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Master thesis:

Interpretative perspectives in contemporary magical orders

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## Contents

Introduction.....	1
Chapter 1: Methodological Aspects .....	17
Chapter 2: Golden Dawn and Magical Order of Aurora Aurea .....	22
Chapter 3: Data Collection.....	33
Chapter 4: Coding.....	40
Chapter 5: Conclusion .....	71
Bibliography.....	77
Primary literature .....	77
Online sources.....	77
Secondary literature.....	78
Interviews.....	80
Fieldnotes .....	80
Appendix I: Interviews.....	81
MOAA 2015a: Nick Farrell .....	82
MOAA 2015b: Paola’s interview.....	104
MOAA 2015c: Guido’s interview (Italian).....	116
MOAA 2015c: Guido’s interview (English).....	143
MOAA 2016d: Frater RL’s interview (Italian).....	168
MOAA 2016d: Frater RL’s interview (English) .....	209
Appendix II: Fieldnotes .....	250
F.MOAA 2015a: Nick Farrell interview .....	250
F.MOAA 2015b: Pantheon tour 10 April 2015.....	251
F.MOAA 2015c: Paola Farrell interview 10 April 2015 .....	255
F.MOAA 2015d: Dinner 11 April 20.30 .....	257
F.MOAA 2015e: Initiation 12 April 2015 15.00.....	259

F.MOAA 2015f: Guido Corsi interview 16 April 13.00 .....	264
F.MOAA 2016g: Frater RL Interview 20 May 2016 .....	267

## Introduction

The purpose of this thesis is to investigate the discernment of magical experiences by part of contemporary followers of Western esotericism and in particular the western mystery tradition. The latter are groups and individuals who practice rituals and meditations drawn from mystical bodies of work such as the abbalah and Hermeticism, with the objective of obtaining secretive exclusive knowledge of the world, God and the Universe. These philosophies and practices are sets of knowledge within the context of western culture which are restricted to a selected group of people as opposed to exoteric knowledge which is revealed to the masses. The pursued secret knowledge is endeavored with attaining Gnosis, meaning direct insight into cosmology, metaphysics, invisible realms or aspects of existence<sup>1</sup>. A strong component of these esoteric traditions is the experiencing of such mystical states on a regular basis<sup>2</sup>. These descriptions of esotericism encompass both contemporary and ancient spiritual and esoteric practices from the West<sup>3</sup>.

The research will develop a general scheme to understand what strategies contemporary magicians use to verify magical experiences. It will investigate the various roles of the components of magical experiences, the meaning and the value that each magical component has, and what assumptions are relevant in the interpretation of magical experiences. I will research the definitions and descriptions of magic and magical experiences both from the academic perspective and from the perspective of the magicians. Focus will be directed prevalently to the latter as this research will follow a prevalently insider perspective. As particular patterns of behavior emerge while learning magic it became of paramount importance for me to experience magical practices first hand<sup>4</sup>. The reason for my line of research for this investigation is based on the research Tanya Luhrmann in *Persuasions of the Witch's Craft*, Sabina Magliocco in *Witching Culture* and Kennet Granholm in *Dark Enlightenment* considered the insider perspective as imperative to participate actively in ritual setting and interacting with the interlocutors in order to obtain an insider perspective. I thus decided to venture in personal initiation after understanding the necessity for first hand experiences in magical practice to absorb the perspectives of the magicians as much as I could.

The importance of researching magical experiences from an insider perspective is grounded in the potentiality of bias of the outside observer. Strong preconceptions as to what magic is and the meaning that it has for its practitioners can lead to the misinterpretation of what magic effectively means for its followers. Previous research has effectively addressed such issues and the necessity for the study of magic in the attempt to eliminate such potential biases and preconceptions. Consequences can lead to the assumption that magic has a particular role which

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<sup>1</sup> Arthur, Versluis, *Magic and Mysticism* (Lanham: Rowman & Littlefield Publishers, 2007), 1.

<sup>2</sup> Mark S. Morrison "The Periodical Culture of the Occult Revival: Esoteric Wisdom, Modernity and Counter-Public Spheres." *Journal of Modern Literature* 31, no. 2 (2008): 3.

<sup>3</sup> Versluis, *Magic and Mysticism*, 1.

<sup>4</sup> Luhrmann, *Persuasions of the Witch's Craft*, (Cambridge, Massachussets: Harvard University Press, 1989), 11.

could have nothing to do with the real intentions of the magicians and their perception of magic<sup>5</sup>. For example, some magicians are more interested in the manifestation of magical effects although to a lesser degree as opposed to the accomplishment of their desired task. The results of magic are highly imaginative and emotional and although a skeptical outsider can attribute such manifestations to wishful thinking for the magician they are indicators of successful magical practice<sup>6</sup>. Moreover, contemporary magic is alive and constantly developing. It is practiced by well-educated middle-class people who are recognized as having a sound mind. Magical practitioners have been observed as having their own specialist language for discussion, interpretation and analysis of magical and mystical experiences within a structured narrative. Magical practice has a strong experiential and emotional component. Belonging to a group, coven or loge, participating in gatherings promotes a sense of community and shared values together with a unique interpretative structure of an interconnected universe.

Although this thesis will concentrate on the western mystery tradition, I included secondary literature which addresses neo-paganism and witchcraft. This will allow for a more comprehensive and varied approach to the ideas about magic allowing for new research to be as inclusive as possible. This thesis will consequently contribute to the field of academic research into magic by expanding the pre-existing body of work: *Witching Culture: Folklore and Neo-Paganism in America*, *Persuasion of the Witch's Craft* and *Dark Enlightenment: The historical, Sociological, and Discursive Contexts of Contemporary Esoteric Magic*. The first, *Witching Culture* is an ethnographic account of contemporary magical practitioners in California. It is a cultural investigation in the creation of new contemporary myths and folklore by neo-pagans and witches on the basis of integrating and reinterpreting old myths together with direct magical experience. In the second, the ethnography and research concentrate on the motivations that magicians have to believe in the existence of magic. It focuses on the linguistic, cognitive and narratives which are used by the practitioners to explain their belief. The third, addresses an order founded in Sweden but which has had international resonance called the Dragon Rouge. The latter follows a syncretic system of magic which incorporates hermeticism, tantrism, traditional Scandinavian mysticism and kabbalah. Although there are cultural differences, similarities in the behavioral traits can be found among the interlocutors in all these works of research in the ways magic is conceptualized and practiced.

To address the complexity of ever transforming opinions within the context of magical practitioners and to support research from an academic perspective, I will explore a sample of contemporary magicians and investigate the perspectives that they take in addressing magical experiences. Specifically, it will be directed at the perspectives of an initiatory group which concentrates on the practice of ceremonial magic and is part of what is defined as the western mystery tradition. The focus will be on a sample of a contemporary order of magicians inspired by the Golden Dawn tradition, the magical order founded during the occult revival of the 19<sup>th</sup> and

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<sup>5</sup> Kennet Granholm, *Dark Enlightenment: The Historical, Sociological, and Discursive Contexts of Contemporary Esoteric Magic* (Leiden: BRILL, 2016), 4, and Luhrmann, *Persuasions of the Witch's Craft*, 9-11.

<sup>6</sup> Luhrmann, *Persuasions of the Witch's Craft*, 136.

20<sup>th</sup> century<sup>7</sup>. Although this group is related to such a tradition it does not recognize any direct affiliation with the original order of the Golden Dawn but it only adheres to their core practices and fundamental philosophy. The name of the order which is the object of this study of this thesis is the Magical Order of Aurora Aurea (MOAA), a contemporary esoteric initiatory order based firstly on the tradition of the schismatic Stella Matutina (SM) order of the Golden Dawn tradition and subsequently, the Hermetic Order of the Golden Dawn (HOGD)<sup>8</sup>. The latter is a more contemporary surviving version of the original Victorian order and is headed by Chic and Tabatha Cicero<sup>9</sup>.

My choice for this particular order rests on the importance that the Golden Dawn covered during the period of its foundation and the influence that it had for other prominent esotericists, occultists and orders which found inspiration from its tradition. It spread towards other prominent western esoteric philosophies and systems such as Aleister Crowley's Thelema and Gerald Gardner's Wicca. Most contemporary magical groups derive in fact from the Golden Dawn, which was founded by dissident freemasons, in a period where technological advancement was paralleled by romantic yearning in a context of awareness of the complex multifariousness of cultures and the heyday of spiritualist research<sup>10</sup>. Although this research does not intend to pursue a historic reconstruction, I will provide some historical background on the Golden Dawn and the founding of MOAA to reconnect with its contemporary reinterpretation. This will also serve to properly frame the interlocutors and their overall background.

This research will be a case study as the number of members interviewed is limited to one group, however, descriptive of a much wider and complex cultural, religious and spiritual movement. The purpose will be to add to the existing research on contemporary magical practitioners and provide a new insight into existing inquiries by using different methodological tools for investigation and expanding on specific questions. To achieve this goal, I prevalently used a combination of ethnography, interviews, fieldnotes and desk research together with Grounded Theory to process the data.

The former methodology was applied to access the MOAA order and create a connection with the members so as to gather insight into their viewpoints. The second, was used to generate codes which will be descriptive of the perspectives taken by the MOAA interlocutors. I selected MOAA as it incorporates several characteristics of the previously mentioned western mystery tradition however focusing on elements of reconstructionist paganism. The classification of their magical practices is mystical-theurgical, pursuing bringing the divine into the world with the primary intent of transcending one's human condition, it relies on contacts for the channeling of power and considers the magician as a channel of power from the universe. The Magical order of

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<sup>7</sup> Zhang Ni, "Historical Notes on the Varieties of Paganism." In *The Pagan Writes Back: When World Religion Meets World Literature*. (Charlottesville: University of Virginia Press, 2015), 33.

<sup>8</sup> This statement will be described in detail in Chapter 5.

<sup>9</sup> Chic and Tabatha Cicero, Hermetic Order of the Golden Dawn, accessed November 11, 2017, <http://www.hermeticgoldendawn.org/>

<sup>10</sup> Luhrmann, *Persuasions of the Witch's Craft*, 38-41.

Aurora Aurea, deviates from the original tradition of the Golden Dawn incorporating new cultural elements, narratives, and rituals, however, maintaining some key aspects which are close to the original curriculum and structure. Data from the old structure was moreover confirmed from the claims of the interlocutors. However, although it is a part of the western mystery tradition it associates itself with classical Greek-Roman paganism. It does not have regular meetings although it is active internationally with initiations and the formation of groups. Despite a pre-established program which is followed by the initiates, the order encourages independent research, work, and experimentation. Many members are part of different traditions such as Wicca or incorporate spiritual traditions which do not traditionally belong to the west such as Yoga and Chi Gong.

As a consequence, to properly contextualize the Magical Order of Aurora Aurea I will illustrate research performed by scholars on contemporary followers of western esoteric currents and the opinions of the magical practitioners to frame and clarify the elements of this research thesis and the consequential objectives.

To provide an overall definition to frame the context of contemporary esotericism I will use the definition provided by Versluis for Western Esotericism. There are many schools of thought and paths in the latter. Each one aims at obtaining esoteric insight and knowledge for different purposes. An alchemist seeks the hidden knowledge in the essence of nature in order to transmute substances. Astrologers analyze events and human behavior in relation to the cosmos, the movement of the planets and other celestial bodies. The objective of a magician is to influence events. Finally, theosophists pursue an introspective mystical path aimed at unveiling their angelic nature. In all cases, however, these seekers look for spiritual insight or Gnosis both inside and outside of themselves. Thus magic, mysticism, alchemy, and astrology become traditions claiming to hold secret or semi-secret knowledge, with methods reserved for individuals or a select few, which provide direct insight into the invisible realms of cosmology, metaphysics God, Nature and humanity through Gnosis<sup>11</sup>.

### **Int.1**

The traditions in Western Esotericism and the pursuit of Gnosis are moreover divided by Versluis into two general approaches. The first one, defined as magical, is directed outwards towards worldly gains and aspiring to the control of events. This is translated into traditions which are more oriented towards wealth, power over the mundane world or cosmological control. On the opposite side is the mystical current, with an introspective component, which follows an interior spiritual pursuit of the divine, aiming at enlightenment, transcending power and finding union with the divine by being separated from the mundane world<sup>12</sup>.

The magician obtains variously hidden kinds of knowledge on alchemy, astrology to control matter and to understand events. He can also rely on the help of various forms of “mancy” such as chiromancy, interpreting the lines of the palm of the hand, or geomancy, divination related to interpreting patterns in soil and rocks to gain insight into the universe just to name a few. The

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<sup>11</sup> Versluis, *Magic and Mysticism*, 1-2.

<sup>12</sup> *Ibid.*, 2.

mystic on the opposite side, applies techniques of negative mysticism intended as the negation of worldly things. It is a theological philosophy dedicated to the contemplation of what cannot be said about God in order to approach the divine<sup>13</sup>.

Although this distinction is recognizable in numerous western esoteric traditions, the objectives for the obtaining of Gnosis do not fall strictly into these two categories. This considerable intermingling of purposes and intents, led to wide disputes as to the definition of the various magical and mystical currents by part of academics. There are cases in which magicians apply their capacities to obtain union with the divine by using rituals of seclusion. At the same time, there are also cases of mystics using their practices for worldly gains thus aspiring to the abilities of the magus. Most currents do in fact fall in the middle between mystical and magical, each one nuanced more towards one side or to another. The mystical-theurgical model, aspires to investigate the world of the divine and how humans can affect it but also how the divine can be brought into our world. Practitioners of alchemy for example aspire to intervene in nature, however maintaining an interior spiritual transformative component<sup>14</sup>.

## Int.2

This form of this knowledge, Gnosis, however, is not part of the rational sphere<sup>15</sup>. As underlined by William A. Richards, it presents strongly intuitive characteristics which are taken very seriously by scholars of mysticism with researchers attempting to reconstruct possible criteria for mystical experiences<sup>16</sup>. Considering the strong intuitive component, the issue with the presence of magic obsesses anthropologists and sociologists in the opposition with scientific rationalism and the way the West analyzes magic<sup>17</sup>. What constitutes a mystical experience, however, due to the individualistic nature of the practitioners is hard to define<sup>18</sup>. There is at present no guaranteed way of achieving these states however it requires a certain degree of mental openness<sup>19</sup> and expectation for the effects to occur<sup>20</sup>.

Currently, researchers describe it as having both intellectual and experiential components, which are very hard to separate<sup>21</sup>. There are numerous approaches that are used concerning the perspective that should be taken in addressing mystical experiences<sup>22</sup>. Magic has, in fact, been

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<sup>13</sup> Versluis, *Magic and Mysticism*, 3.

<sup>14</sup> *Ibid.*, 2-3.

<sup>15</sup> *Ibid.*, 3-4.

<sup>16</sup> William A. Richards "Intuitive Knowledge" in *Sacred Knowledge*. (New York City: Columbia University Press, 2016), 40-41, and Michael Stoeber "Introvertive Mystical Experiences: Monistic, Theistic, and the Theo-Monistic" *Religious Studies* 29, no. 2 (1993): 169.

<sup>17</sup> Michael D. Bailey, "The Disenchantment of Magic: Spells, Charms, and Superstition in Early European Witchcraft Literature." *The American Historical Review* 111, no. 2 (2006): 383.

<sup>18</sup> Samuel F. Brainard, "Defining 'Mystical Experience'" *Journal of the American Academy of Religion* 64, no. 2 (1996): 359-360.

<sup>19</sup> Sabina Magliocco, *Witching Culture: Folklore and Neo-Paganism in America* (Philadelphia, Pennsylvania: University of Pennsylvania Press, 2004), 159.

<sup>20</sup> *Ibid.*, 157.

<sup>21</sup> Henrik Bogdan, "New Perspectives on Western Esotericism." *Nova Religio: The Journal of Alternative and Emergent Religions* 13, no. 3 (2010): 102.

<sup>22</sup> Ellen Kappy Suckiel "The Authoritativeness of Mystical Experience: An Innovative Proposal from William James." *International Journal for Philosophy of Religion* 52, no. 3 (2002): 175-177.



interpreted from a variety of positions such as sociological perspectives, spatial perspectives, as in the relation of the magus to his surrounding world under the influence of astrology<sup>23</sup>, but also to science, religion<sup>24</sup> and finally through philosophical perspectives<sup>25</sup>. Ethnographies have also been done to understand how contemporary rational people can hold apparently irrational beliefs<sup>26</sup> and what persuades them to believe in magic<sup>27</sup>. Investigations addressed the complexity of understanding magical practitioners as the experiences that are undergone are described as precluded to the uninitiated, the deeper the specialist ventures the more distant he becomes from the non-initiated. As magic is empirically impossible to test, it becomes a problem for the relation between the magician and broader society which refuses these beliefs<sup>28</sup>. Research towards this consideration has been performed in consideration to the alteration of the state of consciousness<sup>29</sup>, including comparative experimentation with hallucinogenic drugs<sup>30</sup> but also by neurologists in the study of rituals and their effects on the brain<sup>31</sup> and cognitive sciences for behavioral interpretation<sup>32</sup>.

### Int.3

The questioning or understanding the claims of occult philosophy are not an exclusive interest of academic research. There are many reports of the conjectures of practitioners throughout history<sup>33</sup>. In the Middle Ages, documents drafted by clerics discussed the principles of rituals used for witchcraft and descriptions for their purposes to interact with demonic forces and spirits<sup>34</sup>. More recently, during the Modernist era, in the 19<sup>th</sup> and 20<sup>th</sup> centuries, the debate on magic was strongly influenced by the incorporation of what the practitioners called scientific methodologies to justify spiritualism in the light of individualistic and rationalistic trends<sup>35</sup>. There was moreover an increase in interest for exotic topics such as ancient Egypt and eastern cultures<sup>36</sup>. The Theosophical Society, Spiritualism or even romantic writers attempted to bring the spiritual into nature, to find a justification for it through the means of science or by bringing old traditions and folklore into the new paradigm<sup>37</sup>. In the same period, what was previously

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<sup>23</sup> Robert David Sack, "Magic and Space." *Annals of the Association of American Geographers* 66, no. 2 (1976): 309-311.

<sup>24</sup> Murray Wax and Anthony Wax. "The Notion of Magic." *Current Anthropology* 4, no. 5 (1963): 495-500.

<sup>25</sup> Garside, Bruce. "Language and The Interpretation of Mystical Experience." *International Journal for Philosophy of Religion* 3, no.2 (1972): 93-102.

<sup>26</sup> Luhrmann, *Persuasions of the Witch's Craft*, 13.

<sup>27</sup> *Ibid.*, 8, 16.

<sup>28</sup> *Ibid.*, 7-8.

<sup>29</sup> William A. Richards, "Entheogens in the Study of Religious Experiences: Current Status." *Journal of Religion and Health* 44, no. 4 (2005): 377-89, and Hood, Ralph W., Jr. "Eliciting Mystical States of Consciousness with Semi-structured Nature Experiences." *Journal for the Scientific Study of Religion* 16, no. 2 (1977): 155-63.

<sup>30</sup> Ray G. Jordan, Jr. "LSD and Mystical Experiences." *Journal of Bible and Religion* 31, no. 2, 114-23.

<sup>31</sup> Magliocco p.150

<sup>32</sup> Luhrmann, *Persuasions of the Witch's Craft*, 15-16.

<sup>33</sup> Morrison, "The Periodical Culture of the Occult Revival," 3.

<sup>34</sup> Bailey, Michael D. "The Disenchantment of Magic: Spells, Charms, and Superstition in Early European Witchcraft Literature." *The American Historical Review* 111, no. 2 (2006): 392.

<sup>35</sup> *Ibid.* p.384. and Morrison, "The Periodical Culture of the Occult Revival," 5, 17-18. and Magliocco, *Witching Culture*, 4. and Granholm, *Dark Enlightenment*, 40.

<sup>36</sup> Luhrmann, *Persuasions of the Witch's Craft*, 40.

<sup>37</sup> *Ibid.*, 38-40.

considered exclusive esoteric knowledge became broadly available<sup>38</sup>. This was due to the distribution of pamphlets which contributed to the rise of individual perspectives and opinions on spiritual matters as opposed to pre-modern times where occult knowledge was available exclusively to initiates<sup>39</sup>. Finally, as a reaction, this era saw the emergence of religious minorities which placed a great emphasis on altered states of consciousness<sup>40</sup>. The latter had been, during and after the Enlightenment, pathologized or linked to the irrational<sup>41</sup>. This close association of magic with art, science, technology, and religion can still be perceived in social thought today<sup>42</sup>.

#### Int.4

The traditions which are part of the western esoteric currents underwent, in the course of time, through a growth and transformation of values beliefs and practices<sup>43</sup>. Moreover, although originally considered rather secretive, these traditions are currently available to the public at large<sup>44</sup>. The current research posits how the contemporary alternative spiritual adherence is eclectic in nature and the description of beliefs is fluid. Practitioners do not feel constrained by combining different ideas or practices into a highly personal interpretation of spirituality. This magical and esoteric tradition is understood as being specifically individualistic<sup>45</sup>. Modern magic is moreover syncretic as it mixes a number of traditions and cultures making it highly inclusive of diversity. Magicians practice and discuss magic as if it were real<sup>46</sup>. Further, the publicization of alternative spiritual magazines and the individual interpretation lead to the development of a multiplicity of beliefs which consider the teacher figure as obsolete<sup>47</sup>. Research reports the environment of contemporary magical practitioners as alive, creating a new religious culture, new folklore on the basis of the reinterpretation of old stories, myths and traditions but also of shared experiences at gatherings and community events<sup>48</sup>.

The groups, traditions and philosophies which constitute the contemporary spiritual environment are a consequence of this approach. The western mystery tradition, of which MOAA is an example, incarnates the Hermetic, Egyptian and Kabalistic mystical currents is but one of the many contemporary currents. It emphasizes discipline and self-mastery similarly to monastic or ascetic approach, a life dedicated to achieve a superior state of being. In this context the highest-ranking magicians termed adepts are described as having qualities comparable to yoga masters<sup>49</sup>.

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<sup>38</sup> Morrison, "The Periodical Culture of the Occult Revival," 2-3.

<sup>39</sup> Ibid., 3.

<sup>40</sup> Magliocco, *Witching Culture*, 163-164.

<sup>41</sup> Ibid., 163.

<sup>42</sup> Antoine Faivre and Karen Claire Voss, "Western Esotericism and the Science of Religions." *Numen* 42, no. 1 (1995): 58, 64, and Edward A. Tiryakian, "Toward the Sociology of Esoteric Culture." *American Journal of Sociology* 78, no. 3 (1972): 491-512.

<sup>43</sup> Faivre and Voss, "Western Esotericism and the Science of Religions," 53.

<sup>44</sup> Faivre and Voss, "Western Esotericism and the Science of Religions," 493, and Magliocco, *Witching Culture*, 11.

<sup>45</sup> William Behun, "The Body of Light and the Body without Organs." *SubStance* 39, no. 1 (2010): 125, and Magliocco, *Witching Culture*, 126.

<sup>46</sup> Luhrmann, *Persuasions of the Witch's Craft*, 5-7, and Granholm, *Dark Enlightenment*, 7.

<sup>47</sup> Jon P. Bloch "Individualism and Community in Alternative Spiritual "Magic"." *Journal for the Scientific Study of Religion* 37, no. 2 (1998): 288.

<sup>48</sup> Magliocco, *Witching Culture*, 3.

<sup>49</sup> Luhrmann, *Persuasions of the Witch's Craft*, 56-57.

The initiate in the western mystery tradition believes in constant evolution and that death implies a reincarnation into a higher form of existence. Those who do not are the initiates who decide to remain in order to help humanity hastening the evolutionary process for all of humankind. They are organized in lodges or fraternities who intend to protect societies at large. Members act like priests who watch over humanity and are in its service<sup>50</sup>. The aspiration in this system follows the idea of death and rebirth where mankind is in a degenerate state and needs to climb back up the ladder to divinity, where the practitioner eventually faces a kind of dismemberment of the personality in order to achieve the final step to enlightenment<sup>51</sup>.

On the other hand, neo-paganism, in its various forms associates spirituality primarily in the interaction between human and nature. It pursues a re-spiritualization of humanity by returning to a ritualized and behavioral symbiotic with pre-modern nature cycles. In this tradition the moon phases are for example followed both as a metaphor for the transformation and the progression of life but also as an indicator for the beginning and the end of tasks and projects. In a contemporary setting, neo-pagans or reconstructionist witches seek gnosis, control over the world, the healing of the planet, an enhanced spirituality, and a reconnection with nature as a consequence of the disillusion derived from modernization in western or westernized societies. The core similarity among neo pagan groups relies on the concept of healing mother earth and bringing balance to everyone<sup>52</sup>.

The Left-hand Path, an umbrella term originally introduced by the Theosophical society, generally defines magical practitioners who rely on the dark imagery of spirituality such as the worshipping of and interaction with negative forces and entities to achieve Gnostic states. Transgression and social and spiritual subversion are key components in these paths. Finally, eclectic countercultural forms of magic such as Chaos Magick work for the purpose of destroying cultural and educational systems in the pursuit of freedom and enlightenment. This created disorder exists only within the mind of the magician and not in practice<sup>53</sup>. The purpose of all these paths of destruction and rebirthing, of embracement of the darkness is to dominate oneself, control one's fears and as a consequence the surrounding world<sup>54</sup>.

## Int.5

As reported by other researchers, within this contemporary, alternative or countercultural environment, magic, when practiced in a complex industrialized society, offers solidarity and shared values<sup>55</sup>. The mutual objective of improving humankind and separation from rigid society is what provides a sense of community within the alternative spiritual environment<sup>56</sup>. The use of

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<sup>50</sup> Luhrmann, *Persuasions of the Witch's Craft*, 57.

<sup>51</sup> Ibid., 95-96, and Granholm, *Dark Enlightenment*, 1.

<sup>52</sup> Luhrmann, *Persuasions of the Witch's Craft*, 45-47, and Magliocco, *Witching Culture*, 104-107, 126-129.

<sup>53</sup> Luhrmann, *Persuasions of the Witch's Craft*, 96-97.

<sup>54</sup> Ibid., 97-99.

<sup>55</sup> Jon P. Bloch "Individualism and Community in Alternative Spiritual "Magic"."286-287, and Magliocco, *Witching Culture*, 8-9)

<sup>56</sup> Jon P. Bloch "Individualism and Community in Alternative Spiritual "Magic"."288-289

collective rituality, for example, is an occasion for exchange in the community<sup>57</sup>. The core concept derives from shared opinions of the critique of allegedly socially dogmatic societies which follow rigid beliefs and do not partake in the many forms of knowledge available<sup>58</sup>. Finally, in societies where the exchange of emotions and feelings is not accepted, magic provides for a formalized motivation to talk about oneself with the justification of the symbolic and magical interpretation of the world making it an integral part of one's life. Talking about oneself has regenerative qualities and of self-healing, much sought after by the various communities and individuals who practice magic<sup>59</sup>. It becomes a way of making sense of oneself and an inexplicable, irrational world<sup>60</sup> next to providing for a re-enchantment for a modernized and detached world<sup>61</sup>.

The ambiguity and mystery of magic is compelling and pushes the magician to continue practicing<sup>62</sup>. Their transformation and development of the magical experiences also provide magicians with elements of enjoyment and discovery even if does not have any rational explanation. It is the pleasure of practice that makes magic compelling<sup>63</sup>. Through magic one can experience the divine and do something with it<sup>64</sup>. Magical practices do provide for phenomenological and emotional responses<sup>65</sup>. The achievement of ecstatic states is an ordinary and expected event. It is one of the main reasons that many decide to take part in the movement. It becomes a controlled environment where the more intellectually minded can freely experience ecstatic states<sup>66</sup>. Many experiences are unexpected and are typical of the early stages of experimentation. These experiences can be sufficiently strong to convince skeptics or agnostics<sup>67</sup>. In many cases belief emerges from embodied experiences<sup>68</sup>. The sharing of experiences leads to the formation of the beliefs of neo pagans<sup>69</sup>. The interconnection with the world is very intimate and strong, it is not simply an intellectual speculation<sup>70</sup>. Ecstasy is in effect radically different from everyday experiences as it has a strong emotional component triggered by ritual performance which maintains a high level of artistic expression and creativity. These kind of emotions and sensations are not those related to everyday problems<sup>71</sup>.

## Int.6

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<sup>57</sup> Magliocco, *Witching Culture*, 129-130.

<sup>58</sup> Jon P. Bloch "Individualism and Community in Alternative Spiritual "Magic"."287, and Magliocco, *Witching Culture*, 8-9.

<sup>59</sup> Luhrmann, *Persuasions of the Witch's Craft*, 244-247.

<sup>60</sup> *Ibid.*, 247-250.

<sup>61</sup> Magliocco, *Witching Culture*, 118-121.

<sup>62</sup> Luhrmann, *Persuasions of the Witch's Craft*, 176-178.

<sup>63</sup> *Ibid.*, 176-178.

<sup>64</sup> *Ibid.*, 180.

<sup>65</sup> Magliocco, *Witching Culture*, 9.

<sup>66</sup> *Ibid.*, 153-154.

<sup>67</sup> *Ibid.*, 155.

<sup>68</sup> *Ibid.*, 156.

<sup>69</sup> *Ibid.*, 152-153.

<sup>70</sup> *Ibid.*, 158-159.

<sup>71</sup> *Ibid.*, 148-149.

What also emerged from research by Magliocco is that practitioners come from all walks of life. Most are middle class and well educated<sup>72</sup>. Their propensity for the practice of magic or their belief in the existence of unseen forces has, generally, no association with characteristics of mental illness or mental instability such as baring specific signs of explicit irrational thinking that would put themselves or others in danger<sup>73</sup>. Magicians do not mistake imagination for physical reality however in a ritual context, reality testing for magical experiences is suspended<sup>74</sup>. Contemporary neo pagans for example do not oppose science but do believe in an immanent divine which is manifest in nature. The objective of their religious practices is to reconnect with the natural world and its cycles acknowledging its sacredness. Humans in their opinion have been estranged by technology and have lost their connection to ancient nature spirituality<sup>75</sup>.

Finally, anthropological research and pop psychology are integrated into the culture and practice of magic<sup>76</sup>. Through the frequentation of groups, magical practitioners develop a rationalization of magic<sup>77</sup>. Rituals are practiced with the consciousness of being an act with theatrical elements and that it is separated from a non-ritual context, where ritual practice is seen as a play and it is distinguished from non-play<sup>78</sup>.

## Int.7

Previous research suggests that there are complications in the understanding of magic when it comes to magical experiences. Moreover, that the analysis and interpretation of magical practices, the value, and meaning that they have for the practitioners is hard to transmit to outsiders. The experience of a magician is described as being relegated to his individual group and is unintelligible to the non-initiated, it cannot be transmitted by writing as magic is connected more to an experience rather than a piece of knowledge<sup>79</sup>. Moreover, this knowledge is described as ineffable and experiential, the sensation that a magician gains thorough initiation for example is not conventional knowledge but a sense of certainty which is ascribed with knowledge<sup>80</sup>.

Currently, what has been identified is that understanding magic requires direct experience as the transmission of information can be complex even among practitioners due to the personal and intuitive nature of magic. Although considered to be non-transmissible, through training, the magician develops specialized ambiguous language to describe the world which can be incomprehensible to outsiders<sup>81</sup>. The characteristics of this language are that of being symbolic, poetic and enigmatic which is mostly used and suited as a means to transmit the sensations of the

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<sup>72</sup> Ibid., 168, and Luhrmann, *Persuasions of the Witch's Craft*, 29, 66, 106.

<sup>73</sup> Luhrmann, *Persuasions of the Witch's Craft*, 99-100.

<sup>74</sup> Magliocco, *Witching Culture*, 137 and Luhrmann, *Persuasions of the Witch's Craft*, 220-221.

<sup>75</sup> Magliocco, *Witching Culture*, 4.

<sup>76</sup> Ibid., 138-139.

<sup>77</sup> Ibid., 100, and Luhrmann, *Persuasions of the Witch's Craft*, 7, 11.

<sup>78</sup> Luhrmann, *Persuasions of the Witch's Craft*, Chapter 22.

<sup>79</sup> Ibid., 253.

<sup>80</sup> Ibid., 254.

<sup>81</sup> Ibid., 78, 144-146.

experiences leaving broad possibilities for interpretation of their meaning<sup>82</sup>. Magicians are not gullible what occurs is that they direct their attention to particular symbols ascribing them significance<sup>83</sup>. This language employed by magicians has a double function. Firstly, for the purpose of discussion but secondly, for the reinforcement of the existence of magic. Development of a magician occurs through discussion as part of the group where the concepts are further reinforced. The experiences are not felt the same way over the course of all the rituals thus the language confers points in common regarding certain attributed sensations<sup>84</sup>. The use of language thus becomes a strong and fundamental vehicle for the reinforcement of magic and its effects.

In conjunction to poetic and creative magical languages a central role is played by mythology and stories which serve the purpose of generating magical power through the emotional sensations that these provide. Magic works extensively through narratives<sup>85</sup>. Magicians own literature which evokes a sense of fantasy and of the mythological. Magic is said to work through the imagination thus it is important for the practice of magic to find stories which are evocative of one's sense of wonder. Historical accuracy in this sense becomes irrelevant in favor of the evocative power to the point of creative combination of different mythologies becoming a common practice<sup>86</sup>. The power of narratives and imagination moreover is considered as able to transcend the personal beliefs of the magicians in the practice of magic. It is not uncommon for magicians to be atheists or agnostics. However, these belief systems are not considered to be relevant for the power inherent in magical imagination<sup>87</sup>. The latter although considered as having irrational foundations is comparable to an art form in its expression with its effects relatable to the sensations generated by music or an art performance that can move us to tears or give a sense of excitement, which are not considered to be irrational or aberrant<sup>88</sup>. The dramatic performance and artistic charge is what moves the practitioners towards this sense of transcendence<sup>89</sup>. This characteristic of magic further complicates the understanding of magic as it includes an element of personal taste and inspiration in magical experiences and conceptualization of magic by part of the individual practitioners.

## Int.8

In conflict with the general western consideration of magic, contemporary magicians are serious about their practices and many of them exist today in Europe and America<sup>90</sup>. Currently, due to the cultural bias given by the lack of tools, the conception of magic in general is complex to comprehend from an outsider. The problem rests in the definition of magic since there is no cohesive description in the environment of magical practitioners. Some consider it solely as an alteration of the state of consciousness others that magic can effectively change reality. However,

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<sup>82</sup> Ibid., 204- 205, 210, 213-217.

<sup>83</sup> Luhrmann, *Persuasions of the Witch's Craft*, 123-125, 127-129.

<sup>84</sup> Ibid., 210, 213-216, 217.

<sup>85</sup> Magliocco, *Witching Culture*, 168-176, and Luhrmann, *Persuasions of the Witch's Craft*, 179.

<sup>86</sup> Ibid., 238- 244.

<sup>87</sup> Ibid., 170-171.

<sup>88</sup> Magliocco, *Witching Culture*, 100.

<sup>89</sup> Ibid., 148.

<sup>90</sup> Luhrmann, *Persuasions of the Witch's Craft*, 4-5

it is not believed that solely imagining the solution to a problem will provide a result, magic is not simply a change of attitude<sup>91</sup>.

Although there is ambiguity in the descriptions of magical experiences a general theory of magic is followed and acknowledged by magical practitioners next to a shared consensus concerning the manifestation of magical power<sup>92</sup>. The underlying principle in magic is that the world is connected, following a set of natural laws and rhythms and the manipulation of energy as the essence of magical practice. This can be achieved only through the alteration of the state of consciousness by becoming aware of the flow of energy in one's self<sup>93</sup>. Following this idea, in general, the modern concept of magic is that matter can be affected by the mind without the direct intervention of the magician. This is based on the belief that thought and matter are essentially one<sup>94</sup>. The world is conceived as inextricably connected, the concept of separateness being the illusion. Mental images can thus make changes in the world and to one's surroundings, for a magician, objects are in a state of flux and constantly changing<sup>95</sup>.

As the world is connected and the magician as a whole is part of the universe, knowing oneself for example is part of the development of a magician. Self-mastery means being able to properly channel the energy from the universe or contacts. The latter are described as highly evolved human beings who are no longer encumbered by human bodies and, from their distant perspective, can give guidance and power to ordinary human beings. It is the magician's role to bring them down and act upon them<sup>96</sup>. If one gains control of oneself one can control the world, incarnate gods and influence events. This is related to the idea that magic is individualized and introspective. Self-mastery becomes central to magical success<sup>97</sup>. The importance of self-mastery is such that magical practitioners differentiate between active and passive magic. The latter is associated to psychic powers and mediums, these are not seen as in control of the power they exercise and are not considered highly by magicians who seek for control over the universe and themselves. Whether active or passive they are invariably forces of the universe and these always reside in the subconscious mind<sup>98</sup>. Rituals require silence of the mind which is why sacred spaces are necessary<sup>99</sup>. By considering the importance of narratives, personal emotions and feeling in connection to self-mastery to gain control of the universe, it becomes increasingly clear how magical practice becomes extremely personalized both in its descriptions but also in its interpretation.

## Int.9

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<sup>91</sup> Magliocco, *Witching Culture*, 101-102.

<sup>92</sup> *Ibid.*, 179-181.

<sup>93</sup> *Ibid.*, 102-104, and Luhrmann, *Persuasions of the Witch's Craft*, 177-119.

<sup>94</sup> *Ibid.*, 177.

<sup>95</sup> *Ibid.*, 118.

<sup>96</sup> *Ibid.*, 207.

<sup>97</sup> *Ibid.*, 255-259.

<sup>98</sup> *Ibid.*, 188.

<sup>99</sup> Magliocco, *Witching Culture*, 150.

To achieve the state of feeling magical power, practitioners use rituals and meditation. The ability to reach such states and interact with magical forces or feeling power, requires training not unlike any other skill set through techniques of meditation and visualization. In training the neophyte goes through magic courses comparable those at a university. Training can also occur via correspondence with occasional meetings<sup>100</sup>. The process of becoming a witch or magician is by exercising the imagination<sup>101</sup>. Practice is demanding and there is a high level of expectation concerning the effects that the meditation and visualization are supposed to have on the trainee. These can provide with incredible experiences however they are hard to master<sup>102</sup>. It can take many months before there are any tangible results. The training magician will eventually transform his conception of magic and his perception of the world and the way he experiences magic practice<sup>103</sup>. Experiences are persuasive cause they are intimate and relate to personal ideas<sup>104</sup>.

Descriptions include a sense of being in the presence of divine manifestations, of the universe or feeling the presence of gods and goddesses, the flowing of energy, tingling, heat, or changes in perception within the context of magical practice. There is no standardized sensation or manifestation and each practitioner perceives the flow of power differently from others<sup>105</sup>. The reports on the effects of these rituals do in fact vary enormously as the opinions concerning their meaning<sup>106</sup>. Other experiences range from mild tactile sensations such as tingling, emotional reactions, visions in the case of meditation but also apparitions in the context of ritual and other visual alterations of perception. This power is described as a feeling of energy or heat flowing through the body and is considered as the manifestation or successful channeling of forces from a spiritual source<sup>107</sup>. This sense of ecstasy corresponds to an alteration of the state of consciousness or of mental processing, radically different from an ordinary state<sup>108</sup>. In some cases, many pagans experience powerful visions and trances during rituals. These range from very personal images, vivid waking dreams to experiences of embodying deities<sup>109</sup>. Although there is no effective way to establish whether these patterns of experience are normal we can determine that they are certainly different from everyday experiences<sup>110</sup>. An important sign is, however, the resulting sensation of growth and development that a ritual has to provide in order to be considered successful<sup>111</sup>.

With the increase of practice, a magician's perception and interpretation of magical experiences changes, understanding that the practice of magic is not fixed but alive and subject to

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<sup>100</sup> Luhrmann, *Persuasions of the Witch's Craft*, 181-182.

<sup>101</sup> Magliocco, *Witching Culture*, 100.

<sup>102</sup> Luhrmann, *Persuasions of the Witch's Craft*, 183-185.

<sup>103</sup> *Ibid.*, 161-162, 165-166.

<sup>104</sup> *Ibid.*, Luhrmann p.196.

<sup>105</sup> Magliocco, *Witching Culture*, 147.

<sup>106</sup> Luhrmann, *Persuasions of the Witch's Craft*, 58-59.

<sup>107</sup> Magliocco, *Witching Culture*, 160-162.

<sup>108</sup> *Ibid.*, 160.

<sup>109</sup> *Ibid.*, 152.

<sup>110</sup> Magliocco, *Witching Culture*, 160-162.

<sup>111</sup> *Ibid.*, 146-147.



innovation. Prior research identified a transformation of interpretative parameters that the magicians use when interpreting magical experiences. Certain categories of events would be identified by maintaining a sufficiently loose criteria in determining a successful or unsuccessful ritual<sup>112</sup>. The education that the magicians would receive would change their intellectual habits and influence their perception and interpretation of events around them<sup>113</sup>.

The vision of the magician is that the world is patterned and meaningful. Chance is not considered to exist and it is the task of the magician to unravel the hidden meanings of the world. The universe is seen as an organized whole which requires training to witness<sup>114</sup>. A magician would look for relevant patterns in magical practices such as symbolic manifestations of water if the ritual would have been related to water elements. A different outcome would be attributed to a misguidance and not to the inexistence of magic<sup>115</sup>. There are many ways that magicians justify their practices to outsiders generally one is provided with the explanation of a parallel world which overlaps with the mundane and where the conventional laws of physics do not apply<sup>116</sup>. The key element of being a magician and being able to see magic is observing and finding correlations in natural or political events. These are considered to be meaningful on an esoteric level, as having a correlation and maintaining a value<sup>117</sup>. An expert magical practitioner is expected to eventually be able to distinguish between a magical experience and the fantasies of a tired soul, the chaos does not become a means of losing control but a way of understanding the world<sup>118</sup>. The structure of a ritual is based on symbolic and narrative elements<sup>119</sup>. Symbols are important and associated to childhood narratives of what magic is. Magicians train the symbols to familiarize with them and to interact with the subconscious, the seat of magical power<sup>120</sup>. The difference between a vision and a lucid dream is also determined by the appropriate set of symbols which are employed<sup>121</sup>. The purpose of the training is also to incorporate the symbols to the point that they appear naturally in one's life<sup>122</sup>. Thus, one can establish that the individuality of magical experience is directly correlated to personal mythological taste. The magician trains in the recognizing and incorporation of mythological symbols but also learning to experience them as magical experiences further reinforcing the construction of a magical vision of the world.

The objective of ritual is to help the practitioner enter a particular mindset similar to roleplaying, a parallel identity which is created by multiple components. The latter will allow the practitioner to enter a state of mind which reduces intellectual resistances and allows the practitioner to engage with psychological and physiological responses generated by magical

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<sup>112</sup> Luhrmann, *Persuasions of the Witch's Craft*, 11.

<sup>113</sup> *Ibid.*, 11.

<sup>114</sup> *Ibid.*, 168-170.

<sup>115</sup> *Ibid.*, 129-133.

<sup>116</sup> *Ibid.*, 270-271.

<sup>117</sup> *Ibid.*, 171-172.

<sup>118</sup> *Ibid.*, 90-91.

<sup>119</sup> *Ibid.*, 179.

<sup>120</sup> *Ibid.*, 232-233.

<sup>121</sup> *Ibid.*, 237.

<sup>122</sup> *Ibid.*, 233-235.

practices. In this context the state of gnosis is reached where a magical practitioner can access the parallel worlds and gain secret knowledge about himself and the universe. While executing the magical ritual, the practitioner is in a state which is separated from the ordinary, facilitating the channeling or interaction with entities such as spirits and gods. This is achieved through various means such as chanting, dancing and creating a space which is split from the mundane world. The ritual generally follows a procedure of beginning or opening of the ceremony, a peak where the manifestation occurs and a closing which helps the magician retreat to the mundane world and leave the magical one behind. The sense of separation from the mundane is strong, reports describe feelings of time flowing differently inside the magical circle. The magical circle is used to keep unwanted influences outside of the practice area<sup>123</sup>.

Meditation serves the purpose of entering mystical states and work magic. An adept can control these mystical states through the achievement of self-mastery. These mystical states serve the purpose of coming into contact with hidden knowledge and interact with the gods<sup>124</sup>. Visualization is the second most important meditative practice and it is used in connection with pathworking. In the latter, the practitioner experiences a guided narrative which is then analyzed where powerful emotional components are present<sup>125</sup>. The images built in one's mind's eye can in some case become very vivid<sup>126</sup>. Finally, symbols are also of fundamental importance as they act as channels towards particular energies. It is the capacity to concentrate and use said symbols that allows the magician to interact with magical forces<sup>127</sup>. Thus, magic is already recognized by the practitioners themselves as being an experience exclusive and contextualized to particular areas and although all the world is conceptualized as a unit, magical experience and practice does not invade every aspect of life. It is clearly distinguished from everyday activities.

## Int.10

Magical practice is also highly experimental, there is much debate on the results of magic and the pursuit of stable and frequent effects. Opinions are exchanged and suggestion on the use of ritual tools such as different candles and incenses are debated among practitioners. The results of magical and meditative practices, independently of their outcome, are discussed in order to verify whether there is a consensus in the results of particular ritual practices also to share impressions as to the performance of the ritual and potential reasons for its success or failure<sup>128</sup>.

Research by Luhrmann suggest how a magician will train his capacity to see the magical albeit maintaining a skeptical eye. He will learn to attribute a particular meaning to specific sensations and to recognize what feelings are to be attributed to success and what to failure. He will learn to notice particular events that were previously meaningless<sup>129</sup>. Through the distinction between a good experience and a bad experience they will acquire a sense of success and

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<sup>123</sup> Luhrmann, *Persuasions of the Witch's Craft*, 222-231.

<sup>124</sup> *Ibid.*, 185-189, 191.

<sup>125</sup> *Ibid.*, 201-202.

<sup>126</sup> *Ibid.*, 191-195.

<sup>127</sup> *Ibid.*, 57-58.

<sup>128</sup> *Ibid.*, 58, 142.

<sup>129</sup> Luhrmann, *Persuasions of the Witch's Craft*, 122-123.

failure<sup>130</sup>. The verification is related to a response that a magician receives in magical practice<sup>131</sup>. Magliocco's research reports the ability to distinguish between spirits becoming akin to distinguishing different kinds of music<sup>132</sup>.

Verification of the manifestation or communication of contacts occurs in a variety of ways<sup>133</sup>. As was identified in *Witching Culture*, these practices hold strong psychological and physiological components. Magicians validate the existence of magic by the recognition of failure. Unsuccessful magic is however attributed to the incompetence of the magician or magical group rather than to the faultiness of the theory of magic. As magicians have high standards concerning experiences albeit rarely occurring, failure is considered to be a natural consequence. This rapport between failure and success provides the magical practitioner with the sensation of experimentation and verification of magical experiences<sup>134</sup>. Interpretation based on high standards of attainment are also linked to the likeliness of magic working. The required standard effects are considered being very hard to achieve, as an example, genuine curses are considered to be highly unlikely to occur<sup>135</sup>.

Another element which is central to the interpretation and the authentication of magical effects regards morality and the use of black magic. Luhrmann explains how most magicians will describe themselves as practitioners of white magic as opposed to what other magician could be doing. The presence of black magic is observed as serving the purpose of reinforcing the existence of magic. The element of being forbidden holds the implication that it has effects, its use is also a confirmation of failure of magical practices<sup>136</sup>. This analysis follows a procedure of association of symbols and events which are in turn reinforced by discussion with other practitioners eventually forming a sense of analysis of a magical event<sup>137</sup>.

Magical experiences and magicians are at the center of a network of information, statements and considerations which can appear as being at odds with each other however are reconciled within the minds of the magician. The cultural and experiential environment of a magical practitioner is at a crossroad between emotions, instinct, art, reasoning, esthetic appeal and self-development which includes a strong experiential and personal exclusive component. Magical practice is often misunderstood from the external and untrained perspective making direct interaction from an inside perspective of paramount importance for the understanding of magical practices.

Having observed that the elements that characterize the contemporary environment of western esotericism are varied and complex, the question my thesis will answer is: What kind of interpretation/perspective do experienced practitioners from different ideological/religious and

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<sup>130</sup> Ibid., 123.

<sup>131</sup> Ibid., 122.

<sup>132</sup> Magliocco, *Witching Culture*, 176.

<sup>133</sup> Luhrmann, *Persuasions of the Witch's Craft*, 207-208.

<sup>134</sup> Ibid., 136-141.

<sup>135</sup> Magliocco, *Witching Culture*, 115-116.

<sup>136</sup> Luhrmann, *Persuasions of the Witch's Craft*, 81-82.

<sup>137</sup> Ibid., 115-117.

educational backgrounds in MOAA use to verify the authenticity of their initiation/ magical-ritual experiences?

Researchers have provided various perspectives to analyze magical experiences, however maintaining an ineffable element which is the insider experience precluded to outsiders. Magical practice includes intellectual, experiential and emotional components that cannot be reduced to a single element. At the same time magical practitioners offer different perspectives and justifications for their belief in magic. The movements that are part of western esotericism are moreover not unified although they do share cultural elements. They are fluid and interchangeable especially in a contemporary setting. Ideas and narratives can differ or be in complete conflict as much as purposes and intentions, morals and ethics. The individual component is in fact a major element in the practice and interpretation of magic. What I propose to investigate the case of a contemporary group such as MOAA to compare with the results of previous research. This will be achieved through the construction of a grounded theory model which can contribute to shed light on the interpretative procedures uniting the cultural, emotional and narrative components in order to transmit a clearer vision of the insider perspective of the magicians. The use of Grounded Theory in this case is for the necessary to go *tabular rasa* as the previous research could interfere with the results of my current investigation by pre-establishing categories of interpretation and behavior which in the present research could not arise. The ethnographic investigation, which will be the first part of my research will allow for the immersion in the insider perspective. the final objective will be to contribute to finding a means to translate the behaviors, interpretations and categorizations of magical experiences that can emerge from this investigation.

## **Chapter 1: Methodological Aspects**

### **1.1**

Ethnographic fieldwork presented several advantages for gathering data for this research as my interest lies in detailing the insider perspective and the opinions of the practitioners. The primary goal of this methodology is, in fact, the description of a culture from the perspective of the subject and to act as a cultural translator<sup>138</sup>. This can also refer to familiar settings<sup>139</sup>, including urban locations and small organizations<sup>140</sup>. Specifically, by using this methodology the researcher becomes the phenomenon he is observing; penetrating, experiencing, becoming that form of life, however, maintaining the ability to switch back and forth between the insiders and outsider's perspective<sup>141</sup>. As in the case of previous enquiries, the investigation relied on the insider understanding of the interpretation of magical experiences it became important to participate and share experiences and ideas with the interlocutors as if I were one of their own<sup>142</sup>. As previously

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<sup>138</sup> Victor De. Munck, *Research design and methods for studying cultures* (Lanham: AltaMira Press, 2009), 188.

<sup>139</sup> Martyn Hammersley, and Paul Atkinson, *Ethnography: principles in practice* (London: Routledge, 2010), 9.

<sup>140</sup> *Ibid.*, 63.

<sup>141</sup> Danny L. Jorgensen, *Participant Observation: A methodology for Human Studies* (Newbury Park, California: Sage Publications, 1989), 63.

<sup>142</sup> Magliocco, *Witching Culture*, 11.

mentioned, initiation by part of other researchers into magical orders has occurred before for the sake of clarity of the inquiry<sup>143</sup>. Consequently, to reconnect to that research line I necessarily had to pursue a similar line of enquiry. As a participant observer, one can learn the culture or subculture of the people which are studied, interpreting the world in approximately the same way as they do<sup>144</sup>. An insider view and direct experimentation allowed for the development of a vocabulary to understand the language of the magicians. During the elaboration of data and the interviewing, it occurred that what I considered to be relevant in the interpretation of magical experiences was misguided leading me to redirect the elaboration of the data. The researcher needs to find balance between accessing the field with background knowledge on the subject to guide the research while preventing it to cause pre-judgement in his observations when accessing the field<sup>145</sup>. In this particular case, I chose not to expand my background knowledge excessively besides the basic knowledge concerning magic and magical orders. The purpose was to keep my mind as open as possible to understand the perspective of the group in particular. Most ethnographic research is concerned with producing descriptions and explanations of particular phenomena, or with developing theories, rather than with testing existing hypotheses<sup>146</sup>. My overall intent was to not be influenced by pre-existing work so that the interviews and questions were not based on a comparison or justification of documented research.

The task of the ethnographer is to investigate some aspect of the lives of the people who are being studied. This includes unveiling how they view the situations they face, how they regard one another, and also how they see themselves<sup>147</sup>. While in the field, the researcher lives simultaneously in two worlds, that of participation and that of research<sup>148</sup>. This division is necessary as too much closeness with the subjects can create issues in research. As important it is to become part of the phenomena and create bonds and ties, these can easily influence the judgement of the researcher leading the work astray<sup>149</sup>. Identities are not fixed as the emic and etic categories would like to frame. One must keep the identities separate depending on the context the risks of using one's own personal experience to interpret that of the subjects<sup>150</sup>, to solve the issue I structured the interviews by asking general questions on the topic of magic, basic definitions and only on the basis of the answers I would redirect the interview.

This sociological marginality allows for the understanding of a culture and the construction of an account from an insider and outsider perspective, making detailed accounts of the concrete experience of life within a particular culture and of the beliefs and social rules that are used as resources within it<sup>151</sup>. In the case of my research, the interaction with the interlocutors was rather successful as I maintained contact even after the research period was over. This resulted in the

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<sup>143</sup> Ibid., 11-12.

<sup>144</sup> Hammersely and Atkinson, *Research design and methods for studying cultures*, 8.

<sup>145</sup> Ibid., 163, 230.

<sup>146</sup> Ibid., 21.

<sup>147</sup> Ibid., 3.

<sup>148</sup> Ibid., 88- 89.

<sup>149</sup> Magliocco, *Witching Culture*, 14-15.

<sup>150</sup> Ibid., 15-17.

<sup>151</sup> Hammersely and Atkinson, *Research design and methods for studying cultures* 9.

possibility of returning to the field for further enquiry in the future. Being a researcher did not constitute a problem for the interlocutors. It also allowed me to have friendly interactions with them and participate in social events such as dinners and occasionally conversations on everyday topics. The research was tacitly divided into interviews and informal conversations, cooperation by part of the subjects was extensive and enthusiastic.

## 1.2

The ethnographic method follows a naturalist approach, by implying the establishment of close relationships<sup>152</sup>, opening the door to understanding human behavior in context, as acting creatures, rather than through textual references<sup>153</sup>. Common sense knowledge is taken in this approach as constitutive of social reality which should be appreciated, described and analyzed face value or otherwise, taken as clues for the unveiling of psychosocial dynamics<sup>154</sup>. As described by Atkinson “The naturalist resists schemes or models which over-simplify the complexity of everyday life”<sup>155</sup>. In this context, research maintains fidelity to the phenomena under study rather than methodological principles, with the exception of philosophical and sociological ideas such as symbolic interactionism, phenomenology, and hermeneutics. This is because human actions are based upon, or infused by, social or cultural meanings such as intentions, motives, beliefs, rules, discourses, and values<sup>156</sup>.

Further, in order to understand human behavior, it is necessary to use an approach that gives us access to the meanings that guide it<sup>157</sup>. Participant observation allows for the gathering of data from unforeseen and unscheduled events<sup>158</sup>. Presence builds trust, trust lowers reactivity which also means higher validating data<sup>159</sup>, it also allows for the speaking and intuitive understanding of data<sup>160</sup>. Being in direct contact with the interlocutors minimizes the distance between the research and the object of study<sup>161</sup>. It allows for significant advantages such as access to the backstage<sup>162</sup>, the more informal part of life which makes what is in the frontstage possible<sup>163</sup>. The backstage is where the more intimate things happen which are concealed from the public eye. Confidential information is mostly given outside interviews and without asking questions<sup>164</sup>. There are times when accounts are not produced by the informant’s questions but

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<sup>152</sup> Douglas Raybeck 1992, in Munck *Research design and methods for studying cultures*, 181.

<sup>153</sup> Munck, *Research design and methods for studying cultures*, 182.

<sup>154</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 97.

<sup>155</sup> *Ibid.*, 9.

<sup>156</sup> *Ibid.*, 7.

<sup>157</sup> *Ibid.*, 8.

<sup>158</sup> Frake 1964 in Munck *Research design and methods for studying cultures*, 188

<sup>159</sup> Russell H. Bernard, *Research methods in anthropology: qualitative and quantitative approaches* (4th ed. New York: Altamira, 2011), 354.

<sup>160</sup> Russell H. Bernard, *Research methods in anthropology: qualitative and quantitative approaches* p. 355.

<sup>161</sup> Gans 1976 in Munck *Research design and methods for studying cultures*, 179.

<sup>162</sup> Munck *Research design and methods for studying cultures*, 184.

<sup>163</sup> *Ibid.* 188.

<sup>164</sup> *Ibid.*, 194.

can be relative to naturally occurring oral accounts relative to particular contexts or situations such as offhand comments or gossiping<sup>165</sup>.

### 1.3

Grounded theory also presented ideal characteristics for the analysis of data. It resulted as an ideal method of data processing and analysis as it scrutinizes data tabula rasa to extract behavioral models. It is described by its founders, Strauss and Glaser as a “general method for comparative analysis”<sup>166</sup>, directed at investigating social and psychological dynamics. The GT researcher engages in the inspection of data, resulting in detailed codes connecting specific conditions with specific interactions, strategies, and consequences<sup>167</sup>. The final objective is to generate a theory that accounts for a pattern of behavior<sup>168</sup>. These qualities were also ideal methodological elements for my research as I intended to work from the direct experience of the magicians and their interviews rather than comparing and confronting other pieces of research to begin with. Rather than concentrating on the interlocutors themselves GT concentrates on a phenomenon or an incident which concerns them<sup>169</sup>. The coding paradigm is thus linked to a perspective on social phenomena prevalent in micro-sociological contexts<sup>170</sup>. It emphasizes and represents, to a great extent, an everyday understanding of purposeful and intentional human action, useful for the description of a wide array of social phenomena<sup>171</sup>.

GT relies on abductive reasoning rather than inductive or hypothetical deductive models<sup>172</sup>. Abduction becomes an innovative process by modifying and combining several elements of previous knowledge<sup>173</sup>. Researchers normally depend on previous knowledge to provide them with the necessary categorical framework for the interpretation, description, and explanation of the empirical world under study. However, GT challenges this approach to develop precise and clear-cut theories and hypothesis before the data collection takes place<sup>174</sup>. The researcher should “literally ignore the literature of theory and fact on the area under study, in order to assure that the emergence of categories will not be contaminated”<sup>175</sup>, preventing data from being forced into a Procrustean bed<sup>176</sup>. As a pre-established theory would interfere with qualitative research<sup>177</sup>, the

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<sup>165</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 99.

<sup>166</sup> Anselm L. Strauss and Barney G. Glaser, *The Discovery of Grounded Theory: Strategies for Qualitative Research* (New Brunswick: Aldine Transaction 2006), 3.

<sup>167</sup> Anselm L. Strauss, *Qualitative analysis for social scientists* (Cambridge: Cambridge University Press, 2010), 78.

<sup>168</sup> Anselm L. Strauss, *Qualitative analysis for social scientists* 34, Martin, Patricia Yancey, and Barry A. Turner.

"Grounded Theory and Organizational Research." *The Journal of Applied Behavioural Science* 22, no. 2 (1986): 141-157.

<sup>169</sup> Strauss and Glaser, *The Discovery of Grounded theory: Strategies for Qualitative Research*.

<sup>170</sup> Udo Kelle, "Emergence" vs. "Forcing" of Empirical Data? A Crucial Problem of "Grounded Theory" Reconsidered. *Forum: Qualitative Social Research* 6, no. 2 (2005): 7.

<sup>171</sup> Udo Kelle, "Emergence" vs. "Forcing" of Empirical Data? A Crucial Problem of "Grounded Theory" Reconsidered.12, Hammersely and Atkinson, *Ethnography: principles in practice*, 21.

<sup>172</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 8.

<sup>173</sup> *Ibid.* 9-10.

<sup>174</sup> *Ibid.*, 2.

<sup>175</sup> Strauss and Glaser, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, 37.

<sup>176</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 10.

<sup>177</sup> *Ibid.*, 8.

guiding framework of the empirical investigations should rather be modified, rebuilt and reshaped on the basis of empirical material<sup>178</sup>.

#### 1.4

GT thus begins with a question or the collection of data where<sup>179</sup>, "all kinds of literature can be used before a research study is begun"<sup>180</sup>. The more the data is collected, the more it is processed into codes which are then grouped into concepts, eventually into categories, in turn becoming the basis for a new theory<sup>181</sup>. Coding involves analysis by comparing data such as empirical indicators, confronting similarities, differences and inconsistencies until a coded category is created. Indicators are then applied to the category until there is final data and earning their way into theory. The more the indicators are similar the more the researcher saturates the properties of the concept for the emerging theory<sup>182</sup>.

Although the GT researcher ideally collects data with little background knowledge, it is impossible to confront investigation tabula rasa as prior knowledge will always exist in the researcher's mind<sup>183</sup>. The perspective and knowledge of the researcher is, however, necessary to filter the information he is confronted with<sup>184</sup>, to identify the relevant data and abstract categories from its scrutiny<sup>185</sup>. Consequently, the theoretical framework must be based on a certain understanding of human action, and minimal background knowledge<sup>186</sup>, balancing high and low empirical material<sup>187</sup>. This will serve for the creation of a heuristic network necessary in establishing a research question and helping with the study of specific phenomena in the empirical field<sup>188</sup>. However, at a certain stage of the research process, a kind of observation and description of empirical phenomena must take place which is not adulterated by theoretical notions<sup>189</sup>. Within this context, the researcher needs to pay attention to the forceful emergence of data. The issue was at the fulcrum of the dispute which eventually lead Strauss and Glaser to part ways towards opposing methodological approaches concerning the definition of theoretical sensitivity. The latter denotes the ability of the researcher to see relevant data<sup>190</sup> and to reflect on the empirical material with the help of theoretical terms for the creation of categories<sup>191</sup>. Strauss and Glaser provide conflicting perspectives concerning the development of such sensitivity which is advanced both by previous research information but also by limiting the influence of the personal

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<sup>178</sup> Ibid., 10.

<sup>179</sup> Ibid., 3.

<sup>180</sup> Strauss, Anselm Leonard and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks: Sage Publications, 2008), p.56

<sup>181</sup> Glaser in Ibid, 22-23, Strauss and Glaser in Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 3.

<sup>182</sup> Strauss, *Qualitative analysis for social scientists*, 25-26.

<sup>183</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 2-3.

<sup>184</sup> Ibid., 9-10.

<sup>185</sup> Glaser and Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, 3.

<sup>186</sup> Ibid., 7.

<sup>187</sup> Ibid., 4.

<sup>188</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?,, 1-13.

<sup>189</sup> Ibid., 8.

<sup>190</sup> Ibid., 136.

<sup>191</sup> *The Discovery of Grounded Theory: Strategies for Qualitative Research*, 46, and Kelle, "Emergence" vs. "Forcing" of Empirical Data?,4.



knowledge of the researcher in coding<sup>192</sup>. Glaser and Strauss created two different methodologies to confront the issue: “coding families” and “axial coding”<sup>193</sup>. The former, created by Glaser, suggests the use of a list of sociological and formal terms into which data is classified for further comparison and codification. Strauss, on the other hand, advocated using a pragmatist and interactionist model relying on four items which can be used implicitly or explicitly to facilitate coding and build an “axis” onto which one can construct a theory<sup>194</sup>. In the latter case, the researcher tries to find what causes, contexts and influences are relevant for the domain under study<sup>195</sup>. This opposition caused Glaser's criticism of Strauss's method, claiming the “axial” method will favor forcing the emergence of categories rather than letting them emerge<sup>196</sup>. Thus, the controversy between Glaser and Strauss can be summarized in the question whether the researcher uses a well-defined “coding paradigm” and always looks systematically for “causal conditions”, “phenomena”, “context”, “intervening conditions”, “action strategies” and “consequences” in the data, or whether he or she should employ theoretical codes ad hoc, thereby drawing on a huge fund of “coding families”<sup>197</sup>. For the purpose of this research, I opted for the perspective of Strauss. Since the method requires finding principles, context and causal conditions it is best suited for the purpose of this research, investigating the motivations and principles for the interpretation of magical experiences.

## **Chapter 2: Golden Dawn and Magical Order of Aurora Aurea**

### **2.1**

The Golden Dawn (GD) was an esoteric organization which flourished at the heart of the revitalization of ritual magic during the late Victorian occult revival<sup>198</sup>. The order was founded by Samuel Liddell MacGregor Mathers (1854-1918) William Wynn Wescott (1848-1925) and William Robert Woodman (1828-1891)<sup>199</sup>. The three were originally freemasons and members of the Societas Rosicruciana in Anglia (SRIA)<sup>200</sup>. As in many cases in that period the birth of the order was shrouded in mystery and legend. The founding is related to a series of manuscripts given to Wescott by A.F.A Woodford (1821-1887) a Freemason interested in occultism. These documents were written in a cyphered language which Wescott was eventually able to translate. The documents resulted in a series of initiatory and spiritual practices and quasi-masonic elements of an unorthodox nature, as it made reference to initiates of both sexes<sup>201</sup>. Part of the legend of the

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<sup>192</sup> Ibid., 137.

<sup>193</sup> Ibid., 138-139.

<sup>194</sup> Ibid., 139-140.

<sup>195</sup> Ibid., 140.

<sup>196</sup> Ibid., 141.

<sup>197</sup> Ibid., 153.

<sup>198</sup> Alex Owen, *The Place of Enchantment British Occultism and the Culture of the Modern* (Chicago, Ill: Univ. of Chicago Press, 2007), 51, and Ellic Howe, *The Magicians of the Golden Dawn: a Documentary History of a Magical Order 1887-1923* (Wellingborough: Aquarian), 1985, ix.

<sup>199</sup> Ibid., 101-102 note 4.

<sup>200</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 54.

<sup>201</sup> R. A. Gilbert, *The Golden Dawn: Twilight of the Magicians*: (Wellingborough, Northamptonshire: Aquarian Press, 1983), 26-27, and Ellic Howe, *The Magicians of the Golden Dawn: a Documentary History of a Magical Order 1887-1923*, 1, 24, and Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 53.

foundation was related to Fraulein Anna Sprengel a supposed member of a secretive German Golden Dawn order to which the cipher manuscripts referred. Wescott claimed having found her thanks to the manuscripts subsequently establishing a connection to ask for permission to open a Golden Dawn branch in England<sup>202</sup>. This resulted in the founding of the Isis-Urania temple in 1988<sup>203</sup>. The authenticity of Fraulein Sprengel was later disputed by Mathers which in turn led to suspicions, mistrust and the progressive decline of the order. The GD did, in fact, eventually fragment due to internal squabbles<sup>204</sup> finally closing in 1903, however, maintaining surviving orders with changed teachings and new titles as in the cases of "Stella Matutina" and "Alpha et Omega"<sup>205</sup>.

## 2.2

The curriculum of the order taught ritual magic or practical occultism both in theory and practice<sup>206</sup>. The teachings were based on an interpretation of the Rosicrucian Tradition and of 18<sup>th</sup> and 19<sup>th</sup> century Egyptology<sup>207</sup>. The Golden Dawn was moreover characterized by a combination of imaginative reworkings of hermetic texts merged with the "Egyptian" writings of Hermes Trismegistus, Hebrew-Christian sources and Jewish mysticism<sup>208</sup>. The program included studying the symbolism of astrology, alchemy, kabbalah, geomancy, tarot divination, magical concepts, and grade signs. The merit of synthesizing such a vast array of material into a working coherent system is attributed primarily to Mathers and Wescott, however in the latter's case to a lesser degree<sup>209</sup>.

More specifically, subjects in the curriculum were the adoption of god-forms, scrying in the spirit vision and traveling on the astral plane<sup>210</sup>. As the student progressed he was introduced to the practice of ceremonial magic, a technique intended for the manipulation of invisible forces aimed at causing specific change<sup>211</sup>, including the consecration of talismans and evocation techniques<sup>212</sup>. The various teachings in the program were structured around a system of correspondences created by Mathers which united the symbolism of the tarot, astrology, kabbalah, and alchemy<sup>213</sup>.

## 2.3

Finally, true to the masonic heritage of the founders, the GD followed a hierarchical system structured in ten grades achieved by combining the nine grades derived from the SRIA plus a tenth

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<sup>202</sup> Ibid., 53-54.

<sup>203</sup> Ibid., 54.

<sup>204</sup> Morrison, "The Periodical Culture of the Occult Revival," 17.

<sup>205</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 80-83.

<sup>206</sup> Ibid., 51.

<sup>207</sup> Ibid., 53.

<sup>208</sup> Alex Owen, "The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity." *Journal of British Studies* 36, no. 1 (1997): 100-101.

<sup>209</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 58. Howe, *The magicians of the Golden Dawn: a documentary history of a magical order 1887-1923*, xvii.

<sup>210</sup> Howe, *The magicians of the Golden Dawn: a Documentary History of a Magical Order 1887-1923* p. xxi.

<sup>211</sup> Owen, "The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity," 102-103.

<sup>212</sup> Howe, *The magicians of the Golden Dawn: a documentary history of a magical order 1887-1923*, 104, 131.

<sup>213</sup> Ibid., xxii.

one with the intention of creating a correspondence with the symbolism of the Kabbalistic tree of life. Each level was associated to one of the Sephiroth and further grouped into three orders: Outer Order, Second (Inner) Order and a Third Order<sup>214</sup>.

The first Outer Order was dedicated to teaching the symbols of alchemy and astrology, the Hebrew alphabet, the attributes of the Tree of Life, and divination systems such as the tarot<sup>215</sup>. The Second Inner Order was rooted in the Rosicrucian tradition and bore a special name, Ordo Roesae Rubeae et Aureae Crucis<sup>216</sup>. The members of the latter, termed “Adepts”, were taught how to use techniques in connection with the knowledge of correspondences so as to interact with invisible forces and worlds outside the grasp of ordinary people. The theory and practice were drawn from a variety of traditions reinterpreted in the light of medieval alchemy and Rosicrucianism combined with the symbolism of the kabbalah. Moreover, Adepts were required to build and consecrate their own magical instruments, which were necessary for ritual practice and representative of the four fundamental elements. The principles of magical working were based on the tree of life as a representation of the universe and of the individual human being. The correspondences found on the tree would not only connect the various sephiroth<sup>217</sup> but also the internal worlds of the magician. Thus, by using these correspondences it was considered possible to interact both in the world of the magician or microcosm but also in the macrocosm or universe. The harmonious combination of signs, phrases, secret gestures, and commands could cause change in the participants but, if conducted with rigor and strong willpower they could be used to cause change in the external world<sup>218</sup>.

The Second Order did, in fact, instruct the Adept on acquiring the power of non-human spirits or deities, and to open channels towards non-temporal worlds with the objective of acquiring a form of human exalted perfection<sup>219</sup>. Adepts were centered on the control of these planes albeit were not interested in the objective or subjective reality of their existence. The confrontation and verification of experiences with other magicians was the important aspect<sup>220</sup>. The magic of the Second Order also had the objective of bringing the magician into direct communion with God or “One thing” and a state of temporary superhuman semi-divinity through a series of meditations which lead him or her to travel up the tree of life in order to meet with the divine light from the first sephirah representing divinity<sup>221</sup>. The quest was an objective that the

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<sup>214</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 56-57.

<sup>215</sup> *Ibid.*, 58.

<sup>216</sup> *Ibid.*, 58.

<sup>217</sup> This term defines the spheres of existence within the mystical Hebrew tradition of kabbalah, the singular is sephirah.

<sup>218</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 74.

<sup>219</sup> *Ibid.*, 76.

<sup>220</sup> Owen, *The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity*, 121.

<sup>221</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 77, Owen, *The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity*, 108.

advanced members of the Golden Dawn would have understood as taken from alchemical procedures<sup>222</sup>.

The Third Order was reserved for the Secret Chiefs. These were described as higher beings and protectors of the order which would interact exclusively the highest-ranking members. This was a level considered inaccessible for a mere mortal thus it was recognized in the order that the highest degree one could obtain was the 7=4.

## 2.4

The core of the Magical Order of Aurora Aurea (MOAA) is structured and based on the condensation of the experiences of Nick Farrell. His knowledge was drawn from being initiated into a number of orders. As there is limited literature on the founding of the Magical Order of Aurora Aurea (MOAA), I have reconstructed its history and philosophy from interviews with the members of the order, primary literature and autobiographies. These were cross-referenced with the interviews. I was not able to quote from the papers and files that I was provided with after my initiation as they are part of the secret teachings of the MOAA. To maintain the trust with the interlocutors I will not reveal anything unless I am officially allowed to. However, part of what is described in these private documents is mentioned in the interviews and primary literature as well, thus I will assume that there is no issue with the use of this material.

From a purely historical perspective, MOAA derives from the Stella Matutina order of the Golden Dawn<sup>223</sup>. The Stella Matutina was founded in 1912 by Dr. Robert William Felkin who had assumed a prominent position in the Golden Dawn Second Order after the turn of the century. His primary interests were the pursuit of the Secret Chiefs behind the Third Order and the use of astral practices<sup>224</sup>. While on a visit to New Zealand with his wife and daughter, Felkin founded a branch order located in Hawke's Bay which included both Inner and Outer Orders of the Golden Dawn tradition. It was known as Smaragdum Thallasses<sup>225</sup> and successively renamed Whare Ra<sup>226</sup>.

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<sup>222</sup> , Owen, *The Sorcerer and His Apprentice: Aleister Crowley and the Magical Exploration of Edwardian Subjectivity*, 126.

<sup>223</sup> Howe, *The magicians of the Golden Dawn: a documentary history of a magical order 1887-1923*, 5, 28, MOAA 2015a. This note refers to quotes taken directly from the fieldnotes. The full interpretative key for the notes in the text and the reference to the codes in the chapter "Results" can be found in the section "Appendix".

<sup>224</sup> Owen, *The Place of Enchantment British Occultism and the Culture of the Modern*, 225, Howe, *The magicians of the Golden Dawn: a documentary history of a magical order 1887-1923*, 255.

<sup>225</sup> Howe, *The magicians of the Golden Dawn: a documentary history of a magical order 1887-1923*, 269.

<sup>226</sup> This is the first quotation which comes directly from the theoretical sampling and the interviews and follows its own specific interpretative key. The notes refer to the person speaking or the referred book which was part of the coding process thus NF 13 refers to the sentence spoken by Nick Farrell in his interview. If it were NF 18 line 4-6 it implies that it is the 18<sup>th</sup> spoken sentence but refers only to a particular section not the whole statement which is found from line 4 to line 6. In the case of a book such as *Magical pathworking: techniques of active imagination* I would refer to the page and a shortcut which relates to the book i.e. p. 211 *IMAGINATION*. The interpretative key is as follows NF: Nick Farrell, PF: Paola Farrell, G: Guido Corsi, FRL: Frater RL, "SELF": Self-initiation into the Golden Dawn tradition, "IMAGINATION": *Magical pathworking: techniques of active imagination*, "TALISMANS": *Making talismans: living entities of power*, "LAZY": *The Lazy Man's Guide to Relaxation*, "STONE": *The Philosopher's Stone*, "PILLAR", *The Middle Pillar: The Balance between Mind and Magic*, "SECRETS": *Secrets of a Golden Dawn Temple*, "COMPLETE": *The Complete Golden Dawn System of Magic*, "TAROT": *The new Golden Dawn Ritual Tarot*. Note for this reference: MOAA 2015° NF- 14.

Nick Farrell, the founder, and leader of MOAA came into contact with Whare Ra for the first time at the age of seventeen. The order, however, had officially stopped running, having closed in 1978. He was, consequently, placed in a Golden Dawn side order called Order of the Table Round<sup>227</sup>. Nick had already had previous experiences with magical organizations such as the Builders of the Adytum, which followed the tradition of the Golden Dawn from the Alpha et Omega order<sup>228</sup>. He later continued with the Servants of the Light under the direction of David Goddard<sup>229</sup>. After falling out with the latter he met and cooperated with Chic and Tabatha Cicero, leading to the foundation of a Hermetic Order of the Golden Dawn (HOGD) temple in Nottingham<sup>230</sup>. Following a five-year crisis which he spent in Bulgaria, he left for Rome where he founded MOAA in 2009 and successively receiving an initiation to the upper grades of the Second Order by the Whare Ra during a recent visit to New Zealand<sup>231</sup>.

## 2.5

Although MOAA has its principal lodge in Rome, Italy it is not a centralized group. Members are found in other Italian cities but also in foreign countries, namely Slovenia, South Africa, Ireland and England<sup>232</sup>. MOAA offered two programs, direct initiation into the order and a now-defunct correspondence course. The latter was structured around a number of lessons. These lessons were composed of a series of texts which provided instructions and practices for magical development. When I enrolled in the online course, there were approximately twelve lessons which in time were increased to twenty. There was no particular pressure to finish a course module although there was a suggested time of one month. Interaction with an assigned supervisor occurred via email and at the end of each lesson the student would have to submit a short magical diary where the effects of magical practices were reported. The reason for the closing of this course was due to the high number of people leaving the program without completing it and also the excessive amount of attention that it required from the supervisors. These two elements lead to the decision of the closure thus limiting the number of members and focusing on developing the existing group rather than concentrating on expansion. The number of members in the order fluctuated in the course of time, ranging from 72 members during its initial years, reaching 120 members with the correspondence course. Currently, the official number of initiates is 45 people<sup>233</sup>. There is moreover a Facebook group which currently counts 9777 members<sup>234</sup>. Nick Farrell is also the editor of a printed journal on the topic of western esotericism called the

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<sup>227</sup> NF 13.

<sup>228</sup> NF 9.

<sup>229</sup> NF 14. <http://www.edfu.demon.co.uk/>

<sup>230</sup> NF 18 line 4-6.

<sup>231</sup> NF 17-18.

<sup>232</sup> "Aurora Aurea Britannia", "Magical Order of the Aurora Aurea website," <https://auroraureabritannia.wordpress.com/>

<sup>233</sup> This data was given to me directly by Nick via Skype conversation.

<sup>234</sup> The group is closed to outsiders and requires an invitation or a verification.

Hermetic Tablet<sup>235</sup>, author of a series of books on esoteric practices<sup>236</sup> and runs a blog which counts around 500 visits a day<sup>237</sup>.

The order is composed prevalently of men as I currently have only personally witnessed two women in the group. Due to the fluctuating number and its scattered groups, the interlocutors which I concentrated, reflect the closest inner circle surrounding Nick in Rome. These include both the higher-ranking members, meaning people who received higher initiation into the Second Order, who regularly participate as officers in initiations and whom he meets on more intimate, mundane occasions. With the exception of particular events such as initiations, there are no routine gatherings to which members are expected to participate. There used to be monthly meetings to discuss experiments or ask questions and clarifications on magical practices, but these were eventually abandoned. The attributed motivation was work related and a general lack of time<sup>238</sup>. For the purpose of initiations, however, there are regular operative members or appointed officers on Italian soil who travel to Rome for the occasion. As the organization is laborious, initiations are programmed over the course of a weekend initiating as many members in one session as possible<sup>239</sup>. The initiates are also divided on the basis of their grade in the course of a weekend the lower grades are initiated first, and the higher grades are subsequently initiated on a Saturday and on a Sunday. The motivation stems from the extra required energy for the higher-grade initiations which result in physical fatigue.

## 2.6

MOAA presents many similarities with the curriculum and initiatory structure of the original Golden Dawn. It relies strongly on symbolism derived from kabbalah, alchemy, astrology and Egyptian imagery. The mythological background that MOAA is based on, however, follows the Greco-Roman and Egyptian pantheon rather than Egyptian and Christian as the Golden Dawn founders intended. Thus, initiations and rituals are modified to fit those parameters<sup>240</sup>. This is also in strong opposition to the other western mystery schools identified by *Luhmann* which maintain a fundamentally Christian background and other orders such as the Hermetic Order of the Golden Dawn led by David Griffin<sup>241</sup>.

The grading system of MOAA is also divided into Inner and Outer Order as in the original Golden Dawn tradition. The division of the grades is associated with the symbolism of the Tree of Life with each grade corresponding to one of the Sephiroth<sup>242</sup>. The tree of life is a symbol used in

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<sup>235</sup> <http://www.lulu.com/shop/nick-farrell/the-hermetic-tablet-2017/paperback/product-23298983.html>

<sup>236</sup> <https://www.amazon.com/Nick-Farrell/e/B0011TVVC8>

<sup>237</sup> <http://www.nickfarrell.it/>

<sup>238</sup> I have recently discovered that besides communicating through social networks such as Facebook and WhatsApp, the more social events and gatherings occur when I visit them.

<sup>239</sup> MOAA 2015° NF 113-119.

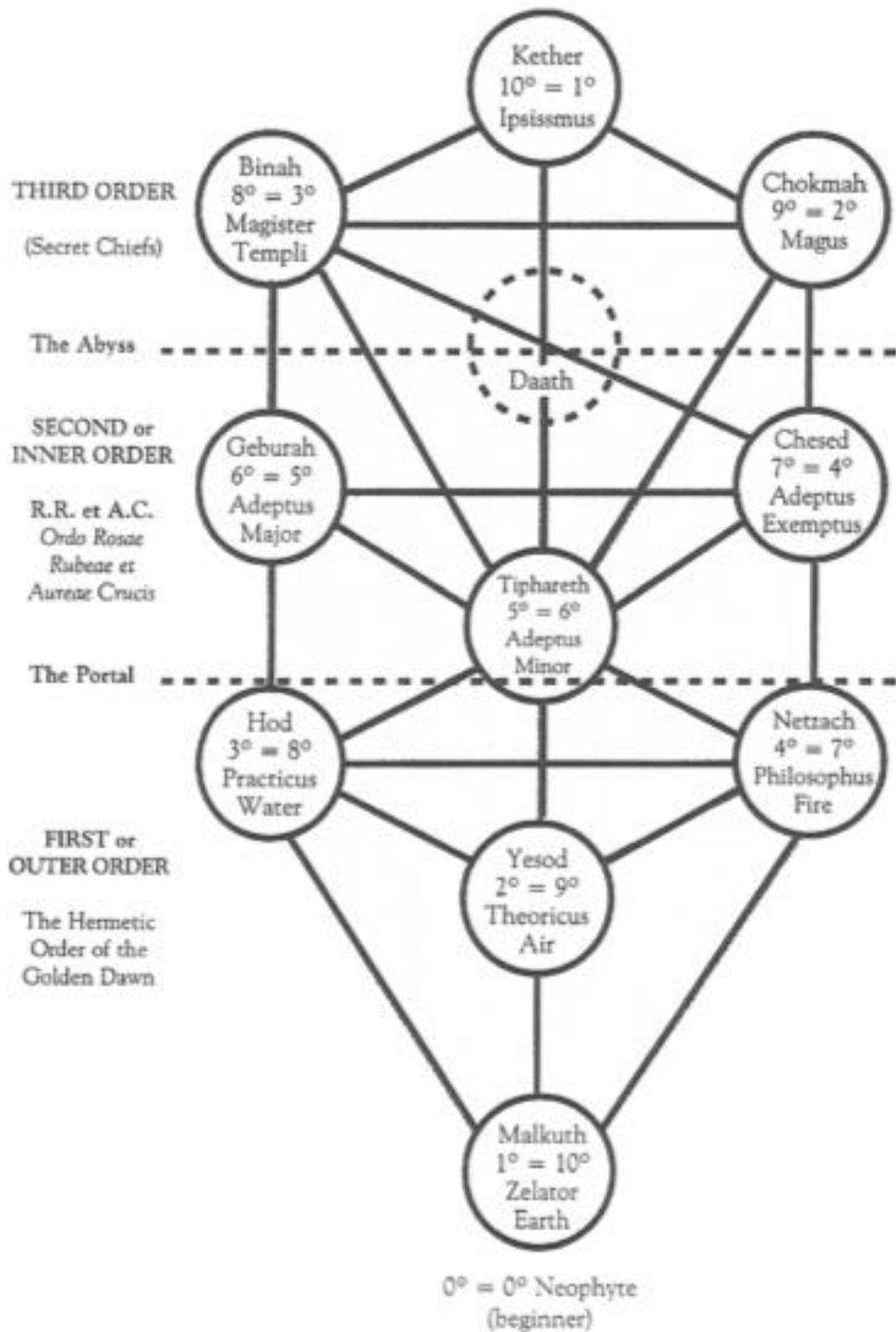
<sup>240</sup> MOAA 2015°NF 43.

<sup>241</sup> David Griffin is the leader or Imperator of an American based Golden Dawn order called Hermetic Order of the Golden Dawn for more information: <https://www.golden-dawn.com/eu/index.aspx>

<sup>242</sup> *Luhmann, Persuasions of the Witch's Craft*, 91, 95-99.

the Kabbalistic tradition. It is representative of the different manifestations with which the Ein Soph or infinite/endlessness appears within both the physical and metaphysical realms which compose the universe. The idea is that of a representation of the manifestations of the endlessness or One Thing and its expansion into different levels eventually reaching our material world. They are also defined as aspects of the divine or attributes of God, or ten manifestations of nature, ten faculties and powers of the soul, and aspects of man. There are in total ten emanations which compose the tree of life. These from the lowest to the highest and in numerical order described as Malkuth, Yesod, Hod, Netzach, Tifaret, Gevurah, Hesed, Binah, Hockmah and Kether. There is moreover a hidden eleventh sephirah (the singular of sephiroth) called Daath which is considered to be the shadow component of Kether bringing the number back to ten. Daath is also called "The Abyss" in traditions such as Thelema. The emanations have different properties and have divine names and angelic forces attributed to them. Each of these emanations are connected by paths. They are considered to be different levels of creation which expand from the original divine. The tradition of the kabbalah is vast and in this context kabbalah and the sephiroth are related to a magico-hermetic interpretation which is mostly exemplified in *Dion Fortune's Mystical Kabbalah*. There are multiple divisions of the sephiroth depending on their location on the tree of life and how they relate to each other. They also have attributions to the planets and in the case of the connecting paths, to the major arcana of the tarot cards.

Each level has related signs and passwords and a specific training regime. The latter two are given to the magicians depending on their level and have the purpose of interaction and identification with entities in the invisible realms, in ritual practice or in meditation. The division of grades begins at the Neophyte level also known as the 0=0. This degree is considered not to be on the map of the tree of life but only a first step into becoming a member of the order. The subsequent levels follow a numerical system where the first number represents the level that the initiate is found on and the subsequent one the corresponding number of the sephirah as can be seen in the picture below. Thus, in the Zelator level, identified as 1=10, immediately subsequent to the Neophyte, the first number indicates the first level or degree that the initiate is at whereas the second identifies the number of the Sephiroth of Malkuth, the lowest on the tree. At the subsequent level 2=9 Theoricus the level of the practitioner increases again whereas the number of the sephirah decreases to represent the penultimate sephirah, that of Yesod. This continues to the level 7=4 of Adeptus Exemptus, the highest that is considered to be achievable while in a mortal body.



