

SELF
MADE
MAGICIAN

LECTURES ON THELEMIC PATH
-PRESENTED LIVE IN RIO DE JANEIRO, JANUARY 2011-

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Introduction

The following chapters are a transcription of two days of lectures given by Dušan Trajković in Rio de Janeiro in 2011.

Dušan lives in Serbia and is known in the Holy Order as Frater Aureus, having been admitted as an A::A:: Probationer in 2001. He currently works as an Adeptus Major 6°=5°, S:I: Cohen, Memphis Misraim, associated to the work of many orders from Eastern and Western Traditions. He is the author of four Serbian books, on Qabalah, Astral Projection, Enochian Magic and Mafia.

The following lectures lead us through a journey into the teachings of the Schools of West and East, focused in the Thelemic path of the Argentum Astrum. This work discuss key concepts as the difference between mystical and magickal paths, the practice of Yoga, the Buddhist way, how to efficiently keep your diary, the performing of rituals, astral projection methods, the communication with the Holy Guardian Angel, Qabalistic concepts, Enochian magick, and more.

This book is not intended for beginners, but gives many valuable suggestions and impressions to the advanced student who is already treading the path.

Chapter I

Magick and Mysticism Fundamentals of Qabalah Thelema

I want to thank everyone for coming in such large numbers, especially those younger ones who traveled all this way to here, and for taking your time to satisfy your spiritual needs.

Right now, I just want to make clear that this seminar is designed for people with previous occult experience, and that it is not for beginners, although it does not mean that we will not tackle a few issues that are for the beginners. I do not want to waste a lot of time getting to know you, because the seminar is already complicated enough. I will give only a brief introduction to it in order to better understand the whole issue which is before us. For the next two days we will tackle in some detail all the Eastern and Western theories and practices encountered in our work, and most importantly, we must decide what is of benefit to us and to discard what is not. The highest art is to distinguish important from unimportant. Consider that.

Magick and Mysticism are like left and right side of your body. You cannot have both sides equally developed. There is always one more active than the other. So, for someone the Magick is better option, and Mysticism is better for somebody else. Let us make a difference at the beginning of what Magick and Mysticism are.

Basically it comes down to the definition of Magick, which is

the change in accordance with the nature of True Will. But no one says whose Will. Mysticism is more flexible in relation to it. The relation between Mysticism and Magick are perhaps demonstrated the best in the relation between our unavoidable destiny *outside* and our free will *within*. Consider this thought.

Let us focus on Magick. What we mostly know about the Magic is generally related to Thelema. Basically, most of aspirants today identify Magick with the works of Aleister Crowley. It is true that thanks to him we have a strong system which we define as Magick, but it is very important to know that Crowley was a result of earlier traditions which have left an impression on him, as he left on us. In fact, Magick and Mysticism are just two lanes in a one way street. Both lead to the same goal. And that is Illumination. Magick is based on the premise that the individual Will makes change within the source, and therefore makes projection of results outside. Mysticism tells us that the Will is external to result itself, and that brings our focus to the external forces which are reflected in ourselves.

You can climb into the house of Lord, but also you can make your house divine if you settle the Lord inside. This is one of the roughest divisions of our Art and Science; division between Mysticism and Magick. Take note that the word Absolute itself does not imply a course. Just a direction. And that is not the same thing.

Alan, please draw us the Tree of Life.

(After a few seconds). It is quite enough, thank you. This is a perfect explanation of how the Western mind looks at Reality. I said that there are two lanes, or courses. One from

below, one from above. Our Western mind is accustomed to look at things from below. Therefore, the method of the aspirants of Magick, is too often the method of stress and struggles, as opposed to mysticism, which is a method of delivering and permitting. In other words, the mystic began drawing Tree of Life from Malkuth, and not from Kether, as Alan did.

These two crucial ways are called Flash of Lighting and the Rise of the Snake. Kabbalah, as the main body of the Western occult point of view, starts from the top; its path is the path of descent of Spirit to the mundane world. Path of Mysticism, on the other hand, is the way of climbing up the mountain Abiegnus. Both methods define the same reality, but do not constitute the same point of view.

Do you understand the essence of these two diametrically opposed views?

That's it. These are the two single Illuminations. Think about how the Snake is wrapped around the path, while Lightning involves Sephiroth.

And there is a problem. 10 Sephiroth don't correspond perfectly to the 7 Chakras. This is how we might adjust our view of rising the Snake. As you can see, there are 22 Paths which cannot perfectly fit in the work with Chakras. Although we have small channels, like Nāḍī, which can bear some relation to it, this remark is far from similarities to the Paths of the Tree of Life.

Could someone tell me what is the Path, and what is the Sephirah?

Answer: One is static, the other is dynamic.

Which one is static, and which one is dynamic then?

Answer: The Path is dynamic, Sephira is static.

Think about this now, if you look at Sephira Tiphareth as the Sun, on one hand, and the Path of the Sun on Tree of Life, on the other hand; which one is dynamic, and which one is static then?

Answer: The Path is active.

Maybe. The biggest problem we have with Mysticism today, and why most of discussions are going on, is because their system is embedded within Eastern conception of life, and within the concept of growth. It was determined that way from early times. In contrast, we Westerns have no relationship to embedded systems which we follow, we arbitrarily modify and adapt them during our progress, and rather late in our life we start getting the knowledge of higher realities. Sadly, knowing oneself we leave as the last thing to achieve. We change our reality only when we are already adults, and when we are all being changed already. True mystic hadn't even got a chance to grow up, and his system is rooted in his mind from the beginning. Which one is better I cannot say. Maybe it is better to know which one is worse. Think about it.

Therefore, Magick requires more Paths and Sephiroth. Because we do not seek just one truth, we are destroying other truths which are already established in us. Paths allow us very comfortable and natural way of changing things. Gradual approach is one of its distinctive features. Changes

caused by Mysticism are often sudden but dramatic. In some ways, this is a picturesque comparison with Sōtō and Rinzai Zen. Like Slow and Fast Awakening. Or, we could say like Smooth and Dramatic. It is enough to mention that both systems have the same sky and summit as the one goal.

As the Force descends downwards, so our Western minds need details, that our Ruach explains existing analogies, and when they are not present, it even creates new ones. Where is Thelema in this? What is Thelema? Where is Thelema in this picture of Tree of Life? We have the way of Magick, and the way of Mysticism. Could someone tell us where in all this is Thelema?

We have everything well-defined, but when it comes to Thelema, it seems as our minds are twisted, as if it is mercury, and not gold. From all the noise we made, we could not hear the voice of Thelema. From here, the work becomes more difficult. Here you have to follow the trail both with your own and other peoples' noses.

Thelema is not presented in our picture graphically. Why? Because if we look at Magick and Mysticism as names of Reality, Thelema is their nickname. And like many of you who are officially known by surname, however, you rather turn on the street if someone shouts your nickname. Think about this, your nickname is not written in any of your public documents, but then again, you are using it more often. There is the year of your birth, various social security codes, names of institutions where you were born and schooled, but again, everybody know you by your nickname. Consider the point I wish to make.

In short, let us look to the East. The Royal Rāja Yoga, also

have presence and concept of Thelema. But it is not reserved for beginners. Although under the old system Yama and Niyama are introduced before the Āsanas, I'd rather give them along with or after the Āsana and Prāṇ āyāma. There are several reasons for this, and we will have the opportunity to discuss this later. After the practice of Āsana and Prāṇ āyāma comes the training of our Morals and Ethics. Or before, depends on which way you prefer.

Regarding this, however, Magick firstly defines Thelema. Thelema is a requirement for good Magick, not vice versa. I think that for most of us, Magick is a more practical thing. Of course, there are exceptions. For example, I am one of the exceptions. Actually my work in Magick began with Yoga and philosophy of Buddhism.

This is only a prelude to what awaits us, because we will use both Magick and Mysticism, and we will reassemble both into structural parts. What is perhaps the most important now is the necessity of keeping your Diary. Why I said that?

Diary is, in Magick, actually your inner Superior, as in Mysticism perhaps is your Guru. I want you therefore to consider ways in which you can and should keep a Diary. First of all, and most important, is to note in it not only your practice, but sometimes totally irrelevant things that you sensed may have be important in future. Although it had nothing to do with your immediate practice or with your spiritual life, you are not in position for now to estimate what is important and what is not. You are guards, not the generals. With your single failure the whole army may be defeated.

I advise all my students that their first practice should be

actually the practice to keep a diary. First they learn to properly record what they feel important. Before they get to the gold, they first must learn to draw and interpret their own treasure map. If you keep a diary for 10 years, you may find your own handwriting as illegible; you may find that you wrote about something that in general is no longer important nowadays. But you need those past things to realize in present time. There are two things which I want you to consider. First is to experiment and play with the way in which you enter the information into the diary. For example, write all in third person singular. When you write, try to write about someone else, just as you would write a biography. Then write it in the second person singular. Write to Him, instead of You. This is a brilliant exercise and a great example that can develop into deep meditation. The other thing, to which I draw your attention, is to give you an example of diary format, which is more or less universal for all of your practices. We can have 20 points there:

- 1st type of work
- 2nd the aim
- 3rd time of operation
- 4th place of work
- 5th plan of action
- 6th essential points of work
- 7th physical health
- 8th mental state
- 9th atmosphere
- 10th instruments
- 11th possible obstacles
- 12th manifested obstacles
- 13th comments on the work
- 14th impressions before work

15 th	impressions during work
16 th	impressions after work
17 th	insights and observations
18 th	lessons learned
19 th	additional remarks
20 th	evaluation

It is very important to have your subjective feedback of what has been done, regardless of success. The rating is extremely important. You can rate it from 1 to 5, or from 1 to 10 or even 1 to 100. The higher the score range, the greater skill is required. Make sure that rate must be given in accordance with previously defined goal. So if we do the Pentagram ritual, even though our goal is – God forsake us – a perfect protection, and if we have vision of God's personal angels during the course of work, the rate of work will be very low, despite the lucky outcome of the practice. Therefore, it is important that we know what we do, how we do it and why we do it. Consider this thought carefully.

It does not matter whether you keep electronic records or hard copies. Perhaps it is best to have both versions. Sometimes it is convenient to have electronic, especially when traveling and doing seminars such as this one for example. And sometimes it's important to have it all in paper because it can express your idea, condition or emotion graphically and in more plastic form.

I will return to Magick and Mysticism. Both have one common issue, and that is the Middle Way, which is in the East called Sushumna. We have Ida and Pingala, we have a pillar of Severity and Mercy. And we have a pillar of Balance or Sushumna.

Now, both paths are trying to reduce, as much as they can, the time needed for their implementation. Especially the path of Magick, in these days, when people do not have time for their individual work, and are trying to compensate that through working in groups. Remember not to fall into this mistake. Do not think that anything which is not yours could compensate what should be yours. Neither time, nor fate nor success. Young aspirants immediately look for methods and recipes for astral projection, Enochian magick and secrets of sexual alchemy. And this is understandable. But, for young aspirants, not for us.

Let us return to the scheme of Tree of Life. We talk about Mysticism and of raising the Snake. We see that it is wrapped around the Paths and that the Snake relies on Paths, not on Sephiroth. Flash of Lightning illuminates the Sephiroth. Why? Emphasis of Mysticism is on Methods; Emphasis of Magick is on Achievements. Method and Achievement – Path and Sephira. Think about it. So this picture is actually telling us what should we do with a certain path, what is the essence of a particular path. So when we practice Mysticism, the substance of it is in objective knowledge of what we attain. Or at least we try to attain. To ignore all visions that we receive during our work. In Buddhism there is a saying *“if you meet Buddha, kill him.”* The greatest enemy of Mysticism is being distraught by interior sensations. The greatest danger of Magick is quite opposite. We are deluded by higher spheres and what is above us. Being distraught by the Aim is the greatest enemy in Mysticism, yet in Magick that enemy is the distraction by the Method.

As Aspirant advances from Malkuth to Kether, his gaze is fixed steadily upwards. And if you often watch the heights

above, you cannot see clearly what is obviously in front of you. Consider this thought.

You should never identify Yoga with Mysticism. As Magick is not to be identified with Thelema. These are the most common mistakes that young Aspirant could make. Of course, this identification may not be in a technical sense, but more in conceptual one. Unlike the Magic which is practical, Thelema is the philosophical system, which depends solely on your personal progress. And on your intelligence. Thelema cannot be learned or read. You do know it or you do not. There isn't a practice that can make anyone get an insight into Thelema.

Long time ago I said that Thelema is just one of the ways of dialogue *between* you and your God, it is even beyond that. It is right in this *between*.

For me personally, I do not know if Thelema is a cause or a consequence of change in the development of an Aspirant, but I like to think that it is a condition for that change, however. Now, from this point where I am today, Thelema is the cause of good Magic. Think about this; relationship between Magick and Thelema is like the value of a dollar. Magick is a dollar in your wallet. Thelema – is value of that paper in your wallet or on the stock market. Today, with one piece of paper you can be a millionaire, tomorrow that paper may not be worth a cent. Magick is an achievement, and Thelema determines the validity and value of that achievement. A lot of dollars have no value if you find yourself in a blizzard. All you can do is to burn them and to get some warmth. Think of this relationship.

Long ago, I found myself thinking that I was a good

Magician. I worked a lot; I read and experienced different and wonderful insights. But I didn't keep regular and accurate records. Sometimes, I not only knew when and what I did, but I forgot the results of the work. This is the practical absence of Thelema in Magickal life. I had hard work, but I didn't have full awareness of the work. Keep a Diary, even if you are not an Aspirant of Magick or Mysticism. It is your tool for psychoanalysis, and the key to the door of your inner Reality, if you ever intend to open it.

For these two days, in fact, we will examine both ways in some detail, and full achievement in both is of course impossible. So, please, help me to focus on things that are of benefit and interest for you. Does anyone have a question regarding what we talked about so far?

Question: (Translator starts to talk in Portuguese instead in Serbian)

This is a typical mistake in the method of Magick. He failed to share same knowledge that you already shared with him, but in the way that I could understand it. Both Knowledge and Impression must not only be experienced, but also implemented and translated, so that my whole Being could directly and immediately accept it. We had two Sephirot, but we didn't have a Path, in this case. What was the question you wanted to ask?

Question: What is the relationship between the Paths and Nāḍ is?

Answer: To return to the issue of Yoga, specifically Kuṇḍalinī Yoga, it is necessary in the first place to experience Kuṇḍalinī. The practice of Kuṇḍalinī is

necessary in order to experience such concrete phenomenon. When you work with Nāḍ is, what is definitely certain is that there are different channels that we Westerners define as the solar and lunar. The Paths, however, does not have negative or positive aspect, so in philosophical aspects there is no existence of compatibility between the Path and Nāḍ is. Of course, we can find many similarities, even more as you go deeper into the subject matter. This is a very good question. Unlike Magick, here we become aware of the idea of channels, once when Kuṇ ḍ alinī starts to flow through them. It can be felt strongly on physical level. Sometimes, some parts of our body would become numb, sometimes would start to vibrate, which shows that the force of Kuṇ ḍ alinī ran into a blockade. There are only two ways of breaking the blockade. The first is dramatic and the most difficult. And that is to intensify the flow of Kuṇ ḍ alinī in such a way that it will crush the blockade along its Natural route. But there is a risk, because that blocked the unconscious part of our Being now travels along our spiritual body as a thrombus. And it is a question of time when it will come back up again, in much worse and even more severe manner.

Question about the similarities between Nāḍ is and Paths is remarkable and I thank you for that. Because it describes the best the ways of Magick and Mysticism. Second way to solve this problem is by making a spiritual bypass at the place where the blockade manifested. And there is a danger too. As you continue with the advance of force towards the Above, there is quite a high probability to forget that we left behind us that bridged part of our soul, and after a while, as we return to the old habits and lifestyle, you will find that channel completely blocked. And rather than an explosion, as we had in the previous case, there will be a suppression of

energy. You can see that in much more experienced and older Aspirants, and that includes me, manifesting two extremes which are related to the previous two problems with the flow of force through the channels. In the first case, you have an explosion of Nāḍ is, which present you as egotistical, self-willed, stubborn and aggressive person. Another case shows us people who are too scattered and absentminded, in some way like court jesters. Consider the Path of "The Fool". But his insanity is *not* a mistake, because he is *not*. We will come to that later on, when we discuss the higher parts of the Tree of Life. To return to the topic. The similarity between the Nāḍ is and Paths, I think, lies in quality of energy, not in philosophical understanding or interpretation. I think that no one can give a definitive answer on this. Also, not all Nāḍ is, and not all Paths, are equally easily apprehended. As we progress to higher spheres, we find more archetypes and very subtle energy. Both are very difficult to experience and feel. I personally had a lot of experience working with both ways, but I was often surprised that some of the Paths I simply could not understand or experience, although I raised awareness of Nāḍ is which approximately corresponds to the level of those Paths. This is because the energy is easier felt once when the Path is cleared, than to awake the archetype or awareness. Only one instrument is valid enough to show you the similarities and differences between these two ideas. This instrument is your Body. You carry with you, all the time, the most important of all the instruments which you can find on your Path. Already inside you are the Tree of Life, one Sushumna, one Ida, and one Pingala. Think about it.

Do you have any more questions?

Question: Is there a false Kuṇḍalinī?

Answer: Each Sphira has a Qliphoth, like a bright and a night side of a Sphere. So the paths of Sushumna and Kuṇḍalinī have some characteristics which are not mentioned so often. It is also a good question, and I see that you are excited about Mysticism. Unlike the two paths that we have discussed 5 minutes ago, and where the Kuṇḍalinī raised up and came across a blockage, in this situation, there is no blocking because there is no Kuṇḍalinī. It is often the case of those who have their Ratio making them problems in their work, which may affect your working for years without any success in lifting the force up. It is eleventh Sphira, Sphira of Knowledge. It is Daath. It is false, but only as a Sphira. Think about this; it does not mean that Sphira of Knowledge is Knowledge itself. It can be said that the way of *false snake* also makes a necessary phase in the Aspirant's knowledge. Just remember, in all primitive cultures we find ordinary peoples who fall into trance faster and deeper than most of the Adepts. The level of their trance is even hard for me to achieve. False snake occurs when Ratio stood before the Altar. This is just my review of this topic. I will not go far in the consideration of Kuṇḍalinī Yoga, I think that we somehow deviated from our course, and we can certainly leave it for later.

This young brother has touched a very important topic, which is important for us as it is for Yogis and Mystics, because this model develops our own understanding. As Adepts of Magick experience *dark night of the soul*, practitioners of mystical path can experience *fake snake*. Consider that.

I believe this is the best moment to take a break now after

this introductory section, which lasted a bit longer, and to focus to more concrete things. After the break, we will start with the formula of Tetragrammaton.

Chapter II

Formula of Tetragrammaton

Tree of life

Some notes on Probationers and Neophytes

Ritual of Pentagram

Art of Vibrating

Using Astral Body

Formula of elements. It is mainly associated with the formula of Tetragrammaton – the lost name of God. Does anyone know how to pronounce this name?

Answer: Yod Heh Vav Heh.

Thank you, that is what I wanted. As each name contains the letters, and as every sentence contains words, the Kabbalistic system contains two ways to pronounce each name. By simply reading the name, and spelling each letter separately. So, in our system, IHVH is a formula, not a name. It is pronounced Jahveh or Jehovah. Many, therefore, pronounce this name without the last He, therefore, we hear Jehova or Jehva.

You will have the opportunity, in Kabbalistic analysis, to see when one single letter, wrongly or accidentally added to the word, can completely ruin the result.

To return to the formula. In fact, you said it correctly. You must know that this is formula, not the name, and you will find numerous Aspirants confusing these two terms. Each

letter represents one plane of existence. If we miss a letter, we miss a world. If we miss one letter, we lost the name of God. When you said Yod-He-Vau-He, anyone could understand it. And when I say Jahve, the last letter is not heard and thus the name is erroneously recorded. We shall return to this later on, in the section on Kabbalah.

I am very happy if someone knows to pronounce the names and formulas properly. Also, later on we will see another reason why spelling is so important for our Work.

