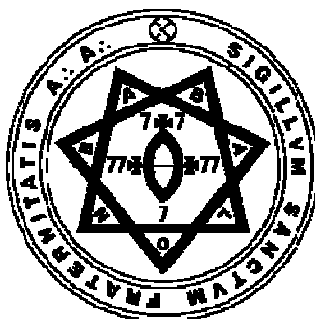


LIBER ZELOTES

Fr.Alion

A.'.A.'.Publication in class B & C
Publication of the Order of Thelemites
IMPRIMATUR: Fr. 161.'.



Preface to LIBER ZELOTES by fr. ALION,

collection of A.'.A.'. publication in class B and C,
written by VICTOR HORN

"Thelema is a way of performing dialogue between you and your God. You can walk this path in accordance with your nature or not, this thing is completely left to you to choose. It's not even a matter of abstracting and philosophizing 'is that now my right, True Will?!', because though everyone knows that 'Do as Thou Wilt' doesn't mean 'Do what Thou Want', few are capable of doing what they Want, and even fewer are able to do what is their Will! Therefore, do as it suits you! If you have no awakened awareness of your own True Will, it's certainly not a reason not to do exactly as you want. Infinity is quite small! Infinity is only one, but there is an infinite number of definite things" –fr. Aureus

This book is exposing A.'. A.'. . It has everything expected from such a piece - metaphors, sparklings, symbolism, theatricality, lucidity... But what actually makes it precious is that it reveals the way and the essence of the working of A.'. A.'. , the easy way. It speaks in plain language, because really, what is simpler than being what you are? For me, everything else is more complicated.

The essence is that each of us is either authentic or is not, there is no third. All the talk is basically pointless, and that is the thesis that runs through entire book. That is A.'.A.'. – an individual who is facing itself. And he/she does it or not. Though the superior is there to provide assistance in self-knowledge, a paradox is that in this work there is no help, because the greatest assistance is to get aspirant free of this illusion that he/she needs any help at all.

Superior may be a neighbor to whom you promised to give your diary and a test at the end of the probation year. Of course, you can mislead him, just like a real superior; but anyway, you will receive in return only a piece of paper that he signed. If he did not, you can wipe your ass with that piece of paper, and if he did, again, you can wipe your ass because it is only a piece of paper. What matters is "that which remains" *

In this sense, the true value represent those until now strictly guarded secrets, the famous tests laid before aspirant by his/her superior at the end of the appropriate sphere of experience. This book provides the insight into that part of the relationship, demystifying all outer work of this Order.

The intention of the author, therefore, is to introduce you to A.'. A.'. as it really is, through this book which is the first public announcement of this lineage of A.'. A.'. in this region. Even so, it's only a convention, because lineages of A.'. A.'. do not really exist, although there is a lot of writing and talk about them. There is only one A.'.A.'. , live and stellar and all disputes on the subject finish reflected where they started, just as the recent conflict of postmodernists and traditionalist ended with very simple replica of one academic - there are good books and bad books, literary direction is irrelevant. Is this a good book, let everyone judge for themselves, but whether the spirit of A.'.A.'. lives in it, seems to me that there is no doubt.

However, all these terms, parables and words are only an echo of Silence from which the book originated, and while the Eon of Horus develops, and it does very much, and while the steps towards Maat are made, which is already there for those who live It, only one thing will remain – the live experience, and that is the whole of A.'. A.'. , everything else are just "signs along the road"***.

*Quote from Liber Al vel Legis, The Book of The Law.

**Quote of Ivo Andric, Yugoslavian Nobel Prize winner for Literature

THE STAR OF ARGOS

In one of the myths of ancient Greece it is said that Zeus wanted to enamour beautiful Io but Hera found out about that and set the chase for him. He hid in the clouds which he himself has created, but since it was suspicious to Hera she went to search him right there. In the critical moment, Zeus turned Io into a calf and gave it to Hera as a present. Hera gave the calf to Argos to guard it, because he was perfect for that - he has had many eyes and no thing or movement could pass unnoticed to him, since he could even sleep with some of the eyes opened and awake. Zeus though went to son of his, Hermes, the messenger of the gods, and told him that he must find a way to kill Argos, and that there is no smarter than him for that task. Hermes flew to the ground, casting away all the qualities of a god, and turned into a boy from the fields who tenderly and joyously plays on flute. Argos was touched when he heard the music so he invited the boy to play for him. That was perfect for Hermes's plan. He sat by Argos and played, but he could not anyhow lull the guardian, cause his eyes were still watching awake. Lastly Hermes sang a song about Pan falling in love with nymph Syrinx who ran away from him and just when he was close to catch her, her sisters turned her into a reed. Pan said "Nevertheless you'll be mine!" and made from her his flute. And this exactly was the story that lulled Argos. All of his eyes have closed so Hermes killed him in that right moment.

Hera who was fond of Argos took his eyes and put them into the feathers of a peacock tail, peacock being her favorite bird. ... This same Argos made the famous ship Argo on which the ancient heroes Argonauts sailed in search for the Golden Fleece.

One of our Holy Books says about this:

"It is impossible to tell you of the splendors to which they have attained. Little by little, as your eyes grow stronger, we will unveil to you the ineffable glory of the Path of the Adepts, and its nameless goal. Even as a man ascending a steep mountain is lost to sight of his friends in the valley, so must the Adept seem. They shall say: He is lost in the clouds. But he shall rejoice in the sunlight above them, and come to the eternal snows. Or, as a scholar may learn some secret language of the ancients, his friends shall say: "Look! he pretends to read this book. But it is unintelligible – it is nonsense!". Yet he delights in the "Odyssey", while they read vain and vulgar things. We will bring you to Absolute Truth, Absolute Light, Absolute Bliss."

" We therefore who are without the chains of ignorance, look closely into the heart of the seeker and lead him by the path which is best suited to his nature unto the ultimate end of all things, the supreme realization, the Life which abideth in Light, yeah, the Life which abideth in Light.

A.'.A.'. was created in 1907 by Aleister Crowley¹ and George Cecil Jones and they founded it on almost classical rosenkreuzer system of the grades, in resemblance to the Hermetic order of the Golden Dawn. A.'.A.'. requires from the Magician to genuinely accomplish those states of consciousness and powers attributed to every one of the ten Sephirot(s) of the ('hebrew') Tree of

¹ Crowley had actually been given a test during a vision which he earned with his perennial aspiration and spiritual work, after which he was admitted by the Masters of A.'.A.'. to the membership in A.'.A.'. , which confirmed his Mastership and authority, and also enabled him to represent A.'.A.'. on the lower planes of 'existence'. This was a historical initiation into A.'.A.'. as an all-encompassing Order. It could be learned in more detail about this from his diary for that year (1907.)

Life (in contrast to the H.O.G.D. which at the end looked more like a social club than an Order which possess spiritual knowledge and power of Initiation).

A.'.A.'. is not a system of Lodges, and some even state that it is a completely secret Order. The Aspirant is (officially) acquainted to only one person in the Order, his 'superior'. Every Magician is mostly left alone to do his Work as he finds fit. Ideally, contact with the superior is short and rare and is characterised more by suggestions than instructions. Advancement to the next grade is simply a seal to the attainment.

ARCADIA ACADEMIA

Superior is at least one grade above the aspirant and is in theory able to recognise the initiatory grade of his student. After certain number of attainments is reached and confirmed the aspirant himself can undertake to lead a new student. While Crowley was alive it's clear who was at the top of this 'pyramid' i.e. at the beginning of the chain, but even then was not possible to completely maintain the complete gradual interconnection of a whole sequence of magicians from top to 'bottom' of the Tree of Life, which would in some sense be ideal. After his death the situation changed and several of his close disciples continued to lead their students and everyone threaded a new 'chain' after him, and to this day none has shown so illustrious over the others to be recognized as a inviolable 'leader' and unique authority. Every of those 'Masters' simply, but practicaly and solemnly, became a new branch on a big tree, which grows more and more.

Some of this lineages of A.'.A.'. (as they call themselves mostly) announce themselves through their so called „outer“ Orders, and some verily tend to maintain a good deal of their 'secrecy'. Since Crowley has insisted on privacy and discretion and especially on not charging the membership and the consigning of initiation (i.e. confirming the attainment), it is clear that one should be cautious with groups which opose even those simple principles. Nevertheless, the true Work is done by the Aspirant himself. The answers to questions most frequently come when the student is wise enough to formulate the adequate question; there is no reason to wait for some Adept to show up and ease your Great Work. Verily, that cannot even happen, the Adept can only confirm your attainment, there are no group ritual 'initiations', literally 'handing over', 'transfers' of knowledge and consciousness - in this work you are alone with yourself.

The A.'.A.'. system actually outlines the regime of study and work with various practices. You can work and study through any spiritual system and in the frame of A.'.A.'. there are distincly defined criteria of your attainment.

There is a certain number of documents which clearly define the 'structure', ranking and all the necessary elements so that even someone without the 'physical' connection with some 'member' can take the A.'.A.'. road - it could be said that sooner or later someone from the A.'.A.'. „by coincidence comes across to see what's going on there“. Now we can set out the fundamentals:

Student is encouraged to obtain general knowledge of all the systems of attainment. Probationer starts the work with practices which seem suitable and keeps detailed diary record of it. Neophyte is actually a real 'Newbie' since he/she has passed the ordeal of the true aspiration towards the Highest and demonstrated dedication and effort which are presupposed for a foundation of every further work and attainment. Neophyte explores the subtle spheres of his/her being as well as the astral levels of the universe. Zelator deals intensively with controlling of his/her physical body and energetic flows by practicing the lower elements of Yoga. Practicus demonstrates competency of his/her intellectual training and the competency of studying the theory of his/her spiritual system.

Philosophus completes his/her moral training and demonstrates devotion to the Order. Dominus Liminis advances further in Yoga practices i.e. suitable practices for controlling the mind and consciousness. Adeptus Minor (without) does his Great Work and attains the Knowledge and Conversation of the Holy Guardian Angel. Adeptus Minor Within practices a certain "formula of Rose and Cross". Adeptus Major gains through his/her Work higher Powers but also higher responsibility. Adeptus Exemptus perfects him/herself in all things he have undertaken by then. Of the tree grades above this (Magister Templi, Magus and Ipsissimus) there is no need to speak at the moment, but it is clear that they represent the highest spiritual authorities which are the results of the highest initiations and attainments.

A.'.A.'. through its 'outer colledge' called „The Golden Dawn“, gives the aspirants a certain sequence of Oaths which they undertake and thus the Order works in a aspecific way, leading the initiate towards self- knowledge and spiritual self- understanding. These Oaths are one of the powerful tools of the Order, since they (not only as magickal Talismans) give the leading lines pointing to that which should be accomplished and realised.

One of the 'names' of A.'.A.'. is Academia of Arcadia, and why - it can be clear only to those who come themselves through their own Work to the Attainment of the Spiritual Knowledge.

ARGENTUM ASTRUM - A.'.A.'.

Do what thou wilt shall be the whole of the law.

A.'.A.'. is divided into tree parts according to the Tree of Life. The first is the 'Golden Dawn', which should not be confused with the McGregor Mathers's 'Hermetic Order of the Golden Dawn'. During his life, Crowley never did constitute this outer Order to be functional, so it seems that O.T.O. have had this purpose. Next above it is 'Rose Croix'. The third and the highest Order is the 'Silver Star'. Only in the 'Silver Star' one becomes a true initiate of A.'.A.'. And that by the right of attainment of the two True Initiations, these pertaining to the attainment of Knowledge and Conversation of the Holy Guardian Angel and attainment of 'crossing the Abyss' on the Tree of Life.

Actually, every one of the outer Orders can serve to the attainment of these Initiations, in their own initiatory way, with their methods and different rituals, since all of those Orders have been set in motion by the A.'.A.'. so they could cover with that variety the manifold ways of Initiation, which all lead to one great Throne and the Crown.

Master Therion had established the whole Hierarchy of the Order during his life and established contact with the Secret Chiefs of the Great White Brotherhood, which through the Holy Books of Thelema, especially through Liber AL, gave the essential teachings about the Mysteries of Initiation.

We'll mention here some of the famous members of our Brotherhood, which influenced with their work the development of the Spiritual and Initiatic bodies, who carried over the Law given by A.'.A.'. It's documented that Master Therion initiated at least eighty brothers and sisters, and it's been an assumption that this number goes up to couple of hundreds. Some became famous through their Work, some have been working in silence, everyone following his/her own Light of Truth.

The way in which the A.'.A.'. is manifesting today is called lineages of heritage, so even if the 'lineage' of some Master does not guarantee quality, they all Work after the system given by the A.'.A.'. Lineages represent the branches that spread over the world, in different areas, whose branches are people connected with the same Oaths about the completion of the Great Work.

There are many of those who tried themselves in this system, many of those who persisted with diligence, many of those who attained certain successes too, and there is a number of those who reached Mastership also, affirming their place in the A.'.A.'..

According to the words of Master Abuldiz A.'.A.'. is Everything, so all of us, unique 'parts' of the body of Deity, our Nuit, are validly by our nature 'members' of A.'.A.'. , because it is said: Every man and every woman is a star; and our Path is the completion of the Great Work which is the Initiation of Gnosis and Manifestation of Spirit.

Since A.'.A.'. is not an Order 'of this world' (in the usual sense of these words) all 'lineages' and all people who claim to be A.'.A.'. indeed are. A.'.A.'. is manifestation of the Great White Brotherhood and a collective body of individuals spread over time acting as the heart of the initiation of humankind.

There is a whole panteon of those Adepts who shown themselves as members of this Holy body since ages, and it seems that it's up to every generation to maintain its own connections with the flow, with the ever increasing number of people who have Spiritual aspiration. We also refer to these great Adepts as 'Gnostic Saints' and they are Masters of the Great White Brotherhood.

Maybe someone will object something on the account of these once incarnated beings, who are considered to be among the Secret Chiefs who sanctify and guide the Order. Also, there certainly are contacts with the inner planes which consistently present new knowledge that corresponds with the current stage of development of humankind.

We can clearly recognize as prophets and Adepts these people: Christian Rozencreutz, Eliphas Lévi, John Dee, Edward Kelly, François Rabelais, Martinez Pasqually, Louis-Claude de Saint-Martin, Jean Baptiste Willermoz, Augustine Chaboseau, Gerrard Encausse, Samuel Liddell MacGregor Mathers, H.P. Blavatsky, Gurdjieff, Allan Bennett, Aleister Crowley, C. S. Jones, Leila Waddell, Frieda Harris, Jack Parsons, Marjorie Cameron, Frank Bennet, Robert Ambelain, Kenneth Grant, Dion Fortune, M.R. Motta, Euklides de Lacierda, William Barden, Daniel Stone, Harry Smith, W.T. Smith, Arnold Krumm-Heller, C.F. Russell, Louis Culling, F. Mellinger, H.J. Metzger, Israel Regardie, Phyllis Seckler, Jane Wolfe, W.W. Webb, Carlos Castaneda, Ray Eales, David Bersson, G.M. Kelly, James Eshelman, David Cherubim, Gregory Von Seewald, P.J. Rowelli, J. Edward Cornelius, Marcelo Santos, Grady McMurtry, J.D. Gunther, Martin Starr, Gerald Yorke, Gerald Suster, etc. These are but just few that gave from their light to the world, and how many are those who have been initiated from these and who went 'by' following their path, not exposing themselves in public. It's not necessary here to cite deeds and works, connections and results of all these Adepts. They are more or less known to the seekers of the Light (LVX), and their impact is more than important and apparent.

Master Therion gave all the A.'.A.'. materials to the world. Information should not ever be hidden anyway, and he did this for a simple reason because he believed that even if a person would never have the opportunity to (physicaly) meet someone from the Order he/she could, by performing certain practices, make connections to the Current that flows out of the Order. The only thing required is: „ Succes is thy proof“.

Love is the law, love under will.

ALCHEMIA ARCANORUM

The seven stages of alchemical operation given through the Outer Order of the A.'.A.'.

The Outer grades of our Order can be symbolically connected with the great formula VITRIOL, so although we have analyzed its full meaning in detail in other place, we point here to stages and phases of the work of Aspirant in the Outer Order.

V.I.T.R.I.O.L.

Visita Interiora Terrae Rectificando Invenies Occultum Lapidem

Visit the Interior Parts of the Earth; by Rectification Thou Shalt Find the Hidden Stone..

The first stage is alchemical 'Calcination' for the Probationer Grade. It represents burning of the previous structure in the initial and open fire. Studying of Liber LXV initiates this process.

The second stage is alchemical 'Dissolution' for the Neophyte Grade. Egocentric neuro energy is brought out from the subconsciousness through the medium of astral visions and psychic impressions.

The third stage is alchemical 'Separation' for the Zelator Grade. Various components of the personality are identified and strengthened. The elements that do not serve the aspirant are cast aside.

The fourth stage is alchemical 'Coniuction' for the Practicus Grade. Essential elements of the personality are rearranged into the passionate act of inner love. Intuitive and intelectual abilities merge, with other personal paradoxes.