These different spheres are linked together by paths, indicative of the direction and progress that the initiate must follow from one initiation to the next. The spheres, known as sephiroth and the paths have related ritual and meditative programs. In conjunction to the

<sup>243</sup> The Golden Dawn Grades on the Tree of Life from Darcy Kuntz, *The Complete Golden Dawn Cipher Manuscript* (32)



principle of Hermetic philosophy from the *Emerald Tablet* "as above so below" illustrative of equivalences between the macrocosm, the universe, and the microcosm; man, the qualities of spheres and paths from kabbalah also relate to the individual practitioner. Thus, the sphere of Geburah<sup>244</sup>, associated to destructive forces and Hod attributed to intellectuality, can also be found in humans and can consequently be manipulated by the latter for magical purposes. The sephirah are considered as particular aspects of existence or energies. The sphere Yesod, for example, is representative of the subconscious and energies which are attributed to the astrological sign of the moon<sup>245</sup>. Learning the attributes of the tree of life also helps in magical practice by finding the correspondences which are necessary to operate magically. This training focuses strongly on techniques for entering inner planes using a meditative system defined as pathworking<sup>246</sup> together with specific rituals to contact the forces which are part of that particular grade. Practitioners are required to meditate on the individual sephirah and to perform pathworking on the various paths in order to progress in their spiritual development. A path is represented on the image of the tree of life by means of the lines that connect the individual spheres and the pathworking is functional for moving from one stage to the subsequent one. Pathworking is a guided meditation which can be listened to as a recording or done spontaneously by oneself when one memorizes the narrative. The objective is to enter particular aspects of oneself or psyche so as to access secret knowledge about oneself in specific contexts. In the text *Magical Imagination* by Nick Farrell, an example of pathworking is given where the magical practitioner imagines himself in a particular landscape. This landscape is a symbolic representation of himself or of events in his life. In this meditation the magician will interact with the landscape in order to cause change in his self or in his life. The process resembles that of a story where the magician is the main character. Depending on the intention a magician will then venture into a forest and interact with an entity or confront an ordeal. Any response or sensation, feeling or intuition will be recorded and analyzed after the pathworking is complete.

## 2.7

The purpose of the rituals and techniques that are used in MOAA differ from those found in *The Complete Golden Dawn System of Magic* by Israel Regardie<sup>247</sup> or in other books which rely on the Golden Dawn traditions. An example concerns the Lesser banishing ritual of the pentagram (LBRP). This well-known ritual appears in a number of publications and websites dedicated to the subject of magic. The most common description of its purpose is that of a cleansing and opening ritual to establish a space separated from the ordinary mundane world allowing for the magical practitioner to become a channel for energy or to enter a magical mind state. The consideration by Nick is however different. He specifies, recurring to documents by Whare Ra, that the original purpose of this ritual was not to banish or cleanse an area but to act as a miniature initiation

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<sup>244</sup> Sometimes it is written as Gevurah.

<sup>245</sup> More details can be found in Dion Fortune's *Mystic Qubalah*, this book is part of the suggested reading in the curriculum of MOAA.

<sup>246</sup> Nick Farrell, *Magical pathworking: techniques of active imagination* (Llewellyn Publications: St. Paul, Minn), 2, 51.

<sup>247</sup> Israel Regardie born November 17-1907 died March 10-1985 was an occultist, writer and personal secretary to Aleister Crowley. He is most known for his publications on the Golden Dawn particularly the four-volume text *The Golden Dawn*.

which however allowed for the attraction of energies rather than then the cleansing of an area. In this interpretation, he defines the ritual as the Lesser Ritual of the Pentagram and it is effectively used as an individual practice for self-evolution or to open a ceremonial space. In Nick's opinion, many magical failures occur exactly from this misinterpretation of the symbolism and purpose of the ritual<sup>248</sup>.

Magical power is considered to be located in the subconscious, symbols become a language which is used to communicate information from the conscious to the subconscious. The divine self, otherwise defined as authentic self is considered to effectively reside there. The purpose of initiations, meditations, and magical practices being exactly the unveiling of this particular aspect of one's psyche. In his view, the subconscious which is likened to the true self and which in turn resides on a higher plane is, in reality, the element that is in control and not the conscious self. As it is considered that the subconscious can only be interacted with through mystical symbols it is necessary to meditate and communicate with it through rituals and meditations that carry those symbols. In this respect, magical symbols, talismans, tools, landscapes are all treated as be artificial constructs which serve this purpose. They are not necessarily thought of as having any intrinsic power of their own however they do help in the concentration of the mind to channel specific energies.

The symbolism used in rituals and meditation cover this purpose exactly. As the subconscious can only be interacted with through mystical symbols it is necessary to meditate and communicate with it through rituals and meditations that carry those symbols. In this respect, magical symbols which are seen as simple graphic symbols, talismans, tools landscapes are all understood as being artificial constructs which serve this purpose. They are not necessarily envisioned as having any intrinsic power of their own however they do help in the concentration of the mind to channel specific energies.

## 2.8

In MOAA, the mind is considered able to influence the mundane world through magical practices. Self-control and self-knowledge are still a necessity. A person is conceptualized as existing on three levels or dimensions, the material astral and spiritual. The astral, the realm of imagination is the bridge that connects the two. Visualization and meditation are the practices use to generate symbols, landscapes and entities in one's mind. In magical practice the astral world is brought into connection with the material world however still maintaining the influence on the spiritual world. The images or symbols used in these practices are the transits which bring the relative power of the spiritual world into the material world<sup>249</sup>.

particular narrative or folklore that a magical tradition has, influences the performance and the outcome of magic. The Builders of the Adytum, for example, use Arthurian mythology in their magical practices thus centering invocations, philosophy and initiations around the characters from the romantic stories of the Knights of the Round Table. Contemporary neo-

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<sup>248</sup> <http://www.nickfarrell.it/lesser-pentagram/>

<sup>249</sup> [https://www.youtube.com/watch?v=vYheW\\_EmxEY](https://www.youtube.com/watch?v=vYheW_EmxEY)

paganism is bound to classical reconstructed mythology taken from Celtic, Norse and occasionally Egyptian mythology which is however enriched by contemporary adaptations created by practitioners themselves on the basis of personal experience. The narrative, as reported in the research by Luhrmann and Magliocco serves to create a state of mind akin to a performance art or a theatre play. The purpose is to allow a rational mind to be overwhelmed with an emotional state and allow the power of magic to be channeled in ritual practices. In Nick's opinion, the narrative strongly influences the results of magic. The use of the neo-pagan tradition and narrative, would place the practitioner in a context of being under the influence of the "Wiccan Rede", a series of ethical laws that would impede the practitioner from causing harm to anyone. This is valid only in the Wiccan tradition, members of another path would have no problems with it. The motivation is attributed to the power of beliefs and the way they influence the true self. This influence is not limited to narrative alone, but the personal beliefs of the practitioner together with what is interpreted as their true intentions or even the symbolic structure of the ritual which determines the outcome of magical practices.

Progression through the inner order follows a series of initiatory practices which are described as ripping apart the personality<sup>250</sup>. This concept is associated with the process of solve et coagula found in alchemy. Ideally, the purpose is to destroy and reconstruct the personality of the magician placing him in a state of becoming his true authentic self. The purpose of the latter is to activate the magical senses by placing the subject in subsequent contact with particular elemental forces, each one associated to one of the four classic elements. Each elemental force is related to a particular aspect of the initiate's personality. The trainee magician will be thus forced to confront his own fears and limitations which are correspondent to that particular element. The 1=10 initiation, for example, is connected to the element of "earth", associated with material or mundane aspects of one's personality<sup>251</sup>. It is thus expected to have influence over the practitioner's income such as losing one's job, a car accident, illness that will make the initiate aware of his or her shortcomings in their mundane living<sup>252</sup>. Alternatively, there can be positive outcomes such as discovering an interest in healthy eating or exercising<sup>253</sup> associated with the magician's necessity to incorporate those behaviors which could be missing. This is intended to balance the personality of the practitioner, prepare him for higher levels of spiritual work and take control of one's personal universe.<sup>254</sup> Moreover, MOAA employs techniques of introspection and traveling within inner planes referred to as pathworking. This form of meditation is concerned with the interaction or creation of an inner space through the use of imagination<sup>255</sup>. This order

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<sup>250</sup> MOAA 2015° NF 146.

<sup>251</sup> Cicero, Chic, and Sandra Tabatha Cicero. *Secrets of a Golden Dawn temple: the alchemy and crafting of magical implements*. (St. Paul, MN, U.S.A.: Llewellyn Publications, 1992), 124.

<sup>252</sup> Nick Farrell, "What to expect from a Golden Dawn initiation" Filmed September 17 2013 14:38 <https://www.youtube.com/watch?v=HOLDX25xvT0>.

<sup>253</sup> Cicero, Chic, and Sandra Tabatha Cicero. *Self-initiation into the Golden Dawn tradition: a complete curriculum of study for both the solitary magician and the working magical group* (St. Paul, MN: Llewellyn Publications, 1995), 104, and Nick Farrell, "What to expect from a Golden Dawn initiation" Filmed September 17 2013 14:38 <https://www.youtube.com/watch?v=HOLDX25xvT0>.

<sup>254</sup> Cicero, Chic, and Sandra Tabatha Cicero. *Self-initiation into the Golden Dawn tradition: a complete curriculum of study for both the solitary magician and the working magical group*. St. Paul, MN: Llewellyn Publications, 1995), XV.

<sup>255</sup> MOAA 2015°NF 61.

also uses its own set of tarot cards which were created as a cooperation between Nick Farrell, Harry and Nicola Wendrish<sup>256</sup>.

Traditionally, the Inner Order would address other kinds of magical practices such as working with angelic forces and invocations, however, in the case of MOAA, these are also encouraged in the Outer Order if one wishes to experiment with them. As with the original order of the Golden Dawn, the highest grade that can be reached is the 7=4 degree as the remaining are considered to be impossible to achieve when one is alive.

This differentiation is apparent also in regards to other groups of the western mystery traditions as identified by *Luhrmann in Persuasions of the Witches' Craft*. These tend to follow a more traditional and Christian based value structure. The aspiration is also similar, that of helping and promoting the evolution of humanity although the phrasing is different.

### Chapter 3: Data Collection

#### 3.1

In the first part of my data collection, I needed to come into contact with the interlocutors and determine who would be available for interviews. Access to MOAA was facilitated as I was already acquainted with one of the members, Guido Corsi, who acted as a gatekeeper. I informed him directly of my research project on the group and the procedure I intended to follow<sup>257</sup>. The selection of the interlocutors occurred via snowball sampling<sup>258</sup>. Through Guido, I was able to contact with Nick Farrell, the leader and founder of MOAA to whom I had to ask for permission for both my initiation and the interviews<sup>259</sup>. I did, however, include a request for interviewing three interlocutors specifying their advanced experience in the practice of magic<sup>260</sup>. This resulted in an interview with Nick, his wife Paola and Guido who were both involved with the founding of the order<sup>261</sup>. The fourth interview, with Frater RL, was included subsequently to complete the coding saturation. Although at the time he was not considered to be high ranking in the order he is, an experienced magician due to his past training in other orders and his close involvement and frequent interaction with Nick.

The interlocutors are thus Nick Farrell, Paola Farrell, Frater RL and Guido Corsi. Nick writes books on the topic of occultism and cooperates with Paola as a translator. Most of Nick's work is dedicated to his occult studies, running the order, writing articles for his blog, manuals on magic

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<sup>256</sup> Nick Farrell, "Creating a Golden Dawn Tarot", <http://www.jwmt.org/v2n17/farrell.html>

<sup>257</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 53.

<sup>258</sup> Leo A. Goodman, "Snowball Sampling," *Annals of Mathematical Statistics*, 32: 148-170, 1961.

<sup>259</sup> *Ibid.*, 210.

<sup>260</sup> Informants may also be selected, of course, on the basis of what Glaser and Strauss (1967) call 'theoretical sampling', choosing those whose testimony seems most likely to develop and test emerging analytic ideas. Hammersely and Atkinson, *Ethnography: principles in practice*, 105- 107.

<sup>261</sup> *Ibid.*, 104.

and novels on the subject of occultism<sup>262</sup>. He owns a blog with an average 500 visits daily has publications which can be found online on Amazon. He is the editor of a journal on the topic of magic called *Emerald Tablet* and is the administrator of a number of Facebook groups on the topic of the Golden Dawn and MOAA. He has also been recently asked to be a keynote speaker at a conference on the topic of magic in Spain. His training connected him to some historical sources although he claims not to have any relevance or authenticity of lineage with the original Golden Dawn in England. His affiliation with Whare Ra which was a derivation of Stella Matutina is an example of this association. Paola, runs a shop which belongs to her family. Due to privacy requests, I will not reveal the nature of this shop. Frater RL requested to remain anonymous concerning his employment as well as his identity. Finally, Guido works as a martial arts teacher.

### 3.2

The data collection occurred via rapid assessment as I spent a two-week period with the interlocutors for a total of three formal interviews<sup>263</sup>. Subsequently, the fourth interview occurred one year later to complete the saturation of the data. I immediately received a positive response from the first contact as Nick was firstly, willing to cooperate and secondly, interested in my research. This allowed to increase my closeness at an early stage of the investigation which moreover, resulted in the inclusion of various social network groups related to MOAA and the Golden Dawn tradition in general<sup>264</sup>.

Contact with the members occurred in seven events. The order was as follows: Interview with Nick, Pantheon Tour, Interview with Paola, Dinner with the group, Initiation, Interview with Guido and finally, interview with Frater RL. The location of the interviews was distributed between Nick and Paola's house and my own. Nick and Paola were interviewed in their own apartment. Nick was interviewed alone, seated at a table and only later did Paola arrive. During Paola's interview, Nick was also present, he was not at the table, however, remaining in the same room lying on the sofa and occasionally sitting in front of his computer next to the entrance door<sup>265</sup>. The interviews with Guido and Frater RL were established at my house in Rome. The sample takes from the more stable members of the group which, in the course of time, I have witnessed as being the more closely associated to Nick. Currently, the purpose of the group is not to be particularly big so it allows for a general understanding of a whole organization. Thanks to this welcoming atmosphere I was able to continuously maintain interaction on an informal level

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<sup>262</sup> "Nick Farrell's Magical Blog," Nick Farrell Updated October 19, 2017 and <http://www.nickfarrell.it/> Lulu author spotlight, Books Published by Nick Farrell, last entry September 23, 2017, <http://www.lulu.com/spotlight/Magus007>, and Mandrake of Oxford independent publisher, Nick Farrell's Magical Blog and the Magical Order of the Aurora Aurea, last entry 23 September 2017, <https://mandrake.uk.net/nick-farrells-magical-blog/>

<sup>263</sup> Bernard *Research methods in anthropology: qualitative and quantitative approaches*, 352.

<sup>264</sup> Prevalently Facebook, these are moreover pages which are set on "secret" and "closed" thus I cannot provide addresses technically or as a violation of privacy.

<sup>265</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 111.

without having to conceal the truth of my intentions. Constructing a false personality, in this case, would have been counter-productive<sup>266</sup> superfluous and unnecessarily tiring<sup>267</sup>.

The first arrangements for the meetings occurred prevalently online. Nick took the initiative with the establishing of time and place for his interview. This was due to the arrangements concerning initiations, welcoming of the other members required for the ritual and a tour to the Pantheon which was necessary for the newer members as part of the initiation process. Nick had, moreover, recently undergone surgery and was not readily available. I thus decided not to interfere as it would allow him to be more at ease with his schedule and the interviews<sup>268</sup>. The meeting with Paola was organized directly with her after the interview with Nick. Finally, I was able to plan the meeting with Guido by contacting him after the initiation ritual. Frater RL was subsequently contacted for an interview directly by me through social network. As we were already acquainted with each other from the previous occasions organizing the interview did not constitute a problem.

To achieve an even greater level of intimacy and understanding, I also expressed my interest in being initiated, assuring that it would not interfere in any way with their privacy or the secrecy of the order<sup>269</sup>. By becoming a member, I also wished to prove my genuine interest in the group not merely as research interlocutors<sup>270</sup>. The combination of direct involvement with the group coupled with their interest in my research allowed for the participation in dinners and informal meetings which helped in gaining a closer rapport<sup>271</sup>. This moreover, created an environment which was not only driven by my research interest<sup>272</sup>. A relaxed environment of this kind allowed for further data to be extracted thanks to spontaneous conversations which resulted useful for cross-referencing<sup>273</sup> eventually resulting in the fieldnotes found in the appendix. Due to the closeness with the interlocutors, becoming a member did not present any difficulty. Within the context of data gathering, I was initiated into the 0=0 level of MOAA. As my research concerns descriptions of magical experiences, I decided that the inclusion in a ritual and engagement with the practices would offer more opportunities for discussing magical experiences and their descriptions. This allowed to share a common topic with the interlocutors and compare the results of my experiences with theirs, providing more data and a deeper understanding of what they define as magical experiences and their interpretation<sup>274</sup>.

The data was stored in the form of field-notes and digital recordings. The field notes are descriptive of moments in which I was not able to make recordings as these would have interfered

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<sup>266</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 69.

<sup>267</sup> Jones 1973 in Bernard, H. Russell. *Research methods in anthropology: qualitative and quantitative approaches* (4th ed. New York: Altamira, 2011), 358.

<sup>268</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 116.

<sup>269</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 222, 214-217.

<sup>270</sup> Munck, *Research design and methods for studying cultures*, 184.

<sup>271</sup> Bernard *Research methods in anthropology: qualitative and quantitative approaches*, 368.

<sup>272</sup> Munck, *Research design and methods for studying cultures*, 184.

<sup>273</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 102.

<sup>274</sup> Bernard, *Research methods in anthropology: qualitative and quantitative approaches*, 342.

with interaction and also so as not to place too much pressure on the interlocutors. The equipment I used was a notebook and a laptop computer. Two of the interviews are recorded in English, one of them not as a native language. The remaining two are in Italian. As I am a native speaker of both languages this did not constitute a problem for the gathering of data. Nick Farrell is from New Zealand, he speaks English and has a limited knowledge of Italian. His wife, Paola Farrell, is Italian but also speaks English selecting the latter language for the purpose of the interview. Finally, the third and fourth interlocutors Guido Corsi and Frater RL speak Italian.

To further compliment interviews and field-notes I conducted a theoretical sampling. Data was selected through the suggested literature, referenced sites and advice sections in the MOAA web page. The gathered literature is primary and authored both by the interlocutors and by authors who interacted with them directly or indirectly. These books are, *The Complete Golden Dawn System of Magic*, *Self-initiation into the Golden Dawn Tradition* and *Magical Imagination* to name a few. Thus, I will maintain a basis of theoretical knowledge derived from books on the topic of ceremonial magic and related literature adding to the flesh of empirical research found in ethnographic fieldwork.

### 3.3

I selected a prevalently low empirical approach to the interviews, leaving background information to a minimum before interviewing the interlocutors and participating in the rituals<sup>275</sup> with the exception of basic knowledge concerning the origins and overall tradition of the Golden Dawn. This provided for freedom from pre-established theories favoring empirically grounded ones. It also allowed for the interlocutors to spontaneously express themselves, and for me to have less theoretical assumptions in mind<sup>276</sup>. Although interviews were organized as formal, done at established times and locations, I structured them as conversations rather than a survey to keep the informality and closeness that was developed in the field<sup>277</sup>. This favored a natural flow and versatility in the structuring of the interview allowing for a change in its direction depending on development<sup>278</sup>. Non-directive interviewing allowed the interlocutors to speak at length on their own terms instead of asking specified questions in order to minimize my influence as a researcher<sup>279</sup>. Further, I used an open-ended question where information would eventually emerge from the interviews, however, maintaining a preset direction of my research<sup>280</sup>. The general question I asked the interlocutors was a description of their experiences in the field of esotericism and how they eventually settled for MOAA. This question, successfully allowed the interlocutors to describe what they consider important or valuable concerning their magical

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<sup>275</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 10.

<sup>276</sup> Ibid., 12.

<sup>277</sup> Burgess 1984a, 1988a Hammersely and Atkinson, *Ethnography: principles in practice*, 117, Ibid., 2010, 120.

<sup>278</sup> Holstein and Gubrium 1995 in Hammersely and Atkinson, *Ethnography: principles in practice*, 117.

<sup>279</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 101.

<sup>280</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 9.

experiences and what directed their choices<sup>281</sup>. To guide the conversation, I prepared a number of points of discussion relative to magical experiences so as not to deviate from the inquiry<sup>282</sup>.

The questions concerning the background of the interlocutors addressed the relation with the discovery and pursuit of magic as a spiritual path. When asked about their beginnings in the practice of magic the motivation generally concerned disillusion and dissatisfaction with the religious background that the interlocutors were born in<sup>283</sup>. Religion was described as providing limited answers to spiritual questions and no interaction with the divine. Magic and occultism offered, on the whole, a more fulfilling perspective on a practical and intellectual level<sup>284</sup>.

Nick defines his originally Christian background as “Fundamentalist Charismatic” and belonging to a brotherhood rather than a specific church<sup>285</sup>. He subsequently developed issues with Christianity due to the ethical traditionalism and dissatisfaction with what he considered to be a lack of direct interaction with God. Although he did admit having mystical experiences in his youth while still belonging to a religious group he felt the doctrine did not suit him. Moreover, the spiritual path in his Christian group did not provide him with what he described as a final objective but a redundant prospect of converting others to the same doctrine. When he discovered that there was no manifestation of divine retribution as a consequence for committing sins as was proposed in his religious beliefs, his disillusion reached its apex eventually ending his association with the brotherhood<sup>286</sup>. He did not abandon the idea of believing in God, however, deciding to find alternative methods to interact with the divine. His first step into esotericism was through tarot cards as he found the imagery evocative<sup>287</sup>. Through the owner of the esoteric shop where he made this purchase, he came into contact with and was initiated into the Order of the Adytum, a group which practiced ceremonial magic<sup>288</sup>. In time and through the practice of magic Nick found explanations to previously unexplained experiences which he had as a child. Examples include dreaming about Egyptian gods before he was aware of their appearance and interpreting them as possible signs of his natural association with magic<sup>289</sup>. Nick changed membership with various magical orders and traveled to different countries such as Britain where he came into contact with the Hermetic Order of the Golden Dawn (HOGD) headed by Chic and Tabatha Cicero<sup>290</sup> and

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<sup>281</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 117.

<sup>282</sup> *Ibid.*, 117.

<sup>283</sup> NF 2, G 239.

<sup>284</sup> NF 2, G 242-243.

<sup>285</sup> NF 3-6.

<sup>286</sup> NF 2, NF 9.

<sup>287</sup> NF 9

<sup>288</sup> NF 8.

<sup>289</sup> NF 39, NF 41.

<sup>290</sup> Chic Cicero is a well-known author in the esoteric community and ceremonial magician. He maintained close relations with Israel Regardie. Cicero is also the president of The Hermetic Order of the Golden Dawn, Inc. Sandra Tabatha Cicero is his wife, she is also an author, lecturer and magical practitioner. She is also a chief in the Hermetic Order of the Golden Dawn together with her husband.



Bulgaria where he still cooperated with the order however at a distance<sup>291</sup>. He eventually founded MOAA and established his base in Rome as it felt more in tune with his magic<sup>292</sup>.

Guido and Paola were similarly disillusioned with religion however towards their Catholic education. Frequentation of Sunday school did not provide answers to their questions on spirituality<sup>293</sup>. Guido felt that the Christian Catholic education he received provided him with an unrealistic conception of God. He felt his ideologies were closer to Taoism and Hermeticism. He had discovered these traditions as a teenager by reading books on the subject<sup>294</sup>. Paola had a similar experience with Catholic Christianity, feeling closer to the information contained in books on esotericism<sup>295</sup>. Moreover, she wished to follow esoteric practices to regain particular faculties she claimed to have as a child and had progressively lost when entering adulthood<sup>296</sup>. In the case of Guido and Paola access to a magical group was, as they described, more complex than it was for Nick in general<sup>297</sup>. The issue lay in the mistrust towards Italian esoteric organizations and the scarcity of information on the subject in that specific period of their life<sup>298</sup>. This is an example of the from the interviews with Paola:

157-P: Just for a long time I decided to do things by myself, buying books. So, I went through a Buddhist phase and Anthroposophy.

T: Oh yes Anthroposophy, yes.

158-P: And, of course Rudolph Steiner, ehm, then basically at a certain point in my life I just thought it was all bollocks.

T: Ok.

159-P: Ha ha ha ha just not in that sense, I mean in that, none of it was working for anything useful, so after a few experiences in wrong groups with wrong people I just kept researching myself, the problem is that in Italy there's not much about Golden Dawn and this kind of knowledge so you can't find many books, the only thing that you can find is very old, you know the Regardie books not so much the, which I believe you...

T: Yes, I know them, some of them downloaded.

160-P: It's always the same stuff from Edizioni Mediterranee publish always the same stuff, hahah, there's nothing in this country unfortunately, ehm, so basically, ehm bought some Wiccan books, something very very stupid, very light but that was enough to make me push forward and search better. So from ehm, from the Wiccan book I just went to one Butler's book, some of his stuff, Stella Matutina this things I shoved here and there, really not very good stuff especially if someone there doesn't know anything about it. Ehm so after that I kept researching and through the internet I discovered Golden Dawn.

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<sup>291</sup> NF 18.

<sup>292</sup> NF 42, NF 18 and Daniel "Skylight Press," Nick Farrell on Skylight Press

<https://skylightpress.wordpress.com/2013/05/10/nick-farrell-on-skylight-press/>

<sup>293</sup> P 135, G 242.

<sup>294</sup> G 233, 239, G-244, 246.

<sup>295</sup> P 153,155.

<sup>296</sup> P 189.

<sup>297</sup> P 156-158, G 252.

<sup>298</sup> P 159-160, G 249.

Martinism, Anthroposophy, Kremmerz groups or Masons appeared to them as behaving exactly like the dogmatic Catholic Church that they were trying to escape from, as the former concentrated on theory rather than practice and having what they defined as backward mentality<sup>299</sup>. This is a sample from an interview with Guido:

250-G: So, yes actually I think that for everyone my first experience, I was fourteen it was certainly intellectual but I think and then slowly, slowly, however, I practically tried to do things right, clearly things that I could do by myself or things that I could to I mean in, clearly I couldn't do things by myself like a Golden Dawn ritual ha, ha, ha or yeah, on the other hand I was always suspicious of these groups eh at the beginning because I was a bit reluctant right when they are safe like famous.

T: Sort of like Osho.

251-G: He, he, he, he, yes, I don't want to speak badly about Osho now.

T: No, ok no, no.

252-G: But no in the sense that all forms of fanaticism have been annoying for me and since I'm quite..., I like to experiment in different directions ehm, let's say I feel a sense of claustrophobia in places where I don't somehow have the possibility to range over in the sense that ehm. So, also considering what's around and the Italian mentality is clearly.

T: Cause there actively weren't many groups which you could contact or that you knew in any case.

253-G: No, the problem is that here, in Italy at least, for a certain period of time those who approached, there were two hm esotericists from, I mean the first was the typical esotericism like the mason who perhaps was a cons, he would base everything on intellectual knowledge or on ritual which certainly from a symbolic perspective was certainly erudite and had books and things, on the other hand instead the practical side was centered around things like, black magic and these things, all these things which did not in fact interest me. So, having these, but consider that it was also, I'm talking of when I was fourteen, fifteen sixteen this phase I mean, it's hard not to go.... For example, I think a serious group should ehm, only accept people, this is my opinion, who are adults, any group even, or unless you clearly have or however ask permission to the parents but even in that case I think only in the case that that person is sufficiently mature I mean, so clearly. While instead where I did things more like more practice instead was in the oriental part eh for example in that period I practiced chi gong a lot these kinds of things...

The subsequent appearance of the Internet facilitated access to information from foreign organizations which they considered as more trustworthy, further allowing them to interact with other practitioners<sup>300</sup>. Guido invited the Hermetic Order of the Golden Dawn to Rome for a conference<sup>301</sup>. Paola was included into the order initially meeting with Guido online when he was already a full member of the order. She was later initiated after some uncertainty on her part<sup>302</sup>.

The fourth interlocutor, Frater RL<sup>303</sup>, reported having always had a connection to esotericism and the tradition of the Golden Dawn<sup>304</sup>. As with the case of Guido and Paola, he began reading the classic texts written by *Israel Regardie* which were available in Italy in the

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<sup>299</sup> P 157-158, 179 G 250-253, 285-289.

<sup>300</sup> P 160, G 289.

<sup>301</sup> G 294.

<sup>302</sup> P 161-164.

<sup>303</sup> He did not want his personal information such as name and employment to be revealed.

<sup>304</sup> FRL 4.

Mediterranean edition, however, claiming that he did not understand the content immediately<sup>305</sup>. Similarly, to the other interlocutors, he maintains a dislike for Catholic Christianity<sup>306</sup>. His first approach to esotericism was independent and with sporadic results<sup>307</sup>. FRL never doubted the reality or effectiveness of magic<sup>308</sup> as he claims that all the tests and experiments that he carried out from books or information that he had available such as techniques for outer body experiences, always worked without any problems<sup>309</sup>. It was only later when he decided that he was ready to enter a group that he began to search for a Golden Dawn order in Italy. Access to MOAA arrived through directions which came firstly from contacts with members of an internet-based esoteric organization called the Abode of the Lion<sup>310</sup> and secondly, via an inoperative member of the Italian Golden Dawn order in Rome<sup>311</sup>.

## Chapter 4: Coding.

### 4.1

Analysis of data means understanding the meaning, function and institutional practices of human actions and how these are implicated in context which will result in verbal descriptions, explanations, and theories<sup>312</sup>. In this thesis, I will apply the Axial coding method as devised by Anselm Strauss and Corbin<sup>313</sup>. This methodology is based on the creation of strong categories to work in<sup>314</sup>, and employing procedures such as open and axial coding to process the data into higher levels of abstraction<sup>315</sup>. In this case, the researcher uses heuristic concepts to commence analysis, subsequently constructing categories and propositions which will contain greater empirical content. In this process, grand theories play the role of a theoretical axis or a “skeleton” to which the “flesh” of empirically contentful information from the research field is added in order to develop empirically grounded categories and propositions<sup>316</sup>.

The method proposed by Strauss and Corbin begins with open coding, scrutinizing data such as interviews, field-notes, literature, very closely paying particular attention to the single line or even word by word<sup>317</sup> to open up the inquiry<sup>318</sup>. It will select individual chunks of data and label them to perform a preliminary cataloguing which will then be used to group with similar codes to

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<sup>305</sup> FRL 5, 12-13.

<sup>306</sup> FRL 47-53.

<sup>307</sup> FRL 6, 37, 38, 40-48.

<sup>308</sup> FRL 59.

<sup>309</sup> FRL 164.

<sup>310</sup> Abode of the Lion, “Hyperborean Warrior Adepts” <http://www.nolava.org/warrioradept.htm> and <http://www.nolava.org/wwg/wwgpg1.htm> and <http://www.nolava.org/abode.htm>

<sup>311</sup> FRL 6-17.

<sup>312</sup> Hammersely and Atkinson, *Ethnography: principles in practice*, 3.

<sup>313</sup> Strauss, Anselm Leonard and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks: Sage Publications, 2008).

<sup>314</sup> Kelle, "Emergence" vs. "Forcing" of Empirical Data?, 5-6.

<sup>315</sup> *Ibid.*, 5.

<sup>316</sup> *Ibid.*, 12.

<sup>317</sup> Strauss, *Qualitative analysis for social scientists*, 28.

<sup>318</sup> *Ibid.*, 28-29.

form the basis of the category. The selective coding was then directed at the categories which the researcher finds important for his investigation<sup>319</sup>. Having saturated or gathered all the relevant information for a particular category the analysis is moved to axial coding which implies in-depth analysis within that same category<sup>320</sup>. Axial coding addresses in cumulative relationships between categories and subcategories<sup>321</sup> thus finding connective elements which can bring more details to the final interpretation of the behavioral structure under scrutiny. It concentrates coding around the core category, making the other code subservient to the code under focus, implying that the researcher will limit his coding to the codes which are related to the core in such a way as to generate a parsimonious theory. The researcher thus looks for the connections between the categories which relate to the core category. Axial coding, also uses in vivo codes. These have two characteristics: analytic usefulness and imagery. The usefulness of this categorization is so that the researcher does not have to constantly describe the category which can clutter his writing<sup>322</sup>. The use of in vivo codes will then continue with the other stages until theoretical saturation is reached maintaining some in vivo codes as subservient to the final code.

## 4.2

In this chapter, I will illustrate the coding procedure which led to the emergence of the core categories and the subservient connecting categories. The coding is the second phase of my enquiry. It began when I gathered sufficient basic information to begin the analysis. To follow the direction of the research, I firstly catalogued the data derived from the interviews, fieldnotes and finally, the selected primary literature. Subsequently, I began processing the data through open coding in the aforementioned order addressing firstly, the interviews as the main core of my data, secondly, the fieldnotes and lastly the literature to complement the codes. This occurred by identifying statements under the form of sentences and paragraphs descriptive of the interpretation, understanding, and description of magical experiences. The chunks of data varied in dimension depending on the provided information. Data collected from the primary literature through theoretical sampling, for example, included whole paragraphs in some instances. The first data sets were composed of general definitions to establish the foundation of the categories. These codes were subsequently grouped into a higher level of abstraction, forming the axis of the codes. Subsequently, in the axial coding, the data was further grouped into subcategories. Finally, through selective coding, axial codes were turned into core categories. The latter were then compared to find interrelations and eventually be condensed into the core theme. Selection of data was based on frequency, quantity, similarity, and opposition. In the case of frequency, I assessed the significance of the data based on the number of sources which addressed an individual topic. The quantity related to the effective volume of data for a single category or subcategory. Similarities were considered to be indirect statements which however related to or

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<sup>319</sup> Ibid., 69.

<sup>320</sup> Strauss, *Qualitative analysis for social scientists*, 64-68.

<sup>321</sup> Ibid., 32.

<sup>322</sup> Ibid., 33.

supported the theme of the codes. Opposition either formed new categories or subcategories depending on the information found in the data.

The formation of the categories moreover resulted in the emergence of unexpected categories. In this case, expected categories relate directly to the original question concerning the perspectives which are taken by the magicians towards magical experiences. The unexpected categories emerged during the coding and, although they do not respond directly to the original question, they do address the verification of authenticity of magical experiences and the underlying implications supporting the perspectives of the interlocutors. Moreover, thanks to the unexpected categories, new interrelations emerged between perspectives and magical experiences. Data on the interlocutor's reflective opinions directed at magical practices also emerged, significantly broadening the scope of the research. Finally, individual codes in each core category presented direct connections to one or more of the other categories, further supporting the interrelation between codes. This resulted in the establishment of the ten fundamental coded categories which contributed to the formation of the core category. The expected categories which also formed the corpus of the core theme are the “Holistic perspective”, “Symbolic perspective”, “Magical perspective”, “Skeptical perspective” and “Selective perspective”. The unexpected categories are “Correspondences”, “Imagination”, “Manifestation”, “Filters”, “Ritual”, and “Balance”:

<b>Holistic perspective</b>	<b>Magical perspective</b>	<b>Symbolic perspective</b>	<b>Intellectual perspective</b>	<b>Selective perspective</b>
Integration	Purpose	Psychology	Discernment	.....
Evaluation	Interpretation	Magical Integration		
Uncertainty	Intuition			
Personalization	Hermetic			
Questioning	Face value			
Experimentation	Practice			

<b>Correspondences</b>	<b>Imagination</b>	<b>Manifestation</b>	<b>Filters</b>	<b>Magical techniques</b>	<b>Balance</b>
Ritual	Theatrics	Knowledge	Personal	Power	Unbalance
Intention	Tool	Emotional	Cultural	Mind Altering	Harmony
Magical context	Behavior	Distortion	Natural	Results	Discipline
Events	Reality	Variety		Relaxation	Understanding
Validation	Subconscious	Bodily		Concentration	Misunderstanding
Cultural similarity	Control	Exhaustion			
Frequency	Action	Time			
Consensus	Example				

The terms of the codes were in certain cases determined as a result of the interview and in other cases I applied a keyword when I deemed it necessary. To understand this process in detail I will firstly provide a summary of the interviews and then illustrate the criteria used for the establishment of the categories.

### 4.3

### **Nick Farrell interview**

Nick Farrell makes a point of overlapping between fantasy and reality in the sphere of magic. The world of magic is considered as a strange realm that has a reality and a falseness to it. The aspect of reality, intended as the ability to interact with imagined symbols and entities is the objective of the magician's training. A key factor which will become relevant in the other interviews as well, is the stress on being practical and having direct experiences. He also emphasizes the importance of experimenting as a consequence of his training in various groups. Narrative aspects and specific practices such as meditation are used to make the imaginary world real. The narrative aspect is related to the independence and behavior that the entities, if made realistic, incarnate. The interpretation from a perspective of a symbolic story or dream interpretation is at the core of the interpretative strategies that are used by Nick in confronting magical experiences and defining them. The main ways he interprets magical experiences is through counselling strategies and pop psychology methods. The conceptualization and interpretation of magic also follow the idea that there is a balance between the acceptance of the existence of magic as existing beyond the rational sphere of thinking while at the same time maintaining common sense. The effective relevance or verification of magic as existing does not seem to be a problem as the experience of practicing magic for the enjoyment of it is also important. Magic overall becomes a calling. The effects of magic that he reports are diverse and range from intuition to visual perceptions, loss of the sense of balance, coincidences which are explained retrospectively as being part of the magical sphere.

Magic is something that is explored and tested, it is not considered to be rigid and dogmatic. Assumptions and effects are tested with very ritual performance and the effects are not taken face value. Magical experiences are instable, this derives from the personal nature that they have. They can be of various nature such as psychological, messages, intuitions, physical manifestations of heat and visual manifestations. These are generated by a number of factors including the conceptualization of magic that each individual has. Cooperation, consultation and verification are an integral part of the analysis of magical experiences although it is important to follow one's intuition and imaginative spirit. Rationalizations are also used in analyzing magical experiences to make sure that there are no delusions involved in the interpretation. Verification usually occurs by correspondence between analyzing the purpose of the ritual, the beliefs of the magician and the outcome. On the basis of the matching pieces one can determine the origin, success or failure of a magical practice.

### **Paola interview**

Paola has similar experiences to those of Nick. She, moreover, claims that magical experiences are personal and that every person has a predisposition to a particular kind of experience. In particular she has most experiences with dreams in relation to the symbols that appear in them. Her perspective of magic is that of being mostly an art as there are many variables involved in the practice of magic which make it hard to analyze in scientific or mathematical terms. Intellectualization of magical effects and the pursuit of a rational explanation are part of her

approach but she does claim that ultimately to experience magic it is necessary to let go, preconceptions can in fact influence the effects and manifestations of magic. Although it is hard to establish whether a magical manifestation has effectively occurred there are some recurring effects that she observed in relation to magical and initiatory practices which provide her with a degree of certainty in the authenticity of magic. The approach to magic moreover takes a dual stance between rationality and acceptance. An excess of grandiose magical manifestations is suspicious and can be a sign of mental instability, thus it is important to maintain a sound mind in practicing magic.

### **Guido interview**

The approach that Guido maintains is culturally broad as it incorporates the perspective of traditions such as Chinese medicine and Hindu systems. In his perspective magic is not something that can be observed scientifically due to the impossibility of creating an appropriate experiment. This is related to the vast number of factors that influence magical and spiritual practices in general, and although attempts have been made to verify the validity of magical practices these are impossible to frame. He relates the existence of magic to the presence of various forms of energy as identified in the Chinese tradition likening magical power to a rarefied version of life force or ch'i. This can be verified through repeated practice. The practical aspect is in fact very important as it places the magician in direct contact with the thing that he is working on and not just speculating about. Magical operations are artificial systems that are meant to access specific kinds of energy and be able to manipulate them. In his vision the gods of the various traditions are simple comprehensible expressions of a greater universal divine whole. However, since this whole is too complex for humans to understand a magician or a mystic will create a symbolic representation of a part of that divine infinite absolute. The formation of these entities also comes through repetition and practice. It is important in this case to be able to control them as they can take over the creator if he is not strong enough or well trained. The capacity to have magical experiences is related by Guido to the incapacity of the brain of understanding abstract energies thus it filters these energies into information that we can understand. This is an explanation provided for apparitions, but it does not mean that the thing that we see or feel exists objectively in any way. The capacity of perceiving magical influences is a capacity of the brain and every person has a different ability. The inability to see things does not mean that one cannot operate magic. The term that Guido uses for this brain function is filter. These filters can be of natural origin meaning personal capacities or they can be cultural and created through circumstance. The education and concept that one has of magic directly influences the manifestations and the capacity to see them. A rigid education will prevent a magician from seeing or perceiving magical manifestations. As the power of magic is somewhat relegated to the mind it is also important to have a balanced mind and not let be dragged by the effects of magic. This can cause ego growth and senses of grandeur. The capacity to maintain a critical mind and to know what magic is, is a requirement to become a proper magician and not lose one's mental sanity.

### **Frater RL interview**

From the perspective of Frater RL magic is prevalently a manipulation of energy which pervades everything. This energy is considered to be neutral and it structures our universe. The capacity to manipulate events is related to the balance of the universe and its harmony. However, there are factors of interference. Disrupting this harmony can have dire consequences. Destiny is a factor that can determine whether a magical effect will have consequences or not. Thus, one can cast a spell but if it is not meant to occur it will end in nothingness. Thus, a proper magician knows when and how to operate. The failure of magic is considered to come from the misunderstanding of how energy works and what to use when. In his case he makes the example of homeopathy which is a remedy which can work but only in specific cases and only in energy related contexts. The reason it does not work is related to its misuse not to its intrinsic quality. This conceptualization is applied to the practice of magic in general where one must analyze not just whether the technique works but who is doing it and for what purpose. Magical techniques are artificial tools that are needed for the manipulation of this energy however they are ideally not required. A fully trained enlightened person could use energy to cause effects in the world just by pure force of will. Just as much as the techniques are artificial also entities are artificial which we require to manipulate events. These entities feed of our energy and are created by our thoughts. Manifestation of these entities can be related to obsessions. The manifestation of an obsession in medical terms is a material manifestation of a spiritual obsession or negative entity. Requiring proof from magical practices becomes complex as this implies the desire to have something and it interferes with the practice of magic itself. There is no effective way of interpreting magical experiences if not through personal experience.

#### 4.4

Some keywords are taken from individual interviews and are used by one interlocutor in particular. These categories would emerge if the concept that they were describing was particularly suited to describe a category such as the case of “Filters”. The justification for their presence would then be confirmed by the saturation of the category from other interlocutors. In other cases, I would develop the label of a category on the basis of the general concept of the codes as happened with the core category “Holistic perspective”.

I will firstly present the process of coding for the expected categories and subsequently for the unexpected categories explaining how these emerged in relation to the former. Secondly, I will present the interrelations between the all the categories. To follow the line of the research question, the most significant coded category is the “Holistic perspective” which is representative of the core theme, setting the foundation for the direction of research and the gathering of subsequent data:

<b>Holistic perspective, Codes</b>		
Open coding	Axial coding	Selective coding
Many elements and perspectives are taken into consideration when questioning magical effects NF 130 line 1-3		



<p>The authentic perspective must take a more cosmological perspective into account and see not only the success or failure but the whole timeframe and transformation of the subject G 348 line 1-9</p> <p>The various components of the experiences must come together in order for their full meaning to be understood, something is a clue and the one must research it P 184 line 7-11</p>	<p>Integration</p>	
<p>There are evaluations of the power or working of techniques P 179 line 1-3</p> <p>It is important not to generalize when talking about different kinds of techniques G 306 line 1-3</p> <p>“All information from deities must be questioned and intellectually investigated p. 65” TALISMANS</p>	<p>Evaluation</p>	
<p>There are no certainties in the authenticity of an experience as they are not easily transmissible, although it is accepted that some remarkable things can happen P 223 line 1-11</p> <p>There are not necessarily predictable patterns in experiences NF 64 line 1-4</p> <p>There is no place for certainty in the field of magic G 380 line 5-7</p>	<p>Uncertainty</p>	

The “Holistic perspective” emerged from statements which described a multiple approach strategy to interpret magical experiences. The motivation rests on the complexity of verification and the unpredictability of the manifestation of magical experiences which have characteristics of irreproducibility and are strongly personalized. The subcategories, which emerged in relation to the question of verification strategies, described the use of experimentation and verification to test the validity of the magical experiences. The “Holistic perspective” also referred to the integration of different points of view, in particular, the use of common sense, pop psychology and direct personal experience. I consequently sought and grouped data which indicated or specified different interpretative approaches to magical experiences which would refer to these concepts. The first two explicitly defined perspectives I coded were the “Magical perspective” and the “Symbolic perspective”.

I firstly concentrated on the “Symbolic Perspective” particularly as the collected data described the interpretation of magical experiences from a symbolic point of view as being the first approach to the interpretation of magical experiences. Although the data points towards the use of psychology and counseling methods I chose to use a different title so as not to imply that magical practitioners have psychology or therapy training:

<b>Symbolic perspective, Codes</b>		
Open coding	Axial coding	Selective coding
The initial approach to understand magic is psychological to understand the characteristics NF 108 line 1	Psychology	Symbolic Perspective
"Analytical psychology should represent the first part of the mystical technique and spiritual development as one can't open the hidden parts of oneself only one understands oneself and one's motives p.6" PILLAR		
"Psychological analysis is the precursor of magical experimentation p. 20-21" PILLAR		
"The components of the psyche can be classified as gods p. 36-37" PILLAR	Magical Integration	
Psychological and guided visualization teach magic p. 29-31 IMAGINATION		
Psychological aspects are a part of magical experiences as these address people P 188 line 1-4		

The second major core category was codified as the “Magical perspective”. The grouped codes which determined the emergence of this category relied on data descriptive of accepting the culture and beliefs of magical traditions in order to understand or interact with magical experiences. This was a relevant component as it corresponded to the change of states reported by the interlocutors in magical practices indicating that there existed a contextual and attitude factor in interpreting magical experiences. Two subcategories termed “Purpose” and “Practice” are descriptive of more characteristics of the “Magical perspective” the first one grouped data on the intention of the magician in magical practices. This stemmed from the idea that the intent of the magician is a fundamental characteristic of both magical practice and magical interpretation as the intent needs to be evaluated in comparison to the outcome of magical practices. The second defined the necessity to effectively practice magic in order to develop a sense of understanding of magic in itself requiring the direct experience of magical practices:

<b>Magical perspective, Codes</b>		
Open coding	Axial coding	Selective coding

The use of instinct and abstract thinking and different style of consciousness P 189 line 8-11	Intuition	Magical Perspective
Magical philosophy is intuitive or it resonates with something as opposed to dogmatic thinking G 246 line 1-4		
Usually, the first impression (of a magical experience) is the correct one p. 40 IMAGINATION		
Research for understanding of phenomena in magical terms NF 69 line 3-6	Interpretation	
For real understanding or recognition of magical experiences, one must practice magic and experiment with the methods so as to achieve results G 372 line 9-14		
It is necessary to be educated in the field of magic to be able to interpret the signs P 183 line 4-6		

The third core category which emerged was labeled "Intellectual perspective". Open coding grouped data on the basis of statements concerning of the use of intellectual faculties for discernment in interpreting magical experiences. Specifically, some of the interlocutors admitted to the tendency of wanting to justify magic on the basis of chance and bias. At the same time this is tendency is challenged by the exceptionally powerful spells and magical manifestations that occasionally occur and that cannot be other than effective magic operating. The data of this coded category relates to maintaining a sober mind and avoiding jumping to conclusions when magical manifestations appear as these do not necessarily have to relate to an authentic manifestation. Since this code emerged as indicative of a particular strategy to confront magical experiences it was grouped as a category next to the "Magical and "Symbolic" perspectives further connecting and enriching the "Holistic perspective":

<b>Intellectual perspective, Codes</b>		
Open coding	Axial coding	Selective coding
Reasoning prevents the subject from falling into dogmatic and fixed beliefs thus although there is a tradition it must be overcome in the light of new experiences G 380 line 7-13	Reason	
"Being reasonable and down to earth, at least clarifying some myths about behavior and have magic and mysticism work to be aware that people and operators are fallible that there is a time, place and purpose for gimmiks p. 29-30 v.6" COMPLETE		

<p>“The original voodoo priest had a wider perspective of the specialist however although elimination of superstition was a good thing p. 12” LAZY</p>		Intellectual perspective
<p>Not everything is explained from the perspective of magic either and Chinese traditional medicine relied on observation G 332 line 3-9</p>	Discernment	
<p>Interpretations also need to follow reasonable rational explanations NF 69 line 1-3</p>		
<p>It is always good to try and refute what you experience although it would be nice to believe in every sign FRL 64</p>		

Finally, the “Selective perspective” grouped data which illustrated the willful selection of the perspective that magical practitioners use in conceptualizing magical experiences. Data processing identified how magical practitioners on one side admit that it is impossible to determine whether magic has an active effect while on the other side admitting to its existence. Drawing on the information from the “Magical”, “Symbolic” and intellectual perspective I was able to establish how magical effects are partially determined by the choice of interpreting events which occurs in a ceremonial or meditative context as having magical qualities:

<b>Selective perspective, Codes</b>		
Open coding	Axial coding	Selective coding
<p>There is a distinction between two worlds and one is selected NF 60 line 1-2</p>	Selective perspective	Selective perspective
<p>The approach of ideas and perspectives are compared between systems of belief to find what is more suitable, intellectually and instinctively G 246</p>		
<p>The look on magic is strongly interactive and modifiable NF 65 line 1-4</p>		

Considering the overall information grouped in the “Holistic perspective” and the three core categories, I then proceeded to search for data which could illustrate the significant factors or elements that are taken into consideration in addressing magical experiences. The idea stemmed from the observation of the overwhelming amount of data that discussed perspectives in relation to contextual and individual factors. Finally, it also revealed points of conjunction between the perspectives which reinforced the connection under the “Holistic perspective” This lead to the emergence and coding of the unexpected categories by relying on the data which emerged from the core categories. The data had, in the case of the “Holistic perspective” indicated a connection and interrelation between the “Magical perspective” and “Symbolic perspective”. This lead to the formation of the unexpected code “Balance”. Grouped data, in fact, specified the necessity firstly, for equilibrium in the use of the perspectives as part of spiritual development. Secondly, it

associated this necessity to the maintenance of overall mental stability underlining the potential risks if the balance is disrupted. To complete this code, I also grouped data descriptive of this instability in the axial code “Unbalance”. The latter was moreover associated with the perspectives “Magical”, “Symbolic” and “Intellectual” as a consequence of their misuse:

<b>Balance, Codes</b>		
Open coding	Axial coding	Selective coding
Magical systems look for balance in their growth or activities which is often found in their symbolic system G 340 line 6-9	Harmony	Balance
“Finding balance between mind and matter p. 11-12” LAZY		
Some traditions are considered to be more valuable than others or are more serious in their teachings P 179 line 3-9		
Passivity is an imbalance that leads to being controlled by others G 339 line 13-16	Unbalance	
Loss of control NF 144 line 9-11		
Obsession prevents man from ascending as it empowers the lower will and interferes with the growth making it harder and harder to develop p. 47 v.3” COMPLETE		
It is important to distinguish hallucination from vision as the opposite implies seriously abandoning magical paths G 350 line 6-8	Understanding	
"A magician knows the order of things FRL 430 line 1"		
Although belief is an important component it is necessary to maintain an analytical mindset P 188 line 4-5		

The category “Filters”, also emerged as a result of information emerging from the “Selective perspective” the subcategory “Personalization” combined with data drawn prevalently from the interview with Guido. “Filters” an in vivo code, details the capacity of the individual magician to perceive magical experiences. The criteria that establish this capacity are defined by natural talent and personal education. The capacity of the “Filters” can also vary depending on the context whether inside or outside of the ritual environment allowing for the alteration of the state of consciousness. Consequently, I grouped ideas and statements which explained the principles and opinions concerning the capacity to perceive magical experiences and its influencing factors:

<b>Filters, Codes</b>		
Open coding	Axial coding	Selective coding
Predisposition is a factor in perception P 228 line 1		

Natural disposition is always a factor G 329 line 3-4	Natural	Filters
The ability to perceive the magical is linked to the selective functions of the brain G 318 line 2-6		
Intellectualization can remove experiences or block them P 228 line 1-3	Cultural	
Tension in the body is also associable tension in the mind which is also linked to cultural condition, societal expectations which can represent our natural tendencies p. 17-19” LAZY		
Rational thinking can be a kind of interference with the processing of magical information or suppress it entirely G 329 line 9-14		
A person experimenting with mystical states will see the divine to his or her understanding p.4” IMAGINATION	Personal	
The problem is being too concentrated on wanting, influenced by desire, the more you want it the less you get it FRL 234 line 4-6		
Creating pre-concepts can interfere with the process of initiation G 369 line 6-10		

Another subcategory, “Imagination” shared a direct connection to the “Magical” and “Symbolic” perspectives. The use of imaginative faculties emerged as central in the performance of magical and meditative practices. It is also described by the interlocutors and literature on magic as being the unifying element between magical power, cognition, symbols and interaction with the subconscious. Moreover, it touched the conception of reality and falseness attributed to using imaginative faculties as a method for attracting magical energies:

<b>Imagination, Codes</b>		
Open coding	Axial coding	Selective coding
There is a particular condition for imagination to be real NF 60 line 1-2	Reality	
Imagination has an active influence on the mind and the personality of the magician G 350 line 26-30		
Repeated mental construction can manifest an entity FRL 201		
This is an illusion of the shapes of angels but it helps us communicate with them p. 106 TALISMANS		
Reality is not found in the images themselves, these are only instrumental for the effects and reactions G 334 line 75-78		

Visualization is just support and not the thing in itself FRL 371 line 1, 372	Theatrics	Imagination
Visualization has active agency although theatrical aspects are necessary. Visualizing in pathworking is a magical act and it intervenes in the personal reality P 187 line 7-10		
Guides are interacted with as independent beings and are shown respect and courtesy p. 654 SELF		
Theatrical elements are required in specific contexts to focus on particular aspect P 187 line 11-15		

The subcategory “Correspondences” emerged based on the considerations of the relations that the interlocutors maintain between the various components of magical practices. Thus, the manifestation of a magical experience to be recognized as generated by the magician would have to correspond to the symbolic structure and intention of a magic ritual. More specifically, in the case of the summoning of spirits, the later would have to behave in accordance with the reports in their respective traditions. These associations between ritual performance, manifestation, and intention or mental state of the magician moreover, thus illustrated method of a strategy for the verification of the authenticity of magical experiences:

<b>Correspondences, Codes</b>		
Open coding	Axial coding	Selective coding
Experiences corresponding to ritual imagery are considered to be authentic NF 111 line 1-5	Validation	Correspondences
Analysis of events occurs by finding patterns, there can be mistakes in magic however that is the evolutionary purpose P 188 line 5-8		
All magical effects must be in accordance with the higher genius p. 78 PILLAR		
There is comparison between the various techniques and their functions and acknowledgment or similarity across cultural differences G 306 line 6-10	Cultural similarity	
East and west techniques are similar although from different world FRL 371		
Alchemy is connected to astrology, Kabbalah, and magic p. 54 v. 2" COMPLETE		
The interaction between the ritual and the person’s behavior must be observed G 333 line 8-11, G 334 line 1-8		

There is a recognition of differentiation in the sensations given by the rituals depending on type and purpose, there are specific experiences connected to it P 214 line 1-4	Ritual	
Coincidences relative to the character of the ritual or requested events within ritual context NF 89 line 2-4, NF 90 line 1		

Consequently, to support the category on “Correspondences” I grouped data on magical practices which became a fundamental component related to the manifestation and interpretation of magical experiences. It is the contextual basis where magic is practiced and also where it is experienced through direct interaction. The code which was effectively termed “Magical practices” is illustrative of the various rituals, initiations, breathing techniques and their purposes:

<b>Magical practices, Codes</b>		
Open coding	Axial coding	Selective coding
Rituals determine a context in which magical things happen NF 77 line 2-3	Power	Manifestation
Rituals channel or activate energy which can also work independently of the magician P 226 line 10-17		
Magic may be used to be a technique to achieve deeper levels of the unconscious p.7” PILLAR		
Initiation is needed to change the personality and the psyche NF 134 line 9-12	Mind Altering	
BRP ritual that eliminates undesirable elements from the psychic sphere to prevent expansion of consciousness p. xxvii PILLAR		
The purpose of the rites to reduce intention or obsession with thinking about the objective FRL 236 line 1-2		
Every ritual component has a correspondence and a field of expertise, activity, it will trigger the related response G 304 line 1-4	Results	
The performance of an initiation establishes the variety of related effects as they are exclusive to the context P 215 line 3-4		
Rituals are inevitably connected to related experiences, symbols in rituals will manifest for the subject of the ritual NF 110 line 4-6		

Finally, to complete the interpretative picture employed by the interlocutors I sought all the definitions and reports of magical experiences provided by the interlocutors. The objective was to gain information on what the definitions of magical experiences were for the interlocutors



so as to have a base for discussion and a more in depth understanding on their perspective of magical experiences and their interaction. This was significantly important as it allowed me to stem from the definitions of the magicians rather than relying on pre-existing literature. These were coded in the category “Manifestation”. The manifestations include sensory alterations, emotional changes, gut feelings and obtaining of occult knowledge:

Manifestation, Codes		
Open coding	Axial coding	Selective coding
There are various kinds of manifestation P 212 line 3-4	Variety	Manifestation
The images or dreams or fears that you did not understand are all psychic experiences NF 138 line 1-2, NF 139 line 1		
Various reported feelings and emotions as a consequence of pathworking p. 107 IMAGINATION		
"For a time after consecration, you might feel that you are exhibiting some of the wishes and vices of each planet p. 207" TALISMANS	Emotional	
Change in attitude P 180 line 12-15		
Manifestations can be emotional effects NF 18 line 7-9	Distortion	
Alteration of the state of consciousness G 301 line 1-3		
Alteration of the direction of perception and element of perception NF 151 line 3-5		
Enhancement of perceptions P 180 line 7-10	Bodily	
Awareness of heat in the body during energetic practices FRL 370		
Exhaustion frequently occurs NF 100 line 1-2		
In practitioners, energy can be felt passing in the body like tingling P 180 line 1-3		

#### 4.5

I will now describe the process of grouping data with specific coding examples. The foundation of each category was based primarily on grouping data indicative of general basic descriptions. The labeling occurred by selecting a keyword which would summarize the overall grouped data. Examples are found as in the case of the category “Magical perspective” and “Magical practices”. The first includes all the elements that the interlocutors consider significant for the interpretation of magical experiences within the cultural framework of magical practices<sup>323</sup>. The second, indicated the series of techniques used in the performance of magic including both

<sup>323</sup> G 301, P 183 line 4-6, G 291 line 1-8, G 278 line 5-8, NF 110 line 1-5, p. 270-271” *SECRETS*.

magical ceremonies, initiations and breathing techniques<sup>324</sup>. In some instances, the labeling occurred as an in vivo code such as in the case of “Filters” and “Balance” which are words used by Guido<sup>325</sup>. These were strongly descriptive of the coded data.

Coding was also based on frequency, volume, similarity and opposition. The first, refers to the number of sources which agreed on a particular statement and not on the effective quantity of data. This is the case of the category of “Magical perspective” which was addressed by most of the interlocutors. This recurrence became important for the establishing of agreement in a given code or topic. The second, volume, indicated the effective number of codes dedicated to a particular topic. This however did not necessarily indicate its number of sources. It could also include a high volume of data however emerging from a singular source. An example of high volume and low frequency is found in the subcategory “Misunderstanding” which relied on data prevalently by Frater RL<sup>326</sup>, some literature<sup>327</sup>, and Guido and Nick to a lesser extent<sup>328</sup>.

The data was, however, was still included as it provided for diversity and individuality of interpretations, which is characteristic of contemporary magical practices and literature. When in combination with high frequency it indicated that a particular topic was important, central or widely acknowledged by the interlocutors. An example is found in the selective code “Imagination” which relies on a significant amount of codes extracted from most of the sources. The selection of data by similarity was employed for the grouping of the axial codes within each of the selective codes. A sample case can be found in the category “Filters” with its axial codes “Personal”, “Cultural” and “Natural”. Each of these codes referred to the same category however presenting different individual aspects of it.

Although the three perspectives do address different aspects of the same concept they are not in conflict. They are used selectively and in specific contexts however maintaining a thread of coherence between each other. This allowed for detailing the characteristics of the individual categories. Finally, opposing statements such as “take magical experience face value”<sup>329</sup>, “do not take magical experiences face value”<sup>330</sup> established the formation of different categories. The first chunk of data belongs to the axial code “Face value” in the selective code “Magical perspective” and the second to “Evaluation” in “Holistic perspective” connected to the “Intellectual perspective”. This allowed for the illustration of the diversification of views leading to a more complex understanding of the perspectives of the interlocutors. Similar cases of differentiation can

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<sup>324</sup> p. 298 *SELF*, p. 650 *SELF*, FRL 236 line 1-2, P 208 line 3, P 180 line 1-3, 11-14, NF 134 line 9-12, NF 144 line 5-11, 12-15.

<sup>325</sup> G 237, G 339, G340.

<sup>326</sup> FRL 382 line 2-4, FRL 383, 384 line 1-2, FRL 384 line 2-4, FRL 384 line 3-5, FRL 385, FRL 330 line 2-3, FRL 331, FRL332, FRL 333 line 1-2, FRL 333 line 2-3, 334, FRL 335, FRL 336, FRL 337-338 line 1.

<sup>327</sup> p.6, 8, 52, 55 *IMAGINATION*, p. 17” *COMPLETE*

<sup>328</sup> G 375 line 1-6, G 377 line 6-11, G 346 line 1-3, G 347 line 1-4, NF 137 line 5-7, NF 100 line 3-5, NF 100 line 3-5.

<sup>329</sup> NF 84 line 1-2, P 189 line 16-19, p. 40” *IMAGINATION*.

<sup>330</sup> NF 85 line 1-3, FRL 64, G 372 line 14-15.

be found in the code “Theatrics”, part of “Imagination” describing considerations on the necessary illusion created by rituals for magical purposes<sup>331</sup>.

The latter, for example, was not included in the category “Magical practices” as it is descriptive of specific techniques and their purposes whereas the prior code describes the attitude to ceremonial performance. The category “Magical practices”, groups data on initiations, magical rituals, meditations, and breathing techniques. It did not include data on the use of ritual implements although these are employed in some ceremonies. These were instead grouped in the subcategory “Tools” under “Imagination” as the data emerged as being a symbolic representation of magical energies compared to the images produced with visualization practices<sup>332</sup>. These can be however interpreted from a magical perspective in specific contexts, meaning they will be understood as carrying a specific magical essence. Similarly, the subcategory “Behavior” in the category “Imagination” which illustrates how entities act as if they had independent will<sup>333</sup> is differentiated from “Manifestation”. The latter is descriptive of the various forms of phenomenon related to magical practices not their behavior. Finally, “Correspondences” was not grouped with the “Magical perspective” although it describes the correlation between events in two different worlds which was grouped under the axial code “Hermetic”<sup>334</sup>. The motivation lies in the code “Correspondences” effectively describing the components that need to be in accord with each other whereas the subcategory “Hermetic” suggests a metaphysical perspective on the correlation between the astral and the material plane. The latter does, however, bridge the gap between the “Magical perspective” and the “Symbolic perspective” as a cultural guideline in interpreting magical experiences. This also contributed to the condensation of two perspective levels into a general interpretative approach. Finally, data on the limits of intellectual perspectives was grouped in the subcategory “Misunderstanding” under the category “Balance”. This subcategory emerged by grouping causes for unbalance in reference to the misuse of intellectual capacities<sup>335</sup>. This was differentiated from the category “Uncertainty”, an axial code in the “Holistic perspective”<sup>336</sup>. Although the underlying principle is directed at the limits of measuring magical experiences it addresses different concepts. In the first case, it regards issues concerning the use of the wrong interpretative systems and their consequences for magical practice. The latter one is closer to the idea of the excessive reliance on fixed systems of interpretation.

The following is the list of codes that emerged from the coding with a description of the content that they carry.

## 4.6

### Holistic perspective

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<sup>331</sup> p.5 *TALISMANS*, p. 106” *TALISMANS*, G 333 line 2-8, P 187 line 7-8, P 187 line 11-15.

<sup>332</sup> P 187 line 13-15, G 334 line 44-46, G 334 line 57-59, G 334 line 51-52, G 334 line 63-64, G 34 line 71-73, p. 346 *SECRETS*, FRL 365 line 2-3, FRL 366-367, FRL 368.

<sup>333</sup> NF 144 line 7-11, NF 102 line 1-3, 106 line 3-4, NF 108 line 2-4.

<sup>334</sup> G 306 line 3-7, 308 line 1-2, p. 170” *SELF*.

<sup>335</sup> G 346 line 1-3, G 347 line 1-4.

<sup>336</sup> P 227 line 1, P 228 line 1-4, P 223 line 1-11, NF 64 line 1-4, G 378 line 1, G 380 line 5-7, G 330 line 6-8.

The “Holistic perspective”, defines the maintenance of multiple interpretative strategies in analyzing magical experiences. The code emerged from the grouping of data which described psychological, magical and intellectual perspectives employed to catalogue magical manifestations. The magical experiences interpreted through these points of view need to be compared with each other and integrated due to their close associations<sup>337</sup>. Each one relies on different interpretative perspectives and individual principles. The magical experiences are observed in different context through different lenses to see if they reconcile on all levels.

### **Uncertainty**

The necessity for multiple perspective interpretative strategies is related to the unpredictable, irreproducible and personal nature of magical experiences. My interlocutors stated that there are in fact no certain methods for the authentication of magical experiences<sup>338</sup>. Through analysis, it emerged that ultimately the unpredictability of magic is connected to a number of variables that need to be taken into consideration for the sake of interpretation. The motivation stems from ritual performance which can, generate variations of manifestation even if executed in apparently identical conditions. The explanation is that a person is never in the same mental or physical state, which is a significant influence in the resulted manifestation of magical practices<sup>339</sup>. Moreover, there is also the acknowledgment of unknown influences which interfere in the process and still need to be discovered<sup>340</sup>. Descriptions of relevant factors in the analysis include ritual performance, the magician’s beliefs, states of mind and the effective manifestations<sup>341</sup>.

### **Interpretative strategies**

At the same time, the emerging data also defined the necessity for extreme precision in approaching magical experiences which are indicated in the axial codes on “Experimentation” and “Evaluation” under the “Holistic perspective”. The first, addresses the changing of opinions in magical interpretation and practices<sup>342</sup>. The second, describes the critical eye that the magician requires in the analysis of magical experiences<sup>343</sup>. These are complemented by the perspective codes which need to be integrated in the “Holistic perspective”.

### **Symbolic perspective**

The “Symbolic perspective” interprets magical manifestations based on the assumption that the subconscious sends messages to the consciousness of the magician via symbols<sup>344</sup>. The purpose of the symbolic perspective is required to understand the underlying motivations and processes behind the manifestation of magical experiences for the magical practitioner. It is moreover employed as a first interpretative step to determine the underlying influences that generated a manifestation<sup>345</sup>. The underlying explanation is found in considering the consciousness as unable to normally process the information that the subconscious, area of the

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<sup>337</sup> NF 130 line 1-3, G 372 line 3-6, 9-14, G 348 line 1-9, NF 108 line 1-15, P 184 line 7-11.

<sup>338</sup> G 334 line 8-10, FRL 182, G 331 line 11-21, P 223 line 1-11, NF 64 line 1-4.

<sup>339</sup> G 331 line 7-14, G 331 line 11-21, G 334 line 34-36, G 331 line 7-15.

<sup>340</sup> p 188.

<sup>341</sup> 649-650” *SELF*, NF 108 line 10-15, NF 108 line 1-15.

<sup>342</sup> P 229 line 1-5, NF 112 line 1-5, p. 210” *TALISMANS*, G 293 line 1-3, NF 88 line 2-7.

<sup>343</sup> P 179 line 1-3, G 291 line 6-8, NF 85 line 1-3, FRL 276-278, p. 65” *TALISMANS*, p.7-8” *STONE*.

<sup>344</sup> NF 108 line 1.

<sup>345</sup> NF 109 line 1-4, p. 20-21 *PILLAR*, p.6 *PILLAR*.

mind where the true self and magical power is considered to be located in, sends to the consciousness. The mind thus translates the messages into the required symbols or icons that are easier to comprehend for the conscious subject<sup>346</sup>. Subsequently, the symbols or experiences need to be unveiled and interpreted by the practitioner. This occurs either by himself or otherwise through confrontation with another magician. Data from the interlocutors and primary literature compared the “Symbolic perspective” to psychological analysis or counseling methodologies, however, relying on the manifestation of magical experiences. A particular description is found in interpreting magical experiences as if they were dreams<sup>347</sup>.

### **Magical perspective**

The second of the multiple perspectives was labeled as “Magical perspective”. It bases its approach to magical experiences on two points. Firstly, it relies on instinctive understanding, feeling and intuition to apprehend, identify or verify of the manifestation of magical experiences. This instinct is what the interlocutors rely on for their confidence of the existence of magic described as an inner feeling about the presence of divinity in the universe, outside the realm of conventional sensory perception<sup>348</sup>. It accepts magical manifestations unquestioningly together with inner worlds and divine entities as existing authentically. Within the context of the magical perspectives, the subject inherently feels the presence of something divine which does not require tangible proof. It stems from the assumption that there inherently is something else, that there is something to strive for<sup>349</sup>. Descriptions included firstly, a suspension of judgment to the effects of rituals and meditation as an attitude, secondly, understanding that magical experiences cannot be approached intellectually. It requires not thinking about the effects of magic but just living them. Another particular reference to the idea of instinct is found in data by Guido, Paola, and Nick who discuss the suspension of judgment as necessary to accept the reality of magical experiences. The latter statement also specified taking magical experiences face value including the acceptance of the existence of magic. Recognizing the limits of rationalization and scientific measurement in interpreting magic are also part of having magical experiences<sup>350</sup>.

Secondly, the magical perspective approaches magical experiences by relying on the teachings of magical and mystical literature both classical and contemporary as illustrated in the subcategory “Hermetic”. Examples of these are the Nag Hammadi texts or the original books on the Golden Dawn published by Israel Regardie. The process of magical practice and its effects are moreover likened by the interlocutors to alchemical processes. Magical effects are classified under energy qualities related to alchemical symbolism<sup>351</sup>. Next to these, the “Magical perspective” also illustrated the objectives of magical practices such as the achievement of a state of awakening otherwise defined as true-self as an ultimate objective. These were grouped as they proved significant for the interpretation of proper spiritual development and as an element of discernment in the interaction with magical experiences. The key descriptions grouped concepts of transmutation, change and overall development<sup>352</sup>. Finally, the data suggested that active

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<sup>346</sup> G 330.

<sup>347</sup> NF 110 line 1-3, NF 113 line 1-2.

<sup>348</sup> NF 100 line 5-9, G 246 line 1-4, P 228 line 1-4.

<sup>349</sup> p. 70 *PILLAR*.

<sup>350</sup> NF 62 line 1-7, G 358 line 1-2, NF 100 line 5-9, P 189 line 17-18, P 189 line 16-19.

<sup>351</sup> G 243 line 1-5, G 334 line 41-44, G 334 line 20-23.

<sup>352</sup> p. 9-10 *IMAGINATION*, p.120 *PILLAR*, p. 96 *PILLAR*, FRL 463 line 2-3, FRL 464, p. 14 *COMPLETE*.

practice and involvement in magic as a way to genuinely understand magical experiences is the only approach to verification and estimate of whether it exists or not<sup>353</sup>. This perspective reconnects to the training required to become a magician and learning to see the world from a magical perspective. In relation to the “Magical perspective”, data moreover, confirmed that only direct repeated experience and seasoned intuition can lead to the genuine interpretation and identification of magical experiences<sup>354</sup>.

### **Intellectual perspective**

The “Intellectual perspective” aims at taking the approach of what is described as common sense. It serves so as the magical practitioner does not lose himself in delusions concerning the manifestations of magical experiences and providing elements of critical thinking to the analysis. It moreover discerns between plausible magical experiences and impossible exaggerations. As opposed to the previous ones, it does not necessarily rely on the assumption of magical experiences as existing authentically or carrying any inherent meaning<sup>355</sup>. In the context of the category “Filters”, this perspective is considered to be counterproductive or limiting for the interaction and understanding of magical experiences<sup>356</sup>.

### **Correspondences**

The category “Correspondences” provides a guideline for interpretation interlinked with the perspectives. Similarly, to research performed by Luhrmann, where it emerges that magicians believe in the universe as a unified whole, where political and casual events have an inherent hidden meaning, the category “Correspondences” illustrates this procedure by underlying the relation between magical manifestations and their symbolic interpretation. The procedure requires finding connecting points or coherent similarity between the intention of the magician, the symbolic elements used in the ritual or meditation and the expected consequence of magical practices<sup>357</sup>. This category also included points based on frequency and, to confirm the interaction analysis in the “Symbolic perspective”, to consensus among magical practitioners. At the same time, it also relates to the “Magical perspective” if the manifestations have similarities with the definitions reported in magical texts. The frequency relies on the association of particular sensations which occur regularly in magical practices<sup>358</sup>.

### **Consensus**

The axial code “Consensus” illustrates the agreement on a particular interpretation concerning magical experiences<sup>359</sup>. As a corollary, data revealed how consensus across cultures or cultural similarity is also a confirmation of the validity of magical experiences or practices. The comparison between eastern and western practices operated by Guido and Frater RL is indicative in this sense where prana and ch'i are seen to have correspondences in western magical

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<sup>353</sup> G 302 line 1, p. 55 *PILLAR*, p. 54 v.3 *COMPLETE*.

<sup>354</sup> G 372 line 9-14, NF 130 line 13-18.

<sup>355</sup> G 380 line 7-13, G 350 line 16-18, FRL 64, G 332 line 3-9, FRL 126-127, p. 211 *IMAGINATION*.

<sup>356</sup> G 329 line 9-14, P 197 line 4-7, P 228 line 1-3, G 326 line 1-2, 6-8.

<sup>357</sup> P 200 line 1-4, P 183 line 1-5, NF 110 line 3-6, NF 77 line 1-3, p. 171-172 *SELF*, P 188 line 5-8, NF 101 line 2-4, NF 111 line 1-5, NF 41 line 1-3, 42 NF line 7-9, FRL 101.

<sup>358</sup> NF 135 line 1-2, 3-4, P 226 line 4-8, P 226 line 8-11.

<sup>359</sup> NF 47 line 3-7, NF 61 line 14-17, p. 60 v.3 *COMPLETE*, FRL 271.

practices<sup>360</sup>. Similarities were found in the discussion between practitioners in research by Luhrman, Granholm and Magliocco where practitioners discuss the results of their magical practices, provide advice and also reinforce with confirmation whether the results of magical practice are desired or not. This category also works closely with the category on correspondences. The agreement of specific symbols manifesting in a determined context validates the magical experience.

### **Magical practices**

The code “Magical practices” gathers rituals, initiations, breathing techniques, and meditations. The ones that I grouped from MOAA and primary literature that I observed are formed by a combination of visualization and body positions, such as signs, gestures, circumambulation, but also words of power and the use of ritual implements defined as magical instruments or weapons<sup>361</sup>. Meditations also rely on the use of visualization to create images in one’s mind<sup>362</sup>. These components are necessary to control energy related to magic as through the use of symbols both imagined and in the form of tools, they draw energy from the magical world into the hands of the magician.

### **Visualization**

As a subcategory to magical practices, although all components are necessary, strong emphasis is however placed on visualization, where power is directed through imaginative faculties<sup>363</sup>. Within these contexts, the magical practitioner visualizes or imagines the energy he or she wishes to interact with by building a corresponding symbol in his or her mind. The appearance depending on necessity includes astrological signs, alchemical symbols, letters of divine names, gods, spirits, energy centers associated to specific parts of the body and finally, buildings or landscapes<sup>364</sup>. The strength or power of magical ceremonies and meditations is associated to the clarity or detailedness that is given to these symbols<sup>365</sup>. Thus, the clearer the image that is created in the mind, the more powerful it is considered to be<sup>366</sup>. However, the power is not considered to reside in the symbol itself but in the energy which is transmitted through the symbol<sup>367</sup>. In other terms, the more realistic the vessel the greater the probability that it will be inhabited by the desired force. By comparing the code on “Visualization” to that of “Magical practices”, due to the inherent presence of the former inside the latter, it further emerged that the realism of the visualized images extend to other senses. In particular, through theoretical sampling, it transpired how imagining sensations of heat or tingling to represent magical energies flowing through the body is also a part of basic magical practice. The provided explanation is to train the mind to sense the magical forces<sup>368</sup>. These sensations are then transferred to magical practice where the reproduction of the sensations considered to be the effective manipulation of magical energy

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<sup>360</sup> G 306 line 6-10, p. 29 *PILLAR*, G 254 line 6-11, FRL 371.

<sup>361</sup> P 174 line 1-2, FRL 369, NF 150 line 1-7, p. 79” *PILLAR*, p. 99 *SELF*, NF 142 line 3-5.

<sup>362</sup> p. xv *SELF*, p. 42 *PILLAR*, G 334 line 73-78.

<sup>363</sup> p. 203 *TAROT*, G 350 line 26-30, NF 48 line 4-5, 334 G line 44-46.

<sup>364</sup> p. 171 *TAROT*, NF 61 line 7-8, p. 5” *SELF*, P 214, p.35 *TALISMANS*, p. 650-651 *SELF*, p. 27 v.6 *COMPLETE*, p.5 *TALISMANS*.

<sup>365</sup> G 334 line 63-73, G 335 line 3-6, 8-10, NF 38 line 1-2, NF 40 line 1.

<sup>366</sup> NF 61 line 11-14, NF 38 line 1-2, NF 40 line 1, NF 50 line 1-4.

<sup>367</sup> G 291 line 1-6.

<sup>368</sup> p. 68-69 v.3 *COMPLETE*, p. 91-93 v.3 *COMPLETE*, p. 95 v.3 *COMPLETE*, p. 96 v.3 *COMPLETE*.

similarly to the visual imagination of the symbols<sup>369</sup>. Finally, the use of imagination to create an authentic magical experience incorporates the interaction of gods and spirits who are approached as if they are independent beings although practitioners are well aware that these are constructs<sup>370</sup>.

## Tools

Another example concerning the appearance of symbols is the subcategory “Tools”. The latter detailed how the use of magical instruments in rituals covers a similar function to the visualized symbols. Wands, daggers, altars, and talismans are considered to be symbolic representations of powers which need to be present depending on ceremonial requirements<sup>371</sup>. Similarly, to the visualized symbols, ritual implements are not considered by the interlocutors as effectively carrying power in themselves but are rather symbolic representations of magical forces. These instruments could, in fact, be imagined by the magician as any other symbol but it is considered excessively complex as a practice and thus the tools act as a support<sup>372</sup>. As a confirmation, a consideration by Frater RL referred to the expert use of ch'i energy by adept masters as eventually being able to transcend the need for magical tools<sup>373</sup>.

## Discernment

The relation between sensations, the existence of deities and their foundation in imagination is detailed in a statement by Nick, where he describes imagination as having a reality and a falseness to them. The falseness is described as the “non-objective” existence of the imagined symbols within the mundane world, their appearance is exclusively to facilitate the interaction with the relative magical energy by part of the magician<sup>374</sup>.

These symbolic inventions are necessary for the human practitioner since he or she would otherwise be unable to interact with pure shapeless magical energy<sup>375</sup>. The idea of reality is formed by repeatedly constructing entities or symbols either individually or in cooperation with a group. Thus, the repetition of exercises for the development of magical sensations in the previous paragraph would eventually lead those sensations to be considered as an effective generation of magical energy. In turn, repetition would also increase the details of the symbols and hence their power<sup>376</sup>. The reality or authenticity is also associated with the independent behavior of the symbols as specified above. In the case of spirits and deities they are expected to clearly interact with the practitioner outside of his or her willful control<sup>377</sup>. Similar statements are found in magical manifestation and the consideration of effects being concrete or directly perceivable in order to be recognized as authentic and not mere delusions.

Another reason for visualized symbols to be considered as being able to channel power and manifest under various forms is related in the data to their association with the faculties of the

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<sup>369</sup> G 362 line 10-13, NF 61 line 7-11.

<sup>370</sup> p. 106 *TALISMANS*, p.5 *TALISMANS*, p. 654 *SELF*, NF 93 line 5-7, p. 56 *IMAGINATION*.

<sup>371</sup> p. 346 *SECRETS*, NF 81 line 2, NF 89 line 2-4, G 334 line 81-83, G 359 line 2-4, G 359 line 4-5.

<sup>372</sup> G 359 line 2-4, G359 line 4-5, G 361 line 2-3, G 362 line 4-7, G 362 line 12-13.

<sup>373</sup> FRL 232, FRL 233, FRL 234.

<sup>374</sup> NF 60, NF 61.

<sup>375</sup> p.46 *TALISMANS*, P 185 line 1-2, P 187 line 1, NF 81 line 2.

<sup>376</sup> G 335 line 3-6, 8-10, G 334 line 104-106, G 334 line 63-73, NF 40 line 1.

<sup>377</sup> NF 61 line 17-19, NF 62 line 1-7, NF 151 line 1-8.



mind, particularly with the subconscious<sup>378</sup>. There are in the primary literature many comparisons between magical systems and the psychological structure of the mind which also emerged in the axial code “Integration” in the “Holistic perspective”<sup>379</sup>. If compared to the concept of “Correspondence” and the relation of the magician to the universe, it details the conception of interrelation between the various components of the whole universe. It becomes an explanation for how the various rapports and components of the universe work together in the imaginative conception of the magician.

The subconscious is considered to hold the suppressed magical faculties and the authentic personality or true self of the magician. Visualized symbols cover a double implication in the analytical strategies of magicians. Symbols are not only a means for interpretation. Their self-induced perception is considered to be a magical manifestation next to being instrumental in the interaction with the subconscious. Considering the data which emerged in the symbolic perspective, the implication of the use of symbols, to communicate with the subconscious, assumes a different value by becoming a means of conversation and interaction between the consciousness and the subconsciousness of the magician, consequently interacting and manipulating the power contained therein.

### **Manifestations**

The results of the aforementioned magical practices were grouped in the category “Manifestations”. Nick describes the latter as mundane in appearance and can be considered as anything that happens within a ritual context or in meditation<sup>380</sup>. Data to support these statements was effectively found in the descriptions of the other interlocutors as well. Sensations of heat and energy flow<sup>381</sup>, altered states of consciousness<sup>382</sup>, gut feelings<sup>383</sup> and bad smells<sup>384</sup> as a consequence of specific rituals. On a different level, there were reports of perceptive distortions such as the effective bending and losing one's balance during a magical operation<sup>385</sup>. Intuitions or coincidental events also emerged from the coding. These included objects falling, or in one particular case a wasp flying into a wand<sup>386</sup> as a consequence of requesting the summoned spirit to provide proof of a successful magical ceremony. Moreover, there are a series of emotional sensations of well-being or fear<sup>387</sup>.

### **Filters**

As previously mentioned, beliefs or states of mind of the magician are a significant component in magical practices. These are considered to directly influence either the manifestation of magical experiences or their perception. This influence moreover supports the personalizing component of magical experiences illustrated in the “Holistic perspective”. The data

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<sup>378</sup> p.19 *PILLAR*, p.120 *PILLAR*, p. 575-576 *SELF*, p. 305 *SELF*.

<sup>379</sup> p. 50 *IMAGINATION*, p.5 *PILLAR*, p.7 *PILLAR*, NF 108 line 12-15.

<sup>380</sup> NF 140 line 1-2, NF 138 line 1-2, NF 139 line 1.

<sup>381</sup> FRL 370, FRL 137-138, P 180 line 1-3, p. 53 *PILLAR*, p. 95-96 *PILLAR*, G 256 line 1-4.

<sup>382</sup> G 301 line 1-3, P 174 line 3-7, P 180 line 7-10.

<sup>383</sup> P 180 line 30-32.

<sup>384</sup> NF 69 line 4.

<sup>385</sup> NF 99 line 1-2, P 216 line 8-10, NF 68 line 1-5.

<sup>386</sup> NF 91 line 1-5.

<sup>387</sup> NF 48 line 5-8, p. 29 v.8 *COMPLETE*, p. 348 *SECRETS*, P 176 line 1, 346 *SECRETS*.

concerning this point emerged under the in vivo code "Filters". The corpus of the category was drawn prevalently from statements by Guido who effectively used the term "Filter". The latter can be either natural or cultural and are descriptive of the individual ability associated with the power of the mind to perceive or exclude the inputs that derive from magical experiences<sup>388</sup>.

Natural filters, define the innate disposition of a magical practitioner for perception and interaction with manifestations. This is an unchangeable capacity and cannot be improved through training as it is part of the of an individual's innate talent<sup>389</sup>. Cultural filters are instead, determined by one's education and environment which influences the consideration of an experience as magical or not<sup>390</sup>. Thus, it is understood that a society or culture which acknowledges the existence of subtle forces will have a higher possibility of understanding, accepting and interacting with magical experiences as opposed to a close-minded society, meaning one which refuses the idea of the existence of magic<sup>391</sup>. Modern western culture, in particular, is considered to be a negative influence for the sake of perceiving magical experiences. This idea is strongly connected to a repression of vitality which is linked to the generation of magical energy<sup>392</sup>. Guido, however, remarked that the presence of "Filters" is not necessarily negative or an impediment, but a normal cognitive function which shields the mind from information overload. As much as human consciousness is aware only of a limited amount of inputs, depending on one's surrounding environment, similarly the mind does not normally allow the passage of magical energies<sup>393</sup>. By comparison with the code "Magical perspective", the latter point of view would be an impediment for the performing mundane tasks, as thinking in magical terms is not convenient outside of magical circumstances<sup>394</sup>. Consequently, some manifestations and their perception are directly influenced by the openness or closure of the "Filters" as these determine what will be received and what will not.

The motivation for the personalization of magical experiences follows a similar principle to the "Cultural filters". As magical experiences are related to the unique influence that the magician gives to the manifestation by his or her particular magical tradition and interpretations, every practitioner will have magical experiences which relate to the narrative of their tradition that he is part of but there will also be symbols that are exclusive to the individual<sup>395</sup>. Moreover, these personal ideas or interpretations can, as described in the code, actively influence the outcome of magical practices. On a natural level, some can just have certain kinds of magical experiences. However, on a cultural level the personal expectations of the appearance of magic are also considered to have an influence<sup>396</sup>. The example of this manifestation can be found in the case described by Nick of the initiation of an atheist magician. Although the latter believed in magic he did not believe in god. This presented a problem for the purpose of a particular initiation where the higher-self, described as the divine part of oneself, needs to enter the body of the initiate as part of one's spiritual development. However, as the initiate did not conceive anything above

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<sup>388</sup> G 330 line 10-12, G 330 line 8-14.