These four letters, in short, indicate four elements of which our world is made. Kabbalists go even further; they would say that from these four letters were made all of the worlds. I do not know how much exactly that is ultimately true, but we can deal with philosophical aspects of the name, so that we can incorporate it into our practical work.

Remember, without practical analogy in your life, Kabbalah is only one more foreign language for you. Unfortunately, as you work with yourself, you will be like schizophrenics who are trying to make contact with their imaginary friends. Understanding the Tetragrammaton is extremely important to start with, because the entire Golden Dawn is built on this principle. When I say Golden Dawn, I refer to the specific section of the Tree of Life, not the Hermetic Order, and from now on I will use this concept only, except when I say otherwise. It will be from Probationer to Dominus Liminis.

Note the glyph of the Tree of Life. The easiest way is to visually divide it by columns. Because when there are no paths there, our eye more easily recognizes bollards or Columns than Planes. The letters of Tetragrammaton, if placed on the Tree of Life, do not always cover the same

number of Sephiroth. It is for an important reason. We'll talk about it now.

The letter Yod, can someone tell us which element is assigned to this letter?

Answer: Fire.

Yes, I see that you are well versed. Let us move to more complex things. Regarding the planes, there are only two places on the Tree of Life which include only one Sephira. That is its top and its bottom. The famous maxim – the above like below, just below is like the above. If we write Iod, it has the value of number 10. The letter He has value of 5, which is half of Iod. However, the letter He, when written in full, gives Heh, with two He. And also has value of 10; so one Iod is worth two He, or one Heh written in full. Letter Iod, from which are manifested all the other letters has only one Sephira assigned to it. That is actually the complete union. I think that the unity is very bad and awkward expression. Why? Because unity needs multitude. Angel hates the way of Yoga, because he is Yoga. He does not ask for another to be One, it is enough for him to be One Itself. Think about that.

There are neither things nor objects in Kether. Kether is unity itself. One can even say that Kether does not need unity with itself, because it would be the same one. Consider that thought. Kether is unity itself. No need for it to be expressed. No need for unity. The need for expression you'll encounter later on the Path. So this is the most active state of fire element, but unlike the air which is also active, this element is stable. The air is not.

Nature of Ruach is to be changeable. Ruach even creates a lie

in order to find the truth in it. Because air – just like Son, needs unity, he wants the truth so much that he does not even realize that he was born of truth. As the Son who was conceived by the Father. As an Adept who is only a reflection of his Angel. Every Aspirant is only a Method of his Angel. There is no Attainment of Angel. Think about it.

Next letter – He. First He, since we have two letters He in the formula. Although the same characters, they does not mean the same principle, but yet far from the point that these principles are diametrically opposed. This He is the aspect of water. Why water? This is a reflection and duality of what we just talked about. To achieve unity, we must preserve the ability of reflection on what we are trying to accomplish. To see it perfectly for yourself, you've got to see yourself perfectly reflected. Think about it. It is this water that gives the reflection of the above to the below. Also, we see this analogy is more natural now, because we said that the letter He, when you write a letter He in full, gives us two letters He. As HeH. Because this letter, as opposed to plane of Yod – which is assigned only to Kether – resumes the spheres of Hokmah and Binah, which begin a clear division in the Tree of Life. But in way which is also designed to refer easily and naturally to the Unity of opposites.

Together, these letters make the highest Triad on the Tree of Life. Supreme Triad. Our older inexperienced brothers named this as Father, Son, and Holy Spirit. Pater, Filio and Spiritus Sancti.

Fourth element is missing. Of course, I am talking in general, as the fourth element indeed can be found in ancient teachings, but it was left hidden and reserved only for the dedicated ones.

In this moment I will ignore the letter Vav, which is the third letter of the formula, to turn to the last letter of the Tetragrammaton, the second He.

Look at the letter Yod now, which occupies only one Sefhira. Look at the second He, which also refers to one Sefhira only. Look at their reflection in the first He. And now, finally, we are arriving at the most important part of our work. It is the sphere of Ruach, which occupies the widest field on the Tree of Life. It covers both the domain of Golden Dawn and the domain of Rosy Cross. Why is this Heh set aside, when the Ruach already gained the spatial dominance? Where and why the pursuit and desire for a new letter? What is the correct philosophical explanation of detachment and bounds between Malkuth and Ruach above? On the other hand, what is the practical explanation of it? Why are this realm and this plane so distant from the higher spheres, so much that we even doubt that they exist?

Patient work in Argentum Astrum will practically elucidate this matter. Spheres of Probationer or Novices, as well as rank of Neophyte, are reserved for this last letter. Actually, Neophyte is not part of the Order yet. He prepared for the journey, but the journey has not started yet. He must decide, either to go through the City of Pyramids or be lost in the Abyss forever. Therefore it is very difficult for Neophyte and perhaps dangerous to say that he may work with energies, since he is still tied to the Earth too much, but he is also aware of the higher spheres. It is this curse of Neophyte, that he is neither here nor there. His work, in particular way, can be the hardest one, and its consequences an Aspirant can feel long after he has achieved his full rank. It's like if you want to take a rocket off the ground. The hardest is to overcome

the gravitational pull in the beginning, the most of power and energy is needed for a start. Further on, it is easier. Much easier. Much different. Marvelously different. I'll just mention what Crowley said on this topic: " I believed then, and believe now, that the Probationer of A∴A∴ is nearly always offered the opportunity to betray the Order, just as the Neophyte is nearly always tempted by a woman. "

What a brilliant temptation of Binah. Take that into consideration. Think about it.

Question: What is the difference between Probationer and Neophyte?

It is very good and important question. What I can definitely tell about their difference is in awareness of their Oath. Probationer gives an Oath. He wants much more than he just wishes. Neophyte wishes more than he just wants. Think about that. While working as a Neophyte, you mainly get across the things you do not need. Things which you will later, during your operation as Zelator, Practicus and Philosophus, either miss or repent. In fact, the life of Neophyte is the life of Adeptus Minor in miniature. You all know that marketing trick when a good movie is converted and transformed into short series. It is the relationship between Neophyte and Adeptus Minor.

It often happens, although it is unusual, that a Neophyte can have short Conversations or Knowledge with his Holy Guardian Angel. He may have bliss of Tiphareth, very shortly. Briefly. Just a little. He may have figured out the Way, even the Goal, but he has neither the strength nor the energy nor certainty for that. That remains to be glanced while Zelator, or Practicus and Philosophus. Absolutely

everything you need you got as a Neophyte. Now I will return to the last topic that was of interest for you. It is a topic about your diary. You never know where is mislaid your Knowledge and Conversation. Therefore it is important to write everything like a traffic policeman does. In only one of the randomly stopped vehicles could be found the smuggled goods that you are looking for. I ask from future Neophytes, present Neophytes, not to exaggerate as a Probationer and not to spend too much time as the Novitiate. Because you could remain stuck there forever. It's like when you meet a nice looking girl at a party. Some days after you're not remembering her appearance clearly, after a week you're not sure which colour her hair was.

That was some thoughts about the last Sephira and the last letter of Tetragrammaton. But the final remark would be: may God help you. It was not uncommon for many Neophytes, my good friends once, to break all the ties with the current and lineage, moved by testimonies and visions they encountered as Neophytes. It is not uncommon for Neophytes to think they are Adepti Minores. In fact, it is astounding to say that they actually are. However, the process in their minds will make a mess in their work and life. You will also notice the changes at the physical level and terms of their lives.

Therefore, take that into consideration. Because you can easily overdrive on this issue and energy which Neophyte once gathered for his flight, it can began to pressure him and store until physical destruction occurs. I personally suffered in my work quite a lot of seductions by neglecting the physical body. Probationers do not have this danger. Because they do not have much time for destroying the body – so

much as a Neophyte has.

So in fact, the most important for Probationer is to endure time, while for Neophyte is essential to endure the pressure. Crowley's motto *Perdurabo* ("I will endure to the end") means exactly that, in its full and broadest sense. What is now important to note, if any Neophyte took the motto "I will endure to the end", the end is not in Kether as the Crown. That end is laid in Tiphereth. Neophyte is affected by large bodies laden before him: first of all, there is Binah as Saturn and of course Jupiter as the heavens of Chesed. Imagine what would happen to our world without Jupiter? Life on it probably would not exist. Our life on Earth is conditioned by the existence of Jupiter. He is responsible for deflecting asteroid stones that could hit our world. And as development of our biological life is caused by Jupiter, so development of our spiritual nature is inconceivable without Saturn. The phenomenon of Abyss is a requirement and necessity for both directions. Consider that.

What is dangerous for Neophyte? When he leaves the Earth and therefore rest without another protector – its atmosphere, the Neophyte is neither here nor there. He becomes an alien for both worlds. So the formula of Tetragrammaton is a beautiful tale of our growth and climb upon the Tree of Life. It is a fairy tale for grown up children.

Tetragrammaton as Jehovah is referred to as a forgotten name. But how can it be forgotten if we call it Jehovah? How can we argue about the Last Supper, when we are not certain if it was breakfast? Think about it. In Kabbalistic cosmogony, the highest archangel of God that resides next to him is Archangel Metatron. It is still very difficult to state and explain clearly what indeed Metatron is. For us who work

practically, Metatron is a carrier of God's word – because no one can hear God and stay alive. Metatron works for us what Jupiter does to planet Earth. Consider this thought. He gives us exactly the amount of experience we need. Neither more nor less. Actually, he is not the one who gives anything. It is he who transmits it to us. So when we put our personal imprint on Tetragrammaton, we get the formula of Yeheshuah, which has 5 elements.

Do not misunderstand it. The fifth element is called the fifth, but it is not actually an element. Its nature is elemental, and like when you are acting, you just take the role of another, imitating him. Consider that.

Now I want to mention the division of the spirit on active and passive one. The one is followed by two. From these two ensues four. So if letter Shin expresses itself through either the Son or the Father, the manifestation of Spirit becomes active. If you assign it to the Mother or Daughter, then you will get passive Spirit.

Now I want to refer to the theory of weapons, which is very important for the Golden Dawn. Four Sephiroth that occupy the Golden Dawn are related to the four elemental or primary weapons, which in their order are used by Neophyte, Zelator, Practicus and Philosophus. Or at least they should be. We will have opportunity to discuss Dominus Liminis later – in that realm we can find perhaps the most interesting level of Attainment, although it is not a Grade in itself. Duration of Dominus Liminis is either too short to discuss it while it lasts, or too long to remain objective. In fact, this is the Adeptus Minor who has awakened after a long sleep and he needs some *time* to adapt to a new dawn arising before him. Dominus Liminis is that

time. Letter Shin is not elemental in the usual meaning of that term, just as the lamp of the Adept is not elemental either. In terms of weapons, you cannot attack nor defend anything with the lamp of an Adept. However, the Light of Truth is the most painful and destructive cause in human life. Think about that.

Neophyte has a desire to remain in the world forever. It is influence of Binah and withdrawal from the Path is the most usual during the Neophyte's time. Therefore I ask all Neophytes not to take dramatic and drastic steps, regardless of how much they seem to be correct. Let them do only what they have in their program; there will be time for quitting. And for the end, abandon all hope. As you can recall, I said that Probationer have time to endure. Neophyte must endure the pressure and hope is not an appropriate weapon, I believe.

Weapon which is related to Neophyte is Pentacle. Like all weapons in our Great Brotherhood we learn that we must make them all, until the moment when the Aspirant is certain how to use them in accordance with the Nature. Pentacle, Sword, Cup and Wand are not only ceremonial and material objects. They are aspects of both the Body and Mind. It is highest imperative for us to distinguish their aspects from their parts.

In our Order, there are some Lineages that do not attach much importance on ceremonial aspect of weapons. Personally, I built all the elemental weapons, but curiously I never used them in any important Attainment. On the other hand, I have developed and built others on the astral plane, that fit me more. I've always approached the Art of Magick with the eyes of Thelema. In that way, one of my eyes is

always open and one is always closed. Therefore, my dreams always walk with my reality at the same time.

So, regarding Pentacle, I understand it as my own body. When I made the Sword, I upgraded the model of my own opinion and thinking. When I finished the Cup, I brought it in line with my emotion – which was quite dramatic in my life. Finally, when I built the Wand, I became fully aware of my own sexuality. It was that flame inside of Prometheus Wand, stolen from the Gods and scattered throughout the world by fire. Think of this allegory. Also in this Grade, the Aspirant begins to work with sexual Magick. In sexual Magic, Aspirant channels and uses enormous energy; this might be even fatal for a Neophyte who was already burdened with Binah, or for Practicus who had his first deflection from the Middle Pillar. We talked earlier about the Neophyte blockades, and sexual energy here could bring about incalculable consequences. That is why working with this matter is left for Philosophus. Is it correct, I do not know. But I must hold some logic in what I said, only until we find a specific and different case. And we all are a little bit of this. We shall return to this issue during the next day.

With these four weapons, whether ceremonial objects or subtle ideas, an Aspirant moves to find his place under the sun. This place which is *under the sun* is in fact below Tiphareth – and that is the land of Golden Dawn. Only Dominus Liminis can use all weapons with full success. Maybe I can say that an Adept does not use weapons at all. He wrestles like Jacob with the Angel, as we see that from our perspective. Or he just might hug him, from the point of Angel's perspective. Consider that. Each grade is specialized for only one weapon. It's like a doctor specialist. Dominus

Liminis, on the other hand, is a general practitioner doctor.

Let's have a look at practical analogies. Ritual which works most suitably with the elements, at least as aspirant in Golden Dawn realizes it, is what we call the Lesser Banishing Ritual of Pentagram, or simply Ritual of Pentagram.

Ritual of Pentagram is composed of two parts, in fact three, where the third part is repetition of the first one. The first part is well known as Kabbalistic Cross; the second part works with Pentagrams and Archangels. In fact, we can say that the introductory part is Kabbalistic and the working with Pentagrams and Archangels can be understood as two separate parts. That depends on your philosophical point of view of this ritual. Let us move on and focus on the Kabbalistic Cross. Its purpose is to balance our aspirations and our capabilities. For a very short time, you will be pulled out from the sphere of Malkuth, and find yourself upon your first Path – which is the Path of the Universe. Too far to be there, but yet too close to not wander away – this is very important for Neophyte in particular. Please note, an impressively large number of practitioners give name “*Aiwass*” for heart centre. Thus, a vertical column is consisting from words “*Ateh Aiwass Malkuth*”. It is unfortunately Crowley's personal mark upon this work, because Crowley had knowledge of his Guardian Angel's name. Neophytes however, have not. Crowley made reference for Aspirants to put *Aiwass* name for the heart centre, in case they do not have the knowledge for it. Indeed, he did have a good sense for humour, but it does not mean that Aspirants should be deprived of their sense of logic. Think for yourself. In Hebrew terms, “*Ateh Aiwass Malkuth*” simply means “*Thy Aiwass is the Kingdom*”. In fact, by this

Kabbalistic Cross you glorify his Guardian Angel, not yours. All I want from you is to use your head for the sake of your achievements. I wish to point that the heart centre or chakra is reserved for the name of your personal angel, your miniature self. You do not have two hearts, only one. And that heart has its own name, not someone else's. Think about it.

Crowley has done this because he underlined his theory of the succession of Æons, and was convinced that Aiwass was not only his Angel, but an Angel for all of humanity in the Æon of Horus. Was he confident in this, or just wanted to be, I leave for you to discern. From the point of your work, Aiwass is just a temporary name until the moment when you get the Knowledge and Conversation of your own Holy Guardian Angel. If you find yourself as Thelemites, this is not the reason for not assigning to this the most sacred point some other name which is also sacred or valid for you. Think about that.

After this, you will focus on the pillars of the Tree of Life. If you set the glyph on your body, the sphere of Geburah and the Force is on your right. Sphere of Grace or Gedulah, as Chesed is sometimes called, will be on your left.

Now I want to put your attention to the next topic, and that is how the names are vibrated. Vibration is usually energy phenomena, and maybe it is a bit easier for men than for women. When you increase your bass line on the music equalizer, you will understand why. Of major importance is to find an adequate and accurate pitch which will make your entire body to act as a resonance box and where it will begin to vibrate as a whole, not just in the region of the throat or chest. The easiest way of achieving this is experimenting in

the bathroom; you start with a highest tone, and then descend down until you hear the whole bathroom as filled with sound. Each lung and each throat is one unique world, just like every single violin is. You should spare no time in finding your ideal level of frequency. The difference between right and wrong vibration can be literally half, or even a quarter, of a music tone. The difference between right and wrong vibration will be the difference between success and failure.

You must be very precise, be relaxed and search for your pitch. You simply cannot miss it, but you can surely be distracted enough.

In some sects of Buddhism, especially in Zanskar, you can find many Aspirants searching for that ideal pitch for several months before they start to work with mantra. I fear that many students just fly over this too quickly. Think about it, once you set the correct mode of vibration, you will apply it in all rituals, during all of your life. If you learn to vibrate wrongly, you will never achieve full results of the ritual – ever. Certainly, the vibrations with the wrong pitch can be somehow useful, but it cannot in any way be comparable with the energy level when you do it correctly.

I will mention one wonderful thing: when you vibrate a formula or simply a letter, if you concentrate during the vibration on some part of the body, it is enough just to look at it while vibrating and you'll get a clear impression that this part is vibrating too. It is an illusion made by our mind, but which helps remarkably with directing the Prāṇa and may help in the treatment of parts that are sick or have lost the flow of life energy in Nāḍi.

What is very important, and I would like to discuss, is the purpose of the ritual of Pentagram. What is the Ritual of Pentagram and what is its purpose? Could anyone say?

Answer: purpose of the ritual of Pentagram is not only purification, but the development of the power of the Sphinx.

If you all think that, you think well. Such a point, in case you really believe it and know it is true, would give you attainment no less than Adept. It is much better said than I even wanted to. And for this matter I thank you and congratulations to that.

If you read Umberto Eco's *The Name of the Rose*, do you remember the book that destroys people not by words, but by that with which it was written – toxic ink? That brings us to the conclusion – one thing is to have a weapon, but another to decide how and against whom to use it. Remember David and Goliath.

If we limit ritual of Pentagram for purification, we will remain limited. In fact, the ritual of Pentagram is the crossroad between the Paths of “Art” and the “Tower”. It is like a miniature Tiphareth operation. In a case you perform this ritual properly, at that very moment you would have Knowledge and Conversation of your Holy Guardian Angel.

As for the Archangels, there is a lot of dilemma about it, and I will look back on some issues and ideas that can be found in our work. The problem is not with the three Archangels – Michael, Gabriel and Raphael, but with the fourth Archangel. Because Uriel is not actually an Archangel at all, in the usual sense. In the case of Uriel, many aspirants put letter Aleph in front so his name becomes Auriel – but Auriel is not the same

type of angel as Uriel, in divine hierarchy. Archangel Uriel of earth element is somewhat isolated, in the same way as the element of earth is separated from other three elements. Like last letter He, which belongs only to Malkuth.

Nobody has monopoly over the Truth. As a young magician, I received some negative experience and influence from authorities that are now in the world of Hermetism, because young man accept words for granted, but later it is difficult to embrace the truth that is completely different. You must have to check all these and future claims for yourself. Be suspicious to everyone. Doubt everything. And everyone.

There are some variations in the ritual of Pentagram which can be considered, and which are more related to modern chaos Magick, therefore I will advise you to try them before you start to build your own variations.

I will give you a wonderful practice within this ritual, which is particularly useful for the Neophyte, and can also be used very well by Zelator. I will admit it was a part of my personal work, some time ago. The main point is that the whole ritual is performed sitting in a chair, imagining yourself two feet in front of you doing the entire ritual, with all the details that would otherwise be present during the work. This work also dramatically increases the chances for spontaneous astral projection, in case of Neophyte. This practice has two types that can be performed. The first is to open your eyes imagining you are in fact *there*, looking to your physical body with your new eyes, and doing the whole ritual from *there*, vibrating formulas from *there* and drawing a circle from *there*. If necessary, experience failure, but *there*, not here. Consider that.

Another method, which can be run simultaneously with the first, is easier but no less interesting. You need to imagine your figure, which performs as a puppet in front of you the whole ritual. After a while, spontaneous projections are very common. I advise you to try, as this not only builds the ability to visualize, but also works to strengthen your astral body.

