

The Magic of IHVH-ADNI

LESSON SIX: Consciousness Raising

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Hello. This is Rawn Clark. You are listening to Lesson Six in the Magic of IHVH-ADNI.

In this final Lesson, we will diverge from the thread we have followed till now and examine an entirely different use of the canticle. This time we will not be using it to create anything. Instead, we will use the canticle as a tool for the raising of our own conscious awareness.

The canticle expresses five distinct levels of consciousness which can be correlated to the four Hermetic Elements, plus the fifth, Aethyr or Akasha. In the ascending order which we shall be using, these levels are as follows:

The first level corresponds to the final Heh of IHVH and the Element Earth. This is Malkuth and your personal life circumstances. This is your conscious awareness as it normally exists within your physical body. From the Malkuth perspective of the final Heh, you reach upwards to Kether (Ani) and pull the light all the way downward into your body, *and* you perform this operation from within your physical body. This is the perspective from which you've learned to practice the Magic of IHVH-ADNI through the preceding Lessons.

The second level corresponds to the Vav of IHVH and the Element Air. This is Tiphareth and your Individual Self. The experience of the Individual Self is best described as one of detachment from direct involvement in the personal chaos of normal life. From the Tiphareth perspective of the Vav, the Individual Self looks down upon the mundane life circumstances and perceives them in a broader context.

When the Individual Self draws down the light from Kether, it is not as far an upward reach and when the light descends into the Vav, there is a sense of completion and empowerment similar to that experienced from the Malkuth perspective when the light descends into the final Heh. After the light reaches and fills the Vav, the Individual Self willfully pushes it further downward into the final Heh of Malkuth. In this way, it is the Individual Self that directly empowers the mundane personal self.

The third level corresponds to the first Heh of IHVH and the Element Water. This is Binah and your Greater Self. From the Binah perspective of the first Heh, the Greater Self looks down upon the countless number of Individual Selves that it projects into the stream of space-time, along with mundane life circumstances of each Individual Self's incarnations and perceives them in the broadest of contexts. The Greater Self is the eternal mental body or core spirit that fills our particular being.

The Greater Self can focus its attention on any single Individual Self and its incarnation, or focus itself throughout all of its Individuals simultaneously. The Greater Self is a vastly inclusive and fluid level of awareness.

When the Greater Self draws down the light from Kether, it is right at hand, hardly a reach at all except in the symbolic sense. And when the light descends into the first Heh, there is the same sense of completion and empowerment that is experienced from the Tiphareth perspective when the light descends into the Vav and from the Malkuth perspective when the light descends into the final Heh.

After the light reaches and fills the Heh, the Greater Self willfully pushes it further downward into one or all of its projected Vav's or Individual Selves. And from there, each Individual Self pushes it downward still further into their mundane incarnations. In this way, it is the Greater Self who causes the Individual Self to empower the mundane personal self.

The fourth level corresponds to the Yod of IHVH and the Element Fire. This is Chokmah, highest level of Greater Self.

It is difficult to describe what differentiates between Chokmah and Kether or Unity. In fact, the ancient kabbalists described their closeness with the symbol of the Yod, saying that the uppermost point of the Yod was actually Kether and only the downward stroke was Chokmah. This symbolism provides an important clue in that it attributes the downward movement and direct action of a pen stroke to Chokmah, while reserving the passive point of origin for Kether.

In essence, Chokmah is the unity of all the Greater Selves. Chokmah is the unity-of-parts, whereas Kether itself is a singular, completely integral whole.

From the Chokmah perspective of the Yod, the Chokmah Self looks down upon the infinite number of Greater Selves that fill eternity, along with all of the Individual Selves that they project into the stream of space-time and the mundane life circumstances of each Individual Self's incarnations. The Chokmah Self perceives all of these parts as parts of its own self.

The Chokmah Self can focus its attention on any single Greater Self, or focus itself throughout all of its Greaters simultaneously, just as we can focus on our little finger alone or all of our fingers at once.

The Chokmah Self doesn't draw down the light from Kether, per se. Instead, the Chokmah Self ignites the Kether and the light is immediately at hand. Chokmah *is* the downward movement of the light of all-potential, into actualization.

And when the light fills the Yod, the sense of completion and fulfillment is overwhelming and beyond words. The Chokmah Self then pushes the light downward into the realm of the Greaters and on down, eventually reaching the material incarnations.