<sup>389</sup> G 329 line 3-4, G 318 line 2-6, P 228 line 1.

<sup>390</sup> p. 17 *LAZY*.

<sup>391</sup> p. 17-19 *LAZY*, p. 27-28 *LAZY*, p. 49 *LAZY*.

<sup>392</sup> NF 132 line 16-1, G 329 line 7-9, FRL 209, FRL 210 line 1-2, G 320 line 1-5.

<sup>393</sup> G 318, G 320, G 322 line 1-4.

<sup>394</sup> G 324 line 3-6.

<sup>395</sup> p.4 *IMAGINATION*, NF 142 line 1-7.

<sup>396</sup> P 175 line 1-5, P 189 line 1-9, FRL 234 line 4-6, G 369 line 6-10.

himself due to his atheistic positions, his filter was closed towards the idea of something above him. Consequently, the energy related to a higher being could not flow through. The consequences of the ritual were that he thus incorporated his ego in the ritual with the result that he became self-celebratory by referring to himself as the voice of all the people in the temple he was a part of<sup>397</sup>.

Comparing the code “Filters”, with the three perspectives it emerged and confirmed how the assumption of a specific perspective is not only necessary for intellectual interpretation but can actively influence the perception of magical experiences altogether, next to the outcome of rituals. The existence of this conceptualization makes a case for the interpretative strategies taken by magicians and what explanations they give for the variations in magical experiences or their instability especially if personalized. The association I believe must combine the idea of uniqueness of the individual and also of personalization of mystical experiences in relation to the spiritualization of psychology and its relevance in magical practices.

## Balance

Directly connected to “Filters” and the three perspectives is the category “Balance”. As perspectives directly influence the perception of experiences for the magical practitioner, none of these can be predominant. An excess of the magical perspective, assuming that the magical experiences such as interaction with divine beings are objectively real and not means to an end, could, for example, lead to delusions such as in the previously mentioned case<sup>398</sup>. In general, it is a misguided use of magical practices, their uncritical interpretation or reliance on one perspective exclusively, are considered to lead to such mental issues<sup>399</sup>. Cases are related to delusions and uncritically believing ungrounded conjectures or otherwise to develop spiritually in an unwanted direction<sup>400</sup>. Again, in comparison with the code “Visualization” repeated use of mental faculties can eventually lead to genuine consequences such as personality or physiological alteration. Both interlocutors and literature reported alienation or abandoning of reality in favor of an imaginary fantasy world based on one's magical beliefs. Specific examples of unbalance were provided by Nick in discussing his experiences with Alexander Saunders. In the latter's case, he believed in ungrounded conjectures relating ancient astronauts and Atlantis legends<sup>401</sup>.

“14-NF: Where Ra was the last Golden Dawn group and it' was, it wasn't running any more when I was there, but... it hadn't closed that recently, it closed in 1978 and I was there in 8... 4 no 86 and so there were people around there who still remembered it so.. it was from them I got put into a Golden Dawn side order called the ehm... er... Shabarc Order or Order of the Table Round, and that was fun but I was planning... I also joined SOL ehm and I was doing regular work with them, it was all group work it was just regular meditations and supervise and I was going to go then... I was going to go to England for a couple of years, that was the plan. Go at a couple of years and I was going to workshops or anything that was available on magic cause in those days you would get magical training by going to workshops and you had some quite good names Dolores Eshnacouaky, Eileen Green, Katelyn Mathews, all these would offer these residential workshops or week end workshops and we would go and we'd learn techniques ehm even though some parts of that were unemployed but I also met David Goddard. David Goddard was at that point number 2 in SOL and I belonged to his working group cause that was very intense. David Goddard was erm is Maxine Saunder's... he started

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<sup>397</sup> NF 143, NF 144, NF 145.

<sup>398</sup> p. 14 *COMPLETE*, G line 90-91, G 334 line 103-105,108-110, G 334 line 90-95.

<sup>399</sup> G 375 line 1-6, G 347 line 1-4.

<sup>400</sup> NF 141 line 2-5, NF 141 line 1-5, G 346 line 1-3.

<sup>401</sup> NF 14, NF 15, NF 16.

out as Wicca er there is a very dull history of Wicca weh eh in the late 1960' it was championed by a guy called Alex Saunders who was mad as a box of frogs but he created...

T: You mean Alexandrian Wicca.

15-NF: Alexandrian Wicca, and David was the magical partner of his wife.

T: Ok.

16-NF: So, he was very hands on, very very practical and also very much into cabala so I learnt a lot from him and also about inner temples and that sort of stuff that I feature. But where David went wrong was he discounted... well no he was very naïve in a lot of ways you get this with a lot of occultists you can find a certain flavor of occultist who will believe anything.... (Me uh hum) they'll get results from it, for example Dolores would go off her Atlantean star stories. Dave was full of it all it was all Egyptian temples and stuff like that which historically didn't exist but you know... it was the basis of his work and he was a very competent magician, very scary ma... very scary in what he could do I mean it's where the stuff I couldn't see until later when I got into the Golden Dawn most of the difference. The Golden Dawn, the modern Golden Dawn was not more powerful than what I was doing, it was just more rounded..."

Guido also presented an example in the case of delusions as a consequence of compensating for one's ego where a practitioner can attribute ungrounded power to a teacher<sup>402</sup>.

"340-G: To somehow plagiarize them or to ehm, but on the other side for this reason a person who does magic should be, I believe, prevalently active but without, if instead you lose your balance in this activity which is one of the aspec..., of the things that can happen is the inflation of the ego I mean you think that you can do anything or that you have no limits from the perspective of but this is an aspect which if we want is even more dangerous so the idea of the, that all the more serious esoteric magic systems they considered balance as the most important thing ok? That is why in the Golden Dawn it is placed between the two columns the two polarities right? This is because the way to be followed is exactly the one of balance which is the straight one right? Because, if besides, even in the Golden Dawn if we prefer, in the Hermetic system there's a principle that is found even in Oriental philosophy for example in the I-Ching in polarities between Ying and Yang in the sense that when one goes too much into one extreme there's an automatic compensatory reaction which takes them to the other extreme eh, this is the game of nature somehow, right? In the sense that it works in this way when it goes practically to one extreme and then one risks going to the opposite. Ehm, so the and so let's say you are subjected to all these influences of eh of these oscillations which, in reality, you can perhaps proceed the same but progress will be more tortuous long and complex whereas if you manage to maintain the perfect center no matter what, clearly it's almost impossible to maintain, but the oscillations will be at a minimum like that, right? For example, if you manage to maintain balance between the fully rational and practical part and the more intuitive you will clearly not have great, even if you follow this kind of path it naturally has its risks because if you do it incorrectly, you can also have psychological imbalances. If instead you always maintain a balance clearly even if you can have problems they will be small problems you don't like the balance between a material life, right? For example let's say the more subtle part in the sense that the esotericist is not the mystic, the monk who lives in a cell but in any case he also has an ehm a particular care that the material aspect is optimal and I mean in the sense that it is balanced and at the same time it doesn't need to require all his psychic energy to survive right? So, the idea of keeping oneself in an, even considering matter as something, even here there are many real perspectives I'm telling you mine as others that the material side is important to be considered in my opinion. Even because if one doesn't consider it, one will reach the point in which the material conditions will be so problematic that, imagine I don't solve a material problem and, which in the end these conditions in most cases force me to think solely about how to survive unless they are those mystics who live in a monastery. And this could eliminate any kind of energy and all kinds of intellectual ponding on spirituality, that kind of stuff. So, let's say the middle way moderation is one of the foundations I think."

The constructed imagination become the default reality for the consciousness of the unbalanced practitioners. This "Balance" component is also an integral part of interpretative strategies as mental health needs to be taken into consideration when confronting magical experiences. This category "Balance" enriches the specifications on the correspondence

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<sup>402</sup> G 340, p. 17 COMPLETE.

comparison between intention, result and magical manifestation. The “Balance” component is in fact descriptive of a more self-reflective aspect in magical experiences.

### **Misunderstanding**

As a subcategory to the selective code “Balance” is “Misunderstanding”. The latter is of particular importance, especially if compared to the data in the subcategory "Cultural filters" and their influence in magical practices.

The first subcategory illustrates the interpretative issues regarding magical experiences by part of practitioners and also external observers<sup>403</sup>. Frater RL, in particular, describes it as misinterpreting the manifestations on the basis of misguided expectations of the purpose and functions of magic, consequently leading to attributing an incorrect value to them<sup>404</sup>.

“382-FRL: If you find your equivalent in the material plane the same equivalent exists in the astral world, it’s not such a great difference, in fact I think always in terms of the physical plane but as I say it’s the same even in the astral. At a certain point, I was thinking about how to come into contact with an entity like many do eh well I do a ritual one day nothing happens.

T: Hm hm.

383-FRL: I mean, you go into someone’s home and you see the person, you need to become their friend, why should they help you? If you moreover impose on them to help you...

T: Ok.

384-FRL: Why should it say yes, or even a wild animal, how long does it take for me to... it’s not as if I go to the forest, find an eagle and take it home. Instead, sometimes people think that this is how magic works. You go out into the forest, find an elemental spirit, become friends with it and it makes you rich. You try it once doesn’t work see it’s fake. You go to the forest, find a fox, train it, it takes ages.

T: No of course you need a lot of time.

385-FRL: Everybody thinks like, that for everyone magic since it’s magic they think that it works or it doesn’t and if it works it has to do so for these things.

T: I see I see. So, here’s another question, since there are in any case millenary systems, more or less millenary, the Golden Dawn is a bit more recent, which however has meditative systems, where they have to close one’s eyes, visualize, you see all these centers activate, concentrate like this. Why should I visualize it in this way? If it’s a question that I can do it simply with my will, why can’t I invent my own meditative system equivalent and of similar power?

386-FRL: Because this is where the point of the tradition and being a novice come into play, because it depends if one has years of experience or can make a comparison and say ok yeah, now I can say that I know how to but how, I know people who define themselves as inventors but maybe they don’t even know say mathematics

T: Ok.

387-FRL: If you don’t know the foundations, how can you invent, perhaps at the beginning it’s best to follow a system tested by hundreds of people.

T: Ok.

388-FRL: Whether follow it you like it or don’t it’s your problem but, in the meantime, you follow the tradition. After, in fact the great inventions are created by those who already have the foundation.”

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<sup>403</sup> NF 104 line 1-3, p.6 *IMAGINATION*, p.8 *IMAGINATION*.

<sup>404</sup> FRL 382 line 2-4, FRL 384 line 3-5, FRL 385, FRL 338 line 6-8.

When it comes to experiencing, the interfering factors coded in the category “Misunderstanding” directly eliminates the perception of magical experiences altogether as was previously discussed in the “Cultural filters”<sup>405</sup>.

In the case of magical practice, consequences can also lead to problems similar to those of delusion and ego enhancement. The misinterpretation of magical experiences driven by expectations can lead to consequences such as the revolt of a spell. In such an example, a woman who wanted to curse her ex eventually cursed herself. Although according to Nick, she had received the warning while in the magical context she completely misunderstood it<sup>406</sup>. In another occasion, Frater RL describes his mother discrediting prediction on her health which eventually caused her to fall ill<sup>407</sup>.

To prevent these issues, the skilled or trained magician needs to control and integrate the perspectives selecting the one which is required depending on circumstance. This was described in the axial codes “Harmony”, “Discipline” and “Understanding” which detail the appropriate mode of conduct for the magical practitioner. A magician is required to maintain control over his imagined reality and thus the effects that it has on the self and the surrounding world<sup>408</sup>. The connection emerged in statements by Guido and Paola concerning how teachers are supposed to transmit a sense of balance to their students<sup>409</sup>. Considering the interpretative strategies, one can observe how the balancing aspect of observing magical experiences and allocating them within a desirable framework is included in the training of the magician. This implicit guidance becomes a foundational aspect of the interpretative strategies.

If taking the “Magical perspective”, suspending one's judgment and accepting events face value is considered to be necessary in order for the practitioner to sense the subtle energies which are normally precluded from conscious perception, then it is also necessary to use the “Intellectual perspective” when outside of magical contexts. An example descriptive of this reconciliation is found in Guido and the consideration of the magical and symbolic perspectives, each one necessarily relegated to their context<sup>410</sup>. However, as defined in the core categories, the “Symbolic” and “Intellectual” perspective eventually need to be transcended in order for genuine spiritual evolution to occur<sup>411</sup>.

### **Selective perspective**

Ultimately it emerged that the capacity for a magician to switch from one perspective to the other is based on personal choice and necessity. The code “Selective perspective”, related to the three main perspectives, is a description of the choice that the magician makes in the point of view that is taken<sup>412</sup>. There is a desire to see the world in magical terms rather than taking a

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<sup>405</sup> NF 106 line 4-6, G 347 line 1-4, G 347 line 4-8, G 347 line 8-11.

<sup>406</sup> NF 106, NF 107, NF 108, NF, 109, NF 110.

<sup>407</sup> FRL 99, FRL 100, FRL 101.

<sup>408</sup> p. 654 *SELF*, p. 659 *SELF*.

<sup>409</sup> G 357 line 20-25, P 179 line 3-9.

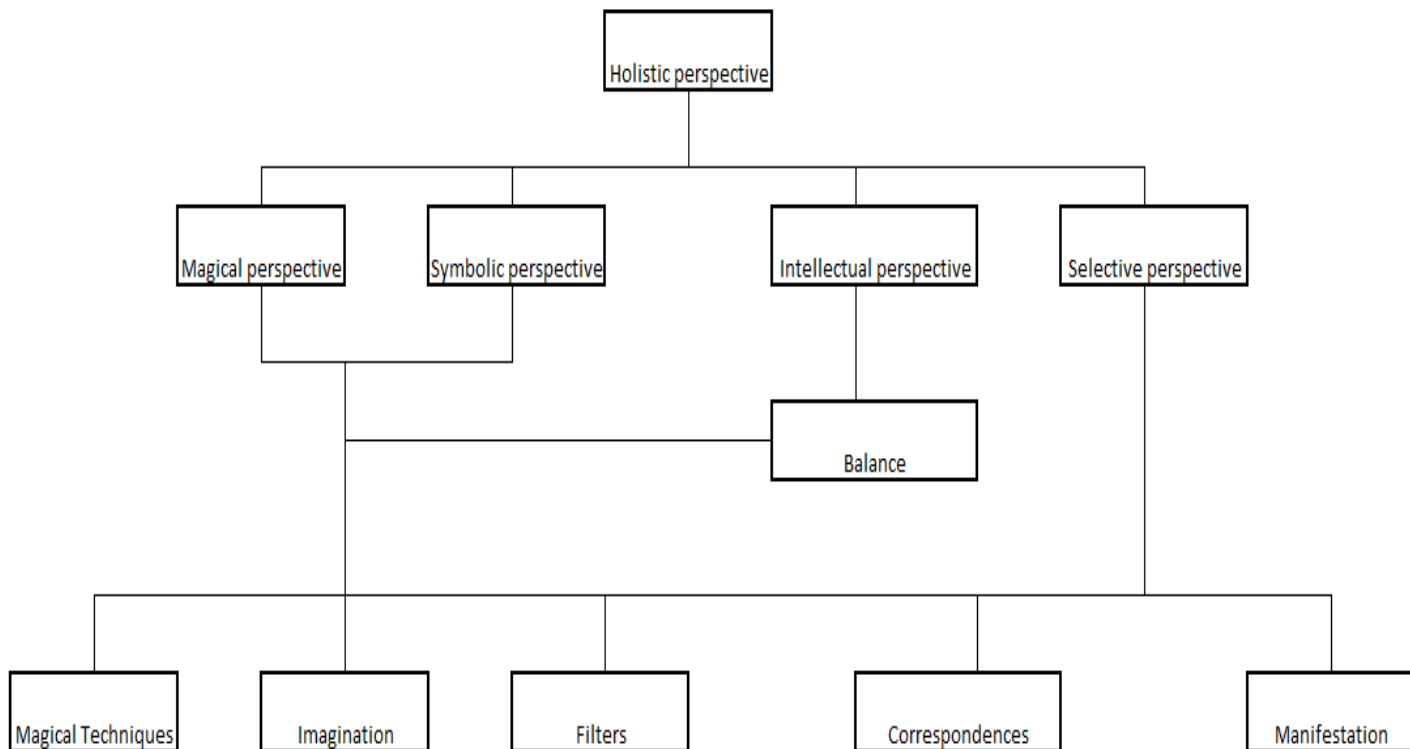
<sup>410</sup> G 325, G377.

<sup>411</sup> p. 104 *PILLAR*, NF 110 line 1-5, G 278 line 4-8, NF 69 line 1-6.

<sup>412</sup> NF 60 line 1-2, NF 84 line 1-2, NF 95 line 1-6, G 246.

superficial or materialistic perspective where experiences connected to magical rituals are considered to carry a personal meaning<sup>413</sup>.

The following diagram illustrates the connections between the categories:



## 4.7

### Case study of a magical manifestation

To clarify the implications of illusion and reality in magical techniques it will be necessary to provide an example. The pathworking technique, otherwise known in original Golden Dawn as operating with inner planes is perhaps best suited for this task<sup>414</sup>. The procedure is founded to the creation of buildings or landscapes inhabited by various creatures within the meditative imagination of the magician. Interior, exterior locations and the presence of various kinds of entities in them are considered to be a symbolic representation of the mind, body and perception of the world of the magician. Operating with symbols in the inner plane through visualization techniques consequently means either receiving information from the subconscious or being able to interact and control different parts of one's psyche. The result is considered to cause effective changes in one's mind or in one's surrounding reality. This can manifest in a variety of cases. In the first case, the practitioner normally uses pathworking to investigate aspects of him or herself by taking the role of the protagonist in this visualized landscape. The appearance of these structures and entities which live in this landscape are indicative of how the magician relates with the outside

<sup>413</sup> p. 205- 208 *IMAGINATION*.

<sup>414</sup> NF 61, NF 99, F.MOAA 2015e: Initiation.

world and self-reflectively<sup>415</sup>. In the second case, for example, the magicians use these techniques, also in connection to initiation practices to manipulate their personality in the attempt to select desired traits or removing fears and insecurities, to analyze behaviors they are not in control of eventually selecting the most wanted<sup>416</sup>. Finally, the same pathworking practices are considered able to causing effective physiological changes to one's own body such as the example of the temple of the pizza man. This was a case discussed with Guido where an inner plane dedicated to food could effectively be used to regain physical energy. However, he also warned that this needs to be in accordance to the individual, as he, Guido, has an allergy to wheat products, the symbolic integration of something like a pizza would react in his mind as if it were a genuine item of food thus causing him to be sick<sup>417</sup>. This statement had similarities the obsessive behavior of uncontrolled magical entities which can extract energy from a magician against his or her will<sup>418</sup>. In both claims there is an association between magical practices and mind to body reactions which behave independently of the will of the magician. Similarly, as found in a video by Nick, imagination can also be used in ritual practices next to magical formulas, circumambulations and tracing signs in the air. The landscape, normally including a temple is visualized over the ceremonial ground as a form of energy channeling, similar to the presence of tools in a ritual setting<sup>419</sup>.

#### 4.8

After saturating the categories, I proceeded to compare the codes to find connections between them in order to unveil their interaction and deepen the understanding of the points of view and interpretations concerning magical experiences. Although the categories indicative of the perspectives “Magical”, “Symbolic”, “Intellectual” and “Selective” are framed separately, individual chunks of data and subcategories linked the perspectives on multiple levels. This is moreover descriptive of an interpretation pattern which is fluid and not limited to individual compartments. Firstly, statements which were grouped within the core categories presented direct linking references with each other. This was further related and confirmed in the “Holistic perspective” which discusses the synthesis of multiple perspectives and approaches to magical experiences. Secondly, subcategories included data from both the interlocutors and primary literature which found a relation to more than one core category. These interconnecting subcategories were uncovered unexpectedly with emerging data indicating a correlation between perspectives through the perception of magical experiences, their manifestation and the verification of their authenticity.

I will now illustrate how the categories interact with each other to provide a description of the perspectives used by the magicians in analyzing magical experiences through the results of the emerging codes. To achieve this goal, I will follow a structure of progressive deconstruction of the core category to illustrate the interlocutor’s interpretative approach. Firstly, I will introduce the

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<sup>415</sup> NF 63 line 1-2, p. 59-60 *IMAGINATION*, p.2 *IMAGINATION*, p.3 *IMAGINATION*, p. 42 *IMAGINATION*, p. 46 *IMAGINATION*.

<sup>416</sup> FRL 179 line 1, p. 50 *IMAGINATION*, p.2 *IMAGINATION*.

<sup>417</sup> F.MOAA 2015f: Guido Corsi interview.

<sup>418</sup> FRL 236 line 1-2, FRL 236 line 2-3, FRL 402 line 4-5, 403.

<sup>419</sup> Nick Farrell, “How to construct a basic ritual” 27:49 [https://www.youtube.com/watch?v=vYheW\\_EmxEY](https://www.youtube.com/watch?v=vYheW_EmxEY)



"Holistic" perspective. The latter constitutes the core theme of the research. Secondly, I will introduce the three core selective codes which define specific interpretative approaches to magical experiences and how they relate to the "Holistic perspective". Thirdly, I will present the remaining categories and their relation to the perspectives, progressively building the interrelations among codes. Finally, the codes will be related to previous research in the case of similarities. The objective will be to illustrate the interpretative perspective and the reasoning processes behind the interpretation of magical experiences, how intuition and reasoning are reconciled in the interpretation of magical experiences.

I will, moreover, describe the characteristics which MOAA attributes to magical practices and experiences including the various forms of magical manifestations and how these compare to descriptions found in other research. Finally, I will relate the magical experiences to the coded perspectives explaining how the interpretative strategies are used. Data that emerged contained similarities to other research which was also included in the codes, for example "Magical practices" became a code in this research the data of which presents similarities to previous research. As this enquiry is dedicated to the interpretation of magical experiences rather than justifying or explaining their existence, subservient categories were used to reinforce the core interpretative categories.

The analysis of the codes followed the classic comparative technique where chunks of data are grouped based on similarities or oppositions in relation to the research question, finally extracting a common thread to frame the perspective taken by the magicians in MOAA. I will first answer the sub-questions as they will be the result of the foundation for the primary question. The similarities served to determine the importance of the information or the shared relevance among the interlocutors. The oppositions served to understand the differences in opinion concerning a determined subject, further underlining the individuality of ideas concerning magical practices.

The core theme "Holistic perspective" emerged as a default unifying category, placing all other categories in a subservient position and serving as the primary guideline for the investigation. Many of the selective codes could be related directly to the core theme such as "Magical", "Symbolic" and "Intellectual"<sup>420</sup>. "Correspondences" found relations to the axial codes "Integration"<sup>421</sup>, "Experimentation"<sup>422</sup>, "Questioning" and "Evaluation"<sup>423</sup>. The diversity in the category "Manifestation" found coherence in connection to the subcategory "Personalization" and "Filters" clarifying the implications of unique experiences<sup>424</sup>. The "Magical perspective" presented interrelations to "Correspondences" as in the former there is the advocacy for using interpretative models found in literature on magic and the latter being the effective application of those ideas<sup>425</sup>. "Selective perspective" and "Filters" also presented connections in relation to the three core perspectives<sup>426</sup>. These categories describe the willful control over one's point view.

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<sup>420</sup> p. 39 *PILLAR*, p. 49 v. 3 *COMPLETE*, p. 39 *PILLAR*, p. 40 *PILLAR*, p. 72 *LAZY*, p. 29-31 *IMAGINATION*, G 332 line 3-9, p. 12 *LAZY*.

<sup>421</sup> p.99 *SELF*, NF 71 line 1-3, P 200 line 1-4.

<sup>422</sup> FRL 100, NF 70 line 1, p. 87 v.5 *COMPLETE*.

<sup>423</sup> p.99 *SELF*, G 306 line 6-10, 254 line 6-11.

<sup>424</sup> p.4 *IMAGINATION*, NF 144 line 1-5, NF 142 line 1-7, P 175 line 1-5, P 189 line 1-9, G 362 to G 367.

<sup>425</sup> P 200 line 1-4, P 183 line 1-5, NF 71 line 1-3, NF 77 line 1-3, p. 162" *SELF*, p. 171-172" *SELF*.

<sup>426</sup> NF 84 line 1-2, NF 100 line 1-3, NF 95 line 1-6, NF 65 line 1-4.

More connections can be found between the category “Magical practices” and “Filters” as the two elements are interrelated for the purpose of opening of channels of communication with subtle forces<sup>427</sup>. Many of the grouped techniques, in fact, are meant to place the magician in a context, more receptive to magical experiences. As a consequence of the previous category, I grouped techniques for alteration of the states of consciousness to understand what their purposes or intent was thus gaining a deeper insight into the magical perspective.

Analysis moreover unveiled one criterion for the determination of authentic and inauthentic of magical experiences in the category “Imagination”. One of its axial codes “Behavior”<sup>428</sup> related again to “Correspondences”<sup>429</sup> establishing how the authenticity of a magical experience is not necessarily in its manifestation but how it acts or is related towards the magician. This behavior has to be in conformity with the nature of the entity. In this particular context connecting data was found in the subcategory “Misunderstanding” in the code “Balance”, which was associated with “Filters”. The first details the preconception that a researcher whether practitioner or external viewer can have concerning magical manifestations and their purpose<sup>430</sup>. The second in the axial code “Cultural filters” implied that the education and conceptualization of magic has direct influence on its perception<sup>431</sup>. A misplaced idea of magic can thus determine the failure of manifesting a magical experience. “Imagination” is moreover connected to “Magical practices” as the former needs to be trained through meditations so as to gain the capacity to control magical forces<sup>432</sup>. Further, coding and comparison unveiled the intricacies and interrelation of the selective codes. In some cases, individual pieces of data would unite more than two categories<sup>433</sup>. The category on “Correspondences” similarly to that of “Magical practices” also acts as a bridge between major categories illustrating in more detail the interconnections of the thinking process involved in interpreting magical experiences.

## Chapter 5: Conclusion

To answer the question of the thesis, “What kind of interpretation/perspective do experienced practitioners from different ideological/religious and educational backgrounds in MOAA use to verify the authenticity of their initiation/ magical-ritual experiences”, there are no strictly defined perspectives. Each interlocutor has his own opinion and approach as to the way magic works and what constitutes a magical manifestation or its authenticity. However, guidelines did emerge which provided a codified base descriptive of a perspective approach which is shared by the interlocutors. These were associated to personal experiences which eventually was able to unveil a particular pattern in the manifestation of magical experiences. Moreover, this viewpoint is inclusive and resolute of opposing statements such as the incapacity of fully verifying the authenticity of magical experiences while at the same time providing an interpretative system. The

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<sup>427</sup> p. 574 *SELF*, FRL 236 line 1-2, p. 156 *PILLAR*, p. 141 *PILLAR*, p. xxvii *PILLAR*, NF 134 line 9-12, NF 144 line 5-11, 12-15.

<sup>428</sup> p. 65 *TALISMANS*, NF 144 line 7-11, NF 102 line 1-3.

<sup>429</sup> NF 101 line 2-4, NF 101 line 1-3, P 188 line 5-8, p. 70 *IMAGINATION*.

<sup>430</sup> G 346 line 1-3, NF 137 line 5-7, NF 141 line 2-5, FRL 412 line 4.

<sup>431</sup> G 329 line 9-14, P 197 line 4-7, P 194 line 13-17, P 195 line 1-2, P 196 line 1-3, p. 17 *LAZY*.

<sup>432</sup> NF 61 line 1-5, NF 47 line 34.

<sup>433</sup> NF 143 line 1-3.

cornerstone which determines the selection of one approach as opposed to another, rests in the magical context. The latter determines not only the interpretative strategy but also the mental state of the magical practitioner.

## 5.1

The absence of strictly defined strategies used by the practitioners, is related to the instability and non-reproducibility of magical experiences which is in turn influenced by the personal nature of magical experiences. Consequently, it becomes impossible to maintain a structured and fixed set of interpretative strategies. Feelings, personal sensations and intuition are considered to play a major role in the interpretation of magical experiences. The rules that govern the world of magic are described as following different principles from that of the non-magical world. Magical experiences which are perceived by the practitioners are considered as approximations of the manifestations from higher worlds of existence translated through our senses in such a way that it can be understood by the human mind. As the ordinary mind is not considered to be able to grasp the abstractness of the magical world, systems are developed to manipulate and interpret the information that reach the magicians from the magical world. This makes the interpretation and interaction with magical forces complex, to be relied on with knowledge about magical systems and intuition, both developed through experience and practice. This opposition is translated into an attitude of acceptance without pursuing absolute certainty in the existence of magic. The necessary requirement to develop this intuitive approach is obtained through a reconceptualization of the world in magical terms through training. This in turn acquires personal qualities as the magician is encouraged to explore and develop their own ideas as to the interpretation as of magical experiences. Although there are many strategies and methods which were presented by the interlocutors and the literature, ultimately, the only way that these can be applied is through practice and experience. At the same time, the interlocutors strive for precision in the analysis and verification of magical practices.

## 5.2

Although considerations and interpretations of magical experiences generally fluctuate depending on context and personal inclination, the magicians presented certain strategies which linked specific manifestations to particular settings. Recurring effects reported by some practitioners, manifest as a feeling of energy depletion or fatigue, related to the practice of magic<sup>434</sup>. Paola in particular reports recurring sensations of sickness<sup>435</sup>. These include, in the case of Nick, albeit more rarely, apparitions of spirits or strong alteration of one's sense of perception<sup>436</sup>. Moreover, meditative practices are known to generate outer body experiences, lucid dreaming or flashes of light<sup>437</sup>. This results in particular expectations concerning the effects of magical practices although it is recognized that individual magicians do not necessarily share the exact same effects within the same ritual setting.

Through the guidelines, intuition and experience are integrated into more formalized and recognizable interpretative structures. These are based, in general, on a fluid conceptualization of

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<sup>434</sup> NF 100 line 1-2, NF 113 line 4-5 NF 118 line 1, FRL 377-378, P 208 line 1-2.

<sup>435</sup> P line 20-28.

<sup>436</sup> NF 100 line 6-9, p. 31 v.8 *COMPLETE*, NF 98 line 1-4.

<sup>437</sup> FRL 88-89 line 1-2, NF 77 line 1-3, NF 37 line 1, 3-5, NF 36 line 4-5.

magical experiences which shifts through different perspectives. The interpretative guidelines are the result of the coded categories meaning the “Holistic” thus “Magical”, “Intellectual”, “Selective” and “Symbolic” perspectives. They flow into each other without a particular perspective being predominant. The core category, termed “Holistic perspective” is representative of the fluidity of magical interpretation used to confront the unpredictable manifestations of magic. It is also a representation of the overall mindset of the interlocutors. Through the perspective categories the magician catalogues the manifestations of magical experiences. From the “Symbolic perspective”, manifestations are considered as carrying ideas or qualities where the manifestations are interpreted with methodologies similar to counseling. The “Intellectual perspective”, experiences are confronted with the use of described common sense to shift the attention of the magician from being in a constantly imaginative state to a mundane state. This is the mindset that is used outside of magical practice to interact with the non-imaginative world. The “Selective perspective” describes the choice of perspective that the magician makes depending on the circumstance. Finally, the “Magical perspective” is used in the full acceptance of magical experiences in the context of magical practices. If the magician maintains a level mind he is expected to be able to select the appropriate perspective and mode of conduct for the individual situation.

The areas of interest are the personality of the magician and his beliefs, the consequential effects both during and after the ritual, In the case of Paola this occurred on two occasions before an initiation in the form of sickness and dreams. The guidelines and use of the perspectives also follow a procedure. The analysis based on the category “Correspondences” finds similarities between the components of the ritual to see whether the intentions were satisfied or if any signs of the attributes of the ritual manifested. Another strategy addresses the individual reaction to the magical experience. The discussion and confrontation of magical experiences among practitioners is also used. Through conversation between magicians the experiences are discussed and meanings related to the experiences are investigated. The magician himself thus becomes an integral factor in the interpretation of magical experiences and the meaning that these can have. Manifestations are considered to be an indicator of the mental state of the magician both within himself and in relation to his life meaning his relations with the mundane world. As the development of the individual is one of the goals of magical practitioners it is necessary to verify whether a magical manifestation can be considered to be coherent with the temperament or the necessities or the objectives of the magician. The mental balance of a magical practitioner is analyzed on the basis of the manifestations generated in magical practices and normally interpreted with the “Symbolic” and “Intellectual” perspectives. More specifically it is directed at his intentions and the perception of the manifestations of magical practices. This includes the personal beliefs of the magical practitioner which influence the outcome of the magical practice and the ability to perceive the magical. The guidelines also provide safety measures in case of misguided magical effects or interpretations. The risk is to avoid delusions and mental instability. It is not sufficient for something to be imagined, interacted with or perceived to be accepted. The wishful thinking of the magician that is influencing the outcome could also be a cause for interference, hence the necessity for discipline and education in magical traditions.

The authentication of magic in itself does not constitute a concern. Attention is in fact directed more towards understanding the underlying reasons for the manifestations. The most important thing is whether the incantation can help the magician without posing him or her in a

state of danger, otherwise there appears to be no particular issue concerning the results. Failure of magical manifestation is attributed to incorrect practice rather than proof of its inexistence as was also illustrated by Luhrmann. As a consequence, the distinction made in the interpretation of magical experiences or consideration of failure is more closely related to the defined control that the subject has over the results of magical practices. Malfunctioning or failure of magical practices with consequential disastrous results are also considered as effective magical manifestations. Delusions and misunderstandings of manifestations, linked to magical practices also appear to be considered as magical effects which are however a consequence of the inexperience of the magical practitioner. "Magical techniques" and "Imagination" for example are components of ritual practice which are analyzed through the perspectives such as the "Symbolic" and "Magical". The magical or ritual context in the broader sense also includes the influencing factors in the manifestation of magical experiences such as the subcategories "Karma" and "Misunderstanding". These energies are moreover accessible with a particular mental framework.

For the external observer it can become helpful to understand magical experiences as divided into expected and unexpected results. Expected results are associated to the individual perceptive capabilities of the magician and the manifestation of events in relation to the objective and symbolism used in the ritual. Unexpected results are attributed to external factors such as the intervention of gods, miscalculated intentions or inexperience. The interpretative value of an experience whether expected or unexpected however remains, it carries information on the magician which can be used for his own spiritual and personal development.

The guidelines however are not universal methods of analysis. The magicians themselves admit that the practice of magic is exploratory and every individual needs to find their own way of interpreting the meaning of magical manifestations. Possible motivations for unexpected events can be attributed to the will of the gods, order of the universe, higher beings or karma. Other motivations can be the incompatibility between the intentions of the magician and the performance of the ritual. Finally, the individual limit or talent of the magician. These perspectives are used depending on the context and necessity.

### 5.3

Overall, magic is conceptualized as being an underlying presence which is only accessible in particular contexts, namely magical practices. However, in order to perceive the magical, particular mental states need to be entered. Context and necessity are the two criteria that I identified as determinant for the selection of a perspective. The first one, relates to analyzing magical experiences on the basis of being inside or outside of a ritual setting. On the basis of Nick's statements, anything that happens in a ritual is considered to be a magical effect, thus the ritual setting becomes strongly relevant for one's interpretation. Guido referred to the ritual as the place where one can allow oneself to have magical experiences. Finally, the context of a ritual places the practitioner in a state which is more inclined to pay attention to events in magical terms although the world is considered to be overall enchanted. This implies a change of interpretative perspectives in contrast with everyday living. There were exceptions to this consideration however, these which were connected and consequential to ritual and meditative practices, implying that a different set of interpretative skills are used.

### 5.4

The second criteria of necessity, is used for the purpose of interaction and perception of magical experiences. In the ritual setting it is directed at perception rather than strict interpretation. The perception of magical effects requires the “Magical perspective”, implying the acceptance of magic existing unquestioningly otherwise described as an opening of the mind, and following directions of magical traditions found in books on related magical traditions. This conceptualization stems from the assumption of the world being enchanted where magical practices can be used to interact with the hidden energies which hide behind the material universe. Outside of the ritual setting other perspectives would be necessary depending on the purpose. The “Intellectual perspective” would be necessary to maintain mental balance in everyday living. The necessity in this case would stem for the protection of the magician’s mind from delusions. As Guido mentioned, the altered states of consciousness obtained in a magical ritual would be counterproductive in the case of everyday living. The “Symbolic perspective” would be used to interpret the magical manifestations, thus acknowledging them however maintaining a level of distance from their influence. Thus, a perspective which takes into consideration certain signs or the meaning of those signs and their attributed value needs to be different.

## 5.5

Although there is a common thread among the practitioners and a general agreement on ideas, procedures, and guidelines, each individual has very personal ideas and integrates different cultural models depending on personal inclination. This also includes the personal method for the interpretation of magical experiences. Nick tends to use a more systematic procedure directed at questioning and relating the magician to counseling strategies, the “Symbolic perspective” and a particular procedural methodology of analysis, such as the counseling procedure. The cultural element that he includes is more rooted in the Mediterranean tradition. Similarly, Paola tends to stay in the field of an exclusively western esoteric traditions. They both usually do not agree with mixing traditions although they do not forbid members of the order from exploring into other directions. The interpretation of the ancient Greek roman and Egyptian traditions are, however, incorporated or reinterpreted into the Golden Dawn system of magic. FRL was more directed towards an intuitive approach and the inclusion of traditional Chinese medicine and including “Karma” as an influencing factor. Guido chooses to integrate interpretative perspectives which rely on other traditions, such as Yoga and Taoism. He interprets the capacity to perceive the magical through the subcategory “Filters”.

## 5.6

In conclusion, although there is no straightforward answer to the question of interpreting magical experiences it is possible to gain some insight into the process which underlines the interpretative approaches, why the opinions change in time through proficiency in ritual practice and how the personalization of magic becomes central to the development of these strategies. Each individual moreover develops and personalizes magic with the justification that it needs to be tailored to one’s own personal path, necessarily different from the necessities of other practitioners.

What is identifiable are however some general guidelines, relying on the advice of more experienced magicians and advice as to the inherent dangers of magical practices. Although the

world is considered enchanted and magical not all events are necessarily related to magical forces generated by the individual operator and not everything is about him.

To make an analogy with art that was effectively employed by Magliocco the relation to magic can be effectively compared to music and the emotions that are generated through it. However, to this I would add that the interpretative strategies that I unearthed are comparable to different styles of music or art. The tradition of the Golden Dawn can be seen as a particular movement which is the condensation of previous styles represented by the mystical traditions of, Greeks, Romans, Egyptians and Hermetic traditions with kabbalah. The narrative and tradition, the literature and mythology define what is part of that system, what is recognized and what is not. Certainly, as in all art forms there is room for experimentation which although can be criticized is not necessarily prevented and in some times encouraged depending on the specific environment and the taste of the individual. The push for experimentation was particularly strong in the case of the research done by Granholm. As much as artists can practice different art forms the interlocutors follow different traditions which can, if some form of similarity or justification is found, be incorporated in another system. Finally, discussion in the magical community can find resemblances in discussions among artists and perhaps critics, implying specialists in the field or the public who debate the value or authenticity of the performance determining what is acceptable, what is not and the direction that the artistic current or in the case magical research will take. Moreover, the contextual element also finds resemblances as artists usually have specific contexts or mental states in which they are inspired or productive.

Finally, the results of this analysis unearthed many points of inspiration for future research. Analogies with artistic movements and research in the cognitive sciences of embodiment can offer great sources of inspiration for facilitating the understanding the insider perspective from an outside point of view. The second point in this direction of research should be directed towards the strong emphasis that is placed by the interlocutors and data on the imagined construction of a reality which has a perceived agency on the mind, body, and experiences of the practitioner. Of particular interest is the concept of developing spiritually next to psychologically. Research in this field could benefit from concentrating on the observation of personality transformation (if any) in relation to magical practices.

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#### Interviews

MOAA 2015a

MOAA 2015b

MOAA 2015c

#### Fieldnotes

F.MOAA 2015a

F.MOAA 2015b

F.MOAA 2015c

F.MOAA 2015d

F.MOAA 2015e

F.MOAA 2015f

## **Appendix I: Interviews**

### **Legend**

**T: Tancredi Marrone**

**NF: Nick Farrell**

**PF: Paola Farrell**

**G: Guido Corsi**

**FRL: Frater RL**

**Self: Self-initiation into the Golden Dawn tradition.**

**Imagination: Magical pathworking: techniques of active imagination.**

**Talismans: Making talismans: living entities of power.**

**Lazy: The Lazy Man's Guide to Relaxation.**

**Stone: The Philosopher's Stone**

**The Middle Pillar: The Balance between Mind and Magic**

**Secrets: Secrets of a Golden Dawn Temple**

**Complete: The Complete Golden Dawn System of Magic**

**Tarot: The new Golden Dawn Ritual Tarot**

### **Preliminary questions**

**How did you begin your path or career in the practice of magic?**

**What would you consider magic to be?**

**How can you tell whether a magical experience or a manifestation is authentic or not?**

**Are magical objects relevant in the practice of magic and how?**

**Could you describe an experience that was significant for you?**

**Have you ever considered magical experiences to be delusions caused by the magical or ritual practice?**

**Why are there so many differences and opinions when it comes to magical experiences?**

### **Interviews**

**T: Tancredi Marrone**

**NF: Nick Farrell**

T: I thought it would be interesting if you could tell me more or less why or how you got into esotericism. I mean my guess is that something must have happened to you. You must have realized or experienced something that somehow got you into the whole business.

1-NF: It started out, as a kid I was particularly religious...

T: Ok...

2-NF: Ehm and in a very very sort of... Protestant-Christian way and... ehm... it just reached a point where I started... I took this very very seriously cause I... as a teenager very, very seriously and... I knew my bible backwards I studied bible studies courses and knew pretty much more than the people who were trying to teach me about religion. Ehm... and then I suddenly realized that the people who where happy in that sort of style of religion were those that didn't ask so many questions, or that could accept what they were told... about religion and there were sort of clear holes in it that I could see when I was a kid. And it didn't strike me as enough. It wasn't enough... interaction there wasn't enough... I mean if you are a Christian you are told "If you accept Jesus into your life you are free from sin you can go about your business and you're not going to go to hell..." and the question I always asked: well, then what? And the answer was always: well you go and convert other people. And I said what's the point of that? I mean really it's like a loop. I'm just... what I do after that... I mean I can carry on converting people so as they are not going to go to hell which is all very well but what else do I do? I mean there is no interaction with God studying being pious or anything else there was no really ehm... no real hands on way of interacting with what you believe ehm, that's probably it. Hem I had religious and mystical experiences as a Christian but ehm I also encountered a lot of right wing ehm conservative stuff which I didn't agree with. So I remember once er I used to go to one of these Christian camps and I remember just sitting there thinking "Well I believe in God I just... don't... know... ehm... I've got, I've got there's got to be something more than this and I'm not going to find out what it is just by doing what I'm doing". So I said to God "well I'm gonna get a look for you I'm gonna SEE if I can find you in any other way" and... I didn't get the impression, I wasn't struck down by lightning or anything and so I first tested the boundaries by that by... The first thing I did ehm, was I got a set of tarot cards..

T: Ok...

3-NF: And... because that involved a fear because as a fundamentalist Christian you are told this is Satanic and evil.

T: And and... can I ask you what the denomination was...

4-NF: It wasn't, it was a mixed one. I belonged to a lot... a couple of different churches. Technically I was Anglican...

T: Ok.

5-NF: But I was also ehm... what's, what's a kind of bretheren it's not an exclusive bretheren, very tame form of bretheren which is sort of very very fundamentalist in its approach ehm...

T: were you sort of schismatic, independent thing...?

6-NF: Charismatic.

T: Oh, Charismatic.

7-NF: Lots of praying and chanting and talking on puns that sort of thing.

T: Oh, ok, ok.

8-NF: Ehm then so, well I was always fascinated by the imagery of tarot cards, so what I did was I went to this shop called Mystic Mana, and the owner there was a nice guy called Murray, and he said to me: "oh you are interested in tarot cards do you know about this group called Order of the Adytum?" and he said: "they teach magic" and it sort of activated all sorts of things in my head, magic, then of course the occult side of it, that's demon worship stuff prickled at the back of my head a bit, but it was pretty clear that it wasn't about that, and I got a lot of books out and read about it, and I think the final nail on the coffin for the Christianity stuff was that I got laid.

9-NF: And there were no angels that showed up, it was no big deal and suddenly I realized: no, no there's nothing there, it's all about a socio... sociological stuff, trying to keep you in a particular mindset and I'm not a conservative so it doesn't suit me and later of course I discovered other things about religion and Christianity and stuff like that and it's sort of confirmed this direction I've taken, but I think it's only fairly recently that I've ever stopped saying... you know... I'm no.. I'm not a Christian, I mean It's something I've never been able to say well... when people asked me: "Do you believe in Christianity?" I'd say "Yeah!" cause I could still accept it as a possibility, or something like it, close enough to it. Now, things have changed so much I can't... I can't say that with clear conscience any more so... ehm... but for years it carried on like that so I joined Builders of the Adytum and after searching it, I mean builders of the Adytum was an AO Alpha et Omega spin-off...

T: Ok.

10-NF: It was it had Golden Dawn connections but its main function was a correspondence course and the tarot particularly on the tarot so you color tarot cards and do motivations on it it's very very hard sale American.

T: Ok.

11-NF: But it did have some good stuff (undistinguishable) doing it. When I was a journalist, and that caused problems with the head of the order who I don't know was a bloke called Wilt Chesterman, he didn't like journalists cause one day he was convinced I would sit there and write an exposé about, everything about it and he was, ehm, paranoid and very very old school occultism. The thing is I didn't see it I was very naïve at the time but looking back at it and having spoken with people, other people that were there, the fact that I was sitting down, cause I used to write so I used to understand something and write it into narrative or something like that and I showed it and that was fatal. So I went to Hawk's Bay, ehm, I was living in Wellington and I moved to Hawk's Bay...

T: What age were you by this time?

12-NF: I started when I was 17 and I went to Hawk's bay when I was 21

T: Ok ok.

13-NF: And that's when I met up with the Whare Ra people.

T: Ah, ok, ok.

14-NF: Where Ra was the last Golden Dawn group and it' was, it wasn't running any more when I was there, but... it hadn't closed that recently, it closed in 1978 and I was there in 8... 4 no 86 and so there were people around there who still remembered it so.. it was from them I got put into a Golden Dawn side order called the ehm... er... Shabarc Order or Order of the Table Round, and that was fun but I was planning... I also joined SOL ehm and I was doing regular work with them, it was all group work it was just regular meditations and supervise and I was going to go then... I was going to go to England for a couple of years, that was the plan. Go at a couple of years and I was going to workshops or anything that was available on magic cause in those days you would get magical training by going to workshops and you had some quite good names Dolores Eshnacouaky, Eileen Green, Katelyn Mathews, all these would offer these residential workshops or week end workshops and we would go and we'd learn techniques ehm even though some parts of that were unemployed but I also met David Goddard. David Goddard was at that point number 2 in SOL and I belonged to his working group cause that was very intense. David Goddard was erm is Maxine Saunder's... he started out as Wicca er there is a very dull history of Wicca weh eh in the late 1960' it was championed by a guy called Alex Saunders who was mad as a box of frogs but he created...

T: You mean Alexandrian Wicca.

15-NF: Alexandrian Wicca, and David was the magical partner of his wife.

T: Ok.

16-NF: So, he was very hands on, very very practical and also very much into cabala so I learnt a lot from him and also about inner temples and that sort of stuff that I feature. But where David went wrong was he discounted... well no he was very naïve in a lot of ways you get this with a lot of occultists you can find a certain flavor of occultist who will believe anything.... (Me uh hum) they'll get results from it, for example Dolores would go off her Atlantean star stories. Dave was full of it all it was all Egyptian temples and stuff like that which historically didn't exist but you know... it was the basis of his work and he was a very competent magician, very scary ma... very scary in what he could do I mean it's where the stuff I couldn't see until later when I got into the Golden Dawn most of the difference. The Golden Dawn, the modern Golden Dawn was not more powerful than what I was doing, it was just more rounded...

T: Ok.

17-NF: and it had a much better effect overall, but anyway... So I went through that... I went through a number of bad experiences with SOL and had finally a bad experience with David ehm... where the group itself only because of the people didn't work. They ended up, there was one case like urges and all of this stuff and eventually I formed a group with David called "Theros Group" and... ehm... and it stated out being pretty exalted minded it is called Theros, it became Theros and that worked ok so it started to happen that David went completely bonkers ehm... and that apparently is where he's remained... I... I actually told him at the time this is the... I got quite close to him and I was delegated by the group to tell him "You are going bonkers" and of course David...

T: Didn't like this.

18-NF: Kicked me out actually as it turned out. Now at the time I thought it didn't matter cause I'd been through these difficulties and I know that something like this would come along which is odd really because when I talk to people now there's something they always complain that nothing good will come along and I've been incredibly lucky. So I was doing workshops in America and that's when I ran into the Cicero's. They asked ehm asked me to join their play of the Golden Dawn, Hermetic Order of the Golden Dawn and so I set up a group in Nottingham with two other guys and it was very successful I mean lots to go through it... and I went through my grades and like I said it wasn't as good as what I got to do before but I could actually feel it doing something it was quite like... until I got to the 5=6 the 5=6 the adept grade that's

where it kicked in it suddenly made sense to me but immediately after that I disappeared to Bulgaria for 5 or 6 years. It was simply I couldn't... I think it was because I didn't I think it was something inside me I needed to process before ethom and it's the closest thing I ever came to taking time off. I didn't, I mean I was writing books and I was doing all these other things and I was flying over to England to do all their initiations for them... but it was still ehm, it was like, that was me processing and if someone said "well take five years off" I would say "No" in actual fact I continued to study I still went up their grades but I ceased (insisted?) to require initiation from their temple. And when I got here and I left them and we formed MOAA ehm there was an interesting experience when Paola (and I) went back to New Zealand and we encountered the old Whare Ra people still some of them still alive and we told them what we were doing and they liked us. I mean they'd met me but they hadn't met Paola before and... what surprised me was they gave me something called "The Link" and it did surprise me because they had given it upper grades.. to get it...

T: What is "The Link"?

19-NF: "The Link" is the one thing Whare Ra had and Stella Matutina had which was real lineage:

T: Ok.

20-NF: So, what it was was, it doesn't have any Golden Dawn connection to the as such because it was purely a siluetta to your feet but it gave you a contact which is behind the Golden Dawn order.

T: Ok like some kind of protective spirit?

21-NF: No no no, like an egregore but somewhere ah, how can I put it? If you imagine it as a library...

T: Yes.

22-NF: By a big long library arranged date...

T: Ok.

23-NF: And everything that's written in it, every thought every student has written a book and it's in that library, right? You go into the library and there's your book at the far end of it. Going back is all the orders all the books of all of the students everybody that followed in that line.

T: Ok.

24-NF: And that line, the library is a link.

T: Ok.

25-NF: So, the idea is that if you got a link to the Golden Dawn or a link to Whare Ra you got access to that connection going back.

T: Ok.

26-NF: And it sounds like bollocks cause it's the sort of thing that people tell you because it's going on a piece of paper that no one is ever gonna see.

T: Ha ha.

27-NF: But I like don't make this public deliberately for this reason is because one of the big issues about the Golden Dawn is this question of legitimacy.

T: Yes say, I witnessed this a lot on the internet over debates.



28-NF: Yeah. I've got lineage, I've got this, I've got this from Regardie I've got this from what, ehm and one of the things that I'm always keen to avoid is that it doesn't bother me at all, it really doesn't. The link wasn't only your thing it, not only was it these people giving it to me, a recognition of the work I'd done which was hugely (...) I can't deny it, but it was also the fact that it did have a magical effect which I wasn't really ready for, and the link doesn't connect to the Golden Dawn the Horstein or anybody else it goes back a long long way.

T: Ok so it's something that dates back, I don't know, to the classical times.

29-NF: Yeah, it seems to be that, it's not a literal thing, and when you start talking about magic you get into this very strange realm. If someone says "this is a link" and you're "I'll do a ritual and it should help you on to the link"...

T: Ok.

30-NF: That is what it sounds like.

T: Yes.

31-NF: But it isn't, what will happen is you'll find, what I found was that it became easier to see and understand all this other teaching that was relevant to the point I was at...

T: Ok like that post that you recently put online concerning the various colors.

32-NF: That, probably it wasn't like that something more like, ehm, I'm doing a ritual, an initiation ritual, and I know that there is a hole in it.

T: Ok.

33-NF: And the hole can be fitted, ehm, by putting in the connection to the **rong** (link) at that point or a connection to a particular godform at that point. It suddenly "oh of course it's fucking obvious why didn't I think of" that is the link and it sounds like an inspiration but it's not the kind of inspiration I was getting before.

T: Uh hum.

34-NF: And it happens a lot. So, you can tell whether these people have got the link and there are about three or four of them that I know of who are writing and generating this stuff, it's a new stop. And it's adapting information that's going back a long long way.

T: Ok.

35-NF: And my personal belief is that it connects to the whole Hermetic current generally.

T: Ok.

36-NF: So, for example if you say it to Whare Ra they'll say it connects you to Christian Rosencreuz, but Christian Rosencreuz connects to a lot of the ehm dark age ehm, remnent Hermeticists, neo-platonics, the in Alexandria. I actually tend to stop, em, at Alexandria, so I'm more interested in Graeco-Egyptian stuff. But I've also, it explained to me, the link explained to me a lot because when I was a kid. When I was three I had this, I started to have these terrible dreams.

T: Ok.

37-NF: And they're waking dreams, and I just screamed as every night, we're not talking, sort of investigated it cause' they were a bit worried, because I had these very very specific monsters that were chasing me.

T: Ok.

38-NF: And I could describe them very very vividly and very very clearly, colors everything, down, and I called them Awls. And you would say "Owls" why Awls, I was very specific about that too.

T: I was thinking exactly the same thing did you say owls or...

39-NF: But they looked like, they looked like birds with very very long beaks.

T: Ok.

40-NF: And they were a specific color and ehm, I drew them with dad and they looked like kubies.

T: Oh, yes, yes.

41-NF: Remember what I said they look liked big long big birds. It wasn't until I started. I was seventeen back then. Actually, I was still studying journalism at Wening Pultric and I was in the university, er pointic library and I was looking at an ancient Egypt book. There it was an Awl. It was an it was an... Toth.

T: Oh yes of course, I was thinking about that myself.

42-NF: Exactly Thot, and it was colors and everything and I was like, you saw this as a kid and staring at you in terror they are monsters and you realize it's an Egyptian god of magic and writing, and you're going to be a journalist. It sort of, makes sense to you. That was what the link is, it's that connection to the past system of teaching, but it has to be active creating new stuff. I'm... my drive is called experimental magic. I'll take your... the Golden Dawn system but I'll experiment with it. And I will try different methods. And sometimes I just go beyond and dump the Golden Dawn stuff together and try something similar ehm... but all these things come from that essential connection. And since I've come to Rome it's been very very intense. My magic work's stepped up an awful lot, writing stuff has stepped up an awful lot and this is all around the time when the link kicked in. Then we built the second order in MOAA which meant that we would take people to higher grades and we happen, we can we've got a vault and things like that. And it ehm, and it became something more... like a background in which I could work.

T: Ok.

43-NF: So, also became more Roman, which is unusual for a Golden Dawn group. Golden Dawn tends to be very Egyptian, or Christian, if not a mixture of both, ehm, and what happened here was, I set it up here and it started to become more Roman. And it the way we changed some of the rituals and things like that, to make them more traditional and... a more traditional Roman flavor to them, changed the inner structure so that it was less Egyptian, ehm... it's still Egyptian but more like ehm... Egypt and Rome rather than Egypt and England.

T: Oh, ok, yes, yes.

44-NF: In the nineteenth century, so, it ehm, you get some of this stuff a lot of Isis, Osiris stuff Bess and certain more obscure crocodile god. So, all these sorts of things sort of ended up being a story and... ehm... I think. Now, before it was a story about me trying to learn and not it's a story about me doing things I think. You start out you are all about learning and... some people think it's all about teaching but it isn't its all about the difference between... if you're doing you teach or you end up trying to share it with other people, it's a natural thing. In occultism you have to... you have to explain it to other idea explain your ideas to other people otherwise they get lost and you've wasted a life. So, it's one of the problems I have with secrecy which is a big thing in occultism cause it's what you choose to be secret about. And one of those I'm really keen on is making sure that some stuff which probably should be secret is revealed and other stuff isn't. ehm, when you join MOAA for example, you have to make an oath, we don't make a traditional

oath, because the traditional oath doesn't make any sense in modern terms. One oath where basically you wouldn't allow to copy or allowed to be copied any document in the order without permission and blah blah. It's most a copyright agreement... but then again, they didn't have a copyright law then either so that would make sense. But we got rid of things like that because what I wanted to do was the oath between normally the contact and the self, your contact, the contact being behind the order. It's an arrangement it's like an act. So... you are trying to... find a way to find a way of making er, something you can agree with. Now, most people can't keep a secret.

T: Ok.

45-NF: Ehm, but there are things that do need to be kept secret and some of them are like being a temple, which is something we revived. Ehm. MOAA does it ehm Where Ra did it Peregrin and Australie did them but we are the only Golden Dawn temple that we do the inner temple certainly how we do it so because those are important on a plane location you don't ever tell anybody how to get to one because if they go into your inner temple they're entering the soul of the group.

T: Ok.

46-NF: So normally that's a level of information that's to be kept so secret that Where Ra didn't teach it until you reached 5=6, because by then you could be trusted. We let people know so they can participate in it and everything else. So far people who have left the group haven't tried to get back in but possibly because they know what will happen if they did in an inner environment to truly get into it you need a key or a password and that changes every equinox so theoretically, you've left the order you don't know the password so you can't get in. Ehm you could and I've tried this visualize it cause you've done it so many times you just visualize yourself going into the place and you think you're in there but you're not...

T: Ok so this is something that... I don't really know how this thing works but supposing we're all performing this ritual everybody can experience everybody else within this interior temple.

47-NF: Everybody does. That's the weird thing about this and one of the reasons I quite like the technique was that I conceived lots of experiments to see how people would react or behaved in pathworking and it confirmed this inner temple thing was a possibility, it took a lot of... a lot more visualization than most people are capable of but it did actually work. What we found was the shared reality. People were saying things like "when this person came in I saw this over their shoulder" and another person will say "well I saw that" or "I saw something that" is a symbol but it was similar. And if a group is firing correctly they see very very similar things. And one of the scary, or fun scary experiments we did was we did a pathworking which was a circle and we all sat in a circle. And we went through a standard get you into that elemental plane, journey and then I described what I saw, and the next person described what they saw and right round in this circle like that. And what happened was, the shared reality of everybody building it created an environment that was quite real. I mean, some symbols got dropped cause some people could see thing that other people didn't. I see a white horse the other people did see it they would describe it, but it created slowly a pattern of reality that everybody accepted.

T: Ok

48-NF: So, what we do with the inner temple, with our inner temple is everybody goes though everybody sees and describes the same thing everyone goes through the same experiences. Over time it builds its own reality. So, for example we (you) did the crossroads. The crossroads is stage one of that pathworking, it goes on to somewhere else, and there's enough guardians to see how you ehm... you go to a particular point you encounter a guardian. A guardian, if you want to go further will ask for a password or will talk to you if you are lucky. So, what this did was, you've got one level of protection, people will start to feel that if this person, that if this being doesn't want them to go somewhere it won't let you and it doesn't, if you try

and push against it, to actually enter actually into that sacred space that communal mind which you're not supposed to be there, it is very very tricky. Ehm one group ehm made a mistake once ehm revealing inner temple to me and I did it as a test ehm to see if I could get in.

T: Ok, and...

49-NF: And I didn't know the password, so I was curious to see what would happen er, I got in and the thing was, the person who wrote the pathworking had, was a bit of a pompous idiot, and said something like, "you can't get in" he didn't say what's the password which I what I would have done then, he said "by what authority do you enter" cause' he was being pompous.

T: Of course.

50-NF: And I told him well I was 7=4 in the Golden Dawn so let me in. That was fair enough I mean there's nothing there to say you had to be exclusive to this group so I guess they didn't use that pathworking for very long but it proved me you could find holes in these hp, if you read books fancy books particularly you find inscriptions of holes in seals.

T: Yes.

51-NF: Protection, it's exactly that sort of thing. It's not that there's a literal hole in the net or anything it's that there is an obvious way you can get through it without having to worry, and that is what if you're doing an attack on a group or you're looking at another group or another group is attacking you then, those are the holes that you are looking for.

T: Hm hm.

52-NF: And yes, David taught me a lot of paranoid things about...

T: These groups attacking you.

53-NF: Attacks and things like that so and I knew when someone was being attacked and when not and generally 99.9% of them are not.

T: Oh ok.

54-NF: So, ehm that's one of the other reasons why people invade get into an order they have all sorts of things happen to them the first thing they're thinking is I'm being attacked, and the next thing er, and the first thing I tell them is they are not.

T: Ok.

55-NF: Because it's not, it just simply isn't. In fact I was so skeptical about being attacked it wasn't until I was attacked that I actually realized it was even possible, even admittedly it was possible.

T: Ok.

56-NF: Cause' I didn't think anybody would have the ability to do it or the will to do it. And then someone proved me that they did have the will to do it and were stupid enough to tell me before so I didn't, I had to increase my own security. Because this comes down to this idea of evil, current evil.

T: Can I ask you something? This is just to get the idea clearer in my head. Yes, the crossroads is this pathworking and even when I wrote the diary out I omitted one or two visualizations because I didn't manage to finish them, because I would somehow doze off or fall asleep or something like that.

57-NF: Concentration goes.

T: Yeah concentration goes and even then, I'm not really sure if what I am doing a pathworking like some kind of objective place or I'm just in my head. I mean, this one time the shepherd said "Just take the road to Rome" and I walked along this road and then it started to go all wacky and I said "no this is ridiculous I don't think this is a serious pathworking at all that I'm doing I'm just dozing off and I stopped."

58-NF: Hm hm, which is basically you came from the path of Rome, he's sending you home.

T: Oh ok.

59-NF: It sort of makes sense that way the thing is you are climbing up the hill, you're coming from... behind you is the, is eternal Rome so when he says you will go and take the road back to Rome, he's saying go home, ha ha.

T: Oooh oh ok.

60-NF: So, yes there is there are two different things here and this side of objective and the subjective worlds. A person's imagination is not always got a reality, it doesn't always have a reality.

T: Ok.

61-NF: But, sometimes it does, and what we're trying to do is train so that it does. So, when we do pathworkings, they are designed to train the mind so that if you look at it, you go into a place you look at your feet to establish your boundaries, you're aware of that direction, that direction you're gone in through a certain door so you can always come out. Ehm all these sorts of things are patterns for a deeper pathworking later on. So, what happens is that you get these two worlds, you get the material world which you are in normally in which you are meditating. The world above it which is astral which moves is plastic and is always moving and the spiritual world above that. So, you form your world in your imagination. IT creates the symbols that will attract things above it. So, what you are doing in a pathworking is, it doesn't always happen but when you are talking to the shepherd or you are talking to any godform or anything like that you've created a vessel for one of these spiritual beings to inhabit to communicate and very often they do. In the landscape, itself comes often from the memory, that's one of the reasons we encourage it is it creates a deck with memory so we say go out and count yourself if you can see these things. We chaat our inner temple is a real temple with a real location so I can take people to it and say here is this... now on the inner plane it's like this, and you can actually get a clear perspective of how it is. Ehm when the other but when we've got these symbols in alignment, that's when we get something special, also when you get these symbols in alignment within shared pathwoking we start seeing things that people described because the symbols are obviously taking a life of their own. Ehm, I've written a novel, it hasn't done very well, but one of the things I've noticed about the novel was when I was writing it is that I didn't know what was going to happen.

T: Ok.

62-NF: and this whole thing about planning novels, I just didn't bother, because I knew that I'd hadn't done a canonic work with words anyway so I just wanted to tell a story so I'll sit down at the typewriter and see what will happen next and I just kept writing and writing and I had no idea how it was going to end, in fact I was getting quite worried cause as it was coming towards the end I had no idea how it was going to end ehm, that same thing applies to pathworkings. The characters of a pathworking take on a life of their own. The scenery takes a life of its own, all these associations take place within the unconscious to create an effect, and the effect seems to be, having a reality attached to it that is probably not a hundred percent real but it's probably more real than other things people do place their faith in like religion, because it's personalized.

T: I see.

63-NF: So, for example you were, if instead of being being told “this is what you believe” you were told “this is a landscape, discover what you believe”, and that’s basically occultism, it’s where, why I would never go back to Christianity was because I was always being about what I’m told, never about being what I thought. And even I had a good thought, it wasn’t important, as you’ve got 2000 years about very very intelligent people arguing about how many angels you can fit on the end of a pin.

T: Ha ha.

64-NF: Whereas in this, the gods and everything connected to it are in a constant state of flux and unfolding, constantly learning about them and as I learn about them the relationship changes. So for example a god like that I don’t know about or I don’t know much about one week becomes very very important and wants to take part in the work.

T: Ok.

65-NF: And so, I have to write rituals that feature that godform so that they, they fit in, and it becomes a very ver interactive and very very interesting way of doing things pear of it something stabilize pair of it something dropped from the chaos and and do something different and that flexibility is not available in religion, ehm, there is, there is a structure it can be picked up and dropped.

T: But actually, concerning this I wanted to ask you something. Before you said that you had mystical experiences when you were still part of Christianity, but how do you determine them to be different from the experiences that you have now, are they more intense.

66-NF: Mystical experiences I wasn’t in control of, it was a bit tricky. I can remember for example one mystical experience I had was I was praying and I saw this light coming towards me, very straight, and I was completely carried away with it and this light came and came and bang suddenly my nose went pwhoos, I was bleeding like crazy. Now, I encountered the same thing again in magic when I was doing my first Enochian stuff and I was completely out of my depth, I had no idea what I was doing, but I did this Enochian working and I finished the working and I felt like I’d completely drugged and I staggered to a room and suddenly pwhoos nose bleed, and I don’t nose bleed, it’s not something that happens that often to me but it happened then too. I later discovered that one of the common things nose bleeds fainting and other things are side effects when you are doing some things which are outside of your depth. Your physical body, physically stops.

T: Working did you heart rate go up? Did you start sweating? Did you notice anything like that it just phwoos like that out of the blue...

67-NF: Its because somethings something happens physically and in response to a physical state. I have had mystical things I couldn’t control, magical things I couldn’t control before, ehm I mean, classic one was I made a mistake I mean this is again you learn mostly from your mistakes, but I did a ritual once where I decided I was mixing different godforms and I had a close working relationship at that time with Anubis and Horus, I’d done lots of work, rituals doing those godforms I was familiar with them. But I decided one day to work with a polarity. I had Horus and Anubis on one side, Osiris and Isis on the other to form a polarity and...

T: It’s like the video of the basic ritual you made.

68-NF: Yes, it’s exactly that. Well I didn’t know Isis very well. But I did know ehm, Anubis particularly well. Anubis was in the north. And what happened was I was doing the ritual and, the air got really unpleasant and it started, there was a sort of high pitched scream noise and the floor started to go like, tilt like that and it was enough for me to fall over.

T: Wait a moment as in the floor physically went...

69-NF: So, perceived, it was academic, I mean, it fell over, I... I argue and I have done over the years that maybe inner ear, something like that, but I had no idea, ehm and it was tilting towards the north which was where ehm Anubis was, but I thought that because I knew Anubis too much I had unbalanced the ritual towards its northern element. Also, there was a foul smell, and I later discovered that foul smell is common if you've unbalanced something towards the north you get a smell of drains. Because that's corrupted earth element apparently. So, it was tilting like that and I closed down the ritual and slowly stopped as I shut down the ritual and I was off work for a few days (three or four days?) cause' I was so sick. And it wasn't flu, no temperature I had no problem with my nose or anything I just felt like... shit. Yeah, I couldn't move couldn't do anything. And it was because of that, now that could be a... couldn't count as a mystical experience I would say it was a state... but more mystical experiences now I have, are more obvious, direct feelings associated with gods and something around that liking, and they're really nice they're I haven't really had unpleasant ones. I had some surprising ones. I mean for example one ritual we did here ehm it was to do with the spirit of Saturn, and again I didn't know, there was an element of not knowing about but we were doing the thing and the whole goal of the ritual is to get some kind of physical experience that we could either see or that we could say that what we were doing wasn't mucking around. And we didn't see much, we had a try with smoke coming out, we didn't see that much, but as the ritual got to the point that we were invoking the being there was a buzz in the air. Now Paola heard it and it got louder and louder and it sounded like about six or seven huge wasps, very very loud, very loud, I was saying the things and we could hear it zzzzzzz and you could hear it. And it wasn't really wasps, ehm and in fact when we closed down the sound disappeared all together. Alter that later that Saturn is connected to insects that buzz like...

T: Scarab beetle?

70-NF: Yeah yeah anything like that hard armor casing is linked cause that came from Agrippa. So anyway, the spirit was there and we weren't gonna see it. But Paola was there and she heard it too and she doesn't see, Paola doesn't see or hear anything she was shut down so it surprised her so. Interestingly enough it's one of those things you don't talk about much because er, it's something like... intellectually we've pigeon holed it, it happened we worked out a rationalization, I'm not sure what it is but I'm sure we have done it. It's like with the tilting floor, we rationalized it, I rationalized by the inner ear, and that's the whole thing with these, I mean for example I've got the Shem angel picture, have you seen the Shem angel...?

T: Erm I don't think I have.

71-NF: Book? I've got a picture of an angel ehm I was doing this ritual for a Shem angel and I got one and through the insence, through the insence ehm, I saw this form and I took a picture of it.

T: You once actually mentioned that being able to see and hear stuff isn't necessarily really something good.

72-NF: Yeah that's it.

T: Oh.

73-NF: But at the same time, it's always interesting.

T: Well it certainly is, ok.

74-NF: That's what I was calling, in that hand wheat and shield, that's what manifested on the wall.

T: So, this is a photograph you took during the ritual.

75-NF: Yep.

T: I must admit I can't see much.

76-NF: See there's the shield.

T: Ok.

77-NF: And I agree, its like ink blots so therefore I can argue rationally rationalize it that it's an ink blot but at the same time I happened to be summoning that thing I was staring at that image and I did the whole invocation for that and that's what appeared on the wall.

T: Ok.

78-NF: It didn't last long.

T: So, it was a flash

79-NF: No, it wasn't a flash it was it was.

T: Just there.

80-NF: Hm.

T: Ok.

81-NF: Somewhere the sunlight was coming through and refleted and let up the smoke effect other people have seen pictures in the incense smoke of angels with heads and so on of course it's ink blots but the fact that I thought the wheat and shield thing.

T: Oh ok, well I think I can understand that this is the wheat.

82-NF: And you've got a person.

T: I can actually see the shape of the head the arm.

83-NF: Here's the shield.

T: Yeah.

84-NF (Indistinguished) So, yeah you can intellectualize it, I mean that's how this stuff works, you see you can always intellectualize it, but at the same time I mean I mean I I just think "ok it's cool".

T: Ok so you try actually not to intellectualize it.

85-NF: Hm hm I mean I don't accept it all the time, I don't accept every book comes from my imagination all the time either ehm, it's a mixture of balance between the two and it's hard to explain, because you don't don't always believe what you see hear or, cause' I had godforms appear and say wonderful things.

T: Yes.

86-NF: And I ignored it or thought it was rubbish.

T: Ok.

87-NF: And sometimes I even told them that.

T: Ok like "I think you are rubbish".



88-NF: No no the rest of it is quite crap isn't it or argue with them and that is interesting cause that's how ehm the idea of a lot of Christian mystics have a similar idea, where you've got an angel there and it's telling you stuff and you, you argue with it, which comes I suppose it comes to very far on my Jewish side which is the idea you can argue God and I love that... one of the aspects that I like about cabala was that if you have a discussion with God in the cabala it's an argument and so everybody will see (...) you're supposed to be, it's encouraged, you're not supposed to accept what you're told this voice you're supposed to argue it. Ehm, the other interesting experience was ehm these wands. Ehm one is a wish wand we do experimental this is stuff from the ehm Grimoire Verum. They're specific kinds of wood. One's for wishes and one's for curses.

T: Ok.

89-NF: And so ehm, Paola was doing a ritual using the curse one (interference of me trying to bring the computer closer to Nick since I was afraid of not recording the sound) Paola was using a ritual with the curse wand, and she put down the wand but actually here, like this, and a wasp, flew in through the window, through the door, went straight into the curse wand, and wouldn't come out.

T: Oh, ok.

90-NF: After the ritual was done.

T: Ok. And do you think it's because the curse wand is connected to wasps or something.

91-NF: Yes, it's connected to, the ritual was to do with ehm putting someone, ehm not harming someone, but something like that, you're trying to make something happen that somebody wouldn't want, and the wasp is a vi, what we call a check on earth. Cause after you've done a ritual there's energy that's left over and you ask the powers that are behind the ritual "can you give me a check on earth" which indicates like connected to these powers briefly is something like a wasp flying in.

T: Flying into...

92-NF: Her wand.

T: Into her wand?!

93-NF: See there's two of them, there's four wands, one is my set and one is her set, see what it is they're both valuable. So ehm, she did the ritual I didn't. So you get these sorts of thing. Then there's the other thing we have this react relationship with what's called contact. And this happens later on. In MOAA we encourage people to find a godform or some kind of being that they are comfortable working with. And It's something that comes at a time, we don't look try to force it. But ehm particularly if they're a god it's just easier for them to say ok you've got a god here the way to get to total communication with that god is to start worshipping it in some form. Nother matter different way. This is why I say Terry Pratchett is worth reading if you are trying to understand occultism. There's a line in it that says "occultists don't believe in gods".

T: Ok.

94-NF: "Its not they don't accept they exist it's just they don't go around to worship all of them. Believing in gods is like believing in the postman, it's something it's just part of the universe" you don't need to worship or believe it but actually a good way to get, open a channel of communication is something that's quite close to worship. And it doesn't look like worship, I mean ehm, well not in the traditional sense it's anyway an example ehm. Ok so say you are worshipping a god and will be "oh god you are so big you are soo good things won't war on me deliver my sins and stuff" and invocation is like worshipping but it isn't you light a

candle, light a candle in front of a statue of Thoth or something, then you start talking to it by greatest magic names its powers and everything else and then you ask it to do something.

T: Ok.

95-NF: In some instances, there is a phrase for example from one of the instances there's a phrase I borrowed from one of the rituals which I borrowed from Atlan... ehm the greek Alexandrian papyri, you've invoked to heal somebody and then you do this "that which happens to Isis happens to that person's name happens to Isis". So, if this person is getting sick Isis is gonna get sick. So what you're doing is you're practically blackmailing the godform. Now that in religion is heresy and terrible but in magic it's done all the time.

T: Ok.

96-NF: Ehm, which is one of the reasons I'm not particularly fond of Christianity, because it doesn't feel right to do that. Now I don't know why but it's possibly because of that own child connection to it but ehm, this one for example you stay in front of Thoth I call you Thoth (reads from a book very fast) list of names and the says help me in this ritual to heal or, I can't remember what this was for, this was is to invoke Petuna, so you're calling in another god. So that one you're calling in Thoth cause it's the connection, my own personal contact to bring in, and it's just names, and you're standing there in front of the statue chanting which no one else understands ehm, and you are having an experience that is hard to explain. It semi religious, but at the same time it's not, you are talking to this thing as if it's a real being, and you want it to do something, it wants you to do something so you are working together on a project, only its more powerful than you are and this is, that is how things magically change. So, you are not trying to bludgeon the universe you're cooperating.

T: With it.

97-NF: With it, yes.

T: Yes I mean, I will put it this way I mean I believe that there must be some kind of discrimination between something which is just a placebo or hallucination and something that you do actually know somehow is an effective experience, I mean to give you an example, I participated in two ayahuasca rituals, one with the Santo Daime church and one was more, I will call it "new agey" version and obviously you take this Ayahuasca and I had incredible visions. I didn't feel touched in a particular way and all I can think about is that I'm not surprised that these people see gods cause I'm seeing angels all over the place, but I didn't feel maybe compelled, attracted or felt worshipped or anything like that it just felt : "wow this thing really works" I can't see or feel any sort of connection or influence with the universe but...

98-NF: Well I've been talking about for example one ritual with Hecate. We were initiating someone and Hecate appears and you don't really have control quite the same way people think you do, she just went with her hand (makes suction sound) like that on their head and she did something a little bit of a (indistinct) actually I'm standing there going (gasp) ha ha ha.

T: Like it's actually happening.

99-NF: Yeah like it is actually happening, cause' it does look like a disembodied head moving towards you, it's semi-imagination but there's a reality to it as well and it's that sort of heck yea I'll give you an example of a mystical experience which leads to things. I remember I was sitting, I got was having a pathworking, normal pathworking by the river Nile. And suddenly, what happened was, it sounds really innocent but a ibis flew in and landed on the water. Now I've never seen an ibis in real life, I've seen a small one in Florida but this was a big one and land on the water. Now intellectually that's all the information there is, practically.

T: Ok.

100-NF: I can say maybe it's the idea of Thot landing on the waves of the unconscious, practically, I was completely maced, yeah, and you don't know why there is no logical reason there's somethings happen and they're very very clear very very personal. So, these experiences you just can't necessarily categorize in a way I think people imagine them to be cause' they are very very simple like Hecate grabs him by the forehead, so what? You would see that in a horror film or you could see that in a horror film. Ehm you could but feeling while it's happening in front of this guy I mean he can't see it and I'm going eeeeahhhhh. And that's where, you know, you know that you've set in train certain events that are gonna happen, and something is gonna happen first but you didn't invent that. This isn't you visualizing it this is something that happened right...

T: In front of you.

101-NF: In front of you, so that connection that you're describing yeah you can see angels, you can see, anyone can see any of those things. But when they're doing something it means something, that's what is important, and when they stick their foreheads and grasp another guy too, they faced something quite hard as a result of it and that was what sparked my comment on the thing, do you want this? Because I don't think that the majority of people, I mean that they saw that, they would be pooing themselves but if they fall out from it it was bad enough, it's bad enough so do do people really want that. Now when I was training I would have killed for that sort of experience, but apparently not, and there is talk of "oh they don't know what they are doing" if they allow the experiences to happen, if you're a leader you're considered wrong if you allow these things to happen.

T: Ok I see.

102-NF: Because you're supposed to be gentle, you're supposed to control these things. But practically if you're opening up to the gods, its up to the gods to decide what happens to that person, not me, I'm, they're initiating, not me.

T: For the same reason you were saying before, a magician works with the universe, it's not a sorcerer who has...

103-NF: Yeah.

T: Using his own personal power and making, yes. I see I mean for a lot of people something like this is so radical it really breaks the idea of what they believe reality to be. I mean as far as I can imagine our education today says that ehm if you see stuff like this you're hallucinating or there is something wrong with you.

104-NF: Well that's true as well, I mean this is the other problem I have with psychology I mean I started one of them when I was a kid, I loved psychology I used to read every psychological book I could find because I liked the idea that I could project what people were doing.

T: Ok, like mentalism and that sort of thin.

105-NF: No no these are hippie psychology books I read and I later went on to counseling but the problem I find is, is that it's ok to interpret everything psychologically first.

T: Yes.

106-NF: But you have to accept there is a possibility that it isn't psychological. So most, most people are like a cup they have their own psychological stuff in it, and, most of what will happen is reflected so in spiritual experiences like a reflection on the surface of their cup of water. It doesn't make it less valid it's, it's just

that. Ehm, but occasionally you get well above the surface of that that unconscious and you are seeing something unusually different and a psychiatrist would always drag you back down to the cup, but sometimes you can't it's not fair to the person. There's a woman who is bothering me on the internet at the moment, who has go ehm psychological problems, ehm caused by the fact that her husband abused her and she felt guilty over the divorce and things like that even though he as horrible. And she cursed him.

T: Because she was a practitioner.

107-NF: Yeah, she thought, she thinks she is, so she did this big elaborate ritual to curse him and she felt guilty about that too so she made it even worse, now so what you are dealing with is a classic guilt complex playing out and now she's starting to see all these things, these entities coming to her telling her she's evil and all these terrible things that are happening to her. Now a psychiatrist would say the woman is about to break down into a psychosis which is probably true and it's caused by guilt, again, possibly true. And that's what I've told her.

T: Ok.

108-NF: Because it is true, it's clear, you know, so you have to look at her as a psychological (being?) first. Now if her spiritual being, one of the one things that was interesting, one of the spiritual beings told her, the reason that she was suffering was that her blood was on the talisman that she used to do the curse, and she's "no idea what that means because there is no blood I didn't use blood in the ritual". And it's obvious if you think about it interpret, interpret it psychologically. The blood, I, you self, you've had three kids with this guy, ehm is involved so in other words you didn't attack him because he was part of your family and the curse didn't leave you didn't leave your sphere of sensation, so what is that voice? That voice she put down to a demon, who just happened to be one of the demons mentioned in the bible which is another reason I do the psychological thing. Ehm but the voice was true if she had interpreted it but she dressed it all up in her unconscious fears and everything else as a demon. So she's got both things here, more of her problems are psychological so you have to deal with them psychologically and she could go to a shrink and a shrink will probably help her in a way that could be just as useful. But there is another voice in there and that's, it's telling her what's going on, and it's telling her yeah psychologically too, but it's psychological for this reason, which she's not happy with because she much prefers (mesopotamians?) aliens and thing trying to get her.

T: Cause it sort of leaves her responsibilities to someone else.

109-NF: Absolutely it's hair victim again and wanting to be a victim is why she married the guy she did, so well psychologically that's what you'd say, she picked this guy cause' she wants to be a victim, and she was a victim and so ehm, all these sorts of things. So, when I, when we're talking what we do is after we've had a ritual we ask people what they experienced.

T: Ok.

110-NF: And if they didn't experience anything that's fine ehm, but often, people will say "I experienced this" and the first thing I tell them to do is "what does it mean to you as a symbol?" as if you dreamt that what would you think of that and, cause that's the psychological interpretation ehm and then if there is something new or there's something which obviously connected to the ritual that I've added that I know about (indistinguishable) I for example one of the people who went through one of the rituals and they said that they ehm, they didn't know why cause there's no reference in the ritual, why they kept seeing snakes.

T: Ok.

111-NF: And it's true you're not they're not mentioned in the ritual any more, they were, and they are part of the inner working that I do. They're standing in a particular position like that (makes the gesture of a

person standing) and I'm behind them and I'm drawing the serpent energy up their spine (mimics the movement, imagine two arms crossing and opening while proceeding upwards and moving the fingers as well).

T: Oh, ok it's a bit like the caduceus that Hermes uses.

112-NF: Exactly like that, so but they've picked up snakes cause', there's nothing that mentions snakes in the ritual at all, so they couldn't work out where they came from so there's no point if I were saying psychologically "I've seen snakes and I don't understand why" psychologically it could be meaning that you are dealing with direct power things are coming to the surface at this point in the ritual's symbolism but more likely I'm drawing snakes actually (mimics again).

T: Oh, ok ok.

113-NF: So that's how it works, that's why we tend to share experiences, because those shared experiences often give me things that I miss, cause I'm concentrating on so many things at once in the initiation that I don't notice half of what anyone else does, and the actual level of concentration and I'm not that eh the level of concentration that I get can knock me out for a week after this I be a power warden say, a week afterwards enough concentration and effort often makes this work (indistinguishable) which is one of the reasons everyone is like "let's do this number of initiations this week end" no! I used to do seven, I could do seven in a day, but that was just me performing it. Now the more I add into it, the less and less I'm able to do, now I'm reluctant to do more than two and ehm some of the rituals are only one a day.

T: Ok so how many are we going to be on Sunday.

114-NF: Er, four I think.

T: Ok.

115-NF: But one of them is a 1=10 cause simple ones their initiation is very easy.

T: Ok so it's the 0=0 one that's...

116-NF: 0=0 is the hardest one cause that's the one we're going to make the 1=10 is an earth experience which is changed it's a very short ritual so it was originally part of the Nort Nort but then we decided that part of the Nort Nort was too long.

T: Ok.

117-NF: So, they decided to move it to its own grade.

T: Yes.

118-NF: And yeah so it was exhausting and ehm on the day I don't notice it. After the ritual I need red wine.

T: That's interesting.

119-NF: And I'll have lots of it totally for two weeks I drink it a lot (need to edit this it was not very clear) we're also doing people on Saturday, we're doing the Nort Nort on Sunday but we're doing people on Saturday, so I'm just going to do it over two days so, it's not as bad as it sounds. I think because there will be people around will be (talking to himself on the organization of the two days indistinguishable) I'd forgotten cause' we have people arriving on Saturday night from Milan and they're well one is coming for his 1=10 so (talking again about dinner organization to himself hard to hear) cause there's a Neapolitan restaurant.

T: Oh, there's a Neapolitan restaurant here.

120-NF: Well you now sort of, it's an experience, it's actually it isn't bad it's a funny well I'll say rough it's not rough either it's quite..., I take my parents there because it's, they're so not used to it.

T: It's face up, intimate rustic.

121-NF: Naah it's more to do with the fact he'll nick your mobile phone, he does it he's a funny bloke it's very very family oriented, he'll just stare at everything else, he's a, he's a character and you've got a tv in the corner and sports ehm and I sat down with my parents and he says what do you want to eat? What you got a menu?

T: Ah yes, yes.

123-NF: It took me a while to realize what's nice he'll tell you and what he's got. Things like that are cultural for him.

T: Yeah, yeah, yeah.

124-NF: Cause' if you come from England you're not used to it and also he likes to play with your phones so Paola had a tablet there once and (picked it up) he walked away.

T: Ah yes, I know that kind of character.

125-NF: It's that sort of game that he's just not, that you just don't see anywhere else so we often go there and it's quite cheap so which is always good.

T: Yes, I guess so.

126-NF: So yeah, I think they're plan is to arrive on Saturday night but I'm not quite sure it might be something like that. Whe are you going back?

T: Oh, on the seventeenth I actually thought that I could do the interviews now and expand them after the initiation cause I mean I really don't know what's going to happen. Maybe I'll do the initiation and realize some other questions that I hadn't thought about before. Cause, I mean I realize that one of the problems here is that you are talking to me about something that is hard somehow to explain, and I am trying to put these experiences down on paper and trying to explain it to other academics. But the problem is it's just like the difference the first time you have sex how do you describe sex to someone who never had sex before.

128-NF: Exactly.

T: Besides it being awesome or terrible depending on your experience.

129-NF: Is how to put this, it the problem is that magic is a mystical experience as you're doing something because you're getting some religious buzz or something out of it, ehm that hasn't been written down much, people used to write it in their diaries, ehm if they did write it in their diaries ehm most people don't see them as mystical experiences and most of the diaries that we got from magicians from the start don't tend to talk about mystical experiences cause that's not what they were trying to achieve. Whereas I find, I mean I can do a ritual for something really mundane, I'm getting a buzz out of doing it, and to me that makes it, it doesn't really matter if the thing doesn't show up I've had the experience with that god form. Paola disagrees with me incredibly. Ehm, her perspective is interesting too so if you can get a chance for you to talk to her at some point as well.