I will return to the diary. When I told you to write about yourself in third person singular, this should be an excellent parallel. It seems much easier than it actually is. You should hear your voice differently than when you speak regularly; it is easy to determine difference when you hear yourself on audio recordings. It is the same with plastic visual perception of you. For all your life you were watching the movements of other characters, and you are less aware of how you act in nature.

This kind of technique where you imagine yourself as a puppet, and look at yourself from another perspective, is very well accepted both as a method and as an achievement. Do not be misled by those who claim that work on the astral plane could be dangerous and that there is the possibility that you will not return. Sometimes, I wish I could really experience such a long lasting stay on astral plane, to worry how I should return home. Silly thoughts. Your problem, as long as you're alive, is, however, to remain there as long as possible. Your return is inevitable and unavoidable, so use your precious time there as best as you can. Once you return, you may be sorry for the missed chances, because you did not have much time there. Nor energy. I deeply believe that mastering astral projection is extremely important, and I appeal to my students to experience it as soon as possible.

What matters most is that the Probationers and Neophytes get a sense of the astral plane, in which very different rules apply. I would assume that most of you would give everything for 5 minutes of consciousness in the astral body. On this issue, we will pay more attention tomorrow, as a separate point on this seminar.

Unfortunately, almost all techniques and methods of astral projection about which you hear or read are completely unusable. In a similar way as the ritual of Pentagram, those techniques and mechanisms which drive the process of Change are usually ignored, with attention given to unimportant things.

Let's return to the ritual of pentagram. In this ritual we deal with the elements, with the formula of Tetragrammaton – at least as it was understood in the Golden Dawn. At the four corners of the world we place Pentagrams and the Archangels. I will remind you about the text of the ritual. So you say: "*in front of me is Raphael*", "*Gabriel's behind me.*" I just want to ask, whom are you speaking to? I often hear Students quickly and hastily say: "*in front of me...*" and then inhale the air rapidly as if they will dive and start yelling the name of the Archangel. In case they truly exist, and Archangels actually watch that show, it would be quite idiotic for them the least. First of all, there is no need to yell aloud to yourselves what actually is in front of yourself, and you can feel quite stupid doing that. Simply vibrate the name of Raphael, while imagining corresponding element in front of you. Also, when you draw the pentagram it is usually stated that lines are to be made by Wand or Dagger. My personal opinion, since you are working with the formula of Tetragrammaton, relies on your own body. You have four

fingers plus a thumb, such as the four elements of the formula plus a fifth for the spirit, so feel free to assign each finger with corresponding element. We could talk endlessly about the variants, these were just some general observations that you can think of.

Are there any questions?

Question: which finger to assign with specific element and how are you doing that?

Answer: I personally use the thumb between the third and fourth finger, as "*mano in fica*." There is a personal motive as much as a logical explanation for a thumb – if you're observing the fifth element as the letter Shin in the middle of the IHShVH formula. Also, the fifth element could obtain the form of any other element, as desired.

Most people use their index finger for pointing, and that finger can be assigned to the fire. But the index finger can also be assigned to the air. You show and signify something which you visually perceive, marking the path of your desire; therefore, the index finger in this case is assigned for air. Use the attributions which are right for you, do not let somebody else do this job for you.

Sometimes what is logical and natural to you makes more sense than all others' theories together. Also, make experiments. Which finger suits particular situation? Select a tool by logic, a goal by intuition. I doubt that I could draw a pentagram with fifth finger, while expecting the pentagram to be sturdy and strong. Therefore, real analogies do not exist. Crowley and some before him have made some analogies with the body parts and elements, but be assured

that they too have used same laws of logic as you do. Think about it.

Any other questions?

Question – which part of the ritual is permanent, and which one can be modified?

Answer: You can modify any part of it, but pay attention on the form. I was changing ritual of Pentagram during whole of my life. It's like having sex. Simply, the act of nature causes you to change the position. In this small and short ritual your creativity is allowed to develop to the fullest. Why? Because we work with highest archetypes, it is easy to remember the form of ritual, so it is left up to your plastic imagination and creativity to deeply interact with the essence of the ritual. To dwell inside the core of it. Nobody can tell you what is ultimately good or what is ultimately bad. Furthermore, you've got to distinguish not only good from bad. You must distinguish good and bad from right and wrong. Think about that.

The next question?

Question: I would be grateful to hear more about experience in your Work.

Answer: this is what I prefer to talk. And this is what most people prefer to listen. But not all people in seminars like this are fully open to speak about their personal experiences. At this moment, this starts to become most genuine and lively workshop. Thank you very much for being open for such work. To get back on the track, there are maybe two interesting points that I wish to share with you. During my

Neophyte time, when I worked for a few hours a day, one of the practices I've been doing was ritual of Pentagram. And I must be honest with you, after a while I began to hate it. It was everything but the ritual of LVX, and simply a thought of it would raise great aversion inside me. But one marvellous experience happened, which later influenced my entire work as the Neophyte, it was one spontaneous astral projection during the ritual of Pentagram. What does this tell us? That the important experiences can happen always in any moment of our Work. When you feel down, it is not an excuse to stop. It just tells you that it is time to get up.

Also, during my work as Practicus and Philosophus, I replaced the common names of Archangels and elements with Enochian names.

I want to point you to observe ritual of Pentagram as a small Liber Samekh. This is the same Path, but the Pentagram ritual uses energy which is closer to the Earth, so its role is more useful for Neophyte and some lower Grades. Samekh is very subtle, and for a Neophyte it can be difficult to have an awareness of true meaning of this ritual. Ritual of the Pentagram is much closer to him and he has enough strength to withstand the whole ritual, what is however difficult to apply to Samekh.

If you do the ritual of Pentagram with full awareness, you would get an achievement of Liber Samekh. But we will discuss on this subject later. The condition of progress upon the Path is condition for progress in the ritual of the Pentagram. And the laws and rules which apply to the Pentagram ritual refer mainly to all the other rituals that you will ever perform.

In the end, I will give you the words spoken by the Aspirant after invoking the Archangels, when he says proudly: *“around me flames the pentagrams, in the centre shines the hexagram.”* Hexagram is actually your Sun; it is that centre which is in Kabbalistic Cross referred to as Aiwass. His is the kingdom, power and grace, forever. *Ateh Malkuth, Geburah ve Gedulah, le olam Amen.* Ritual of the Pentagram is your personal ritual that will show you your personal work and point to your own character and creativity. As a young one, I had begun to hate this ritual, since I was not balanced. This ritual showed me in a nice way what I was. Because no matter how much you draw the pentagrams, exactly that amount will make hexagram shine in the centre. This hexagram is your fifth element; your letter Shin which transforms the formula of dying God into the formula of Pentagrammaton. Shin has a double correspondence, as the letter of Fire and the letter of Spirit. In fact, when you do the ritual of Pentagram for protection, paradoxically, you will take off everything you have from you. By this ritual, you will become fully naked. Before the fire of Truth, there will be neither protection nor help. You will be most vulnerable right then. You can protect yourself from the elements, planets, your mistress and her mother, but you cannot protect yourself from your own stupidity. Think about that. Ritual of Pentagram attacks on your morality and ethics.

Question: Can you tell us more about your pitch of vibration? Are you vibrating each name differently or the same?

Answer: good question. Now I do not, because I am bored to adapt anything. But before, it did not occur to me to change the type of vibration in order to awaken the element even further. It is in every respect a fantastic idea. My advice is

that you still hold to what is clearly tested. And that is your pitch of vibration. Ritual of Pentagram is Microcosmic, as opposed to the Hexagram ritual, which is working with the Macrocosm. When you work with the microcosm, your body and your reality is the object of your interest. So it is maybe better not to change anything in your method. Maybe. It is my opinion of course, but it is a brilliant idea and I can only congratulate you on your creativity.

Question: Can you tell us something about the idea of spiritual death? Of the IAO formula?

Answer: in my life I had a near-death experience, so I will not go into details which could make a distraction. What I can tell you is that Dominus Liminis feels specific death, just before the illumination, as darkest and most horrible thing that he ever experienced. This *dark night of the soul* took special place in my life. But again, this would take a huge amount of time, and we will maybe have that time after the regular topics of seminar to talk about that, if that is your concern.

Question: I understand that the pentagram is more physical, more mundane. A hexagram is then more spiritual? Is this right?

Answer: I do not believe in that at all. Ritual of Pentagram is of the same essence as Hexagram ritual. The refusal to understand this is precisely the reason for your failure to comprehend your Guardian Angel and to realize your true Will. It is just a different place, where, and how these two rites make Change. Elements and Planets are actually pointing to the same thing. Elements are here, Planets are there. Doing what? To whom? In any case, both ideas are foreign to us, regardless of their distance. Consider this

thought. You must always be aware of inner and outer influence in your Work. You must always analyse energies that you summon if they are elemental or planetary. Is your half filled cup half-empty or half full? Consider that.

I cannot give you a true answer to your question because it is too rational. A world of which we speak is beyond our ratios. And for each of us apply different regulations.

We will continue after the lunch break.

Chapter III

*Yoga
Buddhism
Enlightenment
Knowledge and Conversation with Holy Guardian
Angel*

Now we will turn to the East. And to the extent necessary for our journey, without insisting on unnecessary details. The issue of Yoga is very difficult to put on healthy ground. Yoga is not a Method. Yoga is an Attainment. It indicates the concept of Unity, or rather the Oneness. Most of Yoga practitioners define the highest state of consciousness as a unity of Aspirant with the object of work. In other words, when subject and object become one. This is mainly a brief definition of Samādhi, not to go further into the discussion of this theory because it is not our intention here. And because I like to think differently, I would be skeptical regarding this definition. Being one with another is quite inconvenient. Each of you at this moment feels unity with itself. Even in the absence of that feeling, oneness with yourself is undoubted. Why do you think that unity with another is different from unity with yourself, which you already feel right now? Man finds external reasons for natural urges which are within. He complicates his own life because he is unable to comprehend himself properly. This is the paradox of Yoga. You cannot practice Yoga. You cannot practice Achievement – it would mean that you have already achieved it. Yoga is not even Oneness – it only suggests the Attainment of Oneness, it cannot be practiced and therefore cannot be more or less

achieved. Yoga is not a Method. Yoga is an Attainment. What moves you away from Yoga is your intention for the failure, nothing more. What moves you away from the Yoga is your practice of Yoga, as exercise is essence of every failure. Yoga is like the Sun on the Tree of Life. You are either there or you are not.

The confusion arises largely as Eastern languages have much more adjectives for spiritual states, than our Western languages have. Do not misread me, when I say West, I include you in that group. And when I say East, I mean most of the countries influenced by Buddhism, whether Hīnayāna or Mahāyāna sects. This is also reflected in Christianity, in divisions among the churches. I am talking of course about the two major branches, Orthodox and Catholic. It is interesting that Mahāyāna called itself Orthodox too, what means Right Belief - as opposed to Catholics which should be, then, Wrong Belief. Mahāyāna as a Great Vehicle, in the translation, glorifies itself in relation to Hīnayāna, which is understood as an Inferior Vehicle. This could be an interesting observation.

I would like to emphasize this point somehow, as a beginning of, perhaps, the most beautiful story we will have on this seminar. For exposition on Yoga and Buddhism, I would like to reverse the order of these two, and begin with the presentation of the essence of Buddhism first, and after that move on to issue of Yoga. We have already mentioned the difference between Magick and Thelema. The same relation and model of thinking makes difference between Yoga and Buddhism. How?

When Buddhism appeared in India, Siddhārtha Gautama Buddha managed to create a system by which a man could

achieve the same results as he did for himself. In other words, if you abided by certain rules, for the first time until that moment in time, one could experience enlightenment, here and now; unlike the earlier spiritual movements where illumination was left to some other castes and some other lives. Remember, some of you might not ever experience the astral projection, some of you will never be able to sit in Āsana, but by the sheer fact that you were born, you are assured of two things, and two achievements: the Attainment of the Knowledge and Conversation of Your Holy Guardian Angel and the Attainment of the Abyss. These are guaranteed to every one of you, and this can be achieved at any point of your work.

This is explained, especially to young people, not to think that enlightenment is left to someone else or for some other life. It's a sad worldview. Enlightenment is your only work that you have the right on, just by being born. Enlightenment is not even your work. Enlightenment is your birthright. Your Enlightenment is just a natural consequence of your birth. Consider this thought. Enlightenment is your birthright.

We will now return to Buddhism. There are three phases of Buddhism which are good to implement in our knowledge. Those are the birth of Buddhism, expansion of Buddhism and adaptation of Buddhism. So a Japanese aspirant does not think about enlightenment in the same way that a Buddhist thinks of in Tibet. What is exceptionally interesting is how Buddhism began to spread across the East and the Northeast and develop to the Far East. In that way, actually, the realization of Enlightenment was becoming shorter and shorter. Why? And how? Here is what happened.

Long ago, Buddha made a terrible Oath that he will not move from the place he was sitting on until he experienced enlightenment. This is one of the first historical moments that someone gave this form of a vow, in fact – an Oath of Abyss. The more the task is difficult, the greater is the reward. The *shortest* tasks are those of Adeptus Minor and Magister Templi. They consist of a single sentence. Magister Templi to transcend Abyss, and Adeptus Minor to achieve Knowledge and Conversation of his Holy Guardian Angel. Consider if the length of a written task embodies their true weight.

To return to Lord Buddha. Buddha demonstrated for the first time that one life is sufficient for enlightenment, and that single intention is enough. As the teaching begun to move north, across Nepal and Tibet and to China, Boddhidharma, one of the greatest teachers who ever lived, did something remarkable. When separated from Hinayāna, Mahāyāna suddenly began to shorten the time needed for aspirant's enlightenment. Now, what Boddhidharma did? First thing, there were no solitary retreats anymore, and hiding of aspirants in caves; instead, he putted them all inside one room. Whenever an aspirant achieved enlightenment, it seemed that experience set off a chain effect that spread to other practitioners as well. In the beginning, all the participants were facing the wall, with their eyes closed. This detail is very important. Now, second thing which Boddhidharma did was far more brilliant, as he has turned people not to face the wall, but to look in each other's eyes. Enlightenment have occurred even more frequently. And so the aspirants revealed specific and extraordinary experience of unique emptiness in their eyes, which until then could not be perceived nor written down. Sharpest and most severe type of Buddhism exists in Japan. What Chinese call Chou, in

Japanese is known as Zen. There, the enlightenment is given as an Order, not as a Vow. Now I would like to convey to you these words, which Buddha addressed to his dearest student Śāriputra. This speech is very well known as Prajñāpāramitā Hṛ dayā Sūtra, somewhat like Thelemites understand Liber AL. In a similar way as the Book of the Law defines Reality, Lord Buddha did the following:

“Therefore, O Śāriputra, here in this emptiness there is no body, no feeling, no thought, no will, no consciousness. There are no eyes, no ears, no nose, no tongue, no body, no mind. There is no seeing, no hearing, no smelling, no tasting, no touching, no imagining. There is nothing seen, nor heard, nor smelled, nor tasted, nor touched, nor imagined. There is no ignorance, and no end to ignorance. There is no old age and death, and no end to old age and death. There is no suffering, no cause of suffering, no end to suffering, no path of ending to suffering. There is no attainment of Nirvāṇ a, and no Nirvāṇ a to attain.”

In this way, he showed to the world that the ultimate essence of his teaching was not nihilism, as defined by Western minds, but cosmic surrealism. Actually, this text can be understood as the Eastern Book of the Law. Crowley was quite attracted to Eastern philosophy, especially Taoism, in which he identified himself with Eastern teachers, like Lao Tzu and Chuan Chou. So today we can clearly see the influence of Chinese thought in what is now called Thelema. What should be of interest for us in Buddhism, are two supreme experiences – the experiences of Buddha and of Bodhisattva. In analogy with the Kabbalah, the entire Golden Dawn is defined as an optional program. In Ordo Thelema, we can find only three ranks. Man of the Earth, Lover, and

Hermit. These three grades are actually the great Achievements along the Middle Pillar. It is never enough for a Superior to appeal to his Students not to give up from the Path, when they stray from the Middle Pillar.

There are two grades specially affected by this situation, the grade of Practicus and grade of Philosophus. These two extremes reflect two supreme opposites of Aziluth. Practicus as water and Philosophus as fire, in a similar manner as the relation of Chokmah and Grand Binah. We will realize that each Sephira is just a result of the previous, and the cause of the next one. Tree of Life cannot be understood if we use it as a cover up, as a shade for retreat. Tree of Life is not for vacation, but for work. However, the ultimate truth is far from this claim. In all of our Art, as in Zen, there are two ways. The slow and the fast. It is up to you to decide which way to go. There is no doubt that you'll get to your destination, because you surely will. The only question is how long you will bear your cross of suffering during the Path, once you find yourself on the wrong sideway. Once you took the Oath, once you spill your blood, the blood will evoke more blood. Yours or someone else's. Remember this. That is why so many people wandered like shadows in our Art. This is not about the illusion of paths, but the illusion of people who walk upon them, think about it. We are prone to talk about it because none of us went so far, but ask yourself when you make a wrong decision, was it because of your will or your urge? Finally, is there a difference at all? Do what you want is not Do what thou Wilt. But as far as we know, someone who knows his Will is actually just 0.01 per cent of all cases. Consider this.

Attainment of Knowledge and Conversation consists of two

parts. One is the Knowledge, the other is Conversation. To be able to *talk* with your God, you must *know* what should be discussed at all. In case you have a minute of time with an Angel, what would you talk about? What questions would you ask, would you ask anything at all? So the construction of those elemental weapons is actually the preparation for this Grand Interview. It's like preparing for a job interview. First you write your *Curriculum Vitae*, and after that if you receive a call, you prepare yourself for the interview, all with the aim to introduce yourself in the best light and to finally get a job. Complete Golden Dawn is a reminder of what you will discuss at the scheduled Grand Interview. Buddhism is also working in preparing an Aspirant's mind to do what is needed at the moment when he enters the Chamber of Awareness, when he achieve the Great Work. Do not deceive yourself that in front of God you will be able to draw a pentagram, or a hexagram, or do any banishing or spirit testing. These are just stories, silly stories. The moment you experience the contact with Deity, or Angel, whatever its nature, you will be with him as required, not as you intended. You will be completely powerless to do anything limited by your plan. In practice, an upright red vertical and downward blue triangle in a hexagram simply do not exist. In reality, the blue hexagram is vertical; your aspiration is one that is passive. It is like your first meeting with a beloved one. No matter how you planned a surprise, the course of the evening will be completely independent from you, and you will often experience quite opposite from what you wanted. You are completely powerless. But in the end, you will remember that very first night as something beautiful and in this uncertainty laid all the magic of that night. You received what you have been given, it is as simple as that. The highest Invocation is neither a threat nor a treaty, but a curious

expectation. Think about that.

So, if you read someone's report that he drew pentagram on the astral plane in front of a God or Angel, and verified it through divine names, you do not have to listen to him anymore. Because he is probably lying. This is an old medieval way of thinking in which the man is the center of the world, where higher beings are subordinate to him. And where everyone else has a purpose for him as the supreme cause. Amazing fact that the Sun is the center of the world is still valid, but actually nobody told you that you are that Sun. So this form of Hexagram was made by existence of Thelema in Magick. How does it work in practice? Suppose you give an Oath of Adeptus Minor, after which you make preparation for your work, going from public life into retreat for six months, by the advice of Abramelin, so you can choose the perfect rite, starting with daily performance of it and striving to the Angel. And there's a problem: nothing happens. You can continue like that for years. That is why so many aspirants avoid the Oath of Adeptus Minor and remain Philosophus or Dominus Liminis forever. This is the worst curse that an aspirant can invoke on himself. So, what is the point of this instruction?