The fifth stage is alchemical 'Fermentation' in the Philosophus Grade. This consist of two processes of 'putrefaction' and 'spiritualisation' on which aspirant explores the affections and repulsions of this grade. Decay is the Dark Night of the Soul which leads the aspirant to futility and to realizing the illusion of life. Then comes the inspiring when the lower ego is attuned with the Secret Fire which starts to rise from the depths inside the Aspirant.

The sixth stage is alchemical 'Destilation' of Dominus Liminis. Purity and perfect concentrartion on the 'Holy Fire' is attained till the complete Clarity (on the aspiration towards the Spirit with this rising Fire).

The seventh stage is alchemical Coagulation of Adeptus Minor. In the outer, Aspirant experiences unexpected presence in the pure state of Consciousness. Inside, the genetic code of Aspirant is activated in such way to produce a certain Elixir which completely incarnates inside the body which is made spiritual and the Spirit which is made physical.

(Although we didn't directly mention here alchemical symbols of the Red Lion, White Eagle and others, alchemical gnosis of the Mysteries of Rose and Cross is fully manifested with this process of Initiation.)

This Grade opens new knowledge about the VITRIOL Formula itself, so the very Work of Adepts and their consciousness have their root in the true Understanding. The VITRIOL Formula is given, described in most pure language, in Liber VII.

SOME QUESTIONS AND ANSWERS - 1.

(Questions by one of the interested to one of the Brothers and his answers)

Q: What is meant by the term „perfect result“?

A: Honored Brother, Do what thou wilt shall be the whole of the law.

If you exercise the practice 'assumption of the form of some deity', what is here a „perfect result“? The complete assumption of it. If you perform some „invoking“, for example of „the Sun“ - the perfect result is gnosis - direct experience and consciousness of the „Sun“. If you perform gaining control (if you „exercise“ it - to be precise) of breath, then the „perfect result“ is a real achievement of this control (not some other), the same about control over the body or with concentration. If you meditate on „Nuit“ then the „perfect result“ is complete consciousness of her. If you aspire towards the completion of the Great Work then the „perfect result“ is the completion (performing) of the Great Work itself - whatever that may be for you.

If you do not want to do any of this then the „perfect result“ is that you do not do any of this.

Do what thou wilt shall be the whole of the law.

Q: Are the documents confirming continuity of A.'.A.'. from Crowley onwards available to be seen?

A: What do these documents mean to you? To verify if the continuity has been maintained? To check if someone is lying to you? Or to indulge your ego about really being in contact with „someone“ from A.'.A.'. The „paperwork“ is kept by everyone for himself. Yes, there are certain „houses“ (clerk-houses) which possess a lot of papers. It is possible to refer this question to them. But, if you do not believe someone on the spoken word, how much can the written one be of help? At the beginning, as on the Path, as on the Goal, Love is needed, and Confidence.

Q: Are there more A.'.A.'. lineages and can it be known which are those?

A: There is only „one“ A.'.A.'. , but, yes, there are more „lineages“ through which that system is spreading. I am familiar with some of the „lineages“ of heritage - through Sr.Meral to J.A.Eshelman, through Saturnus to Fr.EVER and to Fr.939, through Fr. Aossic Aiwass, through Fr.A.M.A.G. (I.Regardie) - to which, through Fr.Uranus I myself affiliate, etc. As long as „lineages“ spread according to the system of the Tree of Life, based on the instructions from One Star in Sight and based on given „Oaths“, following Liber AL vel Legis and other Holy Books of Thelema, those „lineages“ are valid.

Q: Is there a current IPSISSIMUS and can his name be known, i.e. at least his magickal Motto?

A: It is not known if there is "present" Ipsissimus, but anyway - what it would mean to you? A name? When you would be fulfilling your "duties" and doing your Will then it will be made possible for you to meet who you need to. You should be concerned with your own Name. Some lineages have 'Cancelarius' and he officiate the "functions" connected with "public relations".

Q: What the contacts between A.'.A.'. and outer Thelemic orders are like?

A: A.'.A.'. is concerned with individual work, while 'outer' Orders gather the groups. A.'.A.'. „brings“ the law, outer Orders carry it out. Outer Orders mainly „cover“ spheres up to Tiphareth (on the Tree of Life). There is secrecy in the outer Orders, and in A.'.A.'. it does not exist (eventually discretion).

Outer Orders are initiated by the Brothers and Sisters of A.'.A.'. (only those can be „right“), they are created by them when there is a need, according to Will. Such Orders are: O.T.O., H.O.O.R., C.o.H., F.O.I., etc. One who comes into these Orders does not have to think much about what are they like, their proclamations are clear enough, s/he needs to know what suits him/her and to carry out quite clear and easy instructions - which lead her/him towards that which is her/his "Will".

Q: Are there some secret signs for A.'.A.'. members to recognize each other, if they don't want others to know it?

A: There are no „secret“ signs. There are Signs of the Grades and they are, as well as the whole teaching, given openly to the whole world: "The law is for all".

"Secrecy is the enemy of truth". Why would you hide your affiliation with A.'.A.'. ? We are not a secret Organisation. Did you read the instructions in Liber Colegii Sancti? If you do not want others to know, simply be discreet - or silent.

A.'.A.'. members recognize themselves by the nature of Spirit. Also, there is no need to know the Grade of your collocutor - the "hierarchy" is a measure of individual attainment, not "something" else.

Q: Are group practical works possible among A.'.A.'. members or not, and of what kind are those works, and under what circumstances are they performed?

A: A.'.A.'. prescribes individual „training“ and members, everyone for himself, perform it with their own powers and knowledge. Why couldn't group works be possible? Does it matter with which organisation one affiliates? Is one „jersey“ better than the other? Group practical works are performed under will of those who had gathered and decided to work together.

Q: What are protection and privileges of the members?

A: What privileges do you want and what from do you need protection? For personal folly or from personal folly?

Privilege: "Do what thou wilt shall be the whole of the law".

Protection: "The word of Sin is Restriction"

Warning: "Every man and every woman is a star"

Anyway, isn't it a privilege to study and work under the tutorship of those who attained the „perfect result“ - the Great Work? What ever organization that may be. A.'.A.'. does not act according to your eventual beforehand judgements . „Thou hast no right but to do thy will“. Various things can happen to you, A.'.A.'. unselfishly advens to help You to discover and do your Will. If you dislike this method you can easily search for something else - „no other shall say nay“. ...

Q: What is the treatment and work for someone if he is sure he attained Knowledge and Conversation of the Holy Guardian Angel?

A: Are you sure? For one who attained „knowledge and conervation“ there is no need for „human“ guide, why would you pass through all the preparations if you reached the goal? If that someone is sure, he would then listen to his Angel, and not ask this kind of questions.

Order G.'.D.'. leads to that knowledge. The Angel inaugurates to the R.'.C.'.; there is no need to pass through the Grades to 5=6 when this is already accomplished and stable.

Q: What happens when a Probationer is ready to advance further and his superior isn't? Does he get another Superior? What if Superior decides to withdraw for a while, who then conntacts this Probationer?

A: „Superior“ (or Supervisor) is not your Guru. „You“ do yours, „he“ will do his. Why are you concerned with all of this when you are not even Probationer? With Work only can you prove - to you and your Supervisor - your „worthiness“.

Q: What is exactly ment by 'performing practice for a year'? Does that mean - one concrete practical technique, for example some meditation or ritual, or a group of techniques, for example from Tarot, Qabalah, Yoga or similar?

A: For Probationer it is important to regularly make notes in his Magickal Diary, to regularly perform a practice or practices which he himself chavé hoosen, be it a meditation or a ritual.

Q: Can some Neophyte have and take on more then one new member?

A: Yes, Neophyte can introduce more than one member. There used to be a „Great Neophyte“, but as times change so some „rules“ become more“ flexible“. Why wouldn't he/she introduce more? The question is only who can endure all the ordeals?

Q: Are there some membership fees or some other fees and which?

A: „Mysteries are the enemies of Truth!“ What can you sell or buy? Gnosis? Technique? Teaching? Hierarchy? There is no membership fee nor any other fees about A.'.A.'. We serve the advancement of Humanity, not temporary selfish goals. Taking money for something about A.'.A.'. is forbidden, it implys immediate exclusion. The membership cannot be paid nor bought - only reached - because there is not enough treasure for that, and how can you pay with something not yours - for something not yours? Didn't you dedicate all what is yours and you yourself to the Great Work?

A LETTER TO A BROTHER ABOUT SOME THINGS IN THE KINGDOM (FOR NEOPHYTE)

DO WHAT THOU WILT SHALL BE THE WHOLE OF THE LAW

93! At the beginning I would only like to remind you that almost all you need is given in the texts „ONE STAR IN SIGHT“ and „LIBER COLEGII SANCTI“ and that you can base your work on it with ease and simplicity. Beside that, I would like to adress to you here some more detailed considerations about the stances of the brothers on “some things”.

It is clear that our Order aims to unveil the mysteries and thus, helping itself, is helping the world. “The word of Sin is Restriction” - we aim towards revealing, not covering, however, by the nature of the world, you can have your experience of Truth, but you can not convey it to the other, so it is enough that your service to the other be in the domain of advice and conversation, in noway persuasion, conversion or dispute. But, about this everyone has his own opinion and he takes care of it himself.

Let's start from the "STUDENT"

Access had once been enabled for everyone, directly into the Probationer Grade. After many problems and obscurities happened, the idea came up that the interested ones should first be students, at least for three months.

"His business is to acquire a general intellectual knowledge of all systems of attainment, as declared in the prescribed books" See the list in the book "Magick in theory and practice". Yet, the quantity does not guarantee quality also. I think that it's important to become familiar with all of these various systems - from any of the books that speak about that particular systems.

Considering that our Order spreads the law of THELEMA, I regard as essential to study the materials from Master Therion, but also from other brothers dedicated to the Great Work. The material is obviously over-comprehensive and there is no possibility to assimilate that knowledge completely, but it can be recognized from conversation if the the student is "mature enough" to become "PROBATIONER".

But I would like to warn you about some details pointed out in our holy books:

" Thus is it known if one be ready, if he be endowed with certain gifts, if he be fitted by birth, or by wealth, or by intelligence, or by some other manifest sign. And the servants of the master by his insight shall judge of these."

" The weak, the timid, the imperfect, the cowardly, the poor, the tearful—these are mine enemies, and I am come to destroy them."

" We have nothing with the outcast and the unfit ..."

But to make no mistake, know that you are not the one that chooses, but everyone for himself clears the way.

"You have to help, assist to every honest seeker on the path. And you are obliged to see him/her more than once even if s/he turns out to be terrible - which is often the case - you have to give your best in giving advice and pointing him/her in good direction"

"Always speak freely and encourage others to do so."

" The necessity of secrecy is funny, but there should be discretion. Use common sense. Take care about what are you talking to whom. "

" Don't force your 'trip' to others, nor let them do it to you."

"Always do the best you can to help students and probationers. Accept that sometimes, like children, they can be really boring, and that many will not stay on the path. You will also discover that only few of probationers will be able to do so; take care not to be 'vampirised'!"

"I am glad to hear that you have probationer/s. You are right saying that you can work with them as with colleagues. But be prepared for disappointments. The "course" is too hard for some."

" I never rejected anyone who asked to join A.'.A.'. , although my oaths obliged me to meet too many morons and useless jerks, not to mention psychic vampires. Concerning those oaths, one is obliged to help but not meet them again also, unless they can provide a proof for taking the work during one probation year. I obviously have to meet anyone who accomplish that. I'm not obliged by oath to work with anyone: but I have to give my best to answer the questions."

" Probationer simply has to perform all the practices he prefers and take notes of it. The supervising Neophyte is perfectly entitled to give Probationer a test at the end of the year. Probationer is

entitled to notify with documents anyone who serves as Zelator, if his Neophyte betrayed him. According to me, all probationers who give evidence of sincere work during one year should be given to pass; but all those who mocked or played around should be cast away."

" One can not be thrown out from A.'.A.'. You can only 'throw out' yourself. But nevertheless, your Supervisor is completely entitled to say that he does not wish further relation. The refused one can contact someone else: it is possible, but it is possible that no one else would want that person. If that person is "right", it is possible that someone suitable would contact him/her. "

" It should be clear that the "grades"/"ranks" exist for personal orientation/measurement. In some other system, different grades can be suitable. As an ego-game, they are totally useless. Treat anyone who comes to you as equal, unless they prove different. The wisest men and women who I have encountered, and who taught me so much, always did like that. "

" Once you complete the A.'.A.'. work and the Graet Work, you can contact anyone who you need to know (this pertains to other members of the Order, either higher or lower grades)."

I think that these words from my Superior are quite enough to give you the answers to some possible questions. As you can see, I didn't give much effort to preach you about what you should do - you have to do it yourself - I just tried to make it easier for you to understand the question of serving those "under" you. You yourself have passed through that phases and know how can that look; it stays clear that everyone is an "original" for himself.

Only your personal work and study can help you, you should rely only on yourself. There are lots of convenient "quotations" which I could draw out, but I think that it's not necessary now. Betake Thelema, and the Lux of your being shall lead you unmistakably.

POSTCARD TO PROBATIONERS

THEOREMS

- I. The world progresses by virtue of the appearance of Christs (geniuses).
 - II. Christs (geniuses) are men with super-consciousness of the highest order.
 - III. Super-consciousness of the highest order is obtainable by known methods.
- Therefore, by employing the quintessence of known methods we cause the world to progress.

ESSENTIALS OF METHOD

- I. Theology is immaterial; for both Buddha and St. Ignatius were Christs.
 - II. Morality is immaterial; for both Socrates and Mohammed were Christs.
 - III. Super-consciousness is a natural phenomenon; its conditions are therefore to be sought rather in the acts than the words of those who attain it.
- The essential acts are retirement and concentration --- as taught by Yoga and Ceremonial Magic.

MISTAKES OF MYSTICS

- I. Since truth is supra-rational, it is incommunicable in the language of reason.
- II. Hence all mystics have written nonsense, and what sense they have written is so far untrue.

III. Yet as a still lake yields a truer reflection of the sun than a torrent, he whose mind is best balanced will, if he become a mystic, become the best mystic.

THE METHOD OF EQUILIBRIUM

I. THE PASSIONS, ETC.

I. Since the ultimate truth of teleology is unknown, all codes of morality are arbitrary.

II. Therefore the student has no concern with ethics as such.

III. He is consequently free 'to do his duty in that state of life to which it has pleased God to call him.'

II. THE REASON

I. Since truth is supra-rational, any rational statement is false.

II. Let the student then contradict every proposition that presents itself to him.

III. Rational ideas being thus expelled from the mind, there is room for the apprehension of spiritual truth.

It should be remarked that this does not destroy the validity of reasonings on their own plane.

III. THE SPIRITUAL SENSORIUM

I. Man being a finite being, he is incapable of apprehending the infinite. Nor does his communion with infinite being (true or false) alter this fact.

II. Let then the student contradict every vision and refuse to enjoy it; first, because there is certainly another vision possible of precisely contradictory nature; secondly, because though he is God, he is also a man upon an insignificant planet.

Being thus equilibrated laterally and vertically, it may be that, either by affirmation or denial of all these things together, he may attain the supreme trance.

IV. THE RESULT

I. Trance is defined as the ek-stasis of one particular tract of the brain, caused by meditation on the idea corresponding to it.

II. Let the student therefore beware lest in that idea be any trace of imperfection. It should be pure, balanced, calm, complete, fitted in every way to dominate the mind, as it will.

Even as in the choice of a king to be crowned.

III. So will the decrees of this king be just and wise as he was just and wise before he was made king.

The life and work of the mystic will reflect (though dimly) the supreme guiding force of the mystic, the highest trance to which he has attained.

YOGA AND MAGIC

I. Yoga is the art of uniting the mind to a single idea. It has four methods.

Gnana-Yoga.	Union by Knowledge.
Raja-Yoga.	Union by Will.
Bhakta-Yoga.	Union by Love.
Hatha-Yoga.	Union by Courage.
add Mantra-Yoga.	Union through Speech.
Karma-Yoga.	Union through Work.

These are united by the supreme method of Silence.

II. Ceremonial Magic is the art of uniting the mind to a single idea.
It has four Methods.

The Holy Qabalah.	Union by Knowledge.
The Sacred Magic.	Union by Will.
The Acts of Worship.	Union by Love.
The Ordeals.	Union by Courage.
add The Invocations.	Union by Speech.
The Acts of Service.	Union through Work.

These are united by the supreme method of Silence.

III. If this idea be any but the Supreme and Perfect idea, and the student lose control, the result is insanity, obsession, fanaticism, or paralysis and death (add addiction to gossip and incurable idleness), according to the nature of the failure.

Let then the Student understand all these things and combine them in his Art, uniting them by the supreme method of Silence.