T: I would love to that would be great.

130-NF: She'll have a different view. Guido will have a different view again, thing is if you pass the part I mean the thing is Paola's a different experience from mine in a way that ehm, for different reasons, and

well she's also younger than me so it makes, it does sort of make a slightly different generation gap. Talking to a younger person as to why they do it or why these things happen is tricky as not many of them know but I think that a lot of people get into it initially for power. They are looking for some kind of control over the material environment, that or over other people ehm, that they haven't got, so, traditionally the occultist is an outsider, somebody who isn't used to other people, doesn't get on with other people and er looks to these inner experiences for, to get control over them. And ehm most of these people don't last for five minutes because the reality of it is too much hard work. I mean to ask somebody who is just trying to gain power to do a daily meditation ehm that will get you no power really quick cause you realize really fast that it's too much hard, hard work, you may as well go out and shoot the person that you want to curse or something like that. It's just not worth it. So, when we, I think those power motivations are the, I could see that when I was starting. But in reality, it was just that you learn most of the powers are elsewhere anyway, ehm you discover that your power can be switched off, just like that I mean, it's happened to me in Bulgaria, it's happened to a lot of people I've known where suddenly you're doing these rituals, and they don't work and they don't have the same buzz they don't have anything ad it's simply because something's changed so you realize you aren't all powerful. So, after you've had a few experiences like that you take it to be a bit more humble with it.

T: Ok.

131-NF: And you realize that all the magic is going to make you do as a person on this plane is make you more you.

T: Ok.

132-NF: So, most people will never be themselves, ehm they try to be somebody else, they have their parents, what their parents want them to be, so they behave in a particular way that society wants them to behave. Ehm a magician on the other hand looks at their chart, their astrology chart as a big map of who they might be. Ehm but even that sometimes is a bit of a... you know who you are and you have to be who you are. I remember the first time, time.... I did my portal grade and it snapped into place for me, I stopped shutting up, and previously I would be more student more quiet and listening, and I was pretty good at it and I listened really. David Goddard once said to me, cause' I was able to quote conversations and workshops he had years ago and he says "don't do that quote from me pleeease", so of course I quoted him all I've got, but he, ehm, this ability to remember and integrate was actually really useful but it meant that if people were misbehaving or if people were er, being idiots or I had a good idea I'd shut up, and the triple Leo, should never ever shut up. Part of it was actually I was worried of sounding arrogant which is a Leo trait (.....) You always have this arrogant way of doing it "I'll go fuck it" I might as well do it I might as well say what I think. And that was a bit of a breakthrough because suddenly I could stand up and I've always been good at public speaking (indistinguishable) and I stopped doing that when I got into magic so much that I didn't really need to do that formally any more so I could stand up in front of a large group of people and talk a little bit (indistinguishable) it was easy and it always has been, my dad was the same but actually I was always a bit shy cause he inherently shyed us, I don't like conflict. I'm ok with it online but I wouldn't like to deal with it face to face, and I'm really good at pacifying people and comfort. But because I don't like that I back off really, really quickly. And, after my portal I stopped doing that or at least I became aware that I was doing it, and now I just do whatever I feel like in that respect anyway. So, I'm not frightened about groups with people or anything else anymore I don't really feel the need. I get upset if people don't like me but I don't really care that much? As much as I used to. And as a kid it was a big problem you know, I was an outcast as a kid. When I was a kid I was English from an English family living in New Zealand which sounds a lot easier than it is but my parents didn't really (incomprehensible) that we were children. And they'd do it by the book spot clock perfectly and I can't fault from that they made some howl at us and one of the things they didn't understand was that all kiwi kids dress the same way.

T: I don't know what a kiwi kid is...

133-NF: A kiwi is a New Zeelander. They all dressed sweat shirt and jeans, sweat shirt and jeans, t-shirt in the summer sweat shirt and jeans, jandles ehm, flip-flops. All the same, now mom to save money used to get me hand me downs her sister in England used to send these big parcels of clothes which were designed for English kids. And they were things like sleeveless pullovers, shirts, my dad for example, my first dad in school thought it would be cool to wear a tie.

T: Oh real, real college institutionalized.

134-NF: When I'm in school no kid ever saw a tie in New Zealand, so it emphasized the fact that I was a bit different, more different than I wanted to be. I had asthma and I hated sport, I was not interested in sport, so all these things add up to me feeling different. Now, practically was, wasn't till secondary school that I've discovered that I was actually ok and I had a circle of friends that really didn't pass on, but in primary school I was very very lonely. And some of it was to do with this being English although that why my accent's pretty neutral I can't do a New Zeelander I'm really really bad and I don't think I ever really had one this was ehm be like this. And so, to kiwi kids I would sometimes sound totally unintelligible you seemed odd I seemed odd. And that came later really useful. This voice became quite useful I see rain go wrong and things like that and so later on it was really good but as a kid there was that inherent insecurity and I wasn't really until the portal that that came together, and the reason is that in the outer order you're working on the personality and not in a nice new fluffy age way, just simply dragging out the bits of yourself and making them more work.

T: Ok.

135-NF: One of the reasons we find that people leave at 4=7 is because that's the only, that's the most human they can be. I mean that's them, we walk away usually and say, "that's the best you can do" as a person that's as good as they are going to get and then it's time go and look for the next fortress and that happens at the portal where you put the final icing on the cake.

T: So nobody does really say summoning rituals between 0=0 and...

136-NF: Theoretically they don't tell them at all, we do cause' I want people to have the same level of experiences that I had but the Golden Dawn didn't at all but you got through the grades a bit quicker in the Golden Dawn. But ehm, in our lot there are some ritual experiences you have and your grade to some sort of cooperation that you do with your initiation work so for example if you're doing your 1 which is a later grade which has to do with Earth, your ancestors and things like that you ehm work with you do a little rich language with your ancestors ehm and that's designed to get help you get in tune with that but that wasn't Golden Dawn that what we do it's connected to Rome.

T: There was actually something I was quite curious about, I mean, besides being an outcast and things like that do you also think you had a sort of inherent skill. I mean, you know what I personally never had any mystical experience.

137-NF: If you are seeing angels in a ritual then you have a mystical experience, if you are able to see those things you have them. I for year said that I wasn't psychic at all, and I made it clear I didn't think I was psychic I didn't feel particularly mystical I didn't see anything. And then, my teacher gave me a job to do in this this ehm in this lodge that I was in he said, "I want you to priest the west" "Why do you want me to do that? Cause that's the psychic one it's where you pull in the lunar power. I'm not psychic, I don't see anything" and he's "what the hell are you talking about? I've read your diaries, I've seen all the things that you are saying you've got psychic experiences all the time, you're just not aware that they're happening.

T: Ok.



138-NF: You in your world view they are normal so the things that kept you awake at night when you were small.

T: Yes.

139-NF: They're all psychic experiences.

T: Ok.

140-NF: They're not, and all the things you see in ritual are psychic experiences, and the perceptions you are picking up of people they're psychic, so what's the big deal? And therefore, it was when I started realizing that ok I am seeing auras oh fuck. And so, things like came into my and I suddenly realized yeah, I'm seeing these things and they're normal.

T: But I mean, do you mean that all people are capable of it but we're not aware of it?

141-NF: Some people are some people aren't some people can't see anything but really they can or they're not seeing it the same way, the number of people that tell me they can't visualize, really pisses me off, because if you ask them "well can you tell me how to get to the shop?" they'll give you a visual description of how to get there, you go left and there'll be this landmark here, you can see them walking that journey. But they say they can't visualize.

T: So, at this point I would imagine that again, the mind really plays a vital role. I mean, supposing I were a rationalist atheist person and I go through this initiation ritual, would something just click in my head or would my mind get so much in the way that I wouldn't see anything in any case?

142-NF: It's possible I mean I tend not to initiate atheists because there is a problem with them later on. Ehm it's to do with the way that the Golden Dawn works but at the 5=6 grade, the atheists has a huge problem. Ehm, what happens is this, the magic is to push down your lower self to the lower levels so the Qlippoth the lower levels of the unbaunt or the underworld or whatever where it rules you're allowed to say to your lower self I trust you so that your higher self can dwell more or your divine self your divine genius. Problem there is an atheist does not believe that, so what happens is they tend to stay with the lower self and not with their higher self.

T: Ok.

143-NF: And everything becomes about them, they see themselves as god, because, that's the only thing, they've got no external appearance of a god outside of themselves or something outside of themselves they have to latch on to something within themselves and that tends to cause huge problems. One guy ehm, who had one such problem in Nottingham started referring to himself as the temple. He's the head of the, he was the head of the, he was the number two he was the keslaos, he kept referring to the temple god like that, "we don't like that" classic and he was aware that he was doing it. But he was starting to make saying this was happening, and the only person it was happening to was him. It was all his perceptions but you're projecting them onto the world.

T: Ok.

144-NF: And they were completely wacko, I mean if he had some problems within certain areas, so for example he'd say the temple wouldn't like that. And so, at the next temple meeting I would ask these people "do you have a problem?" "no?" it was all because of his all, he'd taken his lower self and become so that divine aspect, he'd become centered on his own universe. So, when we come to yeah, your mind can stop things or it can bend in a way that's not particularly pleasant, but yeah, we get people blocking things. Some of the ritual techniques we do some more tricks with the initiation which we do and the pressure of the initiation often derail those blocks. I've had people come in there who had read the ritual,

they knew what was going to happen it was known to them “ah, I know what’s going to happen it’s like masonry, open the door I’ll come in there I’ll be blindfolded bla bla bla” and then something goes wrong. Now they don’t know that something has gone wrong, they just know that they’ve lost control. Ehm, what they thought was happening isn’t happening, and then they start to panic. They try to control things. Paola’s got the worst job cause she’s the Hegemon she she has to lead you around, so she can feel when they’re resisting. And there’s all sorts of different methods that we use to attempt to get a person into an altered state, so that’s also some of the experiences that I’ve, experiences come over the years, if a person is minded to that not at all, I mean I’ve blocked one grade, I remember one initiation sitting there thinking all the way through it what was happening what was happening I’m bored, ehm and what then happened was that was the initiation that had the most dramatic effect on me.

T: In that moment or.

145-NF: No afterwards.

T: Afterwards? Ok.

146-NF: Afterwards I had all these experiences that I could only put down to the initiation. And the reason was, now that I look at it, ehm, there’s a ripping apart, of the personality and of bringing it back together in the, in the initiation, so what we do is we take a part from you that’s all on its own and we take a part of you that’s separate from you and something to it over there while you are doing something else over there, and then we bring it back together, solve et coagula alchemical idea where you are bringing something apart and then back together.

T: I seem to get the idea that a lot of the effects have to do with awareness partially, the psychic experience, but even for instance the initiations it’s something that’s happening to you but you don’t know it. If you are told what is happening, then you become aware of it and you start to notice it?

147-NF: Or you can block it, that’s why I was saying previously it’s a secret. Ehm there is one thing I mean, the first initiation, significant initiation I ever had, it was in Order of the Table Round in this... initiation, they have a little chapel, on a hill, and another big temple down where they have the initiations. And they set you up in this little chapel.

T: This is a physical chapel.

148-NF: Yes, it’s a physical chapel, where you’re supposed to sit and meditate and pray before you go into this initiation. And me being me showed up an hour or two early so I’ve been in that chapel praying or meditating and I’d been given the start of the ritual. I was I was fine I thought, the guy came up to collect me, he was wearing a robe and he took me down a path. I can’t remember getting down from the chapel to the temple, I can’t remember.

T: Ok.

149-NF: And ehm put a robe on me and then he said “how are you?” and I said, I tried to speak but I couldn’t it was just like an “ack”. And it wasn’t like I was faking it or anything, I hadn’t tried to speak so it surprised me. He said “yup that’s normal” he put a bag over my head and ehm, bag over my head was one of the weirdest things, if you’ve never had one, never had a blindfold I had one for another initiation before that so I wasn’t disorientated by that but what what disorientated me was that I could see.

T: Through the blindfold.

150-NF: I was, no I was just seeing I mean I’d instantaneously wherever that they wanted me to be. And I was standing here and they’d brought me before the portal I couldn’t head the door been opened but I saw it, like that and it was the door open in front of me there. And I started walking towards it because I

thought you know I thought it was open. And the door was open but I wasn't supposed to at that point they grabbed me by the shoulder. And the thing was I walked through it and there was a form energy flowing over me on top of you, now I could see this mound taken on the move turning, but I couldn't see anything opposite. So, what happened was I walked in there, confident cause I thought I could see and someone hit me in the...

T: In the solar plexus where the stomach.

151-NF: With a stick and, I know what that was, I know what they were doing but it came completely out of the blue for me, and I could feel my heart center opening "fuck" and I still can't speak I still can't do anything really and then the creek part about that ritual was that they walked me backwards and they're walking backwards and they say (incomprehensible) and you're seeing all this stuff flying around behind you and it was incredible. And these things are not stuff that you can actually block. I wasn't able to block I was totally disabled and in fact I was, cause I had to say my oath on that one too and the moment I did that I had control the moment I they said "place this hand on the sacred symbol say it repeat after me" I was fine. But up until that point I couldn't say a word.

(Paola arrives and the conversation is described in the fieldnotes, the interview finishes ad this point)

#### MOAA 2015b: Paola's interview

**T: Tancredi Marrone**

**P: Paola Farrell**

T: Ok, I think we're recording right now.

152-P: Ok.

T: Ok, so actually I would like to know how you started your whole experience in, as a magician, at this point, if something convinced you, you already had faith from the start, you experienced something at this point.

153-P: Hmmmm well actually I didn't start with, I didn't approach magic, just is was quite late when I did something, look into it, so let's say I grew up in a family where they were, someone was already interested in esotericism, so maybe we could say that I grew up in a strange environment. I was particularly interested in Catholic home. I've done, well what have I done baptism, ehm how do I say it ehm, communion?

T: Yes communion.

154-P: And I stopped there, ha ha ha.

T: Oh ok.

155-P: I didn't go beyond that. Then I always felt an itch to do something, on a spiritual level so I used to do all meditations, I used to do Yoga, I went to Rudolf Steiner groups (indistinguishable) this one, I was quite solo type I didn't share my hm practice.

T: Yes.

156-P: So, when you do meditation you don't understand you don't have the concept of doing this like magic on you, I didn't reach out to other people so I didn't know anything about it.

T: Ok.

157-P: Just for a long time I decided to do things by myself, buying books. So I went through a Buddhist phase and Anthroposophy.

T: Oh yes Anthroposophy, yes.

158-P: And, of course Rudolph Steiner, ehm, then basically at a certain point in my life I just thought it was all bollocks.

T: Ok.

159-P: Ha ha ha ha just not in that sense, I mean in that, none of it was working for anything useful, so after a few experiences in wrong groups with wrong people I just kept researching myself, the problem is that in Italy there's not much about Golden Dawn and this kind of knowledge so you can't find many books, the only thing that you can find is very old, you know the Regardie books not so much the, which I believe you...

T: Yes, I know them, some of them downloaded.

160-P: It's always the same stuff from Edizioni Mediterranee publish always the same stuff, hahah, there's nothing in this country unfortunately, ehm, so basically, ehm bought some Wiccan books, something very very stupid, very light but that was enough to make me push forward and search better. So from ehm, from the Wiccan book I just went to one Butler's book, some of his stuff, Stella Matutina this things I shoved here and there, really not very good stuff especially if someone there doesn't know anything about it. Ehm so after that I kept researching and through the internet I discovered Golden Dawn.

T: Uh hum.

161-P: So, I discovered there was a temple in Italy, I didn't know even where. For some reason instead contacting the guy is officially part of the HOGD it's the Cicero's I found another person which is Guido.

T: Oh, ok.

162-P: So, I met Guido through a website, I have absolutely no idea how I got his number, instead the other guy which is not really not really, a great person hahahah. Ehm but I was lucky so I called him and we started to talk about, the Golden Dawn, he basically introduced me to the entire thing, so I got my initiation in Nottingham.

T: Sounds like an easy process, you said hello hello and he was sort of come over.

163-P: No, it took two years.

T: It took two years.

164-P: No, no no not for the not because the HOGD didn't want me to do it, because I said no, more than once. So ehm, for a couple of years I just said to Guido that I was trying to do the practice myself at home so basically every day I was doing the ordinary banishing pentagram, my middle pillar was basically daily, I was really into it at the point that I couldn't really, not do it because I felt bad if I would, stopped. It was a way to channel my er frustration basically of not finding something and for once finally fell it was the right thing to do so ehm I kept doing that for three years and we arranged and he said that there was this meeting, in September and I said, wo well it's a big thing because the Cicero's are going to be there, so you

can actually meet them and talk to them and everything else. My English wasn't good at all, at that point I just was bloody scared of anything basically, my own shadow and so hahah. I was scared it was true I couldn't talk to them you know you saw me, I couldn't really do, I was super shy and, yea I didn't know what to say honestly. Ehm, so basically, I thought that the reason I was going there was basically because I thought they would, they needed to know me before, to know me before, I I didn't ima, I couldn't imagine they wanted to go with the initiation. I didn't prepare, I didn't have a motto, I didn't have a book, I didn't have a robe I didn't have anything, so I went there because I was there to meet them, you know and so they could see I wasn't a nut job hahhahah. I'm ok I' fine I'm normal I'm just trying to start a different path that I really felt close to. So, felt that this, the Golden Dawn was much better than any other thing. First because it was structured, that I liked since the beginning, and all this different new knowledge coming all together into one system for someone like me because I like the idea of having more ehm, you know, different things united all together in one system. Ehm, so basically, I went there I met them they were all fine with me and suddenly Chic said: "So tomorrow you are going to get your initiation it's an important day tomorrow, right?" and I say "eeeehhhh?" ahahah I say "whaaaaaaa?" and so I look at Guido and Guido looked at me and I said what do I do? Basically, I didn't expect them to offer me this opportunity I thought that this is the first time then I'll come back another time I'll get the initiation ehm I don't know in six months or a year, something like this and they decided I was going to get it straight away.

T: Ok did they tell you why they said.

165-P: No, he just said that "you're going to get the initiation tomorrow" hahahah ghum "do you know why?" (talking to nick).

166-NF: No.

167-P: You didn't ask?

168-NF: No.

169-P: No? not ask ok he (Nick) was there of course, we met there so the next day ehm he gave me a black robe and they initiated me.

T: Ok.

170-P: Soo that was pretty much changing point where things in your life take a different goal or more or less you are in a proto in a cotswal.

T: Ok ok.

171-P: So from that point I started taking decisions that led me to what I am doing now, which is basically my my main focus is spiritual life and ai couldn't really be without it or be what I was before so... of course in short, the short of the story is I've been through other experiences and things but this is what I really wanted and it took a long time to get there because it wasn't that accessible so ehm. And I wasn't sure at the beginning cause I had to understand how things work you know I could be much more unlucky in saying getting to know that group so... cause I searched and I really know a lot of different groups and different orders but for some reason I just picked up that number to me at that point I couldn't understand the difference. So, I was in some kind of and in some way I was guided so well.

T: But would you say that this initiation was somehow the turning point in some way but because it was particularly radical, it was particularly intense, you saw something you felt something.

172-P: Why sure ehm first, I think it was the night afterwards the initiation was pretty well intense and I saw I had a few visions during the night about stuff em connected to the initiation itself.

T: Can I ask you or is this part of the secret. You can tell me if it's part of the secret it isn't going to go into the recording.

173-P: What do you mean.

T: Can you tell me what the nature of these vision were.

174-P: Oh yeah, a lot of cross and triangles basically I the symbols that are part of the initiation it was like going inside my unconscious. So, all night I was constantly visualizing all the time, without wanting it, the cross and the triangle and other geometrical ehm figures, a lot of stuff, but mostly geometrical. The thing is that ehm wrote some kind of report that I have somewhere hahah, but yeah, I had a lot of intense experiences in that period possibly mostly than in any other time, even when I was doing myself the middle pillar was pretty strong, all the things that I was doing at that time was incredible amplified, from the beginning. Then you go into a sort of routine then you do a start, and how you respond to that routine is up to you, so it's subjective. I can't tell you if you will react the same way that I will. Every person will get a different way have different feelings, physical feelings, emotional ehm, so....

T: But there is a definite change, nobody goes through it without any change at all.

175-P: Yep, the thing is you might eh say that your life has not changed after you 1 your Nort Nort but it's difficult to understand why, maybe because you don't want to change and just decide... and soon enough you find out that you didn't do any progress in that sense because deep down you didn't want to change your life, cause it takes such an amount of courage to say "no, this path is wrong for me, I can't do this anymore so I have to do something different". People around you might not like it.

T: Yes of course.

176-P: So, it is a bit complicated because at the beginning it can be traumatic.

T: Yes.

177-P: A lot of people don't want any traumas huhu, that's it. But that was my best chance, and I decide to take it. It took a while and it is a difficult process and also all the elemental grades are, have been quite difficult process but still it is, this is the way it has to be.

T: Can I ask you what level you are at?

178-P: I'm 5=6.

T: Ok and I also wanted to know, what is the differences between the Golden Dawn initiation, post initiation and everything and the ones that you maybe had before it? I mean were they stronger, different more intense... would you say that the experiences before were more placebo effects or something like that.

179-P: Well maybe, some of these of the meditations or techniques that I used didn't do absolutely anything, zero like and I could see it, I tried insisting in that direction but I wouldn't have been anywhere and I couldn't be myself for that long. Then trying to do other things like we have Anthroposophy was just taking the piss you had to read rule and singing and understand that to say a very simple concept a chapter, very very difficult complex words that don't go anywhere and a concept that could be explained much better and easier so there could be tol, you could understand it properly, or out of, or people that are not knowledged enough to understand a kind of language could have understood the concept but it looked like it was on purpose doing that kind of you know ehm going around the concept over and over ahhah without getting to the point. But the point was in the end the concept itself wasn't satisfying at all and it wasn't going anywhere, besides the environment was pretty awful. Just these old people going there for thirty or

forty years, doing the same things, reading the same stuff without going anywhere. People with problems not seeing their own limits, fears and problems just keep doing the same stuff and it was like a gossip world that people were talking bad about other people it's I just couldn't be bothered. I couldn't that's not why you do it it's not a social thing. It's ok if you meet and you chat have some friendships and you can have tea and biscuits or whatever but it's not just about the tea and biscuits, and it's not about the gossiping around one to another it's not about that. And I could see it was just a bunch of people there really didn't have a clue. So, it's just the way it is, some people are not meant to do some spiritual paths because they are too effective, too dramatic, too intense, too everything and basically they can't do it. Such a, because it requires a level of effort, of dedication and everything else and there's people who just can't do it, I have to go with the washing machine, I have to go with my fiancé somewhere else oh I have my holidays you know this path doesn't finds you, you have to keep up on that, because you have to, you know have priorities are more important, that's it more or less it.

T: Hm hm I wanted to know if you could give me somehow a description of what it is you exactly feel when you do the middle pillar and if you could give me a, or or of the lesser banishing ritual of the pentagram or actual ritual of the pentagram and how you can say, compare to say before the initiation and after or to other meditations or other practices. I mean bodily sensation mental sensation.

180-P: At the beginning, it was ehm, I didn't get a particular feeling from the ritual of the pentagram, but there was a tim that I had a very strong feeling from the middle pillar so I felt a clear channel opening up and pass, some energy passing through me. It's difficult to explain but it just feels some kind of tingling around and down from the head through your spine and downwards so, that didn't last for long, so so basically I had it for a while and it was very strong the first time, but for some reason I didn't feel it, it just went, though I can visualize it I can still do it the thing, the physical sensation is quite difficult to achieve and the initiations is different because the initiation you have lots of things going on and you feel a lot of stuff physically and you know you can joo ehm hot and thing like that or have some emotional reaction so yeah It's really personal reaction, I don't know, for example some people ehm feel nervous, angry, very relaxed hehe each one has different reactions so... ehm. So basically, after the initiation I think I think that It didn't really make much difference from a physical point of view to feel more or less something other than the initiation itself that is something separated, ehm but there is a big difference from everything I've done before. So in the practice that I do now, in every ritual in every meditation I'm much more focused, before I really didn't know what I was doing. I didn't know how to concentrate, how to focus and that was that it just simply wasn't magic. And normally people say that meditation is to stare at a blank wall and say "nam yo renyge kyo" for, until you go sick or something like that. Some people did for something like two days in a row you know? Always saying this bloody mantra. Apparently, it did work for him, but not for me. Surely, I didn't want to stay in front of a wall saying this bloody mantra that didn't do me anyway. So, yea, the feeling got better but mostly because I'm more focused, so sometime happens that I have more physical reactions, so I could feel sick if something if there's something that could go wrong, for example I felt sick during, during the initiation there was a bunch of guy coming from Slovenia and one of thou, one of those guys was not Slovenian was Romanian (living in Slovenia but having a family in Romania). But he, I didn't know him just ehm, I was sitting there watching the initiation (incomprehensible) I didn't know any of them, I was there to watch, you know? And he came in, and I nearly fainted so I shout, this blood pressure going down, dizziness, didn't see anything I thought "I'm going to faint in front of all these people" nausea things like that. And then after a few minutes I was a little bit better and slowly went away. But then I realized that this guy was drug addicted. So yeah basically, probably I felt something, I felt something that came from him some energy that for some reason affected me, but honestly, I couldn't say why or why him more than other people. Other people could have had problems, not with addiction probably cause it's not that common to find but it could be that in some way I've been psychic, not in a traditional way because I don't see really things, mostly I can have feelings you know gut feelings about someone or something. Ehm

I don't have, I don't have those psychic visions you know "ooh I see the spirit coming inside of me" so well, yeah, I think that the few times that I had the experience it's really strong so my dreams got more interesting. Also dreams before the initiation, month before the initiation I have clear dreams about the initiation itself.

T: Ok.

181-P: To be honest on January and on September I got an initiation so it was quite a while before.

T: Ok and did it reproduce the initiation exactly or was it just.

182-P: It was symbolic.

T: It was symbolic, ok.

183-P: So, I was in a sort of school. Ehm in this school basically everyone had some kind of t-shirt with symbols in it, actually it was more masonic symbols. Everyone was going upstairs, there was a secretary, someone told me to stay put, and there was a black dog coming to me snuffling me, then back to the door, and I was there waiting for, that was the pre- initiation ehm, and I didn't know anything about it because honestly, I didn't know. I was reading stuff but I really didn't think much the initiation at all besides this whole real explanation with how can something or (indistinguishable) so I didn't know anything about it but I remember the comments and things and cool, I would like to have dreams so I saw that off and I had it, but when I have it some dreams are being quite significant. So, they give you they might give you clues, ehm the symbols what you need to know.

T: Are they also lucid dreams or something like that?

184-P: Errrr not really, sometimes I'm more aware of what's going on and I'm aware that I'm dreaming but the dreams were there are basically the symbols, er images when I can work out what it means or why in that specific moment I have the dream. In that case it's not it's not can't be lucid I'm just under the under the things I'm subject to, whatever is getting to me so I'm getting conscious stuff but I'm also getting things that ehm you know, before you approach something for example and you need to know something about it, sometimes you might have dreams before your initiation of something you didn't know anything about, while it gives you the clue and then after the initiation you might understand why you had to (that?) dream. So sometimes when you actually need to know how to do something, because sooner or later you will have to approach that aspect. Sometimes through the system, also because you have to study certain symbols, and you have to put it into your mind in a way that also they come up in dreams for example, in visions sometimes you can have it. That's a way to work out things, of what you need to do in that context.

T: And I also if er by any way in don't know, does the ritual space do you think could do a lot? I mean, does the use of tools change the experience in a particular way? I don't know even the clothing? Did you ever experiment trying the same things with or without the tools, with or without the temple, with or without the clothing?

185-P: Yeah, I tried I think, yeah both ways ehm, after a while, I mean just the initiation or generally doing rituals.

T: In general, I mean I wouldn't expect you did Nort Nort one three seven.

186-P: No but normally magicians do rituals, you know what I'm saying? Normally when you do a ritual you have to start the temple so as you can see here ha ha ha ha (refers to room).

T: Yes, yes, I can see that.



187-P: So, there are some tools that let's say they are necessary to that purpose. In the initiation it qua, it could be ehm, I mean if you never done anything like that first time you see the entire situation you say "what the hell am I doing" and wha those people look so weird and strange hahaha in those clothes, is till can remember I was, I was a bit scared but a... the same time I was what the fuck? Hahaha. So I didn't laugh of course haha I was actually I was everything was quite serious because as I said during the initiation there are some energies and forces set in motion that believe me the, once you experience them you understand the difference but it's not just theatrical. It helps the theatrical aspect because it is also important but that part is a tool to get to the point so of course without it I don't think it would work at the same manner, if you want just with the visualization, when you learn how to visualize how to pathwork and you know that's a magical act, because you are trying to intervene on your space in your reality, in your universe through that magical act so visualizing concentrating focusing on that thing. And that won't work anyway it's not that in the middle of the street you visualize something you want to have a quick meditation you have to robe up and put your nemyss on waiting for the bus so it works anyway just ina a specific context the ritual you need the tools for a reason so you're focusing and directing the power there, you channel through those tools, making, you know to actualize the entire thing, so then I'll say, yeah you need it ha ha ha ha definitely.

T: Actually, there was another thing I wanted to know. I wanted to know what do you think the nature of these experiences is? I mean this is a question that goes a bit into theology and the way of seeing this but I also want to know what you think what these physical reactions, psychological reactions or any reactions are caused by.

188-P: Hmmm well there could be psychologists would tell you just that it's about ehm suggestion or things like that but it doesn't work like that I mean it's not just It's part, surely, it's part of it because if you do something without the living or what you do probably, I don't know how many chances you have to you know do something with it, or to achieve anything. So, you have to believe in what you do, not blindly but still with that sort of scientific mind where you have to analyze what is going on. Part of it for me is nearly scientific, because some of the things that you do in a ritual follow some kind of pattern and you could do things wrong, you could make mistakes but at the same time and that's where you will find yourself, that's why it is an art. It's not mathematical cause it's not maths it's just you can't do two plus two equals four and you can't expect always the same result from everyone, because there are too many variables that enter in a game and play different roles so that's why magic is an art, it's not a specific science but if you see also astrology, how much is in it and how different is the interpretation in different schools or tarot, you see how much power there is in that knowledge and that's why it's useful to be more know all these different things in one system, united into one system to develop it. Ehm, so yeah there are different elements that play a role in this thing and it's ju, I wouldn't say that it's just suggestion or it's just belief or, because it's not about that, actually I'm a Gemini and I'm quite iss, I'm quite skeptical most of the time.

T: Ok.

189-P: So it's not very easy, but because I experienced stuff when I was very very small, I didn't have any concept of it so I couldn't say "my (incomprehensible) told me that I have to see" I just had that gift when I was small and then loose it when I grow up. My, my point at the beginning was that I really wanted to get that gift back so I could feel presences, I wasn't scared about, at some point I wasn't scared about darkness, and then changed I wasn't for some time at some point and then because I saw things that scared me and I couldn't explain it, it wasn't scared, scary in such a way but for five year old it probably was so (laughing) I couldn't really explain why I was seeing those things or what they were. So, so I think that slowly I got scared I tried to erase my gift or whatever, so the thing is for a long time I just tried getting it back in one way or another, that was part of the spiritual path. Getting that, you know, that that feeling is more than that it's beyond it's not even me, because when I had those experiences I was in ano an altered state and

something that you can't feel anymore normal life like in some dreams you can ever have certain experiences that can give you a hint or what it is possibly and afterlife experiences something. I had really really nice dreams about union with my higher self and it was just as it, I woke up and did "oh I'm back" back to what the fuck hahahah this is so miserable, and that feeling was much much better. I could feel myself lifting up, my astral body, in a dream of course could feel going through the woods and having some strange noise in my ear and passing the matter, so those experiences are something that it's difficult to explain, but once there you have it it's not that is you get up you want more. And I didn't take any drugs or any strange mushrooms or anything, I just got them because I got them, I'm ok with it (incomprehensible) I believe. I don't get them every day because I know that I can't but it would be nice to have more of it.

T: If you did, but you obviously said that your dreams are clearer after the initiation, right?

190-P: I have with me amazing dreams even before the initiation.

T: Even before the initiation.

191-P: That was, not always but when it happens it was very strong.

T: Ok I don't know once or twice a year? Or something like that.

192-P: Well it could be even more.

T: Even more? And afterwards they became more intense? More frequent?

193-P: Hmmm maybe more frequent.

T: Maybe more frequent, ok. There was actually something I was quite curious about. Before you said that you have this scientific approach, ok, understanding that magic is more of an art than a science, but you also mentioned the fact that you are skeptical and that you have this scientific approach, could you explain better what you mean by scientific approach or skeptical.

194-P: Ooh sometimes I want to find an intellectual explanation to the process because there is a process there's always ehm an intellectual way to approach it. It's just that you have just that you can't come up with the entire, you know ehm, there is a bigger picture, is not easy to get it. So for sure there is no such thing like blindly belief whatever here now, people whatever they experience and I be, just bollocks that they come up with, honestly honestly when I hear people tell me that they see, talk, that they see angels that they see entities and things like that I say lucky you haha you know what I mean? It's I mean it's fun and good for you they can I can't, I can't I mean really, I think in my whole life there was just one moment that I heard clearly a voice tell me something but it's not that I want to advise this thing and it was really crisis point in my life probably there is so much direction that I managed to hear something. So I said sail I had experiences when I was small then you stop because you grow up, your environment your friends, family they all push you away from all this that is like supernatural and (incomprehensible) the reality of things is that it is not it's not supernatural it is natural in the same way you can see path road if you won't look it's still there, and so you just have to find the balance between the skeptical aspect where you analyze what you are doing and say "ok this thing might have happened because of this because of this because of that" but then you can't get too much into it cause otherwise you won't do it anymore, because you can't have physical proof of any of everything in your life, just you have to go with it and see what happens, so that's part of the experience.

T: So, you think that reading and studying about these explanations, does actually make the experiences less valuable less intense or something like that or kill them out entirely.

195-P: So basically, you're saying it's better not to read anything about it so you don't create pre concept about it.

T: Ehm yes, could that happen?

196-P: Well that depends actually on your personality, if you take it seriously you might believe so much in it but if I tell you that during this initiation I felt this and this, how many chances are that you will feel the same thing so your experience will be a bit different.

T: Completely different.

197-P: Or maybe you have to be a bit suggestible, to eh get influenced by other people or ehm maybe (indistinguishable) yeah because A, maybe you don't feel anything for yourself so you tend to get close to what you heard about it but I would stick to the fact that you have to remain true with yourself. If for example you say "oh I didn't feel anything" there are people that don't feel much in the initiation it's not a crime, nothing happens it's just how sometimes there are people that tend to intellectualize too much the experience and this is something that I did for example in my initiation too, I tend to be very focused and try to understand what they say and things like that, but sometimes you just have to let go eer so I don't think it what are you doing (to Nick)?

198-NF: Loo if that's ok or do I need to put a hand up?

199-P: Yeah ehm so basically, I think that if you feel better reading stuff about it, just do it I don't think ehm it will change your mind or create some kind of defense ehm, yeah.

T: Well actually nick gave me an example that I found quite interesting. There was an atheist for instance in his, one of the previous temples that he initiated and then everything went a bit peculiar. But the fact was that I can't understand how maybe someone who can be an atheist so does not I would imagine not believe in the supernatural however still practices because I would expect that they do some kind of an effect.

200-P: He did believe in magic but he didn't believe in god so I think like much too much about chaos magick so I don't know much too much about chaos magick so it sounds not very ehm it doesn't ehm lay on a very solid basis for me but yeah I mean you can still believe in magic as an act of will ehm without believing that there is some kind of god beyond that is above us, that is giving us that power or that we are part of it. So yes more or less chaos magic is you get your energy from the universe as it is that it created itself or something but it's up to you and how you, but I think it's unsafe, it's not a good thing to go too much into the path without believing in God, that's it because they will be channeling their physical body, normally we do the initiation to channel yourself to your higher self which is what you've got, what will you channel to if in the initiation if you have this connection open and that could lead to your own ego and that's why this guy, haha you know what I'm saying ehm so yeah it's not really recommended to you don't have to ehm, we don't have anyone, we don't have atheists in our...

201-NF: No.

T: Not at the moment.

202-P: Ha ha ha.

203-NF: Any more no not.

T: Not any more.

204-NF: (indistinguishable) concerning he does not want to do it at all (reconstructed on the basis of my data).

T: Oh, by the way if you are tired or anything we can always stop here and continue on skype.

205-P: No, it's ok.

T: And ehm yeah I actually wanted to know if there were things like recurring sensations. It's just because I imagine that when you perform a ritual you know that something is maybe activated because you feel something in particular, you don't care about it so you just feel something different every time but even just the fact that you have a sensation means that something is working.

206-P: Hmm well that that depends on a lot of things. When I do initiations I'm pretty much focused on what I have to do, because the candidate is the most important thing, so the officer must be all the energy is focused on the candidate, and that's why it's very draining because you channel a lot of energy, it passes through you and then you through feel sick afterwards ahahaha. At least what we experience in the last few years. Ehm what happens is that it's not just me ehm activating all this energies just because I want it. Because when you start an initiation some energies just start to move and...

T: You can feel it like in your arms in your body coming out of your hands.

207-P: Well mostly sometimes you feel particularly irritable, ehm you can feel yeah you have those kinds of things, you feel tired or very stressed and that's a sign that already something is starting, it can start the day before, and usually it could last up to a week if we do a lot of initiations and a lot of energy passes through.

T: Is that the same thing for rituals for instance, summoning or even one of the basic rituals.

208-P: Hmm basic rituals. Well if you do a simple invoking to a god or being or something like that, the beginning it can be a bit exhausting because you're not used to it, then if you, if you get into a routine, there is not such a problem anymore. It depends what you mean by ritual because initiation is something.

T: Separate.

209-P: Yeah.

T: For instance, a summoning, or something like that.

210-P: The summoning of what hahahah depends it depends what you summon.

T: Well er a god for example.

211-P: Well er also depends which god you are summoning sometimes.

T: Ok so each god gives a different sensation.

212-P: Yes sometimes you get a different sensation on which god or goddess are you invoking, what is the purpose of the ritual so yeah depends on many different elements but yeah you can feel different feeling or emotion connected to different purposes or god or goddesses. And so for example in some occasion you can feel exhausted afterwards or you can feel angry or you can feel the energy manifest in different ways. more or less I feel very very tired afterwards or slightly exhausted because the amount of focus and concentration you have to put in the thing, it's just er, it's quite a lot so it depends how much you energy you put in anything how much focus you put in it so the more you are not distracting you know that that could be a big thing.

T: Ok and yeah no no I was just thinking that I don't know if this ever happened but for instance you evoke Anubis for the same purpose in two different occasions would it get necessarily the same experience.

213-P: No not necessarily.

T: Not necessarily.

214-P: No, it depends on what you do and what was the purpose of the working that you do, no no it depends on the initiation it is different, besides in some rituals and initiation you take the godform so that's a specific practice there will give you specific experiences so each person could be a different thing. I say you learn how to do it it's more or less straightforward but if you get a feeling out of it you're supposed to...

T: But for instance, you perform a ritual, afterwards you're exhausted or you always have something else for instance but you would always attribute the sensations afterwards to the ritual, it can't be that there, did you wonder if there were external that maybe you felt tired, hungry thus you felt particularly weak or something like that.

215-P: Well yeah normally, I could say that sometime because I'm working a lot and I'm doing a lot of other things. For sure that is not helping I mean if you consider it starting a job the long week or you work every day and you didn't work obviously it's not the best, but the thing is honestly what happens after the initiation is pretty much connect to the initiation because it happen many times that we got flu right after I mean it's just, honestly my ne, the level of the energy and effort you put into that thing if you want to see it on an intellectual point of view it just push your defenses your immunities, down. So basically, I believe that ehm a day with a lot of initiations like that will be either way we, of course it's, it's synergy ah ah ah.

T: Of course.

216-P: Ha ha oh hahah minks sorry I knew it I knew it I shouldn't have said that.

T: What?

217-P: He doesn't like the word synergy.

T: Doesn't like synergy ok.

218-NF: It's paradigm.

219-P: Ha ha ha so it's, it's few things all together but honestly, it's a bit of a stretch saying that every time that I get, that after the initiation I get the flu because it was probably cold out there so I hahah got the just say you're you're immune I can feel it I can feel that my immunity is just really really.

T: Really, really, down.

220-P: Yeah they are down and I eh in that reason all the rest would. You can put also the fact that I have to organize, there are people coming from outside. I organize with the B&B down there, so it's there are a lot of things to see. If you think on that point of view you can say it's a number of things both practical but believe me that the initiation itself is pretty much, it knocks you down so hahhah so, yeah, I think I would say 70% is the initiation.

T: Ok and yes, do you ever share your experiences, I mean you obviously share your experiences with other practitioners but do you somehow understand each other when you explain what you feel or are the sensations so different that everybody is somehow closed in their own world or something like that, or is there some kind of understanding.

221-P: You mean the members of...

T: Yes, with the members or, well obviously I'm a "muggle" I guess so.

222-P: Not for long.

T: Not for long but obviously I can imagine that it's very hard to get some idea across to me.

223-P: Well there are some magicians that maybe didn't have exactly the experience that I had so I basically can't really expect everyone to understand my personal experience and are different sometimes. What they experience is maybe something that I don't understand as I said if someone comes to me and said "oh I had this weird vision" I will say "well lucky you" yeah I had vision but I was in a half sleep state, and that was yeah I was basically in a state where I was awake but I just woke I had some kind of visions, very difficult to keep you know focused keeping the image alive more flash just everything was fading away it's very complicated to explain but if someone tells me "oh I had this vision I, during a ritual I've seen this the god in front of me the image of the head of the god, the godform in front of me" and everything else I say "oh lucky you" because seeing something that clearly is not exactly the easiest thing. But ehm with the, that means that I could understand, but it doesn't mean that I had the same practical experience because identical experience no comes like that.

T: Ok.

224-P: So now I'm telling you for example some of the dreams, I absolutely have no idea if you had similar experiences, I mean you might have not but you might have in the future something similar but you don't know that. But yeah, there are people that are hmmm more psychic than others. So of course, even in the same environment not always one can understand the other experience.

T: But can, actually I have another two questions I think we can stop for this session cause I'm leaving the other one for after the initiation and the first one was this. Ehm, do you ever make a distinction between false sensations and so called real sensations like sensations that you think are related to the performance of magic and sensations that are just normal sensations.

225-P: Hm well I think I can recognize difference and I would tell, clearly, I can tell that the feeling that I have had that day, during the initiation of the drug addict, that was connected to the situation. There's no way that out of the blue I would just drop my blood pressure in that way. I have low blood pressure because it's my normal but this ma, how I am and I don't suspect, I don't feel I have low blood pressure or anything, it has to be something from there so I have to be sick hah like I have there a fever or something or maybe ehm if I don't eat for twenty-four hours I get something like that. In that case I know that I have no logical explanation so, because I thought about that, so what can it be, did I ate, yes I had breakfast, I didn't feel like I had a fever, ehm I don't have my period or something that could be a hormonal, who knows it wasn't.

T: It wasn't anything like.

226-P: No! it was right when it was his initiation and then slowly, slowly got better eh eh other two people got in and I felt the difference because I still felt not very well about another two but not the same as his I mean he got in and I was bleargh hahah went like that so that's not I can recognize that. Other feelings ehm more or less I know it's about the initiation. I know that my whe when for example I have to it's right before the start of the initiation I know that my when for example I have to it's right before you start the initiation I feel the tension bowels I feel the energy so whatever, normally you don't have a reason why to feel particularly, I don't have to feel nervous cause I know what I'm doing because I've done so many times and I don't, it's more or less straightforward right? But in some cases, I feel more tension than others. Ehm in some cases I had a little bit of shaking ehm like similar low blood sugar thing ehm a little bit of ehm heartbeat, high rate high rate of heartbeat aand but yea I can recognize if it's connected more or less with the activation of the energies because I know that then everything stabilize a little bit better, gets better but still I control the energy flow from my whole thing and it gets under control because I have to focus on what I am doing but in some way the initiation is there is energy falling down hahahh basically so and it's not because of me, it's because all the officers and the initiation itself, we create every time that it's ehm, takes place ehm it's an engine that turns on so we want it or not it's starts. So sometimes I feel that even if I

don't focus so much on concentration probably I get the result anyway and I and I do it, I do it because I feel that I have to do it.

T: And ehm I just wanted to know, if a person who never had experiences or visions or anything like that actually goes through the initiation, will something change in him or...

227-P: That depends.

T: That depends again.

228-P: For me is a little bit of predisposition and depends also on how much you ehm try to put your intellectual explanation in the thing so sometimes we just block whatever we can whoo whatever appear or happen because we are too much focused on er you know the explanation the logical explanation or for example we deep down feel it's going to happen cause' you never know ha ha.

T: Yeah of course.

229-P: So sometimes even if it's from your own unconscious which is mostly, probably the scariest thing than anything else ehm we fear that aspect ehm we we we fear that aspect so we block even if you're not aware of it so wah, surely it should help it should help ehm unlocking that aspect if someone really isn't anywhere to it, but it's also hard work. You have to work on the daily practices and wanting to sort of unlock and put down that barrier to allow whatever you dream vision, and whatever you want is better than nothing.

T: Yeah.

230-P: So yeah.

T: Ok I think that's it for today, thank you very much.

#### MOAA 2015c: Guido's interview (Italian)

**T: Tancredi Marrone**

**G: Guido Corsi**

T: Allora a questo punto possiamo cominciare semplicemente con ehm i tuoi inizi, come hai deciso di seguire questo percorso esoterico ermetico.

231-G: Boh ha, ha, ha, ha.

T: Beh tutto è importante.

232-G: Tuttò è improtante ma si perderebbe nella notte dei tempi.

T: Non importa dai abbiamo tempo spero, si può recuperare anche dopo.

233-G: Allora ehm praticamente, ovviamente come un po' tutti che si sono avvicianti a questo tipo di filosofie ho iniziato attraverso le letture. Solamente nel mio caso le letture so state abbastanza precoci perchè stavo addirittura penso i primi libri di questo tipo ho letto che più o meno stavo al liceo per cui fatti un calcolo quattordici anni.

T: Va bene.

234-G: Quindici anni così uscivano le edizioni mediterranee no? Queste collane di...

T: Ste cose.

235-G: C'erano altre edizioni edizioni simili. Ehm perchè comunque sono sempre stato in qualche modo attirato da questo tipo di argomenti ma anche dalla filosofia, comunque leggevo sia libri di questo genere ma anche già allora m'interessavo di filosofie orientali ehe diciamo, anche a quindici sedici anni, diciamo la mia biblioteca era divisa in due parti, c'era diciamo una parte che riguardiava i testi dicaimo ermetici d'impronta occidentale tra cui c'erano i testi di Regardie dell'edizione quella della Golden Dawn ehm divisa in quattro libri.

T: Ah quelli la rossi che devi tagliare le pagine.

236-G: Si dove c'era praticamente si si, non'era non penso che sia una versione integrale come il famoso librone Black Book.

T: Il Black Book quello grosso.

237-G: Quello grosso diciamo era diviso in quattro parti anche com'era stato suddiviso l'edizione mediterranee con una logica tutta loro quando l'hanno diviso he he he.

T: Ah va bene.

238-G: Comunque diciamo ho iniziato leggendo questo tipo di libri già eh avevo quattordici quindici anni eh, ovviamente poi li avevo riletti in seguito all'inizio non capivo quasi niente he he he.

T: Bene.

239-G: Però e sennò questo dall'altra parte appunto avevo la biblioteca di filosofia orientale, testi taoisti cioè mi è sempre piaciuta la letteratura ermetica. Forse proprio perchè avevo sempre avuto un po' un cattivo cattivo rapporto da piccolo con quello che era la religione convenzionale e dogmatica tipo il Cattolicesimo.

T: In particolare, perchè dovevi andare a messa dovevi fare tutte queste cose.

240-G: Si praticamente era vista come una specie di imposizione, praticamente sono riusciti a costringermi fino a che avevo undici dodici anni.

T: Ah oddio anzi, non sei diventato un papa boys insomma.

241-G: No perch praticamente l'avevo vista sempre come una cosa molto, poi soprattutto io non è che sono nato in una famiglia di bigotti o cose del genere, però comunque la vedevo proprio come una cosa ehm sicuramente quasi quando dovevo andare li alla funzione senza nessun cioè molto.

T: Senza cognizione di cause.

242-G: Automatico senza, oppure perchè quando andavo a catechismo che comunque la prima comunione cioè hahah, quando uno faceva le domande che erano anche domande abbastanza semplici si vedeva che non riuscivano a rispondere in modo chiaro c'è, cioè vedevo che era tutta una cosa abbastaza pro forma sostanziale.

T: Per cui diciamo che non avevi una sorta di coscienza o eri tipo non credente o una cosa così.

243-G: No guarda, cioè la mia idea è sempre stata, che poi io effettivamente questa l'ho mantenuta. Cioè ehm proprio anche leggendo i classici taoisti ma questi non li trovi, che esiste comunque un qualcosa che



appunto può essere considerato l'uno oppure anche nel taoismo viene chiamato il Tao non che è misterioso perchè non può essere compreso praticamente dalla ehm, dalla mente umana razionale. Per cui su quello praticamente tutto quello che si può dire praticamente a parole non è altro che uno svilimento cioè una...

T: Hm hm.

244-G: Per cui non è che non ehm ero proprio materialista ma questo fatto di dover definire, cioè il dio supremo il segreto un tempo considerato l'uno con degli aggettivi con un linguaggio oppure come qualcosa che si interessasse singolarmente delle singole....

T: Hm um.

245-G: Cioè essendo la totalità ovviamente sostiene un po' tutto l'universo no? Per cui non può partecipare per uno rispetto che per altro, però in se deve contenere in un certo qual senso tutti gli aspetti sia quelli che noi consideriamo positivi o quelli negativi o, per cui da me di questo uno più di tanto non si può dire cioè questa è una cosa che ho sempre pensato no?

T: Sì, sì, sì, sì.

246-G: Per cui il termine lo descrive anche il tao te ching come oscuro, misterioso senza nome er, già quella cosa mi risuonava abbastanza. Per cui io magari leggevo anche questi concetti sui libri e poi l'ho para, che mi sembravano abbastanza alti e poi lo paragonavo a catechismo hai capito.

T: Ah.

247-G: Della parrocchia e c'era già tipo un abisso.

T: Certo, certo.

248-G: Per cui, per cui è molto difficile per me gestire dagli inizi anche perchè mi ricordo praticamente che leggevo questi testi poi anche li hm, era a periodi no? Nel senso che c'erano periodi in cui magari avevo più interesse per la parte orientale e periodi che avevo più interesse per la parte em...

T: Occidentale.

249-G: Occidentale, leggevo, solo che anche qui ovviamente le prime... allora diciamo i testi di esoterismo secondo me si possono dividere in due grandi categorie, poi ci sono libri che contemplano entrambe. Sono testi di tipo filosofico quindi, e dei testi che almento ti danno un'idea che c'è un'operatività cioè che puoi fare esercizi che puoi fare delle... ora il problema è che se te vai a vedere dei testi del passato dove praticamente l'esoterismo era esoterico cioè riservato a pochi anche nei testi in cui si parla di operatività ci sono molte parti che non ci sono che vengono non ci sono non vengono scritte, molto probabilmente venivano tramandate oralmente con attraverso la tradizione orale in quella determinata scuola no? Ehm, per cui il problema di chi si avvicina a queste cose è che all'inizio inizia praticamente leggendo la filosofia, poi quando vuole iniziare a praticare si accorge che anche nei testi, che a quel tempo c'erano soprattutto i classici mentre adesso c'è tutta una letteratura più divulgativa no? Dove molte cose vengono spiegate, però un tempo c'erano solo i classici e nei classici ci sono molti posti molte parti in cui mancava effettivamente, magari che ti diceva che dovevi vibrare alcune no parola ma magari non ti spiegava la formula e come fare a vibrarla oppure nelle visualizzazioni mancava sempre qualche cosa oppure c'era qualche cosa che veniva c'erano errori, alcuni venivano messi appositamente altri erano errori semplicemente dell'edizione italiana che aveva saltato una parte. Per cui ovviamente questo fa sì che all'inizio chi legge queste cose poi non si mette a fare, a praticare, perchè non sa bene dove. Considera io poi come tipo di approccio sono sempre inizialmente stato considerato contrario ai gruppi, nel senso che una delle cose che mi, sempre anche

nell'ambito degli studi orientali quando vedevo questi gruppi dove c'era il guru, sono cose che a me proprio non, non sono capito proprio.

T: Scusa se ti interrompo per cui mi viene da capire che al tua prima esperienza in qualche modo con l'esoterismo o questo pensiero spirituale è più intellettuale che.

250-G: Allora si effettivamente penso che per tutti la mia prima esperienza, avevo quattordici anni è stata scuramente intellettuale ma io penso e poi piano piano comunque io provavo praticamente a fare delle cose no, ovviamente delle cose che potevo fare da solo o delle cose che potevo fare capendo cioè nel, ovviamente non potevo tipo fare da solo un rituale della Golden Dawn hahahaha o ecco d'altra parte vedevo sempre con sospetto questi gruppi queste cose eh inizialmente no perchè sono un po' restio no sempre quando sono sicure tipo famose.

T: Che ne so Osho.

251-G: He he he he si adesso non voglio parlare male di Osho.

T: No vabbè no, no, no.

252-G: Ma no nel senso che mi ha sempre dato fastidio tutte le forme di fanatismo e poi siccome io sono abbastanza, mi piace sperimentare in diverse direzioni hem diciamo nei posti che mi si limita in un certo qualmodo la mia possibilità di spaziare sento un senso di claustrofobia nel senso che ehm. Per cui diciamo visto anche quello che c'è ovviamente in giro mentalità in italia ovviamente è....

T: Perchè effettivamente non c'erano molti gruppi che potevi contattare o che comunque conoscevi.

253-G: No il problema è che qui in italia almeno in un certo periodo chi si avvicinava, c'erano due tipi di hm esoteristi dal, cioè il primo tipo era il tipico esoterismo tipo il massone che però magari era cons, basava tutto sulla conoscenza intellettuale o sul rituale che sicuramente dal punto di vista simbolico magari aveva grande erudizione e aveva dei libri e cose, dall'altra parte invece tutta la parte pratica girava su cose tipo, magia nera cose di questo genere, tutte queste cose che appunto a me non mi interessava. Per cui avendo queste, ma poi considera che era anche, ti sto parlando di quando avevo quattordici, quindici sedici anni fase qui insomma, è difficile non andare. Per esempio un gruppo serio secondo me ehm dovrebbe accettare solamente persone questa è la mia opinione, che siano maggiorenni, qualsiasi gruppo anche, o a meno che non c'hai o comunque chiedere ovviamente il permesso ai genitori ma anche li secondo me solo nel caso una persona ha una maturità abbastanza c'è, per cui ovviamente. Mentre invece dove facevo magari più tipo più la pratica è nella parte invece quella orientale eh per esempio a quei tempi praticavo molto chi gong e questo tipo di cose.

T: Che è pratically come il chi gong che cos'è esattamente circolazione.

254-G: Eh si sarebbe il lavoro sull'energia interna cinese poi li ci sono tante scuole tanti tipi di chi gong, quello in cui si sta in posizione statica, ehm quello in movimento, poi fortunatamente ancora non c'erano perchè poi in cina dopo un primo momento adesso relativamente moderno puoi iniziare con il, ci sono le sette di chi gong autorizzate con il guru però ai tempi il chi gong o anche adesso è un lavoro sull'energia interna per cui anche per la salute e poi da li praticamente puoi ehm utilizzare anche l'energia vitale a fini spirituali e altre cose però principlamente mi ha dato un'idea comunque come chi gong ma anche come tai chi ti permette già di sentire nel movimento scorrere l'energia vitale, già questo è un prim'approccio a capire che effettivamente ci sono queste enrgie anche se l'energia chi che ti muove a livello vibrazionale molto vicino alla materia no quella normale l'energia vitale del corpo quella che praticamente viene ehm utilizzata anche per nell'agopuntura no? Per ehm la medicina cinese, comunque quello era già un primo approccio ecco devo dire pratico so più pratico.

T: Ma lo sentivi come qualcosa nel corpo dentro al corpo fuori dal corpo, un calore un qualcosa del genere, una convinzione.

255-G: Allora anche questo praticamente come funziona, funziona che le sensazioni siccome sono personali possono anche cambiare.

T: Va bene.

256-G: Per cui si può sentire a secondo del calore oppure semplicemente concentrandoti puoi far acuire il senso sangue il chi sulle mani per cui vedi che cominciano a diventare piano piano più rosse e o per esempio, oppure si sente alle volte, tante volte proprio come sensazione, altre volte si sente il corpo proprio come sostenuto dalla eh...

T: Ok.

257-G: Questo e da, in parte naturalmente ci deve essere anche l'allineamento con la struttura ehm ossea ma è chiaro che sono magari delle posizioni che si praticano molto di più che si tengono per parecchi minuti immobile per cui se uno utilizza la forza muscolare alla fine gli vengono i crampi, quando cominci ad utilizzare praticamente far scorrere il ki il chi praticamente puoi stare anche tranquillamente per più tempo ehm e l'idea è che si sta comodi come se le braccia venissero comunque sostenute da qualcosa.

T: Ma praticamente è una sensazione radicalmente diversa che è unica al chie gung a questo punto.

258-G: No ma io parlavo di chi gung infatti.

T: Sì, sì, sì.

259-G: No ma ci sono diversi tipi di chi gung infatti per esempio ci sta quello statico, a seconda degli esercizi che fai praticamente si lavora anche qui c'è i cinesi quando parlano di ch'i.

T: Comunque per dire una sensazione che non potresti confondere con altre sensazioni.

260-G: No perchè nel momento in cui tu pratici per tanto tempo diventa perfettamente diventa riconoscibile, quando non è allo stesso modo di solito c'è qualcosa ehm c'è se te magari c'è un periodo che hai qualche disfunzione nel fegato o qualcosa è, magari non scorre più in alcuni momenti allo stesso modo e tante volte te ti accorgi non ti accorgi magari che hai questi problemi ma è, ci sono dei periodi in cui lo praticava tanto sia tai chi che kung fu personale, allora cosa succede che quando te senti che non scorre magari la mattina allo stesso modo probabilmente c'hai qualche disturbo anche a qualche organo a seconda di dove praticamente c'è praticamente la qualità dello scorrere dell'energia riflette la qualità praticamente della di salute, no? Solamente che tante volte se te pratici sempre tutte le mattine te ne scorri te ne accorgi prima dal blocco diciamo dello scorrere dell'energia piuttosto che dal dolore che viene poi dal ehm.

T: Per cui è una cosa che in qualche modo è limitata alla pratica non è che ti svegli la mattina "ah sento che l'energia è bloccata" fai l'esercizio e senti che l'energia è bloccata.

261-G: Allora dipende da che livello.

T: Sei, ok.

262-G: No dipende da peuè, allora queste pratiche possono essere usate anche come ehm autodiagnosi nel senso che se te fai un esercizio tutte le mattine, non sempre viene perfettamente uguale, però quando vedi, praticamente anche lo stesso tai chi permette all'energia del chi sente delle sensazioni, che passano diciamo in varie parti del corpo a seconda del movimento no? Quando senti che certe volte praticamente che te fai il movimento metti anche l'intenzione ma c'è come un bloco qualcosa, molto probabilmente ci

possono essere, siccome quest'energia passa attraverso dei meridiani, questi meridiani corrispondono a degli organi ci può essere che un disfunzionamento diciamo nel fluire dell'energia di quell'organo c'è e tante volte questa cosa è diagnostica perchè te ne accorgi ancora prima che il disturbo effettivo venga fuori no?

T: Certo.

263-G: Per cui può essere usato anche come autodiagnosi, anche qui ovviamente c'è tutto un discorso della ma sarà? Diciamo, quando gioca la suggestione quanto gioca il ehm, però effettivamente ecco per esempio da questo punto di vista in Cina su queste cose ci hanno fatto degli studi abbastanza scientifici sullo scorrere del chi e delle, tra l'altro l'agopuntura viene anche utilizzata anche dai medici dall'Est, solamente che loro ecco tra l'altro la medicina occidentale rifiuta tutta quanta quella che è la teoria principale del chi e dello scorrere del chi no? E però gli danno praticamente a questi medici almeno fino a tempo fa gli davano delle mappette, cioè se te eri già un medico, facevi il corso di medicina cinese magari anche ridotto nel tempo e imparavi dove mettere i punti dove metti forse sempre quelli dell'agopuntura, perchè per esempio con l'agopuntura c'erano ci sono per esempio delle persone che sono allergiche all'anestesia e per cui può essere utilizzata ad esempio anche per, per una sorta di anestesia, i questi casi no?

T: Locale o universale?

264-G: Eh il problema magari è locale ma sempre meglio di niente.

T: Ah be certo.

265-G: Ha, ha, ha, ha, ha di solito alcune volte sono costretti a fare delle operazioni, ci sono alcuni che sono allergici a qualsiasi tipo.

T: Di anestesia di farmaco.

266-G: Di anestesia di farmaco che sono costretti molte volte sono costretti a fare a fare o usano anche nella medicina normale l'ipnosi per poter operarli.

T: Ah non lo sapevo.

267-G: Ci sono dei casi documentati che non non sono in grado di sostenere l'anestesia, un'anestesia e per fare un'operazione anche di quelle.

T: Significative.

277-G: Significative.

T: A cuore aperto dici.

278-G: Per cui se non sbaglio l'introduzione dell'agopuntura nella medicina occidentale era venuta proprio per questi casi che riguardavano la capacità appunto di alleviare il dolore no? Oppure alleviare anche il dolore nei casi in cui c'è il battito reumatico o cose del genere che anche lì non i farmaci più di tanto non fanno. Poi piano piano si è diffusa solamente che il ehm il discorso è che se te prendi per esempio un sistema millenario no? E vuoi razionalmente eliminare tutta la teoria che c'è dietro c'è cose dell'energia vitale il chi però, quello che ti rimangono poi sono delle mappette ok ehe, con dei, che ti danno c'è c'ha questo disturbo infilare l'ago in questi denominati punti, anche lì c'è un'abilità di calcolare il punto, che però da lì derivano tutta un'altra serie di problemi.... tutte le linee di base di una tecnica poi dopo.

T: Non hai dunque.

279-G: Si comunque diciamo già tutta questa parte orientale, perchè ne stavo parlando?

T: Sì.

280-G: Il discorso per esempio dell'energia chi no? Noi abbiamo da una parte quella che è l'energia universale ok?

T: Sì.

281-G: Che poi vie po', può anche essere indefinibile in questo senso no? C'è anche lì l'idea di un'interazione tra microcosmo e macrocosmo anche nella tra uomo e l'energia umana il chi e il superuomo è quello dell'universo e c'è anche lì l'idea che poi invece vai ad agire dal punto di vista ermetico spirituale e poi vai lì a definire questo chi che in realtà è universale, gli vai a dare diverse denominazioni attraverso la tipologia della di questa energia no? Ci sono l'energia del sangue, l'energia dei reni, l'energia quella che viene trasmessa... per cui diciamo che, insomma questo te lo sto dicendo specialmente perchè fa parte della mia formazione che io ho sempre.

T: Va benissimo.

282-G: Ho sempre visto le cose dalle sia dalla prospettiva orientale che dalla diciamo occidentale dalla tradizione occidentale o ehm. Per cui sostanzialmente per me si tratta di modi diversi di esprimere le stesse cose nelle nelle.

T: Certo.

283-G: Che è proprio una cosa fondamentale, sì.

T: Eh no no dicevo.

284-G: E poi proprio come ehm, ok poi praticamente la il discorso si è evoluto che io ho sempre studiato queste cose un po' da solo finchè...

T: Ma non c'erano meditazioni per così dire occidentali provavi se c'erano cose del genere?

285-G: Quelle sì, allora c'è stata un'evoluzione negli anni per quello che riguarda la letteratura per quello che riguarda queste cose ma inizialmente la letteratura che arrivava qua erano tutti questi classici, al limite regardie era anche moderno no nel senso, in cui praticamente non venivo da strutture effettivamente precise, come fare le cose, poi via via anche dalla lettura su queste cose anche in ambito occidentale è diventata diciamo più didattico no? Per cui già lì si potevano fare, per esempio sono cominciate a uscire libri sulla cabala sulle questioni cabalistiche che uno poteva trovare, o anche ovviamente io fin dall'inizio provavo a fare che so il rituale del pentagramma queste cose qui le ho sempre fatte diciamo, però diciamo il passo successivo via via non, finchè prati, finchè non poi ho cominciato a studiare tutta la parte un po' orientale tra cui chi gong tutta la parte yoga... poi a un certo punto ho il, ho avuto la possibilità di ehm, sono cominciate a uscire delle pubblicazioni tipo quelle dei Cicero che erano in inglese in cui praticamente spiegavano spiegavano anche un po' didatticamente come studiare alcune cose anche se non stavi all'interno di un gruppo ben ehm definito. Poi un'altra, ecco un'altra prima ancora di questo, è chiaro che poi con l'avvento dei metodi, del computer, la capacità di scambiare mail, anche la comunicazione con quelli che potevano essere degli esoteristi che stavano anche all'estero o per fare domande o poi è diventato più facile. Io c'ho una cosa sono sempre stato molto come si può dire, un po' cauto su tutto quello che era l'esoterismo italiano, anche perchè avevo sentito specialmente anche da altri, per cui non mi sono mai, non mi fidavo tanto di quello che era italiano o diciamo tutti i gruppi che però magari fai le stesse cose in modo proprio come ti ho detto la maggior parte.

T: Come la loggia Khem che sta qui dici quella dell'OTO?

286-G: Oh ma io non ho avuto mai anche se da piccolo leggevo anche letture Magick e Crowley però non sono mai stato più che altro attratto da Crowley, Crowley tutta quell'ehm anche se ovviamente alcune cose, c'è comunque avendo iniziato a leggere i testi più della Golden Dawn diciamo di Regardie che erano più simile a quella originale poi quando sentivo ho letto dopo le cose di Crowley alcune cose mi sembravano erano delle trasformazioni diciamo, dei cambiamenti che non ehm, che poi ovviamente c'è la letteratura di Crowley è tanta.

T: Sì sì certo.

287-G: Però diciamo qui era tutto gran parte di tutto o non facevano o erano dei gruppi anche di persone che tipo anziani che facevi sempre le solite cose li tipo i martinisti ste cose qui che non erano.

T: Gruppi Kremmerziani magari così.

288-G: Kremmerz pure non m'è mai piaciuto.

T: Ah va bene.

289-G: Leggendo tanti libri però comunque dicevo, oppure diciamo le cose più o erano tutti gruppi crowsleyani queste cose qui, mancava diciamo una via di mezzo no? Di quel tipo di, invece poi praticamente, prima ehm c'era un gruppo anche su internet no che veniva tipo sulla tipo de blog su Golden Dawn dove uno magari poteva scambiare opinioni un po' sul come ehm. Poi praticamente, poi la, ho avuto poi occasione di contattare poi proprio i Cicero, Chic e Tabatha Cicero che avevano fatto perché tra l'altro avevo trovato il libro di Self-initiation.

T: Ah self-initiation into the Golden Dawn.

290-G: Eh che anche quello ovviamente non è che l'idea sia totalmente sbagliata è per fare quella cosa lì in quel modo c'è bisogno di una tale conoscenza proprio operativa ma ehi c'è c'è il paradosso che dovrete avere una tale pratica e conoscenza magica per far funzionare quelli quel libro che ovviamente te come uno che fa l'auto iniziazione non può avere he, he, he, he.

T: Sì, sì, sì, sì, sì.

291-G: Per cui effettivamente adesso magari è complicato insomma per spiegare tutto com'è che funziona funziona il sistema della Golden Dawn i rituali e gli officianti praticamente ehm, rappresentano determinate forze no? Che sono sia macrocosmiche che microcosmiche, c'è parti poi di quello che è il candidato, ogni officiante deve praticamente va in qualche modo ad agire in base ad una di queste forze allora, già una persona, già se fossero due persone, una che fa tutti questi ruoli, cambia totalmente questo lavoro energetico, lavoro energetico per tutti gli officianti un solo sarebbe già una cosa che saresti già dovrete essere a un livello altissimo per fare adeguatamente queste cose. Pensare che uno si faccia questo lavoro tutto da solo he, he.

T: Su se stesso.

292-G: Diciamo che era.

T: È molto complicato.

293-G: È molto complicato quasi utopico no? Però per molte altre cose quel libro era fatto molto bene a parte dal fatto della ritualistica era fatto bene perché comunque spiegava un po' tutto quello che era il curriculum didattico della in modo semplice e con un linguaggio meno più facile da comprendere.

T: Uh hum.

294-G: E però questo mi ha dato l'idea di contattare eh di contattarli e di organizzare praticamente che poi c'erano anche altre persone interessate, avevo pensato a una conferenza qui a Roma così li abbiamo qui direttamente.

T: Tu quanti anni avevi?

295-G: No qui già eh beh praticamente eh dunque beh no c'avevo trent'anni.

T: Ah, ok ok.

296-G: C'è il lavoro purtroppo il lavoro da solo c'è siccome per esempio nel campo della Golden Dawn poi ci sono appunto di queste iniziazioni che contemplano una un grande numero di officianti di cui dovrebbero essere anche esperti no? Hmm è ovvio che tu volendo praticamente entrare in quei gruppi che si, un po' si c'è uno si svegliava la mattina e diceva adesso provo a fare questo il tempio no all'italiana tipo.

T: Ah ok.

297-G: Che uno legger un po' di libri e fa il gruppo eh, m'è toccato aspettare praticamente che ci fosse l'occasione per poter fare diciamo.

T: Per cui fino a quel momento.

298-G: Fino a quel momento le cose che facevo erano i rituali quelli cabalistici per esempio il middle pillar la registrazione spirituale del pentagramma arrivando all'esagramma più che altro cose di protezione queste cose qui ehm.

T: Non avevi provato che so ad evocare qualcosa a lanciare un cosiddetto incantesimo una cosa così?

299-G: No c'era uhm allora c'erano alcune cose della Golden Dawn che riguardano proprio geomanzia in cui praticamente nel lavoro che uno fa praticamente invoca quelli che vengono chiamati ehm gli spiriti planetari, cioè praticamente è tutto legato in un certo qual senso alla concezione ermetica c'è anticamente i sette principi primi erano legati a sette principi planetari cioè dei sette pianeti conosciuti dagli antichi cioè fino a Saturno no? Ehm per cui nella pratica geomantica ehm praticamente per esempio anche questo anche per esempio nella tradizione diciamo cristiana ci sono le sette vizi capitali le sette virtù questo per esempio questo sono i sette principi primi, una tipo di divinazione di tipo geomantica praticamente prima vai ad invocare quello che è il spirito planetario che riguarda l'argomento, che riguarda l'interrogazione che devi fare, potresti dire anche che c'è un modo di concentrarsi c'è se te sei proprio un razionalista su quel determinato ehm aspetto della questione esotè, per cui se te, per cui se per te è un qualcosa che riguarda qualche commercio fai lo spirito mercuriale se inarti quidiri ehm, diciamo per cui quelle cose lì le avevo fatte già anche da solo tranquillamente, ovviamente ehm cosa succede, perchè l'esoterismo si fa anche in piedi non so se l'aveva detto, cosa serve un gruppo tante volte ti fa praticamente quel lavoro esoterico per alcune cose riesci a fare le cose meglio da solo, però per molte cose....

T: Certo.

300-G: Il gruppo er essendo poi una proiezione della volontà verso l'immaginazione un gruppo riesce ad aumentare diciamo l'impatto a forza, diventa più difficile a un certo punto in un certo senso controllarlo indirizzarlo perchè ci sono sempre persone che non sono affiatate, ovviamente se sei un gruppo puoi fare più cose rispetto se fai una pratica.

T: Solitaria.

301-G: Solitaria che una, sostanzialmente, per esempio attraverso le pratiche di tipo cabalistico già da solo puoi sempre fare la realizzazione di numeri cabalistici puoi cominciare a cambiare determinati stati di coscienza con lavori di questo tipo a seconda de...

T: In che modo cambiano questi stati di coscienza, per esempio vibri il nome e vedi un...

302-G: Diciamo che vibrando a quel punto capisco, da quel punto di vista c'è tutta anche dal punto di vista cabalistico sempre appunto un po' di gerarchia fino a un certo, non è un solo nome che devi c'è bisogna partire da un concetto delle eh sephiroth cioè delle numerazioni, ogni sephiroth sarebbe un aspetto della, del divino ben determinato c'è, per cui se te devi agire a un certo a un certo livello ad esempio se devi ottenere le ehm se devi lavorare magari su delle energie tipo quelle che mi hai detto li, astrali queste cose qui, per sintonizzarti su quel tipo di lavoro c'è tutta una serie di nomi divini gerarchici attivano quelle determinata sephiroth cioè ti fanno praticamente entrare in sintonia con quel determinato livello energetico insomma, è un po' simile abbiamo in oriente un concetto un po' dei chakra.

T: Va bene.

303-G: Ok tant' è vero che c'è stato chi effettivamente per alcune cose c'è alcuni esoteristi hanno provato ad unire, hem non di solito delle leggere differenze ovviamente però se te vedi i sistemi sono molto simili nel senso che anche l'albero della vita si può proiettare tra l'altro sul corpo così come fanno con i chakra e praticamente anche ogni sephiroth ogni sephira è un po' come fosse anche nei chakra per esempio abbiamo livelli di vibrazione diversa no? più quando si va verso l'alto e più aumenta ovviamente il ehm si va verso il mondo sottile c'è subisce a livelli più sottili e così ehm anche la stessa cosa succede praticamente con eh l'albero della...

T: L'albero della vita.

304-G: Ok per cui così come magari in alcune pratiche di tipo yogico no io vibro determinati parole che corrispondono a chakra rispetto a quel lavoro che devo fare così cabalisticamente è la stessa cosa andrò a vibrare nomi che corrispondono a quelle determinata sephira a seconda del tipo di lavoro che devo fare no? Ehm ogni sephira ha praticamente tutto un suo come posso dire un range di ehm c'è di competenze.

T: Certo.

305-G: Adesso sembra brutto dire così anche perchè ehm per esempio se io mi serve un tipo di energia che vada a sturare armonizzare le energie del corpo ma va ad armonizzare il mio livello psicofisico no? In modo la cosa migliore è magari livo lavorare a livello di tiphareth no che è la sfera centrale dell'albero ok?

T: Queste queste energie sono per esempio, quando tu attivi queste sfere dell'albero è come il chi gung oppure è diverso cioè nel senso senti effettivamente l'energia scorrere o....

306-G: No allora il problema, c'è c'è un problema praticamente quando parliamo di lavoro chi gong praticamente vuol dire lavoro sull'energia, noi facciamo una semplificazione perchè in realtà ci sono tantissimi tipi di chi gong che lavorano su diversi tipi di chi no? Quando faccio invece il lavoro di chi sull'energia vitale diciamo quella che comunque sostiene il lavoro degli organi ok è un determinato conto se faccio un lavoro di chi gong in cui praticamente quest'energia la utilizzo la trasformo in altri tipi di chi per anche li è anche un discorso tse anche li è un discorso allora anche nel ehm tra l'altro non si può dire le tecniche orientali perchè eh esistono tecniche per esempio per lo yoga tantra quelle cinesi però in tutte quante queste tipo di ehm filosofie c'è comunque io vedo dei punti in comune no? Il primo punto in comune che esiste sempre comunque l'idea di una interrelazione tra l'energi cosmica e l'energia singolo unità c'è, nell'ambito di questa unità per cui di questa energia differenziata fino a un certo punto di vista potremmo chiamare pure materia indifferenziata perchè l'energia è semplicemente un livello di vibrazione particolare della materia per cui anche questa differenza proprio separare l'energia dalla materia non è nemmeno esatto.

T: Va bene.



307 G: Per un certo punto di vista c'è dipende tutto da come noi andiamo a definire i termini.

T: Certo come no.

308-G: Se io dico che la materia è questa qui (batte sul tavolo) allora questo sarebbe per questa disciplina un livello di vibrazione a livello dello molto basso che permette di diventare tangibile.

T: Certo.

309-G: Ma in realtà.

T: Per cui diresti che più sono sottili le energie meno sono percpeibili a livello fisico?

310-G: Eh si perchè sono più ad alto livello di vibrazione e più, ma se uno pensa ci pensa bene nella gran parte de quella che noi chiamiamo materia in realtà è composta da vuoto (batte sul tavolo nel frattempo).

T: Va bene.

311-G: Se te vedi praticamente come è strutturata la materia le particelle dove c'è effettivamente qualcosa.

T: Si.

312-G: Quello che ci impedisce pentrare nelle cose sono è come dei campi di forza che ci impediscono di e noi sentiamo come se fosse una cosa piena totalmente piena ma in realtà anche dal punto di vista scientifico se uno potesse esaminare tutte le particelle vedrebbe che nella maggior parte dello spazio non...

T: Non c'è effettivamente nulla .

313-G: Oppure diciamo che non c'è nulla oppure magari c'è qualcosa ma di così sottile che noi diciamo che è nulla capito?

T: Ho capito.

314-G: E quella è secondo me l'energia anche quella è energia.

T: Ho capito.

315-G: Allora in realtà per esempio anche dal punto di vista scientifico questo concetto di energia non è che proprio non esiste nella scienza no? Nel senso che ehm anche nei modelli poi scientifici anche questi ehm sono sempre modelli perchè adesso stanno cambiando sempre i modelli prima c'era il modello dell'atomo poi c'era il nucleo centrale le palline come m'anno spiegato a me della chimica, in realtà le cose non stanno affatto così ok? Si tratta, che tant'è vero ceh addirittura per considerare a quel punto come sono gli elettroni ci sono delle fughe di probabilità delle formule che mi ricordo le fughe di probabilità non so nemmeno definire tutte le probabilità non parliamo adesso della fisica delle particelle quelle ancora più sottili di cui assolutamente non so dire niente.

T: Ok.

316-G: Nel senso che il concetto proprio della materia è quella che si sente tutta piena è una cosa abbastanza infantile anche dal punto di vista scientifico.

T: Ok va bene.

317-G: Cioè effettivamente sono se uno ci pensa bene, poi tutto quello che la scienza magari è per loro superstizione è il fatto che uno possa interagire in qualche modo con questi livelli sottili, pensare che se una cosa non ha proprio una materialità che sia piena che non sia materia è un po' strano anche da un punto di vista scientifico.

T: Certo quello che stavo cercando di capire è questo se chiaramente lavori con queste energie più sottili che però non possono essere percepite comunque dal corpo perchè sono troppo sottili, come fai ad avere la coscienza che funzionino.

318-G: Possono essere percepite anche possono essere perceptiti anche dal corpo specialmente per quando riguarda, ok allora ehm, ci sono, ogni persona ha un suo livello di percezione sensoriale, ok? Per esempio se adesso prendi uno che è sordo haha non sente nemmeno un suono è una cosa banale, però se te fai un piccolo passo in avanti, molte sensazioni che in realtà noi potremmo percepire non riusciamo a coglierle perchè c'è proprio una funzione della parte del cervello che ehm fa da filtro e decide solo praticamente quali sono gli stimoli le cose le informazioni che sono, che ci sono utili. Ok questo perchè sennò in una città come Roma impazziremmo per esempio un livello di suoni diversi che ci sta se io dovessi stare attento a tutti i suoni se tutte queste affermazioni venissero considerate importanti dal cervello direi..

T: Sì.

319-G: Tant' è vero che se te dopo aver fatto la prova ho messo le cuffie e mi ero reso conto non mi, mi ero reso conto della quantità di rumore che c'era, ok mi sono reso conto della quantità di rumore che c'era girando per roma quando per sentire la musica dalla cuffia ho dovuto metterla al massimo ma il giffone che m'ha detto se superi questo limite diventi eh eh eh.

T: Addirittura?

320-G: No perchè era talmente se te vai a piazzale flaminio sei nell'ora di punta e cose dipende dai decibel però te questo dopo un po' non lo percepisci più ok? Allora io per quanto riguarda l'energie vitali proprio quelle a livello più basso o il chi dell'agopuntura queste cose qui secondo me non è che non siamo in grado di, il nostro corpo le percepisce benissimo è semplicemente il cervello che fa da filtro e l'esclude, non le ritiene più come delle informazioni utili.

T: Ho capito.

321-G: Tante volte ad esempio succede per chi fa yoga anche semplice vibrazione vipasana o cose energetiche che nel momento in cui te vai a rilassare e raggiungi uno stato di quiete le percezioni si ampliano e ti accorgi ti si è ingrossato il fegato, che non hai digerito, che magari c'hai addirittura mal di testa, cioè ti accorgi delle cose che paradossalmente mezz'ora prima non te ne eri accorto, almeno a livello cosciente.

T: Sì, sì, sì, sì, sì.

322-G: Per cui in realtà il nostro corpo riesce a percepire molto più di quello che queste cose che chiamiamo sottili sempre a quello, il nostro cervello ormai che siccome siamo soggetti a una grande quantità di stimoli fa da filtro ed esclude quasi tutto ok? Per cui c'è un filtro proprio naturale perchè è una selezione proprio di informazioni che ci devono servire e poi sono le informazioni che ci servono purtroppo il nostro cervello ancora è un po' tarato sul modello dei dati questo fatto di cui la quella che noi pensiamo la sopravvivenza o ehm. Per cui gran parte degli stimoli li perdiamo oppure entrano nel subconscio mentre non siamo consapevoli. Per cui anche questo fatto di sentire le funzioni vitali che noi non le sentiamo, questo in realtà dovrebbe essere la norma di potersi sentire in che stato sono i nostri organi, flusso del sangue, battito del cuore. Per cui quando noi diciamo "come fai a sentire queste energie queste cose?", diciamo che noi siamo cos, il nostro livello di consapevolezza è così basso normalmente che non riusciamo nemmeno ad accorgerci di gran parte delle percezioni che abbiamo proprio del corpo perchè non è un problema del corpo come le recepisce è un problema del filtro che ci impedisce di prenderle in considerazione.

T: Ho capito.

323-G: Ok per cui più, la cosa che succede è che se fai cose di questo tipo più è come se permetti al filtro di allargarsi lasciare passare tutta.

T: Ok.

324-G: Allora secondo me perchè in tutti i sistemi di questo tipo ermetico ma anche quelli orientali qua seri, prima di fare alcuni tipi di pratiche c'è nei metodi occidentali il cerchio oppure si crea uno spazio sacro, si crea un qualcosa che si crea una condizione particolare no? Perchè il fatto di avere sempre questi filtri aperti non sarebbe affatto una condizione ottimale, per cui se io apro le mie percezioni anche a cose più chiamale sottili più ehm, quando non ce n'ho bisogno c'è di questo filtro che esiste, non è che esiste solo per cose negative secondo me anche per un fatto proprio di sopravvivenza in alcune mo, in alcuni momenti dobbiamo concentrarci su delle cose, non dobbiamo andarci a concentrare sulle altre, che poi anche questo si sia piano piano sfarato hehe o rovinato ok.

T: E va bene.

325-G: È un altro discorso, però diciamo creare questa specie di spazio sacro o anche di sacralità del momento o possono essere diversi metodi serve ehm per dire ok adesso io ho la possibilità di alterare la mia coscienza e questo momento in cui lo posso fare, senza fino a questo livello, che fino a questo livello può essere attraverso la vibrazione di determinati nomi sacri piuttosto di altro ehm, in modo sicuro, capito, in un contesto. Per cui il grande problema di chi fa questo tipo di pratiche è che se te lasci sempre aperto, magari anche si improvvisa le fa, magari si riesce anche ad avere dei risultati nell'ampliamento di questo filtro è che tante volte se te lo tieni sempre tutta questa serie di nuove informazioni di collegamenti di cose in gran par, può essere più d'impaccio a volte che eh di...

T: Sì, sì, sì, sì, sì.

326-G: Per cui c'è già questo primo filtro che rientra nell'abito naturale, poi c'è tutto un altro filtro che io chiamaere un filtro dato dal condizionamento sociale dal condizionamento, per esempio i bambini secondo me sono un po' più aperti a questo tipo di cose no? Ehm, a vedere cose che gli adulti non vedono solamente gli viene detto subito di solito "guarda che" appena crescono un po' capiscono che gli adulti in qualche modo gli dicono "ma che stai dicendo?" eh sei e allora questo praticamente fa sì che alcune percezioni che noi abbiamo normalmente anche da piccoli senza aver fatto niente vengono un po', c'è questo filtro si hhm è come fosse programmato in qualche modo dalla società che abbiamo intorno, dalla nostra famiglia e da come ok?

T: Hm hm.

327-G: Per cui ehm, sono dei filtri anche di condizionamento sociale hm hm, perchè se io c'è di solito le società di tipo rigido ok? E più questo filtro è grande e le persone diventano poco trasparenti a quel punto.

T: Per rigido intendi...

328-G: Intendo semplicemente che il filtro questo filtro è così, è ancora più grande del filtro naturale, magari vede delle cose davanti agli occhi, ma non necessariamente delle cose di tipo diciamo tra virgolette "soprannaturale" poi il soprannaturale da un certo punto di vista non esiste però anche nelle cose normali una persona con un certo condizionamento culturale e sociale non le vede così come dal punto di vista linguistico, alcune popolazioni non sentono determinati suoni.

T: Ho capito.

329-G: Per cui c'è una l o una r per loro sono la stessa cosa le sentono allo stesso modo, non le sanno distinguere non le sanno vedere, perchè il problema è c'è che esiste questo chi ha il controllo questo tipo di funzionamento del gruppo sociale in cui te nasci, quello familiare, sia come vieni, poi c'è la predisposizione

naturale ok ehm. Secondo me il corpo tra l'altro percepisce il problema che si crea poi è che tante volte quando abbiamo delle percezioni sensoriali anche anche dei sensi normali, la mente quando le interpreta va a creare praticamente, siccome la mente così come lavora normalmente no? Nella ehm è anche questa abbastanza proprio per questo fatto educativo anche abbastanza tra virgolette programmata a vedere alcune cose e altre a tralasciarne altre ehm quando sentiamo e vediamo qualcosa praticamente ehm, c'è un altro tipo di filtro che ci dice allora questo è questa cosa qui ok? E magari ehm, oppure ancora questa è un'altra cosa, qualora non riesca a trovare una spiegazione proprio razionale proprio anche la stessa mente razionale non riesce ad inquadrarla perfettamente c'è un altro sistema che uti che viene utilizzato che è quello che piano piano la mette, anzi piano piano, di solito abbastanza rapidamente si tende a dimenticare praticamente, già dopo mezz'ora praticamente scompaiono, scompaiono praticamente delle percezioni delle cose che uno ha avuto.

T: Ma ehm queste percezioni come si manifestano più a livello che so emotivo intellettuale come un'intuizione, fisico in modi diversi c'è lo percepite in qualche modo?