In the method of blue hexagram that brings you to Achievement, it is important that you do not really do anything. How does it look in practice? So far, you had the opportunity to make Change by means of concentration, visualization, vibration, and now the greatest Change that you need does not require work or action at all. It is as if I told you that you will receive a phone call from the Heaven exactly at 2:00 PM tomorrow. What would you do in minutes before 2:00 PM? You would await. But that awaiting would

be more intense and more alert than an hour before the scheduled time. It seems that this passive awaiting puts your attention into active condition for Great Change. Consider this thought well. Your work is like children's game of "red hands". What you do is that you put your hands on top of the hands of your Angel, and wait for him to hit, so you can pull back, catching a moment of silence instead of a slap.

The condition of your success is to allow him to start first, but to finish last. This method is essential in Japanese fencing; in concept of intercepting, not in opposing the swords. Unlike the European fencing which consists today of scattered waving and counting points, in certain schools of Japanese swordsmanship, where I also belong, you prepare for a lifetime and when you finally stand in front of an opponent, you cannot achieve victory by assault, but by defense. Wait for the opponent to start first by drawing his *katana*, and while he takes out his sword, you must take out yours and do your strike, which means that you must be at least twice as fast as him. The Will is not required here. Only Intuition. Will and Intuition, as Chokmah and Binah. Many analogies with our Craft can be found in Buddhism and in Japanese fencing.

Think about our example with the phone call. You could almost feel the condition of expectation before that call. With stretched eyes you fight to maintain alertness, and boot up the phone as soon as possible after the ringtone. But then what I do? I strive that the expected ring never rings. As one minute of waiting expands to one day, you go to bed angry and disappointed, and have a dream which is required, in a state of active passivity. When you analyze rituals, at one point comes the moment when aspirant extinguish his

awareness and experience mental death, and you can find this approach especially in the system of Austin Spare. For those rare ones, that death is a spiritual birth. The essence of all our work are actually magic show tricks by which you bypass your reality censorship, to temporarily extinguish lights on the stage just long enough to successfully perform the replacement of artifacts, and instead of a rose, a dove appears. That brief and purposeful extinguishing of light on the stage is Veil of Paroket, far from Abyss, and aspirant should not confuse those two ideas.

At this point, I will mention what is known as the Art of Evocation, which essence lies precisely in this. Remember when I said that you will have a phone call from Heaven tomorrow at 2:00 PM; you will stand frozen minutes before ringing, expecting my call. But remember well how it distorts your Attention. It is like a child eager to know *what*, but not *when*. By pure statistics, in those moments something will happen, something which will distract your attention. But your awareness was already Changed and drunken with phantasmagoric expectation, so that side event is being welcomed with trumpets and projected into what was needed. Often, the noise of fireworks becomes the speech of a demon, or the light of street lamps becomes the raying of an Angel. In other words, your imagination becomes the link between two unrelated events, which influenced your attention like cold water affects you upon awaking. It is an effect used by illusionists – when they draw your attention to something irrelevant in order to achieve a desired change, which is seen as a miracle by those who are too fascinated by it to broaden their attention to both magician’s hands, not just on that one in which he holds an object to which your attention is fixed. In case of Evocation, it is an unconscious

self trick that can grow into bouquet of the most beautiful vision. Nevertheless, will you get something that you do not already know, by all this? Consider this thought.

When I mentioned two Veils, Veil of Paroket and Veil of Abyss, behind both of them are concealed ultimate Achievements in a similar manner as I have said about the case of Buddhism – the Attainments of Buddha and Bodhisattva. Achievements of Adeptus Minor and Magister Templi, in other words. Ipsissimus would not be attributed to the Buddha; that would be topic which would take too long to discuss.

This is basically a short overview of Buddhism and its interweaving and influence with the ways of Magick and Thelema. Beware yourself. And be very tactful toward the methods and views of Buddhism. Toward those fantastic new techniques which will allow you to experience the enlightenment for a dollar. Always be careful about the choice of practice. Note that prior to specific practices of Buddhism always comes first the authentic Buddhist philosophy. Yoga is more abstract, more devastating for us. It is similar with Thelema. Beware of people who talk about True Will. Remember this carefully.

I really wish that you sense the relation between Buddhism and Yoga, as well as between Thelema and Magick. Buddhism and Thelema are philosophical systems, they have little practical implications. They may be referred to as social implications of a manner in which all souls are connected. I will tell you a story about a monk who spent years trying to get enlightened. He was the most learned and the most educated of all the monks, and yet sufficiently clever to know that he was furthest from the truth. Finally, he gathered

courage to pay a visit to his teacher and ask him how to liberate himself. But the teacher asked him: “Who holds you imprisoned?” While Buddhism may have its own faults, you are all intelligent enough to extract what is useful for you. In a way, our seminar is a sort of a spiritual Frankenstein. You take a little of everything to make a lot for you. And I cannot say what is good or wrong for you. I can only tell you a nice fairytale bedtime story.

Now I will reflect on Yoga. When I mention Yoga, I think exclusively on royal eightfold path, which is called Rāja Yoga. For the aspirant who is below Paroket especially important are the first four steps of Rāja Yoga. And like a Mage who have four elemental Weapons, so Yoga has its four arms, which must be sharp. Āsana, Prāṇ āyāma, Pratyahara and Dhāraṇ ā. These four points do not have to be learned completely, but within Argentum Astrum you will not go further on until you master each to the extent you are asked for. You can have a PhD degree at Harvard, or to be born as Magister Templi, but if you cannot sit an hour in Āsana, you will not advance further from Zelator.

Āsana is the position, but not every position. Even though you think you are comfortable in those chairs now, after an hour, or maybe two, you will feel uncomfortable and tense. But when I am sitting in my Āsana, I can do that for hours, not moving an inch, without experiencing any physical discomfort, although at the beginning the Āsana can be anything but pleasant. Āsana is a position which removes the awareness of the existence of body, but not the existence of awareness. Consider that. Think about this, that success in asana is in the Change of consciousness, not of the body, although the change in the understanding of the body will be

quite obvious.

Prāṇ āyāma is the control of Prāṇ a, but it is necessary to define what this concept means, as without that it would be only speculation. Prāṇ a is what may be called force, but not like a fuel, but rather as nourishment for the spirit. It has many aspects and, what is called, rūpas, so it can be found in food as in the blood. But neither food nor the blood is Prāṇ a, like the body is not the spirit. Prāṇ a is enshrined by an abstract idea, and it is necessary to utilize a specific model of thinking in order to understand its true nature. Think about this, Prāṇ a is the prime representative of the magical link. Ingenious Aspirant can see Prāṇ a in each thing, and pour Prāṇ a into any object. However, Prāṇ a is usually associated with a link that is a living common factor for all things alive. It's not blood, though it can be, because blood is limited by its color, warmth and confinement in blood vessels, but what is the magical link *par excellence* is the breath. Therefore, Prāṇ āyāma is breath control, a full awareness of the entire apparatus which is used for breathing. The breath is constantly inhaled, in a measure in which it is exhaled. Its field of action is within, as much as without.

Of course, all this takes a lot of experience and preparation. But remember, as you climb up the Tree of Life, you use less time for preparation of work. In perfect circumstances, I need 10 to 15 minutes for astral projection and 5 to 10 minutes for completely stable Āsana. But remember, the aspirant after 15 minutes of preparation and perhaps 15 minutes of astral journey may need hours to even superficially understand the experience he had. If Neophyte during the operation spontaneously achieves Knowledge and Conversation, what is not so rare, it may take years for him to Understand what

he Heard. Think about it. Working with Āsana is not just sitting, but also preparing for that sitting beforehand and enjoying the feeling of unity with the body after the practice. Think about how to define your own work at all, how long it lasts, what is included in it and what is not.

So this is another advantage of this seminar. All symbols that we have on our working desk we will manage to connect to each other and thus be able to create our own dictionary which will help us to converse with the Grand Architect, during the Golden Dawn.

Question: Do the Grand Architect and Grand Creator point to the same thing?

Answer: Grand Architect is that universal unit of measure of all things; he is the golden ratio between the number and the letters. Numbers are like letters, infinite, and are integral parts of all books of all the Worlds. It was said once that Angels, like books, are made of numbers and letters in the same way as man is made of flesh and blood. Grand Architect, who occupies such an important place in Masonry, is quite different from Grand Creator of all Worlds. Although these two terms are related to the same state of Being, in a similar way the Holy Guardian Angel is linked with two concepts which cannot exist without each other – Knowledge and Conversation. For us, the concept of Grand Architect is far more important than the Grand Creator, who made the Tree of Life. The emphasis is on the Architect who gave his draft and measure of our reality. Hence, the next time you read a document on Freemasonry, try to look at the Grand Architect from the point of view of our Art. This is a great mystery.

Question: Is it an allusion to the Demiurge?

Answer: I do not know. Nor did I meet the Grand Architect. But maybe you will and then you will tell me. We could talk further about this, but I really do not know. What you said makes a lot of sense, but is it true is another thing. All what is related to Demiurge, false creator; you must then first meet with true Creator to make a distinction between truth and falsehood. This is a very good topic to discuss.

By the way, I want to refer to one important correction. Sefhira denotes singular idea. The plural is Sephiroth, thus Keter, Chokmah and Binah are not Sefhira but Sephiroth. This is just a grammatical correction that does not hurt to learn. I noticed this while listening when you use Kabbalistic terms, so I just wanted to draw your attention to that.

Demiurge. Now we will combine the ideas of Sephiroth and Demiurge. What we get that way? Does anyone have a guess? Does anyone have an answer? It is Qliphoth, most difficult term for all Aspirants. Tons of books were written about it, but nobody really gave an answer clear enough. Because Qliphoth is precisely the opposite from clarity. We have too little time to discuss Qliphoth from the standpoint of Kuṇḍalinī Yoga and Eastern thought. But we may approach it from Thelemic position and to give observation of Qliphoth from the point of Thelema. Each sphere has its day and night side, if we assume that light causes this. No one told you that these circles on Tree of Life were actually Spheres. No one really put the Tree of Life in three dimensions. Tree of Life currently does not have the concept of depth between Sephiroth, only the length and width. But it is an excellent opportunity for us to think about it.

It is like constellations. When looking from a limited point of view of the Earth, constellations assume form of mythic figures in two dimensions, but if the same stars are to be observed from the side, it would be a completely different picture. This does not mean that the constellations are changing, just as the Tree of Life cannot be changed. Our position is changing, our awareness changes, and thus our view of the very same Universe which we observed earlier. Think about that. Qliphoth is our inability to accept the constancy of Tree of Life with our Change, and I'll be even more insolent to say that Qliphoth is nothing but immobility and retardation of Change. Therefore, each and every truth that exists for more than a moment is Qliphoth. Each of you individually here, including myself, is a Qliphoth. The only constant is the constant of Change. This is one of the essential symbols of Buddhism (Yin and Yang), as for us is the number 93. And what is actually the endless repetition of this number in your correspondence? If just one percent of us, who write this number so devotedly all the time, actually knew their True Will, we would be surrounded by millions of Adepts. But we are not. This 93 means a change in accordance with True Will. But if we are not aware of the Will, how do we Change anything? Change. This Change is shown in the glyph of Yin and Yang. In the West we know this much better as Swastika, as one of the oldest forms of the cross. Actually, that is the cross which is moving and *changing*.

This was a short overview of interweaving of the western and eastern ways. We will now move on to other questions.

Question: Does the upright triangle in the hexagram must always be blue?

Answer: When Dominus Liminis took an Oath of Adeptus

Minor, he may have Knowledge but he cannot have Conversation. To hear what is being told to you from distance, you need to calm the environment. To mute either the environment, or the attention that makes about the awareness of that environment. You will recognize that the first method is the way of Magick, and second is the way of Yoga. In fact, everything you wished or did previously passed behind you, now it is only on God to answer your prayers. It no longer has to do anything with you at all. You wait for response to the letter you recently sent. Paradoxically, the Achievement of Adeptus Minor is not for *you*. There are no aspirations which can lead to it. You can only uncover the Veil and see what's behind. That is why Kabbalists conceived an idea about the parts of Tree which are not seen. And that is the idea of Qliphoth and idea of Veils. Of course, these are just words; the real truth is far simpler.

Question: What is the similarity between the Hīnayāna and the Middle Way?

Answer: The Middle Way is part of the system. Hīnayāna is the system itself. And it just may have an idea of Middle Way. Personally, I could not list important analogies. In definition of being and consciousness which is present in Hīnayāna, Hīnayāna is still a philosophical system. The Middle Way is more practical.

Question: And Zen?

Answer: I could speak until tomorrow on that, but I am afraid I could say nothing clever.

Question: Is there something you could tell us about Jungian

model of Shadow in relation to the idea of Qliphoth?

Answer: Your observation is probably better than mine. Maybe it would be better if I started with that aspect. You must understand that when one teaches, he has a great unknown before him. I had to talk about abstract topics, but still to be at least a little concrete at the same time. I see that you are all excited about Qliphoth. It might be better to have one additional day. A Qliphoth idea is much better understood with beer and in Copacabana. We'll talk about this further and deeper later on. I will stop at this point.

Chapter IV

Jñāna and Bhakti Yoga Practicus and Philosophus IAO Formula

This part is dedicated to Jñāna and Bhakti Yoga. We made a turn towards East in the last two hours; we will use what is learned and return to the West, uniting the two opposites. These two types of Yoga are actually the work of Practicus and Philosophus. The way of brilliant Mind and Mercury and the fiery path of Love and Venus. Those two directions are clearly contained in these two instructions: *invoke often* and *enflame thyself in prayer*. Consider this.

All the practice that you ever had and will ever have can be categorized by rough division into one of those two principles. Invoke often – as the motto of Practicus, and enflame thyself – as the motto of Philosophus.

In one, there is an emphasis on repetition, which has to do with the mind, where we try to break the mind by endless rehearsal. If established properly the mind is regulated to work at a certain mode of frequency, and our method is to stop its oscillations. But not by stillness, but by accelerating the oscillations, until the “wire” or a mind that oscillates simply breaks. Silence is not achieved by suppressing the sound, but by destruction of oscillatory device. Mantra Yoga is a perfect example of this principle. We will return to Mantra Yoga when we talk about methods of Trance.

Mercury is actually a projection of the neighboring

Chokmah. Why? If you noticed, both Magus have wings. But the lower Mage, Mercury, has wings on sandals. Magus, however, has wings on his head. What is the explanation of this? When I told you that mind is like wire, in terms of Thelema it means that each of us vibrates at a certain frequency of our Guardian Angel's name. On this frequency, since the sound is transmitted through air – or by Ruach – which is the most widespread plane on the Tree of Life, the only way by which you can fly is, of course, if you have wings. So, Mercury and Magus have them on sandals and helmet. But what is the difference between them? Mercury flies under vibration of someone else's Word – as all of us who are influenced by the Word of Æon. In contrast, Magus himself proclaimed the Word of Æon, he does not follow *others*. Both are actually the projections of Tiphareth, because without the Sun there would be no enough Adepts who would follow the Will of him who has spoken the Word of Æon. There are many Adepts, but a few of Magi. Think about this.

Magus proclaims the Word, and Adepts accept that Word as the Truth, and fly under the vibration of that Word. They do not walk, but fly – because their actions are in Ruach. This is a difficult and demanding idea for contemplation. I do not know any of you personally, but I truly wish to congratulate each one of you on your level of knowledge and ability to understand this subject. We are speaking here about two methods – a method of mind and a method of heart. One is shorter but more dangerous, which is *enflame thyself in prayer*. The second is safer but slower, and that is *invoke often*. None of you individually have perfectly balanced your left and right body side. As nobody can use both hands with equal skill. In a spiritual sense, some of you are right handed,

others are left-handed. Some have natural inclination to Bhakti; others are inclined to Jñāna Yoga.

What this has to do with the Argentum Astrum? Remember, there are only two ways to become a master. Specializing in craft which is easy for you, or permanent work on things which are hard for you. When you work with your Superior, you should both consider techniques about which you feel comfortable, and those about which you feel insecure. Nobody should prevent you to deal with higher topics, but as far as Argentum Astrum norm is concerned, perfection in all aspects and disciplines is absolutely necessary. As it was stated very well in our notes: *“They have taken the only proper course; to train aspirants to this attainment in the theory and practice of the whole of Magick and Mysticism, so that each man may be expert in the handling of all known weapons, and free to choose and to use those which his own experience and instinct dictate as proper when he essays the Great Experiment.”* In some way, this is indeed safer than the slower path, the path of gradualism – which is the essence of Argentum Astrum. Basically, all works with Mercury, which are extremely practical and mostly mental, among other things, represent your first deflection from the Middle Pillar of the Tree of Life. Your first move to an extreme.

Of course, this turn is not negative nor bad, it is equally your destiny and your intention. Withdrawal from Order is not advised for an Aspirant, as long as he rests on the side Paths and Achievements, but it can be done while he abides on the Middle Way, as a Neophyte or Adept Minor for example. The question remains, whether the Adept could or wanted to withdraw from the Path? That is reserved only for Magister Templi. Maybe not even to him.

As much as we diverted to Chokmah, so we will need twice as much force to leap upon Netzach. And there is a great distress in it.

Question: Is this the same with all the Grades and deviations from Tree of Life, or is it only like that with Practicus?

Answer: I do not know what is above Adeptus Major. But as we have only 10 Sephiroth available, I assume that the same model is present everywhere.

Question: Is it part of the other Argentum Astrum ranks?

Answer: I do not know.

From your point of view, point of view of Yesod, Mercury and Venus, as grades of Practicus and Philosophus, are equally distant. But once you've entered the realm of Practicus and took his Oath, your path to Philosophus will be twice as longer than the turn from Yesod to Hod. Because you cannot go back to the Middle Way, you must advance further to another extreme. All horizontal paths have very specific temptations. Also take a note that the sum of all horizontal Paths is 93. When talking about the length of a Path, I actually think about quality of temptation, not just about time needed for exercises or any other quantitative label. This Path is something most dreadful an Aspirant experienced so far.

Could anyone say the name of this Path?

Response: "The Tower".

The correspondent planet?

Response: "Mars".

In fact, Practicus is attracted by Mars, as Geburah from above – from Sephira – but which is also in front of him, as an invitation of Mars, but this time in form of Path of "Tower". His way is so difficult, that he understands this power as force of pure destruction – the destruction of the "Towers" – what was presented on the Arcana.

Crowley claimed that this experience is not so horrible at all. The beautiful Path of Arrow and letter Samekh is the one which balances and directs the Path of Tower. On left and right sides of Tower lay the essences of Water and Fire, as much as the Path of Arrow synthesizes the Sun and Moon. Think about these things. As much as you will suffer on this Path, the way to the Sun will be easy. This part of the Tree of Life was established in opposites. Think about the following: the center of Ruach is Tiphareth, as the Sun, but beneath it lays directly Yesod, as Moon, and this is one pair of opposites. The second lies beneath, in the form of the first horizontal Path, at which ends we find Sephiroth Hod and Netzach, like your Cup and Wand. Finally, the third opposite is expressed in a pair of Geburah and Chesed in the form of Severity and Grace. At the first glance, the sphere of Ruach indicates anything but the harmony and unity. But reconsider the way you think, do you actually see the unity of your thoughts at all? Is unity the nature of any part or aspect of your mind? As Kabbalists, can we conclude that the unity of the whole of Tree of Life resides in only one place? Where?

Response: Tiphareth.

The opposite of such ideas is a Method, not Achievement.

Attempts to define the concept of union of the opposites existed for centuries. Was it successful I do not know. Is it correct, I would say not. The unity of opposites is a clumsy expression in our Art, which only brings unnecessary confusion. If there is a path to eradicate slavery, it certainly would be to destroy the concept of Liberty first. Because only an imprisoned man seeks freedom. A free man, however, does not aspire to that which he already has. Only a prisoner yearns for freedom. Consider this thought.

The first principle that I have put forward for you is the achievement of the Knowledge and Conversation of Holy Guardian Angel, and to awaken the True Nature. Do not think that these are two separate expressions, they are just synonyms for better discerning of specific experiences from different planes, I would say. Knowledge and Conversation is the nature of Great Work expressed on Macrocosmic level, while True Nature is the same process through breaking the Paroket veil, down to the Microcosmic reality. Let us define this with simple words and it will be much easier to understand. Within the first case we find: *this* True Will *here*, and in second: *that* Holy Guardian Angel *there*. The Great Work is accomplished without disarrangement of *where* is the Will, or *where* is the Angel. Instead, the truth lies in the answer to *which* Will and *which* Angel. *Who*, not *what*. Think about this, that the truth of Being is nothing else but authenticity of that same Being.

