



How to Become a Magician

by Max Freedom Long

Huna Research, Inc. / 126 Camellia Dr. / Cape Girardeau, MO 63703 - USA / 1-573-275-6795

Introduction

With the resurgence of interest in the unexplained phenomena, whether called "Magic" or "New Age" or whatever, it is refreshing to have the moderate and reasonable view of HUNA as a frame of reference in examining not only the phenomena, but the entire structure of man's make-up, and therefore the normal functioning of the psyche.

Max Freedom Long used the word "Magic" in the title of his first book "Recovering the Ancient Magic" (1936), but he carefully defined the word as he used it:

All the efforts to bring about changes without the use of ordinary means known in general and to Science in its own field fall under the classification of MAGIC.

Another definition is "the art of causing changes in consciousness at will."

It will be noted at once that no reference is made to forcing "supernatural" beings to do one's will or otherwise invoking some extra-personal "spirit" or "guide." In the older series of research reports, published under the title "HRA Bulletins," Dr. Long presented a summary of so-called magical practices in light of Huna concepts, written in his inimitable style, with just a touch of humor combined with some serious and very practical instructions. This article, subtitled "A Complete 'Course' in One Lesson," was originally published December 1, 1954 in "HRA Bulletin" No. 110, pp. 3-7.

How to Become a Magician

TO LEARN TO BECOME A MAGICIAN you will need to learn to use some of your native talents which you may not as yet have taken time to develop. There are several of these talents. Men and women have demonstrated them all about us. Hardly anyone lacks latent psychic abilities which may be trained and made to work in the performance of magical operations. Telepathy is so easy to develop that many use it without training. Ability to sense the presence of the beloved "dead" is very common, and many have excellent mediumistic powers which could enable them to perform that part of healing magic which depends largely on spirit aid.

Step One

DEVELOPING THE HYPNOTIC WILL. Begin at once to learn to use hypnotism, Mesmerism, and the two in combination. To do this you will begin at once to practice accumulating mana (life force) surcharges.

When you can accumulate a very large surcharge, you can then begin practicing to learn Mesmerism, which is causing the mana surcharge to flow through your hands or along your line of vision into a subject, carrying with it well-made mental pictures or thought-form clusters (which you will have made in advance by the use of your "will"). If your mana, which is the vital force of the body, is sufficiently accumulated and is discharged strongly into the subject, it will over-power the basic self in him and force him to accept the mental pictures as his own, then react to them. Healing magic is performed in this way.

The subject can be made to relax, to sleep, and so on. If the shock of mana is sufficient, and the thought-form cluster made with enough power, it can break up and replace complexes in the basic self of the subject. If there are spirits fastened to the subject, and if he has been brought to turn over a new leaf so that he will refuse to respond to the promptings of the spirits, they may be driven out of him and hypnotically commanded to stay away, after first being broken away by the Mesmeric shock of the mana you have projected.

Be warned that if you project a surcharge and hurtful mental pictures to or at a subject, and these fail to be accepted by his low self, or are blocked from action by his High Self or by his spirit friends who may be watching over him, the force and the mental picture will rebound, often with greatly increased power, and lodge in your own basic self, making it the victim. Use the evil eye or spell-casting methods at your peril. Also be warned that all about you are witting and unwitting magicians who may be consciously or unconsciously projecting mana and mental images at you-- weak or strong, good or bad.

Begin at once to practice becoming hurtless and helpful in your every thought and deed. Learn to radiate good and helpful and loving thoughts and do all you can to do good. In this way you will soon build a permanent wall of radiation around you which will act as a great magnet, of which you are the center. It will attract the good by its positive pole and repel the bad. If you suspect that many bad thought-form clusters of sickness, bad luck, etc. or many spirits of an evil nature, are already bothering you from former projections against you by magicians, or because you have been bad enough to attract to yourself equally bad spirits, begin at once to use this affirmation frequently:

"GOOD, GOOD, GOOD! I AM GOOD. I think only good and helpful thoughts. I do good and eject all hurtful deeds I try to find and throw out daily any thoughts of hate, anger, greed, jealousy, and the like. I now prove my unwavering determination to swing completely over to the side of GOOD, by DOING some good deed, no matter how small, before continuing my day's activities."