ABOUT THE ROBES

(A REMINDER TO PROBATIONER)

This should be mentioned for Probationers - so that they don't forget: the Object of Probation and Ordeals is one: namely, to select Adepts. But the method appears twofold: 1. - To fortify the fit, and 2. - To eliminate the unfit. Isn't that very simple? And there is no need for explanation - the „reasons“ are clear.

Since our work (methods, practices, results and ordeals) is individual, Probationers should not work together. Probationer should work with his/her Neophyte or alone. To disrespect this rule can be an obstacle to advancement. You may say: why this? But I tell you, there is a similar warning in Liber KP vel AGAPE, where a Vampire is known to occur to Neophytes, which lures away from the path and destroys the Neophyte - don't take this literally - one should not become a slave to anyone else; you should not let someone "preach" you what to do, so it is simpler to work alone than to attach to someone/something at the beginning of the path and thus deviate: or as Liber legis would say: Success is your proof. Argue not; convert not; talk not overmuch. And this is a form of understanding of the Sphinx.

And now of robes, but so (in short) that from this description natures of the corresponded Spheres and Grades can be perceived:

The robe of Probationer is suitable for performing general invocations and especially for Invocation of the Holy Guardian Angel; white and golden nemyss can be worn. This robe can be used by the Magus's assistant in all the rituals of the White.

The robe of Neophyte is suitable for all elemental operations. Black and golden nemyss can be worn. The assistant of the Magus can wear it in all the rituals of the Black.

Zelator's robe is suitable for all the rituals which include **I O**, and for all infernal rituals of Luna. In the first case Ureus crown and purple nemyss, in the second silver nemyss can be worn.

The robe of Practicus is suitable for rituals concerning **I I**, and for rituals of Mercury. In the first case Ureus crown and green nemyss, in the second dark silk nemyss can be worn.

The robe of Philosophus is suitable for rituals concerning **O O**, and for rituals of Venus. In the first case Ureus crown and azure nemyss, in the other green nemyss can be worn.

The robe of Dominus Liminis is suitable for infernal rituals of Sol, which must never be celebrated.

The robe of Adeptus Minor is suitable for rituals of Sol. Golden nemyss is worn.

The robe of Adept is suitable for special works of Adept, and for the Guardian on the First Gate of the City of Pyramids.

The robe of Adeptus Major is made for the Chief Magus in all the rituals and evokings of the Lower, for performing of Mars rituals, and for the Guardian on the Second Gate of the City of Pyramids.

The robe of Adeptus Exemptus is made for the Chief Magus in all the rituals and invokings of the Higher, for performing of Jupiter rituals, and for the Guardian on the Third Gate of the City of Pyramids.

The Babe of the Abyss has no robe.

For Saturn rituals, the Magician can wear black robe, tightly sewed, with tight sleeves, bordered with white, and with the Seal and Square of Saturn on the chest and back. A cone hat with Saturn Sigils should be worn. The Magister Templi robe is suitable for great meditation, for supreme rituals of Luna, for those rituals of Babalon and Graal. But this robe should no-man wear, because it is written of it: "Ecclesia abhoret a sanguine."

Any of these robes can be worn by any person of any Grade during the adequate occasions.

ALTA ASTRA

On the symbolism of Rose and Cross - symbols on the chests of Maguses of A.'.A.'.

Symbolism of Rose and Cross worn on the chest by Zelator may be understood in the following manner. Four-armed, equal-armed Cross, in colour of gold, represents the emission of LVX that expands in four directions. It represents the dominion over the four elemental weapons, which Magician creates in the Outer Order. That Cross is also a firm foundation, anchorage and the balance of the Work. The five-petaled red rose represents the five senses. The Touch of the 'texture' of Elixir, Smell of Cucurbit, Taste of Elixir, Visual perception of the Snake and Hearing of the sound vibrations of Secretion. Perfection of these five senses and four elements prepares the Aspirant physically, mentally and emotionally for the Knowledge and Conversation of the Holy Guardian Angel, hence the white dot in the midst of the symbol is the symbol of Spirit itself, to which Dominus Liminis aspires.

We can also connect this sensual perceptions to Chakras and Tattwas as follows:

Sense	Tattwa	Chakra	A.'.A.'. Grade and task
Touch	Prithivi	Muladhara	Neophyte experiences the vampire Nephesh
Smell	Vaju	Anahata	Zelator masters pranayama
Taste	Apas	Swadistana	Practicus masters intuition through Divination
Sight	Tejas	Manipura	Philosophus empowers the wand realizing the pure vision of the Thru Will
Sound	Akasha	Vishuda	The Lamp of Dominus Liminis vibrates on frequencies above the physical range. This is LVX in NOX.

A.'.A.'. Adepts wear on the chests their Lamen or symbol of Rose and Cross. Lamen is a special expression of the True Will and the completion of the Great Work for every Adept personally. Rose and Cross are perfected symbols which convey that Will in universal manner. Thus the Cross is in Colors of the elements, and the Rose has twenty-two petals, attributed to the Tree of Life. The Cross is symbol of Will and the Rose symbol of Love. In this it is also hidden the Mystery of Spiritual unification of Macrocosm and Microcosm, symbolically given as Phallos and Kteis. In the centre of this symbol is a red Point - Spiritual Essence in the core of every Star.

The A.'.A.'. Masters do not have to wear such feature at all, but the following symbols are conveniently given. The first is the Seal of the Great White Brotherhood itself. The second is the isoscales silver Cross on which flowers the rose with forty-nine petals. Silver is the color of the "Silver Star". The Cross, four-armed, isoscales, just reflects the fourfoldness of the manifestation of Spirit. Forty-nine petals are a combination of seven ancient planets with the seven spheres, levels of the Tree of Life and they appoint to the complete consciousness and awakened Consciousness on all planes. The arms of the silver Cross also connect the hidden influences of the three trans-saturnian planets with the fourth Spiritual point of the Crown, on whose junction in the midst the Gate of Understanding opens, which dissolves LVX into NOX.

It may be said that the Zelator symbol gives Rose and Cross in the Tower of God in which a Pillar is placed in the midst/center. That the Adept symbol stands on the path of Lion and the Snake which is touched by the path of Camel. And that the Master symbol stands on the path of the Empress which is consecrated by the Priestess of the Silver Star. The threefold-ness of these symbols can further easily be connected with all of the threefold formulas such as IAO, LVX and NOX etc. In this it can be seen that the whole symbolism is attuned with the formula of the Æon of Horus, so that the complete realization is THELEMA whose number is 93.

ABOUT THE ORDER OF THELEMITES

Concerning the O.'.T.'. , it is practically incorporated in A.'.A.'. , but O.'.T.'. (which should in no way be mistaken for O.T.O.) is an Order which functions in the Æon of Horus, while A.'.A.'. is 'pan-æonic' - the Great White Brotherhood represents the White School of Magick and it is not bound with time and space.

O.'.T.'. has Thelema as the 'Law' and its 'theory and practice' as 'method' of attainment, while A.'.A.'. is not 'restricted' only to that. Many of the 'outer' Orders try to adopt the system of O.'.T.'. , but for now they are all still burdened with numbering of ranks, titles, functions and hierarchies - which is obviously unpractical and unnecessary. I think that the true apprehension and the autonomous and unconditioned work of the O.'.T.'. is yet to be developed - O.'.T.'. will unconditionally be supported by the A.'.A.'. .

SOME QUESTIONS AND ANSWERS 2

Q: What can you recommend from a) literature and b) practices for mastering:

- 1) astral perception (how to develop "astral radars, sonars and telescopes")
- 2) for mastering of the Astral (the body of light) gradually
- 3) to what level is Neophyte expected to master the Astral?
- 4) in which Crowley's works, articles etc. is described about the mastering of the astral plane, about its experiences and inhabitants and the use of the Astral for Spiritual growth?
- 5) scientific literature (and methods) about exploring the Astral (name them).

A: I can not recommend anything special, read that which comes at hand. I think that Liber O gives quite simple description of how to "get into" the Astral. Nevertheless, the so-called rituals of "cleaning" and "banishing" should have enabled you enough for apprehension of astral: the Pentagrams, Archangels etc. The important thing is that the LBP is (somewhat) leading you to LVX. For projection, "invocations" are suitable - invoke some "force"/"deity"/"sphere" and then project yourself "into it". At this it is suitable to visualize the symbol of that force or sphere on the (astral) door or a veil, which then you astrally open or disclose. At the beginning, it's enough to have astral visions/pictures, the so-called "clairvoyance", not the full projection, but regular "cleaning" and invoking often would help you develop more skill in this.

Don't bother with possible "results" or "purpose", WORK! Don't expect too much and be honest to yourself. Don't expect me to 'chew your bite'.

Q: For the Neophyte level (with the short look on Probationer and Student):

- 1) To what level should magickal weapon be prepared?
- 2) Which weapons (for this grade) are absolutely necessary to have?
- 3) Which Yoga practices should be particularly performed (explain in turn: asana, yama, niyama, pranayama...). Is it necessary to cut yourself for mastering Liber Yugorum? What is the Beast from Hell from this Liber and what is the internal Tiphareth?
- 4) Can Neophyte work with Enochian and to what level?

A: The Student should study and become familiar with all varieties of teachings on this Planet, philosophical, religious etc. ,to show basic knowledge in this. He should, although, already point himself towards the materials of Qabalistic and Thelemic character. Probationer writes the diary - regularly; performs the practices - regularly; studies further - regularly; gets to know the attributes of his own Being. Neophyte works or studies Pyramidos, Four Powers of the Sphinx, Liber VII etc.

- 1) This depends on effort and possibilities. But expensive knife does not have to be better than an "usual" one illuminated with your Power. A saucer, bread and salt are like the Disc. A glass of water is the Cup. Isn't your Phallus - your Wand?
- 2) if you do not have Knife - you don't have Mind and thoughts. If you do not have Cup - how do you feel? If your Disc is not firm - what shall your Will find a basis on? How will you Know, Will, Dare and be Silent? For Neophyte it is necessary to make the Disc - see Liber Armorum - i.e. a drawing/sketch for a disc - which symbolizes his understanding of the Universe. And I would also recommend an attempt to define the Lamén, which would represent the understanding of one's own True Will and Great Work.
- 3) Choose the practices yourself. No, it's not necessary to cut your hand, you can poke yourself with needle or bump your head. The important thing is to work consistently and to be honest to yourself and of course to persist heroically - together with the pricked hand or swelling head.

The "Great Beast from Hell" is Kerber - he has three heads because he always points out to "every that end every this" - he "makes" relations - I, me, you, this, that.. and it seems like the hell of multitude - yet this is that through which one comes to the Yod of the Hermit. The Knowledge and Conversation of the Holy Guardian Angel is inner Tiphareth. Every practice you perform consistently and properly can lead you to it - if you are in balance, i.e. if your Kingdom is all right and Foundation firm, and with you are Splendour and Victory over the Many.

- 4) I don't see why a Neophyte shouldn't do Enochian (as anything else) if that system is more suitable for him than the Hebrew. But don't forget that the rules of "progress" are practically the same. You must be well suited in theory and practice. Be mindful for if your Sphinx and Pyramid do not stand aright, those forces can rebuke you for not being serious. Sincere commitment, with love and pure will is a perfect "shield" from distress. Enochian is not dangerous if you are not dangerous with it. In it there is extraordinary simplicity and beauty, and it also seems it is a "necessity" in our system.

Q: The rest:

- 1) In Liber AL it says that there are three Grades. Is that pertaining to A.'.A.'.?
- 2) What are the signs of a properly built Magickal Circle (aura)? Since the essence of the circle is in its boundaries (barriers) - are those boundaries similar for example to the state boundaries (custom, border guards, artillery, sensors)? How to make the circle (aura, cylinder) to be:
 - a) Constantly closed and not to "leak"?
 - b) To have permeability during invoking rituals (isn't that little contradictory?) Should I invoke "God's Name" into the circle (aura), to be more efficient (I think not inside the circle, which is regular, but into the border (aura) itself - not in the drawn circle, but that visualized)? How to be sure that the Names are invoked on the perimeter of the circle (line drawn on the floor) and that they are working? Can some psychological consequences occur of the prolonged holding of the (protective) aura ? Write some ideas about aura and the construction of Aura. Describe the importance of the Aura-

construction. Could you say something about the double Aura of Geburah used by Fr.Royal Arch?

- 3) On which documents can the Seal of A.'.A.'. be put and who can give it?
- 4) In the technique Assumption of Godforms, which techniques (or rituals) is the best to exercise this?
- 5) How to make Magickal Crown and how to consecrate it? What's the use of various crowns from Tarot, and are they all connected to Kether? Are there weapons above Kether?
- 6) What can happen if the Altar is not made of recommended wood?
- 7) Based on my report, what would you especially point out to?

A:

1) The Tree Grades "can" be G.'.D.'.; R.'.C.'. and A.'.A.'. - those are also Man of the Earth, Lover and Hermit.

2) Isn't the Circle symbol of eternity? And/or Zero? Where is there a boundary or barrier? "The word of the sin is restriction". Your aura will be clean if you perform REGULARLY the prescribed rituals - but not only because you visualize the radiance or the membrane of the Aura, but "because" you awake the true L.V.X. in yourself. "Every man and every woman is a star" O man, wake up! You are a star! Shine freely and there's no need for your aura to be "constantly closed and not to lea" - cause you shine undisturbed the Light of your soul! What dirt can "stick" to you? To whom you do not want to give of that Shine?

"The word of the sin is restriction". LBP awakens the L.V.X. in you, through your body and movements, breathing, visualization and concentration, Will and Love and devotion. You cannot isolate yourself by force or "artificially" create a membrane or radiance. WORK and your aura will be clean more than your Mind can imagine. Yes, use freely "God Name" which ever suits you. "Psychological consequences" - is this your Ego afraid of L.V.X.?

3) I don't think there is a "formal stance" about which documents (after the death of Master Therion) can have the seal of A.'.A.'.; this should not concern you. "Classes" are clearly defined; the only question is - is it at all necessary to classify something yours and why wouldn't you if it really has the quality. Usually this is regulated by Cancelariuses i.e. chiefs of certain A.'.A.'. lineage - and they are usually of high Grade (at least Magister Templi).

4) About Godforms - you see the picture and then "imagine" - visualize yourself in that form; names of Deities help here and vibratory formulas. "Signs of the Grades" are suitable enough, they awaken in you energies of the spheres, elements and Spirit - L.V.X. . Liber Resh is utterly simple and therefore effective, the only thing is that it needs to be performed REGULARLY. About "how many" maybe I could say 1x, 2x, 3x, ... 5x,...11x,...56x,...111x,... how many do you need?

5) Make the Crown according to your own knowledge and abilities. Consecration? Would the so-called "VIII°OTO" or "IX°OTO" satisfy you? It is consecrated by your own Light! By Work! This you shall easily think of yourself and you will be pleased.

The crowns from the tarot are "crowns" - representations of dignity and highness as "seen" in that sphere i.e. on the path. Translation of the name KeTheR is Crown If a sword hangs over your head, maybe there is a weapon above the crown. Think! In Kether are the Sources of Powers of Elements - weapons. It is obvious that "I" cannot answer that question, since either "my" MIND nor Reason do not know that - as "you" yourself don't.

No. Weapons do not-exist above Kether.

Yes. They exist, but not in the way you imagine it.

6) If the Altar is not made from the recommended kind of wood, it can break if you sit on it! And even night table can serve this purpose if you are aware of the meaning and the significance of an Altar. If this is not "enough" to your mind, you'll pay quite a bit for that "recommended wood" - but then what about the other recommended materials for the equipment of the whole Temple? Try with Astral Temple and Astral Weapon in it.

7) Ask yourself - give possible answers according to analysis and synthesis, explore and work. The motto is still "The Method of Science - the Aim of Religion".

MORE ABOUT A.'.A.'.

In the following books the most basic things about our Order are given: An account on A.'.A.'.; Liber Librae; Syllabus (short contents) of the official A.'.A.'. instructions; One Star in Sight and Liber Collegii Sancti. There is of course a whole pile of materials and books given for study, either by Master Therion or somebody else of the Brothers and Sisters.

The five mentioned books are quite enough for the aspirant to clear his way. However, by the persuasion from one of my Brothers, I decided to write something more about our order - in short.

One thing is clear: the "hierarchy" and working system are based on the "scheme" of the Hebrew Tree of Life, and thus familiarizing oneself with this is essential to tread ones way into the Order - if nothing, for affinities (it is quite normal that there are Brothers and Sisters which are in A.'.A.'. , but didn't pass through this kind of "training"). The Qaballah study than culminates in the Practicus Grade ($3^{\circ}=8$) where an extraordinary knowledge of the system must be reached, so it could be brought to "perfection" in the Adeptus Exemptus Grade ($7^{\circ}=4$) - so the knowledge can later be transcended and it can pass into the true Understanding ($8^{\circ}=3$). Besides theoretical knowledge, practical experience is important.

The goals of A.'.A.'. can be reduced to these:

1. Assisting the initiation of the individual.
2. Maintaining the form of social constitution (society) in which the adventure of initiation is easy (for approaching the initiation).
3. Work on carrying out the formula of the new Æon.