330-G: Allora, allora secondo me dipende dalla persona ok? Ehm sono ehm ad esempio, allora il nostro sistema proprio sensoriale secondo me ah c'è diciamo meglio il nostro sistema che interpreta praticamente quelle che sono le percezioni, non è abituato in qualche modo oppure non ha proprio secondo me la capacità di interpretare nel modo giusto un determinato tipo di percezioni che non sono puramente sensoriali sensi normali che non fanno parte della norma, allora cosa succede che praticamente la nostra mente deve in qualche modo tradurle in altre cose ok? Per cui questo scorrere per esempio dell'ener di una cosa semplice proprio delle energie vitali ehm en, alcuni per esempio lo percepiscono come un ehm può essere calore no? Altri come un formicolio alti in un altro modo ok perchè non c'è la mente non sa in che modo non c'è un meccanismo per percepire effettivamente lo scorrere della, dell'energia vitale così com'è per questo lo traduce in altro tipo di cose eh, poi siccome molte persone per esempio sono più portate ad esprimere le cose attraverso a visualizzare praticamente a vedere colori immagini luci c'è altri sentono le cose da un punto di vista emotivo altre sentono sempre forme di calore oppure, il problema, uno dei grandi problemi è che non esiste un modo univoco in cui praticamente in cui, er ehm una persona può sentire determinate cose. Eh magari uno sente una cosa un'altro en sente un'altra, uno non sente niente uno sente ehm, perchè non abbiamo ancora sviluppato il proprio, è come se utilizzassimo degli strumenti di traduzione per tradurre determinate percezioni che però non sono proprio quelli idonei per cui è come se fosse un fatto di sostituzione di, e pertanto è per questo che ehm molto spess, tra l'altro molte volte cercando di, ehm qualche prova su questo su queste cose poi magari parlando, vedi che er dici "ah che hai sentito" dici "ah calore ho sentito" poi magari non senti niente lo richiedi dopo un quarto d'ora no sentito formicolio e tante volte c'è anche c'è anche questo spostamento di questo tipo e allora poi dice nella mente personale dice "ah be è stata più una cosa" poi l'altro sarebbe stato giusto è l'ovvio non è che uno può essere.

T: Però insomma come fai a distinguere a questo punto se c'è un qualcosa che è ehm diciamo oggettivamente collegato al rituale oppure no è una questione di fiducia.

331-G: È infatti questa è una cosa, questa è una delle cose più difficili c'è nel senso di come ehm allora nella scuola occidentale, scuola occidentale secondo me sono fissate comunque con il fatto che dobbiamo provare delle ehm c'è non ci accontentiamo magari dobbiamo tz c'è nelle scuole occidentali di solito quello che si fa è che ognuno che fa questo tipo di esperienze si deve tenere una specie di registro dove praticamente annota esattamente tutto quello che ha fatto, tutte le esperienze quello che avviene magari che può essere collegato e lo tiene lì come una specie di appunto registro in cui può controllare effettivamente se nel tempo quali sono gli effetti e ci può ragionare sopra come una specie di... però diciamo anche in questo c'è secondo me queste cose non ci può essere non possono essere portate a livello di una scienza, al limite di una scienza come può essere, se te pensi anche a una scienza come può essere la

psicologia dove ci sono varie scuole, cioè quando si lavora con determinate cose secondo me puoi fare una cosa statistica ma anche qui non puoi fare una cosa statistica che funzioni, primo perchè non c'hai un ambiente protetto in cui te escludi dall'esperimento tutta una serie di altri fattori ok? Che possono influire sull'esperimento. Ok, mettiamo caso che uno volesse sia l'esistenza dell'efficacia di un rituale e un'altro volesse provare ehm l'efficacia degli influssi astrologici. Ok te fai una cosa succedono delle altre cose anche ammesso che uno dice una di queste due cose funziona sicuramente, anche se fosse solamente una di queste due cose ha funzionato sicuramente, come fai a distinguere in che relazione è stato in che relazione è stato il rituale in che relazione è stato il transito in quel momento, in che relazione è stato un qualche altro elemento, è che talmente in, in questo caso si sa talmente poco anche quelli che si reputano degli esperti che poi alla fine andare ad, è giusto magari mantenere questo record di dati per avere, perchè almeno te serve a qualcosa per capire se magari si sta svegliando qualcosa o stai uscendo fuori di testa no? Perchè comunque ti obbliga a usare sempre un po' comunque la razionalità e non dare troppa enfasi ad alcune cose ad a non abbandonare la parte della ragione che è fondamentale no? C'è in alcuni casi è anche giusto sospenderla momentaneamente e però uno non la deve perdere se no rischia veramente queste cose non, specialmente sulla, però non c'è (mi interrompe per un concetto) volevo dire anche che questo io per esempio facendo anche astrologia un'altra cosa molti astrologi praticamente moderni sono fissati dal fatto che vogliono fare in modo che attraverso statistiche cose del genere si abbia un riconoscimento nella scientifico dell'astrologia ma secondo me non è possibile, er, non è possibile fare questa cosa perchè comunque non si potrebbe ricreare in laboratorio un laboratorio un esperimento idoneo.

T: Ok.

332-G: E siccome ognuno fa un tema natale differente no? per eh non è possibile nemmeno avere una statistica se non su piccole cose er, per cui diciamo su queste cose non pretendo che ci siano tra virgolette una scienza. Anche quando vogliono essere per esempio anche la stessa effettivamente medicina cinese ehm, ci sono alcune cose che eh praticamente a volte non capiscono ehm, perchè un tempo per esempio il medico cinese aveva soltanto una eh doveva avere un forte spirito d'osservazione ehm e capire e interagire proprio con er la persona che veniva che veniva diciamo con il paziente a tutti i livelli perchè sono talmente tante le cose che possono influire dall'alimentazione a quello che bevi, la stagione il tuo ciclo energetico che effettivamente ci sono talmente tanti ehm elementi in gioco è molto difficile andare a lavorare sperimentalmente e avere dei risultati certi no?

T: Però immagino che quando parli con nick o paola o altri più o meno siete d'accordo sul fatto esista una qualche correlazione un qualche effetto qualche conseguenza o qualcosa del genere.

333-G: Sì certo però ognuno ovviamente ehm, la correlazione c'è eh ovviamente se uno fa determinate cose poi si aspetta determinati tipi di risultato. Uno dei problemi più grande c'è di... allora uno dei problemi più grandi di dire questo è successo grazie a quello un determinato tipo di pratica è questo che di solito specialmente il fatto che si vede normalmente, l'effetto che si ha c'è viene se, si utilizza sempre la via più tra virgolette facile per fare accadere praticamente delle cose c'è nel senso che se deve primo, secondo ehm i risultati non sono mai eclatanti c'è non sono mai, sono delle cose che ehm secondo me non puoi avere nulla che non è possibile che non si abbia in quel momento, per cui tutto quello che uno fa è solo un aiuto magari ad accelerare ad esempio un hmmm magari creare delle occasioni ok? Poi alla fine la magia è sempre un'interazione tra questo tipo di pratica no? e quella che è la tua azione personale perchè se poi alla fine, perchè poi tante volte ti crea delle occasioni che poi te non prendi, non funziona la cosa no? A volte crea l'occasione fa praticamente ti da un aiuto affinché creando una serie di coincidenze che aiutano.

T: È un organizzatore di eventi, una cosa così?

334-G: Si ma eh c'è se tu allora, noi siamo fatti, c'è l'uomo lavora contemporaneamente su tanti piani diversi no? Se te non lavori sul piano materiale facendo le cose come farebbe ehm facendo mettendo la tua volontà per fare quello che vuoi fare puoi fare tutti i praticamente sul piano materiale agendo sul piano materiale fare tutti quanti praticamente ehm i rituali, quello che vuoi e praticamente e non hai l'effetto non si crea, se te parallelamente a quello che stai facendo per faovrire questa cosa no? Agisci anche dal punto di vista sul livello materiale a quel punto quando sarai, almeno questo è quello che ho naeo, quando hai risposto ed effettivamente riesci a fare quella cosa ti viene sempre il dubbio, ma se non facevo il rituale sarebbe stato venuto la stessa cosa? Se praticamente, magari è servito però solo come una forma di autoconvincimento che ha migliorato le mie capacità dal punto per questo non potrai mai avere la prova della cosa, se te ti metti li, non fai niente praticamente la maggior aprte delle cose non funziona ma anche se funzionasse sarebbe fatto una volta su un milione potrebbe essere il caso tipo giochi da tavolo, per cui come fai a isolare dovresti fare, non è possibile fare l'esperimento che te eh, secondo poi vai a vedere tutto quello che è la gran parte della hm sempre della magia della Golden Dawn così nella prima parte, infatti la Golden Dawn in se stessa era una scuola, pensa te stai a scuola stai ancora imparando, quando te impari è normale che fai anche degli errori le cose non funzionano no? Poi ehm tutto quello, molti di queste scuole esoteriche c'è una tutto il lavoro che viene fatto questo si può definire anche qua usando un po' questi termini neoplatonici tipo teurgico. C'è cosal vuol dire praticamente come la vedo io, questa è una mia definizione, c'è la spiegazione teurgica la vedo, mi sembra che Giamblico l'aveva già, c'è il neoplatonismo c'era plotino che diceva che l'uno era inconoscibile, magari però ci si poteva avvicinare attraverso la contemplazione filosofica no? Invece Giamblico che dicamo i suoi successori del neoplatonismo diceva attraverso sempre la contemplazione filosofica non si poteva arrivare a comprendere ad avvicinarsi almeno a comprendere l'uno cioè a comprendere quelle che sono le sue emanazioni superiori ehm bisognava per forza ricorrere a un tipo di rituale magico ermetico. Per cui questo concetto di le ehm, diciamo di esoterismo ermetico quello quindi diciamo di livello alto che poi si riferiva ad alta magia è proprio quello di essersi allontanati poi magari sempre di più magari dalla zona di tipo pratico per fare per aiutare per fare queste cose qui e è diventata l'unico obbiettivo quest'aspetto teurgico di arrivare a degli stati hm a comprendere di più l'universo le sue leggi all'evoluzione ehm, personale allora per esempio a un livello quando si fa nella Golden Dawn tutti i rituali che vengono fatti nella prima parte sono dei rituali teurgici che servono semplicemente per arrivare, equilibrare all'inizio quello che sono la tua visione del mondo anche ehm le sue energie sottili ed avvicinarsi piano piano a una comprensione sempre più del a del divino inteso come unità ok? Per cui avendo questo scopo anche questo nei rituali non è qualcosa che può essere eh in qualche modo messo su una scala per misurato, per cui a quel punto a che perchè effettivamente chi è che da il giudizio di quanto sei riuscito a equilibrarti magari lo vedi dagli effetti che ha sulla tua vita, magari te potevi arrivarci con altri mezzi che poi magari stai... per cui anche un'idea di ehm c'è non è possibile andare ad analizzare queste cose e dire per cui ehm del punto di vista scientifico non ha senso cercare di ehm perchè è un elemento psichico ehm questo come in tante altre vie, come anche misurare c'è anche per esempio in oriente stanno adesso magari hanno provato già a misurare alcuni questi yogi magari i battiti magari riescono a misurare i battiti del cuore riescono a misurarlo magari riescono a misurare le vie se reiscono a trattenere il respiro però effettivamente non puoi misurare ta l'altro il chi strumenti, hanno provato a misurare le onde cerebrali che anche quelle sono diverse hai presente dello stato degli stati per cui magari questo discorso già qui potrebbe essere interessante, perchè... però diciamo più di quello ehm andare a definire per dire cos'è suggestione cosa non è suggestione non ehm, io cioè stavo dicendo prima anche qual'è la mia quello che penso io no? Di queste cose io parto sempre appunto dalla filosofia ermetica per cui l'uno queste emanazioni no? E queste emanazioni per poterle in qualche modo studiare per poterle eh avere un contatto hanno bisogno praticamente di queste energie di dargli una forma. Una forma che serve per poter anche semplicemente per meditarci sopra o per... per cui cos'hanno fatto le religioni hanno semplicemente preso le immagini no del di dio no per esempio come può essere il dio cristiano il dio del cristianesimo anzi se ci mettiamo a parlare del dio biblico diverso dal cristo diversa. Anche li poi c'è un altro

discorso secondo me importante da fare sui monoteismi. Perché i monoteismi cos'hanno fatto in realtà hanno creando un dio ancora la a parlare del dio unico siccome per me quest'unità divina non è in qualche modo ne ehm è qualcosa che va oltre la ragione, quando uno praticamente da una forma al limite può dare una forma a una delle emanazioni del divino per cui nel momento che te ti tieni quella forma che è data a quell'emanazione come dio unico allora li si crea il problema del fanatismo del fatto che il mio dio non è monoteista non può essere come il tuo dio monoteista, perché magari io ho preso l'aspetto più attivo e aggressivo del divino e l'altro ha scelto l'aspetto totalmente più... per cui i monoteismi in realtà che fanno, prendono una parte di queste emanazione divina totale e la fanno diventare la totalità e da li poi nascono i problemi no della il seguiglio ehm, però diciamo nella religione si tende a creare una di queste forme di dare una forma anche di un tale attraverso l'immaginazione alla divinità per poter in qualche modod incanalar canalizzare queste energie eh superiori però lo si fa in modo non cosciente ok per cui si pensa poi alla fine che quello che uno ha creato dio con la barba il coso con tutte le sue espressioni sia effettivamente il dio così com'è non una forma che gli ha dato l'uomo per poter. Nella parte diciamo teurgica e magica l'unica differenza è questa che devi essere ben cosciente di questo, io so che esiste un'energia l'energia imune è totalmente personale mezzo per cui è materiale ma se io prendo un'emanazione dell'uno per attirare un certo tipo di ehm di situazione di energie allora vado a costruire quella che viene definita una forma-dio allora se te vedi anche per esempio c'è in questo c'era questo scritto abbastanza mi ricordo che l'avevo scritto quando avevo quindici sedici anni di regardie no che faceva anche se c'erano aluni errori ancora non studiavano bene la diciamo non c'erano ancora degli scritti approfonditi su quella che era la cultura tibetana e la ehm c'è c'era qualche imprecisione nell'uso del però lui metteva in relazione l'uso delle forme dio all'uso che facevano praticamente i lama con queste forme dio praticamente tibetane. Per cui praticamente se te vedi queste figure anche quelle orientali sono piene di piccoli particolari ogni particolare è un attributo particolare per definire ancora di più quell'energia ok è come se avessi una cosa che non ha limiti, io piano piano per poterla utilizzare e manifestare gli devo dare la devo sempre più caratterizzare e questo avviene attraverso l'immaginazione di alcuni attributi. Per esempio nelle divinità indù abbiamo diverse braccia ogni braccia ha uno strumento a cui corrisponde determinate caratteristiche dell'energia. Ora questa cosa qua della costruzione di queste immagini divine dal mago dal sacerdote vero dal matru chiamalo come ti pare veniva fatto in modo cosciente me la creo io in modo tale che creando questa attraverso l'immaginazione quest'immagine poi è più facile per me convogliare queste energie più precisa e più io devo focalizzarmi sugli attributi e questo sarà preciso sarà più forte l'effetto che può sostenere. Poi questa cosa si è persa l'immagine stessa poi è diventata oggetto di venerazione tanto da diventare è come se io creo uno strumento e poi questo strumento mi prende la mano e alla fine lo strumento diventa ehm, non risco più a controllarlo ok? Per cui è un conto se te utilizzi la costruzione degli dei come uno strumento per convogliare quest'energia un conto se io poi dopo magari dopo anche generazioni questo che era uno strumento diventa invece è lui che, comincia perché quando io metto un oggettino in qualcosa, questo è l'atto creativo anche magico io creo è come se facessi nascere qualcosa quando poi questo oggetto di che io ho creato come strumento diventa oggetto di venerazione per tantissime persone come nel caso della religione è come se assumesse piano piano una vita propria ok e talvolta si perde anche il controllo di quello che era la mia, il mio obiettivo ehm iniziale. Ad esempio cosa può succedere che se io metto in pasto quest'immagine a gente che non ha grandi capacità di visualizzazione non sa come funziona la cosa, dici ok questo aveva dieci braccia e ogni braccio aveva una cosa per esempio da una mano c'aveva una spada dall'altra c'aveva un fiorellino, vabbè ma il fiorellino non mi piace non lo visualizzo più, e allora cambiando questo ovviamente c'è adesso stavo facendo degli esempi però nel senso eh secondo me le religioni sono nate anche con in questo modo no? Per cui quando dice per esempio che tutte le religioni hanno qualcosa dell' em del divino e per questo vanno rispettate questo è l'dea della Golden Dawn che questo era anche una essendo la Golden Dawn nata come una nell'ambito della massoneria no questo era anche un concetto puramente massonico quindi dirai si è vero hanno tutte qualcosa del divino perché prendono l'energia c'è dal divino però poi se lo strumento con cui che è stato

creato per convogliare questa energia in qualche modo si corrompe quello che arriva poi non è sempre positivo c'è nel senso poi può diventare ed è questo secondo me le religioni sono all'interno di un ciclo di vita e di morte per cui nascono muoiono e si trasformano e cambiano come se fossero. Il problema è che te quando crei qualcosa specialmente e questa cosa viene a sostenere l'energia di gruppi anche i più grandi questa prende come una vita propria ok? Per cui prendendo una vita propria alla fine può sfuggire al controllo ehm, per questo secondo me nell'avere grandi gruppi che fanno esoterismo non è mai una cosa troppo buona perchè è meglio selezionare per stare tranquilli è meglio avere meno tra virgolette potenza però magari più focalizzazione e fare in modo di capire quando praticamente si hanno degli squilibri ok? Quando praticamente lo strumento che ho creato non è più uno strumento ma a mio favore ma diventa qualcosa che si ehm non solo negativo ai miei scopi ma può portare anche a delle conseguenze...

T: Dannose, prima quando stavamo per strada mi avevi proprio parlato della differenza tra fantasia e immaginazione, proprio adesso parlavi dei maghi o dei sacerdoti originali che usano l'immaginazione per creare...

335-G: Sì, ma tutto è un'immagine poi ovviamente ecco ci saranno stati maghi, ogni città avrà avuto il suo modo di procedere però questa, l'idea di usare ehm. Allora l'immaginazione, nell'immaginazione c'è la volontà di fare qualcosa. Allora mi chiedo se io uso l'immaginazione per creare una forma dio non lascio semplicemente la mia fantasia andare praticamente ecco si alla deriva ma io avrò praticamente, avrò un obiettivo posso costruire un'immagine che rispecchi attraverso la mia immaginazione, che rispecchi determinate caratteristiche, pertanto funzionale a quello che voglio fare ok? Se io immagino colla fantasia o qualcosa diciamo, come la vedo io la fantasia è qualcosa di passivo ok per cui ho i contenuti magari vengono dal subconscio cos'è che e non ho e non ho controllo su quello che visualizzo mentre invece l'immaginazione di solito ha un ehm uno scopo e pertanto è influenzato dalla volontà e da una eh da una concezione di attività mentale all'interno.

T: Hmm m fa pensare ancora una volta a un concetto abbastanza intellettuale per esempio un'artista può decidere prima come disegnare o un matematico può decidere prima come procedere in mente e poi lo mette su carta o qualcosa del genere?

336-G: Sì allora ehm ovviamente esistono come prima stavo anche a parlare del discorso delle polarità. Esistono sempre delle polarità allora avevo detto il discorso di ermetismo ehm veniva proprio da hermes che era il mercurio no? Nell'idea del mercurio secondo me anche nel caduceo c'è l'idea di combinare le polarità mantenendole comunque in equilibrio, allora cosa succede che effettivamente per quanto riguarda la magia magari io personalmente la vedo sempre come un qualcosa di attivo, ma molto probabilmente perchè io come funzionamento di queste cose tendo ad essere più attivo non basta, no mi piace essere parte passiva no? Nel senso che non dico che in alcuni casi per esempio se io voglio hm percepire alcune cose in quel caso magari avere una impostazione di tipo eh passivo in alcuni casi è necessaria per poter in qualche modo percepire quello che non proviene da me. Però lo stato di passività in queste cose di solito è sempre tra virgolette, pericoloso per esempio nella, anche nella stessa Golden Dawn c'è proprio nella nell'oath non mettono mai in uno stato di passività tale che qualsiasi altra persona possa in qualche modo condizionare la mia volontà no?

T: Questo lo posso registrare o lo taglio?

337-G: Questo ma è stato pubblicato nei libri di Regardie .

T: Ah va bene.

338-G: Sai questa è proprio la base che stava in tutti i libri di regardie, no ma questo è molto importante per spiegare la differenza, ok allora si dice che a quel tempo l'avesse inserito perchè alla fine del 1800 inizi 1900 cominciavano a studiare l'ipnosi e siccome questi erano un po' paranoici e perchè alcuni di questi



erano avevano delle posizioni sociali elevate no? Per cui pensare che c'avessero queste cose. Poi nell'inghilterra vittoriana avrebbe portato un sacco un sacco di problemi avevano paura praticamente che attraverso magari l'ipnosi qualcuno potesse eeh far potesse rubare delle informazioni riguardo chi erano i membri che chiaramente c'erano, avevano bisogno di privacy un tempo più alto rispetto adesso c'è in questo senso c'è più tolleranza no basta che non ehm, però effettivamente proprio se te vedi bene quest'idea il fatto di non mettere mai in uno stato di passività fa capire la differenza che esiste tra mago e mistico.

T: Va bene.

339-G: Ok per cui il mago c'è nell'idea di come dicevo prima che esiste l'aspetto pratico della filosofia ermetica, c'è anche l'idea che nell'aspetto pratico sono io che faccio le cose ok? Non mi anche rispetto a queste, mentre magari anche il religioso anche nei confronti della ehm del divino anche dei santi degli angeli ha sempre un atteggiamento comunque passivo c'è di contemplazione nella anche l'esoterista, per esempio anche l'esoterista cristiano tante volte comandava gli angeli anche se essendo un cristiano normale erano gli stessi angeli cristiani però comandava per cui anche c'è questa idea che come vedi è molto diversa la anche se sembrano la stessa cosa ehm c'è l'idea di essere attivi sempre mantenendo l'equilibrio, cioè il grave errore che si può commettere è che avendo sempre un atteggiamento comunque un po' passivo puoi arrivare a pensare che te ehm, a paragonarti a diciamo alla totalità per cui pensare che te sei divino ma solo una parte piccola ecco qui per cui hai sempre dei limiti rispetto a quello, c'è più che altro si tende si tratta sempre di essere attivi per riuscire ad, siccome alcuni limiti sono imposti un po' come anche il filtro delle percezioni di eliminare almeno quei filtri che sono imposti e non hanno ragione di essere poi ovviamente ognuno c'ha dei limiti. Allora il problema dell'equilibrio delle polarità è che molti che si dedicano a questi qua cose spirituali spesso sono hanno un atteggiamento estremamente passivo e questo li rende molto spesso vittime magari di magari dei guru di qualcuno che magari approfitta magari di questa passività per eh...

T: Sì, sì, sì, sì certo.

340-G: Per in qualche modo plagiarli oppure ehm, però dall'altro canto per questo uno fa magie dovrebbe essere secondo me principalmente attivo senza però, se te però perdi l'equilibrio in quest'attività quello che è uno degli aspet, delle cose che possono succedere è quello dell'inflazione dell'ego cioè te pensi di poter fare qualsiasi cosa o che non hai più limiti dal punto di vista però questo è un aspetto che se vogliamo è ancora più pericoloso per cui l'idea della, che tutti i sistemi magici esoterici più seri hanno dato che la cosa principale è l'equilibrio ok? Per questo nella Golden Dawn viene posto tra le due colonne le due polarità no? Perché questo è proprio che la via da seguire è proprio quella dell'equilibrio anche quella dritta no? Perché se te tra l'altro nella anche nella Golden Dawn se vogliamo nel sistema ermetico c'è un principio che si trova sempre anche nella filosofia orientale per esempio nell'i-Ching nelle polarità yin e yang nel senso che quando uno va troppo da un estremo automaticamente avviene una reazione di compensazione che lo porta sull'altro estremo eh questo è un po' il gioco della natura no nel senso che funziona in questo modo quando va a un estremo praticamente poi uno rischia di andare nell'estremo opposto. Ehm per cui il e per cui diciamo sei soggetto a tutte queste influenze di eh quest'oscillazioni che in realtà magari puoi procedere lo stesso però il progresso diventa molto più tortuoso lungo e complicato se invece te riesci sempre e comunque a mantenere o la centro perfetto, ovviamente è quasi impossibile mantenerlo però le oscillazioni un minimo così no? Per esempio se te riesci a mantenere un equilibrio tra la parte totalmente razionale eh pratica e la parte invece più intuitiva ovviamente non avrai grandi, anche se fai un percorso di questo tipo ovviamente ha i suoi rischi perché se fatto male può portare anche scompensi ehm psicologico. Se te comunque mantieni sempre un equilibrio ovviamente anche se puoi avere problemi saranno piccoli problemi non hai c'è come l'equilibrio tra quello che è la vita materiale no ad esempio eh la la parte diciamo più sottile nel senso che l'esoterista non è il mistico il monaco che vive nella cella ma comunque ha

anche una ehm una particolare cioè attenzione che la condizione materiale sia ottimale e c'è nel senso che sia equilibrata nello stesso tempo non abbia non debba richiedere tutta la sua energia psichica per sopravvivere no? Per cui il fatto di mantenersi in una anche considerare la materia come qualcosa di anche qui ci sono diversi punti veri ti sto dicendo il mio come altri che la parte materiale per me è importante considerarla. Anche perchè se non la considero si arriverà a un punto in cui le condizioni materiali saranno talmente problematiche magari metti caso che io non risolvo dei problemi materiali senza è, che alla fine queste condizioni nella maggior parte dei casi mi costringeranno a pensare unicamente come sopravvivere a meno che poi non ci siano i mistici che vivono nel monastero. E questo mi toglierà magari qualsiasi tipo di energia e a qualsiasi tipo di discorso tipo intellettuale di tipo spirituale queste cose. Per cui diciamo la via di mezzo la moderazione è una dei cardini secondo me insomma.

T: Per carità non sono qui per giudicare.

341-G: Però considera questo per esempio sì, però se vedi in alcune dottrine orientali per esempio nel buddismo sempre la via di mezzo no? Si deve sempre considerare come qualcosa di importante.

T: Sì, sì, sì, per esempio stavo pensando proprio a questa sorta di controbilanciamento tra la parte più magari intellettuale perchè spesso ehm mi verrebbe da pensare che la parte intellettuale non cerca di giustificare tutte le parti più emotive in qualche modo. Abbiamo per esempio che so la neurologia che dice "bene queste visioni sono allucinazioni o cose del genere" immagino che avrai letto qualcosa del genere oppure sono suggestioni .

342-G: Sì certo tra l'altro io per esempio lo dicevo prima io sono molto poco sensibile a questo tipo di percezioni che di solito non ce ne ho quasi...

T: Quasi per niente.

343-G: Esatto ah, ah, ah, ah senonchè quando visualizzo le cose, infatti anche dal punto di vista, questa magari è una mia pecca di persone che fanno esoterismo quando persone che hanno costantemente visioni visioni visioni su visioni comincio anche io a pensare che ci sia qualche problema.

T: Ah ok.

344-G: Dici non visioni che io penso di visualizzare e lo vedo una cosa ma visioni spontanee in genere secondo me cominciano ad esserci dei problemi i magari o che in determinate condizioni ovviamente in cui si sospende, per poter utilizzare al meglio queste ehm in alcuni punti dei rituali è anche necessario sospendere quella che è la incredulità no come se fosse a te che ti serve per alcune cose però devi sempre toranre poi alla condizione in cui la ragione ha la sua...

T: Fa la sua parte.

345-G: Però il modo corretto della ragione di funzionare è anche dire ok io penso di aver visto queste cose e su questa cosa non so non mi pronuncio c'è la ragione va bene quando alle volte non si pronuncia.

T: Va bene.

346-G: Invece molte volte funziona male quando dici c'è per forza una suggestione capito? C'è per forza... a volte ci sono delle condizioni in cui la ragione deve dire ok io non ho gli elementi sufficienti per esprimere un giudizio.

T: Va bene.

347-G: Per cui tante volte la ragione si deste, cioè secondo me anche una ragione che da sempre dei giudizi, come fanno alcuni dei giudizi molto netti anche se non è il caso è una ragione che non funziona molto bene perchè la ragione si deve anche rendere conto quando alcune cose gli elementi sono da considerare tanti

che non è possibile capire effettivamente cos'è successo. È un po' eh anche per esempio nel campo appunto della psicologia che viene considerata una scienza è molto difficile ehm c'è vedi se sono diverse scuole della psicologia ci può essere un analista junghiano quello freudiano per cui te vai a lavorare quando te vai a lavorare proprio diciamo o anche semplicemente con la mente dell'uomo ci sono molte cose che non hanno che ancora non conosciamo o che addirittura secondo me è proprio difficile con gli attuali metodi di sperimentazione fare una sperimentazione da laboratorio che sia che dia dei risultati che sono certi e tra virgolette scientifici come vogliamo noi oggi la scienza sperimentale in cui l'esperimento può essere ricreato no? Con esattamente gli stessi presupposti e dare gli stessi risultati.

T: Per cui per esempio che so.

348-G: Che faccio un piccolo esempio se una persona no? Faccia un esperimento può succedere questa cosa, se io faccio l'esperimento il giorno dopo ok? Non avrò lo stesso non posso dire nemmeno che è un esperimento altrettanto valido perchè quella persona essendo un essere vivente in totale comunque evoluzione il giorno dopo avrà delle condizioni che non sono esattamente uguali a quelle del giorno prima ok? Per cui potrò dire alcune cose ma non può dire tutto ehm. Cioè secondo me anche un esperimento medico se io prendo una persona un giorno e gli somministro magari un ehm medicinale se poi la prendo dopo un mese quella stessa persona gli somministro la stessa quantità di medicinale devo capire bene eh le condizioni in cui sta questa persona perchè non sono le stesse di quando ho fatto il primo esperimento poi i sono delle variabili che sono diverse.

T: Hum hum pero per esempio il fatto che comunque ci siano tutte queste spiegazioni che comunque dicono sono allucinazioni non sminuisce quello che fai non influenza non ci pensi proprio non non ti interessa.

349-G: Il ehm discorso dell'allucinazione....

T: O delle sensazioni.

350-G: Io non ho avuto, l'allucinazione secondo me un conto è la (incomprensibile) secondo me ha una percezione rimane comunque in uno stato uno stato di coscienza anche razionale no? Prima avevmo detto anche la sensazione in cui io faccio una pratica che so di chi gong sento l'energia scorrere normalmente uno pensa. Quando hai un'allucinazione cose di questo genere perdi proprio completamente contatto totale con il discorso il problema del tao della a meno che che so chi ha delle patologie magari vede delle allucinazioni le vede come cose eh reali e ehm. Per cui tutte le volte che anche c'è la cosa che è importante è secondo me distinguere proprio l'allucinazione o la visione o l'immaginazione dalla realtà e quando uno non riesce a distinguere queste cose è meglio che abbandona qualsiasi strada di questo tipo. Perchè allora infatti regarde, e questo è un pericolo che c'è nella, già regarde aveva scritto un libro fatto in inglese adesso non ricordo esattamente il titolo in cui praticamente criticava come era poi morta tra virgolette la Golden Dawn perchè lui li chiamava hm cioè i dro, cioè era diventata piena dei cosiddetti drogati dell'astrale. L'astrale è l'aspetto anche de è l'aspetto anche energetico e l'aspetto che riguarda anche praticamente l'immaginazione o la ehm. Per cui quando te riesci a creare magari delle immagini delle e poi per determinati scopi no? Hmm il pericolo è che diventi poi un rifugio in qualche modo e diventi come una specie di droga ok? A questo punto te perdi secondo me perdi la capacità di creare te volontariamente queste immagini è praticamente il subconscio che le produce ok? Se non capisci bene quali sono i meccanismi che eh vengono messi in atto si rischia di passare a un livello di malattia mentale è molto facile per cui per questo ci sono tantissimi gruppi che fanno esoterismo così a. Però i sono pochi i gruppi buoni quelli buoni dove ci sta chi ha un'esperienza tale da dirti eh guarda lascia perdere per un attimo mi sa che stai uscendo fuori di testa. Perchè questo è quello che dovrebbe fare chi magari ha un'esperienza maggiore quando vede che le persone cominciano ci può essere il caso le persone hanno predisposizioni, che cominciano magari a confondere quelle che sono delle immagini che sono magari sono autoprodotte per

un fine no? Per eh una produzione di immagini che vengono dall'inconscio o vengono da altre cose e ehm in maniera incontrollata oppure ancora peggio quando queste immagini perchè appunto sempre per il discorso dello spazio sacro io poi lo so che in quel momento in quella condizione li posso comunque ampliare diciamo questo filtro e diciamo operare a un livello... se io praticamente lascio attivata questa facoltà della visualizzazione dell'immaginazione percezione anche in momenti in tutti i momenti della giornata alla fine tutta questa anche se il mio immaginario ovviamente perchè già parte l'immaginario subconscio non controllato viene fuori prende il sopravvento e rischio chiaramente di andare incontro a disturbi di tipo mentale ma del resto ci stanno anche molti che purtroppo si avvicinano anche a questo tipo di pratiche dello yoga del eh che hanno già questi disturbi alla base perchè ehm, per cui secondo me è questo il motivo per cui ci sono anche statisticamente eh malattie di tipo mentale in questi ambiti. Primo perchè effettivamente non si capisce bene quello che si sta facendo anche chi dovrebbe avere più esperienza non sa bene come ehm, perchè ovviamente si creano anzitutto una serie di interazioni e c'è in un ordine magico si creano innanzitutto le interazioni che si hanno nei normali gruppi che so d'oriente, per cui se un gruppo normale per esempio un gruppo dojo di arti marziali tra gli allievi si mette in atto tutta una serie di suggestioni di scambi di cose che possono se chi non ha magari più esperienza non riesce a capire tante volte poi ti vengono situazioni anche ad esempio queste cose è che l'esagerazione no? Se te vedi di solito chi ha che tra l'altro un ordine di tipo che so (squilla telefono).

T: Scusa.

351-G: Si è stato strutturato (parlo al telefono) come tutte le cose ha creato una gerarchia no? Allora tante volte.

T: Ehm comunque giusto per fartelo sapere sono le cinque se hai bisogno di scappare o se vuoi quel tè o qualcosa del genere?

352-G: Hmm no anzi mi basta l'acqua perchè così poi faccio tutto subito.

T: Va bene, va bene.

353-G: E te dimmi quando basta quando ti basta eh eh eh.

T: Eh beh in realtà io potrei andare anche avanti non è necessario fare tutto oggi però non lo so se sei stanco o se qualcosa del genere.

354-G: No io sono fatto così quando prendo il via se mi interrompo poi mi stanco pure a riprendere.

T: Ah ti stanchi più a riprendere, non lo so se vuoi fare un'altra mezz'ora.

355-G: Si facciamo altri trenta minuti.

T: Venti minuti.

356-G: Un quarto d'ora anzi potrei interrompere subito se a te basta il materiale.

T: No, no, no vabbè il materiale non basta mai perchè tanto sicuramente lo ricontrollerò ah questa cosa mi interessa.

357-G: Si in questa cosa ci sono tanti spunti poi dipende dall'esperienza personale no? Per cui ad esempio un'esperienza personale che insegno arti marziali per cui ho dei gruppi che fanno arti marziali con me e io sarei tra virgolette il maestro no? Allora cosa succede molte volte io quando dico una cosa e viene, soprattutto da quelle persone nuove esagerate all'ennesima potenza eh? E praticamente io trovo sulla bocca di altri che ho detto delle cose che non esistono che hanno inventato dei film delle cose perchè cosa succede, c'entra un fatto proprio di ego, da una parte c'è l'ego di chi insegna a fa le cose sta a dirigere la cosa ceh quello pure bisogna stare attenti a non... ma dall'altra parte certe volte chi sta magari dice magari

una cosa di una tecnica marziale dice magari funziona in questi casi e in altri casi non funziona, diventa via via che hehehe preso perchè c'è anche il fatto che l'ego funziona anche al contrario nel senso chi sta alla base della gerarchia non potendo magari soddisfa l'ego esaltando quello che sta in cima, però per cui diventa un fatto dicevo la tecnica in questi casi funziona e in questi casi no dice il mio mastro mi ha insegnato questa tecnica segreta che funziona in tutti i casi ahaha, allora è divertente quando si creano praticamente delle situazioni in cui te praticamente vieni a sapere questa cosa, prendi la persona quando mai ti ho detto questa. Per cui questa cosa a maggior ragione hmm funziona in questi ambiti ok? Er per cui da una parte ci può essere sempre il periodo dell'inflazione dell'ego per chi magari sta più esperienza sta avanti negli anni dice che ha fatto delle cose in molti casi ci stanno ehm persone che parlano dicendo che chissà che cosa è avvenuto no? E sono loro proiezioni di cose eh che pensano di fare un piacere ehhe e invece in realtà per cui ci sono tutti questi grandi schemismi di proiezioni personali di esalta, lavorando anche con l'immaginazione ehm lavorando poi anche la mente delle persone anche un po' problematico perchè vengono fuori dei problemi anche diminuendo ehm... per cui c'è anche l'idea di in questi campi sono ovviamente più le cose che uno non sa che quelle che uno sa perchè tante volte un'altro problema di chi ha dovrebbe sapere e pur di rispondere qualcosa inventi, ma non è proprio che ti inventi cose eccezionali magari dai delle spiegazioni che non sono magari tu non sei certo oppure che magari attribuisce a una fonte che poi in realtà non è quella ehm... per cui tutti questi sono meccanismi normali anche secondo me chiunque lavora con dei gruppi dovrebbe conoscere c'è dovrebbe...

T: Sperimentare.

358-G: Nn'altra cosa un'altro pericolo è quello di prendersi troppo sul serio. Tante volte fare una risata qualcosa un'altro dire o c'è tutta una serie comunque di problemi e lavorando su queste cose possono...

T: Ma secondo te per esempio anche che so l'utilizzo chiaramente degli strumenti cerimoniali o qualcosa hanno un valore significativo sono superficiali semplicemente fanno parte di un teatro hanno un intrinseco oggettivo potere.

359-G: No allora il valore degli, allora diciamo che ehm sono strumenti di focalizzazione in cui praticamente servono per focalizzare... c'è l'idea è questa che idealmente uno portrebbe fare tutto senza usare un solo strumento eh, ma questa è una cosa ideale, in realtà nel rituale usate praticamente alcuni oggetti così come io creo queste forme divine è tutto un simbolismo, io conosco il simbolismo e quello mi ah usa praticamente mettere la mia mente su alcuni tipi di ehm caratteristiche così se devo credere a questo punto della Golden Dawn, quello che praticamente inizialmente li vede in mano agli officianti non se ne capisce il simbolismo ok? Però diciamo per ehm l'officiante magari un'asta di questo strumento rappresenta una colonna dell'albero della vita, ogni sezione rappresenta per cui una determinata via cabalistica, un'idea cabalistica rappresenta un determinato tipo di energia e quando io ho creato tutto questo sistema ho studiato tutto questo sistema, questa cosa qui ha per me mi permette lo strumento mi permette di ehm raggiungere molto più facilmente quegli stati di capire quello che sta immaginando e per cui vedi quello che c'è in realtà dietro c'è tutto un lavoro di immaginazione ma non di immaginazione che io c'ho faccio tipo il eh veggente che arrivano delle cose le vedo ma di cose che io devo visualizzare e...

T: Per cui è più facile per te averle nel lavoro che non averle, essendo un lavoro in più non averle....

360-G: Sì perchè lo strumento siccome nella magia quello che voglio fare è poi andare a prendere queste energie e portarle verso il basso verso la materia se io ho uno strumento che già....

T: Possiede.

361-G: Lo strumento ha da un lato vibra a livello materiale rispetto all'aver registrato con (incomprensibile), dall'altro all'interno vibra anche a livello più elevato perchè simboleggiando quella determinata via attraverso l'uso ok? Anche un'altro per come la vedo io lo strumento fa un po' da tramite e serve proprio

per in qualche modo sempre qui c'è tutto quello che devo fare io, per tirare giù queste energie che vengono dalle emanazioni ed inserirle ad esempio nello spazio dove il candidato viene....

T: Posto.

362-G: Ora le energie nella Golden Dawn per il rituale 0=0 le energie che io tiro giù non sono equilibrate rappresentano un po' un efficiente o un aspetto per cui vado a lavorare con tutte quante le energie fondamentali della c'è per un rituale poi dopo negli altri vado a selezionare lo vorrò con, apro delle porte per cui, però quello all'inizio è proprio un dev'essere in qualche modo equilibrato no? E quindi ogni officiante c'ha uno strumento che rappresenta come delle raffigurazioni della divinità delle divinità egizie che avevano per esempio delle acconciature in anno un determinato strumento così come anche le divinità indu, così praticamente anche gli strumenti che ha in mano rappresentano delle cose e queste cose chiamiamole anche se non vogliamo chiamarle energie chiamiamole anche idee archetipe o possiamo perchè poi a un certo punto non c'è più differenza tra energia idea archetipa materia a un certo livello provengono tutte insomma dalla stessa c'è essendo l'uno uno, quando parlo di energia sto parlando di idee no? Di un determinato tipo di energia mi attiva un determinato tipo di archetipo forma mentale forma mentale con questo tipo (indistinguibile) e ci sta questa corrispondenza per cui diciamo che lo strumento diventa un ausilio per poter regolare queste energie, inoltre già anche ovviamente cosa succede, nel momento che la chi fa il rituale se non altro lo vede per cui anche se non sa dare praticamente una spiegazione ancora perchè non sa come funziona, comincia poi a imprimersi l'idea praticamente c'è no visualizza ci sono alcune cose che l'officiante visualizza lui, crea ok con l'immaginazione altre cose che mostra effettivamente e per cui che il candidato non può fare a meno di vedere e recepire anche se a livello inconscio ancora perchè non sa la simbologia. Tutta questa simbologia veniva nascosta il in questo caso (il significato) nella Golden Dawn adesso sta nei libri che a parte il fatto che un dato si va a prendere un libro della Golden Dawn e si legge tutta la simbologia prima in qualche modo modifica secondo me la, perchè questi simboli per funzionare bene dovrebbero prima essere assorbiti a livello inconscio e poi via via nelle cerimonie piano piano hai visto ti vengono spiegati alcuni e altri no, e per cui praticamente a quel punto dice ah voleva dire quella cosa lì.

T: Per cui adesso capisco il contesto.

363-G: Adesso capisco il contesto e però già ho cominciatto a lavorare in maniera inconscia.

T: Ho capito, per cui suggerisci addirittura servirebbe uno studio ancor prima di andare per l'iniziazione.

364-G: No io dico che secondo me in alcuni casi era meglio prima quando te prima.

T: Prima nel passato intendi.

365-G: Sì no il problema è che adesso essendo pubblicato tutto praticamente anche per esempio o quasi tutto non ovviamente tutto ehm però diciamo le cose classiche sì per esempio ci stanno i voumetti Z dove un po' c'è la simbologia della Golden Dawn la simbologia degli strumenti la cosa che tecnicamente vai alla libreria qua sotto.

T: E lo trovi.

366-G: Compri il libro, lo trovi lo leggi praticamente questi non so quali l'albero della vita corrispondono eh tutta la spiegazione, questa cosa qui da un lato è anche vero che visto che sono a disposizione io quasi mi aspetto che uno prima di fare questo tipo di iniziazione.

T: Sappia.

367-G: Abbia letto almeno per farsi un'idea di che cos'è. Dall'altro però il fatto che lui già sappia prima di vederlo già quello che significa ehm, da un lato si crea un filtro che prima lo legge ehm lo legge

intellettualmente magari non sa, non ha mai studiato cabala per cui non sa bene i rami dell'albero della vita a cosa corrispondono c'ha una sua idea magari non corrisponde effettivamente si fa subito un'idea che sembra giusta ma in realtà è sbagliata. A quel punto si innesca tutta una serie di cose d'interferenze che in realtà ehm in alcuni casi sono invece di sbloccare la comprensione la invece di favorire la comprensione la bloccano.

T: La bloccano.

368-G: Per cui alcune cose dovresti prima riceverlo a livello inconscio osservando come sono i colori come sono la forma o la...

T: Posizione nel rituale.

369-G: Le funzioni e poi piano piano dopo quando hm in alcune sezioni del rituale ti vengono date una serie di informazioni no? Anche oppure te le vai a leggere, alcune di queste non sono totalmente chiare sono sempre un linguaggio simbolico però già fai un passo avanti anche attraverso la comprensione quando poi vai a comprendere esattamente la funzione la loro funzione te a quel punto non stai lavorando solo con la mente razionale ma già hai lavorato con la mente non razionale e allora si crea una specie di equilibrio per cui siamo sempre al discorso dell'equilibrio delle due parti se te invece ti leggi subito il libro e cominci a pensare a ragionarlo effettivamente solo specialmente con la mente razionale quando te leggi un libro da scuola art noi leggiamo quello e basta no finalmente funziona eh va a finire che anche nel rituale quando vedi quella cosa non si attiva tutta l'altra parte non entra in gioco l'altra parte ma te risulti in modo razionale e a quel punto attivi il mega filtro che c'hai e non percepisci più niente di quello che hai...

T: Di quello che è appena avvenuto, c'è tempo per un'ultima domanda?

370-G: Sì, sì.

T: Volevo sapere una cosa, leggendo proprio auto iniziazione nella Golden Dawn di Cicero, ancora acqua? A un certo punto nell'introduzione lui parla del fatto che, posso dire mago o stregone, cosa preferisci mago?

371-G: No ma il discorso ecco il termine mago che poi ha preso tutta una serie di connotazioni eh per cui mentre c'è puoi dirlo tranquillamente.

T: Sì, sì te lo chiedo perchè Nick ha una sua idea magari tu ne avevi un'altra.

372-G: No come ti ho detto la mia idea è quella che per me la magia è l'applicazione pratica per cui attraverso il rituale effettivamente praticato nel tempo per cui anche attraverso la pratica si procede sempre per molti errori e aggiustamenti e poi in cui te fai diventare semplicemente quella che è una filosofia che leggi su un libro con i concetti che è quella ermetica per cui dell'uno delle emanazioni lo vai a me cioè di metterlo in pratica con dei risultati che possono essere o di tipo di comprensione superiore dei principi che se te li leggi rimangono solo a livello intellettuale sia il tipo di intuizione cioè si attiva quella che ehm adesso se uno dice gnostico uno pensa subito al misticismo che per me faceva parte dell'erm, una delle branche un po' dell'ermetismo però per me quello ha poi portato essendo il mio misticismo manicheo una separazione dalla per me è una sorta di degenerazione no? Se te però invece lo pensi nel senso di filosofia greca dove le cose si potevano apprendere o attraverso lo studio la thesis mi sembra una cosa del genere o attraverso la gnosis che è l'intuizione o anche attraverso la percezione, allora in questo caso diciamo un'altra, un'altra cosa che ti aiuta praticamente la pratica, la magia dal punto di vista teurgico nel momento che io leggo rimane lì scritto nel momento che io comincio a praticare o visualizzare simboli o fare delle cose a questo punto si possono avere delle intuizioni no? Che magari arrivano ehm e che te non devi prendere come oro colato ovviamente questo è un'altro problema che però ci puoi riflettere sopra ok?

T: Sì.

373-G: Ehm per cui se in quest'accezione cioè nel senso di chi cerca di praticare magari di mettere in pratica quelli che sono dei precetti di filosofia ermetica allora la parola mago non mi disturba.

T: Ah va bene.

374-G: Eh si se mi dici il mago nel senso di Harry Potter.

T: Beh non pensavo al prestigiatore.

375-G: Ancora peggio è quello che uno pensa che il mago è quello che può fare qualsiasi cosa, dove praticamente è chiaro che nella qualsiasi tipo di filosofia di tipo ermetico o anche una prima cosa che capisci è che ehm essendo te solo una piccola parte in realtà dell'uno un'emanazione è una piccola parte l'uno il piccolo è sempre limitato rispetto al e questo per questo viene detto anche nel 0=0 lo 0=0 questa cosa che è proprio all'inizio questo concetto dovrebbe essere proprio espresso chiaramente e detto, perchè in questo concetto se viene assorbito elimina il pericolo dell'inflazione dell'ego.

T: Ho capito.

376-G: Ok, c'è pensare che io posso aumentare le mie potenzialità in campi che magari possono essere considerati ehm c'è ovviamente molti pensano proprio di avere le potenzialità in realtà molto inferiori di quelle che posso avere ok ma da questo a pensare che posso fare qualsiasi cosa oppure se una persona da sola possa esprimere ehm gran parte della delle emanazioni dell'uno ok oppure ancora peggio quello che succede è che magari in un rituale io praticamente attraverso la meditazione o la visualizzazione mi identifico con una delle emanazioni dell'uno no? Eh e poi praticamente per cui ehm penso che anche una volta finito quel rituale ok? Sia sempre la personificazione di quell'emanazione ok? Per cui se io penso questo ovviamente quello i problemi che mi causa nella vita normale questa cosa ok saranno proprio innumerevoli ok? Ehm...

T: Sì, sì.

377-G: Per cui pensare ad esempio che lo ierofante chi fa lo ierofante ce ne dovrebbe esprimere praticamente anche la capacità dell'uomo di avvicinarsi al divino di trascendere quello che eh praticamente riesce a comprendere le cose miste, i misteri e ad a portarle alla luce no eh, se io praticamente penso solo perchè faccio il ruolo in quella determinata contesto e poi di essere praticamente nella vita reale quello che sa tutti i mi, tutto quello come funziona effettivamente l'universo e come eh e ovviamente quello mi porta a un disastro per cui anche ehm c'è anche questa è una cosa importante ma un conto è il ruolo che ho praticamente all'interno della cerimonia in cui personifico alcune forze alcuni elementi alcune allo stato non è proprio l'unità completa è un'emanazione a livello più alto e un conto è se io penso poi di essere la stessa cosa perchè purtroppo se uno non capisce non viene insegnata questa cosa poi si hanno tutta quella serie di gruppi che cercano di scimmiettare questa cosa e fai uno a un certo punto comincia a dire che è il nuovo messia hahahhahah un'altro comincerà praticamente a dire eh capito? Perchè eh ehm questo diciamo è un'altro punto secondo me fondamentale perchè tutto rimane all'interno di un rituale che poi dev'essere comunque abbandonato diciamo in quella sì che stavi dicendo appunto.

T: No dicevo a proposito di Cicero lui usava questa definizione di scienziati spirituali che a me dava una impressione particolare.

378-G: Allora ehm, posso dire che la mia opinione.

T: Sì ehm è l'unica che mi interessa.

379-G: He, he, he, he che questa cosa qua deriva un po' da un concetto che ha inventato Crowley, quando aveva detto appunto quando mi sembra nel the equinox quella rivista che aveva fatto lui ste cose che diceva lo scopo della religione c'è gli scopi della religione e i metodi della scienza no? Ora ehm il fatto di



dire scienziati spirituali in un certo senso se te lo prendi come un uomo di scienza è una bestemmia, dici ah no perchè la scienza dev'essere praticamente quella in cui praticamente tutte le condizioni devono essere riprodotte in laboratorio e analizzate. Da un certo punto di vista dire scienziati spirituali ehm è un po' inteso in senso positivo vuol dire che la cosa, cioè vuol dire trovare un po' quest'equilibrio ok? tra la parte mistica taeee e la parte della ragione che dici ok adesso faccio delle cose però poi magari ci ragiono anche sopra e non vado totalmente a capito a partire per la via mistica o via e cose, in quel senso allora magari scienziati spirituali può avere quel senso di equilibrio no diciamo tra una parte che è un po' trascendente però senza dimenticare comunque della un po' come lo stesso discorso perchè comunque è bene riportare tutto quello che succede per esempio su uno stato sulla (incomprensibile) un tipo di rituale operazione quando si trova o no perchè se vado a leggere già quando inizio magari stavo hahaha mi ero bevuto la sera prima in modo tale che però io capisco dall'inizio che non è possibile è un'utopia quella di rendere scientifico lo studio (incomprensibile) com'è un'utopia rendere scientifica una cosa come l'astrologia o anche se uno pensa all'idea di scienza come viene ehm per mezzo del metodo scientifico anche la stessa psicologia secondo me non può anche le scienze umanistiche in realtà non sono scienze anche la psicologia a quel punto più non c'è....

T: Va bene.

380-G: Però non so io adesso e e poi ovviamente una delle ultima cosa che volevo specificare proprio per è che chiunque fa un percorso di questo tipo seriamente tutto quello che dice in quel determinato momento probabilmente uno o due anni dopo gli sembreranno cose infantili o cose, perchè comunque il progresso che uno ha o le esperienze che uno si fa ovviamente poi aggiunge, ci sono delle cose se ho tempo fra qualche mese toglierei completamente altre che magari attraverso l'esperienza eh ok? Della... perchè ovviamente te in questo campo non puoi essere mai sicuro di niente cioè nel momento che te pensi di essere sicuro è meglio che vai a fare una religione di quella... si diventa un atto fideistico. Per cui se diciamo la ragione è quella che ti impedisce di cadere nella religione di tipo tradizionale in cui ci sono dei dogmi, per cui su alcune cose su molte cose dici se io provo a fare questo ho questi risultati poi magari sono consapevole che magari questi risultati possono essere delle proiezioni delle cose ehm. Quando vedo che c'è questo fluire di più la tradizione fino a un certo punto perchè la tradizione è un'esperienza del passato, però dove vedo che questa non posso modificarla quando so che cosa bene o male cosa sto facendo tramite l'esperienza provo a modificarla c'è sembra quasi assurdo ma l'idea è sempre di saper utilizzare anche il buon senso in queste cose qui e quando uno comincia a vedere che nella vita normale comincia a uscire fuori di testa o arrivare a qual tipo di fanatismo o degli stati mentali troppo hm c'è troppo estremi allora lì è meglio addirittura certe volte prendere tipo un'anno sabbatico tipo mettere anche da parte se sei arrivato nel senso che una volta che uno perde vede che sta perdendo l'equilibrio mentale. Ovviamente se fai questo tipo di cose avrai sempre dirai sempre delle cose che possono essere stravaganti per la maggior parte delle persone no poi quello rimane anche dal contesto culturale no perchè quello che dice che è stravagante per la magia poi va a fare il miracolo di San Gennaro dice che praticamente quella è una cosa normale che quando mangia l'ostia quello per lui è un po' com'è però quello è normale se tu gli dici una cosa l'emanazione l'energia e ti dice te sei pazzo no? però diciamo quando tutte le volte in cui uno vede che sono degli squilibri che si riflettono nella vita e cose uno deve stare molto attento oppure in una organizzazione seria di questo tipo ci sta anche sempre qualcuno che magari quando vede che stai eh che pensa che stai uscendo di testa o che non sei pronto per fare alcuno stai uscendo di testa magari ti può anche consigliare guarda smetti qua fatti fare ehehe vedere da qualche eh se hai problemi, si attivano problemi di questo tipo da uno magari da uno psicologo heheh, tra l'altro per esempio Regardie a lui per esempio secondo me esagerava e diceva che chiunque faceva queste vie qui doveva prima sottoporsi diciamo a tutta quanta un'analisi di tipo psicologico fatto da psicologi prima di poter fare eh questo tipo di cose ehm basta ehm io sono molto loquace che poi....

T: Basta per ora no no a me va bene benissimo va bene, e va bene allor dico che possiamo finire qui l'intervista per ora.

381-G: Si poi quando....

T: Per ogni cosa ti posso contattare per dettagli.

382-G: Certo poi vieni se vuoi dettagli o qualche cosa...

#### MOAA 2015c: Guido's interview (English)

T: So, I guess we can simply start with your ehm beginnings, the reason you chose this esoteric or hermetic path.

231-G: Dunno, ha, ha, ha, ha, ha.

T: Well, everything can be important.

232-G: Everything can be important, but we would get lost in the mists of time.

T: It doesn't matter. We've got time, I hope, we can always catch up in another occasion.

233-G: So ehm, practically, obviously like all people who became interested in these kinds of philosophies I started by reading about it. But in my case, the topics were quite precocious cause I was already, I actually think that the first books of this kind that I read, I was more or less in high school so if you think about it, fourteen.

T: Ok.

234-G: Fifteen years old, so there were these Mediterranean editions, right? Book series of...

T: This kind of stuff.

235-G: There were other similar series. Ehm cause in one way or another I was always attracted to these kinds of topics but also by philosophy. However, I was reading books of this kind but already back then I was also interested in oriental philosophies ehe let's say..., already at the age of fifteen or sixteen, let's say... my library was divided into two parts, let's say that on one side there were let's say, Hermetic texts of a Western kind among which were books by Regardie from the edition, that one of the Golden Dawn, ehm divided into four books.

T: Ah the red ones, where you needed to cut the pages.

236-G: Yeah where practically there was, yes, yes, it wasn't I don't think it's a complete version like the famous big Black Book.

T: The Black book, the big one.

237-G: The big one which was let's say divided into four parts as it was divided by the Mediterranean editors, divided but with their own logic.

T: Ah, I see.

238-G: However, let's say that I began reading these kinds of books yeah eh, I was fourteen or fifteen eh, I obviously read them again later on, since I couldn't understand almost anything the first time he, he, he, he.

T: Ok.

239-G: But, and otherwise this, on the other hand... I in fact, had the section on oriental philosophy. Taoists texts I mean I always liked hermetic literature. Perhaps exactly because I always had a bad, bad relationship when I was little with what the conventional and dogmatic religion like Catholicism was.

T: In particular because you had to go to mass, do all those things.

240-G: Yes, I practically it was seen as a kind of imposition and they practically managed to force me to go till the age of eleven, twelve.

T: Ah ok well you didn't become a papa boys, then.

241-G: No cause' I practically always saw it as something really, but mostly it's not that I was born in a family of bigots or stuff like that, but, in any case I saw it like something ehm certainly almost when I had to go there to the mass I mean without really any...

T: Without a reason.

242-G: Automatically, without, or because when I went to catechism which in any case, first communion I mean ha, ha, ha, when one asked questions which were even quite simple one could see that they couldn't answer clearly I mean, I could see that I was something mostly for appearance.

T: So, you didn't have a kind of awareness or you were like a non-believer, something like that.

243-G: No look, I always had this idea that, which actually I kept. I mean ehm, even reading Taoists classics but you can't find these, where there's something in any case which can be considered the One or even in Taoism it is called the Tao which is not that It's mysterious, because it cannot be practically understood ehm, by the rational human mind. So practically all you can say about it practically in words is nothing but a reduction I mean a...

T: Hm hm.

244-G: So, it wasn't that I was a materialist but this idea of having to define, I mean the supreme deity, the secret once considered the One with adjectives with language or something that it would be interested in an individual.

T: Hm hm.

245-G: I mean since it's the totality it has to support all the universe a bit, right? So, it cannot support one more than the other, but in itself it has to contain in some manner all aspects both the ones we consider positive and negative or, so from my perspective you can't say more than that on this topic, I mean this is something I always believed, right?

T: Yeah, yeah, yeah.

246-G: So, the term that describes even in the Tao Te Ching as obscure, mysterious, without a name er, I mean that already sounded right to me. So, I would maybe read these concepts in books and then I compar, which seemed quite elevated and then I compared it to catechism, you get me....

T: Ah.

247-G: Of the parish and the difference was abysmal.

T: Of course.

248-G: So, it's very difficult for me to handle these beginnings also because I practically remember that I would read these texts but even in that case hm, it depended on the period, right? In the sense that there were periods in which I maybe had more interest in the oriental part and periods in which I had more interest in the ehm...

T: Western part.

249-G: Western, I was reading, but even there clearly the first... so let's say, I think esoteric texts can be divided into two big categories, then there are books which contemplate both views. These are thus texts of a philosophical kind, and some texts which at least give you the impression that there is an operativity I mean you can do exercises that you can do some.... Now the problem is that if you take a look at texts from the past where practically esotericism was esoteric in the sense of reserved for a selected few even in texts in where they talk about operativity there are many parts which are not which are not reported, probably they were transmitted orally with through the oral tradition even in that specific school right? Ehm, so the problem for those who approach these things is that in the beginning they start by reading the philosophy, then when they want to start practicing they realize that even in the texts, which in those times there were prevalently the classics and in the classics there are many places in which it effectively was missing, maybe it would tell you that you had to vibrate some no... words but perhaps, it wouldn't explain the formula and how to vibrate it, or in the visualizations there was always something missing something or... there was something which came there were mistakes, some were there on purpose and others were simply mistakes in the Italian edition where a piece had been skipped. So practically, this means people who read these things then don't do, practice, because not sure how. Consider that as an approach I was always against groups, in the sense that one of the things that I, still in the context of Eastern studies when I saw these groups where there was a guru, these are things that I really don't, don't you get it....

T: Sorry to interrupt you, so, as far as I understand, your first experience with esotericism or this spiritual thinking was more intellectual than....

250-G: So, yes actually I think that for everyone my first experience, I was fourteen it was certainly intellectual but I think and then slowly, slowly, however, I practically tried to do things right, clearly things that I could do by myself or things that I could to I mean in, clearly I couldn't do things by myself like a Golden Dawn ritual ha, ha, ha or yeah, on the other hand I was always suspicious of these groups eh at the beginning because I was a bit reluctant right when they are safe like famous.

T: Sort of like Osho.

251-G: He, he, he, he, yes, I don't want to speak badly about Osho now.

T: No, ok no, no.

252-G: But no in the sense that all forms of fanaticism have been annoying for me and since I'm quite..., I like to experiment in different directions ehm, let's say I feel a sense of claustrophobia in places where I don't somehow have the possibility to range over in the sense that ehm. So, also considering what's around and the Italian mentality is clearly.

T: Cause there actively weren't many groups which you could contact or that you knew in any case.

253-G: No, the problem is that here, in Italy at least, for a certain period of time those who approached, there were two hm esotericists from, I mean the first was the typical esotericism like the mason who perhaps was a cons, he would base everything on intellectual knowledge or on ritual which certainly from a symbolic perspective was certainly erudite and had books and things, on the other hand instead the practical side was centered around things like, black magic and these things, all these things which did not in fact interest me. So, having these, but consider that it was also, I'm talking of when I was fourteen,

fifteen sixteen this phase I mean, it's hard not to go.... For example, I think a serious group should ehm, only accept people, this is my opinion, who are adults, any group even, or unless you clearly have or however ask permission to the parents but even in that case I think only in the case that that person is sufficiently mature I mean, so clearly. While instead where I did things more like more practice instead was in the oriental part eh for example in that period I practiced chi gung a lot these kinds of things...

T: Which is practically like chi gung what is this exactly circulation.

254-G: Eh, yeah it's practically the work on the Chinese inner energy but then there are many kinds of chi gung schools, the one in a static position, ehm the one while moving, then luckily there still weren't cause in Chinese after an initial period, now relatively modern, you can begin with the, there are authorized chi gung sects with the guru but in those times chi gung or even now is about working with internal energy so even for health and then from there practically you can ehm use the energy for spiritual purposes and other things however principally it gave me an idea in any case of how chi gung but even like tai chi allows you already to feel vital energy flow, this is already a first step into understanding that effectively there are these energies even if the ch'i energy which moves on a vibrational level very close to matter right, the normal vital energy of the body the one which is practically used also in acupuncture right? But for ehm, Chinese medicine, however that was already a first step in the sense yeah, I have to say practical or more practical.

T: But did you feel it as something in the body, outside the body, a heat or something like that, a conviction.

255-G: Well even this practically how does this work, it works that since sensations are personal they can also change.

T: Ok.

256-G: So, one can feel depending on the heat or simply concentrating, one can enhance the sensation of blood the ch'i in the hands so you see that they start to become redder or for example, or in some cases one feels, often as a sensation, other times one feels the body exactly as if it were supported by the eh.

T: Ok

257-G: This and from, partially there must naturally also be training with the ehm bone structure but it is clear that these are perhaps positions which are practiced more which are maintained completely still for many minutes so if one uses muscular force then they get cramps in the end, when you practically begin to make the ch'i flow practically you can easily stay in that position for longer ehm and the idea is that you are comfortable as if the arms were somehow supported by something.

T: So practically, it's a radically different sensation which is unique to chi gung at this point.

258-G: No but in fact I was talking about chi gung.

T: Yeah, yeah, yeah.

259-G: No but in fact there are different kinds of chi gung for example you have the static one, according to the exercises that you do practically one works even in this case the Chinese when they talk about ch'i.

T: In any case it's a sensation that you could not confuse with other sensations.

260-G: No because the moment you practice for a long time it becomes perfectly, becomes recognizable, when it's not the same it's usually something that ehm I mean if you perhaps there's a period in which you have a liver disorder or something it's, perhaps it doesn't flow the same way in some moments and many times you realize you don't realize that you have these problems but it's, there are periods in which I practiced it a lot both tai chi and kung-fu by myself, so what happens is that when you feel that it doesn't

flow let's say in the morning in the same way probably there's some issue even in some organ depending on where practically there's practically I mean the quality of the energy flow practically reflects the quality of one's health right? It's just that sometimes if you practice every morning it flows you realize beforehand through the block let's say of the flow of energy rather than the pain which then comes from the ehm.

T: So, it's something that is limited to practice it's not that you wake up in the morning "ah I feel that the energy is blocked" you do the exercise and you feel that the energy is blocked.

261-G: Well it depends on the level you...

T: Are at, ok.

262-G: No, it depends by peh, so these practices can also be used as a self-diagnosis in the sense that if you do an exercise every morning, it doesn't work out the same every time, but when you see, practically even tai chi itself allows the chi energy feels something, which flows let's say in various parts of the body depending on the movement, right? When you feel that sometimes practically that you do the movement you also put an intention but there's like a block or something, it's possible that there is, since this energy flows through meridians, these meridians correspond to organs, it can be that there is a malfunction let's say in the energy flux in that organ and often, this can be used as a diagnosis because you are aware of it even before the effective illness comes out, right?

T: Of course.

263-G: So, it can be used as self- diagnosis, so here obviously there is always a question of, can it? Say, how strong is the self- suggestion how much influence from ehm, but in reality, here for example from this perspective they carried out studies in China which were quite scientific on the flow of chi and other, besides acupuncture is also used by doctors from er, just that well they, besides, Western medicine rejects everything that is the prime theory of chi and of the flow of chi, right? But they give these doctors at least up to some time ago they gave them little maps, I mean if you were already a doctor, you went to Chinese medical school even if shortened in time and you learned where to put the points where you could perhaps again those from acupuncture, because for example with acupuncture there were, for example, people who were allergic to anesthesia and so it could be used even, for a kind of anesthesia, in these cases, right?

T: Local or universal?

264-G: Well the problem is that it's perhaps local but it's better than nothing.

T: Ah well certainly.

265-G: Ha, ha, ha, ha, ha Usually, sometimes they are forced to perform surgery, there are some who are allergic to every kind of...

T: Chemical anesthesia.

266-G: Chemical anesthesia and are often forced to do, do, or they use hypnosis in normal medicine so as to perform surgery.

T: Ah I didn't know that.

267-G: There are reported cases where patients not are not able to tolerate anesthesia, anesthesia even for kinds of surgery which are.

T: Serious.

277-G: Serious.

T: Open heart you mean.

278-G: So, if I'm not mistaken the introduction of acupuncture in Western medicine happened exactly for these cases which concerned exactly the ability to alleviate pain right? Or even alleviate pain even in cases of cardiac arrhythmia or stuff like that even there, drugs can't do that much. Then slowly, slowly it spread ehm the idea is that if you for example take a millenary system, right? And you want to rationally eliminate all the theory that's behind it such as vital energy, the ch'i all that you're left with are little maps ok eh, with some, which they give you I mean there's this illness and to place in which to put these needles, there's a skill there as well in calculating the right spot, but you get another set of problems from that... all the basic lines of a technique and then.

T: So, you don't...

279-G: So, let's say oriental part, why were we talking about it?

T: Yes.

280-G: The idea of ch'i energy, right? We have on one side that which is called universal energy right?

T: Yes.

281-G: Which is then, it can also be undefinable in this sense, right? I mean the idea there is of an interaction between microcosm and macrocosm even between man and human energy, the ch'i and the superman is that of the universe and there's also the idea that instead you operate from a hermetic perspective and then you go and define this ch'i which is in reality universal, you give it different denominations through the typology of this kind of energy, right? There's blood energy, kidney energy, energy which is transmitted... so we can say that, I mean I am telling you this especially because it's part of my formation which I always.

T: It's fine.

282-G: I've always seen everything from both the Oriental perspective and from the let's say Western from the Western tradition or ehm. So, practically for me it's a question of different ways of expressing the same thing in in.

T: Of course.

283-G: Which is exactly a fundamental thing, yeah...

T: Eh no, no, I mean.

284-G: And then exactly like, ok then practically the, the concept developed and I always studied these things by myself until.

T: But weren't there let's say Western meditations did you try to see if there were things like that.

285-G: That yes, so there was an evolution in the course of the years concerning literature about these things but at the beginning the accessible literature here was prevalently all these classics, at the most Regardie who was practically modern in that sense, in which practically... I did not come effectively precise structures, how to do things, and then more on, more on, even in literature on this topic also in the Western context I became more academic, right? So in that case I could already do them, so for example books on the topic of Cabala stated to appear which one could find, er even, clearly I, from the beginning tried to practice for instance the ritual of the pentagram, I always did things like that let's say, but let's say that the next step as things went on, until practically, until I practically started studying all the Oriental part, among which chi gong all the yoga part... and then at a certain point I, there, had the possibility to ehm ,

books began to appear such as those by the Cicero which were in English in which they practically explained, explained also a little bit didactically how to study certain things even if you were not part of a well defined group. The other thing, even before this it's clear what with the advent of methods, of computers the possibility to exchange emails, even communication with those who could be esotericists which lived in foreign countries to ask questions then became easier. Then there's a thing that I was always very, how can I say, I was a bit cautious with everything that concerned Italian esotericism also because I had heard especially from other people, so I never, I didn't trust too much in what was Italian or let's say all the groups which perhaps you do the same things in such a way as I said for the most part.

T: Such as the Khem lodge that's here the OTO one.

286-G: Oh but I never had even when I was little I read book even such as Magick and Crowley I was never particularly attracted or cap, Crowley all that ehm even if obviously some things, there's however having started reading the texts of the Golden Dawn let's say by Regardie which were more similar to the original, then when I heard, I read the things by Crowley later some things seemed, were transformations let's say, changes which were not ehm, then obviously there's Crowley's literature of which there's a lot of.

T: Yes, yes of course.

287-G: But let's say that here it was all, or most of it, they either didn't do or were groups of people like seniors where you always did the same things like Martinists there, these things which were not.

T: Like Kremmerz groups stuff like that.

288-G: I never liked Kremmerz either.

T: Ah, ok.

289-G: Reading lots of books but I was saying, or let's say things were or they were all Crowleyn groups things like that, it lacked let's say a middle-path, right? That kind of thing, instead then practically, before ehm there was a group even on the inter right, which was like a blog on the Golden Dawn where you could for instance exchange opinions a bit on how ehm. Then practically, then then, I had the opportunity to contact the Ciceros exactly, Chic and Tabatha Cicero which had, because besides I had found the book Self-initiation.

T: Ah, Self-Initiation into the Golden Dawn.

290-G: Eh even in that case, it's not as if the idea is completely wrong, it's that, to do that thing, in that way you need such a vast operative knowledge exactly, but eh there's the paradox that you should have such a high level of practice and magical knowledge to make that book work that clearly someone that does self-initiation cannot have.

T: Yeah, yeah, yeah, yeah.

291-G: So clearly, now it's complicated, let's say, to explain everything how it works the Golden Dawn system works, the rituals, the officers practically ehm, represent specific forces right? Which are both macrocosmic and microcosmic, I mean you start then about the candidate, every officer must practically, in some way operates on the basis of one of these forces so, already one person, already if it were two people, one who does all the roles, it totally changes this kind of energetic work, energetic work which is done by all the officers, only one would already be something that you would need to be at an incredibly high level to do these things properly. To believe that you can do all of this by yourself ehehe.

T: By yourself.

292-G: Let's say it was...



T: It's very complicated.

293-G: Yes, it's very compli... it's almost utopian, right? But for many other things besides the book was very well done except for the ritualistic aspect it was done very well because it however explained pretty much all the didactic curriculum in a simple fashion and with a more or less easier language.

T: Uh hum.

294-G: But this gave me the idea eh to contact them and to practically organize and there were also other people who were interested, I thought about a conference here in Rome to have them here directly.

T: How old were you?

295-G: Well no here eh well practically ehm, well I was thirty.

T: Ah ok, ok.

296-G: I mean to work unfortunately, to work by yourself it's, since there is for example, in the field of the Golden Dawn, then there are also these kinds of initiation which contemplate a great number of officers in which there would also be experts right? Hm, it's obvious that if you practically want to join those groups that yeah, it was a bit one got up in the morning and said, now I will try and do this the temple the Italian way.

T: Ah, ok.

297-G: That someone reads a few books and builds a group eh, I had to practically wait for the opportunity to do let's say.

T: So, until that moment.

298-G: Until that moment what I did were the rituals, the Cabalistic ones for example the middle pillar the lesser ritual of the pentagram reaching the hexagram mostly protection things like that ehm.

T: So, you didn't say try to summon something or launch a so-called spell something like that.

299-G: No there was hm well there were some things from the Golden Dawn which concern geomancy n particular, in which practically in the work that one does, practically you summon what are called the ehm planetary spirits, which practically it's all connected in a certain sense to the hermetic conception I mean, in ancient times the seven primary principles were connected to seven planetary principles which means the seven planets which the ancients knew which means up to Saturn, right? Ehm, so in geomantic practices ehm, practically for example even this even if for example in the say Christian tradition there are seven deadly sins and the seven virtues this, for example are the seven prime principles, a kind of geomantic divination practically first you invoke the related planetary spirit which concerns the topic which regards the question that you need to ask, you could also say that there is a way to concentrate I mean if you really are a rationalist on this specific ehm kind of aspect in the esoteric question, so if you are, so if for you it's something that concerns some kind of economic business you summon the mercurial spirit in other cases, ehm let say I did them already by myself without any problem, clearly what happens, because esotericism makes sure that those standing, I don't know if he said that, what a group is for, in many cases it practically does that esoteric work some things you do them better by yourself, but for many things.

T: Of course.

300-G: Since the group is a projection of the will towards imagination a group manages to increase the impact strength, it becomes harder at a certain point in a certain sense to control direct it because there

are always people who are not connected, clearly if you are in a group you can do more things rather than if you follow a...

T: Solitary practice.

301-G: Solitary practice rather than, substantially, for example through cabalistic practices you can already do cabalistic number calculations and start to change certain states of consciousness with these kinds of work depending on...

T: How do these states of consciousness change, for example do you vibrate the name and see...

302-G: Let's say that vibrating I understand at that point, from that perspective there's all a, even from the Cabalistic perspective always, exactly, at a certain point a little hierarchy, it's not just a name that you must, I mean you must begin from the concept of the eh Sephiroth which means numerations, every Sephiroth is supposed to be an aspect of the, clearly defined aspect of the divine so, so if you need to act on a certain level for example, if you need to obtain the ehm, if you need to perhaps work on energies like the ones that you told me, astral these things, to tune into this kind of work there's a series of hierarchical divine names which activate that specific Sephiroth which means they practically tune you into that specific energy level so to say, it's a little similar in the Orient we have a bit of the chakra concept.

T: Ok.

303-G: In fact, there were people who actively for some things I mean some esotericists tried to unite, ehm usually some slight differences clearly but if you see the systems they are very similar in the sense that besides, even the tree of life can be projected on the body just like they do with the chakras and practically even every Sephiroth every Sephirah is a bit as if it were in the chakra for example we have different levels of vibration right? More one goes up and more the ehm increases, one goes towards the subtle world I mean undergoes the subtle levels and that is ehm the same thing happens also with ehm the tree of....

T: The tree of life.

304-G. Ok so in this way as if maybe in some practices like the yoga ones I vibrate specific words which correspond to chakras in relation to the work I need to do so Cabalistically, it's the same thing and I will vibrate names which correspond to that specific Sephirah depending on the kind of work I need to do right? Ehm every Sephirah has practically its own how can I say, range of competences.

T: Of course.

305-G: Now it's seems bad to say this also because ehm, for example if I need a certain kind of energy which will unblock and harmonize the energies of the body but harmonizes my psychophysical level right? The best this is perhaps to work on the level of Tiphareth, right? Which is the central sphere of the tree, right?

T: These, these energies for example when you activate these spheres of the tree it's like chi gung or is it different I mean in the sense that you actively feel the energy flowing or...

306-G: Well no so the problem, there's, there's a problem practically when we talk about working on chi gung practically it means work on energy, we simplify because in reality there are many kinds of chi gung which work on different kinds of ch'i right? When I instead work with ch'i on vital energy let's say the one that supports organs functioning in any case ok that's one thing if I instead work with a chi gung in which practically I use this energy I transform it in other kinds of ch'i for, even in that case it's a question of the, even there it's a question of so ehm besides, one cannot talk about Oriental techniques because there are techniques for example for yoga tantra the Chinese one, but in all of them all these kinds of philosophy there's always I mean I see common elements, right? The first common element that exists is always the

idea that there is an interrelation between cosmic energy and the energy of the individual, in the context of this, so in this case up to a certain perspective we could also call differentiated energy, undifferentiated matter, because energy is simply a particular vibrational level of matter so even this difference to strictly separate energy from matter is not exactly correct.

T: Ok.

307 G: In a certain sense, it's all related to how we define the terms.

T: Of course, it is.

308-G: If I say that this is matter (bangs fist on table) according to this discipline it would be a very low level of vibration which allows it to become tangible.

T: Of course.

309-G: But in reality.

T: So, you would say that subtle energies are less perceptible on a physical level?

310-G: Well yes, because they are at a higher vibrational level and the more, but if one thinks about it well in the majority of cases of what we call matter in reality is made of emptiness (bangs on the table in the meantime)

T: Ok.

311-G: If you practically see how matter and particles are structured where there is effectively something.

T: Yes.

312-G: What prevents us from penetrating things is something like force fields which prevent us from and we feel as if there were something solid completely solid but in reality, even from a scientific perspective if one could examine all the particles they would see for that for the most part in space, there isn't...

T: There's actively nothing.

313-G: Or we could say that there is nothing or that maybe there is something but so subtle that we say it's nothing get it?

T: Got it.

314-G: And that's what I think energy even that is energy.

T: I got it.

315-G: So, in reality for example even from a scientific perspective this concept of energy is not that it doesn't really exist in science, right? In the sense that ehm even then in scientific models these ones also ehm, they are always models because now they are always changing the models, before there was the model of the atom and then the central nucleus the little balls how they taught me in chemistry, in reality things are not like that ok? In fact, at that point, even to consider like electrons there are leakages of probability of the formulas that I can remember, the leakages of probabilities I can't even define all the probabilities, let's not even mention the physics of particles as those are even more subtle and I can't say anything about them.

T: Ok.

316-G: In the sense that the concept of matter in itself that we feel as full is something rather childish from a scientific perspective.

T: Ok, I see.

317-G: I mean, effectively, if one thinks about it properly, then everything that perhaps science thinks is superstition is the fact that one can interact in some way with these subtle levels, to think that if one thing doesn't exactly have a materiality that it is solid that is not matter is a bit strange even from a scientific perspective.

T: Of course, what I was trying to understand is this that clearly, if you work with these subtler energies which however cannot be perceived however by the body because they are too subtle, how can you be sure that they work.

318-G: They can be perceived they can also be perceived also by the body especially when it comes to, ok then ehm, there are, every person has a level of sensory perception right? For example, if now we take one who is deaf haha and can't even hear a sound it's something banal, but if you take a little step forward many sensations which in reality we could perceive we can't capture exactly because there is a function in the part of the brain that ehm filters and decides only, practically, what are the stimulus the things the information which are, which are useful for us. Ok, this is because in a city like Rome we would go crazy for example, a level of sounds which is different and it's ok if I had to pay attention to all the sounds if all these affirmations were considered important by the brain it would say...

T: Yes.

319-G: In fact, if after having tried, I put my headphones on I realized I didn't, I hadn't realized the amount of noise that there was, floating around Rome when to hear the music from the headphones I had to put it to the maximum but I was told that if you go beyond this limit you become he, he, he.

T: Really?

320-G: No because it was so, if you go to Piazzale Flaminio at rush hour and stuff like that, it depends on the decibel but after a while you can't hear it anymore, right? So, I, concerning vital energies those ones at the lowest level specifically or acupuncture, these things, I believe that it's not that we can't, our body can perceive them perfectly it's simply that the brain which acts as a filter excludes them, it no longer considers them as important information.

T: I understand.

321-G: Often, for example, it happens that those who do yoga even by simply vibrating vipassana or energetic stuff which, in that moment you relax and reach a state of quietness, perceptions expand and you realize that your liver has swollen, that you didn't digest properly, that perhaps you could even have a headache, in the sense that you realize things that paradoxically you didn't feel half an hour before, before, at least on a conscious level.

T: Yes, yes, yes.

322-G: So, in reality our body can perceive much more of these things that we call subtle to that, by now our brain which, since we are subjected to a vast number of stimuli, filters everything and excludes almost everything ok? So, it's practically a natural filter because it's precisely a selection of information which we require and then there are the pieces of information which we need unfortunately our brain is a bit set on the data model and this fact which, that... which we think survival or ehm. So most of the stimuli are lost for us or they are set in the subconscious while we're not aware. So even this fact of feeling vital signs which we don't feel, this, in reality, should be the norm to be able to feel the state our organs are in, the blood

flow, the beating of the heart. So, when we say “how can we feel these energies these things?”, we say that we are like, our level of understanding is so low normally that we aren’t even able to realize most of the perceptions that we have, exactly because of our bodies, because it’s not a problem how the body receives them it’s a problem of the filter which prevents us from taking them into consideration.

T: I understand.

323-G: Ok so more, the thing that happens is that if you do these kinds of things it’s as if you allowed this filter to open letting all the things through.

T: Ok.

324-G: So, I think cause in all the systems of this kind, hermetic ones but also the serious Oriental ones, before doing certain kinds of practice I mean in the traditional western methods, the circle or you create a sacred space, one creates something where you create a special condition, right? Because the fact of having these filters constantly open would not be an optimal condition at all, so if I open my perceptions even to things which are more let’s call them subtle more ehm, when I don’t need it this filter which exists, it’s not that it exists only for negative things I believe but also for a simple survival necessity in some ca, in some cases we need to concentrate on certain things, we mustn’t concentrate on others, cause even this is slowly, slowly holed, ruined see.

T: Ok.

325-G: Is an entirely different topic, but let’s say to create this kind of holy space or even this kind of holiness or there can be different methods it needs ehm so to say ok, now I have the possibility of altering my consciousness and in this moment I can do it, without... up to this level which, up to this level can be through the vibration of certain holy names as opposed to others ehm, in a safe manner, see, in a context. So, the big problem for those who do these kinds of practices is that if you leave yourself always open, perhaps one improvises and does it, you can perhaps obtain results in the opening of this filter which is, many times, if you keep it open all the mass of new information and connections of things for the most part, can be an impediment sometimes rather than...

T: Yes, yes, yes, yes.

326-G: So, we already have this first filter which is part of the natural sphere, then there’s another filter which I would call a filter related to social conditioning or conditioning, for example children I believe are a bit more open to these kinds of things, right? Ehm, to see things that adults don’t see only they are immediately told “well the truth is” as soon as they grow up and the understand that adults are practically telling them “what are you talking about?” eh you’re... and thus this makes sure that some perceptions that we normally have even as children even without doing anything are a bit, in this filter there is hmm it’s as if it were programmed in some way by society are a bit, there’s this filter yes hmm it’s as if it were in some way programmed by society which we have around us, from our families and so right?

T: Hm hm.

327-G: So ehm, they are also social conditioning filters, hm-hm, because if, I mean, usually the rigid societal types ok? The bigger this filter is and the less people become transparent at that point.

T: By rigid you mean....

328-G: What I mean to say is that this filter is so, is even bigger than the natural filter, perhaps you see things in front of your eyes, but not necessarily things let’s say “supernatural” cause then the supernatural, from a certain perspective, does not exist but even in normal things a person with a certain kind of cultural

and social conditioning doesn't see them like... from the linguistic perspective, some populations can't hear specific sounds.

T: I understand.

329-G: So, there is maybe an "L" or an "R" and for them it's the same thing, they hear it the same way, they can't distinguish it and they can't see it, because the problem is there's something which exists who has the control of this kind of social group working in which you are born, the family circle, both, from where you come, then there's the natural disposition, ok? Ehm. Besides, I believe that the body perceives the problem which is created and then it's that many times when we have sensory perceptions even in our normal sense, the mind when it interprets them it practically creates, since this is how the mind normally works right? In the ehm, it's also mostly exactly for this educational fact even quite programmed so to say to see some things and leave others ehm when we see and hear something practically ehm there's another kind of filter which practically tells us this is what it is right? And maybe ehm, or even this is another thing, if one cannot find an explanation, a particularly rational one exactly, even the rational mind cannot frame it perfectly, there is another system which uses, which is used and slowly, slowly puts it, well not slowly, usually, quite rapidly and practically, one tends to forget, after half an hour already they are already gone, they practically vanish from the perception of the things that one had.

T: But, ehm, do these perceptions manifest more on, I don't know an emotional level like an intuition, physical, in different ways I mean, do you perceive it somehow.

330-G: Ok, ok, well I think that it depends on the individual ok? Ehm, there are for example, so our system the sensory one I think ah, let's say this better, our system which practically interprets perceptions is somehow not used or is I think, is completely unable to correctly interpret specific kinds of perception which are not purely sensorial, of the normal senses, which are not part of the norm, so what happens is that practically our mind has to somehow translate them into something else ok? So, this flowing for example of ener... of a simple thing exactly in the vital energies ehm some for example perceive it as ehm it can be heat, right? Others feel a tingling or others in another way ok? Because there isn't, the mind does not know in what way, there is no mechanism to effectively perceive the flowing of the, of vital energy so as why is, for this reason it translates it into other things eh, and then because many people for example are more talented in expressing things through visualization, practically, and seeing colors, images, lights I mean, others feel things from an emotional perspective others feel kinds of they hear or, the problem, one of the big problems is that there is practically no unique way in which one, ehm a person can feel certain things. Eh perhaps one person feels one thing and another feel something else, another doesn't feel anything, one feels ehm, because we haven't yet exactly developed, it's as if we used translation tools to translate specific perceptions which are however not the proper ones so, it's as if, a question of substitution of, and thus it's for this that ehm often, besides many times trying to, ehm sometimes some proof on this and these things maybe even talking about it, you see that one says "ah what did you feel" you say "ah I felt heat", then perhaps you didn't feel anything and you ask after a quarter of an hour no I felt a tingling and often there's, there's this shift of this kind and then one says in the personal mind says "ah well it was something more like" and then the other one would have been correct and it's obvious that one cannot be...

T: But in short, at this point, how do you distinguish if there's something that is let's say objectively connected to the ritual or not? It's only a question of faith.

