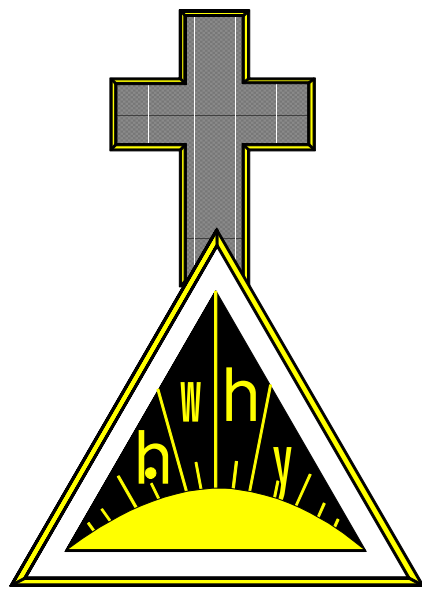


The Hermetic Order Of The
GOLDEN DAWN Intl.

**SKRYING AND TRAVELING
IN THE SPIRIT VISION**



PRACTICUS 3=8

Since you have completed the Theoricus grade you now have some comprehensible ideas on how to formulate the astral Body of Light. The next two methods outlined in this lesson deal with traveling in the Spirit Vision and skrying.

Clairvoyance

For us to obtain a clearer idea of the relationship of man and the Universe and how it relates to the spiritual plane of existence, it is necessary for us to perceive and to understand the scheme of the sephiroth and to have a clearer and more succinct understanding of their symbolic representation as the Tree of Life is applied to both the Microcosm and the Macrocosm. It is the task of the Practicus, the Philosophus, and the student in the Portal grade to understand and to develop a deeper comprehension of the nature of clairvoyance, skrying, and astral projection so as to better comprehend the nature of the energies in the Adeptus Minor grade.

It is important that the Practicus begin to develop a deeper understanding of the nature of the Tree of Life as well as the sephirotic arrangement on the Tree as it relates to every star, planet, sigil, energy, planes of existence, and to man and his ideals.

In relation to ourselves we must always be aware of the complex sephirotic symbolism. We must always keep in mind that our bodies that we feed and clothe are but the twklm aspect on its lower plane and that the higher nine sephiroth hover around us in our auras and in the immediate atmospheres of our bodies. As we move from station to station in our lives, from action to action, we notice that we intentionally or unintentionally affect others and again intentionally or unintentionally are affected by others through these Akashic envelopes that closely surround us. Let us realize that this envelope of Akashic fluid around our bodies, our aura, as it is called, is both a benefit and a detriment. We cannot live without this force for it is part of our life force. It also serves us in our clairvoyant workings. We close our eyes and we sense the worlds beyond the material. We begin to develop an interior vision, the essence of our own contiguous natures. This can be a danger because this perception can be, and often times is, our own astral form. It serves as an error to the beginner in the area of clairvoyance. He or she will begin to believe to have gone away or have seen elsewhere but in fact may be only feeling the confused images of his or her own aura.

An ancient name for clairvoyance according to some of the older manuscripts is "Skrying in the Spirit Vision." Skrying in the Spirit Vision can not only be a planned situation with all the implements, candles, incenses, and sigils, but the attuned skryer can, in fact, be a passive receiver of visions or definitions beyond one's control. The difference between the trained Adept and those who merely have these visions from time to time is that the trained Adept knows how to look beyond the confines of his own aura, his own Tree of Life, and see the images more clearly for what they are rather than confuse them with his own sephirotic energies and emotions.

When we stand in twklm and look in twklm there is little confusion. However, when we voluntarily leave this dead level of materialism and pass the path of t towards dwsy , then there comes a confusion of lights. As S.L. MacGregor Mathers says, "One comes within the scope of the crossing, the reflected and colored rays of the Quesheth,

the rainbow of colors spread over the Earth, hear then the required instruction and guidance to avoid confusion and folly." Let warning not create a barrier for the Practicus who is beginning to learn to project outward, for we must cross this barrier, this wall of illusion, if we are to rise to the higher planes. Beyond this we enter into the straight and narrow path, which leads to the spiritual regions of perception. This is obtained by a process called "Rising in the Planes."

So for the sake of our discussion and deeper understanding, we will define three stages of mental projection outside the confines of one's auric influence. They are:

1. Clairvoyance - Also called Skrying in the Spirit Vision
2. Astral Projection - Also called Traveling in the Spirit Vision
3. Rising in the Planes

Do not let this scare you for you have already begun performing some of these methods in the other grades that you have accomplished. Some subjects that can relate to this work are Tattwa working and the use of the Tarot as well as inner pathworking.