In this way, it is the Chokmah Self who causes the Greater Self to empower the Individual Self, who in turn empowers the mundane personal self.

The fifth and ultimate level corresponds to the Ani or “I am” and to the Akasha. This is Kether, The Unity, The One Self.

In Kether itself, there is no experience of light for it becomes clear that what is perceived from below as light, is in truth consciousness. From the perspective of Unity, everything is composed of this consciousness, of the essence of the Unity itself. Thus Kether is a whole thing, not a mere unity of parts. It is potential *and* actualization, simultaneously.

From the Kethric perspective of the Ani, the Unitary consciousness emanates into Chokmah and from there into the entire realm of *BEing*. When it reaches Chokmah, it is then directed – *as light* -- by the Chokmah Self into whatever direction is desired.

So, these are the five levels of awareness symbolized within the Magic of IHVH-ADNI canticle.

When the light strikes Malkuth with force and the ADNI rainbow-hued light erupts, it rises all the way back up to Kether. When the canticle is performed from the Malkuth perspective that you’ve already learned, then the sensation of empowerment elicited by the ADNI eruption is felt primarily at the Malkuth level. But when the canticle is performed from the Tiphareth perspective, as the Individual Vav Self, then the sensation of empowerment is felt at that level more so than at the Malkuth level. And when it’s performed from the Binah perspective of the Greater Self, the empowerment is felt at that level primarily, and so on.

At each level, the rainbow-hued cloud of ADNI light is sent outward with the recitation of Ribonno Shel Olam *from the perspective of that level*, and is returned to that same level. In other words, when you perform the operation from the Tiphareth perspective, it is with your Tiphareth body that you expel the accumulated light and your Tiphareth body is where the light returns to once it has touched the edges of the infinite universe.

So, on to the practice itself. I will explain the process of ascent using the canticle and also describe a few alternate exercises to experiment with.

We will start with three repetitions of Ani. As you say the Ani or “I Am”, sense your entire physical body and make this your center of self awareness. Only when it comes to speaking the canticle itself should the Ani raise your awareness to your Kether. So, our first three Ani’s will focus our awareness into our Malkuth and the fourth Ani which begins our recitation of the canticle itself, raises our awareness to our Kether. The point here is that it must be *from* Malkuth that we raise our awareness *to* our Kether. It is from our Malkuth that we must perform the entire operation.

Very well. Let’s begin now with our three Ani’s and then move directly into performing the canticle from the Malkuth perspective.

Ani

Ani

Ani

Ani, IHVH, ADNI, Ribonno Shel Olam, Amen

Wonderful!

Now we will move up one level and perform the same sequence but from the Vav or Tiphareth perspective of the Individual Self. While you are saying the initial three Ani's, you must focus your awareness upon your Individual Self. The simplest way to do this is to visualize yourself standing atop a cloud, looking down in a fairly detached manner upon your every day life. The main distinguishing feature of this perspective is that of detachment from immediate involvement in all the emotions and events of your mundane life.

With the three Ani's, you must make this body the central focus of your awareness. It must be your "I Am". When it comes time to begin the canticle itself, you must raise your awareness from your *Tiphareth* to your Kether.

As you bring the light down from Kether, pay close attention to the sensations elicited as it strikes and fills your Vav. Also notice how it feels when the ADNI light arises to the Vav; how it feels to radiate this light from the Tiphareth perspective when you recite the Ribonno Shel Olam; and finally, how it feels when this light, having rebounded off the edges of the infinite universe, returns to your Tiphareth Self.

Very well. Let's begin now with our three Ani's and then move directly into performing the canticle from the Tiphareth perspective.

Ani

Ani

Ani

Ani, IHVH, ADNI, Ribonno Shel Olam, Amen

Wonderful!

When you practice this apart from this recording, you should feel free to increase the number of initial Ani's as it suits you. Keep repeating the Ani until you are firmly rooted in the Tiphareth perspective.

Now we will move up another level and perform the same sequence but from the first Heh or Binah perspective of the Greater Self. While you are saying the initial three Ani's, you must focus your awareness upon your Greater Self. The simplest way to do this is to visualize yourself standing atop a small planetoid in deep space. You stand as a giant upon a very, very small asteroid and all around, you see countless stars, each with

its own planetary system. Each of these stars is a part of you and each is given sustenance from your own Self. These are your Individual Selves, your Vav's.