The "Outer Order" - "Golden Dawn" prepares the aspirant in comprehensive way so that he/she as a Temple of Spirit would be so prepared for L.V.X. to awaken in him/her - the "preparation" demands dealing with all the parts of one's being (physical, astral, mental - and more-or-less spiritual), getting to know one's "self" by mastering i.e. controlling those - natural powers and attributes of one's being.

- "Probationer" ($0^{\circ}=0$) is introduced to Liber LXV which describes the relationship and knowledge and conversation of an Adept with his Guardian Angel - this is the first "real" initiation - and the whole Work of the Outer Order is pointed toward this.
- "Neophyte" ($1^{\circ}=10$) deals with Liber VII which describes the attainment of the Magister Templi Grade - because the second "real" initiation is crossing the Abyss
- "Zelator" ($2^{\circ}=9$) deals with Liber AL vel Legis which promulgates the Law of Thelema.

In the outer Order there are two "official" rituals of Initiation, namely: Liber Pyramidos - for the entrance into the Neophyte Grade, and Ritual of the Passing through the Duat - for the Zelator Grade and which at the same time represents the initiation into the O.'.T.'. ("Ordo Thelema").

Actually, whatever it is that is studied and practiced, there are two "details" that matter - knowledge and conversation with the Holy Guardian Angel and crossing the Abyss. Every aspirant can also have his/her own methods, practices and initiations which "differ" from those mentioned here - but obviously and inevitably lead to the adequate attainments.

The Holy Sigil of A.'.A.'. consists of a heptagram in which triangular arms is written the name "BABALON" - it is best to become familiar with this through Liber 418; "the seven sevens" - can be explored by a good and diligent qabalist; and symbol in the middle is "Yoni" i.e. "Kteis" because the seal of A.'.A.'. is a picture of Binah and thus a completely female symbol. "The Brothers of A.'.A.'. are Women: the Aspirants to A.'.A.'. are Men." A.'.A.'. stands for Astrum Argentum or Αστέρ Αργυρός - Silver Star.

THE GOLDEN DAWN ORDER IN A.'.A.'.

STUDENT

Doors are open to practically everyone for our Holy Order, but serious work and study is necessary in every sense. The Student obtains basic knowledge of "all" systems of attainment and that from the sources that make it possible for him/her to do so (which are at hand), but it is important for the study to be detailed and neat/clear so the student can comprehend the relationships and connections of that systems and conceive which of those suits him and which not.

It is completely necessary to familiarize oneself with the law of Thelema and the works of Master Therion. There are enough materials and books (already mentioned in our documents) and enough "organizations" which make it possible to study properly.

It can be said that there are two ways of entering into the Probationer Grade - by invitation and by the vigor of one's own impulse. What does this mean? During the studies, the aspirant-student can be noticed by the "older" brothers as fit for probation and thus called to, if willing, accept the oath of Probationer. The other "version" is when the aspirant him/her-self becomes aware of his/her abilities and determination and gives the oath him/her-self - this can be with or without the presence of a Neophyte - but the "competent" ones are informed and later "someone" takes the role of "superior". This stands practically for every grade - but it is clear what is there to do and what attainments should be realized. Actually, it is not quite important that superior ever be physically present (opinions on this of course vary), aspirant is making his oath - for himself - to himself -and it's important that he/she holds to it and carries it out, not that someone "officially" affirms it.

PROBATIONER

The task of Probationer is practically completely clear and simple (as given in Liber Collegii Sancti): during one year to regularly perform "practices" and regularly write diary i.e. make notes on it (but also about yourself), and in addition it is necessary to learn one chapter from Liber LXV (- To make it clear!!! - it is not necessary, nothing is necessary, or compulsory - but not to pay attention to this book means at least to be lazy, and maybe stupid? This also is one of the ordeals; if this cannot be mastered, what could be mastered? O.K. - it's important to study this Liber, but until you learn it by heart you won't realize the highness of its every little piece - to say at least....)

"Postcards to Probationers" are quite fine, because they in brief describe our Magickal and Mystical method of work and accomplishment. After a year one passes through testing – in the form of written or spoken examination (about the relations between a Neophyte and his/her Probationer and student I wrote earlier, in a small text which is practically an addition to this – a letter to Brother about some things in the Kingdom).

NEOPHYTE

Initially studies or ritually passes through the Pyramidos Ritual (Liber Pyramidos). Since every Grade is "connected" with particular sephira on the Tree of Life, Neophyte should obtain knowledge and control of the powers of his/her own being – this is familiarizing with and control over "Nephesh " and pertains to Malkuth.

For the Neophyte Grade is "the Sign of Set fighting" and it also corresponds to the element Earth. The Magician should, through assuming this (and other) Godform, open the consciousness towards the energies of this sphere – element – Deity. Liber O gives detailed instructions on the techniques of Pentagram and Hexagram Ritual, through which the aspirant is, on the Macrocosmic and Microcosmic level, being led into L.V.X.; this Liber also teaches "travel in the spirit vision" which is essential for advancement (The Teachers from Tibet gave instructions and explanations about which sort of Yoga and/or Magick , in what rate – through how many incarnations – lead to true – permanent – Enlightenment – and among all, the techniques of astral projection and rising on the Planes, and techniques of Sexual Magick are the only to enlighten the aspirant during one lifetime – this is not important for pointing out at the beginning, but it should be clear that our Order uses these methods completely).

The study of Four Powers of the Sphinx is of extraordinary importance because of interaction with the powers of the Pyramid (and this is what leads the Magician into dealing with Mystery of the Rose and Cross in the Zelator Grade). Three paths lead from Malkuth up: Tau, Shin and Quoph. The path of Tau "opens " with astral projection, path of Shin with discipline and continual work and study, whilst the path of Quoph opens with methods of divination. However, this is an utterly bare explanation and it's required to immerse oneself more into it.

Considering that our Holy Order insists on individual training, an individual should lead his/her work in that direction, but nevertheless, working in group obviously helps. There's not an aspiration towards uniformity and everyone modules his/her weapons and robe according to personal ingenuity. Magickal Pentacle/Disc, i.e. a scheme of that disc represents the understanding of Universe in the Neophyte Grade; weapons are described and explained in the book "Magick in theory and practice"; creation of Lamén is also advised, so the aspirant can already - at the beginning of the path - perceive his True Will and the nature of Great Work, for him/her-self.

The divine name of Malkuth is "Adonai Ha-Arec", the Angel is Sandalphon, and the Word of Neophyte is, which numerical value is 93, and that word is of absolute importance for the whole Order and the entire Universe.

An extensive study can be written on every detail, but it should be clear to Neophyte how to, based on that simple instructions from Liber Collegii Sancti, make his/her own way, and to ask superior for help only in real need. Although, the Superior will already know how and when to jump in to "help". At the end of his/her eight months (if s/he feels ready), the Neophyte passes the test and if he accomplishes it to the satisfaction he is permitted for the advancement to the Zelator Grade.

I will stop here for now, because I think this is quite enough as a small tattle and ascertaining of the already known. I also think that there is no need to write further because already Zelator is highly capable to lead his/her own Work according both to given instruction and his own original motion. Everyone is leaded/guided by his/her own Light. " Every man and every woman is a star".

(As our documents teach and advice, should it be needed I will write again about our Order –A.'.A.'. and its principles, with as much understanding as I myself possess – because mystery is the enemy of Truth. I'm still observing zeal at service to the Neophytes, Students and Probationers under me, denying myself utterly on their behalf.)

ON HOW TO RECOGNIZE THE OATHS OF OUR ORDER IN THE RITUAL OF PENTAGRAM AND THE RITUAL OF MAKING TEA

Consider if you will the following:

GRADE	SEPHIROT	NUMBER	ATU	ATU BY NUMERICAL VALUE	ATU BY SEQUENCE
Probationer	Malkuth (without)	10	X	Hermit	Fortune
Neophyte	Malkuth (within)	10	X	Hermit	Fortune
Zelator	Yesod	9	IX	Lust	Hermit
Practicus	Hod	8	VIII	Chariot	Adjustment
Philosophus	Netzach	7	VII	Lovers	Chariot
Dominus Liminis	The veil: Paroketh	---	---	---	---
Adeptus Minor	Tipharet	6	VI	Hierophant	Lovers

These tables are given as an overview and introduction into some ideas and principles about the "influence" of Initiations on the Tree of Life. My intention is to give motive for thinking and studying of this.

For example, see that the relationship is given (through the numbers) of Grades and certain Tarot ATU-s: Malkuth with Hermit and the Wheel of Fortune (Hermit is here the hiding and the mystical, gives an idea how Mercury, through the systematic approach of Virgo, organizes the material world. Fortune is from Jupiter which represents manifoldness and endless manifestations, but also principles which act in everything); Yesod with Lust and the Hermit (Lust is from the Lion and the Snake, awakening of the sexual-astral energies – those are the foundations of the teaching on union of polarities – through the aspiration towards the Sun – the Point in the Circle – "0=2"; Rose and Cross, etc.); Hod with the Chariot and Adjustment (The Chariot is from Cancer and the Moon, but in Thelemic "philosophy" it points out to practical understanding, acceptance and gnosis of Universal formulas and system; Hod is Water as well as the Chariot. Adjustment reminds us of the Practicus oath, who aspires to obtain control of the vacillations of his own being so s/he could prosecute Great Work)...; Netzach with Lovers and the Chariot (Lovers are from Gemini and Mercury, but they also point out to marriage of the opposing attributes and parts of one's being; Seven is the number of Venus and Netzach, the Chariot here is fiery energy of the satisfaction of female nature, which strives by ardor to overcome the partisanships and repulsions); the Veil of Paroketh is not linked to tarot ATU-s in this way (and for now I would at first recommend to study the Ritual for Initiation into the L.I.L.); Hierophant is the Initiator (HOOR) – Holy Guardian Angel; Six is the Sun, Tipharet. The Lovers are here encounter of the Magician and God, the Lower and Higher Self, Microcosm and Macrocosm, etc.

... More can be prattled on this, but there is no need to babble too much.
Know, Be Capable, Dare and – Be Silent. Go.

II

Take for example into consideration how our "oaths" (i.e. "solemn promises") may relate to the Lesser Ritual of Pentagram.

Probationer gave oath to obtain scientific knowledge of the nature and powers of his/her own being. And what does s/he do – s/he studies this Ritual to (almost) smallest detail, meanings of all the parts and the whole, and the Wise Ones said that this Ritual is of great importance and that in it are the Knowledge and Powers of Being.

Neophyte spoke his will to obtain control of the nature and powers of his/her own being. And that is accomplished by doing – of this Ritual. Therefore, after the knowledge of the nature and powers is obtained, one seeks to control them – because all should be "under Will" as Love is. In all this i.e. in the Pentagram Ritual there are specific parts and characteristic of those units and also balance in everything. And by awakening of those energies – through work, by performing that Ritual using visualization, vibration of the God Names, movements and gestures – the being becomes synchronized with their essence and controls them with his/her knowledge, dare, willing and also silence. Further it can be seen that this Ritual also "describes" the Foundations i.e. the basic factors – elements of Being, so the Magician, i.e. now Zelator, in detail gets to know him/her-self from inside and his/her consciousness bring him/her control over those foundations. It appears that elements i.e. parts of the Pentagram Ritual are being recognized inside oneself and in life and that it can be applied in life as a method of acting in Universal code – which is the simplest and the purest method.

Further, this control over the Foundations of the Being (this Foundation is also subtle-astral, and sexual in nature, for it unites the opposites in balance) awakens in the aspirant awareness of the existence of certain vacillations in the Being – and those vacillations are overcome by adjustment, and that is not only by intellectual perceiving and knowledge, but also by acting-work; in the Pentagram Ritual these vacillations appear in movement, but the whole "picture" at the end is apprehended as balanced – the full circle is made (and also in the first "Qabalistic Cross" and the closing, and during the awakening of the Pentagram forces in the middle, as in the balance of the Archangels which are not only sephirotic, but also elemental – thus from the Foundation – the essence of the Being).

Then it comes to be possible to see that these vacillations come from certain attractions and repulsions which occurs in the nature of Being, and by conquering of this "things" the balance holds the magician on the Middle Pillar: "About me flame the pentagrams, and in the column shines the six-rayed star!" Everything until now was following the tendencies of the being to do "this or that" in order to perform the Great Work and that is for now performing the Ritual of the Pentagram: here one should become reconciled with this tendencies and create such a balance so that the Veil discloses and that Hexagram of the Holy Guardian Angel is "seen".

Some of our Brothers, for example, describe the whole process in a similar, but also specific manner: the first Qabalistic Cross is the "Creation of Illusion"; movements in the middle of the Ritual are "Living the Illusion"; the final Qabalistic Cross is "Liberation from Illusion", and after the performed Ritual we come into the fourth phase, and that is "Freedom from Illusion". Then some would say that with the Pentagram in the East one makes connections with the forces of Air, in South with Fire, etc., then that the formulas-names lead us to gnosis in the following manner: "YHVH"- the doctrine of the all-encompassing principles of Universe (through Tetragrammaton – in which fourworded formula are also the other formulas of the Ritual given); "ADNY"- aspiration and knowledge of the Holy Guardian Angel; "AHYH" – Crossing the Abyss (West-Death-Water) and rising towards the Highest One (and AHIH is the name-formula of Kether) and "AGLA" – transference of the teaching to others and celebration of the Truth. Archangels take part in creating

the balance, and Qabalistic Crosses awaken the LVX in the Middle Pillar - also keeping it in balance (the first "awakens", the final "establishes" it).

Therefore, if we can recognize like this principles of our Initiations and Oaths, through the most basic Ritual we teach Initiates, then we can easily recognize those principles and phases in the wholeness of our being and in the core nature of our Being. By learning and working we will (of course, 'scientific methods' are implied) gain that essential scientific knowledge of the nature and powers of our own being, hence through it obtain control over powers of foundations too, and through the control over vacillations, attractions and repulsions, and the basic tendencies themselves – recognize what the True Being always speaks to us: "Do what thou wilt shall be the whole of the law" and "Thou has no right but to do thy will"; through all this attained knowledge, with all the will and the dare (by the powers of the Pyramid and Sphinx, and powers of Rose and Cross), and also specific silence (which is also dignity and pride of that spirituality), one will come (through the opening of the veil) into the knowledge and conversation of the Holy Guardian Angel, and that is attaining knowledge of our True Nature (of the Star) and the Will which we should act out as the Great Work.

And again to be clear, if we learn what is Work, the "Great Work" isn't far. Here's another example of "work": if I say "My will is to make a tea!" – how would I recognize the whole process in this such a banal operation? Like this: First we obtain scientific knowledge of the nature of tea, of its characteristics, flavors... i.e. we learn how to make tea, we practice and improve our skills of it; foundations of that work are undertaking, for example, of one of the classic "rituals" i.e. techniques of making tea. "Vacillations" are overcome with the knowledge of the whole procedure, of the exact steps and specific elements, and when to do what during the procedure. Removing the pot with water from the fire before or after some time may influence the flavor or quality of the tea. Of course, tastes vary so affinities and repulsions have influence, but for instance – if it is needed for health it has to be taken – and adequately prepared – even a very bitter, but healing tea.

So, at the end, our whole aspiration to make tea led us to it that we: obtained knowledge, wanted all this and dared to do it; and at the end, what remains for us is to enjoy the beautiful taste of tea in silence.

... We can learn from this the following: like we chose the specific tea flavor, in such manner our True Will leads us to choose that to our self intrinsic i.e. adequate and specific "flavor" of our life, our Work and the Great Work – so someone can recognize himself in this as a cook, someone as a workman, someone as a writer or poet, someone as an astrologer, someone as student 'forever', someone as architect, someone as magus and someone as something completely different, intrinsic to the light of his/her own Star – while someone really cannot recognize himself in this ("the slaves shall serve").

And more, through this everyone can see that as there are many ways of making tea, there are many ways of realizing True Will – but! – Everybody chooses his/her own way i.e. "ritual" of making tea, and his/her own manner and "ritual" of executing the Great Work – Opus Magnum.

In this text I gave some ideas, from the purely technical to the most simple ones, i.e. from Tarot and Sephirot, through Pentagram Ritual, to making tea; and those ideas, if you be so inspired, can apply to your own personal examples. It should never be forgotten that the whole point of the "outer" work is to come to the disclosure of the True Will and to knowledge and conversation of the Holy Guardian Angel, and that through the "formula" which is the most high: "0=2"; and that is balancing and joining of the oppositions of the pairs of polarities, so we are not only "striving" towards the Sun whose symbol is Point in the Circle, but also to that "beyond" or "inside" of those "Mysteries".

Upon every thinking, speaking or acting, you can ask yourself: "And what does this have to do with my True Will?" – and if you feel pleasure, it may be that you're on a right path, and if you feel nausea in your stomach – it may be that you made badly yonder tea.

SOME QUESTIONS AND ANSWERS – 3

Q: What is a Solar Disc?