Let us begin with a more defined and simpler understanding of clairvoyance or de-skrying in the Spirit Vision. When de-skrying in the Spirit Vision, we begin by using a symbol such as a colored diagram, a sigil, or the Tattwa emblems both in their simple and compound stage. It is for this reason that the Practicus is asked to make all the compound Tattwas. This will give the Practicus a deeper and clearer understanding of the nature of the subtle elements and their combinations. It only makes sense that if you have five elements, you are limited to those five planes of existence or understanding. However, if you have twenty-five elemental combinations, then you will have a greater ability to zero in on the plane that you feel you need more understanding of. We cannot over emphasize the importance of regular Tattwa work both in the simple form and in the sub-element form.

The Tattwas are normally made in a flashing color. However, for the purpose of developing skills, it may be necessary for the Practicus to develop sigils or symbols that are black and white. Symbols should be of a convenient size for the eyes to more easily glance at and large enough not to require undue eyestrain which may cause distraction. One of the reasons that black and white symbols may be utilized is that black and white symbols allow the student to become less exhausted and therefore one can work the symbols more often without becoming tired.

Step 1

Place the symbol of clairvoyance before you. Place it on top of a table or in both of your hands.

Step 2

Gaze at it, comprehend it, try to understand its meaning and relations.

Step 3

When the mind is steady, close your eyes and continue the meditation and let the conceptions still remain before you. See the symbol in your mind's eye. Keep the design before you. If you are using the Tattwa card, you should begin visualizing the Tattwa card before you. Attempt to see the Tattwa card in the same colors that you would see it if you were looking at it with your physical eyes. If you are using a black and white symbol (which will be discussed at the end of this lesson), then you should continue to see it just as if you were looking at it with your physical eyes.

It is here that most people have difficulty, for when they close their eyes they lose the symbol. It is necessary now to transfer the vital effort from the optic nerve to mental perception. In other words, you are now seeing the thought of the symbol. This is distinct and it should be visualized almost as clearly as if you were seeing it with your own eyes. If you are having trouble at this turnover point or transfer point between physical sight and mental sight, then you should practice just this exercise on a daily basis or even several times a day.

As you practice this exercise, take a simple black and white symbol, look at it, close your eyes, and practice transferring the vital effort from the optic nerve to mental perception. After you have accomplished this and after you have established a clear vision in the mind's eye, open your eyes and perform your banishings. Continue with these practices until you have mastered the transition phase. This is very important. This is where most people have trouble. If you can master the transition phase from seeing with the physical eyes to seeing with the inner eye, then you will be prepared for the next step. It is absolutely necessary that the mind be calm, steady, clear, and undisturbed during practice. You cannot achieve success if you are unstable or are in a state of anxiety, fear, indignation, anger, trouble, or even anticipation. You must produce calmness, peace, and solitude. You must banish all disturbing influences. It is absolutely critical that you are not disturbed by the phone, children, and television. Even more important is that you remember to banish with both the L.B.R.P. and the B.R.H. before beginning this work, and after finishing.

The next step is absolutely imperative. It will move your consciousness into a deeper state and help you to project outside of the confines of your own aura, deeper into the realm that a particular symbol represents. It involves a secret that Adepts have been using and Qabalists have known for centuries. This secret is the vibration of the Divine names connected with the symbol. It may be difficult at times to correctly choose the proper Divine name. Here is a list of Divine names that go with each element. You should already know these but perhaps they may help you even further.

Earth	{rah ynda,]l m ynda
Air	yj l a ydc
Water	twabx \yhl a
Fire	twabx hwhy
Spirit	hyha, hwhy

This is only a partial list but any of the Divine names that apply to a particular sephira will be useful and acceptable depending on the nature of the symbol. It is here that you must use the knowledge, skills, and understanding of your correspondences in choosing the proper Divine name, the proper Archangelic name, and the Choir of Angels. They should be vibrated repeatedly, as many times as there are letters in the name. For example, the Tetragrammaton should be vibrated four times. The vibration need not be physical, it can be mental.

Now it is important that you eliminate your abstractions from your surroundings, constantly concentrating on the symbol in your mind. You must also concentrate on its correlated ideas in symbology. What you are seeking now is a perception of a scene or a panorama or a view of a place, if you will. This may be obtained many times by a sense of tearing open the sigil, ripping it apart, or moving it to the side like drawing a curtain. As you begin to notice the scene, observe all the details, look for various objects, and take notice of them. Also, observe various beings, entities, and or persons. Attract their attention. Call mentally to them by suitable titles and courtesy or by using proper and appropriate signs and symbols. For example, if you are working a symbol that is related to Earth, you would use the Zelator grade sign or the pentagram. Remember to test them with the Divine and Angelic names. Observe their attitudes and responses to the Divine names. If at any time you should feel that these entities or persons be of ill effect on you, mentally project the Banner of the West at them. The Banner of the West has been given to you in previous lessons. If you cannot banish them with this, you may try banishing them by beginning first with the Banishing Earth Pentagram as a general symbol or the Banishing Pentagram of the element that you are working in.

