his friends.

'With indifference you extract the power of elementals and you neutralize them. Either they get dissolved or they float in the etheric sphere where they may be picked up by others. When we advance spiritually we become conscious of our responsibility for the fall of our fellow man as a result of elementals left over by us in the etheric world. Do you understand now why Christ said, "Do not judge lest you be judged"? Because you shall be judged by your own inner self. You created these elementals regardless of whether you have transcended the condition that led you to the creation of them.

'I urge you not to be concerned about how others judge or think of you. Fear only the judgment of your own inner self. Someone asked me once whether I was afraid of God. I said no, I love God and I try to be worthy of His love. What about, he said, the people around you? No, I said, I don't judge them and I don't care about their opinions of me. Aren't you afraid of anything? I am afraid of myself because I cannot deceive myself. When I sit down to meditate and practice my analysis, my inner self will ask, "What did you say? What did you do? What should you have done and you failed to do?" When we begin to listen to our inner self we are on the right path. We will no longer create evil elementals which will be floating in the etheric spheres and tormenting those around us. The Researcher of Truth must reach a point where he does not create elementals of desires-thoughts but, rather, elementals consciously constructed that are under his full control. When they leave him he will be able to govern and guide them regardless of how far away they may be. Such elementals of thoughts-desires are more concrete, more effective, and of a greater duration. For this reason we are more responsible for them. The person of benevolent thoughts must be certain that what he constructs receive the blessings of the higher spheres. No prayer has ever remained unanswered and no curse has remained unpunished.'

'What happens,' someone in the audience asked, 'when we

send a good thought to a person who is not receptive?'

'As I have pointed out to you before, it is the Law that whatever elemental we project will eventually return to us. In the case of evil elementals, whether subconsciously or consciously constructed, the punishment is inherent in them. When they return they acquire more strength and extension of life. The person against whom we project an evil elemental will be affected only to the extent that he, too, vibrates on the same frequency as ourselves. Otherwise it will hit his aura and bounce back to us seven times its original force. These are the types of elementals that a Researcher of Truth must learn how not to create. Jesus called them "spirits mute and deaf" that come out of the human being and, finding no rest, return to the individual, dragging along more of the same kind.

'In a similar manner, when we project a benign elemental and the person is not prepared to receive it as yet, it will hit his aura and come back to us. But in such a case the elemental will leave its mark on his aura. That power will be there to benefit that person at any moment when he will be ready to vibrate analogously. Therefore, you must always be aware that good is never lost. And if you love someone who you think does not deserve it, do not give up or despair. Continue sending him elementals of love and goodness. Sooner or later they will have an effect on him either in this or in succeeding incarnations. Remember what Christ said, "Love thine enemies." Bear in mind that those we consider as our enemies are in reality persons suffering from ignorance. For us the word "enemy" does not exist. We shall not call the mindless our enemies. Keep in mind that when we love those who love us it is understandable and very human. But when we love those who hate us, it is a divine condition. It uplifts us spiritually. When we hurt those who love us it is satanic. Unfortunately there is too much of that in our society today.'

'Does one generate elementals while asleep?' someone asked.

'Yes, of course. When we say a person is asleep, it is only his gross material body that is sleeping. But as a self-conscious personality he is using Mind in the form of sentiments and abstract thoughts. He mixes them up and subconsciously creates and projects elementals. Let me add that when a man is asleep he is more under the influence of his own elementals

than when he is awake and preoccupied with the affairs of everyday life. You will notice that many things you desire and that you forget while awake will come to you either just before you fall asleep or during sleep. It is when the individual is in these receptive states that he is under the bombardment of his own self, of the elementals he has constructed earlier. It is for this reason that one of the promises of the Researcher of Truth is that every night before falling asleep one must spend a few minutes in self-analysis. It is exactly at that point when one begins to open up and become receptive to his own thoughts and desires. It won't be difficult to dredge them up from the pool of memory. It is at that moment when it is easier for him to study, know and master them. By learning how to use Mind properly we will discover who we really are and we will begin to distinguish our true selves from the conditions around us that keep us enslaved.

i now want you to sit comfortably in your seats,' Daskalos said.

There was some commotion as everyone was trying to relax his limbs. Daskalos was going to give an exercise.

'Close your eyes. I want you to create with your minds a snake.' A few moments passed and then Daskalos continued slowly in a mesmerizing voice. 'Hold it with both your hands. It is not as terrible as you imagine. It is an elemental which can obey you. Imagine that you are holding it by its neck and tail. It moves. Here we go,' Daskalos said with disappointment. 'You are horrified! Had I asked you to hold an inanimate golden snake you would not have felt terrorized. But you are afraid to hold in your hands the breath of life. Very well then. Hold in your hands a golden snake. Now it is easier for you,' Daskalos said with humorous irony. 'I want some of you now to give it life. It can neither bite you nor hurt you. It is an innocent elemental. Let it down to the ground and with your thought say: "No snake will ever be able to hurt me." I am telling you, you will have nothing to fear from snakes from now on. This elemental will enter inside any snake which may be ready to hurt you and it will calm it down. This is a method you can use to tame animals around you. Don't forget that we, ourselves, are responsible for making animals our enemies.'