Once you have achieved this perspective, you must identify the Individual star that projects your corporeal self, your own Malkuth, for that is where you will be sending the descending light during the canticle itself. With the initial Ani's, you must focus your awareness in your Greater Self and make this your "I Am", but you must also be sure that you are still connected to your own Tiphareth and Malkuth. It is from here that you reach up to Kether as you begin speaking the canticle itself.

As the light descends into and fills your first Heh, pay close attention to the sensations this elicits. Once it does fill your Greater Self, you must then direct it downward, into your own Individual Self. On its return upward as the ADNI, again pay close attention to the sensations this elicits in your Greater Self. Notice also how it feels to radiate this swirling cloud of ADNI light as you speak the Ribonno Shel Olam, from the Binah perspective, and how it feels when, having touched the Divine, it returns to your Binah Self.

Very well. Let's begin now with our three Ani's and then move directly into performing the canticle from the Binah perspective.

**Ani
Ani
Ani
Ani, IHVH, ADNI, Ribonno Shel Olam, Amen**

Excellent!

Now we will move up another level and perform the same sequence but from the Yod or Chokmah perspective. While you are saying the initial three Ani's, you must focus your awareness upon your Chokmah Self. The simplest way to do this is to visualize yourself standing amid a universe filled with nothing but particles of light. Each of the infinite number of light particles is a Greater Self. You will know automatically which exact particle of light is the Greater Self that connects to your particular incarnated body.

The procedure is exactly the same as before so I will not go into the usual minute detail.

Let's begin now.

**Ani
Ani
Ani
Ani, IHVH, ADNI, Ribonno Shel Olam, Amen**

Excellent!

Now we will move up to the ultimate level and perform the same sequence but from the Ani or Kethric perspective of the Unity. While you are saying the initial three Ani's, you must focus your awareness upon your Kethric Self. The simplest way to do this is to create the feeling that you are the Kethric light itself. That you are all consciousness, all being, all of existence. This is your "I Am".

The procedure here is not exactly the same as before since you are now the source of light and you draw nothing down. Instead, the canticle, when performed from the Kethric perspective, is an operation entirely devoted to the emanation of light. Taken to its fullness, performing the canticle from the Kethric perspective mimics the cyclic breath of the universe itself as it emanates into existence and then returns to its source only to emanate again, and so on.

Let's begin now.

**Ani
Ani
Ani
Ani, IHVH, ADNI, Ribonno Shel Olam, Amen**

Excellent!

Now we will perform one final recitation of the canticle from the normal Malkuth perspective in order to firmly ground us back into our normal mundane awareness.

**Ani
Ani
Ani, IHVH, ADNI, Ribonno Shel Olam, Amen**

Very well. This ends the instructional portion of Lesson Six.

Now I will discuss a few alternate approaches for you to experiment with and explore.

In the preceding instructions, I indicated that you should guide the descending light down into your own Malkuth. This however, is not your only option. From Tiphareth, you can also guide the light down into any or all of your past incarnations. From Binah, you can guide the light down into any or all of your Greater's manifest Individuals. From Chokmah, you can guide the light pretty much anywhere you like, and from the Unity you can emanate the light into the entire universe if you so choose.

Another alternative is that you can truly follow the light down with your conscious awareness. For example, from Binah, you can descend *with* the light into Tiphareth, sense your Tiphareth body and then descend *with* the light into your Malkuth and sense your Malkuth body. And as the ADNI light erupts and rises upwards, you can re-ascend with your conscious awareness until you reach the level from which you started. This has

the effect of greatly integrating your various levels of Self, unlike the method you've just performed which merely opens the channels of light between these levels.

A final alternative that I will mention is what I call “Breathing the Unity”. Here, you begin by working your way up to your Kether by following the steps you’ve just learned. Then you spend some time emanating your Kethric light into the whole universe, then inhaling it back into yourself and then emanating it anew, over and over with each repetition of the canticle from the Kethric perspective. Then you follow your emanation of light with your conscious awareness, outward into the entire universe and back to your Kether, over and over. Given enough practice and facility with the Magic of IHVH-ADNI, this can be a sublimely powerful meditation.

This ends Lesson Six, the final Lesson in the Magic of IHVH-ADNI. I pray that you use this magic well and create much beauty in the world.

This has been Rawn Clark. My best to you!

Ani, IHVH, ADNI, Ribonno Shel Olam, Amen