331-G: In fact this is something, this in one of the hardest things in the sense that ehm well in the Western school, Western school I think they are obsessed in any case with the idea that we need to test some ehm I mean we're not content we maybe need to well... in the Western schools usually what one does is everyone who has these kinds of experiences needs to keep a kind of logbook where to practically note

everything that one does, all the experiences, what happens which is perhaps connected and keeps it there like a kind of logbook exactly in which to verify what the effects effectively in the course of time and can reason on them like a kind of.... But let's say that in this, I mean, I think that these things there can't be cannot be raised to the level of a science, to the point of a science like in the case of, if you think also about a science like psychology, there are various schools, I mean when one works with certain things, I think that you can make a statistic but even in that case you can't make a statistic that works, firstly because you don't have a... even you in your life, firstly, to make an experiment according to Western science you need a protected environment in which you exclude a series of other factors from the experiment, ok? Which can influence the experiment. Ok let's suppose that one wanted both the existence of the effectiveness of a ritual and on the other side wanted to test the effectiveness of astrological influences. Ok, you do something and other things, even admitting that one says one of the two things works for sure, even if it were only one of these two things that certainly worked, how can you distinguish in what relation it was, in what relation was the ritual in what relation was the transit in that moment, in what relation was another element, it's that it's so, in that case so little is known that even those who consider themselves as experts then in the end going to, it's perhaps a good thing to maintain these recorded pieces of data to have, because at least you need it to understand if perhaps something is awakening or you are going crazy, right? Because in any case, it forces you to use at least some rationality and not to give too much emphasis to one thing and not to abandon the part of reason which is essential right? I mean in some cases it's also good to suspend it momentarily but however one mustn't lose it otherwise one risks to seriously... these things don't especially on the... but there isn't (interrupts me for a concept) I wanted to say that in this I, for example, even doing astrology another thing many astrologers practically modern ones are obsessed with the idea that they want to make sure that through statistics and stuff like that there is a recognition in the scientific... of astrology but I think it's impossible, er, it isn't possible to do something like that because it would not be possible to create an appropriate experiment in the laboratory.

T: Ok.

332-G: And since everyone has a different natal chart, right? To eh, it's not possible to either have a statistic if not on small things er, so if we say that on these things I don't expect there to be so to say a science. Even when they want to be for example effectively Chinese medicine also ehm, there are some things that eh practically they don't understand ehm, because, once upon a time the Chinese doctor only had an er, had to have a strong spirit of observation ehm and understand and interact actually with the er person which was, was, let's say with the patient on all levels because there were so many things that can influence from your diet to what you drink, the season your energetic cycle that in reality there are so many elements that play a part which make it very difficult to work experimentally and have exact results right?

T: But I guess that when you talk to Nick or Paola you more or less agree on the fact that there exists some correlation some effect or consequence or something like that.

333-G: Yes, certainly but everyone clearly ehm, the correlation exists obviously if one does certain things then they expect a certain kind of result. One of the biggest problems is of... well one of the biggest problems is to say that this happened due to that a specific kind of practice and that is what usually, especially the fact that one sees normally, the effect that one has it happens, if one always uses the so called easier way to make something happen in the sense that if it has to first, second, ehm results are never flashy I mean they are never, they are things that ehm I think that it's not possible to have in that moment, for all that one does, is only a support perhaps to quicken for example a hmmm perhaps to create opportunities right? Then in the end, magic is always an interaction between this kind of practice ok? And your action personal because in the end, cause many times it creates opportunities and if you don't take

them, the thing doesn't work, right? Sometimes it creates an opportunity and practically it helps you so that creating a series of coincidences which help.

T: It's like an event organizer, something like that?

334-G: Yes, but eh I mean if you then, we are made like this, man works at the same time on a variety of different levels, right? If you work on the material plane doing things like a ehm doing putting your will to do what you want, you can do all the practically, on the material plane operating on the material plane, you can do all the rituals you want and practically you don't have the effect it doesn't happen, but if at the same time next to what you are doing to help this thing right? You act also from a perspective, on the material plane, at that point when you will be at least this is what I am, when you replied and effectively, you can do that thing you but will always have a doubt, would I have gotten the same thing if I didn't do the ritual? If instead it only served as a form of self-suggestion that improved my abilities from the perspective I will never have proof of it, if you sit there, don't do anything, practically most things will not work, but even if they did it would be once in a million it could be the case like board games, so how can you isolate you would have to, it's not possible to make an experiment that you eh, then it depends go and check all that is the most part of the Golden Dawn magic so in the first part, in fact the Golden Dawn in itself was a school, imagine you are going to school and you are still learning, when you learn it's normal that you make mistakes, things don't work right? But ehm all that, many of these esoteric schools there's all a kind of work that is done this can be defined also here using these terms a little like the neo-platonic like theurgic. I mean what does it mean practically as I see it, this is my definition, I mean I see the theurgic explanation, I think that Iamblichus already had, I mean Neoplatonism there was Plotinus who said that the one thing was unknowable, but perhaps one could reach it through philosophical contemplation right? Instead Iamblichus who let's say... his successors of Neoplatonism said that through philosophical contemplation one couldn't understand or even closely to understand the one thing, I mean to understand all its superior emanations ehm one had to absolutely use a hermetic-magical kind of ritual. So, this concept of ehm, let's say hermetic esotericism that one let's say of a high level which was then referred to as high magic is not exactly that of distancing, then perhaps even more from the practical area to, to, help to do these things and it became the sole objective of this theurgic aspect of reaching states hm, of understanding more of the universe and its laws to the personal evolution ehm, so for example a level when one is in the Golden Dawn all rituals which are done in the first part are theurgic rituals which are simple, needed to reach, balance at the beginning that which is your vision of the world and ehm its subtle energies and slowly, slowly get closer to an ever greater understanding of the divine intended as a unity, right? So having this objective even this in the rituals it's not as if it's something that can be placed on a scale and measured, so at that point for what because effectively, who judges whether you managed to balance yourself? Perhaps you can see it from the effects that it has on your life, perhaps you could obtain the same things with other means where you are maybe... from the scientific perspective it makes no sense to go and analyze these things and say ehm from the scientific perspective it makes no sense to ehm because it's a psychic element ehm as in many other paths, just like measuring there is also in the East they are now perhaps they already did try to measure some of these yogis perhaps the heartbeat, perhaps they can measure the heart beat the can measure it, perhaps they can measure the ways it they can hold their breath but in reality you can't measure the ch'i tools, they tried to measure brain waves cause even those are different, you know of the state of the states so perhaps this kind of idea could be interesting, because... well let's say more than that ehm to go and define what is a suggestion what is not a suggestion is not ehm, I mean I was saying this even before what my what I think, right? About these things in fact I always start with hermetic philosophy so the one thing, these emanations, right? And these emotions to be able to study them in some way to have eh have a contact need to practically these energies to give them a shape. A shape which is needed in order to even simply meditate on them or to... so what did religions do, they simply took the images, right, of the of god for example like the Christian god the god of Christianity actually if we start talking about the



biblical god different from the Christ. Then there's another point there which I think is important to make on monotheisms. Because what did monotheisms do in reality they created a god, still there talking about the one god since for the this divine unity is not in some way neither ehm it's something that goes beyond reason, when one practically gives shape it can at best give shape to one of the emanations of the divine so the moment that you keep that shape, so the moment you keep that shape, which is given to that emanation like a unique god then you create the problem of fanaticism in that moment in the sense that my god is not monotheistic it cannot be like your monotheistic god, because I perhaps took the more aggressive side of the divine the other chose the aspect which is more totally.... So, what do monotheisms do in reality, they take a part of these total divine emanations and turn them into the totality and from there come multiple problems, right? Like the following ehm, but let's say in religion one tends to create one of these shapes to give a shape even of such a through imagination in divinity to be able to in some way chan... channel these eh superior energies but it's done in an unconscious manner, ok? so one thinks in the end that what one created, god with the beard the thing and all his expressions is really the god in itself it's not a form that man gave him to be able to... In the part let's say theurgic and magical the only difference is that you need to be well aware of this, I know that there is an immune energy which is totally personal a means for which it's material, but if I take an emanation of the one to attract a specific kind of situation of energies I will then create what is defined as a god-form so if you see that for example I mean in this there was quite clearly written I remember that I wrote it when I was fifteen sixteen by Regardie right that he did even if there were some mistakes we still didn't study well the let's say there weren't detailed studies on what was Tibetan culture and the ehm there was are some imprecisions in the use of the... but he placed it in relation to the use of god forms in use that practically the Lama's used with these practically, Tibetan god forms. So practically, if you see these figures even the oriental ones they are full of little details, every detail is a particular attribute to define that energy even more, ok? It's as if I had a thing that has no limits, I slowly, slowly, to learn how to use it and manifest I need to characterize it more and more and this occurs also through imagination of some attributes. For example, in Hindu gods we have many arms every arm has a tool to which specific characteristics correspond, to specific characteristics of energy. Now this thing about the construction of these divine images of the magician of the priest the real one the matru call it as you wish, was then done in a conscious manner, I create it so that creating this through imagination, this image it is easier for me to concentrate on these energies more precisely and I need to focus more on the attributes and this will be precise and the stronger will be the effect that it can sustain. Then this thing got lost the image in itself became an object of worship to the point of becoming.... It's as if I create an instrument and then this instrument takes over and in the end the instrument becomes eh, I can't control it anymore, right? So, it's one thing if I use the construction for the gods as a tool to converge this energy and another thing if I then perhaps, even after many generations this which was an instrument instead it becomes, it begins because when I place a tool in something, this creative act which I create it's as if I give life to something, then, when this tool which I created as such, becomes and object of worship for many people, as in the case of religions it's as if it slowly, slowly took on a life of its own right? And sometimes one loses control of what was my, my ehm initial objective. For example, what can happen if I put this image in the hands of people who don't have great visualization capacities, don't know how the things work? You say ok! This had ten arms and every arm had one thing for example in one hand it had a sword in another a flower, ok but I don't like the flower so I won't visualize it anymore, and so changing this clearly is I mean, I was making some examples right now but in the sense that eh I think that all religions were born in this way, right? So, when one says that all religions have something about the absolute ehm of the divine and they need to be respected for this reason this is the idea of the Golden Dawn which was also since the Golden Dawn was created as a, in the masonic environment, right? This was a purely masonic concept so you might say that yes, it's true that they all have something of the divine because they take the energy I mean, from the divine but if then the tool which was created to converge this energy is somehow corrupted what is received is not always positive I mean in the sense that it can become and this is why I

think religions are inside a cycle of life and deaths so they are born they die and are transformed they change as if they were. The problem is that when you create something especially if this thing is going to support the energy of many groups even the biggest it takes on a life of its own right? So, taking a life of its own it will eventually take control ehm, so this is why I think that having big groups that do esotericism is never a very good idea because it's best to be selective to be safer it's best let's say to have less power but perhaps more concentration and to make sure to understand when there are practically unbalances right? When practically the tool that I created is no longer a tool in my favor but becomes something that is ehm, not only negative for my objectives but can also lead to consequences which are.

T: Damaging... When we were in the street previously, you, in fact, told about the difference between imagination and fantasy, right now you were telling me about magicians or the original priests who used imagination to create.

335-G: Yes, but it's all an image and then clearly ok there might have been magicians, every city must have had its way of proceeding but this, the idea of using ehm. So, imagination, in imagination there is the will to do something. So, I ask myself if I use imagination to create a god form, I don't just let my sense of fantasy loose practically well, yeah wander but I will practically, I will have an objective I can create an image which will reflect through my imagination, which reflects specific characteristics, so functional to what I need to do, ok? If I imagine through fantasy or something let's say, the way I see it, fantasy is something passive, ok? So, I have the contents which perhaps come from the subconscious what is it that I don't have, I don't have control over what I visualize when instead imagination usually ehm has a specific objective and thus it's controlled by will and by ah by a conception of a mental activity inside...

T: Hmm, it makes me think once more about a rather intellectual concept, for example an artist can decide first how to draw or a mathematician can decide beforehand how to proceed in their mind and then put it on paper or something like that.

336-G: Well ehm yes, clearly like I was saying before, I was also talking about the concept of polarities. There are always polarities so I said that the point of Hermeticism ehm came exactly from Hermes which was Mercury right? In the idea of Mercury, I believe, but also in the caduceus there's this idea of combining polarities however keeping them in balance, so what happens is that effectively for what concerns magic I think personally perhaps, I see it always as something active, but probably because I know these things work and I tend to be more active it's not enough, right? I like being the passive part, right? In the sense that I'm not saying that in some cases for example, if I want to perceive something in that case I perhaps need a more passive stance in some cases it's necessary so as to somewhat perceive things that don't come from me. But the state of passivity in these things is usually always dangerous so to say, even in the Golden Dawn in itself, in the oath they never put themselves in such as state of passivity that any other person can in some way condition my will, right?

T: Can I keep this or should I cut it?

337-G: But this was published in Regardie's books.

T: Ah ok.

338-G: Well you know this was the basis found in all of Regardie's books, right? But this is very important to explain the difference, ok so they say that in that time he had included, because between the end of 1800 and the beginning of 1900 studies on hypnosis began to emerge and since they were a little paranoid and because some of them had high social positions, right? So, to think that they had these things, the in Victorian England it would have caused a load of problems they were practically afraid that through perhaps hypnosis someone could eeh could steal information concerning the members who were clearly, they needed some privacy once upon a time greater as opposed to now, I mean in this sense there's more

tolerance, right? So long as you don't ehm, but effectively exactly if you take a good look at this idea the fact of not ever being in a state of passivity makes you understand that between magician and mystic....

T: Ok.

339-G: Ok so the magician there's the idea that first there's the practical aspect of Hermetic philosophy, I mean the idea that in the practical aspect I'm doing the things, right? I don't even in comparison to these, while perhaps even the religious person even in relation to the divine ehm, even to saints or angels however, always has a passive attitude I mean of contemplation in, also the esotericist, for example the Christian esotericist often commanded angels even while being a normal Christian it was still Christian angels but he commanded all the same so even this idea is as you see very different that even if they seem the same thing ehm there's the idea of being active always maintaining balance, I mean the serious mistake that one can commit is that always having a somewhat passive attitude you can think that to compare yourself let's say to the totality so believe that you are divine but only a small piece there you have it, so, you always have limits in relation to, I mean more than anything else one tends to it's a question of being active to be able to, since some limits are imposed a little like the filter of perception to at least eliminate those filters that are imposed and have no reason to exist then obviously we all have our limits. So, the problem of the balance of polarities is the many people who are dedicated to these kinds of things, spiritual stuff, often have an extremely passive approach and this makes them often the victims of gurus of someone who could perhaps take advantage of them perhaps because of this passivity.

T: Yes, yes of course.

340-G: To somehow plagiarize them or to ehm, but on the other side for this reason a person who does magic should be, I believe, prevalently active but without, if instead you lose your balance in this activity which is one of the aspec..., of the things that can happen is the inflation of the ego I mean you think that you can do anything or that you have no limits from the perspective of but this is an aspect which if we want is even more dangerous so the idea of the, that all the more serious esoteric magic systems they considered balance as the most important thing ok? That is why in the Golden Dawn it is placed between the two columns the two polarities right? This is because the way to be followed is exactly the one of balance which is the straight one right? Because, if besides, even in the Golden Dawn if we prefer, in the Hermetic system there's a principle that is found even in Oriental philosophy for example in the I-Ching in polarities between Ying and Yang in the sense that when one goes too much into one extreme there's an automatic compensatory reaction which takes them to the other extreme eh, this is the game of nature somehow, right? In the sense that it works in this way when it goes practically to one extreme and then one risks going to the opposite. Ehm, so the and so let's say you are subjected to all these influences of eh of these oscillations which, in reality, you can perhaps proceed the same but progress will be more tortuous long and complex whereas if you manage to maintain the perfect center no matter what, clearly it's almost impossible to maintain, but the oscillations will be at a minimum like that, right? For example, if you manage to maintain balance between the fully rational and practical part and the more intuitive you will clearly not have great, even if you follow this kind of path it naturally has its risks because if you do it incorrectly, you can also have psychological disbalances. If instead you always maintain a balance clearly even if you can have problems they will be small problems you don't like the balance between a material life, right? For example let's say the more subtle part in the sense that the esotericist is not the mystic, the monk who lives in a cell but in any case he also has an ehm a particular care that the material aspect is optimal and I mean in the sense that it is balanced and at the same time it doesn't need to require all his psychic energy to survive right? So, the idea of keeping oneself in an, even considering matter as something, even here there are many real perspectives I'm telling you mine as others that the material side is important to be considered in my opinion. Even because if one doesn't consider it, one will reach the point in which the material conditions will be so problematic that, imagine I don't solve a material problem

and, which in the end these conditions in most cases force me to think solely about how to survive unless they are those mystics who live in a monastery. And this could eliminate any kind of energy and all kinds of intellectual pondering on spirituality, that kind of stuff. So, let's say the middle way moderation is one of the foundations I think.

T: By all means I'm not here to judge.

341-G: Yes, but consider this for example yes, but if you see in some Oriental doctrines for example, in Buddhism there's always the middle way, right? One must always consider it as something important.

T: Yes, yes, I was for example thinking exactly about this kind of counterbalance between the more, let's say, intellectual part because often ehm, I would think that the intellectual part doesn't try to justify the more emotional sides in some way. We have for example say... neurology which says "well these visions are hallucinations or stuff like that" I imagine that you might have read things like this or that they are suggestions?

342-G: Yes, of course, besides if I, for example, I was saying so before, I am not very sensitive to this kind of perception that usually I don't have any....

T: Almost at all.

343-G: Exactly, hahaha except that when I visualize things, in fact even from the perspective, this is perhaps a fault of mine of people who do esotericism when people have visions upon vision, visions upon visions, I also start to believe that there are some problems.

T: Ah, ok.

344-G: I mean not visions that I think I am visualizing and I see something but spontaneous visions in general, I think there start to be problems that perhaps, or that in some conditions obviously in which one suspends, to be able to use these to the best ahem, in some points of the rituals it is also necessary to suspend that which is incredulity, right? As if you need it for something but you must always go back to the condition in which reason has its....

T: Its part.

345-G: But the proper way for reason to work is also to say ok, I think I saw this and on this thing that I don't know I cannot say anything, I mean reason is ok when sometimes it does not judge.

T: Ok.

346-G: Instead many times it doesn't work well say there must be a delusion, right? There must be... sometimes there are conditions in which reason must say ok, I don't have sufficient elements to judge.

T: Ok.

347-G: So, many times reason must, I mean I think that a reason that is always passing judgements, like some do, very sharp judgements even if it's not appropriate is a rationality that doesn't work very well, because reason must also understand that when something the elements that need to be taken into consideration are many it's not possible to understand what effectively changed. It's a bit like for example in the field of psychology which is considered a science it's very difficult ehm, if you see there are different schools in psychology one can be a Jungian analyst the Freudian one so if you work when you go and work exactly, or simply with the mind of man there are many things that don't have that we still don't know or that even I think that it's really difficult with the present method of experimentation to do a laboratory experiment which is which gives results that are certain and so to say scientific as we want today in

experimental science in which the experiment can be reproduced right? With exactly the same assumptions and give the same results.

T: So, for example....

348-G: So, I'll give a small example if you are a person, right? I do an experiment and this thing can happen, if I do the experiment the next day, right? I will not have the same I can't even say if it's an equally valid experiment because that person, since it's a living human being in complete and total say evolution, will have conditions which are not exactly the same as in the previous day right? So, I can say some things but not say everything ehm. I mean, I think that a medical experiment, if I take a person one day and I administer say an ehm medicine and then I visit them again, the same person, I administer the same amount of medicine I need to properly understand eh the conditions in which this person is because they're not the same as when I did the first experiment, then there are variations which are different.

T: Hum hum but for example the fact that in any case there are all these explanations which are however called hallucinations does not lessen what you do doesn't influence you, you don't think about it, it doesn't interest you...

349-G: Ehm the thing about hallucination....

T: Or of sensations.

350-G: I never had, I think hallucinations are, it's one thing (incomprehensible) I think it has a perception, you are still in a rational state of consciousness, right? Before we said that even sensations in which I practice something for example chi gong one thinks I feel energy flow normally. When one has a hallucination this kind of thing you completely lose complete contact with the thing, the problem of the Tao of the unless those who, who, have pathologies perhaps have hallucinations, see things as if they were real and ehm, so, every time that there is also, the important thing is I think for me to distinguish hallucinations exactly or visions or imagination from reality and when one cannot distinguish these things it's best if they abandon any kind of path like this one. Because Regardie actually, and this is a danger which, already Regardie had written in a book in English, I can't exactly remember the title in this moment where he practically criticized how the Golden Dawn had died, so to say, because he called them the add, I mean it had become full of the so called astral addicts, the astral is the aspect also the energetic aspect, the aspect which also practically concerns imagination or the ehm. So, when you manage to perhaps create images of... and then for specific objectives right? Hmm, the danger is that it then becomes somewhat of a refuge and you become, like a kind of drug ok? At this point you lose, I think, the ability to voluntarily create these images and it's practically the subconscious that produces them, ok? If you don't properly understand what the mechanisms which eh are coming into play are, you risk reaching a level of mental illness and it's very easy, that's why there are so many esoteric groups that. But there aren't many good groups where there are people who have that much experience to tell you, look let it go for a moment I think you are losing your mind. That is because what the person who is supposed to have greater experience should do, when he sees that people start to, there can be the case of people who have predispositions who begin to maybe confuse images which are perhaps self-produced for a purpose, eh for a production of images which come from the subconscious or come from other things and ehm, in an uncontrolled manner or worse still when these images themselves because of the same concept of the holy space, I then know that in that moment the, I can however open let's say this filter and say operate on a level.... If I practically leave this visualization of imagination, perception faculty open even at all times of the day, eventually all this even if my imagination clearly, because the subconscious imagination is freed, it comes out, it takes over and I clearly risk the development of mental disorders, but apart from that there are also many who also approach these kinds of practices such as yoga and eh that they already have these conditions a priori because ehm, so I think that this is the reasons even statistically these kinds of mental illnesses in these

contexts. Firstly, because it's not clear what one is doing, and even the one who has more experience doesn't really know exactly how ehm, because obviously a series of interactions are created and I mean in a magical order there are firstly the interactions that one has in normal groups for example the oriental ones, so if a normal group for example a group, a martial arts dojo among students, there's a series of influences of exchanges of things which happen that can if one doesn't have much experience they cannot often understand and then there are situations even in the case of these things which are exaggerations, right? If you see, normally, who as and besides an order of this kind I don't know.... (telephone rings)

T: Sorry.

351-G: Was structured (I speak on the phone) like all things it creates a hierarchy, right? So, often...

T: Ehm, but just so as you know it's five o'clock so if you need to run or if you want that tea or something like that?

352-G: Hmm no actually water is sufficient cause that way I can do everything quickly.

T: Ok, ok.

353-G: And you tell me when it's enough he, he.

T: Well, in reality I would go on even if it's not necessary to do everything today but if you are tired or something like that...

354-G: No, I'm just made like that when I start, if I stop then I get tired starting again.

T: Ah, so you get more tired in starting again, ok so how about another half hour.

355-G: Yeah let's make it 30 minutes.

T: Twenty minutes.

356-G: A quarter of an hour, actually I could stop right now if you're ok with the material.

T: No, no well, cause there's never enough data because then I'll certainly go over it ah, this thing is interesting.

357-G: Yeah, there are many points and then it depends on personal experience, right? So, for example in a personal experience, I teach martial arts so I have groups who practice martial arts with me and I should be the master so to say, right? So, what happens, many times I say something and it's, especially by the new ones, exaggerated to the Nth degree, right? And so, I practically hear stuff from people saying that I said things that don't exist and they created fantasies and things because what happens? It's exactly a question of ego, on one side there's the ego of those who teach and do things direct the thing and you need to be careful not to... but on the other side there's perhaps say perhaps something about a martial technique and say it sometimes works in these cases and in others it doesn't, they become more and more he he, excited because there's also the fact that the ego works the other way around as well in the sense that whoever is at the bottom of the hierarchy, since they cannot perhaps satisfy the ego, they magnify the one of the one who is on the top, but so it becomes a thing about, as I said the technique works in these cases and not in others, they say my teacher taught me that this secret technique works in every situation ha, ha, ha, so it's funny when practically there are these situations in which practically you discover it, you take the person and when did I ever say that? So, all the more hmm it works the same in these environments, right? Er, so on one side there can always be the, the period of inflation of the ego for those who perhaps have more experience and have many years of experience who says that he did things which often there are ehm people who speak and say who knows what happened right? And it's their projection about things eh where they think they are doing someone a favor eh eh but instead so there are all these great schemes of

personal projections of magnification, working even with one's imagination ehm, working also even the mind of people, it's also a bit problematic because problems emerge and even diminishing ehm... so even the idea of within in these subjects there are obviously are more things that one doesn't know than those he does know because often another problem of those who should know and invent stuff for the sake of answering, but it's not that you really make up exceptional things you provide explanations which are perhaps no you're not certain or you perhaps attribute to a source which in reality isn't ehm... so all these normal mechanisms and I also agree should be known by whoever works with groups.

T: Experiment.

358-G: And another thing the danger is that of taking oneself too seriously. Often times to laugh or something, to say or there is, however, always a series of problems and by working on these things they can...

T: But do you believe for instance that clearly the use of ceremonial tools or something have a significant value are superficial are simply part of a theatre or have an intrinsic objective power?

359-G: No, I mean the value of the so let's say that ehm, they are focusing tools in which practically they are used to focus... the idea is that ideally one could do everything without using a single tool eh, but this is an ideal, in reality in the ritual practically used some tools like I create these divine forms it's all a symbolism, I know the symbolism and that ah practically uses my mind on some kinds of ehm characteristics so that if I have to believe at this point in the Golden Dawn, what practically is initially seen in the hands of the officers one does not understand the symbolism ok? But let's say the officer perhaps a rod of, this tool represents a column of the tree of life, every section represents so to say a specific cabalistic path, a cabalistic idea represents a specific kind of energy and when I created this whole system I studied all this system, this thing here allows me the tool allows me to ehm reach those states more easily and to understand what he imagines and so you see that in reality behind everything there's imagination work but not imagination that I do things like a clairvoyant which sees things and he sees the but, of things that I need to visualize and...

T: So, it is easier for you to have them in your work rather than not.

360-G: Yes, because the tool, since in magic what I want to then do is to go and get these energies and to bring them down towards matter, if I already have a tool which...

T: Has...

361-G: The tool has..., on one side it vibrates on a material level having registered (incomprehensible), on the other hand the inside vibrates at a higher level, symbolizing that particular path through its usage, ok? And another thing as I see it the tool is a bit as a medium and is used exactly for somehow, in some way, right now, I mean all I have to do, to bring down these energies which come from the emanations and insert them for example in the space where the candidate is....

T: Placed.

362-G: Now the energies in the Golden Dawn for the 0=0 ritual, the energies which I bring down are not balanced and they represent a bit of an officer or an aspect so I work with all those fundamental energies of the... so for a ritual I then in the others I will select, I will want it with, I open doors so, but in the beginning, it has to be somewhat balanced right? And so every officer has a tool which represents as if they were representations of the god of... the Egyptian gods which had for example special hairdos a specific tool in their hand and the same thing goes for the Hindu deities, so practically also the tools held in one's hand represent certain things and these things let's call them even if we do not want to call them energies let's call the archetypical ideas, or we can because at a certain point there is no difference between idea

energy, archetypical matter, at a certain point they all come, so to say, from the same I mean the one thing, when I talk about energy I'm talking about ideas, right? Of a specific kind of energy it activates a specific kind of archetype, mental form, mental form with this kind (indistinguishable) and there is this correspondence, so let's say that the tool becomes a kind of support to help regulate these energies, moreover, already, obviously what happens, the moment that the one who does the ritual at least sees it so, even if it doesn't practically know what explanation to give still doesn't know why it works, then the idea practically begins to imprint, I mean no, visualizes, there are some things that the officer visualizes as well, he creates ok, with his imagination other things which effectively are shown so that the candidate cannot abstain from seeing and perceiving even if on a subconscious level, because he doesn't know the symbolism. All this symbolism was hidden in this case (the meaning) in the Golden Dawn is now in books and besides the fact that a person takes a Golden Dawn book and reads all the symbolism beforehand I think in some way modifies the, because these symbols to work well should firstly be absorbed on a subconscious level and then as the ceremonies proceed you see some are explained and others are not, and so practically at that point says, ah that's what it meant.

T: So, I now understand the context.

363-G: I now understand the context but I began working on a subconscious level.

T: I understand, so you actually suggest that it is necessary to study even before going for the initiation

364-G: No, what I mean is that in some cases it was better before when one.

T: Before in the past you mean?

365-G: Yes, no, the problem is that now since everything has been published practically for example even, almost everything clearly not everything ehm but let's say the classic things are for example there are the Z documents where there's the little bit of the symbolism of the Golden Dawn the symbolism of the tools a thing that technically you go to the books store under the house...

T: And you find it.

366-G: You buy the book you find it read it practically these I don't know that the tree of life corresponds eh all the explanation, this thing is on one side is also true and that they are available I almost expect it from someone to do this before the, this kind of initiation.

T: To know.

367-G: To have at least read to get an idea of what it is. On the other hand, however, is the fact that he already knows before seeing, what this means ehm, on one side it creates a filter where before he reads it ehm reads it intellectually perhaps without knowing, never studied Cabala and so doesn't really know the branches of the tree of life and what they correspond to, has an idea perhaps which doesn't correspond effectively and immediately develops an idea that seems right but is in reality, wrong. At that point, a series of things and interferences activate which in reality ehm in some cases instead of unblocking the understanding instead of helping it prevents it.

T: Prevents it.

368-G: So, for some things you should first perceive on a subconscious level observing the colors what the shape is like...

T: Position in the ritual...

369-G: The functions and then slowly, slowly later when hm, in some sections of the ritual you are given some information, right? And or you go and read them, some of these are not completely clear are always



a symbolic language but if you already take a step forwards, even through the comprehension, when you then fully understand the function and their function at that point you are not only working with the rational mind but you already worked with the non-rational mind, at that point one creates a sort of balance, so we are again at the point of balance of the two parts and if you instead, immediately read the book and begin to think, to reason on it effectively only, especially with the rational mind when you read a book on art in school we read that and no more finally, it works eh it happens that even in the ritual when you see that thing the other part doesn't activate the other side doesn't play a role but you present yourself in a rational fashion and at that point you activate the super filter and can't perceive anything of what you have...

T: Of what just happened, is there time for a final question?

370-G: Yes, yes.

T: I wanted to know one thing, reading the book Self-initiation into the Golden Dawn by Cicero's, more water? At a certain point in the introduction he talks about the fact that, can I say magician or wizard, what do you prefer magician?

371-G: No but the point is well, the term magician which has taken a series of negative connotations eh so, while you can say it, no problem.

T: Yes, I'm asking because Nick has his idea but perhaps yours was different.

372-G: No, as I said my idea is that, for me magic is the practical application so through the ritual, actively practiced in time and even through the practice, one proceeds through many mistakes and adjustments and then you make it become from a philosophy which you read in books with concepts which are the hermetic ones so about the one thing of the emanations you go and I mean to put it into practice with results which can be the type of superior understanding of the principles which if you just read, stay with you only on an intellectual level and the kind of intuition I mean is activated the one ehm now if one says gnostic one immediately thinks about mysticism which for me was a part of Herm, one of the branches a bit of Hermeticism but for me that then lead, since my mysticism was Manichaeism a separation of the, for me it was a kind of degeneration right? If instead you think about it in the sense of Greek philosophy where things could be understood or through the study the thesis, I think it's something like that or through gnosis which is intuition or even through perception, then in this case I will say another, another thing which helps, practically, with practice, magic from the theurgic perspective the moment I read it, it just stays there written, the moment that I begin to practice or visualize symbols or do things at that point one can have intuitions, right? Which perhaps come ehm, and that you don't need to take as set in stone clearly this is another problem which then you can reflect on.

T: Yes.

373-G: Ehm, so in this context in the sense that for those who try to practice to perhaps apply the precepts of hermetic philosophy the word magician is not an issue.

T: Ah, ok.

374-G: Eh yeah but if you mean the magician in the sense of Harry Potter.

T: Well I wasn't thinking about a stage magician.

375-G: Or worse still it's the one who thinks that a magician can do anything, when practically it's clear that in any kind of Hermetic philosophy even or even one of the first things that you understand is that ehm, since you are only a small part in reality of the one thing, an emanation is a small part the one thing the small is always limited in comparison to the and this for this reason it is mentioned even in the 0=0, the 0=0

this thing is exactly at the beginning, this concept should be expressed clearly and explained because this concept, if it is absorbed, it eliminates the danger of the inflation of the ego.

T: I understand.

376-G: Ok, so to believe that I can increase my potential in fields that perhaps can be considered ehm, obviously many think that they can have these potentialities in reality much lower than those that they can have ok but from this to believe they can do anything or if a person by themselves can express ehm, most of the emanations of the one thing ok or even worse what happens in a ritual I practically, through meditation or visualization, I identify with one of the emanations of the one thing right? Eh, and then practically so eh I think that even when the ritual is finished ok? I am still the personification of that emanation ok? So, if I think this clearly the problems which this causes in my normal life ok these will be innumerable ok? Ehm....

T: Yes, yes.

377-G: So to think for example that the hierophant, the person who does the hierophant which should practically also, express the capacity for man to approach the divine to transcend what is eh practically can understand the myste, the mysteries and to bring them to the light right eh, if I practically think that only because I am pursuing the role in that specific context and the to, practically in the real life to be the one who knows all the myste, how the whole universe works and how eh clearly that will lead to a disaster so ehm, there's also this is an important thing but one thing is the role that I have during a ceremony in which I incarnate certain forces some elements, some in the state which is not the complete unity it is an emanation of a higher level and it's one thing if I then think that I am the same thing, because unfortunately if one does not understand, if this thing isn't taught then you get a number of groups which try to imitate this thing and then you do, a at a certain point someone begins to say that he's the new messiah ha, ha, ha another one will practically say eh, you get me? Because eh ehm, let say this is another point which I think is fundamental because everything needs to stay inside a ritual which must then be abandoned let's say, in what you were talking about exactly.

T: No, I meant concerning the Ciceros he used this definition of spiritual scientist which gave me a particular impression.

378-G: Well, ehm, if I can give my opinion.

T: Yes, ehm, it's the only one which interests me.

379-G: Eh, eh, eh this thing here derives a little from a concept invented by Crowley, when he effectively said when I think, it was in the Equinox that journal that he had published, these things where said the objective of religion, I mean the objectives of religion and the methods of science right? Now, ehm, the idea of saying spiritual scientists in a certain sense, if you take it like a man of science is a bit of an insult, cause you say ah no, because science must be practically where all conditions need to be reproduced in a lab and analyzed. From a certain perspective to say spiritual scientist ehm, is a bit intended in the positive sense which means that the thing, I mean it means to find this balance right? Between the mystical part and the one of reason which you say ok, now I will do something but then I will also think about it and I don't go completely for the mystical way and so on, in that sense then perhaps spiritual scientists can have that sense of balance right? Let's say between one part which is a little transcendental without however forgetting about that thing like the same topic which is however good to report on everything that happens for example a state on the (incomprehensible) a type of ritual operation which one is or not because if I go and if I start reading already from the beginning perhaps I was ha, ha the previous night I drank, in such a way that, I but I understand from the beginning that it is not possible it's utopic that of turning the study of (incomprehensible) scientific the study it's like utopic to turn something like astrology into something

scientific even if one thinks about the idea of science as it is ehm, through the scientific method even psychology itself I think cannot even the human sciences in reality are not sciences even psychology at that point is no longer...

T: Ok.

380-G: So, I don't know now and, and obviously one of the last things that I wanted to specify exactly to is that whoever follows a spiritual path of this kind, seriously everything that is said in that specific moment probably one or two years later they might sound as childlike or things, because progress which one has or the experiences that one has clearly then add, there are things that if I have time in some months I would eliminate completely and others which perhaps through experiences eh ok? Of the... because obviously in this field you can never be sure of anything I mean the moment I think that you are certain it's best if you go and follow one of those religions... it becomes a fideistic act. So, if we say that reason is perhaps the thing that prevents you from falling into a traditionalist kind of religion in which there are dogmas, so in some things on many things one can say if I try and do this I have these results then perhaps I understand that perhaps these results could be projections of things ehm. When I see that in this flow more the tradition until a certain point because the tradition is an experience of the past, but where I see that this I cannot modify it when I don't know what is good or what is evil what I am doing through experience I try and modify it, it seems almost absurd but the idea is always about being able to use common sense and in these things and when one starts to see that even in normal life one begins to lose one's mind or to reach that kind of fanaticism or mental state which are too hm that there are too many extremes then in that case it's even better to say take a sabbatical like putting it aside if you have reached in the sense that once one loses sees that they are losing mental balance. Obviously, if you do these kinds of things you will always say things that can be extravagant for the majority of people, right? No, then what remains even in the cultural context right, because what one says that is extravagant concerning magic and then goes and does the St. Gennaro miracle they say that practically that is something normal that when he eats a holy wafer that is for him a little how is it that that is normal if you say something the emanation, energy, he says you are crazy right? But let's say that every time one sees that there is a disbalance that are reflected in everyday life and things one must be very careful or in one organization a serious one of this kind there is always someone perhaps who sees that you are eh that thinks that you are losing your mind and that you are not ready to do any you are losing your mind but can perhaps suggest something like looks top here go and do a heheh besides Regardie for example I think he exaggerated and said that anyone who followed these paths had to firstly undergo let's say a series of psychological analyses kind done by psychologists before one could do these kinds of things ehm enough ehm I am very chatty and so...

T: Enough for now no, no it's fine for me, and so... ok I think we can finish the interview here for now.

381-G: Yes, then when.

T: In case I can contact you for details.

382-G: Of course, come if you want details or something.

MOAA 2016d: Frater RL's interview (Italian)

**T: Tancredi Marrone**

**FRL: Frater RL**

1-FRL: He he.

T: Lasciamo stare. Allora, Frater RL?

2-FRL: Esatto.

T: Volevo sapere come hai cominciato questo percorso nell'esoterismo: che cosa ti ha ispirato, perchè hai deciso di far parte della Golden Dawn, ehm da dove hai cominciato?

3-FRL: Con l'esoterismo in genere o proprio dall'inizio?

T: Beh, dall'inizio da quello che comunque consideri il più importante.

4-FRL: Io veramente diciamo la magia e l'esoterismo è sempre stata parte di me da quando c'avevo sette-otto anni, mi sono comprato i primi libri sulla Golden Dawn... anche se ci ho capito davvero poco però a nove anni facevo il bando quindi diciamo è sempre stata una cosa, di famiglia si può dire di background che ha sempre girato e rigirato.

T: Hm hm.

5-FRL: Poi bè ai tempi del liceo, ho conosciuto dei ragazzi che loro erano in fissa con la Golden Dawn... quindi mi ero comprato al tempo la Cabala Mistica, Magick di Crowley, tutto il librone quello di quattro volumi che era di Regardie sulla Golden Dawn, quindi è sempre stata una cosa che girava e rigirava però certo leggendo questi libri poi da ragazzino, dici oddio troppo simbolismo, troppo difficile...

T: Hm hm.

6-FRL: Messo nel cantuccio e continuavo a fare con altri... percorsi personali. Poi diciamo che sono entrato in un gruppo online, i famosi Abode of the Lion, gli eredi astrali (guerrieri astrali, sito).

T: Non li conosco.

7-FRL: Sono proprio persone si proiettano in astrale e vanno a ripulire luoghi o persone da entità, da possessioni.

T: Va bene.

8-FRL: E c'era in mezzo una persona che era il capo della loggia della Golden Dawn di Londra.

T: Ok.

9-FRL: Ok.

T: Intendi?

10-FRL: Non MOAA ma HOGD.

T: Ah tipo I Cicero.

11-FRL: No questi di Londra, i Cicero si si sono Hermeti Order....

T: Sì, sì, sì.

12-FRL: E infatti lui è amico dei Cicero. E lui mi dice "vuoi entrare?" All'inizio dissi no troppo... complesso.

T: Troppo complesso, vabbè troppo simbolismo.

13-FRL: Esatto che non, che leggendo quei libri, l'imprinting che ch'ho avuto da ragazzino era stata una cosa destrutturante.

T: Destruutturante si, si, si, si.

14-FRL: Poi, mi sono scaricato, trovato il materiale online di un'altro gruppo della Golden Dawn non mi ricordo che gruppo fosse e ma però, interessante però adesso li riesco a capire, quindi ho cominciato a rileggere i libri che so di la Cabala Mistica che è stato proprio rivelante.

T: Certo.

15-FRL: Cavolo, comincio a capire, comincio hm, vorrei entrare nella Golden Dawn. Allora chiamo questa persona eh (praticamente), "mi fai entrare in Italia?" "Ah si, si ti metto in contatto con... quello di Roma", mai risposto.

T: Va bene.

16-FRL: Va bene, quindi passa un anno dicevo "senti ma novità?" "No". Poi questo signore che è pure un po' anziano dopo un anno se ne esce "ah mi sono dimenticato ma c'è Nick, che sta a Roma."

T: Aaahhh.

17-FRL: "Ti metto in contatto con lui".

T: Questo in che anno era?

18-FRL: Ormai saranno passati tre anni.

T: Per cui non è da molto che sei un membro.

19-FRL: Eh no, quarto grado quindi. Eh un 3=8.

T: Eh ma io non so che grado tu sei un 3=8?

20-FRL: Sì.

T: Aaaaaahhh.

21-FRL: Quasi un 4=7, eh.

T: Davo per scontato che fossi un 5=6 o oltre il portale.

22-FRL: L'intervista si conclude qui he he he he.

T: No, no, no, no, non è un pro, hahahahaha no importa non importa assolutamente.

23-FRL: Ha ha ha he frustrazione.

T: No, no, no, no, non importa assolutamente.

24-FRL: Breif mo ho finito il coso devo solo devo soltanto fare l'esame.

T: Hm hm hm certo certo.

25-FRL: E quindi, e va bene.

T: Chiedo giusto perchè pensavo che solo chi facesse, chi avesse passato il portale potesse presiedere ai rituali di iniziazione.

26-FRL: No.

T: No?

27-FRL: No tutti in base ai gradi, perchè gli officianti in base ai gradi possono ricoprire determinati ruoli. Ad esempio il Kerux dev'essere dal 2=9 in poi.

T: Hm mh, ho capito, ho capito.

28-FRL: Quindi poi, ovviamente, in caso di necessità, ci sono le dispense dei capi quindi si può....

T: Certo.

29-FRL: Però l'ideale era, ecco ad esempio il, come si chiama? Non mi viene il nome, quello che regge il banner (del due?) dell'occidente?

T: Horus eh.

30-FRL: Eh si.

T: l'Egemone.

31-FRL: Eh l'Hegemon , devi essere la penso almeno 5=6 o portale.

T: Ho capito.

32-FRL: Quindi il certi.

T. Sono comunque I principali.

33-FRL: Esatto sono I primi tre quindi ama per essere i primi tre devi essere di grado superiore invece gli altri minori quelli.

T: Non è importante.

34-FRL: C'è sarebbe meglio appunto che il Kerux deve essere 2=9 per il resto.

T: Certo generalmente.

35-FRL: Però no sennò non ci sono.

T: Per cui in sostanza hai avuto proprio quest'inclinazione per la Golden Dawn, non hai sperimentato con altri gruppi, non hai voluto fare altre cose del genere?

36-FRL: Ma io volendo con I miei studi e il mio interesse per l'ebraico perchè ho sempre avuto la fissa per l'ebraico per cui per dieci anni sono andato a studiarli poi ho detto vabbè le lauree le cose studi orientali quindi cabbala ho sempre associato a questi gruppi che si occupano molto dell'esoterismo ebraico.

T: Certo.

37-FRL: Wicca, altre tradizioni si le ho studiate, le ho provate però senza avere contatti.

T: Va bene.

38-FRL: Però non facevano... mi era molto piaciuto il pensiero di Franz Bardon.

T: Si.

39-FRL: Che non piace assolutamente.

T: Che però a lui non piace certo.

40-FRL: E la io sono stato per molti anni sono stato seguendo quella corrente però poi ho visto che stare da soli è dispersivo.

T: Ho capito.

41-FRL: C'è non c'è una struttura quindi un giorno lo fai un giorno non fai nessuno ti guida quindi a stare insieme con un gruppo quindi innanzitutto ti dà il potere della tradizione.

T: Va bene.

42-FRL: Quindi essere incanalati in una tradizione, vabbè stare con una persona che c'ha i tuoi stessi interessi, già parlarci...

T: Certo.

43-FRL: Aiuta tantissimo.

T: Certo.

44-FRL: E poi quest'orientamento nell'ordine della Golden Dawn che veramente posso dire girava nella mia infanzia.

T: Sì, sì sì sì. Ti senti quasi predestinato in sostanza.

45-FRL: Esatto ha ha, no vabbè per carità però ecco altri ordini vabbè un po' di vudù però.

T: A Roma?

46-FRL: Beh quello l'ho trovato da solo, però ci sta uno dei nostri che Gran Mastro.

T: Ah sì, sì, lo so, lo so, lo so.

47-FRL: Quindi però ecco avevo provato un po' di tutto però da solo moriva la e poi così vabbè, però così altre volte sinceramente, sinceramente non sarei neanche per la tradizione.

T: Ah ok tipo Martinismo.

48-FRL: Ma non mi piace perchè ormai ho sono molto cristianeggianti.

T: Sì.

49-FRL: E ormai prutroppo io con le cose cristiane.

T: Non ha nulla a che spartire.

50-FRL: No, non per cattiveria ma dopo l'imprinting del Vaticano.

T: Certo, certo.

51-FRL: Poi vedo male qualunque cosa collegata.

T: Al cristianesimo.

52-FRL: Sì.

T: In generale.

53-FRL: Ma non perchè sia sbagliato o sia cattivo che proprio io c'ho avuto questa botta però c'è quindi io preferisco fa un...

T: Ma allora perchè hai deciso di intraprendere un percorso esoterico?

54-FRL: È sempre stato parte di me, non è che....

T: Ah per cui non è che hai deciso “ho bisogno di questa cosa”.

55-FRL: È la mia natura, è la natura.

T: È la tua natura.

56-FRL: Anche se uno prova a smettere si arrabbia però sempre alla fine la ricasco.

T: Ho capito, ho capito.

57-FRL: E quindi devo andare, cioè...

T: Devi andare.

58-FRL: Devo fare.

T: Per cui allora diciamo che sei partito automaticamente da credente nell'esoterismo, una cosa del genere?

59-FRL: Ma certo per me è sempre stata una realtà non è che, non mi sono mai posto il, certo più vai avanti coll'età più prendi mazzate più ti poni dubbi.

T: Certo.

60-FRL: Come dice il sè inferiore che cerca di contrastare e di crearti problemi e di rallentarti.

T: Hm hm.

61-FRL: Chiamale prove chiamale... anche un livello una sorta di difesa dell'organismo che non vuole crescere.

T: Ho capito.

62-FRL: Quindi la parte materiale qui ti viene bloccato quindi dice no no lascia perdere. Infatti in molti racconti sono la famosa paura, ti spaventi e quindi non continui.

T: Certo, certo, certo ho capito. Per cui diciamo anche quando hai cominciato e hai provato anche da solo hai comunque avuto delle esperienze comunque magiche, esoteriche?

63-FRL: Sì comunque. Che uno magari ci crede, io cerco sempre poi di metterci in mezzo la ragione, dicendo no vabbè cerchiamo di capire, però ci sono tante di quelle coincidenze che uno dice alla fine...

T: Non può essere altrimenti?

64-FRL: Esatto, io cerco sempre di confutare perchè certo sarebbe bello credere a qualunque cosa dico oh un piccione è volato nella mia direzione...

T: Certo e allora...

65-FRL: Oggi no però sono capitate tante cosette sparse che io non voglio dargli peso però alla fine pure quelle ronzano che ti ri ronzano dici beh non può essere per caso. Poi magari non le capivo da piccolo che è una cosa. Magari adesso posso provare a capire o a spiegare.

T: Certo. E, potresti darmi qualche esempio di quest'esperienza allora?

66-FRL: Beh allora innanzitutto iniziamo con quelle diciamo tra virgolette più recenti.

T: Va bene, va bene.

67-FRL: Mio nonno morto.



T: Va bene.

68-FRL: Io gli dicevo sempre scherzando in Napoletano mio nonno, quando muori mi devi dare i numeri al lotto.

T: Va bene.

69-FRL: Lui dice va bene c'era quel famoso film di toms non so se l'hai mia visto che lui la famiglia era povera lui disperato e dice io mi ammazzo e vi, vi do i numeri da giocare.

T: Ah va bene, no non lo conoscevo, non la sapevo questa.

70-FRL: E io con mio nonno ci sentivamo telefonicamente ogni sera lo chiamavo sempre.

T: Va bene.

71-FRL: La sera dico abbè questa sera c'ho da fare non lo chiamo, muore quella sera ha ha.

T: Ah addirittura.

72-FRL: Ai, proprio quelle cose che ti rimangono.

T: Proprio messo così sì, sì, sì, sì, sì.

73-FRL: La sera dopo mi sogno, sai la divisione non l'hai mai provato il famoso sogno lucido, tu sai che non è un sogno ma che sai che senti che è....

T: Sì lo conosco il sogno lucido.

74-FRL: Mio nonno che mi telefonava.

T: Nel sogno lucido.

75-FRL: Sì che mi salutava e poi diceva eh anche preoccupazioni per sua moglie, mia nonna.

T: Bene.

76-FRL: Poi vabbè ovviamente l'ho risognato, mi ha dato dei numeri, io sempre non fidandomi perchè dico vabbè na coincidenza. Li ho giocati, ho vinto.

T: Addiritura.

77-FRL: Ho giocato un euro ho vinto tipo trenta euro.

T: Beh.

78-FRL: Però se mi he he he he he fossi fidato di più sì ch'è ho fatto tipo un ambo e un terno secco che...

T: Ok, ok, ok.

79-FRL: Avrei potuto, infatti ho fatto pure un regalo a mamma da parte di nonno.

T: Eccoli qui.

80-FRL: Un'altra volta ho rigiocato che mi aveva dato dei numeri ma ho sbagliato ho giocato sulla ruota di Napoli e non su Roma o viceversa, erano usciti ma ho sbagliato ruota.

T: Aaaaaahhhh ho capito ho capito.

81-FRL: Poi un'altra volta nonno, la sera del suo compleanno la vigilia del suo compleanno mi si è apparso appoggiato su uno schienalotto e mi sorrideva.

T: Aspetta un attimo, questo sempre in sogno.

82-FRL: In sogno.

T: Ah si in sogno, in sogno.

83-FRL: Sì il giorno dopo lo racconto a mia madre. Lucia ho sognato di nuovo nonno che si appoggiava in quell'angolo di casa mi guardava e ci sorrideva, tutte e due le persone hanno avuto lo stesso sogno la stessa notte nella stessa posa?

T: Hm hm hm hm.

84-FRL: Poi un'altra notte mi è apparso dicendomi una data particolare pensavo che ha portato male, pesavo avrebbe portato bene invece ha portato.

T: Malissimo.

85-FRL: Malissimo me l'aveva te, ma è quindi è per dire le coincidenze quantomeno col mondo astrale che esiste coll'aldilà, ci sono state...

T: Per cui consideri il mondo astrale uguale al mondo dell'aldilà?

86-FRL: Diciamo aldilà, tutto quello che non è qua.

T: Ah va bene.

87-FRL: Poi nell'astrale ci sono vari livelli, varie vibrazioni. Dalla vibrazione più elevata più rarefatta e quella materiale più densa. Poi tu dai connotazioni di cattivo buono perché magari più bassa magari ti schiaccia di più lo puoi chiamare cattivo o più elevato. E il defunto magari si colloca in un determinato stato in base al suo livello.

T: Hm hm hm hm.

88-FRL: Poi magari dai una relazione mi ricordo ho visto una notte ho visto sai sembrava un'illusione un'allucinazione una veste blu che mi levitava in camera.

T: Questo da sveglio.

89-FRL: Da sveglio.

T: Da sveglio.

90-FRL: Poi quando accendi la luce magari lì sarà stato un non so un ehm.

T: Sì, sì un'allucinazione.

91-FRL: Dopo tanti anni ho creato un le ce ah la veste blu è un segno di Giove.

T: Ah non, non lo sapevo questo.

92-FRL: Sì lo spirito olimpico si è sì manifesta. Non so il motivo però.

T: Hm hm hm hm hm hm. Queste sono cose comunque che sono accadute secondo te indipendentemente dalle tue...

93-FRL: Questo è accaduto indipendentemente dalle mie ricerche.

T: Dalle tue ricerche.

94-FRL: Magari faccio dei riti e dopo una settimana dopo mi arriva un risposta.

T: Ho capito.

95-FRL: E quello, oppure la divinazione.

T: Va bene.

96-FRL: Molte cose mi sono state non io personalmente ma mi è stato detta. io ho conosciuto una persona che questa tipo parla con un'entità a Ottobre mi ha detto di a tua madre "dagli la cicoria, la tisana, per lo stomaco".

T: Un attimo parli con un'entità in che modalità era accaduto.

97-FRL: Diciamo che questa signora parla con questa entità.

T: Ah, sì.

98-FRL: Scrive le cose quindi e, e riesce a dare delle previsioni.

T: Molto azzeccate.

99-FRL: Sì una mia amica gli ha detto delle cose su certo a mia madre gli ha detto dajè queste cose per lo stomaco e anche per stare più tranquilla. Mia madre però no che schifo per carini la lasciatela da na parte però adesso è stata ricoverata per iperglicemia.

T: Sì.

100-FRL: I medicinali gli hanno danneggiato lo stomaco.

T: Addirittura.

101-FRL: Preso la cicoria ho letto pure la cicoria nella tisana è ipoglicemizzante. Quindi ha fatto bene allo stomaco, è l'unica erba che mo riesce a prendere perchè altre erbe e vitamine le fanno male. Aiuta contro il diabete, cura pure tutte le tossine che si sta prendendo con i medicinali. Ma va anche bene in bagno per cui sta più rilassata.

T: Sta più rilassata.

102-FRL: Quindi il problema è: io mi ci arrabbio ancora con l'aldilà con il mondo astrale perchè vorrei sempre avere più prove ma più le pretendo.

T: E meno te ne danno.

103-FRL: E più dubbi mi vengono.

T: E più dubbi ti vengono, ma allora in base a cosa ti vengono questi dubbi, perchè ti viene un dubbio come fai a distinguere se questa cosa è veramente accaduta perchè c'è stata un'operazione magica dietro o una casualità.

104-FRL: Sempre adesso il punto fondamentale però quando fai un rito dici la risposta ti deve entro una settimana, quella settimana arriva.

T: Ok.

105-FRL: Capito.

T: Sempre puntualmente, senza falla?

106-FRL: Beh non è che faccio ogni un rito ogni giorno he he.

T: Beh no, no.

107-FRL: Dovrei.

T: Ah dovresti, no diciamo quando fai esperimenti per vedere se.

108-FRL: Quel poco che ho fatto fatti seriamente ultimamente proprio perchè sono esercizi arrivati.

T: Arrivati.

109-FRL: Arrivati.

T: Che cosa intendi per seriamente?

110-FRL: Perchè prima fuori da un ordine fatti magari leggendo un libro.

T: Va bene.

111-FRL: Potevano essere insomma impi gli dici, invece seguendo la tradizione, avendoci dietro dei maestri che possono dire dove sbagli cosa devi fare cosa sono le istruzioni del grado sono un po' più scientifici.

T: Va bene, va bene.

112-FRL: Più controllati.

T: Più controllati, si.

113-FRL: Si esatto.

T: Hm hm.

114-FRL: Poi però ti posso dire anche di un attacco molto brutto che stavo morendo.

T: Ah dimmmi, dimmi.

115-FRL: Questa carissima signora che ho conosciuto in Vaticano he he.

T: Ah bene.

116-FRL: Bene, diciamo che ci sono stati molti screzi e questa persona era molto negativa. Io una notte mi sveglia sentendo una pressione proprio sul torace, qualcuno che mi schiacciava.

T: Si.

117-FRL: Dal giorno dopo ho cominciato a soffrire di allergie, non avevo mai sofferto di allergia.

T: Va bene.

118-FRL: Ma proprio rinite quelle cose galoppanti che mi fa, "stai male?"

T: Ah ok.

119-FRL: Poi... ha cominciato.

T: A punzecchiarti insomma.

120-FRL: A storcersi tutti i denti.

T: Addirittura.

121-FRL: Si erano usciti i denti del giudizio già da anni ma... tutto è cominciato tutto a venirmi i denti storti (batte le mani) poi insomma ho cominciato mi ha licenziato pure questa persona.

T: Fantastico.

122-FRL: Fantastico, poi c'è stato un mese in cui ogni notte la sognavo.

T: Va bene.

123-FRL: Ogni notte quindi non è che erano bei sogni, ogni notte.

T: Hm hm.

124-FRL: Poi, pensa una coincidenza il giorno dei morti.

T: Va bene.

125-FRL: Io c'ho dei fastidi qua.

T: Ok si.

126-FRL: E pensavo a quidece na non havevo febbre non avevo vomito non e un po' di stipsi e il medico viene da me e dice no perchè qua è spossato dev'essere la vescica non è accosi, mah fatti le analisi del sangue e delle urine. E io le analisi del sangue no per carità per cui continuo a prendere un po' di purghe ma nulla.

T: Non capitava niente si.

127-FRL: In infanzia ho saputo poi con la peritonite che avevo che le purghe potevano anche uccidermi. Non avevo sintomi no stavo benissimo dico vabbè a un certo punto il 31 mattina vabbè una domenica questa signora una che è caposala ll'akiv famocela st'analisi del sangue proprio per...

T: Giusto per escludere tutto.

128-FRL: Esatto mi chiama dopo tre ore ti devi ricoverare d'urgenza c'hai 31.000 globuli bianchi che il massimo è 15.000.

T: Ah.

129-FRL: Quindi stavo morendo con la peritonite senza neanche per esempio tu mi guardi com fai a stare in piedi? Questa cara signora...

T: Si.

130-FRL: Eh che poi è durato diciamo me lo so portato appresso tutti gli strascichi che poi con la medicina cinese ho ricostruito la dinamica dell'attacco astrale.

T: Ah ok.

131-FRL: Può interessare o esci tempo.

T: Tutto quello che vuoi tutto quello che pensi sia interessante.

132-FRL: La dinamica di un attacco astrale perchè: il polmone quello che protegge secondo la medicina cinese la pelle protegge contro tutte le gli attacchi esterni: freddo, influenza, ch'i, energia. Il polmone si danneggia con la tristezza.

T: Ho capito.

133-FRL: Il polmone si indebolisce, problemi respiratori

T: Sì.

134-FRL: La peritonite.

T: Hm hm.

135-FRL: Il polmone è collegato come organo di coppia coll'intestino crasso.

T: Sì.

136-FRL: Indebolito il polmone verificato l'attacco.

T: Hm hm.

137-FRL: Poi la sensazione di pressione del ch'i.

T: Di pressione.

138-FRL: Sul torace.

T: Sì.

139-FRL: Dopo anni quindi che andavo avanti comunque a considerare comunque sia volendo l'allergia continuava.

T: Certo.

140-FRL: Sono ho finalmente trovato le erbe della medicina cinese per riavviare il ch'i del polmone e quindi da la ho cominciato a... poi anche stranamente cominciato a trovare contatti che mi hanno aiutato a capire come... rilanciarla perchè la...

T: Ok.

141-FRL: Che, pure Nick e Paola hanno fatto delle determinate operazioni, c'era ancora.

T: Ah sì?

142-FRL: Sì, ho fatto vedere delle foto con una candela e un rito da fare, come questa candela era sciolta formando una testa con delle corna.

T: Addirittura?

143-FRL: Sì infatti ho detto che a Paola c'ha...

T: Ma con quanto dettaglio?

144-FRL: Ti faccio pure vedere le due foto.

T: Ah sarebbe fantastico sarebbe bello davvero.

145-FRL: Non ce le ho appresso sempre se no le ho cancellate per heheheh scaramanzia.

T: Ah per scaramanzia.

146-FRL: Però ecco sai la candela si scioglie sembrava proprio una testa che si piegava in avanti con due cornina sopra.

T: Ho capito.

147-FRL: Sopra questa che risa ah che poi ho rivisto questa signora.

T: Per cui lei ha confessato.

148-FRL: no perchè ho rivisto questa persona prima di iscrivermi alla, al MOAA.

T: Al MOAA si.

149-FRL: Però ero già guerriero astrale.

T: Va bene.

150-FRL: Che ovviamente rimane un attimo in una biblioteca di pomeriggio le ho detto "che fai?" le ho raccontato. Ah ce l'hai fatta. Gli è uscita questa che è una persona assurda che si tradiva spesso.

T: Certo da sola si.

151-FRL: Mo infatti ha capito di aver detto.

T: Un po' troppo.

152-FRL: Rispetto, però la notte il venerdì notte che era tipo era lunedì notte venerdì notte di luna calante sogno quest'entità femminile che mi voleva uccidere a tutti i costi.

T: Hm hm.

153-FRL: Però poi so riuscito a reagire e a liquefarla.

T: E a liquefarla ok.

154-FRL: Ho saputo dopo che so stato maledetto dice è stata recoverata per sospetti problemi al sangue di cui non si capiva l'origine, colpo di ritorno.

T: Certo, ho capito.

155-FRL: Quindi.

T: Sì, sì, sì, sì.

156-FRL: Bella reazione.

T: No, no molto interessante, molto interessante ehm.

157-FRL: E quindi il guerriero del karma comunque sia mi puoi pure rallentare, per cui mi stai per uccidere ma se il mio destino era andare avanti e non morire me hai soltanto rallentato.

T: Certo certo, ma il discorso dei denti storti in che modo è collegato al resto del corpo.

158-FRL: Il dente qua dove passa il meridiano dello stomaco ad esempio.

T: Ho capito.

159-FRL: e anche dell'intestino tenue. Però comunque sia è stato uno scatenarsi, un infiammazione generale, questi problemi di salute non ho mai avuto.

T. Hm hm.

160-FRL: Tutti in quel periodo, magari quella è una coincidenza però pure l'allergia no.

T: No.

161-FRL: La peritonite che il chirurgo mi ha aperto e dice erano quattro anni che non vedevo nulla di simile.

T: Addirittura.

162-FRL: Sì.

T: Ok, ok, ok. Allora per cui in un certo senso eri comunque un praticante prima di entrare nella Golden Dawn.

162-FRL: Sì.

T: La Golden Dawn ha in qualche modo cambiato le tue esperienze precedenti.

163-FRL: Eh le ha raffinate.

T: Le ha raffinate.

164-FRL: Certo perchè comunque sia c'è un metodo io prima non seguivo un metodo, aprivo un libro, proviamo questo, poi proviamo quest'altro, poi magari si ah hm un buon senso da questa cosa, va bene però poi... metti pigrizia, metti mancanza di costanza sono molto pigro, magari ottengo un buon risultato dico ah vabbè mi appago, vabbè fine e non continuo.

T: Certo.

165-FRL: Invece stando in un ordine in cui vieni pungolato.

T: In continuazione certo.

166-FRL: Alla fine riesci a focalizzare.

T: A focalizzare.

167-FRL: Quindi è meglio, certo sono pigro.

T: Va bene.

168-FRL: Quindi ho avuto delle soddisfazioni seguendo dei metodi, per esempio ho fatto delle tecniche di sogno lucido e una tecnica buddista.

T: Va bene.

169-FRL: Che parlava di visualizzazione insomma, potevamo apparire queste divinità del sogno che se li attivi. Io le ho sognate.

T: Ho capito.

170-FRL: Ma era sempre il famoso sogno lucido.

T: Certo.

171-FRL: Poi lascio perdere perchè dopo un po' dicevo ok oh bello ci sono riuscito poi vabbè.

T: Vabbè.

172-FRL: Manca un po' la costanza a volte.

T: Sì, sì, sì.

173-FRL: Poi dico sempre magari se non è destino che faccio una determinata cosa magari la posso provare a fare ma tanto ho capito questo: se non devo fare una cosa....



T: Non ehm ti viene, disinteressi.

174-FRL: Esatto.

T: Ti verrà bloccato in ogni caso. Allora, un'altra cosa, per esempio eventi come apparizioni da sveglio, ne sono mai capitate al di là di questo lenzuolo blu?

175-FRL: Ma era una veste proprio una proprio.

T: Ah era una veste, una veste, una veste?

176-FRL: Infatti pensavo che mia madre avesse una vestaglia in camera. Poi due volte, questo però non lo risco a spiegare, da bambino c'avevo quattro anni una testa di lupo nella stanza fluttuava, io chiamo i miei genitori accendiamo la luce, è sparita, spegnevano la luce, riappariva. Mai saputo spiegare il perchè, stessa testa di lupo nero rivista quando c'avevo sedici anni di notte in camera. Però questo mai capito.

T: Non hai mai potuto pensare un'allucinazione.

177-FRL: Ah certo però.

T: Una cosa qualsiasi non hai mai cercato effettivamente di provare.

178-FRL: Io mi ricordo quello di quattro anni un pomeriggio avevo visto un cartone con un lupo in mezzo e poi m'aveva spaventato io sempre puoi dire vabbè magari quello però io rivedere la stessa faccia quando c'avevo sedici anni.

T: Hm hm.

179-FRL: Poi certo magari col lavoro ho scoperto che c'erano problemi con i con dei cani neri, e dopo il 2=9 mi sono molto integrato con questo aspetto quindi diciamo poteva essere qualcosa che stava gironzolando.

T: Sì, sì, sì, sì.

180-FRL: Per cui già nelle vite passate queste cose c'è magari riportato.

T: Da una vita precedente.

181-FRL: Nick non ci crede però.

T: No lo so, lo so che non ci crede effettivamente.

182-FRL: Io ho fatto pure una cosa di cristina poi non posso dire se è vero o non è vero ma ha funzionato.

T: Ha funzionato. Per cui per te quando una cosa funziona dici io ho fatto quest'operazione e questo risultato è direttamente collegato con questa cosa.

183-FRL: Sì ti faccio l'esempio di cristina dopo che vogliamo fare una determinata cosa dopo mi sento a posto la riesco a fare è collegato, ovviamente non ti posso dare la certezza che non sia una tecnica psicologica perchè usandola il simbolo di una vita passata magari non è vera mi ha aiutato a sbloccare oppure è davvero una vita passata però che sia vero che m'importa?

T: Ah dici a te non interessa alla fine se sia.

184-FRL: Hai risolto il problema?

T: Dici hai risolto il problema e questo è tutto quello che t'importa alla fine.

185-FRL: Ah, non è che mi deve importare però dice è inutile stare a disquisire se una cosa ha funzionato che io ho detto senti ma potrebbe anche esser uno degli effetti di altri ordini che tu hai condotto ho

visualizzato la prima cosa che mi è venuto in mente stando in una sorta di trance dico ma sarà davvero così ma alla fine cosa cambia?

T: No va bene, va bene.

186-FRL: E siamo sempre sul limite.

T: Siamo sempre sul limite ma per esempio poichè ci stanno sempre molti dibattiti la magia è solo immaginazione, è placebo sono tutte queste cose non ci sono delle effettive prove che possano testimoniare se questo sia vero o questo sia falso.

187-FRL: Però 'energia del pensiero esiste, perchè i cinesi la usano per il dim mak.

T: Ok.

188-FRL: E il ch'i volendo è una trasmissione di energia.

T: Hm hm.

189-FRL: Il dim mak sarebbe è l'arte di uccidere si basa sull'agopuntura a distanza. Da bambino c'è da adolescente ho fatto una bella fattura.

T: Ah addirittura spontanea così.

190-FRL: No, no m'erero proprio c'è hahah c'è...

T: Ah eri proprio incacchiato?

191-FRL: Questa persona un mese dopo regolarmente ha avuto la peritonite io...

T: Te sei sempre ossessionato da questa peritonite.

192-FRL: Esatto due mesi dopo questo fatto ho avuto penso una delle notti più brutte del liceo. Quindi ho detto il colpo di ritorno c'è stato.

T: C'è stato. Per cui tu credi effettivamente che ci sia a ogni azione negativa c'è comunque un ritorno?

193-FRL: No vabbè non è negativo o positiva è una questione di bilancio di energia.

T: Ok.

194-FRL: Tanto metto tanto tolgo.

T: Ho capito.

195-FRL: Quindi visto che l'universo deve essere equilibrato quantomeno fa sempre una sorta di movimento qualunque cosa si fa ti muove e bruci calorie non potrebbe essere altrimenti.

T: Certo.

196-FRL: Usi l'energia in un determinato modo... da qualche altra parte devi tamponare fosse anche non una sorta di definizione ma anche guida del cervello guarda hai visto che brutto stare male?

T: Certo.

197-FRL: Magari non la vedo come una condizione ma come una sorta di... aiuto a capire.

T: Hm hm per cui che cos'è questa energia.

198-FRL: Il ch'i, il campo elettromagnetico mo creato da un no so bene non sono un fisico.

T: Non sei un un fisico, ok.

199-FRL: Però la direzione mondiale della sanità riconosce l'agopuntura riconosce quindi tutto il sistema messo in gioco.

T: Per cui secondo te, che so, nel momento in cui vado ad evocare una divinità attivo questo campo elettromagnetico o il ch'i.

200-FRL: Probabilmente se tu ne hai a sufficienza potresti riuscire a darlo a quest'entità.

T: Sì.

201-FRL: Che non esiste magari di per se che non so se esista dal li o perchè è stata creata dal pensiero umano magari un pensiero ripetitivo alla fine condensa l'energia.

T: Ho capito.

202-FRL: L'energia nel rito serve a nutrirla.

T. Ho capito.

203-FRL: E quindi a farla manifestare. Il nutrimento sarebbe l'energia perchè la dovrebbero spendere? Infatti mi ricordo c'era una legge dell'agronomia la legge minimo consumo.

T: Va bene.

204-FRL: Che si applica a tutto, perchè spendere più energia quando ne puoi spendere di meno?

T: Hm hm.

205-FRL: Un'entità se ti deve dare un segno...

T: Certo.

206-FRL: Perchè si deve manifestare quando ti può farti inciampare in libreria sul libro che cerchi in cui c'è la risposta?

T: Ho capito.

207-FRL: Perchè?

T: Non lo so non sono un esperto, per questo faccio ricerche.

208-FRL: Però sempre la legge del minimo consumo, quindi la manifestazione sembra che anzi in quest'ultimo mese tempo sembra.... che si manifestino sempre di meno perchè ormai sembra che noi esseri umani abbiamo raggiunto un livello più elevato in cui possiamo... riuscire a sentirle senza doverle per forza portare sul piano materiale. Avevo letto questa cosa da qualche parte, nell'antichità c'era bisogno di vedere no?

T: Hm hm.

209-FRL: Se tu ci pensi adesso volendo c'abbiamo tutte le risposte possiamo cercare su internet e loro ci possono aiutare c'hanno una sorta di browsing he he.

T: No certo.

210-FRL: Astrale troviamo la risposta, siamo più evoluti tra virgolette quindi è più facile magari sapere cos'è una meditazione sapere come ascoltare... poi le le le necessità per loro di spendere tanta energia per materializzarsi.

T: Beh non lo so mi verrebbe in mente che proprio perchè le persone sono più scettiche oggi ci sarebbe proprio bisogno.

211-FRL: Ma perchè? Perchè? se tanto il tuo destino è di fare una determinata cosa perchè convincere le masse che bisogno c'è? Soltanto per l'ego..., appena ci pensi.

T: Ho capito, ho capito.

212-FRL: C'è tanto se una cosa è, è se non è non è quindi che devi convincere, perchè? Cioè è anche un atto di violenza il convincere.

T: Hm hm.

213-FRL: Poi loro ci sono, tui poi alla fine trovi le risposte.

T: Ho capito.

214-FRL: Chi le deve trovà chi non le deve trovare dirà sempre che...

T: Dirà sempre che è un...

215-FRL: Un caso.

T: È un caso. Allora, parlando un attimo di rituali e di energie. Da quello che ho capito il rituale di per sé o la meditazione immagino anche di per sé serve in qualche modo a convogliare quest'energia.

216-FRL: A indirizzarla.

T: A indirizzarla.

217-FRL: Esatto perchè tu abbè ovviamente l'energia è la categoria di base quindi divei conoscere delle tecniche magari anche per accumularla infatti.

T: Va bene.

218-FRL: C'è molta di più vediamo dal punto di vista personale c'è molta mancanza di comunicazione tra l'oriente e la magia occidentale che l'oriente insegna molto a raccogliere l'energia.

T: Sì.

219-FRL: E questi volendo riti nostri c'è ok bellissima focalizzazione dell'energia ma per chi non c'ha energia?

T: Ho capito per cui non ci sono tecniche in occidente che insegnino ad accumulare energia?

220-FRL: Sì come il pilastro di mezzo non sono così un dici grandi tecniche di ch'i gong.

T: Ho capito.

221-FRL: Perchè ovviamente noi diamo forse questo è anche l'approccio sbagliato alla magia occidentale che è rimasto un po' sul livello mitico, metafisico. Invece per il cinese l'energia è una cosa concreta, fisica anzi se tu l'accumuli ma c'hai dei problemi puoi diventare cieco che si blocca nel meridiano.

T: Hm hm.

222-FRL: Può fare venire il mal di pancia, può far venire anche gravi effetti collaterali fisici, se tu la muovi ma quella è come se fosse un liquido in una tubatura che non si è mai mossa o se la muovi troppo da qualche parte ti vai a incastrare e infatti nel ch'i gong riescono ad accumulare molta energia e a fare cose

davvero interessanti che noi volgiamo definire magico come per esempio togliere le nuvole dal cielo in determinati punti.

T: Addirittura.

223-FRL: Proiettano il ch'i ci sta un interessantissimo libro che sto leggendo adesso di ch'i gong vivente mastro shaolin.

T: Va bene.

224-FRL: Ecco lui ha fatto dimostrarazioni in publico proietando il ch'i ha smosso le nuvole.

T: Addirittura.

225-FRL: Oppure, ci sono i chi gong per guarire anche dal cancro, funzionano.

T: Si.

226-FRL: Certo, perchè il cancro è anche una stasi.

T: Hm hm.

227-FRL: Quindi loro il punto di vista ins sulla medicina cinese da duemila anni sta a spiegare le cose purtroppo in occidente le prendono sempre in maniera così molto mistica.

T: Hm hm.

228-FRL: Ah dall'alto scende l'energia si è giusto però se uno potesse unire le due cose... ne sarebbe un effetto... spaventoso. Qualunque cosa qualunque rito richiede energia è una questione proprio di....

T: Va bene.

229-FRL: La macchina senza benzina non va.

T: Va bene.

230-FRL: Se tu ce ne hai tanta la dai.

T: Allora per cui, il rituale serve effettivamente a indirizzare ques't energia.

231-FRL: Esatto.

T: Giusto? Per cui se uno non facesse un rituale come nello stile della Golden Dawn non riuscirebbe a coinvolgere l'energia semplicemente volendolo allora?

232-FRL: Certo ma tu devi avere una gran forza di volontà.

T: Ok.

233-FRL: E non tutti riescono magari a concentrarsi per pochi minuti su una stessa cosa. Facendo il rito, può essere anche un effetto placebo per cui hai a un certo punto dice ok mi insegna a convogliare energia, faccio questo gran movimento però poi non ci devi più pensare perchè sono blocchi la mente si mette tranquilla.

T: Va bene. Per cui è un trucco per certi versi.

234-FRL: E un trucco forse si, per cui dici ok l'ho fatto poi magari lo ripeti. Poi ovviamente ci stanno i pregi dell'occidente dicono ok fallo con le influenze astrali giuste nell'orario giusto quindi, magari come se ripulissero il più possibile le energie astrali, però dall'altro certo io se se mi concentrassi ad esempio, io ma

chiunque sapendo quello che fare sapendo concentrarsi, potrebbe ottenere lo stesso effetto, il problema è a volte o ti concentri troppo o ti si visivi troppo blocchi l'energia è molto una cosa da un se, più vuoi una cosa meno la ottieni.

T: Hm hm.

235-FRL: Quindi devi riuscire a volere senza volere.

T: Sì.

236-FRL: Infatti il bello del rito è l'ho fatto punto (batte le mani). Non ci devo più pensare magari lo ripeto più avanti ma nel frattempo non sto a pensare magari un pensiero ossessivo potrebbe nutrire delle forme pensiero e quindi l'energia verrebbe rubata dall'entità che tu stesso crei.

T: Va bene per cui qualunque pensiero io faccia qualunque azione che io compio in ogni caso sto muovendo dell'energia?

237-FRL: Noi siamo purtroppo energia se tu ci pensi purtroppo perché nessuno se ne rende conto perché, c'è un'illusione volendo c'è spazio fra me e te, noi siamo fatti di atomi.

T: Va bene.

238-FRL: L'atomo è elettrone protone e neutrone nella ciccia, nel carbonio nei vestiti e anche nell'aria.

T: Va bene.

239-FRL: Quindi c'è spazio noi siamo pieni di atomi di carbonio, sì di atomi, atomi di scusami, eh protoni, elettroni che sono? Cariche elettriche.

T: Sì.

240-FRL: Per cui siamo tutti cariche elettriche poi prendiamo forme diverse ma non c'è distinzione separazione tra me e te.

T: Va bene.

241-FRL: Quindi se ci pensi è tutta energia che a volte noi non ce ne accorgiamo.

T: Per cui facciamo un caso sto compiendo un rituale, tu senti che l'energia si sta attivando oppure ne vedi gli effetti e basta oppure qualcosa del genere.

242-FRL: Beh dopo ti senti scarico.

T: Dopo ti senti scarico.

243-FRL: C'è differenza magari fai un rito magari pensando a qualcosa di domani dici dopo hai fatto finito, invece tu fai col rito il rito anche soltanto lo sforzo della concentrazione alla fine tu ti senti più stanco poi ci possono essere delle sensazioni certo quelle sono più vive.

T: Va bene.

244-FRL: Tipo sentirsi soddisfatti sentirsi sicuri sentirsi angosciati magari molti li interpretano come segnali che dici se è andato bene o se è andato male.

T: Certo.

245-FRL: Però già di fatto un rito vero ti fa lasciare... debilitato.

T: Debitato, ho capito, per cui che cosa sono i fattori che comunque, allora prima stavi parlando per esempio di blocchi diciamo la pigrizia il sè inferiore, il fatto che comunque ti vengono molti di questi.

246-FRL: Ahimè, sì.

T: Dubbi, ahimè, però da un lato mi racconti di quanti successi hai avuto, perchè ti vengono questi dubbi?

247-FRL: Beh insomma penso sia normale che comunque sia c'è sempre questo questo se inferiore non vuole la mia felicità. Per cui ci sarà sempre questa idea che dice no lascia stare la. Volendo è uno sforzo perchè uno deve sempre sforzarsi?

T: Certo.

248-FRL: Fatica, anche fisico, io lo so che se faccio pesi,divento muscoloso.

T: Certo.

249-FRL: Perchè devo fare fatica. Ti è mai successo la sensazione che vai in palestra stai per andarci non ci vuoi andare?

T: Certo.

250-FRL: Ma quando torni sei felice?

T: Certo, certo.

251-FRL: E cosa cambia nell'occulto?

T: Dici esattamente la stessa cosa.

252-FRL: La stessa cosa, la mente non si vuole stancare dice perchè devo farlo poi diciamo se lo fai dopo ti senti felicissimo. Sempre i trucchetti della mente che non si vuole stancare.

T: Ho capito.

253-FRL: Vuole mantenere le sue riserve di energia.

T: Di energia ok. Allora ad esempio un'altra cosa, ci sono tantissime cose che vengono dette in internet da molte persone e cose del genere tipo io posso fare questo, io posso fare quest'altra cosa con la magia, io curo, io volo, io riesco a, queste cose qua, che cosa può fare e che cosa non può fare la magia?

254-FRL: Allora vedi già il termine magia a volte uno beh lo colloca come cosa al di fuori dei mortali una cosa mistica sovrumana.

T: Va bene.

255-FRL: Volendo mi ricordo no c'era una definizione che era di Sant'Agostino su i miracoli sono delle forze naturali non ancora spie, non ancora spiegate.

T: Va bene.

256-FRL: Quindi già partiamo dal presupposto che è tutto natura magari non abbiamo ancora i mezzi per descriverla.

T: Va bene.

257-FRL: Per esempio tu potresti mostrarmi un atomo?

T: No oggettivamente in questo istante no non potrei.

258-FRL: No ma anche domani non potresti.

T: N-no.

259-FRL: È un atto di fede.

T: Ah no certo ho capito.

260-FRL: Io non ho gli strumenti per vedere un atomo, mi hanno detto che esistono.

T: Sì, e ti fidi del fatto.

261-FRL: E ci dobbiamo dire noi è vero che con i mezzi, va bene, vallo a spiegare a duecento anni fa.

T: Certo.

262-FRL: Certo Democrito diceva che c'erano gli atomi, è la stessa cosa, allora io parlo sempre che magia è un termine sbagliato.

T: Va bene.

263-FRL: Usiamo il ch'i, perchè sono duemila anni che funziona, duemila anni che ci sono le prove.

T: Tu vuoi parlare di ch'i.

264-FRL: Ma è quella è quella che tutti intendono magia, ok imposizione delle mani e ti curo? È una traduzione dici, ci sono delle tecniche buddiste anche per levitare o per esempio per aumentare la propria aura e sciogliere la neve.

T: Ok.

265-FRL: Il Tum-mo se non sbaglio si chiamava.

T: Sì lo conosco il Tum-mo.

266-FRL: O c'era quello proprio che si vede proprio nei film che saltava sugli alberi.

T: Sì.

267-FRL: Quello non mi ricordo il nome ma era una tecnica buddista.

T: E tu hai visto persone che saltano sugli alberi.

268-FRL: No quello nei film.

T: Ah quello nei film.

269-FRL: Però si sono basati su queste famose leggende di tecniche esistenti.

T: Ok.

270-FRL: Che poi adesso nessuno ci sia dedicato, che nessuno magari te lo mostri perchè io penso sempre che uno che arriva a quel livello non è che va in giro a dire sono fico sono bello sono a posto.

T: Hm hm.

271-FRL: Però se già sono stati registrati magari in varie culture ci so, tornano, molte per esempio la cura con le mani, la cultura semitica la cultura cinese, la cultura magari africana, non è che sono dei casi tutta questione di semantica.

T: Hm hm.



272-FRL: Io penso che non sono a quel livello, magari lo fossi.

T: Certo.

273-FRL: Però ad esempio io già vedo la cosa stupida che quando stai male c'hai un problema io massaggio un punto, e già la situazione si sblocca perchè la è un punto dell'attivazione del ch'i del fegato. Quindi questo è un esempio stupidissimo.

T: Sì.

274-FRL: Che magari si il medico dice ah vabbè sì perchè la hai schiacciato un nervo, però non mi riesce a spiegare perchè un punto sulla caviglia ha influenza sull'occhio.

T: Certo, ho capito.

275-FRL: Quindi quello è la dimostrazione più becera.

T: Va bene.

276-FRL: Di quello che si può fare con l'energia, comunque esiste anche i matti esistono.

T: No vabbè sì, sì, sì.

278-FRL: Ovviamente, anche i mitomani esistono.

T: Certo.

279-FRL: Io però non escludo che studiato a tavolino il sistema, di come convogliare le energie di come poterla usare di come poter visualizzare determinate cose possa funzionare, c'è a tavolino funziona.

T: Hm hm.

280-FRL: E non è da escludere, poi menti allenati, sai qual'è il problema pure? Perchè passi tutta la vita a concentrare l'energia per allenare la mia aurea e fare caldo, e poi? He he he.

T: No, certo.

281-FRL: C'è alla fine questo mi sa è sinceramente uno spreco di tempo.

T: Va bene.

282-FRL: C'è magari nell'antichità forse lo facevano nei monasteri forse perchè c'avevano freddo non c'avevano il riscaldamento.

T: Sì.

283-FRL: Però io mi sono detto che io passo magari non so i prossimi cinque anni a fare il Tum-mo.

T: Va bene.

284-FRL: E poi? C'è vado in giro a Dicembre in maglietta? Beh sti cazzi.

T: Sti ca, va bene, certo.

285-FRL: C'è se ci pensi questo sarà un trucchetto della mente però molte volte uno dovrebbe sprecare energie solo per gratificare l'ego.

T: Ah questo è un concetto molto interessante per esempio. In che modo questa cosa poterbbe avvenire sprecare energie per gratificare l'ego?

286-FRL: Voglio ah avere l'aura luminosa che scioglie la neve così tutti mi vedranno che sono fico e che dimostrerò a tutti che la magia è vera.

T: Ok.

287-FRL: Ma non lo faccio perchè amo la magia, magari lo faccio per avere attenzione per finire su youtube per avere followers.

T: Certo, certo e tu dici che questa cosa necessariamente interferisce con il risultato.

288-FRL: Beh a volte se tu ti incammini seriamente in un sentiero mistico, esoterico alla fine cresci come persona spiritualmente magari riesci a raggiungere una consapevolezza che dice beh si.

T: Hm hm.

289-FRL: A: ma perchè darsi le arie?

T: C'è, va bene.

290-FRL: B: perchè farlo per dimostrare agli altri, io rispetto gli altri se non sono pronti perchè vessarli?

T: Hm hm hm.

291-FRL: Arrivi a una sorta di equilibrio sereno che dici perchè? Poi c'è anche una mente che dice sì perchè io devo fare i pesi per diventare muscoloso?

T: No certo, certo.

292-FRL: Però ecco a diventare come Schwarzenegger perchè lo fai?

T: Oddio personalmente non lo so.

293-FRL: Non lo faresti, ma se lo facessi perchè lo faresti?

T: Er, probabilmente perchè godrei della forza muscolare e mi sentirei ringalluzzito, certo.

294-FRL: Ti gratifichereesti, è una gratificazione però non è un'illuminazione.

T: No per cui il tuo obiettivo è quest'illuminazione allora.

295-FRL: Beh, è cercare comunque sia di capire come funziona l'universo e di crescere, a fare delle cose, come vedi i fenomeni da baraccone su youtube che magari sprecano dieci anni per scrocchiare le dita o lanciare le monete, si sono bravissimi, però come la prestidigitazione è divertentissima.

T: Certo.

296-FRL: Ma tu che cerchi magari qualcosa magari di vero pregheresti, è come se tu cadessi ancora di più nell'illusione.

T: Ho capito.

297-FRL: Nella famosa matrice di Matrix.

T: Va bene, va bene.

298-FRL: Capito? Non, c'è sì esistono queste tecniche, io ne sono certo. Però tra qua, pure anche la cura.

T: Ok.

299-FRL: Ee tu ti applichi in queste discipline esoteriche a un certo punto capisci che a volte è anche sbagliato forzare una persona a curarsi.

T: Hm hm.

300-FRL: Che magari quella malattia è karmica e serve alla persona a crescere.

T: Hm hm.

301-FRL: Quindi se tu arrivi e gli metti le mani addosso e poi, cura! Non... Io dico sempre Gesù magari se è esistito se davvero ha avuto questi poteri ne ha avuti per dimostrare alle persone quello che doveva dimostrare solo per creare una religione.