Daskalos on several occasions had talked of how men have

made the creatures of the Earth their adversaries and that there was a time when animals and men lived in peace and harmony. If you genuinely love an animal, he said, no matter what it is, you have nothing to fear from it. It is our hostility towards animals that causes them to attack us. Daskalos claimed he could carry on conversations with animals, including snakes. He once described to me how a snake sat at the top of a canvas he was painting and how he got some sugar, put it in his mouth and, after mixing it with his saliva, invited the snake to help itself right from his mouth. The snake took up the invitation and with its tongue licked up the sugar. There was an eye-witness to this episode who allegedly almost fainted.

On another occasion Daskalos, at the age of ten, sneaked into the cage of a circus lion and played with it. He said it was the lion which invited him in. As a grown man, a grandfather, on a visit to the British zoo, he accomplished a similar feat. According to his brother-in-law who was with him, Daskalos, like a mischievous youngster, managed to enter into the lions' den and played with the beasts. At one point he put his head inside the mouth of one of the lions. He did this in front of the horrified eyes of spectators and the zoo keeper was so impressed that he made Daskalos a job offer.

Once we train ourselves, Daskalos said, to construct live and powerful elementals, we will be able to accomplish as much. This is how Daniel managed to calm the lions. Daniel created, with his mind, elementals of tamed lions and projected them inside the hungry beasts in the den.

'Now,' Daskalos continued while everybody had his eyes closed, 'imagine that you are holding with your left hand a beautiful orange. Make it as perfect as you can. Scratch it with your right hand and smell it. You can smell it. Keep it tightly in your hands and visualize it as real as possible. You have now created the etheric model through which the orange may take material existence. Until the next lesson I want you to create with your mind an object once or twice a day, a few minutes at a time. Concentrate on it. Make it as perfect as you can. At first construct an object such as a fruit or a flower. Then construct a living creature such as a sparrow or a pigeon. But I must warn you. Do not make the mistake of a student of mine who created an elemental of a dog and could not control it. This most naive

fellow learned the way to build powerful elementals and assumed, the fool, that it would be a good idea to create a dog with noetic matter so that it could guard his home without having to feed it. For forty days through intense concentration he infused this elemental with ether. He reached a point when he could no longer control it. It became so powerful that the neighbors could even hear it howl at night.

'You must know that when such an elemental is built it acquires the characteristics of the person who created it. If that person has an antipathy towards someone, the elemental will attack. Similarly, when someone has negative thoughts or feelings against the creator of the elemental, again the elemental will attack. This is exactly what happened in this case. One night he was desperate and came to me. "Save me," he implored. He could not control the dog anymore and it even began attacking him. With great effort I managed to dissolve that elemental. I had no choice but with great sorrow to expel him from our circles. I took away his white robe, so to speak. I just took away the cloth. The white robe will always be around him to guide him through the aeons.

'You must understand that when you create elementals of thoughts-desires you are handling divine substance. You are not dealing with clay. The acquisition of such powers is a great responsibility. We should experiment but we must be wise enough to create elementals of thoughts-desires which will benefit our fellow man, not to satisfy egotistical desires. Our aim is to become psychotherapists, not black sorcerers. May the love of the Most Beloved One be with you and in your homes and with the whole world.'

After Daskalos ended the lesson I spent a few minutes in the Stoa talking to Iacovos while most of the others chatted outside under Daskalos' grapevine arbor. A middle-aged woman, who seemed to know Iacovos well, returned to the Stoa and asked for Iacovos' help. She was about to have an operation at the hospital and wondered whether it would be possible to avoid it through healing. Daskalos had advised her not to worry and to proceed with the operation. He then sent her to Iacovos for assistance. I assume it was part of Daskalos' method of training Iacovos in the art of healing, in the same way that a surgeon trains an intern.

She briefly explained to Iacovos her problem and her fears of lying under the surgeon's lancet. Iacovos tried to allay her anxiety with comforting words and then asked her to sit on a chair. He then placed his hands over her head, closed his eyes, and breathed deeply. He remained in that position for about five minutes.

'Think of me when you are about to have the operation and I will be there,' Iacovos said to the woman.

'Just what did you do to her?' I asked with curiosity after the woman thanked him and joined the others in the yard.

'I just built a therapeutic elemental,' Iacovos said confidently. 'The patient will think of me just before the operation. When she does that the elemental I created will become activated and will do exactly what I would do were I to be there in person. Her thought will create the contact between her and myself. The elemental will absorb energy from my etheric-double to work.'

'What will you be thinking at that moment?' I asked.

'I will perhaps feel some exhaustion or I will become absent-minded. It is hard to explain.'

'How did you build that elemental?' I probed further as I noticed that most of Daskalos' students had already gone.

'I have employed certain properties of etheric vitality to shape an elemental which will be appropriate for her situation.'

'You mean one therapeutic elemental differs from another?' I asked again.

'Certainly. It differs in terms of its shape and the intensity of desire it encloses.'

'What exactly did you do at that moment when the woman asked you for help?'

'I created a white-blue ball of light which I projected on her etheric-double. That ball of light will become energized the moment the patient thinks of me.'

'Sounds very simple,' I said wryly.

'It is not as simple as it seems. You must employ intense concentration to build such an elemental. Otherwise it will be dissolved.'

'Come,' I said, 'Daskalos is waiting for us.'