A: You get Solar Disc in the "caliphate" OTO during the initiation into one of the grades (hence it has no direct practical connection to us). It is possible for it to have symbol of the Sun on it – Hexagram with the holy name of God written inside – "IAHBULON". By analyzing those two words – the disc and the Sun – you could have realized yourself that it can, for instance, be defined as bringing the powers of the Sun into the sphere of earth or embodiment of Tipharet in Malkuth, so even the awakening of the consciousness of Ego-Sol-True Will in the Body-Earth – the performer of the True Will. The Sun is the Son – Vau of Tetragrammaton (I.H.V.H.) and disc is the Daughter – Heh.

Q: Explain to me the role of Egyptian Deities in Liber Pyramidos (671)

A: It is very important that you study Pyramidos yourself (and eventually, if it is possible for you, perform it – at least in meditative form – which can be even more effective). Egyptian Deities are "archetypal" – "Universal" forces with which you aspire to unite and thereby they "Initiate" you; that awakens the consciousness in you – on all "levels". When I say "consciousness" I think about awareness of your True Will, nature – whose source and Light is – ADONAI – the Holy Guardian Angel.

Q: (If you will) Explain to me the difference between Neophyte of the old Golden Dawn and the A.'.A.'. Neophyte, and also the role of Hierophant and the Lord of West.

A: Neophyte Grade in the old Golden Dawn is extremely important, since it introduces the aspirant into the system, but, except Initiation and studying of the meaning of that Initiation, only lessons to be assimilated on the intellectual level were given. In the Neophyte grade in G.'.D.'. of A.'.A.'. it is, besides certain studying, necessary to perform in practice "some things", and the most important is mastering of "astral projection" which in the old G.D. was not done until the Adeptus Minor grade. This is the simplest and most common explanation. If you study the rituals of the Golden Dawn you must familiarize yourself with every element, weapon and participant of the ritual – needless to explain here in brief the content of the "Z" materials. Analyze for yourself the terms "Hierophant" and "Lord of the West".

Q: The difference between Asar and Asar-un-Neffar, in general and in the ritual itself.

A: "Asar" is "Osiris"; "Asar-Un-Neffar" is "Myself made perfect" – by this it can be concluded that Asara is – "Human". Also - if you ever study the Egyptian mysteries, you can find out that Asar is the "Phallos" itself.

Q: Osiris also had (in the old G.D.) two aspects – the active and passive one, as Horus has now. Is that the same?

A: Why won't you first try to study, with all the power of your mind, the "Egyptian Book of the Dead" and the pertaining texts, and then ask about what you don't understand? See that in the L.V.X. signs there are two signs of "Osiris" – the Slain and the Risen. This has even been used for the myth about the crucifixion and resurrection of Christ, but it actually refers to the aspects of "Phallos".

How do you think Osiris can be the same with Horus? You say "now" – aren't those universal, out of time principles?

Q: What are the Ethyrs and why the Spirit has two kinds of Pentagram (active and passive), and the rest of the elements only one?

A: "Ethyrs" – you have to learn about this through Enochian work. They are "Spiritual spheres" which also have their "influence" inside the Watchtowers – see Liber 418.

What is Spirit and what are the elements? Again, you have to study a lot by yourself. The Spirit is "One" – from it emanate the "two" – which are The Active and The Passive (Lingam and Yoni), from that two the four elements emanate. From Active, Fire and Air originate, from Passive Earth and Water; the Active Pentagrams represent "relation" of Yod with Vav, the Passive ones of Heh with Heh – this is according to Tetragrammaton. Dear Brother, those are "basics"! Study!

(note: As I can see, you ask about G.D., Enochian, Egyptian system – it seems that you know very little of anything. What is it that you know at all? What do you study? To which system do you incline? If you disperse a lot on all sides, in which system will you be the Master and the Knower? Remember the story about the nail with one and with many points! How could you even think of Knowledge and Conversation with the Holy Guardian Angel – first you have to know something to be able to commune with "him"!!!)

Q: Is the Disc (as for example of the Sun) the same as Pentacle? If there is a difference, how are they consecrated and used (for what, i.e. which particular operations)?

A: Pentacle is a symbol, picture, sigil of the Universe as you understand it. Disc is the Pentacle. It is consecrated by invoking the Highest and materializing it – charging the disc. Are not you yourself that disc?

Q: The meaning of recommended asanas (Liber E etc.), especially the Hanged Man (with retrospective of its usage in "John St. John")?

A: If you do more asanas that is Hatha Yoga. The "important" thing, for Raja Yoga, is to adopt one asana and to "work" in that position. "The Hanged Man" origins from ATU XII and from the Golden Dawn symbols and hence is connected to element of Water – it is also the "ability" of LVX to pervade and soak Everything. I personally know a brother who practiced for 40 days that asana, and had various experience precisely with "aspects" and attributes of Water. The Hanged Man is from the path of MEM which bridges the Paroketh, so is suitable also for the Invocation of the Guardian Angel; the magician is in that case the blue rising triangle and Adonai is the red descending triangle – and in the sign of this asana magician is the triangle which aspires to the LVX of the Cross or "vice versas" – the LVX springs from above and comes down to the lower spheres. I could also say that this confirms our own unity with the Light – we could find out here many significance and interpretations.

Q: What is the meaning and signification of Crowley's Mottos?

A: Perdurabo means "I will endure", O.S.V. means "O! Sonuf Vaioresagi", which translated from Enochian means "I reign over you", etc. This has been explained in many places, the only less known is that his name for Adeptus Minor grade in Golden Dawn was "The Heart of Christ".

Q: Techniques for astral projection, from your Superior.

A: It is definitely unimportant who makes up the technique if it works.

+ Imagine an astral door before you (with a sigil, or not), stand up and pass through them into that sphere.

+ Visualize a veil, disclose it and pass.

+ Imagine yourself by a small lake, look on the surface of the lake or dive into it.

+ Imagine that you are driving in a car, very fast, ahead of you is a wall with the symbol; you speed up and break through the wall – into the vision of the sphere.

+ You are flying on the rocket and (for example) fly through a large symbol of one of the Tatwas.

+ You could imagine that you are entering into a rock, waterfall, cloud, great flame etc.

The "technique" described in Liber O is identical with every of these because the whole point is to open "that" inner seeing and/or separate from the body and pass astrally through anything you want to work with. I think that you can also try with symbols of the Spirits and Planets, and the Zodiac. I think that it is most important to start from basic things and then explore wider.

Q: What is actually Lamén, what is it for (in general, and in particular)?

A: Lamén is a symbol of your True Will, of the nature of your Great Work. It is a symbol of your understanding at the level of Tiphareth. What is it for? It is worn on the chest with the robe, as a decoration! It is a very Holy symbol and understanding of one's own True Will is important so that the magician could define it at all. It is worn "because" of the dedication to the Great Work and one's Guardian Angel - it is a symbol of that to which you dedicate all of yourself and the whole of yourself. That is that which is done during the 11 years of Adepthood. See Liber IV. Lamén of a pilot can be an airy symbol dedicated to the flight – an airplane for example. A chef may have symbols of his culinary occupation. A railroader, for example, a rail wheel with wings. Magicians, accordingly, symbolically define their "occupations" to which they dedicated themselves.

SOME IDEAS ABOUT OUR HIERARCHY AND THE STAR RUBY RITUAL

I write this "letter" to share with you some ideas which (possibly) could be interesting for you. Consider, if you will, the following:

I wish to point out for you to some "connections" or "relations" pertaining to Sephirot and the hierarchy of the G.'.D.'. Order, and which are connected to (I use this as an example here, but it can be also applied wider) the Star Ruby Ritual and with the arrangement of the elements according to Sphinx, and Lunar (counterclockwise) motion etc.

"without":.....	Apo Pantos Kakodaimonos
Probationer:.....	The First Motion
Neophyte:.....	Earth....."Therion" – VIR Sign.....Malkuth
Zelator:.....	Air....."Nuit" – PUELLA SignYesod
Practicus:.....	Water....."Babalon" – MULIER SignHod
Philosophus:.....	Fire....."Hadi" – PUER Sign.....Netzach
Dominus Liminis:.....	Spirit.....Sign of Mater Triumphans.....Paroketh
Adeptus Minor:.....	LVX.....The Final Motion.....Tiphareth

....and further: outside of this: Apo Pantos Kakodaimonos!

(There is also the so-called "higher" connection, i.e. connection to higher Sephirot.)

See how Lunar motion and working of elemental forces according to Sphinx follow the sequence of the Sephirot and thus Grades of our Outer Order, thus completely balancing the practitioner/aspirant with the flux/course through which he is guided by the 'Masters'. You become attuned both with Sephirot and elements, and also with the "meaning" of the Grades (also with the Oaths, of which I wrote to you before) – which all leads to the knowledge of your own Great Work, i.e. specific relations between you and your Work.

... I could say, based on personal experience, that it is suitable during the part "Pro mou.." to stand in the sign of Isis Triumphant because this sign specifically is a feature by which the Magus "feeds" his Work – Doing – "Child"; N.O.X. signs awake certain "consciousness", or to name it "openness"

for influences and understanding of the work – in contrast to, say, LBP which awakens in you L.V.X. i.e. certain “exaltation” – but this would leave me to commenting on L.V.X. and N.O.X., and that I don’t need to explain now; I speak only of certain ‘impressions’ which appear with working i.e. performing these signs with your physical body; I could also describe like this that by performing the Star Ruby one may assume the form of a dove – which is one of the forms through which one can conceive own subtle body or his/her own Work and the essence of Being.

Therefore: from the outside there “exist” many “demons” or “husks” who are unaware of anything but their own limitations and act accordingly. The first motion is “banishing” of the thought and meaning of ignorance, uncertainty and that which does not align with the true Nature of the Magician. This motion also induces All of those factors to harmonize with Current 93.

“First motion” which I ascribed to Probationer grade awakens the energies of the true Being in the practitioner: “SOI - O PHALLE –ISChUROS – EUChARISTOS – IAO”; further s/he harmonizes him/herself with the elements i.e. acknowledges his/her will to (in relation to, connected to) Earth, Air, Water and Fire, so s/he could, by understanding of this elemental qualities of own nature, have insight of and “receive influences” from Spirit (I will again make a remark that, according to personal experience, rituals that use “LVX” awaken in practitioner energies of Will and Love, while rituals of the “NOX” awaken the consciousness for assuming and understanding of Will and Love – but obviously I used two ways to describe one and the same thing).

Following in the rest of the “Ritual” is some “sort” of announcement of sovereignty and Power of one’s own Nature – and which is being “crowned” by the ancient threefold name of the God – “IAO” – which is the essential seal of every Will.

After this it caught my ear that the point could be taken that I showed the connection to the N.O.X. signed by this, but that the Grade signs of the G.’. D.’. Order have some other “sense”. I would first say that it’s the correspondence matter, but even that depends from the point of view and “side” from which the whole “story” is looked upon.

So –

SEPHIROT	ELEMENTS	N.O.X. SIGNS	GRADE SIGNS
Malkuth	Earth	VIR (man)	SET
Yesod	Air	PUELLA (girl)	SHU
Hod	Water	MULIER (woman)	AURAMOTH
Netzach	Fire	PUER (boy)	THOUM-AESH-NEITH
Paroketh	Spirit	Mother Triumphans	(veil)
Tipharet	Spirit	Opening of the Veil

However I wouldn’t want to start retelling the obvious now – “relations” i.e. correspondences exist and it would be most simple and most suitable for you to come to understanding from your personal experience with working with this “signs”. I would remind you, for example, of the similarity (or again “relation”) with Tetragrammaton (IHVH) and then relations of polarity, the so-called “positive” and “negative” (I don’t mean good and/or evil by this), hence of expansion or compression of energies and consciousness – so that (to state a little example): “VIR” is compressing/contracting its energy of the earth, while SET represents expansion of the ‘manifestation’ of earth ‘endlessly’ (this is also a very simple explanation, and you can ‘deepen’ it and ‘heighten’).

I also remind you that all of these signs are a specific kinds of “mudras” which are performed with physical body as much as with the consciousness of the magician. See how this elements and signs align with the Chakras system, it’s all connected –and simple – just follow the balanced flow upwards.

And lastly, when – if you will – you analyze (solve) all of this and by that you also come to certain synthesis (coagula) about the meaning of all this – in your consciousness, mind or body, I want to remind you that the goal of all this 'outer' work is understanding of True Nature – True Will and Love – attaining the knowledge and conversation of the Holy Guardian Angel – fulfilling and doing the Great Work and the work for which you incarnated.

About that which is 'inside' your true Will will teach you – love – nature – your Guardian Angel.

PRO MOU IUNGES.....: Earth
 OPICHO MOU TELETARCHAI.....: Water
 EPI DEXIA CHUNOCHES.....: Fire
 EPARISTERA DAIMONOS.....: Air
 PHEG EI GAR PERI MOU O ASTER TON PENTE KAI.....: Spirit - Pentagram
 EN TEI STELEI O ASTER TON EX ESTEXE.....: Spirit – Hexagram

"Thou hast no right but to do thy will. Do that, and no other shall say nay."

My greetings and Blessing – in the Name of Nuit, Hadit and Ra-Hoor-Khuit!

Love is the law, love under will.

ON CURLS OF THE LOWER AND HIGHER BEARD

Some word needs to be spoken about the curls on the God's beard – those are of course the paths of the Tree of Life and I want to remind you of some details about the things that should be accomplished and where can you find instructions for the work.

So, the Nine lower curls are the nine paths under "Adeptus":

XXI	TAU	Universe	Formulation of Body of Light	Liber o
XX	SHIN	Æon	Passing through the King's chamber	Liber HHH
XIX	RESH	Sun	Illumination of the sphere	Liber HHH
XVIII	QUOPH	Moon	Divination	Liber Memoriae Viæ CMXIII
XVII	TZADDI	Emperor	Creating the Fiery Star	Liber V
XVI	PEH	Tower	Destruction of the house of God	Liber XVI
XV	AIN	Devil	Sabat of Adepts	Liber CCCLXX
XIV	SAMEKH	Art	Traveling in Spirit vision	Jacob's Ladder, Liber O
XIII	NUN	Death	Preparation of the corpse for the tomb	Liber XXV

Then there are the thirteen curls of the Higher Beard, of which are seven under M.T., three under M. and three under I. :

XII	MEM	The Hanged Man	Shiloam's Dream	Liber CDLI
XI	TETH	Lust	Absorption of Emanations	Liber DCCCXI
X	KAPH	Wheel of Fortune	Evocation of the Mighty Ones	Enochian

IX	YOD	Hermit	Protection of the Sphere	Liber O
VIII	LAMED	Adjustment	Passing through the hall of adjustment	Liber XXX
VII	CHET	Chariot	Ritual of the Holy Graal	Liber CLVI
VI	ZAIN	Lovers	Speech of the Pythoness	Liber MCXXXIX
V	VAU	Hierophant	Arriving of the Hierophant	Liber VIII (8.Aethyr in Liber 418)
IV	HEH	Star	Adoration under the starry sky	Liber XI (Liber NU)
III	DALETH	Empress	Incarnation of the inner light	Liber DLV (Liber HAD)
II	GIMEL	The Highpriestess	Supreme ecstasy of purity	Liber LXXIII
I	BETH	Magus	Universal affirmation of denying	Liber B (I.)
0	ALEPH	The Fool	Transcending all of this	Yes, transcending all of this

"Seven Higher: Seven Lower: Seven above All: And Seven interpretations of every Word."

YET ANOTHER LETTER TO A BROTHER...

I hope we will succeed together in demystification of illusions and 'wrong' beliefs about A.'.A.'. – "untouchable assembly of half-divine and certainly partly mythic beings" (as you imagined it) – this sounds entertaining! I suppose this fame is created based on assumptions and fantasies of various persons who were interested for 'that' but did not know how to achieve contact. It looks to me that for you now this was not so hard, and it's obvious that things develop in rhythm which is natural, and not in the way we would, in impatience, like it to be. It's clear that A.'.A.' has its 'outer college' – G.'.D.', and its 'inner order' – R.'.C.', which have their representatives and members all over the world. Everyone of the Brothers and Sisters has individual attitude on when and how will s/he 'announce' to others his/her 'affiliation' to A.'.A.'. or will from practical, personal 'reasons' stay 'hidden'. Different 'lineages' of heritage have their own specific stances (which often depends on Cancelarius of that 'lineage' - who deals with 'public relations' i.e. with 'those outside').

A.'.A.' is untouchable assembly only in the domain of making limitation to self and others – and we endeavour to overcome this – until we reach the stadium of achieving it – by which we destroy the fame of untouchability. Normally, for now (during this part of the Aeon) we must be cautious and discreet because the Black Lodge has no problems nor scruples about physical destruction of the 'opponents'. "Half-divine"! Oh, Brother!: There is no part of me that is not of the Gods – Divine! Do not trust me – verify for yourself.

But well, people are often 'puzzled' when they hear and realize that A.'.A.' is active in these parts of the globe also. I'm more pleased when someone dares to 'try' him/herself in 'that'. I am personally convinced in the existence of a Net of Light between all of us, Stars of the "Company of Heaven", the A.'.A.', even with those who are not under the Oath at the moment, but consciously (or unconsciously) work in and through Thelema in the 'service' of A.'.A.'.