The first Path, or last, is the Path of “*Universe*”. Which planet is attributed to this Path?

Response: Saturn.

Neophyte sees no further than this. He literally understands

death in physical and terrible sense. He literally understands that the entire life in the universe begun with his own birth, and will end with his own death. The Path of Universe is your step and your projection of the Path which lies behind it. An Arrow has to be fired. It is no coincidence that earth element is assigned to the Path of Universe, as the Sephira Binah and Saturn are too. Thus, the move of Neophyte from Malkuth through Universe and to Yesod is actually the birth of an Aspirant. A large number of Neophytes, including me, had near-death experience during this Grade. As we have noticed, Neophyte can have reflections of the Sun as Tiphareth; but he may also have a reflection of Binah in the form of death experienced in body. In Yoga, there is a practice similar to *Liber HHH vel CCCXLI*, going through process of your death – from the moment of death to burial. This is a very important practice. However, no one has gone through it and came back. Luckily.

Knowledge of what lies behind Death is in Daath, followed by Binah, the great black Ocean of Binah.

Both Practicus and Philosophus perform the practice of *Liber HHH*, so they can fully pass through the Path of Universe, on inner plane. Everyone will pass through this Path; just because you were born, just because you will die. I always suggest that each Neophyte should study symbols of this Path very carefully. Apprehension of this Path is very important for Neophyte's progress.

What else is important regarding these two Grades? The construction of Cup and Wand.

This is your first horizontal Path, where Mars represents yours Phallus. I need to make a brief overview of the INRI

formula. Let us not repeat the boring way of converting the IAO into INRI. There are two ways of understanding the formula. Thelemites identify old æonic and new æonic version of it. As far as I am concerned, INRI formula is much better established in the old way, and the everlasting legend of Isis and Osiris. I will explain why. Crowley was very inflamed about what he was teaching and for what he believed to be true. The Law of Thelema. Indisputably, he had a tendency to transpose and translate into the language of Thelema everything what he discovered, as if before Thelema nothing have existed. Think about what is or what is not old æonic here. It is a good practice for morality and ethics within our Arts. Do divine principles have a definition in space or time? Where is the plane from which they exert their influence? Maybe something is old æonic, but the big question is what? Think for yourself.

INRI is not an old æonic formula. Could anyone say what the formula is?

Response: The death and resurrection. Spiritual death and spiritual resurrection.

Indeed. When Isis revived Osiris, she managed to collect all of his body parts that were scattered upon the Earth, except one. Which? She failed to find his phallus.

As we talk about phallus, and the essence of IAO formula – Osiris slain and Osiris raised – what is raised then? Phallus. Orgasm is, in some sense, allegory of dying and death. The element of death is not solely related to physical death, but to disappearance in the peak of orgasm too. Thus, the Wand becomes a Spear. Spear is very important weapon which admittedly is not found in our practical work. It is well

known story about the famous Spear of Destiny by which the Christ was pierced. It was said that many scientists and rulers, including Adolf Hitler, were inspired by this weapon.

Notwithstanding this historical speculation, let us consider this idea philosophically. Where is the Christ on the Tree of Life? Who or what killed Christ? Just to put a remark, I did not say Jesus, but Christ. Christ was a title, just as Dominus Liminis. At that time, there were a lot of Christos. I will gently remind you about the document titled: *Postcard to Probationers*. Your death, when we look back to our story about arcane Universe, is actually the realization of Tiphareth.

Christ is not Christ until he does not die on the Cross. Think about it.

Therefore, the Spear is the condition for Christ's resurrection. We talk in metaphors, but I am trying to discredit all these ideas and stimulate your own thinking. Is it historical or not, I think it is totally irrelevant to us. It is poetic and spiritual imperative: Every Christ must die on the Cross. The point is, as history has shown, that Christianity was not a peaceful sect at all, but a militant movement within the Roman Empire. Christ, by his words, came to bring us a sword, and not peace. Think about it.

Question: Do you think that history will be interpreted differently in 2000 years?

Answer: You can interpret history differently already; you do not need 2000 years for that. What you need is one camera, ten actors, one director and you can have a cause for any existing war on Earth.

Simple manipulation. If this is being done in today's life, can you even imagine what it was like 2000 years ago? When the eyes were removed and hand cut to anyone who has not abide in accordance with the interests of empire or kingdom. Manipulation is one of the highest talents of an Adept. It's something he unknowingly develops. Or, at least, as it was perceived by those below him, by the people of Malkuth, by the Men of Earth. As he is a man who persuades other people to follow his way. And they will believe him, as if they believed in themselves, then that would be a sign of some sense of Liberty and Freedom, that would be a sign of Adepts, who follow their own path, and not someone else's.

Today we can easily say that the Christ, or Crowley, manipulated the people, as in the writings of Crowley we can find maybe 20 percent of true facts. The rest is partly half-true, partly complete lie. Now you must find for yourself what is what.

The essence of this story is that as Adept Minor receives projections from Binah, he also receives projections from Chokmah. Kabbalists done this very cleverly, so there is no Path from Tiphareth to Binah or Chokmah. Adept has no possibility to attain each Sephira by his will. For what he was revealed as Adept, he has no choice to avoid. Time or space, as Binah and Chokmah, can not affect his progress. Path of Tower is destruction of all those models that do not correspond to the Truth. Unfortunately, it is 90 percent of things in our lives. Therefore, it is seen as a negative path. For those who watch from below.

Does anyone have a question?

Question: Do you think that Crowley manipulated with

others?

Answer: I would bet on that without hesitation. If you read all holy books and other publications, do you really see something else than Crowley speaking through it? If you want to see it, well it is another matter then, but I'm interested in how confident you are, in fact, that all those books were written by a higher intelligence? *The Book of the Law* is a very good marketing. He wrote even the other books in the same style and manner. Take *The Book of the Law*; it was still Aiwass who was His personal Holy Guardian Angel, not mine. So why this *Book of the Law* should be my, or yours, book if there isn't any of my or your Laws in it at all? Period. Crowley manipulated with others from a simple fact that he could do it. And there is nothing wrong in that.

I just want to provoke your system of thinking and believing. I am not smarter than you. I just have wider source of information than you, nothing more. This seminar is just an exchange of views, rather than convincing you into something. It would be really unfair to you, to tell you what you should or what you shouldn't do.

I have never turned in my life towards Boleskine, and I bet my results are neither better nor worse because of that. I am trying to look at and understand not only Crowley, but the time in which he wrote and worked. Time which was very conservative, so try to figure out where was his magic act, and where was the social and marketing circus. Be suspicious of everyone.

Crowley has to be understood in accordance with the global picture, in accordance with his time and people who worked and contributed in that time, upon which we now base our

work and our system. Crowley was part of a mosaic, although quite a large piece, but he was just a part of it.

To return to our program. The fact that someone wrote *Liber AL*, or that it has been received through a higher intelligence, does not diminish the beauty and value of that book. This applies to all documents. As Machiavelli said – “*the goal justifies the means*”. We know what Crowley took as means, but with all due respect, we cannot be sure what his ultimate goal was. So, I think it’s best to maintain a healthy, skeptical attitude. And to doubt everything. Be sure about all the details. Everything is interconnected.

Ok, I must point out that violating the time limit is inevitable. With this kind of story, both with the translator and with this topic, please understand the burden and the weight the organizers had for this seminar. Thank you for your attention. To be honest, I did not have so serious interlocutors for long, and a chance to get tired from my own talking. I hope that tomorrow we will be able to continue at the same rate, given that tomorrow we will deal with the most interesting and most difficult parts of this workshop.

Chapter V

Adoration of Sun, Liber Resh *Some notes on practices* *Māyā or Illusion*

Good morning and welcome. I hope you all had slept well. This will be much more different lecture than yesterday. We will rely more on practical experience, both mine and yours. Ever since I can remember, as much as I thought I had found the perfect method, I was always amazed by the fact that I changed things by simple observations even as a beginner. Those observations have often been in the focus of the most fascinating Changes in the understanding of some Methods, so always keep your ears and eyes wide open, especially for those things which you take for granted. None of the issues that we've been through so far, and those we have yet to tackle, do not require any deeper analysis or contemplation, but only dedication and most importantly of all – childish sense for play. All your failures stem from the simple point that you are no longer a child. The essence of True Nature is actually in awakening, not in discovering. You will discover nothing new, something you do not know about yourself. You know it, but you are just not aware of it. In all these things which we will go through today, the main trick is to become aware of something unconscious. And yet it's a lot of hard work. You must be vigilant enough not to slide into the world of dreams, but still sleepy enough to see things from the inside. Consider this.

Now I just want to review the two topics from yesterday. The

first is the practice called *Liber Resh*. I suppose you are familiar with this method? As a matter of fact this practice makes a bond between Practicus and Philosophus. How? We said that upon this place dwells Mercury as brilliant and sharp Mind, on one side, and on the other are laying feelings and inflammation of being. The essence of *Liber Resh* is not in a single execution, like it may be in *Samekh*, but in constant, daily repetition, even when you are not aware of progress, to remind you what awaits you at the end of the Path. It reminds you of golden Tiphareth, gently and continuously. There are two ways of how to do this practice. The first involves an element of Bhakti Yoga, second includes Jñāna. In Bhakti, unlike Jñāna, it is about complete, unreserved commitment. If part of Jñāna is present in Bhakti, the failure is unavoidable. When it comes from the heart, your mind must be turned away. That is why this Path, which connects these Sephiroth, is horizontal. Work of the Mind and aspiration of the Heart must be in a perfect equilibrium.

Let us advance further. Notice that in the last section, when worship is expressed, it says that Tahuti stands in His splendor at the prow, and Ra-Hoor abide at the helm. What does it mean? Tahuti is Mercury; he watches the horizon and makes the assessment and conclusions on barge course. But it is the Ra-Hoor who chooses and makes decisions where to go, even if it's illogical or even "wrong". These two types of practice are actually two methods of division in our Art. Western ceremonial magic is largely related to Jñāna Yoga. That's why it takes so long and so much to read, study and talk just to feel the right path to Tiphareth. Path of Bhakti is more focused in the Eastern practices, but of course that is just a general observation. The path that unites these two methods is the Path of Arrow. There is another issue in *Liber*

Resh which is often neglected. And I do not know why. This is in part after the worship, where Aspirant briefly withdraws into silence and engages “*in adoration of God which is beyond Him*”. Who is the God which is beyond, if we previously worked with four Godly forms? There are four elemental aspects which are encountered in this rite, just as in the ritual of Pentagram. Except that *Liber Resh* extends to whole day, from morning to midnight. And so for the months and years to come. The four aspects of *Liber Resh* are actually four aspects of Tetragrammaton. The God who is above is the element of Spirit; this is the letter Shin. And that is concerning the idea of Tree of Life. As far as Thelema is concerned, this fifth element or letter is not isolated. It appears every time you turn to either side of the world, or at any elemental point. This is Ra-Hoor residing at the helm. *Liber Resh* which is repeated every day is a kind of spiritual warming-up and maintenance of spiritual condition, and in that way we recognized it as Jñāna Yoga. But when it comes to adoration of Him who is above all that, we stepped on the path of Bhakti. Never ignore nor forget the element of Bhakti Yoga in your work. Not because of Bhakti, but because of Yoga. Think about it.

Of course, it is not a big deal if you miss some of adorations, just consider that at the moment when you sleep, there is dawn in my country. At this point, you can greet Tum simply if you just transfer your consciousness to the area of planet where the sun is setting down. Observe it by astral eye; do not limit yourself by time or by space.

Question: Does the greeting align with position of the sun or by the astronomical dusk or dawn?

Answer: With position of the Sun. During summer, duration

of the day is different than in winter. Not all aspects are equally represented within a day. Some are shorter, others are longer. But if you look at this ritual performed throughout entire year, you will see that everything comes into balance, occasionally. Only when our Earth makes a full circle around the Sun, you'll pass through all aspects. In other words, only then you will get the full sense of the Sun's journey, or Solar consciousness. That persistence in the solar journey and shift of day and night throughout the year is actually a reference to the passage through Duat.

Do not expect too much from *Liber Resh*. We talked about the ritual of pentagram, which you can perform while sitting down and visualizing it. Exactly the same principle can be applied here. I just did it 15 minutes ago, at this very place. That's why I felt the need to touch myself and to stand up, to give myself a confirmation that I'm here and not in astral.

Question: Did you have a vision that you are there?

Answer: No. I had something else. When you do these things for a long time, sometimes you just need a small trigger for achievement of full projection. Vision is realized for some other works, but this time I just needed the space "out there", to greet in silence with the Sign and by the Name. However, after these short astral outings, sometimes it takes a few minutes to recover, or even more. So at one point I got up in front of you and started to walk, to let my tactile sense attract and pull my consciousness back here and now. If I remain in the same position after returning, I need sometimes up to an hour to get back in full, like waking up from a nightmare.

Question: If I miss performance at noon, shall I imagine the sun in the highest point or turn where it is exactly in that

moment?

Answer: The former. It is Thelema in practice. What you need is noon, so create the noon. If someone closes you in a cell without windows, then how would you perform *Liber Resh* correctly?

Question: So actually we do not have to get up early in the morning at dawn?

Answer: Try to be as close to that as you can. Do not make Thelemic excuses for your laziness. I've never performed the rite at 6am, which tells you everything. Of course, unless by chance I was awake at that time. I would never disturb the natural flow of my dreams, no matter for what purpose. I would never change my current habits because of some future prospects. Think about it.

As I said earlier, what you are doing right now is the predominance and supremacy of Mercury over Venus, which is quite normal for the Western mind. Your Jñāna Yoga is more pronounced than Bhakti. You wish something, but your mind says differently. It's so normal that the heart wants one thing and the mind think of another. It would be quite inconvenient to have a heart who speaks and the mind who wishes.

This is exactly Tahuti who is in front of Ra-Hoor. This is just the kind of exercise that tests your sense of Thelema. It is a stepstone which will distort your way of thinking and show you how much you are limited or not. This is maybe the most important issue which concerns *Liber Resh*. I think it was very helpful to talk about this.

Question: Regarding *Liber Resh*, what is the exercise equivalent to it in Yoga and whether this exercise could also be done at lower grades?

Answer: Absolutely. Maybe the best analogy is Surya Namaskar. In my opinion, *Liber Resh* is designed to bring together Sephiroth of Hod and Netzah. It is more an idea of Path, then Sephira. When you walk upon this Path you invoke a certain quality upon your journey, and when you reach your goal you find yourself changed. This is a long and exhausting route. We already said that the sum of all horizontal Paths is 93, and this is the deepest and fundamental Path of all horizontal Paths. It is the foundation of your Thelema.

Question: Is this rite a part of ritual of Rose-Croix?

Answer: Yes, as it is understood from all those under the Paroketh. Rose and Cross is the full name of that God who is above, and who is worshiped by the *Liber Resh*.

Just a few remarks. There are two kinds of worship of Hathor. First of all, Hathor is a wrong name, like most of names that have come from Greece. Hathor is actually Het-Heru, as a "House of the Sun". The ancient Egyptians marked specific areas of sky upon which the Sun is traveling. You will encounter a lot of names, but I encourage you to explore the root of words and to carefully study mythology. True, these are all speculations and very little remains from Old Egypt. When you work with Hathor, you either make a triangle above your head or you place it before your Ājñā. In previous years I worked with triangle above my head, but as time goes by that makes me somehow vulnerable. A midday sun is the strongest one, and I thought it was reasonable to

put it before the Third Eye. Also, each adoration is followed by vibrating the Name with the Sign of Enterer and the Sign of Silence. So we have four elements, and the element of active spirit and passive spirit. In this ritual are represented all the aspects of Pentagrammaton. There is a lot of discussion about position of legs in the sign of Horus, for example which leg is used to Step into the Day? Sign of Horus is a misnomer term. It is actually a Sign of Enterer, which was also the attitude and proper position of other Godly Forms. I find it logical to perform the Sign of Enterer with my right foot. If you look at the Tree of Life on your body, mainstay of Geburah is on the right leg, although it is a passive Pillar. You cannot go wrong; the question is how comfortably you feel with your choice. Left leg also have a lot of sense, and the Egyptians mostly carved their statues with left foot stepping forward. All that has nothing to do with our Art of Magick, but you must think what is natural for you. As for the Sign of Silence, which is the sign of Harpocrates or Hoor-Paar-Kraat, there are also variations. Not so much whether the right or left hand, as we have seen in Ritual of Pentagram, but maybe which finger to put on lips? From the beginning I was putting the thumb on my bottom lip, because I drew Pentagrams in the same way, and the element of Spirit, compatible with quiet Adonai and Dwarf Self, seems the best suit for me. Because the thumb represents the God above, who is worshiped, as a finger that was singled out by its position in the hand.

Question: Maybe you could show us how it looks like?

Answer: Of course, and it's best to do during the next break. I'll show you two or maybe three versions of how I work. First one is more magical, the second one is more mystical, I

use them depending on the goal and how I currently feel. The only thing which is little inconvenient is the use of Serbian words, but you'll know what I'm saying because you already know the form of ritual.

Question: Is it possible to use Sirius instead of Sun?

Answer: If Sirius is closer to you by idea or conception, why not. However I suggest that you first come to your Sun and maybe then to aim yourself to some another and further Star. Before I came to Brazil, I had a transfer in Rome. I could not come directly from Serbia. Distant star can be larger than our Sun, but with much less radiation. The Sun is the subject of our quest; and even for those who are working with the shadow, the shadow would not exist without the Light. Do not be too captivated by the magic of Shadow. Yet we are all like Darth Vader. As a young aspirant, I was very fascinated by that. My advice is to experiment freely, but only after you have fulfilled your basic tasks and forms. Leave experimentations for the end of your training, don't do it in the beginning. Do not let your shadow become an excuse for not turning to the Sun. It would be very well to say that only ugly ones use masks. Do not be fascinated by masks.

Question: When you talk about the shadow, do you think specifically about Goetia?

Answer: No. I'm talking in general, though Goetia works with the idea of spirits. Do not identify the idea of Spirit with the idea of Demon. As it is a major difference between ideas of Angel and God. Although Goetia works with Shadow, it implies the shadow which is made by your own being. It's not the issue of Shadow that comes from another Reality or Plane, as it is done in Enochiana. We will certainly have the

opportunity to talk more about this.

All right. Another thing I also wanted to lightly touch upon is the practice of *Liber SSS*. I do not know if you're familiar with this practice. There is a hidden word of Neophyte in it. All other words of Grades are known, only the word of Neophyte is elusive. In *Liber SSS*, the Aspirant awakens in Egg surrounded by painted Crosses. The first one is Black, then Green and Red, and finally Golden and Silver. Maybe this will answer the question about Sirius. The analogies of these colors, as Malkuth is 10, red and green are the Emperor and Empress, Tiphereth is 6 and High Priestess is Silver, give us the sum value of 93 – what is the value of the hidden word of Neophyte. I will not tell you what it is, because you'll certainly find it by yourself. Remember the order of colors because in it lies a lesson from Alchemy. This will be especially interesting for Zelators.

We will move on. I think it may be the best to do, because we spent so much time with the *Liber Resh*, to use it as a driving force to replace the third topic with the first, just to leave the most interesting issues for the end. I would kindly ask you all to make note of *Liber Resh*. It's a very short rite. And I was doing it all my life. Many Aspirants repeat Ritual of Pentagram like parrots, as it is actually the only ritual that exists. Just take into consideration *Liber Resh*, performance of it on a daily basis reminds you of your Great Work which is both in front of you and inside you.