THE ASPIRING MAGICIAN will do well to remember that most of his or her daily tasks are performed to help others to some degree. If each task is approached and blessed as a SERVICE or a good deed lovingly done for others, the good will be true coin of the realm.

Step Two

STRENGTHEN YOUR WILL. This is a continuation of the step you learned to take earlier. After you become proficient in the use of the Mesmeric force or low mana, begin to strengthen your middle-self WILL, or mana-mana. You must first take on a fair surcharge of low mana because, without this being present in your body, the middle self (conscious mind) cannot get enough of it to make up a batch of strong will power. This power is developed by daily use of exercises of holding your mind and full attention on something for as long as you are able.

Make a mental picture of the face of a loved one and hold it before your mind's eye without allowing the face to change in any way. When it "slips" and begins to change or fade, rest a minute or two. Accumulate a little more mana, and try again. Keep a watch by you and note how long you can hold mental pictures. At first you may find a few seconds your limit. When you have practiced daily for several years, you will be able to hold the basic self to the task as long as five minutes, and will by then have developed will power strong enough to create, by a few minutes of this concentrated attention on a mental picture, POWERFUL THOUGHT-FORM CLUSTERS which can be projected by the Mesmeric method described in Step One.

If you wish to know whether you have a strong will now, test with the Biometer (*Note: this refers to the scale used for psychometric analysis readings described in Max Freedom Long's book "Psychometric Analysis," and the accompanying scale for measuring vital force.*) Tests made at intervals will show whether your practice is getting results. Be warned that if you develop your hypnotic or middle-self will without at the same time developing the ability to become GOOD and BETTER day by day, you will soon have a very unbalanced biometric pattern and it will begin to cause you much more breakdown and trouble.

Some imitation magicians - those not having been trained thoroughly in Huna - use their hypnotism openly. Beware of these unless you have obtained their signature, written with their own pen and with ink, and have tested it on the Biometer to learn whether they are "black" or "white" magicians. The black will show a perfect will-pattern but almost no personality circle, or, if a circle shows, it will be counter-clockwise and usually far from round.

In your own work as a budding magician, avoid the use of hypnotic suggestion as something apart from the Mesmeric element. Use Mesmerism as in Step One, with the hypnotic will simply as an adjunct to aid in creating the very strong mental picture of the GOOD condition which you wish to implant powerfully in the basic self of those whom you help and heal. NEVER ADMIT THAT YOU ARE A MAGICIAN, just say that you have a natural gift for healing and will be happy to try to use it if the one needing help will turn over a new leaf, etc.

Helping others to turn over a new leaf and to become ready to be healed is the GOOD DEED at its best. Remember this always.

TELEPATHIC OR PROJECTED MAGICAL HEALING is an important part of this work. Contact must be established with the ones to be helped. A hand-shake will string an aka thread between you which will make it possible for your basic self to make contact at any time. Or the basic self can follow the aka thread that is fastened to a signature written in ink. This contact is telepathic in its nature, and you can send with Mesmeric force a mental picture of healing which has been constructed through the use of your WILL. Practice will enable you to become more and more powerful as you go along. Also, results build up slowly if the magical treatment is repeated over and over.

Step Three

RUBBING ALADDIN'S LAMP. No magician should be without a good Aladdin's Lamp. Go to a junk shop at once and buy one. Take it home and accumulate as large a surcharge of mana as you can. Then build up your will to a high point of concentration and create a mental picture of what you wish to have the Genie of the Lamp do for you when you rub the Lamp and he appears to do your bidding. Millions of people in the past twenty centuries may have rubbed a Lamp without getting the slightest response. Their trouble has been that they did not know that the "oil" needed to fill this type of Lamp is not oil at all, but is a large surcharge of mana. So build up your surcharge, make your mental image, and then rub your Lamp. If you don't have a Lamp, remember that it is only a symbol -- the symbol of LIGHT. Just think of a genie who embodies all the goodness and so all the LIGHT you can imagine. Then rub something! Rub your hands together and affirm:

"I am now calling to the Spirit of Light who remains ever aware of me and ever ready to come to me at my request when I fill myself full of the mana which is the force or oil which enables the Lamp of the Light to become lighted and cast its rays down to enlighten me on this darkened level of being. I affirm with full faith that I now believe that my call has been heard and that the Spirit of Light above me has come and stands ready to receive the oil to be used for helping and guiding and illuminating me and those whom I will help. I now send flowing upward along the connecting shadowy cord a strong flow of mana. With it I send my carefully and powerfully constructed mental picture of the condition which I ask be brought about."

Many aspiring students have given up at this point because they could not see the Spirit of Light. This is greatly to be regretted, for the Spirit is always there and will always accept the oil and begin shedding helpful light. A daily replenishing of the Light which stands before the altar of your Innermost Being may be needed if the request you make demands much magical work. All experienced magicians know that the instant and complete performance of a task by a Spirit of the Lamp is possible only at rare intervals. They are content to work for many days to get the full task completed.

BE WARNED at this point that if you attempt to use the magic of the Lamp without first purifying yourself with many lustrations and fumigations, drawings of signs and magical circles

about you, there will be grave danger that you will evoke the spirit of a dead person-- a spirit just as uncleansed and tainted with evil as you may happen to be. If you are greedy and plan selfish gain, the spirit may be equally so and may take your surcharge of mana and turn to bite the hand that feeds it. Keep in mind the fact that all fumigations, incense burnings, washings, and rituals of cleansing are, just like the "oil" and the "Lamp," merely symbolic. These things, when read about by a magician in a book of instructions tell him that a cleansing of his thoughts and heart is indicated. Go back to Step One and check what was revealed to you concerning GOOD.

Down the centuries magicians have written out their knowledge in the form of "evocations" and "incantations," also "invocations." Invariably they have veiled the inner meanings. For this reason the student must take care not to be caught in the foolish trap in which so many have been caught. In the semi-secret orders in Europe and America even today, they are drawing magic circles, performing strange physical rites, making fumigations, compounding absurd mixtures of frog's eyes and the leaves of plants gathered in a cemetery on the night of the full moon, and so on. Rare books containing rituals and formulae bring hundred of dollars, and men and women gather to study and to try to use them, always ending with nothing accomplished.

If the student has seen such books, and there are many of them, dating from the times of early Egypt on, be warned that the long repetition of invocations with the exact pronunciation of Names of Power are quite useless to the uninitiated. The magicians of all ages have piled one absurdity upon another in their writings, all for the purpose of causing the greedy outsider to waste his time, if he is that foolish, trying to perform rites which cannot be performed, and to learn to pronounce unpronounceable "names" without number. The famous "Seventy-two Names of God" are part of this blind. So are the endless names given to supposed gods and demons and spirits, good or bad.

LOOK BEHIND THIS VEIL OF SECRECY FOR THE THREE ELEMENTS WHICH ARE SYMBOLIZED IN ALL TRUE MAGIC! Watch for the veiled mention of the three selves and their three mana forces. Watch for the inner cleansing rather than the outer. You can call a spirit, be it bright and good and helpful, or bad and strong and dangerous, provided you have made a contact with it and so have established an aka thread along which you can send a telepathic call-- a flow of mana with the picture of its hearing and coming to you. But just to know the name of a spirit and to speak it is a waste of time. There may be a thousand spirits bearing that same name, and besides, with no contact already made, your call will be empty. Be warned, however, that if some spirit happens to be near, be it good or bad, it may hear and accept the call, taking all you have to offer, if it is bad, and perhaps in the end taking your body away from you. Evil spirits may remain bound to the earth for centuries, and may become most wise in the matter of doing evil for and against the living magician who is even a fraction as evil.

You have read of "sympathetic magic" in which like produces like -- a sprinkling of water causing a rain, and the pouring out of an oblation of wine to the gods bringing about an outpouring of good things to you in return. This is also a blind to veil away the ignorant. Like brings like only when a powerfully constructed mental picture is presented with much mana to the Spirit of Light so that on this likeness the Spirit may construct for you a reality. The old

fertility rites supposed to bring increase in crops and flocks were of use only if they served to picture the desired things and to furnish through emotion some mana to empower the gods.