One thing has to be clear, at the beginning as at the end, and I will emphasize it (although it was mentioned before) – Hierarchy and the Ranks themselves are measure of personal attainment, of that which is accomplished and the task which we place upon ourselves – completion of the Great Work. Hierarchy does not present/presume someone as better or worse than someone else, nor it

assign to someone a power over another (except in the domain of serving the progress of the 'inferiors' in the Order) – "Every man and every woman is a star" – we are stars in the Company of Heaven and our Great Work is becoming conscious and awakening into the Star Consciousness, from which we could shine unhindered our light – do our True Will. We are brothers and sisters, friends, Thelemites, stars, all the same...

Thus, it's not important what 'rank' am I or someone else, it's enough that I am Neophyte, which you must lean upon with your confidence, 'jeopardizing' your calmness in everyday security, and as Neophyte my duty, obligation and honor is to serve you in your Probation.

Let's get back to the question of the "speaking" of A.'.A.'. The question is in front of whom shall I be silent and in front of whom shall I speak. Maybe the point is to answer the open question and not to go "ahead of ourselves" in some (???) bragging or selfishness (???). How would you openly reveal your relationship with A.'.A.' is your personal thing, of which you should think. There is a certain general, but unwritten 'rule' not to talk about one's 'superior', but there is no prohibition and it depends on certain discretion; among other things, you don't know much about me, so it is practically impossible to speak instead of me or to apologize for me. The fact is only that 'someone' who is Neophyte accepted you as Probationer (and you through your work, knowledge, willingness, dare and keeping quiet/silence aspire to fulfill the Great Work, by doing your Will to become fit for rising on the personal scale of development/gnosis...). Besides, when it already came to "open revealing" then it seems to me someone of your friends wants to try him/herself. A.'.A.'. does not reject anyone. I cannot judge about do I like someone or not, is he/she "strong" or "weak", smart or stupid, rich or poor. "Probation" is clearly defined, starting from the Oath, to the task that should be done (of course, there is a test finally). In the case that interested one show him/herself (since you are still not a Neophyte) refer to me (to whom else?) so I will decide what further (to be clear: I will either be his/her superior or agree with someone else for that task). Then – the question rises what if there would be 10, 1000, 1000, million interested?!?! A.'.A.'. does not reject anyone – everyone has a right to be tried and to show him/herself fit (or not) and worthy for initiation.

LIBER TESTIS TESTITUDINIS VEL DALETH AYIN SUB FIGURA LXXIV

11. Let him bind himself by an Oath Magical, since that he is the Talisman and Pantacle of his own Nature by Will. And his Word is the Expression of him; therefore let his Word bear Witness unto himself.

10. Now then seeing that he is the Kingdom of God, a Star in the Body of Nuit, in whose core flameth Hadit, let him utter no Word wherein is not the Witness to the Kingdom of God, that is unto him as is the Carapace unto the Tortoise.

9. Also, his Foundation is God, the Balance of Change and Stability; wherefore let each Word that he may utter be diverse in Form, but one in spirit, bearing Witness unto God.

8. Now because the Splendour of God is the Light of the Universe, let him in every Word bear Witness to that Splendour. Yet, because the ears of men are dull, he shall veil the Splendour of his Word, hiding his Thought in common speech even after the Fashion of this Book.

7. Also, let the Grace of God which is Love, and clotheth Him as with a vesture, inform his speech with gentleness and with softness of tone, for a Witness unto Love.

6. Moreover, being perpetually conscious of the Beauty of the Universe and its

Harmony, being fixed (as it may be) in the Beatific Vision, let him be constant to bear Witness unto the Delight and Ecstasy thereof in every Word that he may utter.

5. Oh my Brethren! let Him extol the Might of God and bear Witness thereto in every Word; for it is the Blindness of the Black Brotherhood that perceiveth not His Judgment, that it is Almighty and Infallible. Be therefore wary and alert, chastising each and every Infraction of thine Oath in the Manner appointed in our Our Book whose Number is Three.

4. Let him be mindful of the Manifest Symbol of the Father-Mother in the Heaven called Righteousness, and bear Witness in every Word to that Mercy and Magnificence; jubilant in spirit, glorifying God.

3. Let his Word bear Witness to the Comprehension of All Things, as it is taught in the City of the Pyramids under the Night of Pan.

2. Let his Word bear Witness to the Wisdom that hath framed all within itself unto these Manifestations aforesaid, exalting in his own Will of Creation, that is alike Part and Whole thereof.

1. Let his Word bear Witness to the Existence of God within Him and without; for there is nothing in the Universe that is not God.

0. Finally, because his Word is itself God, as I have declared, let him not in this Practice study to keep Silence, but rather to multiply his speech, alike with the idle as with the consecrated, answering also the curious and not the true seeker alone so that his Witness may go forth to the world, as a new Star blazing suddenly in the Heavens, exciting his Kindred that are the Seed of God; yea, verily, the Seed of God.

ON THE RIDDLE OF THE SPHINX

By means of constant rehearsal of the ability to observe, think and meditate, student will rise to KNOWLEDGE.

By simple imitation of natural processes, with skill combined with perspicuity, the insight born out of long experience will provide for him/her POWER.

After this has been gained, he or she will still have the need for patience, perseverance and unshaken will. Courageously and decisively, he or she will be enabled by security and confidence born out of strong belief in dare.

Finally, when many years of work become crowned with success, when your wishes are fulfilled, the wise man or woman, in spite of vanity of the world, will come closer to the humble and the poor, to all of those who work, suffer, fight and moan down there. Like some stranger and a deaf follower of the eternal nature, the apostle of eternal mercy, he or she will remain true to his/her own oath of silence. In silence, in goodness, the Adept must forever BE SILENT.

ONE OF THE ANNOUNCEMENTS OF A.'A.'.

Whatever teachings were there previously given to the humanity, they were always restrained by conditions and restrictions. The time has come to speak openly, to whatever degree is that possible in the language of the many.

Therefore, the Brothers from A.'.A.'. announce themselves without miracles or mysteries. It's easy for any charlatan to perform miracles, to excite or even deceive not only the foolish ones but all those – however honorable – untrained in observing, nor can the trained ones by observing always discover the deceiver.

What A.'.A.'. suggests is that for those who are capable of higher advancement, knowledge of the humaneness, make that possible, and the proof of their capability lies in their success, not only in irrelevant phenomenon.

There is nothing mysterious in A.'.A.'. , let's not confuse mysterious with unknown. Something can be hard or impossible to understand at the beginning, but only in the sense that Homer is incomprehensible to a person who does not speak Greek.

Brothers from A.'.A.'. do not create mysteries, they not only give you the text, but the comment also, and not only comment, but the vocabulary, grammar and alphabet too. It is necessary to ground yourself in language before you could enjoy the master piece.

Brothers from A.'.A.'. face with charlatans, be it miracle-making or obscurity, and all those who seek reputation or wealth through this may expect ruthless disclosure, of either their vanity or their dishonesty.

Brothers from A.'.A.'. will suggest simple experiments and describe them, with the words of their chosen ministers, in the most simple possible language. If you not succeed in attainig good result, blame yourself or their method, as you will, if you do succeed, thank yourself or them, as you will.

AND YET ANOTHER LETTER TO A BROTHER

I am not a "Genius" or am currently of 'high degree' of development, although I had conntact with it, but I am aware and certain from this that by known methods 'it' can be reached, and also that from this spring forth the ideas that can cause advancement of the world. I think that it is relatively irrelevant to which 'philosophy' will you lean, although I prefer Thelema over the others, and it is because if one persists in any method, practice or means of attainment, all of that – philosophy and practice too – becomes exceeded by the Result. That result is the Spiritual Gnosis. That which I myself experienced as a Sun and Light in myself did not have any morals, nor religion nor philosophy, nor it asked of me anything, nor did it condition me. It is the Light, Liberty, Love and Peace. All else rises from that and has its nature according to Will. This is not a supernatural phenomenon, I personally know others who have experienced it. They are all not some babblers, but "Workers" – they do their Will.

To not babble myself too much about that, since that Truth cannot be adequately communicated in the language of reason, I gave to others just some small directions (which are called theory) which are also insights and 'results', and with that the methods come together, that seemed suitable – 'meditative' and 'ceremonial' ones, and which are freed from the chains of the ideas of old age. I think that the important thing (?) is that these methods create more solid balance (and not disbalance), and so from this equilibrium one can more peacefully observe the 'inside' as well as the 'outside'.

I send you "Postcards to Probationers of A.'.A.'" this time (which i suppose you already have - but just to remind you). Pay attention then to the 'method of equilibrium'; give up lamentations, flaws, virtues – let them be your weapons, servants, let them be under your Will and according to your

Will, not to rule over you. Let aside the ethics, get yourself busy with Work – regular work. What can your reason judge about you and not find at once the opposite thing equally 'worth' and make you confused by this, leading itself to despair –in spite of yourself? Let us not forget that we still have this 'animal' bodies which we, also, have to accept without inhibition – otherwise we'll be slaves to them. Also one's bond with his/her 'Star' should be cultivated – by maintaining balance and firming the balance, but also by purifying – knowing about our nature; the more and better we know it, better we can balance it.

By this getting to know yourself, it will become clear to you that there is no part of you that is not of the Gods – and thus you are God. Of course, this is a specific experience, it can be called Trance – but 'after' we also come back to the 'animal' body. And it's because of this that we open the 'vertical' channels of consciousness which keep us (in balance and) in awareness of that Highest Spirit.

The Oath of Probationer is a 'Royal' Oath (so as others are!) and thus devote yourself to this Royal Work. Yoga and Magick are also your 'weapons' in the practical method (as you already know for yourself). By that the Sphinx is properly built.

The question is: Where have your Angel led you? and also: Where are you? Who are you? What are you doing? What worries you and what gives you joy? What is your Will? What is your True Nature? Aren't you maybe very close to it? Brother, use your Knowledge (which you have gained till now), Will (which is already sufficiently developed – otherwise it wouldn't have been tried), Love, Courage, Speech and Deed – everything in you and around you. The "Great Work" is WORK, continuum of using and manifesting of this 'Powers', work with them with balance, creating first yourself as a garden and a flower in the garden. The ordeal is to make the seed to get to the earth and start to germinate itself, to then start to grow and grow into a Flower which will adorn the world with its Beauty, and create joy and pleasure from that Beauty.

R.'.C.'. OFFICERS in A.'.A.'.

"Cancellarius" is the lowest ranked 'officer' of the R.'.C.'. Order (Rose and Cross), constituted by an elder member of the Adeptus Minor grade, attributed to the sphere of Tiphareth. He/she is the bond between the G.'.D.'. (Golden Dawn) and R.'.C.'. Order and is responsible for the representation of the great White Brotherhood to those who are outside the Order, and he/she maintains all the correspondences, communications as well as archives the documents.

"Imperator" is the middle ranked 'officer' of the R.'.C.'. constituted by the elder member of the Adeptus Major grade (Geburah). He/she is responsible for carrying out the regulative and discipline.

"Praemonstrator" is the highest ranked 'officer' of the R.'.C.'. Order, constituted by the elder member of the Adeptus Exemptus grade (Chesed). He/she is responsible for administration and spiritual instructions of the Order.

... But Brother, why do you need all of this? You take care of your own Work!

PASSWORDS OF THE GRADES

Kether – 1 – ALEPH
Chokmah – 3 – AB
Binah – 6- GG (Altar cover) and HA (Existing)
Chesed – 10 – BDD (To be excluded) and DAH (to Fly)
Geburah – 15 – GZH
Tiphareth – 21 – VDAI (Certainty)
Netzah – 28 - HChIH (the Beast)
Hod – 36 – IChIDH (Unity)
Yesod – 45 – LVT (the Veil)
Malkuth – 55 – KLH (the Bride) and DVMH (Tranquility)

My Brother, besides this, see that of which has already been written in this Liber, about the Star Ruby:

Malkuth (Earth): THERION
Yesod (Air): NUIT
Hod (Water): BABALON
Netzah (Fire): HADIT

Thereafter see Liber 418 (15th Aethyr):
Tiphareth - KATAROS
Geburah - FORTIS
Chesed - TAN
Binah - SAMAJH

Chokmah – ABRAHADABRA/THELEMA

See also Liber V:
Kether – LASHTAL
Daath – THELEMA
Tiphareth – VIAOV
Yesod – AGAPE
Malkuth – ABMN

And finally, the words of the grades are given in "Khaled Khan".

THE YOGAS

Dear Brother, I'm giving you correspondences of Grades and Yogas. This is not an official viewpoint and it is presupposed that everyone of the Brothers will not dedicate himself to every of these in particular, but will act according to his True Nature. By choosing one of the yogas he is not connected strictly only to the grade that it corresponds to, nor he puts himself up or down in connection to his choice. Attainments and results speak for themselves.

GRADES	YOGAS	ATTAINMENTS
Probationer	Kriya	-
Neophyte	Karma	-
Zelator	Kundalini. Hatha. Mantra.Nada.	Sat
Practicus	Jnana.Budhi.	Chit. Jnana.
Philosophus	Bhakti	Ananda. Bhakti.
Dominus Liminis	Raja	Dhyana
Adeptus Minor	Tantra	Siddhi
Adeptus Exemptus	Purna	Turja. Brahma-Chaitanya.
Babe of the Abyss	Laja	Nirvana
Magister Templi	Aishvara	Samprajnata-samadi. Savikalpa-samadi. Sabija-samadi. Shivadarshana.
Magus	Maha	Prajna-paramita.
Ipsissimus		Asamprajnata-samadhi. Nirvikalpa-samadhi. Nirbija-samadhi.

ON THE VIRTUE OF APTITUDE

A.'A.' represents "...that illuminated community which is scattered throughout the world, but which is governed by one Truth and united in one Spirit. "

"Any man can look for the entrance but only he who is fit can arrive within."

"He who is fit is joined to the chain, perhaps often where he though least likely, and at a point of which he knew nothing himself."

"To become fit should be the sole effort of him who seeks wisdom."

K.G. 8-3 A.'A.'. once wrote:

"I think that A.C. started creating this with outer grades similar to the grades of other outer orders. He maybe discovered that it functions simpler. What would you do with that if you would try to assign grades to people like Lincoln, Beethoven, Shakespeare and all similar Masters which are in A.'A.'? A.C., if you read his comment to the "Voice of Silence", assigned 8=3 to Blavatsky. Don't think for a moment that Blavatsky thought of herself in that manner.

Growth in the A.'A.', well it is just growth (development). Of course, we can take a tree, an Oak for example, and say to it: You are 7-4 and all similar things. It will, if it is wise, probably say – well, it is ok with me, if you say so. But it makes no difference either to him or to anyone else, as long as it continues to grow."

The next comment of A.C. from the "Voice of the Silence" asserts:

" The greatest and the holiest of the Exempti Adepts may, in one moment, become a brother of the left path. For that reason the Great White Brotherhood do not accept any essential connection with the lower branches affiliated to the Order. At the same time, brothers of A.'A.'. do not refuse anyone. They have no objection to anyone who claims to be one of them. If he does let him be sure of it."

Let all of them who claim to be one of us be sure of it. Let all of those who claim to possess "legitimate inheritance" (lineage) search deep and let them not fail in our introductory lecture which says: "Listen, please, with attention: cause only once the Great Order knocks at someones door". And the question is: did you pass?

A.'.A.', eh? "No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities which distinguish the members of this society. All illusions are gone and things appear in their true form. ... Unprepared men occasion disorder in a community, and disorder is not compatible with the Sanctuary. Thus it is impossible to profane the Sanctuary, since admission is not formal but REAL. "

"Those unprepared will remember that the object of probations and ordeals is one: namely, to select Adepts; but the method appears twofold: 1 – to fortify the fit, 2 – to eliminate the unfit. "

WHAT IS THAT A.'.A.'. ?

A.'.A.'. – Argentum Astrum – Silver Star – it is the Star of the True Self which is called God, Lord, Holy Guardian Angel, Zeitgeist, Augoeidos etc. In the Book of the Law it is said: "Every man and every woman is a star".

A.'.A.'. is an Order, but that does not imply a group of individual egos gathered for some purpose, although it can be the case in some isolated instances. A.'.A.'. is an Order of Beings. It can even be said 'state of consciousness'. It is that state in which the ego, or false self, is effectively destroyed and the original persona is turned off, where the one and the many are united and thus became None (Nobody), where the being made place for the True Self which is A.'.A.'. . Indeed, all of them below the 'Abyss' are not the members of A.'.A.'. , but just aspirants. One becomes a 'member' of A.'.A.'. , one with it, only when the abyss is successfully passed and when Master of the Temple grade (Magister Templi 8-3) is attained. All those grades below the abyss, from the Probationer 0-0 to Adeptus Exemptus 7-4 are only aspirants of that Order. But still, essentially, everyone is, deep deep within, as always, a 'member' of that Order from the very beginning, and to realize that fact is all that is needed – which implies more than intellectual understanding.