I want to underline that in your work you should be equally careful about both of the aspects of Venus and Mercury, as Hatha and Jñāna Yoga. Teach yourself to develop both aspects of weapons of fire and water, as the Sun above is Air, like Son. It is unfortunate to try to assign the elements to

Adonai. Albeit it is inexorable, because in Tetragramaton there is no element for the Spirit. Also, we forgot to mention three veils of negativity which stand over the Tree of Life. It is interesting to draw a parallel between the three lights of Freemasonry, which are lighted at the beginning and extinguished at the end of a Rite, because the nature of that light is unmanifested. Only three Officers in the Masonic Lodge, which are symbols of Adepts – Minor, Major and Exemptus, can light candles and spread the LVX over the Lodge. Besides elemental Signs, which are present in *Liber Resh*, there is a sign of Opening the Veil for active Spirit and Closing the Veil, for passive. As each Sign of Enterer needs to close with Silence, so the sign of Opening of the Veil must be completed with Closing the Veil. Think about these sequences.

Question: If ADNI does not belong to an element, why Tiphereth belongs to Air?

Answer: If in your house live Germans, does it mean that you are in Germany? I have said that sometimes we must assign attribution which only corresponds to the true nature of Sefhira. Although Tiphereth as son, as Vav in the Tetragramaton, is assigned to the Air, it does not lead us to conclude that Air is Tiphereth. It represents third letter of Tetragramaton and sphere of Ruach that contains the largest number of Sephiroth orbiting around Tiphereth. This is the Ruach, mind in its highest sense. Neither brain, nor intellect, but the mind. Tiphereth, as the true nature of the Sun, is just the habitat of Adonai. Tiphereth is *where*, Adonai is *who*. That's a good question and actually explains the nature of Adeptus Minor. After receiving the word, not the word of Æon, but the name and word of his Angel, he or she

starts to execute that word in his or her Reality. A word is spread through the Air. By his tongue and mind, hovering on his Angel's wings. Tiphereth is just a habitat of Angels. *Who*, not *what* or *where*. Think about it.

The peak of the Tree is reserved for the Fire; it is a living flame which does not spread further. Like stars in an endless dead space. Divine name of Kether is Eheyeh, which means "*I am*". But he does not say anything more. *I am* without the need to prove or to expand. The following observation is the element of Water. Great Ocean on the Tree of Life. Legend of Atlantis and City of Pyramids are tied to this place, tied equally to water and death.

Finally, the Ruach, which is the most widespread of all planes. Its basement is in Yesod; its ceiling comes up even to Binah. If it was attributed to Fire, Kether would have become Air. Yet, Air is Active element which is expanding. Kether have no need to expand. Kether, which is Fire, is expanding just by Air, which is below. As lampblack which inflames when you blow it. There is only one correct way to stop the fire, and that is to stop the flow of oxygen. These fundamentals are excellent for your contemplation.

It is difficult, but yet not impossible, to make all four letters of Tetragrammaton stretch on the Tree of Life, so all Sephiroth and Paths are covered. There are two basic ways in which letters of Tetragrammaton are assigned to the Tree of Life. The first is by flats, or by planes, as we have seen so far. Second way is a tricky one; it requires that each letter has its own Tree of Life, so basically you would have four Trees. Four Tiphareths. You certainly remember from Abramelin's when the Adept meets four great Princes of Evil who rule upon the world? This all may be analogies that show us the

way in which the mind develops a method of spiritual progress. He deliberately made allusions to aspects of your Tiphereth, which is surprised by its own true awakening. Conversation with four Great Princes of Evil is the necessity for every Adept, and that is what follows soon after obtaining Vision and the Voice. Practicus and Philosophus have their methods of Bhakti and Jñāna, and in a way these are embodied in the projections above as Geburah and Chesed – as the Vision and the Voice. These are the essential duality which represents entire Ruah. And we said that unity of the Ruach is expressed in only one place. So, relay on yourself, believe in others. You can find in lovely medieval literature engravings where each Kether indicates Malkuth of the next Tree, and that is the second method about which we spoke. Again, relay on yourself, believe in others.

Question: Are Four Great Princes of Evil actually related to the Four Tiphareths?

Answer: No, they are tied to the Qliphoth of Tiphareth. We told that union dwells in one place only. Four Great Princes of Evil are actually just one Qliphoth of Tiphareth, not four. This is one of the tasks of Adeptus Minor, and which makes most of Adeptus Major and in full as Adeptus Exemptus. Adept Exemptus, liberated Adept, or free Adept. Free from what? Free from projection that *self* have a projection. Free from the illusion that there are four Trees of Life. This is my conclusion and I find liberty to convey it to you only as an incentive for your research. Explore freely, keep your eyes wide open and have both models present in front of you. Because, when you get the Vision and the Voice it will be different from anything you've ever experienced before. You need to know theory of all reality models, just that in your

inner eye you could see the truth.

Question: Does it mean that all previous experiences are just projections for a confrontation with the four Great Princes of Evil?

Answer: It may be quite true. This is one of the most beautiful ways of expressing the Reality. But do not bother with that, this is just one model of thinking that serves to expand your consciousness and your perception of Reality. Because just now, while I'm talking to you upon this subject, right now your Being makes projections, and develops specific immune system toward its own Enlightenment. And you put just another Veil over the Sun. But this is only a model of thinking; it is not a model of Truth. Truth has no model. Consider that.

The true name of Siddhārtha Buddha is Tathāgata or *Suchness*. In other words, the Truth is the way it is, whatever it is. Tathāgata is higher state of knowledge than Samādhi. Suppose Lord Buddha is sitting in that chair in front of me. He is enlightened in that chair there, while I'm not enlightened here. Therefore, the truth is that he is enlightened, and he knows it. Also, the truth is that I am not enlightened. So which is the greater Truth then? Why should the truth that he is enlightened be more than the truth that I'm not? He is enlightened and he knows it. I'm not enlightened and I know it. Where is the difference? Your belief that you'll be enlightened and that being in unity with someone else is of higher order than you are already, is a cause of your suffering. The urge for two to become one is meaningless if you do not have both. And when you have both, it just means that you have yourself, the one who wishes to become One with the other. But if you have

yourself, it means you are One already, so why do you want unity with the other, when you already have unity with yourself? This is the essence of both Magick and Mysticism. Criticism of Yoga is greater Yoga than all the Yogic methods all together. Think about it often. Relay on yourself, believe in others.

You believe. You trust your feelings and your senses. You trust your eyes and your touch. Alan, please step up to the front. Please close your eyes and cross fingers this way. Tell me with how many pencils I am touching your fingers. Alan: "two". Open your eyes now. How many pencils do you see? Alan: "one". To which one you believe? Your eyes say one thing, but the sense of touch tells you different. Why do you think that your eyes would not deceive you, if your sense of touch cheated you already? Are you sure that the impression which you receive through your eyes is more truthful than the impression which you get through the nerves in your hand? Relay on yourself, believe in others. And doubt everything. Whom to believe, to your eyes or to your fingers?

Answer: Eyes.

Why? If your fingers cheated you, why fall for the same trick? Do you rather believe in lesser lie just because you refuse to believe in a greater one? Do you think your eyes cannot deceive you? The eyes are the greatest criminals. Remember this when you look at the news from the world, when you watch authentic images from war scenes. Remember this when you watch a magician in circus. Remember this, when you get a Vision and Voice. The principle is the same.

Right now we practically touched upon the nature of Māyā,

or nature of illusion. Sometimes the illusion is constructed from our own being, which built a shell around ourselves like a turtle. You will see that the densest part of the Tree of Life is right around Tiphereth. It is paradoxical that the part of Reality which guides us to Unity is actually dividable. When a being achieves Knowledge and Conversation, Adeptus Minor learns and sometimes is forced to cover up and put on a mask to manifest itself in the world of Malkuth. We spoke yesterday about the manipulation. Adept doesn't manipulate. He just assumes the truth that he lies. The Truth about lie is the truth and not a lie. Truth has no duality. There is only a projection of duality. White is not in contradiction with black. When you project the white light through a prism, you get seven colors, neither of those is black. And to get black, you must unite all seven colors. So our illusion is that the white is the opposite of black, just as it is an illusion that the truth is the opposite from a lie. It is the projection of Ruach, which is refracted through Paroketh like white light is through a prism. Those seven colors are seven letters of VITRIOL formula, where each color is one of the stages of Great Work. Consider that.

The real manifestation of those who dwells in Ruach is right thinking. Here, introspection and psychoanalysis are more important than all rituals altogether. Without proper thinking and self-analysis there is no progress. Without that, it is a question of time when you, being a Neophyte or Zelator, will turn from the Path. The need for companionship in the form of Brotherhood is not a weakness, but the nature of every man who is, above all, a social being. Sometimes conversation with your best friend is more important than all the magical insights beforehand. The relationship between a Superior and a Student is fulfilling two most basic and

spiritual needs: to say and to be heard. It is actually a surrogate of the Knowledge and Conversation, which moves every Aspirant. When Adept learns the name of his Angel, he goes into the world to spread that name. Also, the lower Grades are spreading their words, which are, however, lies, but come from the same need. The need to spread the word. That spreads and progresses through air. Through Ruach. Therefore, Ruach is excellent conductor for truth, as much as for lie. No matter how hard you try to reach the truth, you will always encounter a lie. No matter how hard you try to achieve success, you will encounter a failure. These are particularly important topics for Aspirant's psychoanalysis and the study of his psychological processes.

The worst diary is the one about success. The best one is about your failures. Sexual perversions, dark violent dreams, betrayals, vices, follies and failures. All those things which make you crazy and twisted. But remember, the mere fact that we are dealing with this skill, is making us all quite crazy enough. Does anyone have a question?

Question: I have information from a very reliable source that in the Holy Books every word is put in place for the right reason. When a person really understands the Libri then it can become a weapon. If there is no preparation, and if there is no understanding, then it can hurt. What do you think about that?

Answer: Holy Books are books, and someone had to write them. The one who wrote them was a man of flesh and blood. Not all Libri were written at the same stage of spiritual development. Also, there are many classes of Libri, Libri which are included in multiple classes, as well as Libri that are not classified at all. What interests us are Libri from

Class A, which are assigned to all Grades within the Argentum Astrum. What you said was a nice statement which was actually given on the last page of *Liber AL*; it says that the study of this Book is forbidden, and that it is wise to destroy a copy after the first reading. In ceremonial magic we can find purification and consecration. Purification by fire and consecration by water. The Bible gives us a reverse order; starting with the flood and ending with the flame of the Apocalypse. The purest dedication is dedication by knowledge. The most dangerous weapon is also knowledge. Remember Sephira Daath, the only one that does not have a kind of manifestation that the other ten Sephiroth have? It is important that its motto is *Knowledge*, as the *Kingdom* is for Malkuth. Think about it. The answer to your question is actually my question. Why do you need a weapon? Once when you've conquered the four great Princes of Evil, what are you defending from? From hidden enemies or from your own hidden ambitions and fantasies? The essence of this issue is best showed in Crowley's evocation of Choronzon. In ceremonial magic, the circle is the area of protection. Triangle is the area of manifestation. Aspirant never leaves the area of circle, because it is the last frontier of his protection. Yet think, therefore, is a circle a symbol of infinity or of slavery? So, this is the point; what Crowley did? He set up his circle inside of a triangle, and thus did something no one else has dared to do before. This symbol, an Eye in a Triangle, we can find more or less hidden in many societies, and some of you will have the opportunity to see it. Eye in a Triangle actually points to the equality of Evocation and Invocation. This does not equate intelligences and creatures; this only raises the level of your model of thinking, which uses both methods at Will. For climbing and descending in one building you do not need two elevators, only one, which can be raised and

lowered by intention. Consider this.

Can anyone give us a basic explanation of what is evocation and what is invocation?

Answer: Invocation is directed inwards, evocation outwards.

Right, exactly. It's like electricity, we have DC and AC. As we previously discussed, one direction has two courses. What Crowley really did? He has allowed his fear to manifest; he called all his enemies to his house. And that has stunned his enemies. They stood without purpose. So they disappeared. Or at least it seemed so. Your strongest weapon is your willingness to let go of all of your weapons in the right moment. Your biggest *advantage* is gained by sacrificing your *advantage*. If you make cause for war to your opponent, then you will have war. This means that you can lose. If you understand every particle in this universe as a companion, and each event as a specific dialogue between you and your God, then everything is possible. Dare to reach the goal. Furthermore, dare to use the means. Think about this the most.

As for me personally, books aren't dangerous. Dangerous can be misinterpretations of books; dangerous can be people who could not read. Thick books are not dangerous. Books cannot be fat. Pigs are fat; books are voluminous for those who want to learn.

What matters to me always, the most important thing for Student is to have keen wit and sharp mind, so through time he will naturally overcome his Superior. Therefore, to progress within A∴A∴ is possible only to a person who is at least one level higher than you. As in chess, to get a category,

you have to win those who are stronger than you. This is the essence of A.:A.:. In Latin, the old Roman Collegie, which is precursor of Masonic Lodges and Universities, there is a certain maxim which says: "*do ut des*", which means: "*I give so that you will give*". Consider this thought.

There is also another issue that I think is important. It is about Oaths. Giving an Oath and signing the paper that is certified by your Superior does not mean you accomplished that. That is still expected from you. So, Zelator by Oath is not actually Zelator by Attainment. Like in college, when you enter the first year it does not mean that you have passed the first year. It just indicates the fact that you have certain program which is still left to be fulfilled. It is important to note at the end that all this does not apply to Chuck Norris.

Chapter VI

Invocation and Evocation Trance Moral and Ethic of New Æon

We will advance further. Methods of Invocation and Evocation are related to the Sephiroth of Mercury and Venus. Again, those are two types or two aspects of one Path. In other words, Invocation is the same as Evocation, but from a different point of view. Formula of Adept, where the Microcosm and Macrocosm are in similarity, in Reality is like relation between the pentagram and hexagram. Where Evocation involves extracting things from the innermost parts of our beings, Invocation means creation of projections which are interpreted as external. There are only two formulas of Magick. One which is within, and one which is without. But the greatest skill by far is to cross the frontiers, where external encounters with those inside happen. By expansion of consciousness we become aware of increasing number of objects and processes. So, Magister Templi doesn't need Invocation. Now, instead of Duality, for the first time we have an idea of Trinity. We have what is inside, we have what is outside and we have a limit those could not be conceived as such without it. These three aspects are the embodiments of the three main ideas from *Liber AL*: Nuit, Hadit and Ra-Hoor-Khuit. What is important now is not to confuse the Mark of the Beast, which is a cross within a circle, with a sign of NOX. They are similar icons only by image, but not by meaning. Mark of the Beast is actually a Sign of LVX. It is the cross on which Christ was crucified,

what we spoke about in our last lecture. Sign of NOX, like Swastika on the other hand, is that same cross, but in motion, and in Change. Consider this.

Nuit, Hadit and Ra-Hoor are, in a way, integral factors of the Cross, so I will make note at this point of an idea of Ordo Thelema, which has only three ranks and where the Man of Earth was left entirely to all the dispersal from Malkuth to Tiphareth. It is quite difficult to work with the formula of NOX, without realizing LVX formula previously in its fullness. But I am not saying that is not possible. We can talk about it casually, but I think that is more appropriate for our program to discuss the LVX formula. The relationship between these two formulas leads us to a rule which has no exception in *Argentum Astrum*; and that is the relationship between Superior and Student. NOX and LVX. And that link just imitates and represents a relationship with your Angel. In your life you have three kinds of senior teachers, so to say. It is your Superior, your Guardian Angel and your diary. These are the only three lights that can truly light your way, when dark clouds appear over you, and such times will come more often as you climb higher to the Sun.

Method of Evocation is a method of fascination. We've talked about it already and I just want to add to it briefly. When the ceremony is being performed, after countless barbarous names and endless effort, you expect something to appear in triangle, and it is quite certain that something will appear eventually. Here we come to the heart of the whole Magick. Our mind, which has already changed and fell into a kind of trance, awaits the appearance of anything that would overcome our Ruach. And then what happens? Somewhere outside, you will suddenly hear a sound of a car siren or

shattering of glass, and your obsessed mind will transform it into a yell of a demon. It is completely irrelevant whether it was objective appearance or just subjectively imagined, what is important is that when you turn your attention to listen to that sound, you'll be on the other side already. And there is everything possible. Here we come to the definition of trance which I would state as: too far from here, not too close to there. That is the path of Universe which is a prerequisite for all other paths.

Each ritual has its introductory section. The brilliant example is *Liber Samekh* or preliminary invocation to Goetia. What's it all about? Each one of us got some burden and pressure in the mind, from the everyday life that brings worry and uncertainty: unpaid bills, exams, work, family and obligations, and we need time to push those things away in order to devote ourselves entirely to our work. That is the space between the Earth and the Moon. It's too far out there, but so close to here, it is a transitional area. You had a chance to see it at the end of a long ritual, the practice of ritual knocking which fully gets you back into reality of Malkuth. Preliminary invocation is just like the Kabalistic Cross, which has two functions, and where one cannot exist without the other. The first is a pure energy phenomenon that balances you and makes you stronger. The second function is psychological, a subtle Change in consciousness and it is the entry into the Path of Universe. Ritual of Pentagram is in fact impossible without the Kabalistic Cross, as any Ritual is impossible without its preliminary work. You cannot expect force of an Archangel or Elements to abide in you, if you are not capable to bring thyself into order. Think about this.

There are two kinds of trance. The one when your attention

increases, and one when your attention decreases. The cause of all your problems and failures in our Art is the wrong usage of these two principles. So, to do astral projection, instead of becoming calm, you too often increase your awareness and concentration, thereby preventing the mechanism of projection to come into force. From so much visualization and exercises you just become more alert. It is like expectation to sleep; you could become so awake due to waiting for sleep to come, that you could never fall asleep. Similarly, when you perform an invocation, from great fear and amazement by ritual itself, instead of increasing your awareness of what is happening, you are going down and instead of getting a vision of God, sleep may caught you first. And God doesn't dwell in that place often. In fact, all of our mistakes are simply the consequences of putting the wrong mechanism in action. Remember that the entire work is established upon your choice to increase or decrease the concept of attention. As the radio waves function, you can choose a higher or lower frequency, depending on the nature of the work. It is like if I tried to touch TV with my head, expecting to see my thoughts on the screen. In practical magical terms, success is only possible if the frequency of receiver is aligned with the frequency of transmitter.

What happens when things get out of control? When you open your field for foreign influences, it may happen to start receiving from a force that you have not called. Someone can still remember catching the police and taxi frequency by their cheap Walkie-Talkie. Herein lays the case of possession. That is the only danger that exists there. Depending on thoughts inside of your head, the results can be catastrophic. Do not try any of this if you are not sure of your own purity. This will tell you every skillful Magician. But an experienced

Thelemite will tell you this is actually good to do this every day. It is up to you to choose. Thelema is sometimes difficult to be accepted from the Magickal point of view. Because of our progress on the Tree of Life, by changing our being, we change our moral and ethics. This is also very present, as we said earlier, in Yoga – after Āsana and Prāṇ āyāma there is a period when the Aspirant categorizes his moral and ethical laws, and one by one he transcends them. What I mean is, in addition to work with energies, in addition to work with the body, you must work on your ethics too. Morality and ethics are similar to strategy and tactics. Tactics is to win a battle; strategy is to win a war. Think of this relationship. And sometimes, when you lose a battle, you actually win the war. As strategy is a grace of a true general, exalted ethics features an Adept. Worst tortures during the war were realized without bloodshed; torture which hits morality and ethics is the worst kind. I heard a story in my childhood which moved me a lot. During the World War II, the Army of Nazi Germany Reich captured a Jewish family, and a German soldier came up to the father and gave him the hand gun with only one bullet, saying: *“You have your two daughters before you. Congratulations. You’ll be the one who will decide which one will be killed, and which one will be left to live. You have one bullet. If you kill yourself, we will kill them both. If you do not kill any one of them, we will torture them before you and then we will kill you all. You have a minute to choose”*. Those are terrifying things. Those are infinitely terrifying things. This shows your Thelema more than anything else. Now, what would you do on father’s place? He felt that something must be done. He had to break his system of values and make a tough decision that would be the best at that time. And for about some time, he doesn’t have it. Unfortunately, the vast majority of people would have made the worst mistake, but

somehow understandable. He would kill himself. Think about it. In this sad story you can find a lesson on morality and ethics. The aspirant must learn how to act immediately, as fast as properly, according to a new situation. In one place it was written: *"Is there something valuable for human life, and which could fit on a single thought? Yes, there is. Let him endure suffering. Without exception"*. Think about it.