T: Ok.

302-FRL: altrimenti magari non ci sarebbe stato senso di sprecare energia per costringere qualcuno a credere o a toglierli una malattia? Perché?

T: E allora tolti tutti questi sprechi, tolti tutti questi obiettivi che cos'è il fulcro centrale.

303-FRL: È il risveglio famoso.

T: Il famoso risveglio ma perché quello non è soddisfazione dell'ego?

304-FRL: Perché tu capisci che l'ego non esiste, capisci che tutto questo è illusione e che te ne vuoi andare.

T: Ho capito.

305-FRL: Magari poi dici ok torno per aiutare.

T: Hm hm.

306-FRL: Però tutto il resto è inutile tu inutile il gioco, si ce sta una questione di spendo magari settecento ore per giocare e crescere, impressionante, però alle fine che hai?

T: No, ah.

307-FRL: È altra illusione su illusione.

T: È altra illusione su illusione va bene.

308-FRL: Quindi...

T: Però per esempio potrei dire puta caso che il mio ch'i viene sviluppato a tal punto che io posso curare il cancro.

309-FRL: Sì.

T: Perché sarebbe una cosa negativa o sprecare energia per imparare a fare una cosa del genere?

310-FRL: Tu lo puoi fare però imparerai anche che non è che puoi andare in giro no per il reparto oncologico, mette le mani addosso alla gente e curato, curato, curato, perché interferiresti col loro destino, perché a volte una malattia serve a crescere, la malattia serve a capire, ci sono molte persone che sono state male e dopo improvvisamente, c'ho avuto fede?

T: Hm hm.

311-FRL: Hanno cambiato il modo di vivere? Sono cresciute? Volendo la malattia gli ha fatto bene ma anche quando muoiono i parenti rimangono in vita e si cominciano a domandare perché?

T: Hm hm.

312-FRL: E crescono. Quindi se uno vuol dire usiamo delle piantine quante non abbiamo uno spirito non ci sta un aldilà, nasciamo cresciamo moriamo, ma se uno crede invece che ci sta un motivo un aldilà anche queste lezioni esistono queste lezioni.

T: Certo ma allora questo non entra un po' in contraddizione e non va in qualche modo a sostenere il concetto dell'ego? Se è tutta una questione di non puoi fare tutto, perchè alcune cose le devi imparare, il concetto che comunque la magia o il ki possa violare delle leggi convenzionali e allora diventa completamente.

313-FRL: No non delle leggi convenzionali il rispetto dell'altro, se tu ok e poi avessimo volontari però si magari lo imponi per te l'ego magari oppure perchè è il tuo destino impararlo, de sicuro un po' di ego ce vuole no?

T: Va bene.

314-FRL: Perchè c'è se io c'ho una motivazione c'ho avuto una persona che sta molto male io voglio imparare a curare.

T: Va bene.

315-FRL: Però io dico sempre che se arrivi a un certo livello di consapevolezza poi cosa fai.

T: Va bene.

315-FRL: Ok magari è una tua vocazione, che magari io c'ho una, un desiderio di risveglio invece la tua è la cura quindi poi devi trovare la tua strada quello che ti chiama davvero.

T: Certo.

316-FRL: E su quest non ci si piove poi dopo magari arrivi a un certo punto che saprai ti ripeto appunto la devi mettere te la passione dici lei, guarsco dal cancro a modici prezzi.

T: No va bene ho capito.

317-FRL: Quindi tu stai la sai.

T: Va bene.

318-FRL: Lo puoi fare.

T: Va bene.

319-FRL: È quella la tua illuminazione per questa vita, tu hai raggiunto, il tuo obiettivo.

T: Ho capito.

320-FRL: Per me magari è superfluo per me magari è superfluo perchè dico si ma io mi devo risvegliare quindi sprecare energie per... curare a me magari si è bello mi piacerebbe tantissimo però sento che c'è altro.

T: Va bene. Allora un altro punto che comunque, su cui volevo soffermarmi è questo ehm. Sempre nelle investigazioni mi sono reso conto che comunque essere un esoterista, mago, praticante di azione del ch'i non vuol dire necessariamente che uno crede a tutto. Per esempio molte persone all'interno del panorama esoterico sono contro il reiki dicendo che è una bufala o contro come si chiama..., quello che viene diluito.

321-FRL: Ah è quello.

T: Si tipo fiori di bach il...

322-FRL: Omeopatia.

T: Omeopatia, contro l'omeopatia, da quello che mi hai detto prima te, sembra che più o meno tutto esiste, oppure il ki, il pranic healing.

323-FRL: È semantica.

T: È semantica.

324-FRL: Alla fine noi c'è ci sono magari tecniche più efficaci o meno efficaci ma io dico sempre come il famoso discorso degli stili di kung fu, ah lo stile della mantide è migliore dello stile è un cacchio c'è volendo è un discorso che è inutile nel senso di persone che stanno dentro un'illusione, che non è lo stile la tecnica.

T: Certo.

325-FRL: È la persona.

T: Va bene.

326-FRL: Quindi il pranic healing, il reiki, il l'omeopatia su cosa attirano? Tutte sul concetto di energia.

T: Ok.

327-FRL: Che poi magari lo esprimono male ma non perchè sono cattive, fallaci, magari hanno pochi anni di esperienza.

T: Hm hm.

328-FRL: L'omeopatia volendo è dal 700' che gironzola quindi è giovane.

T: Ah oddio.

329-FRL: Beh rispetto alla medicina cinese che esiste dal 300-400 avanti cristo.

T: No, no, sicuramente piuttosto alla medicina cinese e alle tradizioni antiche sicuramente si.

330-FRL: Però comunque si è diffusa da pochi anni da qualche decade quindi volendo ci stanno anche tanto da studiare tanto da provare tanto da praticare certo potevi fare pure il farmacista, bello materiale convinto, dice no il reiki il cinque ch perchè chimicamente non c'è nulla, è solo acqua e zucchero.

T: Va bene.

331-FRL: E chimicamente non gli puoi dare torto.

T. Va bene.

332-FRL: Quindi uno dovrebbe dire scientificamente parlando l'omeopatia è una bufala.

T: Va bene.

333-FRL: Però magari prendendo quelle cose stranamente effetto placebo o non effetto placebo qualcosa succede, magari io dico sempre perchè molte volte arriva una persona piena di scorie, magari è una è una difesa.

T: Va bene.

334-FRL: Dici hai visto tu non credi quindi non funziona.

T: Certo.

335-FRL: Però lui dice magari quello che so muove le energie se tu sei intasato magari una pillolina con una traccia energetica non ti fa nulla.

T: Va bene.

336-FRL: Esistono dei sistemi che, il sistema deve essere adatto alla persona, e non la persona al sistema tutto però è tornato alle energie questa cosa qua.

T: Per cui non è una questione secondo te che l'omeopatia funzioni o non funzioni è semplicemente che devi trovare quello che ti serve.

337-FRL: Quello che ti serve al momento giusto e capire, perchè io dico sempre il problema dell'ignoranza lo vedi proprio nei (buddhisti?) il problem fondamentale è l'ignoranza.

T: Va bene.

338-FRL: Se uno sa, capisce e usa quello che gli serve, come se fosse un giardino. Adesso mi uso l'omeopatia domani mi uso la fitoterapia, dopodomani mi uso il reiki. Certo io sono contrario al reiki dice ok c'è il passaggio di energie il problema è: chi te la passa l'energia? Magari te la passa un pornomane, non sai chi c'è dietro, magari ti passa un'energia sporca, ma nessuno crede veramente all'energia che simulavi quindi oh-oh. A volte funziona invece a volte torni a casa che dici stai peggio o anche vero come la medicina cinese insegna, muovi l'energia, stai peggio a volte. Che se tu non la sai indirizzare crei più danni. Quindi quando hai visto ha fatto anche peggio, poi scatta la supersizione tipica degli italiani, che hai visto ha fatto una cosa m'ha detto male ha detto ah no no porta male non la faccio più.

T: Ho capito.

339-FRL: Quindi il problema è sempre dell'ignoranza una volta che uno ha vedesse dell'energia o usi una cosa o usi un'altra è sempre.

T: Hm hm hm. Però a questo punto anche io eh puntualizzerei una cosa. Il farmacista materialista gusto? Ti da magari l'aspirina piuttosto che l'omeopatia.

340-FRL: Va bene.

T: Però prima hai anche detto che tutto è comunque energia per cui anche l'aspirina è energia.

341-FRL: Certo.

T: Per cui perchè quel tipo di energia omeopatica deve essere diversa dall'energia della magia.

342-FRL: Come ti ho detto all'inizio nei piani astrali ci sono vari livelli.

T: Va bene.

343-FRL: Più raffinati e più densi.

T: Va bene.

345-FRL: Va bene, quindi molte medicine, molte terapie energetiche funzionano su un livello vibrazionale più elevato che distacca dal il livello vibrazionale energetico del farmaco del fisico.

T: Ho capito.

346-FRL: Capito quindi è sempre una questione di come l'indirizzi, infatti molte medicine ti curano prima che ti ammali.

T: Ok.

347-FRL: Ci sono molti parecchi ah io vedo nella tua aura si sta formando un tumore.

T: Hm hm.

348-FRL: Magari questa è una bufala come anche può esser vero.

T: Va bene.

349-FRL: L'aspirina.

T: Come si distingue questo?

350-FRL: In che senso?

T: Come si fa a determinare, magari può essere una bufala magari può essere vero come fai a sapere se è una bufala oppure no.

351-FRL: Eh quello purtroppo è sempre il solito discorso che ti devi fidare un po' del praticante che devi avere pure tu un po' di esperienza.

T: Va bene.

352-FRL: Quindi quello poi dipende da caso a caso, perchè detta così potrebbero essere mille varianti, certo.

T: Certo.

353-FRL: Quello dice tu hai un tumore dammi diecimila euro, mi puzza forse he he he.

T: Va bene va bene si, si, si.

354-FRL: Di bufala. Però la medicina magari quella più materialistica diciamo l'ultimo stadio nel senso più fisico, il raffreddore non mi importa sapere perchè mi è venuto io curo la causa cioè io curo l'effetto, magari l'omeopatia o una cosa energetica no no tu ti prendi il raffreddore perchè sei triste perchè le difese del polmone sono deboli io quindi vado a monte e non ti ammalerai più. Perchè io curo la causa.

T: Va bene.

355-FRL: Il farmacista materialista ti dà la cosa per il momento.

T: Va bene.

356-FRL: Quindi sono livelli.

T: So anche di storie dove per esempio la gente gli viene detto prendi questa cura omeopatica, muore eh.

357-FRL: He.

T: Perchè comunque l'omeopatia sbaglia perchè.

358-FRL: Ma non è l'omeopatia sbaglia è il medico, io uso uno strumento e lo uso male magari non faccio la diagnosi perchè magari il paziente pensa è leggero ne prendi di più.

T: Va bene.

359-FRL: Quindi casi, ovviamente c'è muore quindi vuol dire che c'è qualcosa che non funziona in un certo senso. Quello però come pure la medicina occidentale uccide le persone.

T: Hm hm, certo.

360-FRL: Perché, quindi non è l'omeopatia che è cattiva. Io dico sempre che è l'ignoranza della persona che non conosce lo strumento. Io infatti mi ricordo che infatti ho parlato con un medico omeopatico molto intelligente che dice io c'ho un figlio piccolo e sono un omeopata, quando vado in vacanza ad esempio in Messico a mio figlio gli porto il come si chiama il medicinale per lo stomaco medico, perché se sta male poveraccio non gli do un farmaco omeopatico che può portare. Il farmaco omeopatico glielo do prima di partire così lui si protegge la flora batterica.

T: Va bene.

361-FRL: Ma se sul momento gli viene la dissenteria io gli do l'antibiotico, questa è anche intelligenza. Invece a volte si mitizzano queste cose ci sono gli estremi. Ah no io non uso la medicina occidentale perché fa male uso solo quelli, sbalgi. Magari l'omeopatia la usi per prevenire.

T: Certo.

362-FRL: Per curarti l'infezione si usi un farmaco che ti sfonda il fegato ma te la cura.

T: Certo.

363-FRL: Quindi ecco ritorna il discorso dell'ignoranza.

T: Ho capito. Allora, er ehm molti dei rituali e del e del trasferimento energetico funziona tramite la visualizzazione giusto o sbagliato?

364-FRL: Visualizzare è un ottimo strumento per riuscire a focalizzare il pensiero e a ottenere l'effetto desiderato.

T: Va bene.

365-FRL: A volte magari ci sono persone che chiedi a loro magari sono così sicure che dicono io voglio e ottengono. Però la visualizzazione è un ottimo strumento per vedere magari anche un ostacolo uno non riesce a visualizzare bene.

T: Ah ho capito.

366-FRL: Dice oddio come faccio a visualizzare oddio mi si è entrato un pensiero sbagliato, hai visto ghostbusters? Non pensare al nulla.

T: Ah si si si si.

367-FRL: Che io ho pensato una cosa innocua della mia infanzia.

T: Ah si certo, certo.

368-FRL: Quindi è sempre un arma a doppio taglio è uno strumento, funziona almeno, per te funziona?

T: Buhf non non lo so è relativo.

369-FRL: È relativo. Esistono tantissimi strumenti quindi puoi provare.

T: Se funziona. Dunque per esempio nel trasferimento dell'energia che ogni tanto si parla di se senti calore nel tuo corpo vuol dire che c'è passaggio di energia.

370-FRL: Certo.



T: È passaggio di energia o è anche quella una tecnica chiamiamola di visualizzazione che comunque ti fa sentire che sta passando o è proprio un passaggio di energia.

371-FRL: No perchè non è che stai, tu puoi visualizzare infatti pure nel chi gong il bello di questi mondi lontanissimi pur non avendo le stesse identiche cose, pur non avendo contatti.

T: Hm hm.

372-FRL: Sì tu visualizzi all'inizio non so che aiut visualizzando non so il ch'i che scorre nella mano.

T: Va bene.

373-FRL: Poi a un certo punto non c'hai più bisogno di visualizzarlo perchè lo senti come dico io senti il calore, quindi è un aiuto. Certo non è che devi stare ogni giorno a dire visualizzo, visualizzo, visualizzo...

T: Ah ho capito, ho capito...

374-FRL: Magari dopo diventa naturale.

T: Per cui in realtà per te la tecnica chiamiamo finale sarebbe quasi un atto di fede, se te proprio ci credi allora funziona.

375-FRL: No, è soltanto un fatto di aver sperimentato di conoscenza dicendo ok io so. Cioè non diventa più fede diventa certezza.

T: Va bene.

376-FRL: La visualizzazione è un atto di fede perchè io devo visualizzare per ottenere lì mi devo concentrare quindi devo usare una tecnica per volere più che per un atto di fede.

T: D'accordo.

377-FRL: Invece dopo tu lo senti.

T: Sì.

378-FRL: Senti, c'è è come guidare. Accendi la macchina e vai ormai lo sai come funziona magari la prima volta non sai neanche.

T: Dove vuoi mettere le mani.

379-FRL: Che tu visualizzi dici ok sì io devo accendere il motore e mettere le mani qua quindi in quel momento tu stai pensando alle mosse da fare, dopo non ci pensi più.

T: Ho capito, ho capito.

380-FRL: Perchè a volte vedi noi a volte distinguiamo, distinguiamo la magia come se fosse una cosa metafisica dei gestini normali.

T: Ok.

381-FRL: Volendo, noi facciamo la stessa cosa come tipo in alto così in basso, la famosa regola ermetica.

T: Certo.

382-FRL: Se tu trovi il corrispettivo nel piano fisico esiste lo stesso corrispettivo nel piano astrale, non c'è questa differenza assurda, io infatti ragiono sempre sul piano fisico però dico poi pure nell'astrale è così. Ad

esempio stavo pensando a come entrare in contatto con un entità come dice molti eh beh fa faccio un rito un giorno non succede nulla.

T: Hm hm.

383-FRL: Eh tu entra a casa di una persona vedi lì la persona, ci devi diventare amico, poi perchè ti dovrebbe aiutare, poi se tu gli imponi un aiuto.

T: Ok.

384-FRL: Perchè ti dovrebbe dire di sì, o anche un animale selvatico, quanto tempo ci vuole perchè non è che vado nella foresta, trovo un aquila e me la porto a casa. A volte invece molti pensano che la magia sia così. Esci vai nella foresta trova uno spirito elementale ci diventi amico e ti fa diventare ricco. Lo provi a fare una volta non funziona hai visto che bufala. Vai nella foresta trovati una volpe, addomesticala c'è quanto ce vuole.

T: No certo ci vuole tantissimo.

385-FRL: Tutti ragionano in questo modo per tutti la magia visto che è magia pensano che o funziona o non funziona se funziona deve funzionare per queste cose.

T: Ho capito, ho capito. Allora qui un'altra domanda, poichè esistono comunque dei sistemi millenari, più o meno millenari la Golden Dawn è un po' più recente, che comunque ha dei sistemi meditativi, dove devono chiudi gli occhi visualizza, vedi questi centri che si attivano, concentrati così. Perchè dorei visualizzare in quel modo se è una questione che io posso farlo semplicemente con la volontà perchè non posso inventare un mio sistema di meditazione equivalente e di simile potenza a quello.

386-FRL: Perchè qui entra il discorso della tradizione e dell'essere un novizio perchè dipende se uno c'ha anni di esperienza oppure può fare un paragone dice vabbè sì, io ormai posso dire di sapere ma come, conosco persone che si definiscono inventori ma non conoscono neanche magari la matematica.

T: Ok.

387-FRL: Se tu non conosci le basi, come puoi inventare, magari all'inizio è meglio seguire un metodo collaudato da centinaia di persone.

T: Va bene.

388-FRL: Tu lo segui ti piace o non ti piace è un problema tuo però intanto ti affidi alla tradizione. Dopo infatti le grandi scoperte vengono fatte da chi già ha le basi.

T: Va bene.

389-FRL: E dopo dice no infatti dice diventa un grande inventore diventi, però se non conosci.

T: Le basi.

390-FRL: Che fai? Infatti ho conosciuto persone così arroganti che si sono creati il loro sistema di magia.

T: Va bene.

391-FRL: Non sapendo... niente.

T: Niente.

392-FRL: Ma loro si sentivano così fichi così potente da aver creato addirittura il loro addirittura linguaggio magico.

T: Sì.

393-FRL: Poi mi chiedevano ma perchè succedono queste cose c'è non sapevano.

T: Queste cose cosa?

394-FRL: Mi ricordo le domande dovevo spiegare anche le banalità, non avendo le chiavi neanche dell'occulto del simbolismo.

T: Sì.

395-FRL: Non sapevano nulla, loro si sentivano capaci addirittura di aver creato addirittura un sistema.

T: Certo.

396-FRL: Poi magari prendevano un segno stupidissimo non ricordo il caso come se fosse una cosa grandissima non sapevano magari in quel momento stavano creando delle forme pensiero lucidissime però eh.

T: Per cui degli effetti anche in un sistema inventato ci potrebbero essere.

397-FRL: Sì ma magari casuali se gli dici.

T: Casuali.... e pericolosi.

398-FRL: Ovvio tu poi giochi coll'elettricità da bambino, te bruci.

T: Ah certo certo, sì sì certo ma ci stavo pensando semplicemente perchè magari normalmente se siamo qui non credo stiamo creando delle forme pensiero per esempio.

399-FRL: No non è ossessivo.

T: Perchè non è ossessivo?

400-FRL: No, e non è prolungato.

T: Ok per cui un atto magico che c'entra con il ch'i è in qualche modo un atto ossessivo.

401-FRL: No perchè tu non sei ossessionato. L'ossessione da un punto d vista psicologico è un ossessione.

T: Ok.

402-FRL: Un qualcosa che ti tormenta che ti ma anche che non puoi fare a meno di pensarci e quando ti ritrovi a un certo punto che il pensiero ti arriva da solo a quella cosa e incominci ad entrare in un loop e ci continui a pensare a pensare e dopo che quando ti ci riesci finalmente a staccare dici sono già passata quaranta minuti pensando a questa stupidaggine e ti senti stanco. Quello è un pensiero ossessivo e quello te lo porti avanti fino a che rimedi qualcosa.

T: Ho capito.

403-FRL: Qualcosa che tu stesso hai creato, magari uno la chiami psicosi.

T: Certo però mi sembra che funzioni su delle basi molto simili perchè per esempio se io medito su un centro e penso solo a quel centro non vado a nutrire quel centro?

404-FRL: Ma in quel caso è una meditazione positiva e non ossessiva perchè oddio devo nutrire il centro sennò muoio dio devo nutrire quel centro sennò mi sento, c'è coll'ansia. Tu invece fa una cosa sana dici ok cinque minuti al giorno penso a quel centro, è sano, non è un pensiero malato.

T: Ossessivo, no no, però per esempio tornando al concetto del buddhismo c'è chi medita tutto il giorno tutti i giorni.

405-FRL: Ma meditare ma è sempre il solito discorso l'ossessione quelle ci sono anche quelle persone come anche chi prega in maniera ossessiva oddio sono un peccatore oddio sono un peccatore oddio.

T: Sì, sì, sì.

406-FRL: Eh quello è inutile se sei buddista o cristiano se preghi in maniera ossessiva hai paura del peccato, oh mi devo illuminare mi devo illuminare ti ossessioni da solo.

T: Sì certo, certo.

407-FRL: Quindi caschi nel trabocchetto.

T: Ho capito ho capito, vuoi ancora dell'acqua per esempio?

408-FRL: No posso chiamare un momento?

T: Assolutamente sì (interruzione della registrazione Frater RL mi chiede di fare una telefonata, durante questo lasso di tempo con una conversazione informale mi vengono fornite delle informazioni che vengono ripetute in seguito nella parte finale dell'intervista).

T: Ok sì se per esempio mi potresti di nuovo rispiegare questo discorso durante la pausa del tornaconto e sull'efficacia della magia.

409-FRL: Volendo la maggioranza delle persone ignoranti purtroppo ma non nel senso di cattivi persone che non conoscono, ignorano cercano sempre nel momento del bisogno qualcosa a cui aggrapparsi.

T: Sì.

410-FRL: Nessuno lo fa quando sta bene, nessuno va dal medico quando sta bene, nessuno fa sport quando è già e bello e fico quando è sano, nessuno fa magia quando non ha problemi, volendo prima o poi sarà anche un meccanismo di richiamo dell'entità ma quando il problema volendo la parte negativa la tengo poi come la parte nel Tao il male porta il bene.

T: Hm hm.

411-FRL: Però molte persone si dedicano alla preghiera alla magia per avere un tornaconto, e non vedono oltre, quindi rimangono nel loro piccolo. Io faccio magia per andare a letto con quella ragazza.

T: Va bene.

412-FRL: Punto poi eh non ci sono andato a letto? La magia non funzionava, perchè non si mettono magari a studiare magari i rudimenti della magia, a capire perchè non ha funzionato o a capire il perchè o se non è io faccio magie perchè voglio crescere voglio, c'è sempre volendo un voglio, una base egoistica c'è sempre. Come la preghiera, nessuno prega per il gusto di pregare, tutti pregano per avere qualcosa.

T: Certo, però si torna comunque al discorso di prima del desiderio che uno dice in qualche modo tu devi desiderare, devi in qualche modo desiderare qualcosa per poi...

413-FRL: Certo tu devi desiderare, è la scintilla che mette in moto e ad alcuni magari un momento negativo lo spirito dice oddio ho avuto tanta sfiga, ok cerchiamo di capire perchè mi butto sulla la magia no voglia provare figa però quello è stato un escamotage diciamo vabbè le vibre dico il tre fatti avvicinare. Alcuni invece sono così gretti e disperati dice ho avuto tanta sfiga me compro il cornetto è magia il cornetto.

T: Ah ok.

414-FRL: Pure quella è magia per molti ignoranti dice eh la magia non funziona diventa superstizione. Oppure prego per vincere alla lotteria. Te pare una cosa da chiedere a un dio? Volendo se esistesse una mente unica superiore illuminata il tuo vero bene è vincere alla lotteria?

T: Ok, per cui pensi che comunque ci sia una forma di guida dell'umanità in qualche modo che ti permette di operare o di non operare.

415-FRL: Beh c'è volendo è sempre il solito discorso il discorso che faccio io, o siamo delle creature come delle piante, siamo qua nati moriamo e non esiste un aldilà non esiste niente siamo dei vegetali.

T: Va bene.

416-FRL: Nati per sbaglio. Oppure esiste un aldilà che magari soltanto una vibrazione energetica di un altro livello quindi sempre energia ma che non possiamo vedere che siamo piccoli. Se esiste, continuano ad esserci delle entità delle persone, queste persone diluite ci possono aiutare e a volte purtroppo è l'unico metodo per farti andare avanti tramite qualcosa.

T: Ho capito.

417-FRL: C'è non può esistere solo il bene soltanto con il bene non combineresti un...

T: Niente.

418-FRL: Niente, ci vuole il male per ottenere il bene.

T: Hm hm.

419-FRL: Purtroppo come dire non so c'è stato Hitler che ha ucciso sei milioni di ebrei però dopo quel periodo l'umanità è cresciuta. È orrendo a dirsi, però se tu vedi negli anni sessanta quanta spiritualità è venuta fuori.

T: Certo.

420-FRL: Se tu pensi gli anni quaranta che direttezza che c'era. Erano pochi gli esoteristi. Negli anni sessanta tutta la guerra, la violenza, la morte c'è stata un'esplosione di spiritualità. È orrendo a dirsi però funziona così, carota e bastone come noi in cambio in questo modo, carota e bastone come si dice mandano avanti con carota e bastone.

T: Ho capito ho capito, e allora a questo punto tornando un attimo al discorso dell'ego ehm, per esempio ci sono delle scuole cosiddette della mano sinistra.

421-FRL: Esatto.

T: Tipo il Tempio di Set o....

422-FRL: Il Dragon Rouge.

T: Il Dragon Rouge tutti questi tutte queste il ehm Temple of the Black Light anche mi pare.

423-FRL: Sì.

T: Che comunque loro si concentrano proprio sull'accrescimento dell'ego per poter fare magia. Se l'ego è un impedimento perchè pensi che loro ci possano riuscire? Sempre se secondo te ci riescono.

424-FRL: Beh è un po' come il discorso vivi dei tuoi sensi ah essere istintivo volendo di cadere nella trappola sempre più materialistica. C'è non dico che non facciano magia però alla fine non riescono a vedere oltre la mera magia, quindi usano un livello tera tera.

T: Ok.

425-FRL: Che anche già professarsi della mano sinistra.

T: Sì.

426-FRL: Per me è una cosa molto immatura.

T: Va bene.

427-FRL: Perché non capiscono che come dire io sono un batteriologo, io studio batteri, è male? Eh no, i batteri di per se è male? No, poi lo vuoi usare per distruggere l'umanità lo puoi usare però quindi invece professarsi maghi neri è stupido perché esiste l'energia, poi il modo in cui tu la impieghi ok come dice magari Nick tu una volta il mago può anche fare un atto malvagio perché diventa parte del creatore e deve mettere in moto il cambiamento.

T: Va bene.

428-FRL: Però se tu lo fai con questo spirito come mano di dio, come strumento per mettere in moto un cambiamento.

T: Sì.

428-FRL: Può anche essere io uso non so un antibiotico, uccido delle vite anche io.

T: Certo.

429-FRL: Per curarmi, per portare un cambiamento, invece adesso dici uccido la gente tanto per il gusto è stupido, infatti gli estremismi sono sempre stupidi perché sono ciechi. Non capiscono, infatti a volte magari è pure sbagliato dire ah no la mano destra soltanto luce bene angioletti e pucci pucci, pure quello in un certo senso sbagliato che dio volendo il bene e il male ma il bene e il male è relativo, chi è il bene, chi è il male?

T: Certo.

430-FRL: Il mago è quello che conosce la legge, l'energia di per se è neutrale poi sta a te. Ovviamente io preferisco non interferire con il karma di nessuno ossia perché interferire? Perché se io interferisco ovviamente metto in atto una serie di dinamiche di compensazione energetica.

T: Va bene.

431-FRL: Chiama bene chiama male ma perché interferire? Se poi mi dicono no tu devi magari fare una cosa per condurre un cambiamento.

T: Hm hm.

431-FRL: È un'altro discorso.

T: È un'altro discorso, va bene.

432-FRL: Pure quelli si professano malvagi perché vivere dell'ego è stupido perché vieni continuamente irretito dalla materialità e magari non capisci quello che fai non ti stacchi più, scendi di vibrazione. Anche quello è magari magia, perché ci sta un altro aspetto di vibrazione ma è una vibrazione più bassa.

T: Dici clifotica?

433-FRL: Esatto.

T: Sì.

434-FRL: C'è, non cattiva alta io dico come musica come note ci sono note più alte note più basse, però più scendi giù più è come se fosse in un certo senso la gravità aumenta.

T: Va bene.

435-FRL: E quindi tu sei sempre più sotto l'effetto di una gravità che ti schiaccia sempre di più.

T: Hm hm.

436-FRL: Vatti poi a liberà, vatti poi a rialzà.

T: Ho capito, ho capito.

437-FRL: C'è, non esiste il male, esiste il fatto ti butti ancora più giù. Già il livello umano non è che sia sta meraviglia, ti abbassi ancora di più... Certo, anche quello è un aspetto del divino, però come aspetto del divino dovresti riuscire a fare un passo e dire sì, infatti molti maghi riescono a fare tutte e due le cose. Mi ricordo c'era un pezzo di Star Wars nei romanzi a fumetti in cui Luke passa al lato oscuro.

T: Ah va ben...

438-FRL: Perché lui mas come si chiama a dominare tutti e due gli aspetti.

T: Va bene.

439-FRL: Però ha avuto bisogno di Leila per tornare indietro dal lato oscuro, perché non è semplice uscire da una vibrazione bassa. Se ci pensi anche questa metafora stupida di Star Wars.

T: Certo.

440-FRL: C'ha una spiegazione.

T: Hm hm.

441-FRL: Poi ti ripeto, magari pure loro il pensiero ossessivo, voglio uccidere, voglio uccidere, gli riesce è magia wow, funziona.

T: Sì.

442-FRL: Però lo fanno con alti canoni senza capire perché quello che è successo creando proprio un pensiero che ho visto persone che inneggiano a Caino che non è mai esistito ae, c'è...

T: Non hanno creato niente. Però per esempio ci sono, immagino che ci voglia comunque una tale concentrazione e ossessione enorme.

443-FRL: Esatto.

T: Per poter effettivamente uccidere qualcuno perché guarda per esempio questa guerra in Siria adesso. Ci stanno persone che stanno assolutamente ossessionate dall'uccidere.

444-FRL: Esatto, diventa anche un'ossessione è uno strumento.

T: Però chiaramente loro uccidono perché hanno dei fucili però non è che credono quello che posso immaginare creano delle forme pensiero che uccidano.

445-FRL: No però magari ti crei delle forme pensiero attorno a te che ti portano sempre a desiderare sangue è sempre la descrizione del sangue che è la violenza.

T: Ah per cui le forme pensiero in sostanza non sono come delle entità indipendenti che possono.

446-FRL: No sono entità parassitiche che si nutrono del tuo vizio.

T: Solo del vizio.

447-FRL: Ossessione.

T: O dell'ossessione.

448-FRL: C'è il vizio è un termine cristiano magari.

T: Va bene.

449-FRL: Chiamiamolo ossessione quindi gioco d'azzardo prostituzione cos'è? C'è possono essere anche la collezione di francobolli.

T: Certo.

450-FRL: Però è più facile un'emozione forte insomma un'emozione forte, quasi sempre negativa quindi un'emozione sfocia nell'ossessione.

T: Va bene.

451-FRL: C'è l'amore puro e disinteressato non è ossessivo. Uccidere una persona e desiderare del sangue. È difficile uccidere rimanendo neutri, sereni, serafici. Uccidi perchè vuoi uccidere.

T: Vuoi uccidere.

452-FRL: Sennò impazzisci, come in Vietnam vai a uccidere non vuoi uccidere, perdi la ragione e quindi, eh.

T: Dunque può darsi che questo sia un discorso che comunque abbiamo già toccato a sufficienza però io a questo punto potrei anche dire che comunque i pensieri ossessivi sono delle effettive malattie mentali.

453-FRL: Esatto.

T: E basta non devono essere necessariamente collegate come un concetto di energia.

454-FRL: Ma tuo il discorso è: una malattia ossessiva ti senti addorrito chi hai mai fatto caso?

T: Ehm, si.

455-FRL: Volendo ti lascia anche dei segni sul viso, l'espressione quando vedi una persona ossessionata, come fa un pensiero a modificare il tuo fisico? Già tu ragioni su questo che fino a un secondo pensiero non ha una manifestazione fisico. Rabbia ossessiva? Fa venire l'ulcera, puoi anche morire coll'ulcera.

T: Certo.

456-FRL: Poi se tu non vedi nell'astrale magari poi se uno vuol parlare metaforicamente anche la pazzia è una manifestazione una spiritualizzazione di una malattia.

T: Hm hm.

457-FRL: Che ne so un concetto animistico, oppure se tu magari ne vuoi parlare da un punto di vista occulto esoterico c'hai una vibraizone che vai creando. Questa vibraizone, che vuole prendere una sorta di coscienza e vuole nutrirsi.

T: Però a questo punto potrei anche dire non lo so, so che uno può mandare una forma pensiero attaccarla a qualcun' altro.



458-FRL: No, tu crei un'entità è diverso se crei una forma pensiero, sempre semantica.

T: Ok.

459-FRL: Tu magari crei un elementale devi creare un'entità con uno scopo.

T: Ok.

460-FRL: Però che non rimanga attaccata a te quindi che non si nutra della tua energia.

T: Ma che si nutre dell'energia di qualcun'altro.

461-FRL: Ma non solo nutrire. Se tu mandi un'entità la mandi con uno scopo che so tormentalo, uccidilo.

T: Hm hm.

462-FRL: È diverso non è che io creo una cosa per far giocare una persona d'azzardo, per farlo diventare un ossessionato del gioco d'azzardo.

T: Perché no?

463-FRL: È difficile creare, magari ti creo non sò un entità che ti porta necessità di avere denaro, lui magari va a giocare, e poi giocando perdendo e tu più che altro, vedi è sempre il solito discorso, la magia è un mezzo per uno scopo. Tu devi sempre cercare il punto debole della persona.

T: Hm hm.

464-FRL: C'è ad esempio io voglio far venire una forma pensiero.

T: Sì.

465-FRL: Io vedo che il punto debole della persona è il gioco d'azzardo, magari è controllato magari gli va sempre bene è calmino. Io gli faccio una magia, quella persona incomincia a perdere con una sfiga spaventosa. Quella persona avrà sempre più voglia di giocare.

T: Ok.

466-FRL: E magari in quel punto hai creato una crepa.

T: Per cui non è tanto che tu fai... Eh scusa se la ripeto sembra una cosa un po' più scema questa è più per altro per il punto, tu no è che fai una forma pensiero per dire gioca d'azzardo ma perdi al gioco per cui metti in moto un meccanismo che stimola quella sensazione.

467-FRL: Come una battaglia io cerco il punto debole.

T: Ho capito.

468-FRL: Per esempio anche ci sta anche il famoso l'agopuntura usato per uccidere il dim mak. Io magari vedo te vedo i segni di un malessere fisico, vedo anche in base all'orario energetico il meridiano dico ah questa persona soffre di problemi cardiaci, non gli vado ad attaccare il polmone gli vado ad attaccare il cuore.

T: Il cuore.

469-FRL: Più senso diventa viene, il discorso iniziale risparmio energetico io becco poi ci sono anche il santo, il buono, il virtuoso? Però magari anche il santo, il buono, il virtuoso, che ha tanta fede faccio capitare una disgrazia la persona perde la fede e incomincia magari a rodersi il fegato a pregare magari ad essere

ossessionato perchè ha perso la fede. Poi dico sempre, se è il suo destino. Questo è un bellissimo pezzo dell'Odissea.

T: Sì.

470-FRL: Che, mandano Mercurio da Odisseo quindi da Circe volevo dire per dire beh lui mo deve andare, il destino può essere ritardato ma non impedito. Ulisse non poteva rimanere da Circe o da Calipso?

T: La maga Circe.

471-FRL: Che se lo voleva tenere per tanto tempo. Lui ci sarebbe rimasto ma il suo destino era di tornare a casa. Il destino è stato ritardato perchè Poseidone era incacchiato tante cose, ma non poteva essere alterato. Quindi dico io ti posso pure fare una fattura a morte ma se non è tuo destino morire... O a meno che io sia così potente con un carico di energia così potente da...

T: Ma può caitare?

472-FRL: Ma magari, il solito discorso quante persone di quelle manifestano cibo.

T: Ah non lo so.

473-FRL: C'è a livello teorico, il famoso patto che cos'è il famoso se non dare la tua energia in cambio di un'energia extra per modificare un evento che magari non doveva essere modificato.

T: Per cui c'è sempre questo controbilanciamento, non c'è mai diciamo un vuoto di energia.

474-FRL: Però renditi conto che tu riesci ad alterare un destino, poi magari il destino si altera perchè si compie nella vita dopo. Però tu ti rendi conto di che debito ti porti appresso che squilibrio che crei? Che te crei tu il famoso patto ti vendi l'anima, volendo quello è un simbolico per dire che è ti sei impegnato a dare a quella entità la tua energia chissà per....

T: Per che cosa...

475-FRL: No, per quanto tempo pure, per il tuo livello di energia.

T: Sì, allora facciamo un ultimo esempio magari.... Er, facciamo l'uccidere una persona.

476-FRL: Ecco a prendere appunti, ha ha ha.

T: Per rimanere in tema. Io voglio uccidere questa persona, ok? Per cui faccio un'incantesimo, una fattura a morte.

477-FRL: Un vero mago prima di fare un incantesimo fa una divinazione.

T: Ho fatto la divinazione.

478-FRL: E quindi c'hai, eh perchè magari dicono no non funziona.

T: Ho capito ma allora diciamo che io voglio fare quest'incantesimo e mi dice "sì" puoi fare quest'incantesimo.

479-FRL: Puoi procedere.

T: Puoi procedere.

480-FRL: Vedi tutti i pro e i contro, è una guerra.

T: Vedi tutti i pro e i contro, fai quest'incantesimo e la persona muore. Chiaramente uno ha visto diciamo nelle carte ad esempio che questa cosa poteva essere fatta.

481-FRL: Hm.

T: Però questo anche perchè si trova in concordanza con chiamiamolo l'ordine dell'universo.

482-FRL: Esatto.

T: Ma allora, se io già nelle carte potevo vedere, si questa persona la puoi uccidere perchè è destinata a morire, allora a quel punto perchè dovrei fare un incantesimo se comunque è destinata a morire.

483-FRL: Allora il discorso è, è uno strumento gli dai una coltellata.

T: Sì.

484-FRL: O magari tu la odi così tanto che tutto il destino, perchè è sempre il solito discorso chissà che relazioni che ci sono magari la morte di una persona fa venire tanta fede alle persone che sono rimaste vive quindi è una cosa negativa che un po' si dice che il progetto generale.

T: Universale.

485-FRL: Esatto, la rete che ci sta intorno, vedi come una bella frase di Charles Manson.

T: Va bene.

486-FRL: Che gli hanno chiesto, perchè lo fai? Se non dico una cavolata l'ho sentito in televisione.

T: Non importa.

487-FRL: C'è qualcuno nella società lo doveva fare, la parte del cattivo, quindi volendo ci sta sempre il bisogno che qualcuno magari sia la vittima e qualcuno il carnefice.

T: Certo.

488-FRL: È un dato de fatto perchè sennò saremmo tutti così, ce pensi? Non ce sarebbe un emozione, non ci sarebbe progresso saremmo tutti c'è tutti un meraviglioso mondo vulcaniano he he.

T: Beh si per cui c'è questo idea del progresso comunque.

489-FRL: È un movimento, tu metti una carica di energia si muovono le cose.

T: E perchè ci deve essere questo movimento?

490-FRL: Che l'essere umano penso è così stupido che da solo se rimanesse fermo, non progredire, non progredirebbe siamo o programmati così, non so come.

T: Non sai, non ti poni la domanda più di tanto diciamo.

491-FRL: No perchè tanto purtroppo ho visto sempre attraverso il movime, colla stasi non c'è progresso.

T: Sì.

492-FRL: Purtroppo tanto se vedi la storia è sempre stato un alternarsi bene, male, bene, male distruzione, costruzione, distruzione, costruzione, come dirò è sempre il solito discorso, come in alto come in basso, ti rompi la gamba?

T: Sì.

492-FRL: La gamba te la devi rompe pe forza e appunto la fattura si inizia a dare ancora più forte. Tu ragioni con queste metafore magari trovi anche un motivo diciamo dell'azione. E quindi magari tu fai la fattura l'uccidi poi bisogna vedere cosa succede magari poi passi il resto della tua vita a piangere.

T: Certo.

493-FRL: E a pentirti oppure vedi la famiglia che si distrugge e si dispera oppure magari io ho sentito storie, non so se siano vere, di una mia amica che sudamericana che la in quei paesi ci sta molta Santeria molto.

T: Certo, certo.

494-FRL: Che questa c'era questa signora questa maga a pagamento che faceva fatture a destra e a manca bravissima gli è nata la nipote gli manca praticamente tutti gli organi interni malformatissima dici abbè è una coincidenza però proprio a questa persona? C'è sempre il solito discorso della coincidenze però adesso questa persona sa cos'è la sofferenza.

T: Certo però in questo sistema è stata anche condannata una bambina che magari era una....

495-FRL: Ma perchè che ne sai chi era c'è se vogliamo vedere la vita passata.

T: Dici comunque nella vita passata.

496-FRL: Se invece vogliamo usare la versione di Nick siamo tutti un'unica cosa come voler dire una manifestazione dio magari crea questa persona aprendo dei bit di informazione cosa vuol dire essere una bambina malata e nipote di una strega malvagia? Magari immagina un gruppo neutrale di informazione in compenso, crudele magari.

T: Però.

497-FRL: Però parliamo di informazione, purtroppo la natura è così.

T: Purtroppo la natura è così.

498-FRL: C'è è neutrale è diverso.

T: È neutrale. Va bene se vuoi possiamo anche finire qui e se possibile ti ricontatterò per un aggiornamento.

499-FRL: Va benissimo.

T: Va bene allora io spero che è così che si faccia.

#### MOAA 2016d: Frater RL's interview (English)

**T: Tancredi Marrone**

**FRL: Frater RL**

1-FRL: He, he, he.

T: Forget it. So..., frater RL.

2-FRL: Precisely.

T: I wanted to know how you began this path into esotericism: what inspired you why did you decide to become part of the Golden Dawn, ehm where did you begin?

3-FRL: With esotericism in general or right from the beginning.

T: Well, from the beginning from what you consider to be the most important.

4-FRL: I really, let's say that magic and esotericism has always been a part of me since, when I was seven or eight, I bought the first books on the Golden Dawn... even if I didn't understand it that much, but at the age of nine I was doing the banishing ritual so, let's say, it was always a thing, a family thing one can say, in the background and which always came back.

T: Hm hm.

5-FRL: And then during high school, I met some guys who were obsessed with the Golden Dawn... so at the time I had bought the Mystic Cabala, Magick by Crowley, all the... four volume books which belonged to Regrdie on the Golden Dawn, so it was always something that came back but clearly reading these books when one is a child, well too much symbolism, too complex...

T: Hm hm.

6-FRL: I put it to a side and continued with other things... personal paths. Then let's say that I became a member of an online group, the famous Abode of the Lion, the astral warriors.

T: I don't know them.

7-FRL: These are people who travel in the astral and go to cleanse places or people from entities, or possessions.

T: Ok.

8-FRL: And among them there was a chief of the London Golden Dawn lodge.

T: Ok.

9-FRL: Ok.

T: You mean?

10-FRL: Not MOAA but HOGD.

T: Ah like the Ciceros.

11-FRL: No these are from London, the Ciceros yes, yes are Hermetic Order.

T: Yes, yes, yes.

12-FRL: And in fact, he is a friend of the Ciceros. And he says "Do you want to join?" at the beginning I said no too... complex.

T: Too complex, ok too much symbolism.

13-FRL: Exactly which doesn't, by reading those books, the imprinting which I had as a kid was quite disheartening.

T: Disheartening yes, yes, yes.

14-FRL: Then I downloaded, I found some material online of another Golden Dawn group and I can't remember what group it was but maybe, interestingly, I now am able to understand them, so I began to read all the Books like Mystic Cabala again and they were revelatory.

T: Of course.

15-FRL: Damn, I began to understand, I began to hm, I want to be part of the Golden Dawn. So, I call this person eh (practically), "Can I enter in Italy?", "Ah, yes, I'll get you in touch with... the one in Rome"...

T: Ok.

16-FRL: Ok so a year goes by and I said "Any news?" "No". Then this gentleman who is also a little old after a year comes out with an "Ah, I forgot, there's Nick who is in Rome."

T: Aaahhh.

17-FRL: "I'll get you in touch with him".

T: When was this?

18-FRL: It must be three years by now.

T: So, you haven't been a member for long.

19-FRL: Eh no fourth level so, eh a 3=8.

T: Eh, but I don't know what grade you are a 3=8?

20-FRL: Yes.

T: Aaaaaahhh.

21-FRL: Almost a 4=7.

T: I assumed you were a 5=6 or beyond the Portal.

22-FRL: The interview ends here he he he he.

T: No, no, no, no it's not a pro, ha ha ha ha no it doesn't matter at all.

23-FRL: Ha, ha, ha frustration.

T: No, no, no, no, no not at all.

24-FRL: Brief, but I finished the course I only need to take the exam.

T: Hmmm of course, of course.

25-FRL: And so, yeah.

T: I was asking just because I believed that only those who did, who passed the Portal could take part in the initiation rituals.

26-FRL: No.

T: No?

27-FRL: No, everyone depending of their grade, because the officers depending, on the grade can have specific roles. For example, the Kerux needs to be 2=9 upwards.

T: Hm, I got it, I got it.

28-FRL: So then, clearly, in case of necessity, there are the files for the chiefs so one can...

T: Of course.

29-FRL: But the ideal was, here that's the example, what's he called? I don't remember the name, the one who holds the banner of the east?

T: Horus eh...

30-FRL: Ah, yeah.

T: The Hegemon.

31-FRL: Eh the Hegemon, you need to be at least 5=6 or Portal.

T: I understand.

32-FRL: So, in that case.

T: They are the main ones in any case.

33-FRL: Exactly, these are the first three so, love to be the first three, you need to be of a higher level instead the other minor ones.

T: It's not important.

34-FRL: I mean it would be better in fact if the Kerux were the 2=9 but the rest...

T: Of course, in general.

35-FRL: But no, otherwise no.

T: So, all in all you had this inclination for the Golden Dawn, you didn't experiment with other groups, you didn't want to do anything else.

36-FRL: Well as I wanted with my studies and my interest for Hebrew because I always had the obsession for Hebrew so for ten years I studied and the I said well ok degrees and stuff oriental studies so I always associated cabala with these groups who deal a lot with Hebrew mysticism.

T: Of course.

37-FRL: Of course, I studied Wicca and other traditions, I tried them but without contacts.

T: Ok.

38-FRL: But they didn't do... I was very attracted to Franz Bardon's philosophy.

T: Yes.

39-FRL: Which isn't liked by...

T: But he certainly doesn't like...

40-FRL: And I was... for many years I followed that current but then I saw that it was dispersive to be on one's own.

T: I got it.

41-FRL: There's, there's no structure so one day you do it, one you don't no one follows you so to be in a group of people, so firstly, it gives you the power of the tradition.

T: Ok.

42-FRL: So, to already be directed in a tradition, so to be with someone who has your same interests, already talking to them.

T: Certainly.

43-FRL: Helps a lot.

T: Of course.

44-FRL: And then there's this orientation in the order of the Golden Dawn which, I tell you, was always reappearing in my childhood.

T: Yeah, yeah, yeah. You almost feel predestined.

45-FRL: Exactly ha ha, no, ok, but absolutely, there are other orders a little voodoo but...

T: In Rome?

46-FRL: Well I found that by myself, but there is one of ours who is a Grand Master.

T: Ah yes, yes, I know, I know.

47-FRL: So, well, there you go, I tried a little bit of everything but by myself it all died there a little so, but in this way other times honestly, honestly, I'm not even for traditions.

T: Ah, like Martinism.

48-FRL: But, I don't like them because they are very Christian oriented.

T: Yes.

49-FRL: And unfortunately, for me Christian things are....

T: You have nothing to do with.

50-FRL: No, not for any bad reason but after the Vatican's imprinting.

T: Of course, of course.

51-FRL: And then I dislike anything connected.

T: To Christianity.

52-FRL: Yeah.

T: In general.

53-FRL: But not cause it's wrong or bad or something it's just that I had this slap but then I am, so I prefer to do a...

T: So why did you decide to follow an esoteric path?

54-FRL: It has always been a part of me, it's not that...

T: Ah so you didn't decide to say "I need this thing".

55-FRL: It's my nature, it's nature.

T: It's your nature.

56-FRL: Even if one tries to stop if one gets angry but at the end I fall back into it.



T: I understand, I understand.

57-FRL: And so, I need to go for it.

T: You need to go for it.

58-FRL: I have to do it.

T: So, let's say that you began immediately as a believer in esotericism, something like that?

59-FRL: But of course, for me it was a reality it's not that, I never questioned the, of course the older you grow the more disappointments you get and more doubts.

T: Of course.

60-FRL: As it is said the inferior self which tries to oppose and create problems, slow you down.

T: Hmm, hmm.

61-FRL: Call it proof call it... even a sort of defense by part of the organism which doesn't want to grow.

T: I see.

62-FRL: So, the material part is here blocked so when one says no, no give up. In fact, in many tales there's the famous fear, you get scared and don't continue.

T: Of course, of course I see. So, let's say that even when you started and you tried even by yourself you still had say magical esoteric experiences?

63-FRL: Yes, in any case. That one believes in it, I always try then to put reason in it, saying no, ok let's try to understand, but there are so many coincidences that in the end one just says....

T: It can't be otherwise.

64-FRL: Of course, I always try to refute because certainly it would be nice to believe in anything I say oh a pigeon flew in my direction.

T: Of course, and then...

65-FRL: Not today but many things happened here and there that I don't want to give them too much value but in the end, they keep coming back and you say well, can't be a coincidence. Perhaps I couldn't understand them as a child, that's one thing. But maybe now I can try to understand or explain.

T: Of course, and could you give me some examples of these experiences then.

66-FRL: Well then, to begin, with we'll start with the... so to say, more recent ones.

T: Ok, ok.

67-FRL: My deceased grandfather.

T: Ok.

68-FRL: I always joked with him, in Neapolitan my grandfather, when you die you must give me the winning lottery numbers.

T: Ok.

69-FRL: He says ok, there was that famous film by Totò I don't know if you saw it... since the family was poor, he is desperate and says I'll kill myself and I'll give you the winning numbers.

T: Ah ok, no I didn't know, I didn't know that one.

70-FRL: And my grandfather and me, we would speak on the phone, I would call him every evening.

T: Ok.

71-FRL: So, one the evening I said to myself, I've got stuff to do I won't call, he dies that evening ha ha.

T: Really...

72-FRL: Yeah, that kind of thing that sticks with you.

T: Yeah, just like that.

73-FRL: The following evening, I have a dream, you know the division if you never felt the famous lucid dream, you know that it's not a dream but you feel as if it were...

T: Yeah, I know lucid dreaming.

74-FRL: My grandfather calling me on the phone.

T: In the lucid dream.

75-FRL: Who wished me well and tells me he was also worried about his wife, my grandmother.

T: Ok.

76-FRL: Then ok, I clearly dreamt him again, and he gave me some numbers, cause' I didn't trust I said ok a coincidence. I bet them and I won.

T: Really?

77-FRL: I bet a euro and I won thirty euros.

T: Well...

78-FRL: Well if he, he, he, he, if I had trusted it more yeah, I did a two in a row and a three in a row...

T: Ok, ok, ok.

79-FRL: I could have, in fact I even bought mom a present by my grandfather.

T: Here you are.

80-FRL: Another time I bet again since he gave me numbers but I made a mistake and I played on the Neapolitan game and not the Roman one or the other way around, I got them but I played the wrong game.

T: Aaaah, I got it I got it.

81-FRL: And then another time, granddad, the evening of his birthday the eve of his birthday he appeared leaning on a backrest and was smiling at me.

T: Wait a moment this was always in a dream.

82-FRL: In a dream.

T: Ah yes in a dream, in a dream.

83-FRL: Yeah, the next day I tell my mother. Lucia, I dreamt grandfather again who was leaning in that corner of the house and was looking at me and smiling, both people had the same dream the same evening in the same position?

T: Hm, hm, hm, hm.

84-FRL: And then another night he appeared, telling me a specific date I thought which brought bad luck, I thought it would bring good luck but instead it brought....

T: Very bad.

85-FRL: Very bad but he told, but this is to say that the circumstances at least with the astral which exists in the beyond, they were....

T: So, you consider the astral the same as the beyond.

86-FRL: Let's say the beyond is everything that is not here.

T: Ah, ok.

87-FRL: Then in the astral world there are various levels, various vibrations. From the most elevated vibration the rarest and to the densest. Then you give good and bad connotations because lower, perhaps it can crush you more if you want to call it bad or it can more elevated. And the defunct perhaps is located in a particular state at the base of its level.

T: Hm, hm, hm, hm.

88-FRL: And then perhaps you give a relation.... I remember seeing one night I saw, you know it looked like an illusion a hallucination a blue dress which was floating in the room.

T: While you were awake.

89-FRL: While I was awake.

T: Awake.

90-FRL: Then when I turned on the light perhaps it was let's say I don't know ehm.

T: Yes, yes, a hallucination.

91-FRL: After many years, I create a... le... I... ah, the blue dress is a sign of Jupiter.

T: Ah I didn't know that.

92-FRL: Yes, the Olympic spirit manifested. I don't know the reason though.

T: Hm, hm, hm, hm. These things are however which happened you think independently of your....

93-FRL: This happened independently of my research.

T: Of your research.

94-FRL: Perhaps, I do rituals and a week later I get a response.

T: I understand.

95-FRL: And that or divination.

T: Ok.

96-FRL: Many things have been not me personally but I was told. I met a person that this kind speaks with entities in October and said to tell my mom "give her chicory, the infusion, for her stomach".

T: One moment, you spoke with an entity in which context did that happen.

97-FRL: Let's say that this woman speaks with this entity.

T: Ah, yes.

98-FRL: Writes things and, can make predictions.

T: Very precise.

99-FRL: Yes, a friend of mine told her about some things on certainly, my mother told her to take these things for her stomach mostly to be more relaxed. My mother said, no disgusting absolutely, put it aside, but now she has been hospitalized for hyperglycemia.

T: Yes.

100-FRL: The medicine damaged her stomach.

T: Really?

101-FRL: So, she took the chicory and I also read that chicory as an infusion is hypoglycemic. It was good for her stomach. Now it's the only herb that she can take because other herbs and vitamins are bad for her. It helps against diabetes, it helps with the toxins which she is getting with the other medicine. But she goes to the bathroom well so she is more relaxed.

T: Is more relaxed.

102-FRL: So, the problem is: I get angry with the beyond with the astral world because I would like more proof but the more I ask...

T: The less you get.

103-FRL: And more doubts I get.

T: And more doubts you get, but then on the basis of what do you get these doubts, why do you get doubts like how can you distinguish whether this thing actually happened? Because there was a magical operation behind it, by chance?

104-FRL: Now the fundamental point is however when you perform a ritual the answer should arrive within a week, it arrives that week.

T: Ok.

105-FRL: You get it.

T: On time without any exception.

106-FRL: Well it's not that I do one ritual every day.

T: Well no on...

107-FRL: I should.

T: Ah you should, no let's say when you do experiments to see.

108-FRL: Of the few I did that I did seriously, lately exactly because they are exercises which came....

T: Came.

109-FRL: Came.

T: What do you mean by seriously?

110-FRL: Because before, outside of an order, perhaps reading a book.

T: Ok.

111-FRL: They could be so to say imp... you say, instead following the tradition, having masters who can tell you where you make mistakes and what to do what the instructions of the grade are... a little more scientific.

T: All right, all right.

112-FRL: More controlled.

T: More controlled, yes.

113-FRL: Yes exactly.

T: Hm, hm.

114-FRL: But I can also tell you about a severe attack where I was dying.

T: Ah tell me, tell me.

115-FRL: This dear lady whom I met in the Vatican he, he.

T: Ah, ok.

116-FRL: Well let's say that there had been many disagreements and this person, she was very negative. I... one night I wake up feeling a pressure on my chest, someone was squashing me.

T: Yes.

117-FRL: From the next day onwards, I began suffering from allergies, I had never suffered from any.

T: Ok.

118-FRL: But one of those raging rhinitis and she asks "Are you sick?"

T: Ah, ok.

119-FRL: And then she started.

T: To taunt you.

120-FRL: All my teeth went crooked.

T: Really?

121-FRL: Yes, my judgement teeth had already come out years ago... but it all started all my teeth began to get crooked (he claps his hands) and then I began... this person fired me as well.

T: Fantastic.

122-FRL: Fantastic, then there was a month where I dreamt her every night.

T: All right.

123-FRL: So, every night it's not as if they were nice dreams, every night.

T: Hm, hm.

124-FRL: Then, imagine the coincidence on the Day of the Dead (All Saints day).

T: Al right.

125-FRL: I had this kind of pain.

T: Ok, yes.

126-FRL: I thought about quidece, ne I didn't have a fever, I didn't feel sick not... and a little constipation and the doctor comes to me and says no, because you're worn out it must be your bladder it's not like that, bah I went for blood and urine sampling. And I don't like blood sampling so I continued to take laxatives but nothing doing.

T: Nothing changed, yes.

127-FRL: When I was a child I then discovered when I had peritonitis that laxatives could also kill me. I didn't have any symptoms, no, I was fine I say ok, but at a certain point on the morning of the 31<sup>st</sup> ok? Sunday this woman who is a nurse in the Akiv, let's do this blood test just so...

T: Just to make sure.

128-FRL: She calls me after three hours and says I need to be urgently hospitalized as I had 31.000 white cells and the maximum is 15.000.

T: Ah.

129-FRL: So, I was dying with the peritonitis without even, for example you look at me how can you be standing? That dear woman...

T: Yes.

130-FRL: And then it lasted, eh let's say I dragged all the all the consequences and then with Chinese medicine I reconstructed the sequence of the astral attack.

T: Ah, ok.

131-FRL: Can interest you or is it out of your...

T: Whatever you want anything you consider interesting.

132-FRL: The dynamic of an astral attack because: the lung, the one which, according to Chinese medicine protects the skin it protects against all external attacks: cold, flu, ch'i, energy. Lungs are damaged with sadness.

T: I see

133-FRL: The lungs weaken, breathing problems.

T: Yes.

134-FRL: Peritonitis.

T: Hm, hm.

135-FRL: The lungs are connected as a couple with the large intestine.

T: Yes.

136-FRL: With the weakening of the lungs I verified the attack.

T: Hm, hm.

137-FRL: And then the pressure sensation of the ch'i.

T: Of pressure.

138-FRL: On the chest.

T: Yes.

139-FRL: Years later I was carrying on however considering however, that the allergy kept going.

T: Of course.

140-FRL: They are and finally I found the herbs of Chinese medicine to reactivate the ch'i in the lungs and thus from there I began to... and then strangely I began to find contacts who helped me to understand how... to reverse it because the...

T: Ok.

141-FRL: That even Nick and Paola did some special operations, it was still there.

T: Really?

142-FRL: Yes, I showed a photograph with a candle and a ritual to be done, since this candle had melted forming a head with horns.

T: Really?

143-FRL: Yes, in fact I told Paola has...

T: But how detailed is it?

144-FRL: I could even show you the photographs.

T: Ah it would be great really nice.

145-FRL: I don't have them with me at all times always if I haven't deleted them for he, he, he, good luck.

T: Ah, for good luck.

146-FRL: But you now the candle was melting it really looked like a head bending forwards with two horns on top.

T: I see.

147-FRL: On top of this and then ah what a laugh I saw this woman.

T: So, she confessed to it.

148-FRL: No because I saw this person before I entered MOAA.

T: MOAA, yes.

149-FRL: But I was already an astral warrior.

T: Ok.

150-FRL: Who obviously stays a moment in a library in the afternoon and I said to her "What are you doing?", I told her. Ah you made it. She came out with she's a weird person who often betrayed herself.

T: By herself, yes.

151-FRL: She now understood she said.

T: Too much.

152-FRL: Compared to, but at night, Friday night which was Monday night Friday night on a waning moon I had a dream of this female entity who wanted to kill me at all costs.

T: Hm, hm.

153-FRL: But then I managed to react and destroy her.

T: And destroy her, ok.

154-FRL: After I had been cursed I discovered that she had been hospitalized for suspected problems with her blood system but of a mysterious origin, that was the return strike.

T: Yes, I understand.

155-FRL: So...

T: Yes, yes, yes.

156-FRL: Nice reaction.

T: No very interesting, very interesting.

157-FRL: And so, the karmic warrior however, you can slow me down, so, you are trying to kill me but if my fate is to go on and not to die you only slowed me down.

T: Certainly, certainly, but about the crooked teeth, how is it connected to the rest of the body?

158-FRL: This tooth here is where the stomach meridian passes.

T: I see.

159-FRL: Even in the small intestine. However, it was a reaction, a general inflammation, these health problems that I never had.

T. Hm hm.

160-FRL: All in that period, perhaps that could have been a coincidence but not with the allergies as well.

T: No.

161-FRL: The peritonitis where the surgeon opened me and said that he hadn't seen anything like it in four years.

T: Really?

162-FRL: Yes.

T: Ok, ok, ok. So, in a certain sense you were practically a practitioner before entering the Golden Dawn.

162-FRL: Yes.

T: Did the Golden Dawn somehow change your previous experiences?

163-FRL: Eh, they refined them.

T: Refined them.



164-FRL: Of course, because in any case there's a method and I didn't follow one before, I would open a book, try this try that, then perhaps yes hm a good sign from this thing, ok but then... laziness, lack of constancy, I'm very lazy, perhaps I get a good result I say ah ok I'm happy, but in the end, I stop there.

T: Ok.

165-FRL: Instead being part of an order where you are pushed.

T: Constantly.

166-FRL: Eventually you manage to focus.

T: Focus.

167-FRL: So, it's better, certainly I'm lazy.

T: Ok.

168-FRL: So, there were some successes with some methods, for example I did some lucid dreaming techniques with a Buddhist technique.

T: Ok.

169-FRL: Which was based on visualization, these entities would appear in the dream if you activated them. I dreamt them.

T: I understand.

170-FRL: But it was always the famous lucid dream.

T: Of course.

171-FRL: Then I abandoned it cause after a bit I was, ok I can do it.

T: Yeah.

172-FRL: I lack constancy sometimes.

T: Yes, yes, yes.

173-FRL: And then as I always say, if it's not meant to be for me to do something I can perhaps try and do it but then I realized this: If I'm not meant to do something....

T: Ehm, it becomes, you lose interest....

174-FRL: Exactly.

T: It will be blocked in any case. So, one more thing, for example events such as waking apparition, did you have any besides the blue cloak?

175-FRL: But it was a dress like a real....

T: Ah it was a dress, a dress, a dress....

176-FRL: In fact, I thought that my mom had a dressing gown in the room. Then twice, this, however, I can't explain however, as a child I was four years old, there was a wolf's head floating in my room, I call my parents we turn on the light, it vanished, we turn the light out it reappeared. I never understood why, same head of the black wolf seen when I was sixteen at night in my room. But I never understood it.

T: Did you ever think about a hallucination.

177-FRL: Ah, of course but.

T: Something you never tried to test.

178-FRL: I remember when I was four, one afternoon I saw a cartoon with a wolf in the middle of it and it frightened me I always you and say ok that, but to see the same face when I was sixteen.

T: Hm hm.

179-FRL: Then of course I discovered through the Work that there were problems with black dogs, and after the 2=9 I became very integrated with this aspect and so let's say that it was something which was lingering.

T: Yes, yes, yes, yes.

180-FRL: So, maybe in past lives these things perhaps reemerged.

T: From a previous life.

181-FRL: Nick doesn't believe in it though.

T: No, no I know that he doesn't believe in it.

182-FRL: I also did something with Christina but I can't say if it is true or not but it worked.

T: It worked. So, when something works you say I did this operation and this result is connected with this thing.

183-FRL: Yes, I'll give you Christina's example, after I want to do a specific thing I feel better I do it and it is connected, clearly, I can't give you the certainty that isn't a psychological technique cause using it, the symbol of a passed life, if it's not real and it helped me unblock or it's really a passed life... but in any case who cares?

T: Ah you don't mind if in the end it's...

184-FRL: Did you solve the problem?

T: So, if you solve the problem it's all that matters in the end.

185-FRL: Well, it's not that it doesn't matter but say, it's useless to discuss whether something worked which I said, look, but it could also be one of the effects of other orders that you performed, I visualized the first thing that came to mind, being in a sort of trance I think but is it really like that? What does it matter?

T: No, of course of course.

186-FRL: And we're always on the border.

T: We're always on the limit, but for example since there are always many debates, magic is only imagination, it's a placebo, these are all things there's no effective proof that can testify whether this is true or false.

187-FRL: But the energy of the mind exists, cause the Chinese use dim mak.

T: Ok.

188-FRL: And if you please, ch'i is a transmission of energy.

T: Hm, hm.

189-FRL: Dim mak is the art of killing and is based on distance acupuncture. As a child and as an adolescent I did a nice curse.

T: Ah spontaneous like that.

190-FRL: No, no I really was on ha, ha, ha I mean.

T: Ah you were really mad.

191-FRL: This person, exactly a month after I had the peritonitis I....

T: You're always obsessed with this peritonitis.

192-FRL: Of course, two months after this fact I had, I think, one of the worst nights in high school. So, I thought that the return strike had happened.

T: It happened. So, you actively think that for every negative action there's a backlash in any case?

193-FRL: No well it's not negative or positive it's a question of balancing energies.

T: Ok.

194-FRL: I remove some. I put some.

T: I see.

195-FRL: So, since the universe needs to be balanced at least it does a kind of movement, whatever it does, it moves you and you burn calories it couldn't be otherwise.

T: Of course.

196-FRL: You use energy in a particular way... you have to compensate somewhere even if it's a kind of definition or a guide for the brain, see how bad it is to be sick?

T: Of course.

197-FRL: Perhaps I don't see it like a condition but as a kind of... help to understand.

T: Hmm, so what is this energy.

198-FRL: The ch'i the electromagnetic field created by... I don't know I'm not a physicist.

T: You're not a physicist, ok.

199-FRL: But the world directory of health recognizes acupuncture so it recognizes the whole system it comes with.

T: So, you think that, let's say, the moment I summon an entity, I activate this electromagnetic field or ch'i.

200-FRL: Probably if you have enough you could give it to this entity.

T: Yes.

201-FRL: Which perhaps doesn't exist in itself if, I don't know if it exists in itself or if it was created by the human mind perhaps a repetitive thought until it condenses energy.

T: I see.

202-FRL: The energy in the ritual is necessary to nourish it.

T: I see.

203-FRL: And so, to make it manifest. The nutrition should be the energy but why should they use it? In fact, I remember that there was a law in agronomy the rule of least consumption.

T: Ok.

204-FRL: Which applies to everything, why spend more energy when you could spend less?

T: Hm, hm.

205-FRL: If an entity needs to give you a sign.

T: Of course.

206-FRL: Why should it manifest when it can make you stumble upon the book that you are looking for in a book store where you can find your answer?

T: I see.

207-FRL: Why?

T: I don't know I'm not an expert, that's why I do research.

208-FRL: Always for the law of minimum consumption, so the manifestation seems to be that rather during this last month, period it seems... that is manifests less and less because it now seems that us humans reached a higher level in which we can... manage to feel them without having to necessarily bring them into the material plane. I read this somewhere, in antiquity one needed to see, right?

T: Hm hm.

209-FRL: So, if you think about it we already have all the answers that we can find on the internet and they can help, they have a sort of browsing he he.

T: No, of course.

210-FRL: An astral one we find the answer, we're more evolved so to say so it's easier perhaps to know what a meditation is how to be listened... then the necessity for them to spend a lot of energy to materialize

T: Well, I would think that exactly because people are more skeptical today one would need

211-FRL: But why? Why? If it's your destiny to do a specific thing why convince the masses, for what purpose? Only for the ego..., if you think about it.

T: I see, I see.

212-FRL: I mean if it is, it is, if it isn't it is and so you don't need to convince, why? I mean to convince is an act of violence.

T: Hm, hm.

213-FRL: They are there, in the end you find the answers.

T: I see.

214-FRL: The ones who will, the ones who don't will always say that....

T: Say that it's....

215-FRL: By chance.

T: By chance. So, talking about rituals and energies. From what I understand, the ritual in itself or meditation I guess in itself is needed to concentrate this energy.

216-FRL: To guide it.

T: To guide it.

217-FRL: Exactly because you.... Ok, clearly energy is the basic category and so you need to know the techniques perhaps even to gather it.

T: Ok.

218-FRL: There's a lot more, we see from a personal perspective there's a lack of communication between the Orient and Western magic which... the Orient teaches a lot about accumulating energy.

T: Yes.

219-FRL: And if you wish, our rituals I mean ok, great focus of energy but what about those who don't have it?

T: I see, so there are no techniques in the West which teach how to accumulate energy?

220-FRL: Yeah like our middle pillar are not such great ch'i gung technique.

T: I see.

221-FRL: Because clearly, perhaps we give, this is also the wrong approach to Western magic which was left more on the mythical level, metaphysical. Instead for a Chinese person, energy is something concrete, material actually, you accumulate it but have problems, you can become blind if the meridian is blocked.

T: Hm hm.

222-FRL: It can cause a stomach ache, it can also cause serious physical side effects if you move it, but this is like a liquid in a tube which never moved and if you move it too much somewhere you go and you get stuck a, in fact in chi gung, they are capable to accumulate vast amounts of energy and to do really interesting things which we can define as magical, such as removing the clouds from the sky in specific areas.

T: Really?

223-FRL: They project the ch'i there's a very interesting book that I'm reading now on ch'i gung a living shaolin master.

T: Ok.

224-FRL: See he made public demonstrations projecting ch'i he moved the clouds.

T: Really?

225-FRL: Or there are chi gungs that can heal cancer, they work.

T: Yes.

226-FRL: Certainly, because cancer is also a block.

T: Hm hm.

227-FRL: So, their point of view on Chinese medicine which is explaining things for the past two thousand years unfortunately in the West they are always taken as something mystical.

T: Hm hm.

228-FRL: Ah, this energy comes down from the sky it's true but if one could unite the two things... it could have an incredible effect.... Scary. Anything, any ritual requires energy it's a question of...

T: Ok.

229-FRL: Without petrol, a car doesn't move.

T: Ok.

230-FRL: If you have a lot you give it.

T: So, the purpose of the ritual is to effectively direct this energy.

231-FRL: Yes.

T: Right? So, if someone didn't perform a ritual like the Golden Dawn kind, he wouldn't be able to simply converge the energy by wanting it?

232-FRL: Of course, but you need an enormous willpower.

T: Ok.

233-FRL: And not everybody can perhaps concentrate on the same thing for a few minutes. By doing the ritual, it can also be a placebo effect so you have, at a certain point it teaches me to converge energy, I do this big movement but then you don't need to think about it anymore they are blocks and the mind is relaxed.

T: Ok. So, it's a trick in a certain sense.

234-FRL: A trick, perhaps, so you say ok I did it but then you perhaps repeat it. Then there are the pros of the West and say ok, do it with the right astral influences in the right time so, perhaps as if they cleaned the astral influences as much as possible, but besides of course if I could concentrate for example, I like anyone knowing what to do and knowing how to concentrate, could obtain the same effect, the problem is sometimes you either concentrate too much, you see too much, you block the energy it's something a bit, the more you want something the less you get it.

T: Hm hm.

235-FRL: So, you need to want without wanting.

T: Yes.

236-FRL: In fact, the nice thing about the ritual is that you did it, done (claps hands). I don't need to think about it anymore perhaps I can repeat it later but in the meantime, I don't think, perhaps an obsessive thought could nourish thought forms and then the energy would be stolen from the entity that you yourself created.

T: Ok, so if any thought that I have any action that I perform I am moving energy no matter what?

237-FRL: We are unfortunately energy if you think about it because no one is aware of it, there's an illusion if you want there's space between you and me, we're made of atoms.

T: Ok.

238-FRL: The atom is an electron proton and neutron in flesh, in carbon in clothes but also in the air.

T: Ok.

239-FRL: So, there's space we are full of carbon atoms, yes of atoms, of atoms sorry, eh protons, electrons what are they? Electric charges.

T: Yes.

240-FRL: So, we are all electric charges then we take different forms but there's no distinction or separation between you and me.

T: Ok.

241-FRL: So, if you think about it it's all energy which, sometimes we don't realize it.

T: So, let's imagine that I am performing a ritual, you feel the energy that is activating or you see the effects and that's it or something like that.

242-FRL: Well then you feel charged.

T: You feel charged.

243-FRL: There's a difference perhaps you perform a ritual perhaps thinking about something concerning tomorrow then you're done, finished. Instead with the ritual even only the effort of concentration in the end you feel more tired then there are sensations certainly they're more alive

T: Ok.

244-FRL: Like feeling satisfied or feeling secure, feeling distressed perhaps many interpret it as signals that there's something went well or went bad.

T: Of course.

245-FRL: But in fact, a real ritual leaves you... exhausted.

T: Exhausted, is see, so what are the factors which however, so before you were talking for example of blocks let's say of laziness the inferior self, the fact that somehow you get many of these....

246-FRL: Unfortunately, yes.

T: Doubts, unfortunately, but on one side you tell me of the number of successes you had, why do you have doubts?

247-FRL: Well eh I think it's normal that there is in any case that there's always this lower self doesn't want my happiness. So, there will always be this idea that tells you to give up. It's a fatigue why should you tire yourself out?

T: Of course.

248-FRL: Fatigue, even physical one, I know that if I train weights, I become muscular.

T: Of course.

249-FRL: But why should you get tired? Did you ever get the sensation that you go to the gym you're about to go and you don't want to?

T: Of course.

250-FRL: But when you come back you're happy?

T: Yes, yes.

251-FRL: What's the difference with the occult?

T: So, it's exactly the same thing.

252-FRL: The same thing, the mind doesn't want to get tired it says when should I do it then say if you do it then you're happy. It's always the tricks of the mind that doesn't want to get tired.

T: I see.

253-FRL: It wants to maintain its energy reservoirs.

T: Of energy, ok. So, for example one more thing, there are many things that are said on the internet by many people and this like I can do this, I can do this other thing with magic, I heal, I fly, I can, these things, what can one do or not do with magic?

254-FRL: So, you see the term magic sometimes one well, places it like something outside mortals, a supernatural thing.

T: Ok.

255-FRL: If you prefer, I remember there was a definition by Saint Augustine on miracles that they are natural forces which haven't been explained, are not explained yet.

T: Ok.

256-FRL: So, when we begin with the assumption that it's all nature perhaps we haven't got the means to describe them.

T: Ok.

257-FRL: Could you show me an atom for example?

T: No objectively in this instant I couldn't.

258-FRL: No but you couldn't tomorrow either.

T: N-no.

259-FRL: It's an act of faith.

T: Ah no, I get it.

260-FRL: I don't have the tools to see an atom, I was told that they exist.

T: Yes, and you trust in the fact.

261-FRL: And we have to yes, it's true that today with the means, ok, go and explain it two hundred years ago.

T: Yes.

262-FRL: Of course, Democritus said that there were atoms, it's the same thing, so I always say that magic is a wrong term.

T: Ok.

263-FRL: Let's say ch'i, because it's two thousand years that it works, two thousand years that we have proof.



T: You want to talk about ch'i.

264-FRL: But that is what everyone means by magic, ok I impose the hands and I heal you? It's a translation you might say, there are Buddhist techniques to levitate or for example increase one's aura and melt snow.

T: Ok.

265-FRL: It's called Tum-mo if I'm not mistaken.

T: I know Tum-mo.

266-FRL: Or there was the one that one can see in the films jumping on the trees.

T: Yes.

267-FRL: I can't remember what it's called but it's a Buddhist technique.

T: And you saw people jumping on the trees.

268-FRL: No that in movies.

T: Ah, in movies.

269-FRL: But they are based on these famous legends of existing techniques.

T: Ok.

270-FRL: The fact that no one spends time on it, no one that can show it to you because I always think that, if you reach that level it's not that they go around saying I'm cool I'm smart.

T: Hm hm

271-FRL: But if they have been recorded perhaps in various cultures there are, they keep coming back, often it's for example healing hands, the Semitic culture the Chinese culture, maybe African culture, it's not by chance It's all a question of semantics.

T: Hm hm.

272-FRL: I think that I'm not at that level, I wish I was.

T: Of course.

273-FRL: But for example, I already see the stupid thing that when I'm sick there's a problem I massage a spot, and the situation is already unblocked because it's a point for the activation of the ch'i in the liver. So, this is just a stupid example.

T: Yes.

274-FRL: Where maybe a doctor says ah yes because you pressed a nerve, but I can't explain why a point on the ankle can affect the eye.

T: Of course, I understand.

275-FRL: So that's the most basic proof.

T: I see.

276-FRL: Of what one can do with energy, however even madmen exist.

T: No, yeah of course.

278-FRL: Even mythomaniacs exists.

T: Of course.

279-FRL: However, I don't exclude that having studied the system thoroughly, of how to converge the energies or how to use them and how visualizing specific things can work, I mean theoretically it works.

T: Hm hm.

280-FRL: You shouldn't ignore it, by trained minds, you know what the problem is also? Because if you spend your entire life concentrating energies to train my aura to generate heat, then what? He he he.

T: No, certainly.

281-FRL: And in the end, I think this is honestly a waste of time.

T: Ok.

282-FRL: I mean, maybe in antiquity they perhaps did it in monasteries, maybe because it was cold they didn't have heating.

T: Yes.

283-FRL: But I said to myself that if I say spend the next five years practicing Tum-mo.

T: Ok.

284-FRL: And then? I hang around in a t-shirt in December? The fuck do I care?

T: The fuck, ok certainly.

285-FRL: And then if you think about it, it could even be a mind trick but often one should waste resources only to satisfy the ego.

T: Ah, for example this is an interesting concept. In what way could this happen, to waste energy to satisfy the ego?

286-FRL: I want to have a shining aura which melts the snow so that everyone can see that I'm cool and I will prove to them that magic is real.

T: Ok.

287-FRL: But I don't do it cause' I love magic, perhaps I do it to get attention, to appear on Youtube, to get followers.

T: Of course, of course and you think that this necessarily interferes with the result.

288-FRL: Well sometimes, if you start on a mystical an esoteric path, seriously, you eventually grow spiritually you maybe gain an understanding that one says, yes.

T: Hm hm.

289-FRL: A: Why brag about it?

T: Ok, I see.

290-FRL: B: Why do it to prove it to other people, I respect others and why should I harass them if they are not ready?

T: Hm, hm, hm.

291-FRL: You get to a sort of quiet balance and you wonder, why? Then there's a mind that says, yes why do I want to do weights to become muscular?

T: No, certainly, certainly.

292-FRL: Why become like Schwarzenegger? Why do you do it?

T: Well, I personally don't know.

293-FRL: You wouldn't but if you did, why would you do it?

T: Er, probably because I would enjoy the muscular strength and I would feel proud.

294-FRL: Exactly you would have gratification, it's gratifying but it's not enlightenment.

T: No, so your objective is this enlightenment then.

295-FRL: Well, it's also trying to understand how the universe works and to grow, to do things. As you can see the various sideshows on Youtube who perhaps waste ten years to snap their fingers or throw coins they are great but as much as stage magic is entertaining.

T: Of course.

296-FRL: But for you who is looking for something real you would pray, it's as if you would fall even more into the illusion.

T: I see.

297-FRL: Like in the famous Matrix film.

T: Ok, ok.

298-FRL: You see? No, I mean these techniques exists, I am certain. But between this, even healing.

T: Ok.

299-FRL: If you apply these esoteric disciplines at a certain point you understand that sometimes it's wrong to force someone to be healed.

T: Hm hm.

300-FRL: Perhaps it's a karmic illness and it is required for people to grow.

T: Hm hm.

301-FRL: So, if you get there and you put your hands on them and then, heal! It's not... I always say that perhaps Jesus, if he existed, he had these powers and he needed them to show people what he had to show just to found a religion.

T: Ok.

302-FRL: Otherwise there wouldn't have been any reason to waste energy to force someone to believe or remove an illness? Why?

T: And so, removing all these wastes, removing all these objectives what is the central point?

303-FRL: It's the famous awakening.

T: The famous awakening, but isn't that satisfying the ego?

304-FRL: Because you understand that the ego doesn't exist, you understand that all of this is an illusion and you want to leave.

T: I see.

305-FRL: And then you might say ok I'll come back and help.

T: Hm hm.

306-FRL: But the rest is useless, you, the game, and it's a question of spending perhaps seven hundred hours to play and grow, impressive, but what have you got in the end?

T: No well.

307-FRL: It's another illusion in an illusion.

T: It's another illusion in an illusion.

308-FRL: So...

T: But, for example I could say let's say that my ch'i is developed to the point that I can heal cancer.

309-FRL: Yes.

T: Why would it be a negative thing or a waste of energy to learn how to do something like that?

310-FRL: You can certainly do it but you'll discover that you can't go around the oncological ward, place your palms on people and heal, heal, heal, heal, cause' you would interfere with their destiny, because sometimes an illness is necessary to grow, illness is necessary to understand, there are many people who were sick and then suddenly, did I have faith?

T: Hm hm.

311-FRL: Did they change their lifestyle? Did they grow? If you wish, the illness helped them but even when they die the relatives are alive and begin to wonder why?

T: Hm hm.

312-FRL: And they grow. So, if one wants to say we're like plants how many we, don't have a spirit there's no beyond, we are born, grow, we die, but if one instead believes that there's a reason beyond or even that these lessons exist, these lessons.

T: Yes, but isn't this a bit contradictory and it doesn't somehow support the concept of the ego? If it's all a question that you can't do everything, why do you need to learn some things, the concept that in any case magic or ch'i can violate the conventional laws then it becomes completely....

313-FRL: No not conventional laws, respect for others, if you ok we had volunteers but perhaps you learn it for yourself the ego perhaps or because it's your destiny to learn it, certainly you need a little ego, right?

T: Ok.

314-FRL: Because, if I have a motivation, I have a person who is very sick but I want to learn to heal.

T: Ok.

315-FRL: But as I always say, if you reach a certain level of understanding what do you do?

T: I see.

315-FRL: Ok perhaps it's your vocation, perhaps I have a, desire to reawaken instead yours is of healing so you have to find your way what calls you sincerely.

T: Of course.

316-FRL: No question about it, and then perhaps you reach a certain point in which as I said exactly, you have to put passion in it, I heal cancer at reasonable prices.

T: No, I see I see.

317-FRL: So, you are you know....

T: Ok.

318-FRL: You can do it.

T: Ok.

319-FRL: That's your enlightenment for this life, you have reached, your objective.

T: I see.

320-FRL: Perhaps for me it's superfluous, for me it's perhaps superfluous because I say yes, but I need to awaken so why waste energies to... heal perhaps it's nice for me yes I would like to do it but I feel there is something else.

T: I see. So, another point that, in any case, I wanted to concentrate on is this hm. Still while investigating I realized that in any case to be an esotericist, magician, practitioner of the action of ch'i does not necessarily mean that one believes in everything. For example, many people in the esoteric environment are against reiki saying that it's a scam or against what's that thing called..., the diluted one.

321-FRL: Ah it's that...

T: Yeah like Bach flowers...

322-FRL: Homeopathy.

T: Homeopathy, against homeopathy. From what you told me before, it seems that everything exists, or ch'i, pranic healing.

323-FRL: It's semantics.

T: It's semantics.

324-FRL: In the end, we I mean there are perhaps techniques which are more effective but I always say like the famous idea of the kung fu styles, ah the mantis style is better than the style of, It's bull... I mean if you want it's a useless discussion, in the sense of people who are inside an illusion, it's not the style the technique.

T: Of course.

325-FRL: It's the person.

T: Ok.

326-FRL: So, what do pranic healing, reiki and homeopathy work on? All on the concept of energy.

T: Ok.

327-FRL: Then they perhaps express it wrongly but not because they are wrong, failures, perhaps they have very few years of experience.

T: Hm hm.

328-FRL: Homeopathy if you want has been around only since the 700' so it's recent.

T: Ah ok.

329-FRL: Well compared to Chinese medicine which exists since the 300-400 b.c.

T: No, no, certainly compared to Chinese medicine and the ancient traditions, certainly.

330-FRL: But, in any case it has been spreading for very few years, some decades, so if you want there's a lot to study to test to practice certainly you could also have become a chemist, nice materialistic certain, who says no reiki, five cha..., because chemically there's nothing it's only water and sugar.

T: Ok.

331-FRL: And chemically you can't blame them.

T: Ok.

332-FRL: So, from a scientific perspective, one should say that homeopathy is a scam.

T: Ok.

333-FRL: But perhaps taking those things strangely whether it is a placebo effect or not, something happens, perhaps I always say because a person turns up full of waste, perhaps it's a defense.

T: Ok.

334-FRL: You say, see you don't believe so it doesn't work.

T: Yes.

335-FRL: But perhaps he says, I don't know, that person moves energies and you are stuck perhaps a pill with an energy trace does nothing.

T: Ok.

336-FRL: There are systems which, the system needs to be tailored to the person, and not the person to the system, everything comes back to energies these things...

T: So, you think it's not a question that homeopathy works or doesn't it's simply that you need to find what you need.

337-FRL: What you need at the right moment and understand, because I always say that the problem is ignorance can you see it in Buddhists the problem is fundamentally ignorance.

T: Ok.

338-FRL: If one knows, understands and uses what they need, as if it were a garden. Today I will use homeopathy, tomorrow I use physiotherapy, the next day I use reiki. Of course, I am against reiki he says ok there's the passage of energies, the problem is: who's passing the energy to you? Perhaps a porno-maniac passes it to you, you don't know who's behind it, perhaps he passes dirty energy, but no one really believes that the energy which you simulated so oh-oh. Sometimes it works and sometimes you go home worse or even like Chinese medicine says, you move energy, sometimes you feel worse. If you don't know how to

direct it you cause more damage. So, when you have seen that it became even worse, then the typical Italian superstition activates, see he did something it went wrong ah no it's bad I won't do it again.

T: I see.

339-FRL: So, the problem is always of ignorance once that one sees energy or uses something or uses another one it's always.

T: Hm-hm. But at this point even I eh, would point something out. The materialist chemist, right? Perhaps gives you an aspirin rather than homeopathy.

340-FRL: Ok.

T: But before you said that everything is in any case energy so even the aspirin is energy.

341-FRL: Of course.

T: So why does this kind of homeopathic energy have to be different from the energy of magic?

342-FRL: As I said at the beginning there are various astral planes.