There exist many 'mysteries' about A.'.A.'. , and those are only mysteries for those whose ears and eyes are not open and who did not reach Understanding.

What is that A.'.A.'. ?

AUGOEIDES = Aygoeides = 701 - Genius.

The aim of the alchemists, Philosophus stone - Chalix = 701.

DONKEY - Onariou = 701, which carries Dionisus on his back.

HEAVENS - Oyrano = 701.

THE CROSS - TAU - Tay = 701.

ALL - Pantos = 701.

ORDER (dia stellomai = 701) OF THE HIGHEST.

INSTRUCTION (Keleysma = 701) OF THE HIGHEST.

THE OATH GIVEN - orkon omosai = 701.

WINGED (ptanos = 701) SYMBOL – Hadit of the Book of the Law.
DEATH (o thanatos = 701) IS THE CROWN OF ALL.

And what else?

THE ANGEL - Aggello = 872.

UNBORN, HEADLESS - Akephalos = 827.

$8+2+7$ or $8+7+2 = 17 =$ ATU XVII - STAR.

FIXED STAR - Aplanes Aster = 485 - $4+8+5=17=XVII...$

IEOY = 485, from the Bornless Ritual.

BACCHANALIAN CRY - EVOI - eyoi = 485.

WOMAN - gynaike=485 FROM REVELATION, WHICH IS CALLED:

ABOMINATION - bdelygma = 485

GODLESS - athemiton=485

THE TRUE LAW - ennomos = 485

THE TRUE PATH - Atrekes Atrapos = 1383. (1386)

AWAKE - eknepho = 1383

THE SUPRIME TRIANGLE - Trignon = 1383

WAR BETWEEN TITANS AND OLYMPIANS – Titanomachy = 1383.

PRESENCE (katenopion = 1383) OF THE GOD HIMSELF.

THE ORACULAR - mantipoleo = 1386.

TAKING THE NEW NAME - metonomazo = 1386

SHIVA THE PLAYER - orchester = 1386

STRANGE WOMAN THAT SPREADS THE HANK OF LIFE - Kataklothes = 1386.

GUARDIANS OF THE LAW - Nomophylakes = 1386.

NYMPHS OF THE HOLY MOUNTAINS - Nymphai oreades = 1386.

SHIP'S SKIN - melotes = 1386.

THE DOG'S STAR – SIRIUS – SOTIS - Seiriokaytos = 1386.

All of this and a lot more is A.'.A.'.

A.'.A.' is everything.

THE GREAT OATH OF THE ABYSS

I. I _____ a member of the Body of God, hereby bind myself on behalf of the Whole Universe, even as we are now physically bound unto the cross of suffering:

II. That I will lead a pure life, as a devoted servant of the Order.

III. That I will understand all things.

IV. That I will love all things.

V. That I will perform all things and endure all things.

VI. That I will continue in the Knowledge and Conversation of my Holy Guardian Angel

VII. That I will work without attachment.

VIII. That I will work in Truth.

IX. That I will rely only upon myself.

X. That I will interpret every phenomenon as a particular dealing of God with my Soul.

And if I fail herein, may my pyramid be profaned, and the Eye closed to me!

.....

What does all of this mean?

It may be:

- I. As Bodhisattva's vow, something for the Tiphareth, in the Christian symbolism – but lo!: it is KETHER – Unity with God.
- II. That slaves and prophets must serve, the self-serving Bushva, for the benefits of the higher in the Order – but lo!: CHOKMAH – active serving to human enlightenment.
- III. Obviously connected to the Magister grade – BINAH – Understanding.
- IV. Christian version of the Tiphareth, or for an Adept in general – but lo!: CHESED – Love of the parent, the exquisite ruler
- V. Description of that which everyone who is not dead does every day – but lo!: GEBURAH – Action.
- VI. Definitely TIPHARETH (in respect to the fact that the Angel 'disappears' when one approaches transcendence) – The Holy Guardian Angel.
- VII. Again like the Bodhisattva's vow, suitable for someone who aspires to Magister, but lo!: NETZACH – without attractions and repulsions.
- VIII. To be honest, believe in what is said – but lo!: HOD – the Truth which is the Wisdom.
- IX. This is what often hits people hard and strong, an aim worth admiring, but conflicted in itself – but lo!: YESOD – the Foundation of all the work is in self confidence.
- X. Very appropriate for Adepts Exempti, because they develop great schemes and see importance in every little thing – but lo!: MALKUTH – Manifestation of the world.

This is a Magickal Oath, it cannot not work, so to speak, if someone does not do these things, whether s/he took the oath or not, then the Pyramid in the well-known city will be profaned, and influence from the Highest One will not shine from Above.

The Bell – Sound – heard by the ear – SPIRIT.

It is obvious that the explanation of this Oath (given in short) is twofold and that the emphasized words, names of the Sephiroth, represent the precise reference to the meaning of every part of the Oath. It is also clear that there is a connection of every part to a particular oath of every of the grades. Every part of the oath 'awakens' by passing through the certain A.'.A.'. Grade, to final realizing and maintaining a state of conscious Awakeness which this oath as a whole constitutes – reaching the Understanding of A.'.A.'. .

SOME QUESTIONS AND ANSWERS – 4

Q: What's the essential difference between the new-aeonic and old-aeonic rituals?

A: The essential difference between the new-aeonic and old-aeonic rituals reflects itself on many levels. First we have to understand the difference itself between the past Aeons and the new one. This alone will open the vista of the direction in which these rituals work and of that

what is their 'purpose'. Second, the Formulas and Words of the Aeons themselves are changed. To be clear, the old formulas did not become non-functional or evil, but are overcome by the one which more clearly represents the Aeon and the nature of human being and the universe. Thus a ritual may be formed by the YHWH formula, but isn't it better and more efficient to work by the AMEN formula – which is this-aeonic tetragrammaton? Isn't the whole point not in the formula itself but in the approach to the rituals? – do they serve the True Will or are directed towards some other wish and aspiration?

Choose ya well.

93! LASHTAL! THELEMA! AGAPE! VIAOV! ABMN! ABRAHADABRA!

Q: What does the expression "purely Thelemic deities" really mean? Are those really new deities or a new type of the same deities or something else?

A: Someone who uttered the phrase "purely Thelemic deities" probably had in mind the names of certain deities often used by Thelemites in their practices and theory. The 'deities' themselves have no belonging or time-space determination – since their essence in principle pertain to the Supreme Triad of the Tree of Life. Thelema is the word of the Law of the Aeon of Horus. Some time ago a Brother delivered me a list with the 72 different deities mentioned in the Holy Books of Thelema. That's in no way a little. Let's make the following digression: in the 'old' Egypt goddess Isis was worshiped in the way that it was necessary to honor and worship all the other Deities – not only her – but the whole nature and the Universe which is herself. There are no new deities, their nature is omnipresent, as well as all around us so inside ourselves. "There is no part of me that is not of the Gods" – 'Divine'! Magick is so our Science and Art, as also our Skill to reach through thelema – Free Will – the awareness – of ourselves.

There is nothing similar to the 'new type' of deities, it's just that certain perfect and sublime principles may gain different names – which was mainly dependant on the region and magickal school active there focusing the development of certain group, ethnic group, community or civilization.

By the names Nuit, Babalon, Isis, Aphrodite, Venus etc. is always One and the same Goddess called, which is the 'absolute' female principle, manifested in its various aspects.

The only important thing is that there is a difference in Thelemic and non-Thelemic understanding of 'deity'. With the development of consciousness the schools of Magick are now able to more properly make clear correspondences and to create rituals that will awaken in the aspirants the consciousness of the True Self and True Nature, and which will not waste time to flattery and hypocrisy in slavery to the so-called saviors and their representatives in the form of churches on earth and their 'leaders' who themselves lost the contact and awareness of the Divine in themselves.

There is no other Deity but the one inside You!

Q: a) Why is Liber Resh really important? b) Isn't the Sun equally worth as any other planet? c) Can you give me an example of a correct attainment in Liber Resh, through concrete examples – in the notes of your 'probationers' (and students) or yours?

A: Liber Resh is one of the simplest and most practical method of awakening the consciousness of the True Nature and Will. Let me be clear – every of the rituals has to be that in its own way, the difference is in the 'folklore' i.e. symbolism and procedures, but the goal is one.

- a) Resh is the Sun, which makes it clear that by this ritual a certain Bhakti yoga practice is being performed, which leads the aspirant into the awareness of the 'Sun' and certain, different, aspects of it. Liber Resh (as well as 'our' other rituals) contains in itself the keys of a truly balanced method of attainment of that consciousness of the 'Sun'.
- b) The Sun is not a planet, the Sun is a STAR, it is the center of the 'Solar system'. Sun is the All-creator and God of the Macrocosm, as Phallos is its 'representative' in the Microcosm. All the planets are "equally worth" since it is a whole of the system, but they are 'only' frozen 'sprinkles' created by the Will of that Sun.

Every planet has its own nature and characteristics, but they are created out of Sun and in the Sun is their essence.

- c) The 'correct attainment' is simply – awareness, pure Gnosis, direct Experience of the Truth of the Sun.

Q: I have a problem with experiencing the Sun (Resh) in Midnight. Can it be corrected or should I do something additional?

A: You didn't precisely define what exactly those problems' in experiencing the Sun (Resh) in Midnight are. I suppose it's about some vagueness and confusion which impede you to free your consciousness for the experience of the nature of the sun. It's no wonder, Ruach - the Mind (lower and higher) is by itself volatile, flirty and if not put in service of Will, as a weapon and tool (machinery) of performing the Will, then it can obstruct with its unharmonious functioning. (Actually, unharmonious functioning does not exist, it is your Angel acquainting you with yourself, so that you can confront yourself and use your nature, powers and abilities for realization of that Will which the 'Angel' himself represents).

There are two usual "medicines" which are often prescribed:

- Invoke often!
- Enflame yourself with prayer!

The only thing that can lead you to attainment is your WORK.

Q: What is the exact effect of giving the sign of the grade before this such an important ritual?

A: Signs of the grades are certain Divine 'Mudras' through which a harmonious attunement and awakening of the consciousness of corresponding Deity, element etc could be realised.

Therefore this signs are given during the certain invocation. For example, in the morning Ra is greeted when he is rising on the horizon, toward the East which is ascribed to the element Air, and hence the appropriate sign is that of God Shu – which (as the Greek Atlas does) supports the Sky. This attunement is happening on many levels.

With the body – physically, by visualization – astrally, by words – mentally, by Will – spiritually. By making a full circle during the day, a balance in respect to the hub is established, during which a spontaneous (or willing) opening of the 'veil' can occur and an influx of LVX in the center, i.e. into the Magician him/herself.

Q: Can the Holy Guardian Angel be experienced and manifested in this ritual? Could this ritual be adapted for every grade, with the additional requests for every grade, or is it universal?

A: One can meet the Holy Guardian Angel at any time and any place, when one is attuned with his/her True Nature and becomes aware of its Beauty (and the meaning of that Will).

For attainment of Knowledge and Conversation of the Holy Guardian Angel no particular ritual is assigned – because everyone has his/her own method for that attainment.

Everyone can adapt Liber Resh according to his/her will, in accordance to his/her nature and with adequate correspondences, attuned with this and by personal inspiration. Nothing should be restrained.

Q: What is really the meaning of this fourfold adoration of the Sun? Do you also know the highest form of this adoration (mentioned in "Magick Without Tears")?

A: "I have made a secret door Into the House of Ra and Tum, Of Khephra and of Ahathoor..." this is obviously one of the most important items to which the verses of Liber Legis point out. Liber Resh itself was created to fulfill this verse. The real meaning of the fourfold adoration of the Sun is thus – opening of this 'secret door' which enables the magician to set his foot on the floor of the palace of the Sun. And that Sun is Heru Ra Ha, which unites Ra Hoor Khuit and Hoor Paar Kraat.

But, back to the basic staff: firstly, one should study what do Ra, Tum, Khephra and Ahathoor 'mean' and what are their qualities. You should (if thus be your Will!) think, contemplate and meditate on this – that is a regular practice – to regularly salute the Sun in its four positions. Secondly – you should endure (if your Will be to gain that understanding) even when the 'visible'

meaning is lost and when meaninglessness and 'darkness' cover this Work. Thirdly – if one does not aim towards the Sun, as the centre of the Tree of Life and the place-abode of the Holy Guardian Angel, then every work can swerve into self-indulgence which has limitation for its purpose, and not the 'Beauty of Light of the Sun'.

It could be said that the higher form of this adoration can represent the sexo-magickal operations (different forms of them) – because the symbol of the Sun is the union of the Point and the Circle – which are symbols for Phallus and Kteis – which are the Rose and the Cross. In this we are, for example, instructed in the most obvious way by the name of the God Khephra: K-Kteis + Ph-Phallus + RA, they are united in the Light of the Sun – in LVX.

I could also say that the 'secret door' is – the Gate of the Sun God – the gate is BAB, God is AL, and the Sun is ON – it is BABALON! The 'secret door' is thus Kteis, while the Sun is – Phallus.

I already elaborated on this in the text "Ceremonies of love under will", which clearly explains the Sexual Magick of Thelemites, so I will stop talking now.

ANUTTARA AMNAYA

ABOUT THE NAME A.'A.'

Order of the Silver Star has several different names which in their own way explain the nature of the Order. One of these names is 'Anuttara Amnaya', meaning 'Supreme Attainment'. We can interpret this in the following way: 'Anuttara' is the unity of both equally-valuable sexes i.e. male and female through Tantra. They are balanced as Yin and Yang. 'Amnaya' means 'Veda' i.e. 'received', 'intuitive', 'channeled' and non-desecrated Knowledge i.e. teaching of the Truth and Wisdom, like the 'enochian' IADNAMAD. The Aeon of Horus finally brings into the world and into human interrelations this balance of sexes, insisting that both man and women equally and together can realize Knowledge of their True Nature, and more so - that without this balance of the sexes, outside in the world as well as inside in ourselves, manifestation of the powers of Spirit can not happen. Every man and every woman is a star, Liber AL says. 'Anuttara Amnaya' hence points out to the formula $2=0$, and in another way to the word 'LA'. It could be said that this is one of the mystical names of A.'A.', because of its manifoldness in layers of meaning. In AnuttaraYoga Tantra Lovers are united, 'Two', the 'two' as Lingam and Yoni, while Unity is Nothing of the Hermit. Hence this name has the meaning of connection of the Inner with the Supreme Order, which 'Silver Star' of the Path of Gimel also indicates. Mystery of the Rose and Cross is applied completely. It is necessary to conceive this on all levels, for all the three "Grades" of the Great Order of Thelemites, to realize the complete process of Initiation – full consciousness of self and Universe – and of Divinity in all of that.

Also S.'S.' is not only 'Silver Star' but Sol-Sotis too, i.e. Sun-Sirius, as it is 'Star&Snake' and 'Spiritus Sanctus'. A.'A.' is also 'Aster Argos' and 'Alta Astra' and 'Argentum Astrum' which all point out to the connection of the Sun and solar system to 'Spiritual' Star. That connection is being awakened, purified, consecrated, grown stronger and fulfilled with A.'A.' – 'Alchemia Arcanorum'.

'Anuttara' compress and fulfill everything about the R.'C.', while 'Amnaya' is the state of A.'A.'. Those are Lovers and Hermits – the Great White Brotherhood, who manifest themselves as People of the Earth, giving Initiatory system to the world.

A.'A.' is 'Angel and Abyss' too, which represents the two essential tasks and two 'main' Initiations. First one awakens consciousness of the Sol, the unique True Nature of Being – the Star in us, and the other one exceeds Sol and attains 'Khab's', the Spiritual Star. Realization of the Angel i.e. 'Knowledge and Conversation of the Holy Guardian Angel' is apex of attainment of the Outer Order G.'D.' and beginning of the enlightened Work in the R.'C.', while the 'Abyss' is also 'Annihilation' of the Ego and its distinction from the Divine Spirit. Outside there is 'many' whose nature is duality. There exist Human and God. Inside, Adept is in intimate, 'love' relation with the Angel, they are 'two', and 'across the Abyss' this duality is destructed through Uniting, where through '1' they become '0'. Fulfillment of these two tasks is realization of the 'complete' Initiation, it is the 'Supreme Attainment'.

ALALALALALA=156 – BABALON

The six 'A' are united with the five 'L', which is the coniunction of the Macrocosm (0=None) with the Microcosm (2=poles) in which we see 2=0 and LA and AL, None and All. In this, the poles are united in Love and realize annihilation of duality – by which Understanding is opened. In this sequence every AL (God) is 'followed up' by LA (Not) as stream of Manifestation and Annihilation, and thus in its way waves the Great Sea of Binah. Which is yet another interpretation of the name 'Anuttara Amnaya'.