When working with Deities, do not be fooled that you will be able to talk with God so bravely as you do with me. Knowledge and Conversation will become Talk and Stutter. Knowledge and Conversation is the most unexpected thing which an aspirant can experience. It is something that will leave him mute and surprised. For me, two traits embellish a Thelemite and every righteous man. Courage, and most of all, truthfulness. Do not think that I am stressing the Christian morality, but that also does not mean that in Christian way of life you cannot find pieces of the highest morality and system of ethics. So far, I have not met a single Thelemite, nor any one Aspirant in our Art who died for his belief, like Christians and Muslims who died in millions.

In the third chapter of *Liber AL* you can find instruction for specific kinds of morality and spiritual strategy, as follows: *"Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest [...]"*. Thelemic strategy and tactics require demolition of your old morality and ethics. During all wars in human history, we could learn very instructive examples of how people react to seemingly impossible situations. In the First and the Second World War, there was one nation that stood up and said "No" to much stronger occupiers, and it is inconceivable to assume how the world would look like without its sacrifice, especially during World War II. Without

this nation, and I'm not saying it because it was mine, you would be using a German interpreter now.

Question: Why they were the only one who said "No" to Hitler?

Answer: Because it seems they were the only who had the balls for that. Also, because others had interest in it. I will not go further into political and social debate. You know that Ford built their motor into Germany war vehicles during the Second World War? Did you know who designed the Nazi SS uniform? Hugo Boss. People are protesting today and do not wear chinchilla fur because of killing of those wonderful creatures. Somehow I do not believe they refuse to wear Boss clothes, likewise. I do not care about the deeper reason for all this, but I know these facts which are irrefutable and which may slightly change our point of view on history and on morality. Adapt to new times and new spaces. Do it constantly and every day. Personalize your fight in accordance with the environment, rather than in relation to the enemy. Let me remind you on the battle of Thermopylae. It does not matter whether there were actually 300, or 1000, brilliant men. The point is what was written on the board at Thermopylae and that is: *"Go tell the Spartans, stranger passing by ... that here, obedient to their law, we lie"*. Show respect wherever few stand against many. That Law is: never retreat. It is the moral of Argentum Astrum. No retreat. We will advance forward.

I advise you to work on your morality and ethics as much as on any other discipline in our Art. This type of work you cannot find in Libri, it is in your everyday life. Always be on the side of the weaker. Weaker and stronger, like $5^{\circ}=6^{\square}$ formula. You are always weaker in wrestling with your

Angel. The story of Jacob is actually a reference to the moral implications and understanding of the Great Work. Jacob was able to transform himself and to win the Angel. This is the crucial difference between an Adeptus Minor and an Adeptus Major. In Kabbalistic sense, it was said that for each Adept exists a pressure upon his soul and it is called intimidation of Tiphareth by Geburah. What is it? Once the knowledge of true nature is attained, your morality and ethics are shaken that this was the only thing left to do. This fearfulness from Geburah which threatens us to work cannot be found in the lower ranks, but only after Practicus, and it is openly present in the grade of Philosophus. This part of our discussion is perhaps the most important. There are not enough words to emphasize how much each of you should be honest, and have respect for others, but mostly for yourself. Healthy respect is a condition for all of you. Therein lies the relationship with your Angel. It is not even love, but respect. Jacob gained Knowledge and Conversation by wrestling with his own Angel. He didn't beg him to come, he forced him to come. And the Angel wisely let him win. Jacob's method is perhaps a little bit outdated, but it is as successful as any other. Do not think that old æonic principles are inapplicable today. Lives are now given and taken as fast as 2000 years before. Æons are leaning on each other, as the floors of the house. While spitting on the patriarchy, someone could actually spit on the Æon of Horus. When you spit on your neighbor's door, you spit on your home too. Think about it.

Question: What is the connection between morality and spiritual development?

Answer: I think the better question is whether morality is a

condition for spiritual progress? But since you did not ask it, we will not discuss it. Maybe this kind of talk is the answer to the question.

Morality is a set of agreed rules and, as we said earlier, the relationship of morality to ethics is like the relationship between strategy and tactics. An agreed set of rules which was agreed without you. Therefore, Thelemites usually have a problem with morality rather than with ethics. On the contrary, Thelemites have very strong ethics. While common morality is in issue in Thelema. However, most of Thelemites still feel extremely lonely. The best indicator of your spiritual life is simply your relationship with society and with your partner. This is not a romantic fairytale, but I was truly shocked by a number of brave Thelemites who cannot establish a normal relationship. This shows that the Path connecting Netzach and Hod, instead of being flat, is bending on one side or the other. As an individual develops socially, so his Tree is bending more and more. As far as morality and our spiritual growth concern, it is entirely similar to the analogy of Jacob and the Angel. The only question is whether you will experience the fate of Jacob or fate of the Angel. In a literal sense, every Thelemite is Jacob, and his way is wrestling. He will have no mercy from anyone. He will not have understanding from people around him. Morality and Ethics are sometimes and somehow completely opposite from the Truth. What I underlined before, is the method of Blue Triangle – a method of True Nature. Jacob's method, however, is the method of specific reality and it must be accepted and understood in regard to that reality. Morality and Ethics are conditioned by fears. You will constantly encounter contradictions during your workout. I noted that the whole of Tree of Life is established

on contradictions, except in one place. Think about that, often.

Chapter VII

Astral projection *Fundament of Dreams* *Trance techniques*

We will now continue with presentation, but in order to progress further, you have to forget everything we talked about so far. A change in consciousness that is experienced during the trance and astral projection is more valuable than all the seminars on which you have ever been. Without experience of astral projection, whole system of Western and Eastern teachings is just another fairy tale.

Your souls, each one of you, are heating up on a low fire. You are like water in the kettle, which is heated up by your progress more and more. When the temperature of water reaches 99 degrees Celsius, it still does not boil. Only 1 degree of heat is missing. This 1 degree is a change in the quality of your awareness. You can wait millions of years for water to boil at 99 degrees. It will simply not boil. Astral projection is that 1 degree needed for boiling the water. This is 1 degree which makes the *change* of the *quality* of your water. Not quantity, but quality. Let us return to practice. Basically, there are two main methods to achieve what is referred to as astral projection. During wakeful state – it is harder, and during sleep – it is easier but has some drawbacks. Now we will consider methods which are most suitable for beginners. You can be a life-long practitioner in all subjects we talked about before, but yet be a complete novice in astral projection. And otherwise, there are people

who have never been involved in Magick or Mysticism, but who are natural experts in astral projection. Astral projection is a phenomenon which is actually not. Astral projection does not require intelligence or experience, but what I told you at the beginning of this seminar – a sense of play. Let's talk about the techniques that start at dream state. Why these techniques are easier? Because we are already there, in the dream state. We just do not have awareness of it. There is no need to practice astral projection during sleep, only to wake up in that dream. Essentially, most of methods which use this are often based on erroneous instructions. By the most authors, in order to influence the subconscious you are required to give yourself positive affirmations during waking state, repeating it like a mantra that you will become aware of your dreams, that you'll be aware that you are dreaming. You are saying to yourself that you will do, by yourself, something which you demand. You must admit it sounds at least ridiculous. Understanding the condition of astral projection is a condition to understand what a dream is really. I warmly advise you to read a book by Michel Jouvett *Sleeping and Dreaming*. Let me go over the theory of dreams.

Before we go to sleep, our brain operates at a frequency of Beta waves. From this terrain it is extremely difficult to break through to our subconscious. Our subconscious mind has armor and sensitive system of self-intelligent shields which are impossible to penetrate. Almost. When you go to bed tired enough, after a while – and that time is extremely important and I will return to it later – you will enter a state known as the state of hypnogogia. This state is built on idea which is quite similar to the Kabbalistic Cross. It is a transition state, a state between the worlds that lasts only for a few moments or minutes. It's a duty-free zone in which the

brain frequency slides down to Alpha waves. At that moment, the feelings of sinking and floating are quite common, and I shall return to it later. What happens after 90 minutes is the state of REM sleep. What is REM exactly? At that time, we are paralyzed along the spinal cord. In other words, we are in a state of paralysis. The only parts that can move are our eyes and the diaphragm. Also, erection can occur, especially in the morning, when REM stage lasts longer. The moment you enter the REM stage, your sleep becomes dreaming. In other words, at that moment we have dreams. Medically, the condition when we have dreams is called paradoxical sleep. Why? If you connect the brain to instruments at this stage, the instruments will show much greater brain activity, even compared to the waking state. You have the highest activity of your brain when you are not exactly aware of yourself. This phenomenon is therefore paradoxical. There is no need to increase your capabilities. You only need to dedicate a time when your abilities are already manifested at their highest level. And that happens every night. You are so much awake during REM that you cannot even suspect that you are dreaming. It is indeed a paradox.

So, what is the purpose of astral projection? It is exactly to use this range of mind and to become aware of ourselves in the moment when our being is able to conceive of higher spheres. Actually, nobody gave a valid answer what really happens to us during this part of our life.

Where is the key? It is in the phase between sleep and wakefulness. In the stage of hypnagogia. What is the work that led to failure? Either this stage is absent, or we are trying to separate from body during wakefulness, or even if we

come into the state between, we ruin it all by needless concentration which draws us back to waking state, rather than to deepen the trance. One of the best ways of returning from the astral experience is to aggressively and continuously concentrate on anything. Focus and concentration is so devastating in this place. You can work on this for years, without moving an inch from the beginning. What is the right action then? First, almost any beginner can fall from Beta to Alpha state and do the right action. Therefore, a correct attempt would be done in the transition of sleep, usually after the awakening in the morning, ideally between 5-7AM. Practice has shown that awakenings after 6 hours of sleep are ideal time for attempting the astral projection.

During the night, there are several REM periods, and they do not have the same duration and depth; later the REM phase is – the longer it would last.

Sometimes we wake up between 5-6 AM, during the last REM phase, when we turn to other side of bed and feel that comfortable and warm state of drowsiness. From this state to the state of paradoxical sleep it takes only a few seconds. Therefore, the key to your first astral projection is a short and very simple action which should be done at that very moment. Take care not to lie on your back, because it will wake you up, and you should act in accordance with your habits and nature. Move as little as possible after awakening, preferably without opening the eyes, and look at the blackness before your eyelids. As soon as you find yourself aware, you will perform the action of imagining a strong and aggressive spin backwards, which will put you into a state of vibration very soon. First subtly, but as you persist, so will

the state of vibration that is felt primarily in the area of the cerebellum, increase. Imagining this movement must be energetic, aggressive and persistent. Do not give up after a few seconds; vibration will occur even when it seems as impossible. Many of you have had that strange experience of vibration, especially during afternoon nap time, or if you got up very early, and then returned to bed.

This backward movement is very important, especially when it comes at crossing into the state of a dream. This movement is simple and requires no visual imagination, just a tactile sensation. Once you enter a state of vibration, you are left with just a little bit to get unstuck from the physical body. Vibrations occur when your consciousness begins to transfer into another body, thus entering into another reality. Vibrations are similar to the effect when you bring your mobile phone near the computer. When it rings, the whole screen will start to flash. A single consciousness cannot occupy two bodies at the same time, so vibrations are consequence of animosity between the two bodies, between two worlds. You will either remain in the physical or start hovering in the astral. We do not have much time to discuss everything about astral projection, because that is a topic for another seminar, but here we are trying to come up with things that everyone can do, regardless of experience and abilities.

What happens then are the two things which are the same in mostly all of the cases. First: the sense of vibration from the brain spreads throughout your whole body. Second: a sense of horrible fear start to spread in your being. The worst nightmares are just before the dawn, when REM phase is longest. Nightmares rarely occur at the beginning of sleep.

Of course, these are general observations. Once you find yourself in a state of vibration, you will most likely hear strange noises. These are all normal stages of projection. Simple phenomena of drawing your matrix from the physical layer. Exactly the same sensations are experienced by those who have had near-death experience. If you can resist the great fear which is likely to occur, it will be followed by experience that you will remember for the rest of your lives.

My good friend had such experiences in the army during the afternoon nap, and in the army they get up pretty early; you can see here exactly the same model as we mentioned earlier. Soon after he laid down to rest, after 15-20 minutes only, he found himself in a state of physical paralysis, with strange demonic sounds and great fear. At that time, he thought his mental condition was somehow distorted. Also, he experienced a state of vibration which shook his whole body, and in the beginning he was convinced that the other soldiers would notice his bed shaking so they could help him. On the contrary, after returning from this state, he noticed that everything was in perfect order and that the soldiers around him did not notice anything. Every day was a real war for survival for him; he often refused to lay in the afternoon, but the same situation awaited him in the evening. Recently, he learned what the astral projection is and since then he explores astral plane almost daily, using completely identical method, except that this time he overcame the fear and learned to move forward, taking the advantage from this situation. Therefore, it is quite possible to find people who have never heard about astral projection, yet they perfectly know what it is and how to deal with it in their own ways. Especially the people who go to work early and have an afternoon nap. Once you get into this situation, it is very

important not to remain in transitional state, because the fear can catch you and blow you away from success. This phantasmagoric fear is something unique and fantastic as it will happen to you. It is almost unreal, as if it was saturated with flavor of another world. Imaginary world which you left in your childhood, now quite clearly returns back. In these fantastic sounds, which are in reality just the effect of electricity in your eardrum, your awareness now finds some most terrible things from the deepest atavisms.

For the first few times, this will be the furthest you are going to get. But with practice, you'll get to the next step. During this state of buzzing, there are two ways to get out. The gravity of physical body is so strong around you, that you have to trick yourself. The first way is to use the position of lying on the side, and simply roll out from your body. This does not include your abdominals, but only the will to simply slide off the bed. It is quite possible that you will fall, not physically, but in the astral. In most cases, you will appear in the dark, specific kind of limbo where you will not see anything, but you will have strong sense of touch. And if you try to touch the walls, you will succeed to feel the objects which normally stand in your environment. You will have to depart much from your body before you get a vision. In fact, the first thing to do when you get out is to walk away from your body as soon as possible, by touching the walls. Get out of your apartment; just walk until you suddenly get a vision. It will be a new chapter in your life.

Another way to exit from the state of vibration, without any concentration or visualization, is simply to get up quickly and vigorously. Remember that at this stage you will not be able to get out if you work slowly and patiently. You must be

energetic and aggressive in your movements.

All this points would not take more than 3 minutes all together. Anything more than that will either return you to the Beta, or to the waking state, or it will induct you into dreaming. You must have perfect timing. Remember, there is no visualization at all. You already have the eyes; it takes just a few tricks to get your sight. To summarize: we need two things. The first is to get to the border zone; the other is to leave the border zone directly to the astral plane. What to do from there, it surely goes beyond the scope of this workshop.

Definition of trance is – body asleep while mind is awake. It is very difficult to get into trance from fully waking state. But from hypnogogic state it is not. Does it ever occur to you, from a beautiful state of drowsiness and somnolence, to do anything other than to indulge into dreaming? This is the famous state when our parents woke us up for school in the morning and we were begging for just 5 more minutes. Those 5 minutes we would use for something completely different. Try it. All of you have alarms on your mobile phones; choose some beautiful composition, not too aggressive, which will not awaken you too much. Just to push you gentle from the state of dreaming. What you need at this point, is just to wait a bit. Your physical body perfectly knows where it's going and what it's doing. Take advantage of this and by a simple mental action place yourself into the vibration state.

We'll now return to other methods, which are also not as difficult as they may seem. In any case, do not try them during bedtime, because your brain is destined for failure. You must not exaggerate; the ideal time for projection lasts between 15 and 30 minutes. Anything more is superfluous to

try. You can turn around and go to sleep; it is possible that you will run spontaneous projections through the mechanism of sleep. Or, it is quite possible that you will experience a third case, which is totally different, and that is the so-called lucid dreaming. At one stage of your sleep you will become aware that you are dreaming. Then, there is no need to go through the process of separation, because you're already on the astral plane. However, these experiences do not last for long and you should be trained not to return back quickly after the realization that you are in a dream. 90 percent of you will wake up from too much excitement, and that's good. It is ideal moment to take your notebook and write down remarks about your awareness at the moment you realized that you were dreaming. It is different from waking consciousness as the waking consciousness is different from the one in your dreams. Try to describe it fully in your diary, so the next time you can recover it simply by remembering.

What is the technique applied during the waking state? This technique also consists of two parts; relaxation and tactile imagination. And it has no visualization, not at all. I'm not saying that it is impossible to achieve something by it, but it's very unnatural and difficult. What I'm referring to is not to project astrally, but to develop your astral consciousness. Understanding the difference between these two is crucial. I point to the way to achieve astral consciousness; astral projection will be just a consequence of it. In stage of relaxation, and when you achieve the state of hypnagogia, it is sufficient to look at the blackness of the eyelids, and with peripheral sight to stare into a black circle, and you will notice that the darkness will transform into three-dimensional polygon very soon, which is a purely

physiological defocus phenomenon. You'll notice the most important thing, and that is that with the advent of three-dimensional space your consciousness immediately changes. Also, the drastic change of your body awareness occurs, so it will appear that you are feeling a bit skewed, as if you were floating. At this point, just throw yourself into the darkness ahead. This is much easier than it may initially seem. The key is in this change in consciousness; little effort will pull your astral body forward, with a feeling of suction and you will soon find yourself in the astral void. This is really easier than you think. The change of consciousness which is generated during defocusing is the same as when you look into a mirror or a candle. After a while, no more than a few minutes, your sight will be covered by dense, dark cobwebs and for a few moments you will also perceive drastic change of awareness. Try this; it is really worth the effort.

Question: I have a problem because several times I managed to get out, but I could not see anything around me.

Answer: Excellent. As I said, that is normal. Simply move away from the body, touch the walls and the vision will be available soon. Do not stand in one place.

Sometimes it is not necessary to leave the body. Just come to the point of three-dimensional darkness and continue to stare into it. Invoked force will construct the vision that you need or the portal through which you will pass spontaneously. Let your practice indicate variations of this method. Last mentioned was the art of clairvoyance. Specifically, there are two ways in which you can communicate with the other planes. To go there and actively participate in them, or to stay here and watch it passively.

I advise you to experiment with all these methods. It is quite likely that you will not succeed for the first few times, because you all have a great desire for success, and therefore too strong defense mechanisms. The moment when you truly achieve a relaxed state and when you do not listen to anything else but your own body which will always tell you what is best to be done, you will succeed. It is just a matter of time. It's like you asking me how to dream? Whatever I say, you would continue to actively and excitedly wait for sleep to come. It will never come, until you get tired of trying and you simple turn to the side, letting the nature to do its job. Astral is the natural habitat of your nature, just like the waking state. Think about this.

All the keys of our Art are completely simple and natural. Any work that lasts longer than one hour tends to fail.

Question: No matter how much dark the matter is, I still see color. That brings stress to my work.

Answer: This phenomenon is called ideomotoric lights. This is wonderful; just keep looking into those lights, as astral world is actually a lot closer to you than to most people. Those lights tend to occur in the peripheral part of our vision, and if we tried to focus on them, they would disappear. The emergence of various colors and geometric patterns is simply a stage in the method of staring into the darkness before your closed eyes. Just continue to passively stare at those colors. It is not a flaw, on the contrary.

Question: When I get out, everything is often in slow motion and it is very difficult to walk.

Answer: As long as you stay close to your body, without plan

of action, movement is difficult. Try touching walls around, rubbing your hands together, roll your eyes fast across your visual field and motion will be facilitated, and vision will become much clearer.

Question: Can you tell us some technique of trance?

Answer: Yes, I will mention to you a few handy tricks, which will cause the appearance of an effective trance. Each of you has a personal name. Sometimes it's a nickname, sometimes an abbreviated name. Each of you is accustomed to be called in a specific way; each of you has learned to turn around when you hear that name from a distance. When you are alone at home, sitting in a chair, breathe deeply for a few minutes and try 20 minute long monotonous and loud repetition of that name. The technique is fantastic and many children use it. You can use any word, repeating it to exhaustion, until you drift in your awareness, losing completely the meaning of the name you repeated.