Step Four

AMULETS, WALLS OF PROTECTION, ETC. Having you that all drawing of magic or ritual circles, pentagrams, and such things belongs to the outer or symbolic side of magic, it needs to be said that a few physical things can be used by the magician as points around which to build mental pictures or images with a mixture of aka substance, thought-forms and mana.

TO MAKE A RABBIT'S FOOT EFFECTIVE, for instance, it is not enough to preserve such a foot and carry it on your person. The foot must be gazed upon and concentrated upon a few minutes each day for a number of days, and the student must picture the foot as a center about which he is building layers, day after day, of that plaster made of thought, mana and aka substance. As all mental pictures are made of these three ingredients, and as a mental picture is as enduring as any strong memory (which is, in actuality, constructed of these three elements), the picture of a radiating center of GOOD surrounding the foot of the rabbit soon becomes a very real thing. But the foot must be encased in thoughts of GOOD FOR ALL, not just for its owner, or it will be valueless. THIS IS A SECRET WHICH FEW KNOW. To become a center which will attract good and ward off evil, the foot must be used in connection with the bringing of good to others as well as to the owner, and it must be used when possible to ward off or remove evil in the same way.

ANY OBJECT, LUCKY PIECE, OR AMULET may be treated in the same way. Shrines are centers into which GOOD has been poured in this way by a saint or magician and made strong and enduring to radiate back to the worshiper all the good he radiates to it in worship. Such a center may be filled daily with fresh mana, and the good spirits may be invited to come to it daily to obtain enough mana to give them power to perform good deeds on the mental and physical levels. Like birds coming to refresh themselves in the bird bath in your garden, and then going to clear out hurtful insects, so the good spirits will soon begin to come, taking the water of mana and looking to see what requests you have left with the mana for them to fulfill. Your requests are mental pictures of things you desire the spirit friends to bring about if they can.

Pour a mana surcharge into your magic center, along with the mental pictures of good conditions desired for yourself and friends. The spirits will soon be coming daily to take the mana and to assist. But try not to disappoint them by forgetting to leave mana and good requests for them daily, otherwise they will soon scatter and go elsewhere. Just as a center of good can be made in this way, a center of bad may be established if one is not careful. The student who makes a rabbit's foot center with the desire to get more than he gives, is guilty of breaking the first rule of magic -- that of being greedy and hurtful to the extent that he wishes to take things from others so that he may enjoy benefits. Keep cleansed yourself. Keep your center clear of all things not fully GOOD for everyone. You cannot steal and hold good things for long. Payment must eventually be made. On the other hand, one can buy almost any good thing with the coin of good thoughts accompanied by good deeds.

A "wall of protection" can be built around yourself or a loved one in the same way with the help of the Spirit of the Light. Put only good into the wall and it will allow only good to pass in and out through it... And so ends the lesson. Here is MAGIC for you... for the taking.

- Max Freedom Long

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Huna related works by Max Freedom Long (1890 –1971)

- *Discovering the Ancient Magic, 1936*
- *The Secret Science Behind Miracles, 1948 (ISBN 0875160476)*
- *Huna Bulletins, 1948-1971*
- *Mana or Vital Force, 1949*
- *The Secret Behind Miracles, 1953 (ISBN 0875160468)*
- *Growing into Light, 1955 (ISBN 0875160433)*
- *Self-Suggestion and The New Huna Theory of Mesmerism and Hypnosis, 1958*
- *Psychometric Analysis, 1959*
- *Huna Code in Religions, 1965 (ISBN 0875164951)*
- *Short Talks on Huna, 1978 (ISBN 0910764026)*
- *Recovering the Ancient Magic, 1978 (ISBN 0910764018)* (originally published 1936)
- *What Jesus Taught in Secret, 1983 (ISBN 0875165109)*
- *Tarot Card Symbology, 1983 (ISBN 0910764077)*