Remember that in clairvoyance or de-skrying in the Spirit Vision, you are not projecting your own self into the picture. It is much like looking at a mirror image of a particular scene. You are outside of the picture, but you are looking into it. Because of this, everything will be a reversed image, much the same way as looking in a mirror. If you were to project yourself into the picture and begin moving within the picture then this is akin to astral projection or traveling in the Spirit Vision. You will find that the images are not reversed during astral projection.

Warning

Do not allow this to turn into a session of self hypnosis. If you allow this to turn into a session of self hypnosis, it will dispose you to mediumship and then you can become the playground of forces beyond your control. These forces would be more in control of you than you in control of them. This is another reason why most Adepts who practice this on a regular basis will have their elemental tools and Lotus Wand around them while they are de-skrying in the Spirit Vision.

It must be remembered that when skrying in the Spirit Vision you are not projecting yourself. This requires less physical effort and is much less exhausting than having to actually project yourself into the scenery. As stated earlier, the images while skrying will be reversed so that if a spirit points left, he probably means right. This can be compensated for with the understanding and application of your knowledge. It is

easier to skry in the Spirit Vision. It is suggested that a table be used, that the Divine names be written in Hebrew around the symbol being used, that the appropriate candles are added, and perhaps that you are facing the proper direction, and so on. All of this can aid you in skrying in the Spirit Vision, although it is not all necessary. In the Adeptus Minor grade, the use of the Skrying mirror is utilized. The mirror is utilized primarily in the area of Goetic invocation. Here we have the absence or the lack of a symbol. It is particularly this point that we must emphasize in this type of working. You must work at this time with symbols and even as an Adept and beyond, you will be working indefinitely with symbols. However, there are times when the absence of a symbol is also appropriate, especially in Goetic work. Even then a symbol is utilized for that particular entity. The individual who is skrying will concentrate on the symbol or emblem for a period of time. Then, on command, he will take his concentration off the symbol and force it onto the Skrying mirror. The Skrying mirror becomes a substitute for closed eyelids and allows the person to see the image with the physical eyes through the mental eyes. It is not necessary that you work with a Skrying mirror at this time. Develop your skills and practice regularly. Use them daily. Develop your ability. As you develop your ability you prepare yourself for an even deeper and more profound understanding of clairvoyance and skrying in the Spirit Vision.

The next point is the area of astral projection. In many ways it is very similar to clairvoyance and skrying in the Spirit Vision. In other ways it is extremely distinct. In astral projection the student will project from his ego a perceptible ray of his identity and by his will send it to travel to the place desired. He focuses it there. He sees it there directly and not by reflection as in clairvoyance. He perceives that his body is there or at least his astral body or body of light, and he physically moves in that plane. For all practical purposes, he is in that plane of existence. He is not laying in his bed or in the Temple, that is merely where the physical body is.

When traveling in the Spirit Vision the process can begin in a similar way as when one skrys in the Spirit Vision. The Divine names will be relied on and employed. When traveling in the Spirit Vision the scenery will look less two dimensional and more three dimensional and it will not appear to be mirror like. It will have solidity. One particularly successful method is a combination of the body of light method of astral projection and the sigil method. Adepts find this method particularly successful. It uses the same method as skrying where concentration is placed on the symbol. The symbol is visualized to get larger, almost like a doorway. It should be life size, big enough for your body to pass through. In this method, you will create your body of light just as you did in the Theoricus exercises. After you create your body of light you will project your consciousness into that body of Light, keeping in front of you the symbol at all times. When your consciousness is in the body of light you will project yourself through the symbol into the next plane or dimension using the Sign of the Enterer. Upon landing in the next plane and becoming a participant there, formulate the Sign of Silence. Remember to vibrate the Divine names upon entering the plane as well as after exiting the plane.

Now that you are a participant in the astral plane, through the use of a symbol, you must test all beings. If they offer you initiation or special favors, you must test them repeatedly by the Divine names and forces. There is an old proverb that is as true now as it was when it was conceived, "Believe thyself there, and thou art there." Once you

are in the plane you should proceed with caution. After you have tested a guide, spirit, or entity thoroughly, you may follow the entity, keeping in mind where the doorway is at all times. As you travel you should be taking mental note of the symbolism and any instructions or directions you receive in your astral working. These should then be promptly recorded in your pathworking or astral diary. The date, time, weather conditions, symbol used, and any other appropriate information should be recorded.