T: Ok.

343-FRL: More etheric and denser.

T: Ok.

345-FRL: Ok so, lots of medicine, many energy therapies work on a higher vibrational level which is different from the vibrational level of the material medicine.

T: I see.

346-FRL: See, so it's always a question of how you direct it, in fact a lot of medicine heals you before you get sick.

T: Ok.

347-FRL: There are many, ah I see in your aura that you're developing a tumor.

T: Hm-hm.

348-FRL: Perhaps it's a scam but it can be true.

T: Ok.

349-FRL: Aspirin.

T: How do you distinguish it?

350-FRL: What do you mean?

T: How can you determine, perhaps it can be a scam but it could also be true, how do you know if it's a scam or not?

351-FRL: Eh that's... unfortunately, it's the classic thing that you need, to trust a little in the practitioner and you also need a little experience.

T: I see.

352-FRL: So that depends on the individual case, because said in this way there could be thousands of variations, certainly.

T: Of course.

353-FRL: He says, you have a tumor give me ten thousand euro, I get suspicious he he he.

T: Yeah, ok, yes, yes.

354-FRL: That it's a scam. But medicine perhaps the more material one let's say the final stage in the more material sense, the cold, I don't care why I got it, I heal the cause I mean I cure the effect, perhaps homeopathy or an energetic thing right, right you caught the cold because you are sad because your lung defenses are weak and so I target the source and you won't get sick again. Because I heal the cause.

T: I see.

355-FRL: The materialist chemist gives you something for that moment.

T: I see.

356-FRL: So, it's different levels.

T: I also know stories where for example, people are told take this homeopathic cure, and then die eh.

357-FRL: Eh.

T: Because homeopathy makes mistakes, because...

358-FRL: But it's not homeopathy that's at fault it's the doctor, I use a tool and I use it wrongly maybe I don't do a proper diagnosis perhaps because the patient thinks it's light so you take more.

T: Ok.

359-FRL: So, cases, I mean clearly someone dies so it means that there's something that doesn't work in a certain sense. But at the same time Western medicine kills people.

T: Hm-hm, of course.

360-FRL: Because when it's not homeopathy that is evil. As I always say it's the ignorance of people who don't know the tool. In fact, I remember that in fact, I spoke to a very smart homeopathic doctor who said: I have a small child and I'm a homeopath, when I go on holiday to Mexico for example I bring the what's it called stomach medicine, medical one, because if he's sick I'm not going to give him a homeopathic medicine which can lead... I'll give him the homeopathic medicine before we leave so it will protect the bacterial flora.

T: Ok.

361-FRL: But if he gets dysentery there I will then give him an antibiotic, this is also smart. Instead, sometimes, these things are glamourized and there are extremes. Ah no I don't use Western medicine because it's bad I only use... wrong. Perhaps you can use homeopathy as a prevention.

T: Of course.

362-FRL: To heal an infection, you use a drug which destroys your liver but it heals you.

T: Of course.

363-FRL: So that's where the concept of ignorance comes back.



T: I see. So, eh, ehm many rituals and of the, the energetic transfer work through visualization right or wrong?

364-FRL: Visualizing is an excellent tool to focus thoughts and obtain the desired effect.

T: Ok.

365-FRL: Sometimes there are people to whom you ask and perhaps there are so confident that say I want and they get it. But visualization is an excellent tool to see perhaps even an obstacle one can't visualize properly.

T: Ah I see.

366-FRL: Says oh god how can I visualize, oh my god a bad thought came to mind, did you see ghostbuster? Don't think about anything.

T: Ah yes, yes, yes.

367-FRL: That I thought about something innocent from my childhood.

T: Ah yes, yes, of course.

368-FRL: So, it's always a double-edged sword, it's a tool, at least it works, does it work for you?

T: Buth, I don't know it's relative.

369-FRL: It's relative. There are many, many tools so you can try.

T: If it works. So, for example in the transfer of energy which is sometimes talked about if you feel heat in your body it means that there's a passage of energy

370-FRL: Of course.

T: Is it a passage of energy or is that also a let's say visualization technique which however makes you feel that it's passing or is it an actual passage of energy?

371-FRL: No because it's not that you're, you can visualize... in fact even in chi gong the nice thing of these far away worlds, is that even if they don't have exactly the same things, even without connections...

T: Hm hm.

372-FRL: Yes, you visualize at the beginning I don't know what hel... visualizing I don't know the ch'i which flows in one's hand.

T: Ok.

373-FRL: Then at a certain point you don't need to visualize it anymore because you feel as I say, you feel the heat, so it's a support. Of course, it's not that you have to go and visualize, visualize, visualize every day.

T: Ah ok, I get it.

374-FRL: Perhaps later it becomes natural.

T: So, in reality for you the, let's call it, ultimate technique is almost an act of faith, if you really believe in it, it will work.

375-FRL: No, it's only a question of having experimented, of knowledge saying ok, I know. I mean it's no longer faith, it's certainty.

T: Ok.

376-FRL: Visualization is an act of faith because I need to visualize to have... there I need to concentrate so I need to use a technique to want more than an act of faith.

T: Ok.

377-FRL: Instead after you feel it...

T: Yes.

378-FRL: Look, it's like driving. You turn on the car and you go instead, you know how it works, perhaps the first time you don't even know.

T: Where to put your hands.

379-FRL: That you visualize and say ok yes, I have to turn on the engine and put my hands here, so in that moment you are thinking about the moves that you are doing, then you won't think about them anymore.

T: I see, I see.

380-FRL: Because sometimes we distin, distinguish magic as if it were something metaphysical, normal gestures.

T: Ok.

381-FRL: If we want, we can do the same things as above so below, the famous Hermetic rule.

T: Of course.

382-FRL: If you find your equivalent in the material plane the same equivalent exists in the astral world, it's not such a great difference, in fact I think always in terms of the physical plane but as I say it's the same even in the astral. At a certain point, I was thinking about how to come into contact with an entity like many do eh well I do a ritual one day nothing happens.

T: Hm hm.

383-FRL: I mean, you go into someone's home and you see the person, you need to become their friend, why should they help you? If you moreover impose on them to help you...

T: Ok.

384-FRL: Why should it say yes, or even a wild animal, how long does it take for me to... it's not as if I go to the forest, find an eagle and take it home. Instead, sometimes people think that this is how magic works. You go out into the forest, find an elemental spirit, become friends with it and it makes you rich. You try it once doesn't work see it's fake. You go to the forest, find a fox, train it, it takes ages.

T: No of course you need a lot of time.

385-FRL: Everybody thinks like, that for everyone magic since it's magic they think that it works or it doesn't and if it works it has to do so for these things.

T: I see I see. So, here's another question, since there are in any case millenary systems, more or less millenary, the Golden Dawn is a bit more recent, which however has meditative systems, where they have to close one's eyes, visualize, you see all these centers activate, concentrate like this. Why should I visualize it in this way? If it's a question that I can do it simply with my will, why can't I invent my own meditative system equivalent and of similar power?

386-FRL: Because this is where the point of the tradition and being a novice come into play, because it depends if one has years of experience or can make a comparison and say ok yeah, now I can say that I know how to but how, I know people who define themselves as inventors but maybe they don't even know say mathematics

T: Ok.

387-FRL: If you don't know the foundations, how can you invent, perhaps at the beginning it's best to follow a system tested by hundreds of people.

T: Ok.

388-FRL: Whether follow it you like it or don't it's your problem but in the meantime, you follow the tradition. After, in fact the great inventions are created by those who already have the foundation.

T: Ok.

389-FRL: And after one says no in fact says you become a great inventor you become, but if you don't know.

T: The foundations.

390-FRL: What are you going to do? In fact, I met people who were so arrogant that they created their own system of magic.

T: I see.

391-FRL: Knowing nothing.

T: Nothing.

392-FRL: But they felt so cool and powerful to have actually created their own magical language.

T: Yes.

393-FRL: And then they would ask me why these things happen I mean, they didn't know.

T: What things?

394-FRL: I remember the questions I had to explain the obvious, they didn't even have the keys to the occult or symbolism.

T: Yes.

395-FRL: They didn't know anything, they felt they could actually be capable of creating a system.

T: Of course.

396-FRL: And then perhaps they would take a ridiculous sign, I can't remember the case, as if it were something exceptional, they didn't for example know that in that moment they were creating very clear thoughtforms but eh.

T: So, there could be effects from an invented system.

397-FRL: Yes, but perhaps by chance if you say.

T: By chance and dangerous.

398-FRL: Clearly if you play with electricity as a child, you get burned.

T: Ah of course of course, yes, yes, yes but I was thinking about it simply because perhaps, normally, if we are here I don't think we are creating, thought forms for instance.

399-FRL: No, it's not obsessive.

T: Why is it not obsessive?

400-FRL: No, it's not prolonged.

T: Ok so if a magical act which has to do with ch'i in some way is an obsessive act.

401-FRL: No because you're not obsessed. Obsession from a psychological point is an obsession.

T: Ok.

402-FRL: Something that torments you but that even, that you cannot but think about it and when you find yourself at a certain point that the thought arrives by itself about that thing and you begin to enter a loop, and you continue to think and think and later when you finally manage to free yourself you realize it's already been forty minutes thinking about this idiocy and you feel tired. This is an obsessive thought and that you carry it on until you find a solution.

T: I see.

403-FRL: Something that you created yourself, perhaps someone calls it a psychosis.

T: Of course, but it seems that it works on very similar principles, because if I meditate for example on a center and think only about that center I don't feed that center?

404-FRL: But in that case, it's a positive meditation and not obsessive, because when oh god I have to feed the center otherwise I die I have to feed that center otherwise I feel, I mean with anguish. Instead if you want to do something healthy you say, ok I'll think about that center for five minutes a day, it's healthy, it's not an obsessive thought.

T: Obsessive, no, no, but for example going back to the concept of Buddhism those who meditate all day every day.

405-FRL: But meditating it's always the same thing obsession those there are also people like who pray obsessively oh my God I'm a sinner, oh god I'm a sinner a sinner oh god.

T: Yes, yes, yes.

406-FRL: Eh that's useless, whether you're a Buddhist or Christian, if you pray obsessively you are afraid of sin, oh I have to find enlightenment I have to be enlightened you are being obsessed.

T: Yes, of course of course.

407-FRL: So, you fall into the trap.

T: I see, I see would you like some more water for instance?

408-FRL: No can I make a call?

T: Of course (interruption of the recording Frater RL asks whether he can make a phone call. During this period, I am provided with interesting information through an informal conversation which were then repeated in the final part of the interview)

T: Ok, so if for example you could explain this idea again during the pause of the return effects and on the effectiveness of magic.

409-FRL: If you wish most ignorant people unfortunately, but not in the sense of bad people who don't know, ignore they always look for something to hang on to in moments of need.

T: Yes

410-FRL: Nobody does it when they're happy, nobody goes to the doctor when they're healthy, nobody does sport when they're already handsome cool and healthy, no one does magic when they haven't got any problems, if you want sooner or later even the summoning mechanism of the entity but when the problem is if you wish, I keep the negative part like in the Tao, evil generates goodness.

T: Hm hm

411-FRL: But many people dedicate their time to praying to magic for profit, and they don't see beyond that, so they remain in their small corner. I do magic to get into bed with that girl...

T: Ok.

412-FRL: That's it then eh I didn't manage? Magic didn't work, because they perhaps they don't study perhaps the foundations of magic, and to understand why it didn't work or to understand why or if it isn't I do magic because I want to grow, there's always wanting, I want, there's always a selfish base. Like praying, no one prays for the sake of it, everybody prays to get something.

T: Yes, but then we come back to the previous idea before of desire where one says that somehow you need to want it, you need to somehow wish something for then...

413-FRL: Of course, you need to want it, it's the spark which activates and in some cases perhaps in a negative moment the spirit says oh god I had so much bad luck, ok let's try and understand why I will try magic, no I want to try cool but that was a ploy let's say ok the vibra... I say three come over here. Some are instead so narrow minded and desperate that they say, ok I had a lot of bad luck I will buy a little charm it's magic, the charm.

T: Ah ok.

414-FRL: Even that is magic for many of the ignorant who say eh magic doesn't work it doesn't it becomes a superstition. Or I pray to win the lottery. Do you think it's the kind of thing you should ask a god? Supposing there was a unique enlightened mind is your real goodness is to win the lottery?

T: Ok, so if you believe that somehow there is a sort of guide of humanity that somehow that allows you to operate or not to operate....

415-FRL: Well there's always the same thing the same thing that I say, we are either creatures like plants, we're here, we die and there's no otherworld it nothing exists we are vegetables.

T: Ah ok.

416-FRL: Born by mistake. Or there is a beyond which perhaps is a small energetic vibration of another level and so always energy but we cannot see since we are small. If it exists, entities people continue to exist, these diluted people can help us and sometimes, unfortunately it's the only way to go on through something.

T: I see.

417-FRL: I mean goodness alone can't exist with good on its own you wouldn't.

T: Do anything.

418-FRL: Anything, you need evil to obtain goodness.

T: Hm hm.

419-FRL: Unfortunately, how can I say it? There was Hitler who killed six million Jews but afterwards humanity grew. It's horrible to say, but if you look at the sixties see how much spirituality developed.

T: Of course.

420-FRL: Think about the forties how direct they were. There were few esotericists. In the sixties all the war the violence, death, there was an explosion of spirituality. It's horrible to say but that's how it works, carrot and stick like us in exchange in this way, carrot and stick like when they teach us through the carrot and stick.

T: I see, I see, and so at this point going back a second to the topic on the ego ehm, there are for example so called Left hand schools.

421-FRL: Yes.

T: Like the temple of Set or.

422-FRL: The Dragon Rouge.

T: The Dragon rouge all these ehm the Temple of the Black Light I think.

423-FRL: Yes.

T: Who in any case are more concentrated on the growth of the ego specifically so as to do magic. If the ego is an impediment why do you think they can manage? If you even believe they can...

424-FRL: Well it's a bit like the idea of living through your senses ah of being instinctive wanting to fall in an ever increasingly materialistic trap. I mean it's not that they don't do magic but in the end they can't see beyond ordinary magic, so they use a very low level

T: Ok.

425-FRL: I mean, already declaring you are part of the left hand.

T: Yes.

426-FRL: Is, I think, very immature.

T: Ok.

427-FRL: Because they don't understand, for example if I am a bacteriologists, I study bacteria, is that bad? Well no, are bacteria bad in themselves? No, if you then want to use it to destroy humanity... so to call themselves black magicians it's stupid because energy exists, then the way in which you employ it ok as Nick says, for example, a magician can also perform an evil act because it becomes part of the creator and needs to activate change.

T: Ok.

428-FRL: But if you do it with this spirit as the hand of god, as a tool to activate change.

T: Yes.

428-FRL: It can even be that I use say, an antibiotic, I also kill lives.

T: Of course.

429-FRL: To heal myself, to operate change, if instead you say I kill people for the taste of, it's stupid, in fact extremisms are always stupid because they are blind. They don't understand, in fact sometimes perhaps it's also wrong to say ah no the right-hand path light goodness, angels, cutie pies, that's also wrong in a certain sense, that god wants good and evil but good and evil are relative, who is good and who is evil?

T: Of course.

430-FRL: The magician is he who knows the law, energy in itself is neutral and then it depends on you. Clearly, I prefer not to interfere with anyone's karma or rather, why interfere? Because if I interfere, clearly, I activate a series of energetic compensation actions.

T: I see.

431-FRL: Call it good call it evil but why interfere? If then they say that you perhaps need to do something to cause a change.

T: Hm hm.

431-FRL: It's another thing.

T: It's another thing, ok.

432-FRL: Even those who claim to be evil, because it is stupid to live through your ego because you are always ensnared by materiality and perhaps you don't understand what you're doing and never get out of it, you lower your vibration. That could also be magic, because there's another vibrational aspect but it's a lower one.

T: You mean, qliphotic...

433-FRL: Exactly.

T: Yes.

434-FRL: I mean, not evil either I mean like music, like notes, there are higher ones, lower ones, but the lower you go it's as if, in a certain sense, gravity increases.

T: Ok.

435-FRL: And so, you are always increasingly under the effect of a gravity which compresses you more and more.

T: Hm hm.

436-FRL: Try freeing yourself then, try to get up again.

T: I see, I see.

437-FRL: I mean there is no evil, there is the thing that you fall more and more. The human level is not as if it's great in itself, you go even lower... of course, that is also an aspect of the divine, but like an aspect of the divine you should be able to take a step and say yes, in fact many magicians are able to do both things. I remember that there was a part in Star Wars in the novels or comics in which Luke goes over to the dark side.

T: Ah ok.

438-FRL: Because he, how do you say it is called to dominate both aspects.

T: Ok.

439-FRL: But he needed Leila to come back from the dark side, because it's not easy to come out from a low vibration. If you think about it, this little stupid metaphor from Star Wars.

T: Of course.

440-FRL: Has an explanation.

T: Hm hm.

441-FRL: And as I said, perhaps even their obsessive thinking. I want to kill, I want to kill, it works it's magic wow, it works.

T: Yes.

442-FRL: But they do it with other canons without understanding what happened creating a thought exactly, I saw people who worship Cain who never existed ae, I mean....

T: They didn't create anything but for example, I imagine that one somehow needs an enormous concentration or obsession.

443-FRL: Exactly.

T: To be able to effectively kill someone because for example, look at this war in Syria right now. There are people who are absolutely obsessed by killing.

444-FRL: Exactly, it becomes an obsession it's a tool.

T: But clearly, they kill because they have guns but it's not that they believe, what I can imagine they create thought forms that kill.

445-FRL: No but you perhaps create thought forms around you who always lead you to want blood and it's always the description of blood which is violence.

T: Ah so thought forms practically are not like independent entities which can...

446-FRL: No, they're parasitic entities who feed off your vice.

T: Only vice.

447-FRL: Obsession.

T: Or of obsession.

448-FRL: I mean vice is perhaps a Christian term.

T: Ok.

449-FRL: Let's call it obsession so gambling, prostitution, what is it all? I mean it can also be a stamp collection.

T: Of course.

450-FRL: But it's easier, a strong emotion I mean a strong emotion, almost always negative so the emotion explodes into obsession.

T: Ok.

451-FRL: I mean pure selfless love is not obsessive. To kill a person and desire blood. It's hard to kill by staying neutral, neutral, serene, seraphic. You kill, cause you want to kill.



T: You want to kill.

452-FRL: Otherwise you go crazy, like in Vietnam, you go and kill, you don't want to kill, you lose your mind and then, eh.

T: So, it could be that this is a topic that we already addressed sufficiently, but I at this point could say that in any case, that obsessive thoughts are actively mental illnesses.

453-FRL: Exactly.

T: No more, they don't need to be necessarily connected as an energy concept.

454-FRL: But your point is: if it's an obsessive illness you feel sleepy by any chance?

T: Ehm, yes.

455-FRL: If you want it also leaves you with marks on your face, the expression when you see an obsessed person, how can a thought change your body? Think about this first that up to a second thought doesn't have a physical manifestation. Obsessive anger? It turns to ulcer, and you can even die with an ulcer.

T: I see.

456-FRL: And if you don't see in the astral perhaps then if you don't want to speak metaphorically, madness is a manifestation, a spiritualization of an illness.

T: Hm hm.

457-FRL: I don't know, an animistic concept, or perhaps if you want to talk about it from an occult esoteric perspective, you have a vibration which you are creating. This vibration, which wants to take a sort of consciousness and wants to feed.

T: But at this point I could also say, I don't know that one can send a thought form and attach it to someone else.

458-FRL: No, you create an entity, it's different if you create a thought form, it's always semantics.

T: Ok.

459-FRL: You perhaps create an elemental you have to create an entity with an objective.

T: Ok.

460-FRL: But which is not attached to you and so it doesn't feed off your energy.

T: But feeds off the energy of someone else.

461-FRL: But not only feed. If you send an entity you send it with the objective of I don't know, torment him, kill him.

T: Hm hm.

462-FRL: It's different it's not that I create something to make someone gamble, to make him obsessed with gambling.

T: Why not?

463-FRL: It's hard to create, I might create I don't know an entity which brings you the necessity to make money, perhaps he goes to gamble, and then by gambling and losing and you more than anything else, you

see it's always the same topic, magic is a tool for an objective. You must always look for the weak spot on the person.

T: Hm hm.

464-FRL: So, if I want to attach a thought form to someone...

T: Yes.

465-FRL: I see that the weak spot of the person is gambling, perhaps it's controlled perhaps it always goes well and he's ok. I do some magic, that person starts to lose with remarkably bad luck. That person will want to gamble even more.

T: Ok.

466-FRL: And at that point you created a breach.

T: So, it's not that you do... eh sorry if I repeat it, it seems something almost a little stupid and it's moreover for the point, you, no, it's that if you create a thought form to say lose at gambling so you activate a mechanism that stimulates that sensation.

467-FRL: Like in battle I look for the weak spot.

T: I see.

468-FRL: For example, even if there's the famous acupuncture used to kill, the dim mak. Perhaps I see in you the signs of a physical illness and I also check the energetic time the meridian and I say ah this person suffers from cardiac problems, I won't attack his lungs I will attack the heart.

T: The heart.

469-FRL: It makes more sense, the initial topic saving energy I strike and then there's also the saint, the good, the virtuous? Perhaps I can make something bad happen even to the saint the good and the virtuous who have a lot of faith and that person loses their faith and beings to perhaps be obsessed since he lost his faith. Then as I always say, if it's destiny. This is a beautiful part of the Odysseus....

T: Yes.

470-FRL: That, they send Mercury to Ulysses thus to Circe, what I meant was to say, well he has to go, destiny can be slowed down but not prevented. Ulysses couldn't stay with Circe or Calypso?

T: Circe the witch.

471-FRL: Who wanted to keep him for a long time. He would have stayed but his destiny was to go back home. Destiny had been slowed down because Poseidon was mad about many things, but couldn't be altered. So, I say I can always curse you to death but if it isn't your destiny to die... or unless I'm so powerful and so full of energy that I can.

T: But it can happen?

472-FRL: Well it can, it's the same thing how many people are there who manifest food?

T: Well, I don't know.

473-FRL: I mean theoretically, the famous pact that what's the famous, if not to give your energy in exchange for more energy and modify an event which perhaps shouldn't have been modified.

T: So, there's always this counter balance, there's let's say, never an emptiness of energy.

474-FRL: But you must realize that if you can alter destiny, then perhaps destiny is altered because it happens in a subsequent life. But do you realize the enormous debt that you carry with you? The unbalance that you create? You create the famous pact, you sell your soul, if you prefer it's symbolic to say that you committed to giving your energy to that entity god knows for what.

T: For what.

475-FRL: No, for how long also, for your energy level.

T: Yes, so let's make a final example then... er, let's say killing someone.

476-FRL: There you go taking notes, ha, ha, ha, ha.

T: I just want to stick to the subject. I want to kill someone, right? So, I cast a spell, a death curse.

477-FRL: A real magician does a divination before casting a spell.

T: I did the divination.

478-FRL: And then you've got eh, because perhaps they say no it doesn't work.

T: I get it but say that I want to cast this spell and I'm told "yes" you can cast it.

479-FRL: You can proceed.

T: You can proceed.

480-FRL: You verify all the pros and cons, it's a war.

T: I verified all the pros and cons, I cast this spell and the person dies. Clearly one saw in the cards that this thing could be done.

481-FRL: Hm.

T: But this also because it happens within the order of the universe.

482-FRL: Exactly.

T: But then if I could see it in the cards, if this person could be killed because it was destined to die, then at that point, why should I cast a spell if in any case they were destined to die?

483-FRL: Well the point is that it's, it's a tool you stab him.

T: Yes.

484-FRL: Or perhaps you hate them so much that all destiny, because it's always the same thing who knows what relations there are perhaps the death of one person will make others develop a lot of faith in those who stayed alive and it's something negative which is a little what is said the general project.

T: Universal.

485-FRL: Exactly, the net which is around us, you see the nice quote from Charles Manson.

T: Ok.

486-FRL: They asked him, why do you do it? If I'm not talking bullshit I heard it on television.

T: Doesn't matter.

487-FRL: I mean someone in society had to do it, the bad guy's part, so if you want, there's always the need for someone to be the victim and someone to be the executioner.

T: Of course.

488-FRL: It's a fact cause otherwise we would all be like this, imagine? There wouldn't be any emotion, there would be no progress we would all be, I mean a marvelous Vulcan world he he.

T: Well yes, so there's this idea of progress in any case.

489-FRL: It's a movement, you activate something, things start working.

T: And why is this movement necessary?

490-FRL: That I think humans are so dumb that by themselves if they remained still, without progress, they would not progress we are programmed like this, I don't know how.

T: You don't know you don't wonder about it.

491-FRL: No because unfortunately I always saw through movement, there's no progress with stasis.

T: Yes.

492-FRL: Unfortunately, if you look at history it's always been an alternation of good, evil, good, evil destruction, construction, destruction, construction, as I will always say it's the same thing, as above so below, did you break your leg?

T: Yes.

492-FRL: You had to break your leg and in fact the curse just makes it stronger. You reason with these metaphors and perhaps you can also find a reason let's say in action. And so perhaps you cast your curse, kill him, but then you need to see what happens perhaps you spend the rest of your life crying.

T: Of course.

493-FRL: And regretting or instead you look at a family who is destroyed and is desperate or perhaps I heard stories, I don't know if they are true, of a friend of mine who is South American and in those countries, there's a lot of Santeria very...

T: Of course, of course.

494-FRL: That there was this woman this witch for hire who was cursing left and right, very good her niece was born practically all her internal organs were missing and was heavily deformed you might say ok it's a coincidence but to this person in particular? It's always the same thing the idea of coincidences but now this person knows what it is like to suffer.

T: Of course, but in this system, a child was also condemned, a baby girl who perhaps was...

495-FRL: But how do you know who she was in a previous life?

T: Ah, so you say that in a previous life.

496-FRL: If instead we want to use Nick's version that we are all one thing, so to say a manifestation perhaps god creates this person, opening bytes of information: what does it mean to be a sick little girl, the niece to an evil witch? Imagine a neutral bunch of information so to say, in compensation, perhaps cruel.

T: But.

497-FRL: But we're talking about information, unfortunately that's what nature is like.

T: Unfortunately, that's what nature is like.

498-FRL: I mean it's neutral it's different.

T: It's neutral. Ok if you want we can stop here and if it's possible I'll contact you later on for an update.

499-FRL: Perfect.

T: Ok, so I hope this is how you do it.

## **Appendix II: Fieldnotes**

### F.MOAA 2015a: Nick Farrell interview

The interview was established at 3 in the afternoon and I was given instructions to meet at Nick's house for coffee. The reason for this is also due to surgery he underwent in the previous days and he was not able to walk for long periods of time. I do not know the nature of the operation. I was given the information on the address via Facebook, together with his mobile phone number. I manage to reach Nick Farrell's house approximately two hours after the original meeting. He is not very precise in giving indications I must admit I am sometimes confused with what he is saying but I relate it partially to the awkward situation and that I am a bit tired (it is very hot in Rome, what in other countries would be called summer here is just spring). He is dressed in a track suit and holds a hand over his left side where I seem to understand the stitches are. We exchange warm greetings as in handshake and usual "how are you doing" and he goes to the kitchen, he is very friendly in an informal manner. The main door leads straight into the apartment, to the left there is a corner where his computer and some books lie. The room has very big window doors at the opposite side as wide as the entire walls and lead to a balcony. There is a large library on the wall to the left. Overall the flat is quite small the kitchen is long and on the narrow side. I am immediately surprised by the presence of ritual and magical material in the apartment. There is no attempt to conceal anything. Two columns, one black and one white, as in the masonic tradition and imported into the Golden Dawn system are left near the wall between the kitchen and the entrance they are as tall as my face approximately 1.80 cm. I believe they are made of polystyrene and plywood by observing them. As I move my gaze around the room I notice small statues of Egyptian gods and Canopic jars and other ritual material such as scepters wands and rods. There are also paintings on the walls and one on the floor leaning on one of the windows. Overall there seems to be a bit of a mess in the house. To the opposite side of the library there is a long black table with papers and documents on it. Nick offers me coffee and I take a seat at the table with my back towards the wall. He firstly gives me a paper with drawings on it I do not recognize them immediately but they do represent a sun god and a moon god. On the top it states that it is a contract for the Aurora Aurea. Nick explains that I should write my details on it such as name, date and time of birth, email address it and successively my magical name. The purpose of this, he adds is partially bureaucratic but the paper also acts as a talisman and has some kind of binding effect to the order as a whole. More as in that I partake or that I am an official member also spiritually, but I am not sure to what extent. My mind wanders to his book on talismans and the vague knowledge that I have about them and start to question what the

meaning of talisman is for him. I am equipped only with the speaker of my laptop computer as my attempts to include a microphone failed. Nick also offers me a microphone and we test for sound, however it does not work. I resort to use the speaker of the computer directly. Before the start of the interview I ask Nick how he prefers to be defined if a sorcerer or a magician. He explains that magician is the preferred as sorcerer has implications of the use of personal power or power which comes from the self. On the other hand, a magician cooperates with gods. The reason for this related to the idea of the Ego. Cooperating with another entity reduces the Ego as the attribution of success is shared between two elements rather than a single one which on the other hand would favor the growth of the Ego. I must admit that I have not found one single universal definition for these terms I just thought it would be interesting to ask and also for reasons of respect. Although I have a list of questions which I previously prepared concerning my main interests I decide to opt for a preliminary interview so as to get acquainted with the subject. I thus ask Nick to give me a description of his earliest experiences to have an overview of his path and frame his character, the reason for this is that I believe how the questions I am interested in will eventually turn up and I will be less induced to force the conversation which should be more natural. I moreover decide to opt also for the role of the practitioner or future practitioner, I do not wish for example to give my opinion or contest what he does (it is not part of my interest) and I also choose not to finish his sentences which is a tendency that I realize I have when I see lingering in an incomplete sentence, this is also due to the fact that I do not wish to put words in his mouth that belong to my vocabulary and are possibly influenced by my interests and archetypes. During the interview, Nick moves occasionally around showing wands both his and of his wife which he is experimenting with, one is the wand of wishes the other of curses. This is the reason sometimes it becomes hard to hear what he is saying. The interview lasts for 1 hour and 45 minutes. Before the interview is concluded Paola, Nick's wife whom I met at the shop but I did not introduce myself to arrives home at approximately 19.30. She recognizes me and we relate the event. The interview finishes and I engage in conversation. They are mostly interested in hearing about my research and my path into esotericism. I am somewhat surprised with their interest and decide to be as sincere as I possibly can with my stories but still relating mostly to personal opinions rather than explaining everything or my opinions through the lenses of academic reasoning. I tell them about the discovery during my Bachelor taking a course in renaissance philosophy which eventually became a course in the history of esotericism. I also describe my experiences with Ayahuasca and why it became a point of inspiration form my thesis and research. Paola is very interested in this topic. I also discuss about my experiences with meditation and the sensations it gave me. In this particular moment, I also decide to take the role of the practitioner, I do not lie about what I do and believe. I also present my doubts and maintain a more narrative perspective without giving theoretical interpretations. I also talk about courses I took in reading tarot cards, astrology and alchemy however as practical and non-academic courses. Paola is interested in my knowledge of reading tarot cards. I also give a description of my traineeship and the facilities in Brno. Upon describing the Levyna laboratory and the kind of research which is done, Nick spontaneously declares being interested in performing rituals while being analyzed by laboratory equipment. A following meeting is established for the interview with Paola on Friday.

#### F.MOAA 2015b: Pantheon tour 10 April 2015

Although not related to the tour in itself I believe it is useful to include how I exchanged some messages with Paola concerning the Ayahuasca drug on the same day. She asked me if I knew how to prepare it as has had found the ingredients online and if I knew of any side effects. I admitted not knowing much, as I had only taken the drug twice and never really enquired about it and that Ayahuasca was a sort of umbrella term for a number of "cocktails". Her text messages were very friendly, I was almost surprised. I relate this to the fact that she uses smileys ☺ in her messages. I start to wonder if living in the Netherlands made me

forget the Italian hospitality or this very close for of contact, and I realize how I can become startled by this form of openness.

As previously established around a month before the organization the initiation, I met Nick Farrell for the tour of the Pantheon, and another initiate, Andrea. The latter comes from Padua, he came to Rome to be initiated in the 1=10 level which is the level directly higher to mine. During this trip, I again wonder what the criteria are and the order of things, for example why would a level higher than mine go on the same tour as mine? Should he not have already done something similar? The reason for the meeting at the Pantheon in Rome is to help me(us) visualize better an inner temple which is important for the performance of the initiation ritual but also other magical practices in the Order. The meeting time was established at 15.30 at a tram stop just behind Largo Argentina, a square just behind the Pantheon. After the usual greetings, I start a conversation with Andrea and we share some experiences and ideas. The conversation verges on how he found the organization and how he investigated magic. The formula seems to be the same somehow this desire to ask questions that “conventional” religions cannot answer and the idea that a single god as identified in the Christian tradition simply does not resonate with one’s opinions. He thus decided to investigate Wicca and he liked the idea of the God and Goddess for a while however that did not sit well with him. As we are speaking in Italian I feel that we are cutting Nick out of the conversation a bit however he is not bothered and is more interested in walking towards the spot he intends to take us to. Andrea describes some of his experiences and the books he read. He tells me about the meditations he followed and practices which as he described obviously did not work. These meditations include keeping the mind still and also tells me how as opposed to the ones he is practicing now those were much easier as they did not require so much visualization. The literature he read concerned Dion Fortune and Franz Bardon (the latter Nick is not fond of and makes a comment on how he is a fake and how his ideas are ridiculous) I also recall Andrea mentioning approaching the Ur Giuliano Kremmerz ideas although they are mostly composed of old men and were not very interesting. Andrea eventually tells me how he found the Golden Dawn system (another comment by Nick as he does not like the idea of the association being seen as the Golden Dawn) was closer to his liking. I must also add that he had read something about the order before as there are four books published by the Mediterranean publishing company which specializes in esotericism and spirituality. These books are quite old and they are still sold in an edition where the pages have to be cut like in the old manuscripts. Eventually we reach the spot we need to find which is interestingly next to an ice-cream parlor. As Nick begins his explanation we are approached by a street peddler who is trying to sell us some watches. As we cannot get rid of him Andrea speaks to the peddler while Nick starts the tour with me. I must admit I feel a bit sorry for Andrea and how he got stuck. Nick explains that the things that he will show me in the square I will have to visualize when the time for the initiation comes. By this time Andrea managed to free himself from the peddler. We are pointed out where to visualize buildings and creatures (which are obviously non-existent in that moment but are part of the spiritual version of the place), but also to visualize the Pantheon in its original form with modifications unique to the Order. There are descriptions both outside and inside the temple, these also include elements which do not exist in the “material” world however do exist in the “astral” one. Nick takes us inside the Pantheon and begins another description indicating the position of gods and elements which are significant for the inner temple which and also the positions of other elements angelic forms, passageways that will be visualized in the inner temple for magical working. Nick also explains the reason for the selection for the Pantheon as an inner temple. From this point on I manage to obtain some interesting insight into this “theology”. The idea is that although Rome as an Empire collapsed the spiritual version just like spiritual versions of all empires still live on. Thus, the pantheon is a perfect place as it is a place where all the Gods were reunited, it was extensively used also by normal people as a universal temple to ask the Gods for help and access was unrestricted. Also, it was a place where the emperor was selected and the light would shine upon him on the appropriate day. Moreover, symbolically in the material world the temple includes materials from all over the empire, thus meaning that it has a direct connection to places

which it had conquered thus the workings performed inside this temple have effect symbolically all over the empire but effectively all over the world. I remember asking Nick whether this means that the Pantheon works only within a European context but he specifies how it is particularly powerful in Europe however he also went to the temple even while in New Zealand and it works perfectly all the same. The shape of the Pantheon creates inside a perfect sphere (or half sphere there seemed to be some confusion the latter is important as the half sphere means that the pantheon also has influence in the underworld). I feel this to be a bit confused as I knew how there is a perfect sphere inside the Pantheon not a half sphere I however decide not to interfere and see where it is going (I later listened to the recording of the inner temple pathworking that Nick gives to neophytes in the package after initiation and that description is more coherent with what I know about the Pantheon, I wonder what goes on with all his stories which seem to be a bit contradictory of perhaps he is a person which seems to be distracted quite easily or forget things). We are also told to memorize the inside of the temple again with the presence of gods in the various stations. It is not easy to follow the conversation due to the overwhelming number of tourists, silence is called for over a loudspeaker in multiple languages. I realize that a Catholic mass is being held in that moment, I did not notice it immediately and I never realized before how the pantheon is effectively an operative church. After followed a theological discussion on the nature of the gods and of religions. In Nick Farrell's view (I say "view" for the sake of the text he is pretty certain of what he is talking about, I realize that I am not sure where the line between certainty and diplomatic relativity lies) humanity has a tendency of dividing the One or universe (he uses the term God more often) into seven or twelve aspects, each of these aspects is given a particular character, that is why he has seven main Greek-Roman gods who represent the seven aspects of the divine. He also claims how this is found in other religions i.e. in Christianity there are seven main angels or angelic forces. These can be used interchangeably, thus any image that can cover that particular aspect, which overlaps moreover with the concept of the seven rays of light of the rainbow which are the emanations of God. In this sense knowing these aspects can also lead to performing a ritual where the gods can also be characters from the television series Star Trek. I ask him whether this is an idea taken from the Theosophical Society as I know that they have the associations with seven rays. Nick replies that it is not so and it is an independent idea, moreover he does not agree with the Theosophical society ideas as they attribute colors to values which are not universal all over the world, for instance the idea of the first ray which is of power having the color red can only have value in the Western world because red in China is for example connected to luck. Thus, although there is an attempt to blend east and west it is not well done. I must admit that overall Nick seems to have quite clear ideas as to what is right and what is wrong in the world of magic. Interestingly enough religions such as Wicca he has a fondness for, which on one side I find surprising as I associate it with a religion practiced by adolescents whereas he can refer to people which he met such as Alexander Sanders from Alexandrian Wicca as being scarily powerful while considering satanic or so called Left hand path organizations as being near to powerless and exclusively of a reactive nature. He also explained his own views on the concept of light and darkness and how the association with darkness came later with the idea of demons connected to hell which was underground. The idea stems from the perception that if one wants hard cash or to find treasure this must be placed underground thus demons which are from underground hell must be associated with infernal powers. However, he sees no negativity as he follows a different perception. He relates this to the idea of the triumvirate which exists in hell but also in heaven and that all religions (he didn't specify if eastern or western) have the idea of a light triumvirate and a dark one. The light one from the Greek Roman perspective is composed of Juno, Zeus and Demetra whereas the infernal one is Hades Hermes and Persephone. This is also connected to the reasons for choosing the Pantheon as an important location. It represents the whole empire reunited in one location as materials from all over the empire were brought there for its construction. As it is again hard to follow the conversation and the loud speaker requests to lower the noise as a mass is on. I suggest that Andrea and I walk along the perimeters of the Pantheon to fix the images of the various gods and magical elements better. We leave to the left and pace our way slowly.



There is overall a lot of information (some of it is secret and although I have a record of it I will not include it without permission) and it is a good thing for me to walk around and fix the images better in my head. It is easier with another person to discuss and confirm with. We do have our doubts concerning one of the positions of one of the elements by the time we reach the other side of the pantheon and complete the circle Nick caught up with us. He gives us more information and we discuss about the shapes and what potential gods where in what stations when the Pantheon was still an active Roman temple. I do still wonder how much of Nicks' knowledge is pseudohistory as in his own interpretation and knowledge and how much is effective historic "fact". I do recall being quite impressed at the colors inside the pantheon and how it remained almost virtually unchanged since the classic period. I do remember also thinking that especially back then it must have been quite striking and impressive. We leave the Pantheon, Nick suggests going for coffee, and wishes to go to Tazza D'Oro as he was once taken there by Guido, another member. I however suggest another place as it sounded more "esoteric". I lead both him and Andrea to the St Eustachio coffee house. It is in an area near a square also known as the magical square and there are also legends of count Cagliostro living in that area when he was in Rome. Nick is on the side of those who believe Cagliostro was simply a con man. It is overflowing with people. To spend some more time, I take them to an esoteric book store nearby Libreria Aseq. I believe they are both somewhat impressed. I am also a bit surprised how although they are both practitioners neither of them had any idea about the existence of this books store which is one of the most famous in Rome when it comes to esotericism. While inside looking at the books Nick makes a comment on how most of the books appear to be useless. He is also curious to see if his books are present in the store. In case one would think that he is a bit self-centered I would not say so, I see him as making more off hand comments as part of his character rather than meaning what he says. We leave after around 20 minutes and go back to the café. We order three coffees and the topic of the conversation is mostly based on the quality of the drinks as this café has its own procedure in ordering and serving. We later go back to the Pantheon and sit on a small wall next to the building. I happen to mention the Ayahuasca that Paola intends to try. Nick mentions how although she is interested she is not probably very likely to follow through as she is very sensitive in her stomach and does not like anything that can upset her in that way. I do specify that Ayahuasca does in fact cause a form of sickness which is part of the ritual. As I am curious about comparing systems of belief and magic I ask Nick about E.A. Koetting and his magical course. E.A. Koetting is an American magician, occultist who advertises an easy power oriented course which I believe is rather sensationalistic in its publicity. As I was curious to read his material so I downloaded his books and course videos. Another reason was that I discovered how he uses this scrying technique which was basically the same as the one to visualize the sphere of sensation in the Golden Dawn system and to a technique to see between the worlds described by Castaneda in one of his books. The technique consists of putting one's eyes voluntarily out of focus and staring at a flame or water as a source for divination. Moreover, this technique is used on the online course that Nick uses. Nick claims how those are the most basic scrying techniques, he is rather judgmental in towards some characters such as Koetting and Castaneda, considering merely as scams. The topic then turns to politics and gossip in the magical environment on this subject. Mainly a man called David griffin who leads a Golden Dawn temple in America and E.A. Koetting. This alliance reminded me of a video on youtube where Koetting claimed he was teaching the Golden Dawn how to do magic. I must admit I found it a peculiar claim when I found the video although this piece of information somehow justified it. The most recent story concerns their alliance in series of scams attempting to sell material relating to original Italian witchcraft "Stregheria" and selling it to American Wiccans claiming that what they have is original witchcraft. (I must admit that I am rather wary of these inside stories, perhaps I am too paranoid I however always get the impression that they are incredibly one sided although probably told with genuine intentions). Around 18.00 Nick decided to return home and I was offered to come with them as there was an appointment at 19.30 for dinner with Paola and the interview with her. I had to unfortunately decline as I had to complete a translation. While I was working at home Paola Farrell called me to know if I wanted pizza and beer for

dinner. I do admit to finding that quite kind although I do remember being influenced by ideas such as interlocutors being very kind at the beginning while later becoming distant if one did not participate fully in the religious life. Perhaps I am thinking too much. I arrived at the house later, slightly late.

#### F.MOAA 2015c: Paola Farrell interview 10 April 2015

Meeting at 19.30. I arrived slightly late. The pizza had not yet arrived either. While exchanging greetings (they are both very welcoming) I offer to show my tarot reading technique which I learnt following a night course in the Upter University. The reason for this is also so as I can show that I respect their beliefs and that I am genuinely interested in their perspectives and practices, I also think that it is a positive approach for me as a researcher to be able to offer something to them as well in exchange. Paola is very interested in seeing me read although she really hasn't got a question. In the meantime I more or less explain what the method is like, Nick has also pulled out his own deck of tarot cards which he designed himself and with color correspondence which he researched. Apart from colors his deck also has Hebrew letter correspondences and are based on the traditional Golden Dawn tarot. The pictures are actually painted by a friend of theirs. I remembered seeing pictures of the before and the picture of the magician card is a portrait of Nick himself. Some of these are also hanging in the house. He does however add that this deck will no longer be valid as he has discovered new color associations for a new deck he is designing. Eventually Nick suggests to test my ability by having Paola simply deal the cards without saying anything. I do find it amusing how they have small couple discussions on how to proceed as if magic were something which is part of everyday life such as organizing a day out. Paola believes there is no sense in not telling me the question otherwise she would not get an appropriate answer. Nick on the other is more inclined to experiment and have fun to see what I can do. Eventually he suggests something to Paola by whispering in her ear, without revealing anything to me. I tell both of them that I am skeptical with this reading and that I did it mostly to learn the skill although I strangely receive positive feedback from the people I read to but I am never sure if there is a trick embedded in the method that I am unaware of or if people are inclined to believe me for social purposes or other reasons. I display the cards according to this method (I don't think the technique is relevant here in the description, I can include it or discuss it separately if necessary) and proceed to the reading. I must admit the cards are rather cryptic for me but somehow, I read that Paola has to take it easier and be kinder for that particular situation. Nick is rather amused as he seems to have given Paola the same advice in another occasion for that same reason. It eventually turns out to be a situation concerning taxes and her worries about them. They seem to be both quite interested in this system and I explain that the inventor of it is a psychologist and that this method was invented by him. Nick also includes a story about an experience of his reading tarot cards in a mall for fun. He said how this particular woman asked for advice against a problem. He was rather amused about how being exhausted and just reading without thinking he told this woman how she had a legal suit and that her partner on her side would turn against her. The consequence was that this woman was quite taken aback by the accuracy of her situation and the prediction. The pizza arrives during this discussion and the table is quickly freed. To get a better idea of his theology, also as a means of comparison with other opinions of other practitioners I might meet, I ask Nick about his ideas on reincarnation and how these fit with his opinions of spiritual development. This is also to compare with other theologies which see reincarnation as a form of spiritual development. He thinks the idea of reincarnation is ridiculous as he has perception of an ever-evolving God who develops with the spirits (I use the term spirit as different from soul or spirits of the ancestors but as the immortal part of the soul) of people who finished their life cycles, someone who reincarnates contradicts this idea by being part of an eternal reincarnation wheel which never transcends itself. I also wonder whether he sees reincarnation as something not permanent but he cannot seem to see the idea of reincarnation existing outside of its closed system of eternity. The discussion then falls on summoning the dead and how in some occasions Nick could see the shadow of a deceased summoned in religious events for the deceased. He described a procession which I assumed to be a Christian one of some description but in that particular

moment I did not ask for details, I guess it was part of some particular spiritualist order. It would be interesting to see in another occasion what he believes the distinction to be between magic and religious practices of this sort although he does have the discriminating element of considering religion passive and magic active. The discussion was directed mostly towards Paola, who in my opinions seemed to be more likely to take into consideration different perspectives. The idea, which I already heard before, is that the ghosts of dead people are only the manifestation of their personality spirits or immortal part of the soul unites with God. Thus, the spirit which is summoned is only the shell of the person he or she was but not the essence. Nick compares the summoning of the dead to the manifestation of a car without the driver. This implies that there is the outer image of the person or idea however without the spirit, which has transcended and reached God. I believe that Paola was more interested in understanding his opinion rather than debating, however I do not believe having heard her own side. I wouldn't be truly able to say why, but I would connect it more to Nick's higher level of expertise rather than a sense of inherent submission by part of Paola (Paola is rather fiery in this sense and is quite true to her independence and mostly follows her criteria when organizing things). I personally imagine she had some personal opinion although she was not particularly clear about it in her mind, or perhaps never gave it much thought. I do actually decide to push things towards the interview as it was becoming rather late and my time was limited, moreover I would have left the following Friday, and Friday is the only day Paola is available making it complicated form to have another interview with her. I do feel a bit bad about it but on the other hand I feel I have no choice. During the interview, Nick Farrell was present albeit not at the table (the same one where I did the interview with Nick, the positions were the same), he sat on a nearby sofa although occasionally sitting at his computer which was just around the corner, out of sight however still in the same room. The apartment is overall quite small I saw how the only effective rooms with doors were the bed room and the bathroom. There was some interaction between the two which is recorded although I think Nick did try to be as little an influence as possible I believe, by carrying on with his own things. The interview with Paola was more straightforward than with Nick and she gave shorter answers. I believe this is due to her knowing of my list of questions and thus wanting to follow the order which I had in mind. Coming to think of it, it sounded quite cooperative in a certain sense. I realize how effectively being aware of an interview, also influences the state of mind of some of the interlocutors if they are particularly sensitive and feel the pressure which derives from it. I decided to follow the same procedure as with Nick by asking the generic question of her path into spirituality and eventually finding her place in the Golden Dawn. Although I did try to keep the conversation going I realized that for her in particular I could not expand beyond the framework of the question in particular, to put it in other terms I was unable to establish a dialogue as I hoped. It is interesting also to observe how for her even personal information was relative to the interview and she did not take initiatives to talk about matters that perhaps she considered important as opposed to Nick who preferred to do most of the talking and leading the conversation. After the interview, I am asked if I have found a motto yet or magical name. The initial one I had chosen is however hard to translate. I am told that it is supposed to be something that will be a statement of my intentions for the outer order. In the end, I give up on Latin and we look for some other statement of intent which will sound better. I am asked if I want Elven or Enochian as a language for the motto. I am a bit surprised (I realize I am easily surprised in these interactions) I ask if this happens often and I am told that some people wish to do so. I thus ask if this has any particular reason of it makes any interference. The reason for the dead language or the "alien" language is to make sure that one's motto or magical name will not be thrown around and it will be used mostly for magical purposes. I eventually settle for a name in Greek (I will mention it if it is required but I will ask for permission first). I also discover how they intend to change house as they made an offhand comment about it. Nick also mentioned that it is difficult to find a new one especially as there are problems with their landlord, these are relative to the contract being particularly hard to break due to a special clause he did not describe. I ask why they don't use magic to find a new flat and facilitate everything. (I do this to understand their intake on magic and if they see it as a purely spiritual art or something that

effectively is used in everyday practice, also to see what their understanding of the working and how powerful they believe magic to be). Nick tells me that they already have, the problem being that since they already used magic to find the flat they are currently living in and that they used a Saturn working (a ritual which involves spirits or gods from the sphere of Saturn i.e. Cronos who are related to home matters but also discipline stability and strictness), the problem is that the previous ritual worked particularly well and the power of stability and homeliness is very strong and hard to break. Thus, it is complicated to break the previous spell and find a new home. I must admit that I find this explanation rather satisfying within the framework of magical thinking, it does give me an insight into the logical procedures and “physics” of magic. Nick also tells me about his adventures with people who use homeopathy and how he considers them hilarious as he has a few friends who practice it. He gives me examples of their thinking and claims that they wish to be sick so as they can use homeopathy and enjoy the effects of it without ever really recovering so as they can experiment with new methods. After the interview I participate in a reading of my nativity chart, as Paola casually mentioned that I really sound like an Aries, which actually happens to be my astrological sign (I do it also to compare their methods with those of another teacher, the one who taught me to read tarot, but mostly to see how different esoteric practices blend in their beliefs). Like the contemporary astrologers that I met in the past they use software for calculations and they also follow the contemporary system of astrology using nine planets instead of the classic seven. There were some complications in the use of the software as there was a peculiar bug which prevented from the cursor from clicking on a menu. The new updated versions of this program apparently cost something like 300 euros. I found it quite interesting how family-like they were in the discussion of esoteric tools and material as if it were a shopping list or tax return. It somehow clashed with the image of the holiness that some practitioners place in addressing any esoteric art or tool. Come to think of it they have no special place for their instruments they are left around the house, like socks or a t-shirt could be forgotten on a chair. This would also be an interesting perspective to see what they mean for esoteric or occult as in the sense of hidden, especially when they have a Catholic souvenir shop. Or perhaps it is closer to the idea of Wicca where it is perceived simply as a religion and is part of everyday life. Eventually they manage to get the program to work but they don't use their own knowledge of reading the charts rather relying on the standard descriptions provided by the program. I must admit that I do not know if they did so on this particular occasion or if they do have knowledge that they did not wish to share, or were too lazy on that occasion. I do believe however that in the esoteric world some specialize in certain fields and are not particularly interested in developing others. They are not as complete as in my imagination of Renaissance magicians, however, experience has taught me to wait a bit longer before drawing similar conclusions. Eventually, since it was rather late and the last train was departing at midnight I had to leave. (I regretted having to do that. These were conversations that could have taken all night. I sometimes wonder about their friendliness and if it is due to their genuine interest or if I am treated in a special manner because of my research).

#### F.MOAA 2015d: Dinner 11 April 20.30

Unfortunately, I predict that the dinner will be rather short due to the times of the trams. Nick's house and temple are effectively rather far away and in an awkward part of Rome to reach without a car which unfortunately I do not have. I meet with Nick around 20.30 under his house. Andrea arrived sooner, he was there already there. As another two members were slightly late and still had to book into the bed and breakfast nearby we went to the said place to wait with Andrea who also booked a room there. It appears how this bed and breakfast is used for the members when they come over for rituals. The other two came from different parts of Italy one of them from Milan the other I do not know. While waiting in the lounge of the B&B Nick discusses his ideas on initiation rituals and his discoveries. Every level of the Golden Dawn is defined by a new initiation which in the outer order also correspond to the four classical elements, these are activated or supercharged and thus have particular effects on the initiate which he has to learn to

overcome and thus find balance within himself. He explains how the 1=10 initiation ritual for the earth element is unbalanced in the north and the results often attack the initiate's finances creating economic problems. The reason he is discussing this topic is also due to the fact that he will have two new initiates in that level. He thus did some research and told how in this recent publication which reports a script by Mathers, one of the founders of the Golden Dawn had a similar problem and that he solved it by placing more god-forms in the south and in the west. At this point I am a bit confused and am not too sure what to say, as I am rather clueless about the whole situation. I decide not to interfere, primarily as Nick is tends to speak in monologues, as I have no basis to build on and ask questions, Andrea on the other hand seems to follow more or less what he is saying. Nick is also relating this problem to other organizations which seem incapable to solve this issue and he is baffled as the solution was actually publicly published. I also feel a bit perplexed and amused listening to a conversation as that one. The atmosphere of this conversation and the whole situation resembles a fantasy novel and I am even more baffled by being in this situation especially as it is discussed with a degree of matter of fact. What is more interesting is the effective perceived sensitivity of this unbalance and that it is witnessed over and over and reported by other practitioners. I am also told that Andrea will undergo a modified version of the 1=10 ritual which is the earth sphere and probably will not have problems with his finances as much as in the previous versions. Moreover my 1=10 will be different and even more perfected but it is impossible to say what consequences there will be until the ritual is performed and the effects experienced or witnessed. By this point in the conversation the other two members arrive. I was not expecting anything in particular from them or what they would be like however I did find them a bit cold and distant besides the usual greetings and handshaking. Overall sometimes things don't click and I decide not to take too much care about it. We walk towards the restaurant, all the members speak some form of English to the point of being able to maintain an elaborate conversation, only the accents are strongly Italian. This restaurant is a place where Nick and Paola go to often and is used for these occasions. They are acquainted with the owner. Paola did not come as she felt a bit sick. I related that to something she mentioned regarding her feeling sick around one day before initiations and this gives her the signal that she is accumulating the necessary energy especially as there will be many initiations which will require a lot of it. The dinner is rather informal. The two new members, one is called Lino and the other Giorgio talk about their life in general, the former is a translator. He is the chattiest one and also mentions about a Wicca group in Milan which has some significant infrastructure, apparently there seems to be some form of exchange between esoteric groups and there is a pluralistic form of occult community. Nick talks about his experiences with Wicca and how for a period of time he was acquainted and trained by Alex Sanders, the founder of Alexandrian Wicca. It is interesting to see Nick's perspective. I took for granted that Wicca would be somewhat considered as child's play by Hermetic magicians especially considering the vast amount of literature that conflicts with many claims of ancient traditions upheld by some Wiccans. He interestingly mentioned that Alex was a superb practitioner to the extent that he could do things which he considered rather scary. He however added that he was a bit of a peculiar character who believed in the ancient astronaut theories and similar UFO conspiracies. It gives me a hard time in framing these characters whereas on one side there is this form of rationality however power does not derive directly from belief but skill. Although there is debate on validity based on tradition or technique, historic accuracy and so called rationality or reason does not determine the value of the practitioner. I spend more of the time talking to Andrea who is sitting in front of me and I ask him about what he is doing. He replies he is working for Games Workshop, a hobby store which deals mostly in fantasy and sci-fi war-games. I ask him more about himself such as if he has a wife to which he replies, yes. I ask him how his wife feels about his practice and he tells me that she is not interested at all and views it more as a sort of hobby of his, seeing it as something that she is not interested in understanding however not interfering with the relationship. Mostly, this question relates to his social interactions and how he deals with the world of non-practitioners and how his beliefs are taken. For example, if magic is something that is relied on in his family nucleus or if it is a belief that he keeps to himself. I ask him if he has a success

ratio or if he had any experience with particular effects and what he believes of the other systems. This comes from my question as to the elaborateness of the Golden Dawn rituals as opposed to other systems such as Chaos Magic which are extremely simplified with very straightforward rules. His ideas are somewhat similar to those of Nick but I haven't seen him have any particular ones of his own. He does admit having used chaos magic in the past, three times to be precise and he claims how it worked every single time. We were also discussing about the experiences in ritual and what he believed this altered state of consciousness to be as in Chaos Magic there is a magical state called a Gnostic state where the conscious mind can communicate with the unconscious mind planting symbols thus obtaining the desired effect. The methods he used were the more traditional and direct ones, through magical masturbation and sensory deprivation. I must also add that I find interesting how this method can be applied also in the summoning of characters from literature such as Chtulhu around which magical orders have been built. Andrea agrees although he points out that it covers only negative aspects of the seven ray spectrum. I do wonder what the concept of evil means in this sense however this idea seems to justify the existence once again of contemporary systems of magic based on literary characters whether they are believed in objectively or not. It also leads me to wonder once again what the discriminating factor is for Nick in considering a magical movement as valid or not as I must admit it is not yet clear for me. Listening to the conversation I also overhear Nick commenting how in the Aurora Aurea there is no such thing as being on a diet, spiritual cleansing or anything and that eating and feasting is encouraged, he says so in a playful tone however I consider this to be important. This happens when the dishes arrive which are rather numerous. The reason I report this is to underline the relaxed atmosphere that he has concerning certain aspects of ritual practice. On one hand there seems to be this serious preparation for the event although it has nothing to do with religious preparation such as fasting or contemplation. More what I would consider common sense as not eating too much before a workout perhaps, but this does underline Nick's laid back attitude and provides another clue to the nature of his perspectives. By this I mean that his beliefs lie in something entirely different and that magical practice is somewhat isolated from daily routine (I must still reflect on this part with more care). I would say that it does not resemble a particularly mystical approach to one's diet. The dinner finishes it does not last long, overall I spent there two hours, and I depart after the good byes as everyone is rather tired. The dinner was overall more about small talk than anything else and the two other members were not particularly interested in meeting me or talking that much to Andrea although I did imagine they met on a prior occasion as they were probably present during his first initiation.

#### F.MOAA 2015e: Initiation 12 April 2015 15.00

Upon arriving to the flat I ring the doorbell. I find this initially quite strange as normally the door was always left ajar. Paola opens the door, I only manage to get a glimpse of smoke and some of the members dressed in their robes, a few scattered objects before Paola tells me to look down in a severe but friendly manner as I am not supposed to see the ritual space before the initiation. She leads me to the bedroom where another initiate is present. He is around the age of 60+ shorter than I am and rather overweight and will go through the 0=0 level just like I am. We spend some time talking, mostly basic introduction and small talk, I am a bit perplexed as to why someone his age is starting an initiation in this order at this point in life and from the lowest level. I ask whether I should wear anything under my robe or if I should be in my underpants or something like that. Paola tells me that it is indifferent and whatever suits me will be the best. I choose to roll up my trousers and remove my t-shirt as I feel it is a bit anti esthetic to see it sprouting from the collar of my robe. Paola offers us something to drink, the other initiate asks for a coffee, he is also smoking a cigarette, but Paola refuses as stimulants or anything exciting is not advisable before the ritual especially if he is already smoking and he has a heart condition. (The conversation is always light hearted, and informal I am not sure how to reproduce this typically roman way of expression where even severity is rather colorful and not necessarily hostile, this is not important for the spiritual experience in itself but exclusively to point out that if I describe moments which might appear harsh to take them more light

heartedly). Paola asks me if I want something, I feel a bit embarrassed as they are very kind with all the trouble they are going through for the initiation and interviews and even offering me something to drink. Since she spoke about blue lotus drops a few nights before and she offers me some in wine I accept as it seems like something interesting to try. She returns with a shot glass of red wine it tastes slightly bitter which I believe are the lotus drops. She also asks the other initiate if he has problems with kneeling as this will be part of the ritual. He answers that he has no problems if he can do it slowly and if there is a cushion he can kneel on. After that she vanishes and for some time I am left alone with my "companion". He is still smoking and asks me if I have a problem with smoke. I reply I don't and we start a conversation. Basically, I ask him what his motto is, it is in Latin and unfortunately, I cannot remember it. In notice that his robe is rather different from mine. It has a hood (I was told not to have one) and the fabric is rather different. I ask him about it and he tells me that he bought it in a Moroccan outlet, a discount one, he wasn't really given any information and the fact that he can keep it down does not interfere with the ritual. We discuss the meaning of the robe and the colors, I am wearing red socks and I haven't really understood the reason. This is also connected to the path-working I was given before the initiation and that trying to discuss the meaning of the clothing I had received no information from the entity I was contacting. In this particular case I am trying to be as close to a practitioner as I possibly can I did perform the rituals as mentioned and the results of them were reported to my teachers, I also believe this to be something I have to do accurately independently of the results. He is perplexed as he was not given a path-working to do. I am also rather confused, I see how different members are given different instruction at different points and there does not seem to be a coherent instruction. He however eventually has an idea and believes that the red socks correspond to the alchemical fire and since we are on the lowest level we dress in black to represent the Nigredo alchemical phase which is the lowest and the fire is still small. He compares it to the clothing in the Catholic Church although I point out how unlike alchemy at the top the Pope is dressed in white and not in red, he however still sees a connection however readapted to serve different means. I then ask him how come he is beginning an initiation at such an advanced age and how he began his spiritual path. He tells me how he was initially an initiate in the OTO in Italy. I recall there was an order in Rome and that the leader died some time ago. I also recall that he often used heroine, so I ask if it is the same person. He confirms it he also said that he was looking for a more serious organization as the Italian OTO was very different from the other lodges such as the ones in France where he obtained other levels. The problem being that in Italy the organization was not particularly serious and the rituals and initiations were modified by the leader to fit his standards and not those of the original order leading the members to worship him somehow. After seeing what happened in France he decided to start over with another organization which seemed more serious. He keeps smoking the whole time and he also claims that he has three packets of cigarettes in his bag which help him fight against the waiting. It effectively takes a long time for us to be called and I am wondering when the initiation will start. We continue discussing beliefs on and off with periods of silence ideas such as the concept of the one and paganism. I am beginning to wonder whether the wait is part of the ceremony, I hear chatting on the other side of the wall. I imagine that if the initiations do need a significant amount of energy then they are perhaps taking a break. I return to my companion to discuss his theology, he has a very classic idea concerning magic and mysticism. He does have ideas such as the Catholic Church using the knowledge of older traditions and integrating it although this originally belonged to the pagans. He also believes I could be a perfect pagan if I see things from the perspective of interchangeable gods. I think at this point that he is a bit of a stereotypical believer in the superiority of paganism and the inherent tolerance it has. I also hear other noises from the other room and I can distinguish some words I recognize from the Lesser Ritual of the Hexagram, a ritual which calls upon planetary forces as far as I understand, but then no more than that. Eventually Paola enters the room wearing her robe. I must say I find her quite cute with the whole attire. She is effectively quite short approximately 1.60 m. She gets us to sit both on the bed and provides us with a path-working meditation to prepare us for the initiation. I cannot mention the pathworking or the password of the Aeon which I was

provided with as it is part of the secrets and for ethical reasons I wish not to provide it. I will however do so when it will be changed as it happens every equinox. She tells me I am the first of the two to be initiated and prepares me. I have a hood placed over my head and a rope around my body is passed three times. I must admit I only had a vague idea of how the ritual is supposed to be performed. I did know that it was similar to those reported by Chic Cicero in his books. I did not consult the books as I preferred to undergo the initiation without expectations as my thesis will regard experiences and did not want to influence the ritual with expectations. The ritual is performed for the most part hooded and in English as the organization is headed by an English speaker who does not understand Italian. I would add that the initiation still presents some masonic elements although Nick is trying to eliminate as many as possible. I will not present the full ritual as I am not certain what parts of it are effectively secret however I will describe personal sensations and impressions which I believe will not violate the secrecy. The hood was quite transparent thus I decide to close my eyes so as to comply with the ritual as best as I can. I must admit that my mind is racing in this moment. I am not sure what I am supposed to expect and what will happen. I do start to wonder if something metaphysical will happen or if I will enter some form of altered state of consciousness. Most of the ritual implies being blessed in various stations and stopped from entering the temple as I am impure. There is circulation around the ritual space. There are moments when the hood is taken off and the members are revealed as personifications of the various gods in the various stations. I must admit that one of my first reactions is almost to start laughing. Nick did mention before that this is not a problem as he also laughs sometimes when he sees himself dressed with the ritual robe, which also includes a nemes, the Egyptian head dress worn by pharaohs. On top of this the first member which is revealed (and the other ones as well) are reading their lines for the ritual in English from a text which they are holding in hand while occasionally juggling with other ritual implements. The English they are reading has a strong Italian accent and is almost impossible to comprehend except for Nick's English. The final uncovering presents them concentrating energy above my head in this situation I still don't feel anything and I am more concerned with wondering whether they are actually seeing something or the energies they are employing. I do however feel I should respect what they are doing judging from the concentrated expressions on their faces Overall the ritual includes a lot of whispering and situations which simulate voices coming from unexpected angles (I will provide more details on the ritual later which were then explained to me) I am also provided with secret signs of my grade and eventually the ritual closes. I am invited to sit on one side as I will assist to the initiation of the other candidate. I must say that it was an interesting experience to witness from the outside and presented many interesting considerations as to the perception of the ritual that the members had. It also challenged again what I expected the performance of a ritual to be for them. Moreover, I can observe in greater detail the robes used by the other members. The clothing is not as strict as I thought it would be. The information I was given and the site I was directed to lead me to believe that the precision of symbolism and uniforms was of the utmost importance in every aspect. I had taken it more seriously and formally than it effectively is. It is also possible that the fundamental parts of the ritual reside in elements that I am unaware of or the "spirit" of the practitioner. Overall I am also starting to think that I take all of this more seriously than what they intend it to be or to be more precise, the seriousness is found elsewhere and not where I believe it to be. One of the members has something which resembles a scientist's jacket however in black and made of synthetic material which appears to be like rubber and I wonder where he got it from. Another one has a cardinal's robe which is however black and does play the part of a tau robe (term used for the uniform we are wearing). Only two members are wearing robes which resemble what I have. Overall I keep seeing more and more contrasts with what I considered were the standards which are often found in books and require to be as accurate with clothing as possible as they are magical ritual tools. I think that they attempt to do so but overall, they get on with what they have. I ask if what I brought is ok and I actually receive compliments for the robe I had made. I tell them that it was crafted by my girlfriend's sister and although I am told that cotton would be better especially in case of dealing with flames, since candles are ritual implements, Paola mentions that it is perfectly fine. I am also told that for the future I



should perhaps get a cotton robe for that reason. I do wonder whether they are all trying to work towards some accuracy with the implements but most of these are initiates that I imagine being of a grade which employs years to achieve and by the looks of their garments have not taken any particular initiative to achieve conformity. I am also given a rose at the end of the ceremony and told to dry it and keep it, but I am not told why. A lot is going on, and everybody is getting ready for the next initiation. I am told to sit on one side so as I can observe the following initiation and everybody takes their stations. My previous companion, who is comparatively large is lead through the same procedure as me, as he is blindfolded and guided by Paola. I do wonder how she does it since her stature is so petite, but she manages to more or less guide him around also lead by another member who is pulling him from in front. This is where two particular incidents become interesting. On one occasion, he bumps into one of the ritual decorations making a piece fall on the floor, it is quickly recuperated. At this point I wonder whether this will imply a mistake in the ritual and if something is compromised. The ritual proceeds as normal but problems are not over. When the initiate needs to kneel he stumbles on the altar and has a hard time finding his balance also making an "ullallà" exclamation as if he was not expecting such exertion. He then has to swear an oath (which I also performed) by repeating it and has no knowledge of English the ritual thus has to be translated to him in a rather improvised manner by Paola as no one was expecting this. I am surprised how practical the procedure is, she even interrupts to ask if he understands or if he has any problems. I continue wondering how rigid a ritual has to be and I am also wondering if I should intervene to help or stay in my place. Eventually I do nothing as the problem seems to be somewhat solved. He makes many mistakes in the repetition of the oath and once again I wonder if this compromises the ritual in any way. Eventually the ritual finishes. It is very similar to a religious mass in my perspectives as there is a form of communion to be taken and some movements do remind me of a Catholic ceremony, in the final closing both of us novice initiates are called to participate. I must admit that I feel rather welcome by participating in this way. When the ritual ends everybody relaxes shakes hands and are welcomed in the group, kissing on the cheeks is also involved (we are in Italy after all). Some of the members get undressed and get ready to leave, this includes the other initiate and the friend who introduced him, I had not realized they were friends before that. There is a sharing session where after the robes are removed and everybody relaxed, the members which the previous time were a bit distant are more welcoming, or perhaps I imagined it. In this session, we are asked if we felt anything of if there was something we would want to share. I do mention that I did not feel anything in particular and that I was thinking more about what they thought and saw rather than what I was doing. Nick, who is the main person to whom I am speaking, is mostly amused and not surprised, he also mentions that it takes up to a month for something to start working, but if I am already balanced in that particular area nothing will happen to me, this counts also for the other levels. The main topic of the evening however concerns my companion of the same level who stumbled on the altar. Paola is very concerned as this would have implied something serious for the group had this person had a heart attack, especially if an ambulance was needed and they found all of us in robes. She is passionately upset as her spiritual path is something significant for her, taking risks of this type is too much and that for the future some kind of medical assurance should be necessary especially as this man claimed he could manage some things which he couldn't. I also break the news to her that he had smoked an enormous amount of cigarettes before the ritual although he had a heart condition. Moreover, another problem in organization that Paola found was his inability to speak English and that had she known it she would have prepared for it better. Also, the person that presented him assured them that he could speak multiple languages. Overall, she was very worried for the situation and stated how she finds it annoying how people take this practice which is so significant for her light heartedly. Nick is light hearted about the situation and he thinks that in such case we could have called the ambulance and removed all the objects. He also tells a story about Stella Matutina Golden Dawn order where in case of death of one of the members what they would have done was remove the ritual clothes and put him in the library under the ritual room, call the ambulance and just declare that he died in the library. Nick has a tendency for this kind of humor but I am not sure to

what extent he is serious. The first people who are asked about their experience are the officers. Guido reports seeing some light crawling up one of the initiate's backs and reach his crown center but it was very hazy. Others are chatting in the background and I can't make out all the conversations, mostly do not report anything in particular except for sensations of heat or rising of energy. I do ask at this point if the ritual for the other initiate was compromised because of the incidents. The replies are quite interesting in this sense. I am explained how on one side the purpose of the ritual for the initiate is actually to create a situation of distress. The rational mind tries to fight against the absurdity of what is happening and this causes for the "magic" or "energy" to flow through when it eventually breaks down, this happens while repeating the oath. Mistakes in the ritual are taken mostly as psychological signs and are interpreted as states of mind which will then be analyzed on the basis of the reports of the initiate during his magical working. Overall Nick, to whom I was talking is not sure what will happen as nothing like this ever occurred to him. Bumping into one of the ritual decorations might mean an instability in the initiation or simply something that the initiate has to solve for himself. Mistakes in the ritual do not imply problems per se they are written down and given a possible meaning which can range from something relating to the initiate and his state of mind, perhaps an effective mistake which can lead to unknown consequences. i.e. I made a mistake in repeating the oath at the beginning, it could be considered as my desire not to swear to the oath but however to take part in the ritual. This can be identified as a "demon" in the sense of an inner problem or state of mind. Overall the issue for the operators is maintaining concentration and the impression of the energies when incidents happen. One of the members Guido was actually going to start laughing when the initiate went "ullallà" and that would have caused him to lose the control of the energy he needed to impress into him. Another factor was that he decided not to transmit the energy through one of the implements which has to be placed on the neck and had to do it only with visualization so as not to put the initiate more into a panic than what he actually was. This could create some problems for the future but no one knows exactly. Nick also tells me how this is necessarily an issue as there is an insufficient number of members in the group to cover all the necessary roles. In the past in the original orders there would have been a scribe to report everything, a seer who would be more skilled in observing the energy flowing and other assistants who would supervise the work better. However, with the few members this is impossible but they make the best of it. Nick does prefer to have small working groups rather than a big group. At the end, I am also given a certificate, a very nice one I must add. It has the images of Sol and Luna the gods which I also associate with the alchemical principles of the king and queen. It has my name, magical motto and grade sign. I was not asked for money or anything like that. It did take me a bit by surprise as I imagined some kind of contribution as they did use material such as bread wine and have only one or two stable sources of income. I must also add that the initiates which underwent higher levels of initiation had left before we started and I could not speak to Andrea who had already left. I am admittedly perplexed from the whole experience and as I am told probably the effects will begin within a month of the initiation but we are not sure what will happen to me in this case. Financial problems or attacks to property begin on the next level, if it will happen, since the ritual will be modified. For now, as far as I understand, the Egregore of the temple (spirit which presides over the GD temples) will be able to see me and if I am meant to stay he will guide me or otherwise I will be lead away from the group automatically by making me lose interest or other means. I also hear that I am to write a magical diary with the experience from that grade, I am also told that to go from one grade to the next it usually needs between three-to- six months depending on how the initiate is coping. Sometimes a person is rushed to another level if he cannot handle that one or if he is not experiencing anything in particular. In the first case, it concerns major issues such as losing everything or having to deal with too many problems which can be financial ones on the 1=10 level or too many emotional issues on the 2=9 level. In the latter case if nothing happens it is supposed that the initiate is balanced in that particular element. The problems will eventually come back in the portal ritual if they haven't been dealt with properly, this ritual concludes the outer order and the initiation into the four classic elements. While we are having this conversation, the members help in putting all the material away.

I offer to help but Paola has her own way of doing things, putting them in order and does not like interference in that sense. Finally, I leave, it is approximately 19.30 and bid good bye to everyone. I am in a certain sense perplexed as I did not feel anything and am not too sure how to take the whole situation.

As an extra in the following days I am contacted by Nick with the material for the course, I am provided with a number of books and recordings for my magical work. It is quite a substantial amount of material. Some information is not provided but through my conversations with Nick I managed to establish a training regime.

#### F.MOAA 2015f: Guido Corsi interview 16 April 13.00

I meet with Guido in front the yoga training school RYOGA where he trains in different forms of meditation and “eastern” practices. The day is rather sunny it would be the equivalent of what I would define as a summer day although it is still spring. He finished slightly early and instead of coming out of the center to meet me he turns up from the street behind where I am standing. We establish eating something for lunch and search for a café. He mentions how he cannot eat bread or pizza as he has a gluten intolerance issue. We settle for a Greek bistro. During lunch the main topic of conversation is his martial arts training. He works as a Ninjitsu martial arts teacher and gives me a description of his training and the backstory on the business behind Ninjitsu as a martial art. He also makes connections with esotericism explaining how just like in martial arts, there are some secrets that are intentionally protected from the public and purposefully turned into a circus so as not to reveal the original techniques (mostly due to the environment built around this kind of martial art and the trade in levels and diplomas which occurs between westerners and easterners). In his opinion the same thing occurs in esoteric practices, where access keys are maintained secret until one is an initiate and other elements which are considered as less important (as a consequence it does not matter if they are published, such as some Golden Dawn rituals. This leads me to reflect some more on the initiation rituals and their importance. In my experience, discussions which are mostly done on the internet or presented in books are often directed towards the performance of the ritual itself rather than on the intentions of the ritual or the vital parts which have to do with particular images which are maintained secret). After lunch, we proceeded to find a spot for the interview. We opt for the nearby park of Villa Borghese. The conversation is still based on martial arts, the reason I also decide to let this go is that I prefer to create a more relaxed environment for the interview instead of maintaining the conversation formally on research. This is also because we have a degree of friendship with Guido which is prior to the beginning of my academic career. Since we both drank wine at lunch, this, combined with the heat did have the effect of making me slightly sleepy and having a hard time following the conversation. Upon arriving at the café, we choose a place outside and have a drink. I set up my computer with the recording program, however it is impossible to start the interview. The equipment I have, recording program of my computer is insufficiently powerful for recording outdoors and the recording is mostly silent. Thus, I resort to inviting him to my house for the interview which Guido accepts. In the meantime, we have our drinks and I explain my interests for the research and what this interview will entail, I also explain what ethnographic and qualitative research is to the best of my understanding trying to make it as simple as possible. His idea on ethnography and research and what I intend to do are different and one of the problems that arises which probably lead to the misunderstanding is the confusion between qualitative and quantitative research the latter is what he initially thought I was looking for. He explained how to prove the existence of magic and the experience of it would be impossible as there are so many factors involved that there is no certainty or at least he never experienced any two sensations that would be the same in two ritual sessions in a row. He also explained how this is due to the ever changing emotional and physical states of the practitioner thus one day an effect can manifest as heat and the other as tingling. I thus explain that I understand this and that it would be impossible to make a quantitative evaluation of this. All I am interested is in listening to his opinion and his description of his experiences and no more. I do not wish to judge his opinion or compare any form of truth with the ideas of others with any form of value judgement but merely understand how he

expresses himself on the topic of magic. We finish our drinks and head towards my house. Guido is a very talkative person and he gives me many details concerning his vision of things within the Golden Dawn, he also restrains some things as we agree that they can be useful for recording later. My questions mostly concern the reason for selecting Hermes as a guiding god or as a basis for the tradition. I associate mercury or its principle with rationality and logical thinking but on the other hand there are interpretations which see it as also creative and artistic. Guido tells me that there is a lot of confusion in this sense because the general opinion does not understand how both principles exist within the same planet, god, entity and principle. Mercury has both aspects of rationality and artistic creativity. But they are in separate "boxes" so to say and the point is when practicing magic these boxes should not meet as this would cause interference in the magical process if one attempts to give rational or logical explanations. I had never heard of such an explanation and I think that it is quite interesting as it provides me with more "philosophical" depth. I realize how preconceived I am towards spiritual movements and religions. I assume that on one side they are perfectly rational and there is some reason for them to follow their beliefs. On the other I think that they are more abstract than what they are and am always surprised when I receive such answers. However, I would say that more than conventional logic there is a logic in association of images and behaviors. Thus, because Mercury behaves differently from other planets it does not have the coherence of the other planets giving it qualities of ambiguity (this is also described by Guido) thus it can be rational and artistically creative. I am starting to see how this ambiguity is transmitted to the images of the god and his attributions. It would be interesting to delve deeper in this form of association. We eventually reach my house and we go to my room for the interview. It lasts approximately two hours. Since it is rather hot I have a jug of water in the room with two glasses. I do however invite him for tea or a coffee after the interview and we can have another more informal conversation. We talk again about the initiation ritual and I was asking him about the vision of energy that he saw as he had told me in the past that he is more susceptible to projecting energy rather than receiving it. He explains me that in that particular occasion it was an exception and that normally it is not a good sign when you start to see things. Overall I have an idea at a certain point. I realize that he mentioned how he began his spiritual path by practicing chi gung and that he could feel a kind of warmth in his body or his arms. I decide to use that as a guideline so I ask how the sensations of the magical ritual compare with those of chi gung. He replies that it is different since chi gung works with different kinds of energy, closer to bodily energy rather than spiritual ones. He also explains that there are misconceptions even when there is this opposition between east and western practices. In the western tradition there is the idea of the tree of life as energy centers whereas in the orient there are only the central ones. What is not known he tells me is that there are many other chakras or energy centers in Hindu traditions as well such as two referred to as sun and moon which are found on both sides of the belly. The Hindu system of energy channels also overlaps also with Chinese meridian medicine the five elements and acupuncture. These channels which take the energy everywhere exist more or less in all traditions. These energy centers or channels are what transmit the sensations in all the body. He also explains how even Nick has misconceptions concerning the attributions of eastern and western practices with the effects of rituals. For this purpose, he tells a story where Nick was explaining to a student that the reason he felt something in his forehead while practicing magic was due to his use of oriental techniques and was not necessarily related to the western practices however Guido points out that these centers exist both in the western tradition and in the eastern one thus it makes no particular difference. While we are in the kitchen He also mentions that these ideas are his own and that probably Nick has different ideas, he is also playfully worried that Nick will read this text and probably have some problem with it. It is interesting to see how the power relations are also different than expected and there does seem to be some degree of general autonomy however hindered by the fact that there is a head of the order that maintains a structure. I should investigate more into the social relations as I do not want to make any false judgements. On one side there appears to be full autonomy but for the sake of order the head of the organization is to be followed. He also adds that what his ideas are for now might change even within months and that I

would not take these opinions as fact or unchangeable. I reassure him that it is not the case and that all I am concerned with is his opinion knowing well that this can change and that it is a “photograph” about his current ideas. To connect this with the concept of experience he mentions how overall it is a question of experience. Certainly, in chi gung you learn after some time that the feelings you have are connected to practice rather than something else and it can manifest as heat or tingling and so on. He also mentions again that it is so subject to various influences that one day it can manifest in one way and another in an entirely different manner. Then we discuss the ability to perceive since he claims that you sense the spiritual side through other organs of reception I wonder what these are since they are seen or felt with the senses and how he is aware of them. Guido has (in my opinion) a very interesting perspective of what magical experience is and what it relates to and how it is sensed. He makes a comparison with living in a city thus explaining how a person living in such an environment does not necessarily notice the sound of cars or the noises because, since the brain is selective if we were aware of all the sounds we would have an overload of information. As a consequence, spiritual experience which we are constantly exposed to, is also filtered through the brain however still because the brain is selective and it would be rather counter-productive to be in a magical state all the time, the brain blots out the more spiritual sensations. In his terms, it is a broadening of this filter so that the brain has to include the other sensations which manifest through our basic senses, tactile, visual, auditory. These include possibly symbols which are part of the ritual. Rituals such as that of initiation open the sphere of sensation or aura which surrounds us allowing for the insertion of these symbols which will then have the effect of influencing our perceptions or altering our mental states. Upon asking what determines a discriminatory factor for this experience he admits that there is no way to effectively know if not through experience, and learning to associate some sensations or states that occur during practice or (my words) simply the awareness that something is different. To understand the consideration, he has for the head of the organization or better still how Nick is considered I ask whether he is the highest level and if he is associated with the sphere of Kether which would imply connection to divinity. Interestingly Guido tells me that in the Golden Dawn system there is no such thing as the tenth level in that sense. This is because the three highest spheres also represent states of mind that can be obtained only through incredibly intense meditation and cannot be held for long. These can be achieved permanently only after death. It does give me a sense of incompleteness within the system as I relate to systems such as Yoga to have a clear direction in the obtaining of Samadhi or the highest state in connection to God. I asked Guido whether he could cover any other role in the ritual. He replied how any 5=6 member could and that if Nick requested him to cover another role in the ritual he would do it to balance his personality which could otherwise lead to obsession if he covered exclusively one Godform. This obsession results in developing only one aspect of one’s spiritual power whereas it is necessary to find balance in energy in the Golden Dawn. I also ask him if he has problems with the conflict of spiritual practices since he goes to yoga classes. Guido claims that he sees no particular problem and prefers it that way as he enjoys floating from tradition to tradition and experimenting with various forms of meditation and other practices. I ask him this since it is often mentioned that one should not mix traditions and rituals from different backgrounds. I am not sure where the line is in this sense, however, I assume that Guido is sufficiently advanced not to have problems or at least to be able to mention so without it causing a problem with the Order. I also wonder if the rule is only for the sake of learning and different traditions would just imply a learning problem rather than an effective magical problem. Overall I did witness some forms of incoherence in the formality of the group in general so I would not be surprised at this point if it is ok to practice other forms of meditation or follow other traditions if it does not explicitly conflict with the work. This would somehow make sense as the order does not wish to be a substitute for religion but a form of integration. I say this thanks to the documents which I received on the online course which I followed before becoming an initiate where it was explained that religion and the religious images of one’s tradition can be easily included in the framework of the Golden Dawn (I will include details on the online course if they will be necessary). We end the conversation as he has to leave to teach his martial arts classes. While

we both go to the bust stop I ask him a last question concerning the interior temples. In one of the meditations I had to follow I must imagine a conversation with a shepherd and I ask why this figure is important or if it could be any other kind of person or entity since according to Nick these forms are functional and serve to represent a form of energy. I also ask why it could not be some other temple even based on comic or fictional characters such as the temple of the pizza guy. Guido actually laughs at this and he says that there is no problem in this kind of thing obviously, the temple of the pizza guy would have different implications as visiting it would be connected more to recovering energy since pizza is a substantial meal. However, one must be careful as in his case the temple of pizza might be harmful as he has gluten problems thus also images can affect the meditator psychically. Although meditation addresses the astral the mind will still react to the images it likes or does not like as if they were real. The idea of the shepherd is that it is a sufficiently neutral character that everyone can more or less relate to on an equal level. We eventually part ways as he takes the bus and I walk away to another appointment I have that evening. It is approximately 19.00.

#### F.MOAA 2016g: Frater RL Interview 20 May 2016

I invited Frater RL to my house for the interview. The reason I selected him was also due to the fact that he happened to share interest in academic research of esotericism, through this we also began talking about other unrelated interests. Thanks to this we developed a closer bond which privileged the selection for which he was happy to oblige. I also considered him to be a good choice as he participated in the initiation ritual I took part in. I pick him up at 18.00 p.m. the subway station and I take him back home. We exchange a few words while walking. We discuss the terms of the interview and how he wishes to remain anonymous to which I consent. I tell him about my research and that the interview is not geared towards disproving or supporting the existence of magic but only to understand the perspectives of magicians concerning magical experiences (by this time the last interview serves mostly as a completion of the previous ones and I am more inclined to give a clearer description of my object of interest). Frater RL however warns me that he doesn't have that much time as he has a meeting in the evening. I reassure him that it will not take long as most interviews did not last longer than two hours and that he is free to stop whenever he likes. It does not take long to reach my house, approximately five minutes. Frater RL also warns me that he will need to make a phone call exactly for that meeting and I tell him it's not a problem, when the time comes we can stop the recording and pick it up again when he's finished. I prepare the recording system on the computer, offer tea and water and the interview begins. During the interruption, Frater RL makes his phone call next to the window. I take the time to go and refill some water, when I come back we start chatting a little about his experiences and he happens to make an interesting off-hand comment concerning magical experiences and the great misunderstanding behind them, how people who are not part of the magical entourage misplace or misinterpret what magic does and what its purpose is which is influential in magical practices in general and being able to recognize them. I find this point very interesting for the interview and my data I thus urge him to repeat this point in the interviews which are subsequently recorded. At towards 19.30 I suggest we finish the interview as I know he needs to rush back to his house, he actually lives in another city so I accompany him to the train station, he wishes me luck on my research.