'The High Priestess of the Silver Star' connects Kether and Tiphareth on the Tree of Life. Her radiance is Lunar, silver – because it is a 'reflection' of the Secret Light of the starry Crown for the Solar Beauty. She is the 'camel' which walks through the wastelands of the 'Desert'. Eternal and indestructible connection of the Divine and Human which 'guarantees' nonviscousness of the Divine Wisdom and Manifestation of LVX into the material.

'Argos' is all-seeing, all-knowing, always awake, as is the Eye of Hoor and the Eye of Shiva. Argos is the 'boat' in which Argonauts sailed. Boat is the Initiatory system of A.'A.', it is the 'body' and the 'Order' of Initiates which have attained Success and manifested it on Earth.

Two letters A sum up to 2, which tells us about the manifestation in the Many, behind which None 'hides'. We can also see AA as 11, which is the number of Magick and the word ABRAHADABRA. Two words in the name are the duality of expression of the 'hidden' Supreme one.

We gave you only few of the interpretations of the Name A.'A.', which is not all that could be said about that under the LVX. Betake yourself freely into the Mysteries of that Name. But however we would call it, let us know that this name is only another symbol in which there is analysis as well as synthesis of the Path and the Great Work. About that in NOX we could say Nothing, because that can-not-be-known – it is 'Anuttara Amnaya' – Supreme Attainment.

A.'.A.'. PROBATIONER TEST

Do what thou wilt shall be the whole of the law.

1. Analyse your magickal Motto. Realise how it manifested through Yourself.
2. Explain how Liber LXV affected you and what is your opinion of it.
3. List the books that you have read in period of your Probationership. Make notice of their influence.
4. Report on practices that you have performed during your Probation.
5. Pay notice to your Magickal diary, and report about its permanence and regularity, and also of what nature are your notices and memos in it.
6. What was your health condition during Probation?
7. Report on anything that you think might have relation to your association with and probation in A.'.A.'.
8. Make report on your opinion of A.'.A.'.
9. Explain your opinion on The Great Work, what it means to you, and how did you gained the knowledge of your own nature. Pay notice to Oath of Probationer as related to your Great Work.
10. Explain your everyday job/work (that makes you living in mundane world).
11. Explain yourself (your life and spirituality) in relation to Four elements.
12. Did you had any specific (spiritual) insight (or dream/s) during Probation. Analyse this.
13. Buddhism might be „separated“ to several sections: Hinayana, Mahayana, 12 sects of Japan, and chinese Buddhism. What parts of Christianity can be compared to these four?
14. What is the meaning of numbers: 148, 210, 451, 831.
15. Explain the equation $3=4$ – in relation to Sephirots and Planets. Explain the number 65 - the polarity of its meaning.
16. Explain the difference between Vedantism, Sufism and Molinism.

There is no a time limit for fulfillment of this task.

Love is the law, love under will.

A.'.A.'. NEOPHYTE TEST

Do what thou wilt shall be the whole of the law.

1. Explore astrally all the Tatwas - pass through the door with the symbol of Tatwa and explain it in detail according to your visions.

2. Same as Tatwas, explore one of Planets and one of signs of Zodiac - pass astrally through the door with a proper symbol and explain it according to your visions.

3. Divulge through your visions the nature of alchemical principles of Sulphor, Mercury and Salt, and how do they differ from three Gunas and elements of Fire, Water and Air.

Notice - this can be changed if You decide to systematically explore astrally all the planets or all the signs of Zodiac.

4. Make an analysis of Zodiacal sign in four qabalistic worlds, or make an analysis of a tarot card or Yi King hexagram, or to some other symbol of your own favor.

5. Submit a design of a Pentacle - symbolic map of Universe as you understands it. Submit a design of Lamen - if you created it, as an image of attainment of a Great Work.

6. Write an article on your own understanding and experience of A.A. Write an article about your grade, or something related to your grade.

7. Create an original ritual or meditation or analyze an existing practice.

There is no a time limit for fulfillment of this task.

Love is the law, love under will.

A.'A.'. ZELATOR EXAMINATION

I.

1. Analyse Your Magickal Motto and realise how it expressed itself through You.
2. Describe one of Holy books of Thelema that mostly influenced you in past period.
3. Describe your magickal dagger (knife).
4. Describe your experience with work on Liber HHH.
5. Report on your experience of working asana and pranayama.

II.

6. Astrally explore paths Tau, Shin and Resh (and Quoph if you will).
7. Describe experience and results if invocation of Moon-Yesod sphere.
8. Describe results of invocation of Mercury.
9. Write essays on:
 - Grade of Zelator
 - Sphinx
 - Rose-Cross
 - AA

III.

10. What is asana?
11. What is pranayama?
12. Raja yoga is...
13. Hatha yoga is...
14. Describe one of Mantras that you used in practice.
15. What is "ojas"?
16. Name six deeds of purification of body by Hatha yoga.
17. Name and describe the four signs that Nadi's are purified.
18. What is Atman?
19. What are chakras?
20. What is Kundalini?
21. Describe and explain two Mudra's.
22. What is Karma?
23. What is Sankara?
24. Name a 16 tatwas and their correspondences with elements and the Tree of Life.
25. What is Chitakasa?

IV.

1. How should the Magician fortify himself before attempting to work the Mass of the Holy Ghost?
2. How should the Magician dedicate his Ceremony?
3. What are some of the penalties for missing the true dedication?
4. What precautions should the Magician take while working the Mass of the Holy Ghost?
5. What is meant by the alembic?

6. Why does the Eagle turn red? Why was it white to begin with?
7. What is meant by the Red Lion?
8. Explain Atu VI and Atu XIV in reference to the ceremony of the Mass of the Holy Ghost?
9. What are the significances of the Serpent pertinent to the Mass of the Holy Ghost?
10. What do the Hindus mean by Bindu?
11. How does one make the Elixir of Life?
12. Name some spiritual meanings for the word "phallus". Does this word always refer to the physical organ?
13. Can a female sex-magickian perform the Mass of the Holy Ghost without an initiated partner? If not, why not/ If so, how?
14. What is the female formula of magick?
15. What are the uses of the Elixir of Life?
16. What is meant by these words from Liber AL III:23: "and afterward soften and smooth down with rich fresh blood"?
17. How should one care for the Cup?
18. For this working, one needs to be in top physical condition. How is this accomplished?
19. What mineral is especially helpful to the male?
20. What sentences in Liber AL caution as to how these powers may be used?
21. How does one keep the result of the operation in good functioning order?
22. Explain the meaning or significance of Baphomet. Explain the symbol of Baphomet as seen in the BLUE EQUINOX.
23. What is the "gentle heat" that the Alchemists mention?
24. What is the First Matter of the work?
25. Explain the parallels between the physical life and the spiritual life in the workings of this ceremony.

A.'.A.'. PRACTICUS EXAMINATION

I.

1. Report on your work with at least two of these:

- Liber DXXXVI Batrahofenobookosmomahia
- Liber XVI Turris vel Domus Dei
- Liber III Jugorum (chapter I – speech control)
- Liber HHH (chapter SSS)

II.

1. By method of divination (of your own choice):

- Predict an event
- Predict a weather
- Predict a process of an working (profane)
- Predict a character of a person
- Explain your own nature, present condition, place on the Path and how you should continue

(explanations should be given according the divination).

2. Elaborate on the theme of control of vacillations of Your own being - by the divination method.

3. In light of your understanding explain "respect, duty and sympathy" to the A.'.A.'.

III.

1. Write a qabalistic analysis of:

- One divine name of sephiroth
- One of names of archangels
- One of orders of angels
- One of names of sephiroth

2. Write a study of number 58 and its own summs with itself up to 1000 (58+58+58... to 17x58.) and point to relations of those numbers.

3. Make a qabalistic analysis of one of magickal formulas mentioned in the book "The Heart of the Master".

4. Explain the mystic meaning of the following qabalistic terms:

- wood (ilan)
- Lion (aryeh)
- water (mem)
- fear (yirah)

A.'.A.'. PHILOSOPHUS EXAMINATION

1.Name and analyse the correspondences on the Tree of Life for:

- ten jewish saints/adepts
- ten plagues of Egypt
- Ten comandments of the Old Testament

2.Make a qabalistic analysis for numbers:

19, 175, 451 & 786.

3.Elaborate on:

- Philosophy as a balance to love
- attractions and repulsions - control
- ways of knowledge and conversation with A.'.A.'.
- service to the Order
- Reverence to the Order
- Moral training

4.In light of your understanding of A.'.A.' and your grade in The Order elaborate on "oath of poverty" (scire), "oath of obedience" (velle), "oath of silence" (tacere) and "oath of prudence" (audere) relying them to elements and nature of their beings (silphs, undines, gnomes, salamanders).

5.Make a detailed study of one God/Goddess at your own choice.

6.Describe the experience of working Liber III, chap.II.

7.Describe your Magickal Staff (wand).

8.Write an ritual, with the use of talismans, temple clothings etc. for gaining affection of a person of different gender.

9.Describe the experience of work with meditation called "Mahasatipatana".

10.Describe experience and results of working the methods of Liber Astarte.

A.'.A.'. DOMINUS LIMINIS EXAMINATION

PART I.

1. FOUR ELEMENTS AND THEIR DOUBLE CONDITIONS:
ELEMENT / SYMBOL / STATE

2.TWELVE SIGNS OF ZODIAC:
NUMBER / SIGN (LATIN NAME) / NAME / SYMBOL

3.ELEMENTS AND THE SIGNS OF ZODIAC:
ELEMENT / SIGNS / SYMBOLS

4. SEVEN PLANETS
NAME / SYMBOL

5. MOON NODES
NAME / MEANING / SYMBOL / PLANETARY CORRESPONDENCE

6. TEN SEPHIROTS:
NUMBER / NAME / HEBREW / MEANING

7.HEBREW ALPHABETH
NUMBER / LETTER / NAME / VALUE / FINAL / MEANING

8. FOUR ARCHANGELS FROM L.B.R.P.
NAME / SIDE / COLOUR / ELEMENT

9. FOUR GREAT NAMES FROM L.B.R.P.
NAME / SIDE / HEBREW / ELEMENT

10. THREE PILLARS OF THE TREE OF LIFE
PILAR / COLOUR / SEPHIROTS / MEANING / SIDE

11. ALCHEMICAL PRINCIPLES OF NATURE
NAME / SYMBOL / ELEMENT / GUNNAH

12. SEVEN METALS
METAL / PLANET / SYMBOL

13.MAIN TERMS OF ALCHEMY
TERM / PLANET / MEANING
sol philosophorum
luna philosophorum
green lion
black dragon
king
queen

14.FOUR ELEMENTAL ORDERS
ELEMENT / NAME / KING

15. FOUR CHERUBS
ELEMENT / IMAGE / SIGN / SYMBOL

16. TETRAGRAMMATON
17. THREE PARTS OF SOUL ACCORDING THE QABALISTS
18. THREE MOTHER LETTERS
19. SEVEN DOUBLE LETTERS.
20. TWELVE SIMPLE LETTERS
21. FOUR QABALISTIC WORLDS
22. FOUR ELEMENTAL WEAPONS
ELEMENT / WEAPON / QABALISTIC WORLD...
23. CENTRAL SUN WITH TWELVE SIGNS RELATED TO FOUR PARTS OF SVASTIKA
24. THREE MOTHER LETTERS AND THE CADUCEUS
25. GEOMANTIC FIGURES
FIGURE / NAME / SYMBOL / CORRESPONDENCE
26. LINEAR FIGURES OF PLANETS
PLANET / FIGURE / EXPLANATION
27. EIGHT TRIGRAMMS OF YI KING
28. 64 HEXAGRAMS
29. GREEK CROSS
30. TWENTYTWO PATHS OF THE TREE OF LIFE
PATH / NUMBER / TAROT CARD / LETTER / SYMBOL
31. SIXTEEN COURT CARD OF THE TAROT
32. AZOTH
33. THREE VEILS ABOVE THE TREE OF LIFE
34. FOUR LETTERS OF TETRAGRAMMATON
35. CALVARY CROSS WITH TEN SQUARES
36. FOUR ELEMENTS
HEBREW NAME / GREAT NAME / CARDINAL POINT / ARCHANGEL / ANGEL / RULER / KING /
ELEMENTALS
37. ALCHEMICAL ATRIBUTES ON THE TREE OF LIFE
38. QLIPHOTS OF THE TREE OF LIFE
NUMBER / SEPHIRAH / QLIPHOTH / MEANING
39. SEVEN PALACES AND SEPHIROTS

40. MEANING OF ALCHEMICAL CREATURES
RAVEN / LION / EAGLE

41. SULPHUR, SALT AND MERCURY - SYMBOLS PROJECTED ON THE TREE OF LIFE

41. LETTERS OF ENOCHIAN ALPHABETH

42. FINGERS AND FIVE ELEMENTS

43. ATTRIBUTES OF SEVEN OPENINGS OF THE HEAD.

44. SEVEN CHAKRAS, WITH CORRESPONDENCES.

Notice: Part I. should be made in tablets, charts, with proper drawings and symbols...

After the Part I. is completed with 100% correctness the aspirant should go on with Part II. and III.

PART II.

1. Classify the literature recommended by A.'.A.'. in several specific groups, according to theory and methods described in them.
2. Describe the process of initiatic advancement based on some of the following:
 - Tanhauser
 - Adonis
 - Ser Palamede The Saracen
 - Atlantis
 - Clouds Without Water
 - Legend of Osiris
3. Explain the specific way of writing A.'.A.'. grades, 1=10, 2=9, 3=8 etc.
4. Explain the budhistic ideas of parts of Soul and Body.
5. Describe one of known pantheon of Deities (egyptean, greek, roman, celtic, tibethan...)
6. Explain your own understanding of Initiations through The Oaths of A.'.A.'. in the Outhier Order.
7. Describe and explain the meaning and symbolism of Grade Signs of A.'.A.'..
8. Make one original magickal formula and explain it qabalistically.
9. Explain the relation and symbolism of the Middle Pillar, The Snake, Messiah and Moses.
10. Describe a method of divination and its influence on intuition and methods of development of it.
11. Classify the knowledge and powers of the Grades of the Outhier Order of A.'.A.'..
12. Analyse the "First Movement" from Liber V vel Reguli.
13. Explain the contents of Abramelin oil.

PART III.

1. Explore astrally one of following:
 - all the paths of the Tree of Life up to Tiphareth.
 - all elemental tatwas and sub-tatwas.
 - all zodiacal signs
 - all planetary signs
2. Conduct the "experiments" in rising on the Planes.
3. Explain the experience of working on Liber III, ch. III (submit a diary for inspection).
4. Explore astrally several or all letters of known magickal alphabets (hebrew, enochian, runes...) or group of symbols (Yi king, geomantic symbols...).
5. Describe your experiences in Yoga (submit a diary for this).



AIWASS - TO MEGA THERION - A.M.A.G. - URANUS – ALION

GRAND NEOPHYTE GREETING

Do what thou wilt shall be the whole of the law.

A.'.A.'. is presently admitting Students and Probationers. All who are interested should apply to The Grand Neophyte who is assigned for contacts with the Outher. Anyone who is interested in joining A.'.A.'. should submit a letter of inquiry supplied with short biography (with attached photograph). A.'.A.'. refuses none. It is allowed to all to be interested and to be tested for our Great Order.

Upon receiving a formal note of interest The Grand Neophyte of A.'.A.'. will forward to inquirer an e-file with complete official documents, so that no confusion and misunderstanding should be of what is demanded of the members of The Order. Those files are: LIBER LXI VEL CAUSAE, LIBER COLLEGII SANCTI, LIBER XIII VEL GRADUUM MONTIS ABIEGNI, AN ACCOUNT OF A.'.A.'. and ONE STAR IN SIGHT.

Anyone who is interested should pass a period of three months as a Student of The Order. During this period it is necessary to study (as much as is possible in such a short time) The Holly books of all greater religions, and a literature about different systems of selfdiscovery and spiritual growth. Upon ending of this period one should submit a written essay (about 10 pages long) with expressed opinions and stands about what was studied.

If student is further interested to continue s/he will be admitted as a Probationer of The Order, for period of one year. Probationer's program is precisely defined in official documents, but for clarification we now mention that everyday performance of chosen spiritual practice is demanded, and everyday writting of magickal diary entries, understanding and applying of what is derived from The Oath of Probationer, and other elements of program for that probationary grade. Before the conclusion of one year Probation the Test will be submitted and it should be answered and completed as it is demanded.

The Grand Neophyte of A.'.A.'. would not make any decisions on his own, but he shall act as one who is easing and enlightening the principles and ideas of The Order to Students and Probationers.

The Probation is double and two-sided - aspirant is exploring is the system of The Order (as given in official documents) that which is s/he seeks spiritually as a Path of self realisation, and The Order is testing is the aspirant capable enough and wotrhy to continue and go on through the system as it is given by A.'.A.'..

The Grand Neophyte will be the Superior in The Order to all aspirants, Students and Probationers who get in contact with The Order by this proposed way. For all other informations and instructions one should contact The Grand Neophyte of A.'.A.'..

Love is the law, love under Will.

Fr.161.'.