Another note of caution, the astral plane serves not only to enlighten us but also to deceive us. Aspects of ourselves have no problem in passing the most rigorous tests. These aspects of ourselves, although they may have passed the test of the Divine names or the correct banishing, may in fact mislead us. Therefore, it is imperative that you test everything by reason as well as by symbol and Divine name. Many times, as pointed out earlier, we entrap ourselves within our own aura, our Microcosmic Tree of Life, with our own limited perceptions. Consequently, we never reach beyond. It is through continual practice and even a bit of skepticism that you will be allowed to truly reach beyond. You will know beyond any shadow of a doubt when you have a clear scintillating vision that it will have an impact not only on yourself but also on those around you.

Just because a spirit from another plane suggests that you do something in your life does not mean that you are under obligation to do it. Many times their advice can be helpful and rewarding. Keep in mind that you are the master of your own destiny. Any being that would inflict his will upon you is probably not a being that has your higher consciousness in mind. It is also important that you be on the alert for oppression, for if you should encounter some being while working in the astral plane, and if you should feel physically sick afterwards, then either this entity or you are imbalanced. Attempt to balance yourself using the Middle Pillar Ritual and the appropriate banishing, including the L.I.R.P., invoking the sphere of the elements. If you have done all these steps, including quiet meditation, and you still feel oppression or a physical illness, then the chances are that you are in balance and the entity is imbalanced. It may be required that you re-enter this plane, face this entity and banish it. For it may have entered deeply into your Microcosmic nature and may become unbanishable through normal physical ritual work. It may perhaps only be banishable on the astral plane or on the plane that the symbol represents.

The third primary method is the method called "Rising in the Planes." We will not discuss it at this grade level. The primary emphasis should be on the use of symbols for both skrying in the Spirit Vision and for traveling in the Spirit Vision and the continual practice and development of the body of Light, as well as the combination of the body of light method with the symbol method. Work them completely on a regular basis and you will develop skills that far outstretch your imagination.

On the next page is a list of required assignments for the Practicus in this grade. Please see to it that before you apply for testing and advancement into the next grade these requirements have been met.

Requirements for Traveling and Skrying in the Spirit Vision

All of the planetary sigils and the symbolism that was studied in the Theoricus grade must be internalized rather than simply committed to memory.

Let the Practicus draw each planetary symbol on a white sheet of paper either in black or its appropriate color. Remember, black is easier to work with but the flashing colors will give you a more defined experience.

The Practicus should skry each planet beginning with Saturn. From each planet he will take notes on the nature of that planet, the symbolism that was seen there, the energy of that planet, any spirits or entities that were contacted, any difficulties or problems, the benefits achieved, and any other appropriate information. This should be written in no less than one paragraph and in no more than one page and turned into your Proctor. All the planets must be skryed in the Practicus grade. Each planet should be skryed a minimum of three times in this grade alone.

In addition, the Practicus will continue working with the Tattwas and will attempt traveling in the Spirit Vision. All of the Tattwas should not be skryed. The Tattwas which should be skryed are Prithivi, Apas, and Vayu. These three Tattwas should be traveled in the Spirit Vision. Again a short report will be written and turned in to your Proctor on the nature of those Tattwas, the experience, any trouble that may have arisen, any lessons learned, advice given, and on any improvements made in your physical life.

It is essential now that the Practicus take the knowledge of correspondences, grade signs, Divine names, methods learned in this grade and previous grades, and begin applying them on a regular basis to develop the ability to master these techniques. These are essential and critical for later magical workings.

In addition, the Practicus will create at least one symbol that is personal to his or herself. Again, all these symbols should be drawn upon a white background in black ink or in flashing color, whichever you prefer. If you feel that you are somewhat exhausted from working with the flashing colors, you should use the black on white method. The sigil that the Practicus will create is a personal sigil, much like the sigil that you used in the Ritual to Go Back in Time in the Zelator grade. As a matter of fact, this would be an ideal sigil to enter. In entering this sigil, the Practicus will attempt to formidably change some outward manifestation of his world in regards to his own personality only! You will not attempt to change anything in the outside world in regards to other people, but only in regards to yourself. For example, if you have a problem with jealousy, you might create a sigil that represents jealousy to you. You will then enter the sigil through traveling in the Spirit Vision. Jealousy could be related to Mars or Geburah or to Netzach which is Desire. It will be your choice as to the Divine names to vibrate and then you will look for a spirit helper or guide and travel the plane to find the appropriate method to overcome this deficit in your personality and to help you make the outward change in your personality. It may require some formidable astral battle. You may have to slay something. You must always be careful in doing this, for in doing so you may be making an outward change that will have very profound effects in your life. So, you will want to be careful of the nature of that outward effect. A report

should be submitted in the length already described and turned in to your Proctor. All of the requirements for traveling in the Spirit Vision and skrying are required for this grade.