Also, while walking, try to imagine that you are actually turning the Earth globe around the imaginary axis. Imagine how you walk like circus clowns, turning the ball on which they stand. Try this for 15 minutes.

Question: I never had experience of astral projection, and all this today really instilled a lot of energy and motivation in me, but what interests me is what happens when you show up there, what should I do?

Answer: You will tell me that next time we meet. It is as if you got two girls in your bed and then you call me asking me what to do with them? Do what you can think of.

Chapter VIII

Astral plane Rising on the Planes

One thing is to achieve astral projection; the other is how long you can stay there. But I have to admit, it is a sweet trouble, once when you find yourself in. The correct analogy would be a comparison between astral projection and Internet. For the first few times you'll google the terms like "how your house looks from above", or "flying through the clouds", "experience floating in deep space", "lunar and planetary landscapes", etc. But sooner or later, you will become saturated with that. As you gain more experience, you will find yourself doing more and more senseless things. And then you will encounter something what is called Alice's effect. That effect is actually an insertion of viral programs from your own higher consciousness into the operating system, which was built over your reality, or at least you prefer to call it reality. As we said, the sphere of Ruach encompasses most of Sephiroth. Your very first astral projection takes place from Malkuth and involves only a step into the Path of the Universe, without even getting to Yesod. Yesod certainly has its impact there, but you are still far away from it as your target. Even if you explored the whole of physical universe, it still doesn't mean that you are an inch away from Malkuth. What about the other Sephiroth? Astral body can travel along the sphere of entire Ruach. As it was difficult to move from Malkuth to Yesod, in the form of training the astral projection, so it will be hard to move from Yesod to other planes. As I have explained to you, for

practice of astral projection you must use a simple trick, not brain science, and in the same way your astral body can be used for traveling to higher spheres. It requires the same mechanism. After a certain period of time, and it is certainly no less than the first 50 projections, you will experience what is called Alice's effect. And it cannot be caused by yourself or by your will at all. So, what is it all about?

Suppose I did succeed in astral projection and that I opened my bedroom door. When I get vision, after the initial darkness which often appears in the beginning, I usually find myself examining the quality of my vision, if it could be improved. And at that very moment something wonderful happens. I realize there is a door in the wall which didn't exist before. Or I see a painting hung on the wall, which doesn't exist in this reality. This is called Alice's effect.

In Kabbalistic terms, what happened? In a short moment, I stepped into the sphere of Yesod. My inner being, or outer reason or intention, brought to my astral reality one small detail, which I know was not a part of my physical world, such as that door. At this point, I do have a choice, either to ignore that door or to open it to see what's beyond.

And this is all what you need. At the moment you open that door, you will start to move into another reality. When I open the door I usually find myself in an empty universe. Each one of you will have your own specific way to step out from the sphere of Yesod, and only through practice you will be able to locate your output. That moment when you cross the threshold of the door, or open a window which didn't exist otherwise, the Force manifested in the very form of that window or door, will use your awareness to pull you deeper into your Ruach. What happens then?

In many cases, you'll find yourself in a kind of limbo, something like a mezzanine. This is a typical astral region, with vast arrays of buildings and endless corridors. The mezzanine would eventually make up the forms of a real city, or even a whole new reality, which would be constructed automatically by your own consciousness. It is because in this place there is infinitely much time and infinitely lots of opportunities to play and explore. It is exactly in this city or limbo, which is apart from influence of fate that you will wait for a certain Vision and the Voice to appear, which will bring about a pure change. It could be assigned by a certain being or force which would be given to you in that particular moment. Try to find an answer from whom this being was sent. In any case, this would be a sort of true spiritual guide. Is it a specific type of astral spirits or angels you would never know, like I do not know for sure, but what is important to understand is that they would be sent with a purpose to learn what would come.

Question: What could be encountered there, what is the nature of those beings?

Answer: Well, that particular being will tell you that. As it was invoked, it would be presented. You will get only what you would need at that moment. Even if you experienced it as negative, it would be sent by the Cause, and that experience of negative or strange would be just a Result of something what was needed by the Change.

Question: Is this the vision of an Angel?

Answer: No. The vision is not determined only by an Angel, but also by other kinds of force. Talking about the nature of that what we call an Angel, I think no one is competent

enough to do that. For two reasons. Firstly, we are so much different from them to make our observations framed in a particular model. Secondly, each of us is different, so naturally we involve more variegated models of angelic qualities. What you need is the contact, at all costs. No elemental that got negative inclination towards you could stay in front of the power of man's pure desire, or in front of any name of God. You need to know what divine names are assigned to specific elements. So there's no purpose to condition the creature of water by the element of fire. You need to know the hierarchy of beings. Use the names which are already there in the ritual of Pentagram, and you can find elsewhere the God's elemental names and the names of the archangels. Use them properly.

Be careful, because if you do not understand me, no elemental will understand you. Jehovah and Eheieh sound similar but are not the same and cannot be the same. What other names you could use? You may have a situation that a force would still remain there in a clear presence of those names, and that you may still doubt its nature. The names of the archangels are very strong, but do not forget to shoot at the higher hierarchy all the time. When you apply for a job, always refer to top seniors as your acquaintances. Remember, in addition to use of these names, it is necessary to feel safe and to trust those names; an elemental is not afraid of names, it fears your connection to those names. I am not afraid of big guys, I'm afraid just not to be beaten up.

Furthermore, the Enochian names are also very applicable, but we'll get to those later in the section dedicated especially for Enochian system. Lesser names are used efficiently for invocation, while senior names are useful for banishing,

think about it. For an appeal, trust is necessary, as for banishing it is the authority and fear. It is the best, especially in Goetia and Enochiana, that when you invoke certain intelligence, to mention the name which is just above it first, and then gradually apply the higher and stronger forces. I urge you to show respect for intelligences from which you wish to learn, the same ones which you will manifest too when someone politely ask you for your help and assistance.

It would be excellent if you could have a notebook in which you would list all the correspondences to an element, with the names, shapes, colors, etc. Also, it is not bad to know how to write the names in Hebrew or any other language. If you encounter astral gates on your journey, such as those that would take you like Alice down to the rabbit hole, try to draw a sign for a particular element before you enter there. You could use Tattva symbol too. In my drawer I keep my tarot deck, and that is why my desk is always present in the astral copy of my room. The fastest way for me to jump to the other plane is simply to open the drawer, pull out one of tarot cards, throw it on the floor and just dive into it. Those are all portals which are liberating you from the field of Luna. Method of Liber Samekh has a special effect when it is done on the astral plane. Try it. I am giving you some various tips which would make your astral journey more interesting and prospering.

Economy of time is crucial in the Astral. Contrary to that, the economy of movement is crucial for breaking and collapsing the whole of that experience. You have to move around constantly, touching all the things as much as you can, and most of all, you must get into higher realms of astral plane as soon as you can, where you will have clearer awareness and

more time to do certain works that are designed for such place. Do not bother yourself thinking about communication in the astral plane. When you finally get into the realm of Ruach, communication is not a problem, but understanding. Some beings talk through colors. Some of them imprint impressions in your mind. Some do not talk at all, but you have to follow them and they will lead you to certain vital points in the astral plane. The point I'm talking about is that astral projection is a live adventure that needs your creativity. Without the experience of astral projection, as I said, all magical and mystical systems seem shallow and empty. All techniques mentioned yesterday and today, have deeper and more concrete results on the astral plane. But, some issues can occur. As people use the Internet to find information that is relevant to them, they also often use Internet for information they do not need at all. You need to know where the limit is. Astral operations must not take place of your physical body labor. Yes, they are reserved for specific ranks, but they do not have monopoly on entire Path of spirituality. The most effective way to use the astral is for works which face Tiphereth. Why? Simply because the Sun is closest to us from the position of the Moon sphere. In fact, from the entire Ruach, wherever you go toward the center, you will come to Tiphareth. Whichever way you go, you'll get to your destination. The main point is just to shorten the route, to allow more time for the experience, not to extend the journey. When you perform *Liber Samekh*, once you are naturally on that path, interesting things can happen. The main problem is that you do not have much time, or energy, to perform it in full form from beginning to the end. We could see now that all the techniques are interrelated. To do Samekh on astral plane, you would find that you have to reinforce both the physical and astral bodies. You will begin

to consciously do more exercises such as the Middle Pillar, Ritual of Pentagram, *Liber Resh*, etc. with more enthusiasm than before.

Question: I heard that there are practitioners who do the pentagram ritual while they are asleep.

Answer: One thing is that you dream of doing the pentagram ritual. The other is to be aware that you're dreaming and then do a full ritual.

Make sure, as soon as possible, if you find yourself lucid in your dream, to isolate from the dream place what your unconscious already prepared beforehand and constructed for you. Whatever the dream was, go from it, no matter how friendly or nice it was, you've created it and so long as you're in that scene, you will play by the rules, which were pre-determined by your own subconscious nature, and by playing by those rules you are already pre-doomed. Because, instead of approaching to the center, to Tiphareth, in this case the Moon will shine so intensely that you would think that it is the Sun. In other words, you will be mesmerized. Whatever the dream was originally constructed of, it would only be a shadow of nothing but your own awareness, which would be interpreted as the enemy inside of that reality. Your subconscious mind is not used to presence of your awareness within a dream, and soon it will raise protection systems against yourself. Your subconscious mind does not want you to go into the Sun. Your subconscious mind does not want you to go anywhere. It wants you only for itself. Now, and always. Think about it.

This is the whole point: get out from your dream through being awake, in short.

Question: How does all this fit into the *Rising on the Planes* practice?

Answer: Remember that the astral body got no physical limitations, and therefore possesses the ability of teleportation. In *Liber O* it was required from Aspirants to strive for the heights. In practice, what is it? In the astral plane, just fly up until you break through the clouds and leave the ground behind you. Then attempt to land back and you'll find yourself in completely different surroundings, much closer to the Sun. It is because when you strive for heights so strongly, your higher nature creates all that time an ideal environment right behind your back. Consider this thought.

Question: Too often in my dreams I feel like I was connected to deceased people, my feelings and senses are completely focused, and then I have a great sense of connection with them. When I address them and ask them how they could be alive when I know that they were deceased, they start to fade and disappear. It happens almost always.

Answer: The most pleasant rest is the one in the shade. Think about it. Those are all only elementals. There is a Buddhist concept called Chitakasha. It's like a collective field of humanity where all things and possibilities are stored. Something like a global network. But the ideas which you mentioned are volatile and they endure only because they are just shells, once supported as pure and agitated life. Therefore they fade and disappear when you're inviting them into discussion, because they don't have the power to talk, because they are just shells, shells in shadows. Discussion needs attention and alertness, and shadows disappear like dew in the sun when confronted to it.

Generally, the perception of ghosts is associated only with feelings. Especially little children have that when they say they feel someone was in the room. A simple conversation makes their energy to fade. Each of you got different talents with the astral body. Someone could easily make contact with deceased people, others could easily make contact with angels, others may have talent to be very easily separated from the body, or they can fly or teleport easily. As each of you have your physical talents, in the same way you possess specific astral abilities.

Chapter IX

Enochian system

We came to the end of the seminar. I left a brief overview of Enochian system and magick for this last topic, so we may have an open suggestion for the next workshop. During my personal practice, to this day I still did not find the answer how much actually Enochian world is. Probably all of you have experience by now in establishing facts about objectivity of writing of holy books. *Liber AL* is amazing to think about and a good example of a foreign, unearthly influence in creation of a system. Perhaps it is. Enochian magick in all of its complexity, every day uncovers to me new ways and logic in which Enochian tables and language were based on. I will not bother you about the Enochian history, so I'll move on to practical analogies and references to your own practical work. The most, and again I say, the most usual definition of Enochian system, which is by this divided into two areas. The first part is called the Watchtowers of the Universe. The second part is known as the Mysteries of the Æthyrs. On the one hand we have the elemental world; on the other hand we have the outer worlds of the Æthyrs. Each Æthyrs, 30 in total, have three Governors, except the last Æthyrs TEX (which is closest to us), which has four Governors – what makes 91 in total.

For the first time, Æthyrs can fill in all positions on the Tree of Life, from Kether to Malkuth. If magician's growth is conditioned by climbing upon the Tree of Life, it was represented in the same way by each subsequent invocation of an Æthyrs. Fascinating thing is that Enochian intelligences

are fully informed about the works of Kabbalah, and Eastern and Western practices and Alchemy, and you'll have a chance to experience that. For example, if you do not know, or know little, about alchemy, Enochiana can help you to find the lost knowledge. Enochian system is like the board of directors in your own Holy Guardian Angel's company, which determines your monthly plan of advancement in his company, your responsibilities and your duties, but also the grade of your salary. In some ways, it may seem that the Enochian world is broader than the Tree of Life because, remember, the glyph of the Tree of Life was drawn by men of flesh and blood. Enochian keys are somehow independent from it. As the Tree of Life has its central part, Enochian also has its core. Enochian essence, from which everything emanates, in the same way as Tetragrammaton in Kabbalah, is a specific system of letters and a language, which in certain combinations cause the Change. Also, it has a specific hierarchy, not only for existent beings, but also for the awareness in which magician assumes entire operation, bringing about his illumination.

Watchtowers of the Universe are related to elemental works and to IHVH formula, while working with Æthyrs is sublime and quite inexplicable until you experience it.

What is important to understand is that every letter and every name, once called after a certain combination of keys, make a certain change in the reality. It opens a whole new world. Now, imagine the microscopic look into only one of Enochian letters. There we get a completely new board, with much more letters, like an anthill, which consists of elemental aspects that follow the formula of Tetragrammaton. The experience of reading certain keys, and

the nature of the visions, is similar both for novice and an experienced aspirant. There is total of 19 keys. The first 18 are related to the elemental aspects and are used to explore the Watchtowers of the Universe. 4 elements with sub-elements, plus the element of the Spirit, active and passive, make the total number of 18. What you need to know is the right sequence of reading the keys. Here is the right combination:

1. key	invokes whole Tablet of Union	⊗
2. key	<i>invokes</i> EHNB (1,2)	⊗⊗
3. key	EXARP (1,2,3)	△△ △
4. key	HCOMA (1,2,4)	▽▽ ▽
5. key	NANTA (1,2,5)	▽▽ ▽
6. key	BITOM (1,2,6)	△△ △
7. key	△▽ (3,7)	
8. key	△▽ (3,8)	
9. key	△△ (3,9)	
10. key	▽△ (4,10)	
11. key	▽▽ (4,11)	
12. key	▽△ (4,12)	

13. key	$\nabla\triangle (5,13)$
14. key	$\nabla\nabla (5,14)$
15. key	$\nabla\triangle (5,15)$
16. key	$\triangle\triangle (6,16)$
17. key	$\triangle\nabla (6,17)$
18. key	$\triangle\nabla (6,18)$
19. key	Æthyrs

Enochian system is self-regulating, so you will receive no more and no less than what you need exactly. And when you get to the point which you cannot pass, simply nothing will happen and Enochian magick will somehow disappear. When this happens, you will know you've come to a barrier that you have to overcome through your own internal growth. There is no dispute if you can use the first, second or third key with success, but it is important how far you can go with Æthyrs.

What is very important to note, is the way of evocation of certain intelligence. It is essential to find a motive for that. Let's say I have a problem to get a job. Enochian intelligences can be very useful for this. Could anyone answer what element and sub-element would be most appropriate for this kind of operation?

Answer: Water of Earth.

In this case, you will use keys in the following sequence: the fifth key, and then the fourteenth key. You should find the intelligence appropriate for this action from this board. The fifth key is related to Earth table and element, and then say the fourteenth key which is related to water sub-element of Earth.

As for the language, when you read the keys you don't need to vibrate. Vibrate the names of intelligences, but not the keys. Some of Enochian names you already have had the opportunity to encounter in the Greater ritual of pentagram. I should give you some instruction about the pronunciation. Letter J is like a letter J in Indiana Jones. Letter C as C in Cairo and the letter Z are always pronounced as Zed, and you'll notice that Enochian calls have special focus on this letter.

Students often ask me what is the ideal number of repetitions of keys. Enochian keys are quite energetic and short. It might be best to start with five repetitions. And remember, repeat the entire sequence. If a particular sequence is related to water of air, then you will read the third and seventh key, and again the third and seventh, and so on until you make total of five repetitions. Avoid working 5 times with the third and then 5 times with the seventh key. Also, say it until you feel the presence of the force. Certainly, only one reading is insufficient at first, but 20 repetitions show for certain that something was not done properly. Each of you got a natural, ideal way in which Enochiana will answer to you. Intelligences and forces of Enochian system are like secret agents of your Holy Guardian Angel. Imagine that the world of Enochian system encompasses much wider area than

Ruach, so within Æthyrs you can find both the formula of LVX as well as the formula of NOX.

Unlike other sequences and combinations, nineteenth key is the same for all Æthyrs, except that you must insert the appropriate name of an Æthyr.

It's good to properly translate Enochian keys and to become familiar with their meaning. They certainly have the effect of Barbarous names, but their real strength is much more beyond it. It is wrong to say it word by word, remember, you must have fluent and intelligible speech, as if talking to someone. Now imagine that you are now speaking ... to ... someone ... in ... this ... tempo ... it ... would ... take ... hours... to ... finish ... a ... meaningful ... conversation. Therefore, practice the pronunciation of keys. In this practice you will express Bhakti Yoga too, not only Jñāna. In Enochian system, you will have the imperative to perform two highest instructions at the same time:

1. *Inflame Thyself With Prayer*
2. Invoke often.

Enochiana is wonderful. Even when you just read articles about it, it activates something within you. We can say that pronouncing Enochian keys is a trigger for atomic explosion that occurs inside your spiritual device.

As far as my advice is concerned, work first with the Watchtowers of the Universe and then the elemental tablets, before you start exploring the Æthyrs. The visions triggered by Enochian are quite different from the others. You will have less control; experiences are much stronger and more

vibrant. Enochiana will never give you something that you will not be able to bear. The worst thing that can happen is that nothing will happen. It is the greatest defeat in Enochiana, when you realize you are not up to a certain level. If you cannot get a vision, for example, from the watery aspect of earth, but clearly have vision of watery aspect of fire instead, it means there exist a blockade inside of your being which is represented by that precise combination of elements and subelements.

Let's play a little. What would it mean if we had a problem with getting visions of the earthly part of water? What would it mean practically, could anyone answer?

It is the practice of Kabbalah. What is Water? Emotions. What is the Earth? Mundane world. What is the earth of water? If the water is emotion, and all of emotions that exist, what would be one particular emotion that would seal your whole life for good? Quite likely you would have some problem with marriage. You could be afraid of wedding ring or married life.

Let's move on, this is a good exercise.

Earthly part of Air. What is this, give a specific example from your life? Define the problem. Have you heard about people who have issues with attention and reading? Dyslexia. Allow your brain to work, free your way of thinking. Tell me which vehicle indicates this combination of elements? Airplane? No. It would be the air of earth. What blows in the air? Bomb, something that uses explosions, it could be a rocket. There aren't definitely true or false analogies, what I ask from you are just to start a new way of thinking. Kabbalistic way of thinking.

What color could it be?

Answer: Red or brown.

That's it. Why brown? Black, as earth, and yellow as air, brown is a mixture of those two. You do not need to know what it is; it is sometimes just enough to know what it is not. Through elimination you come to the solution. Now we are going to include the planets.

The airy part of earth and the Moon as planet? If we understand the moon as the path of High Priestess that has the number XIII, then it may be Apollo XIII as a rocket landing on the moon. True Kabbalist sees relations in all things, as he sees the same thing in all relations. True Kabbalist is like a forensics expert, he knows that everything in all of the worlds is connected to all the other things through more or less obvious connections. Think about it. You do not need to invent things; you only need to find the link. This is a true ordeal of a Kabbalist.

Please observe these models, play with them, and obtain new combinations and solutions. Combine everything with everything, getting new things that would continue to combine among themselves. This way you are creating new universes and new rules. Your rules.

At the end, I must admit that I do not like farewells. So, I will say no more than this which I think is the biggest and the most important instruction of all that we've had during this wonderful encounter. And that is: think with your own head.