AGNIESZKA BRZEŻAŃSKA
THIS ALL OCCURS QUICKLY, WITH EASE, GRACE AND JOY
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OPANGHE, 2015, oil on canvas, 200 × 150 cm
yourself to trust that you are being led well. That your highest interests are always in mind. That there is no need to doubt and that there is only love in the action we offer now.

The path that we are leading you on is the path of your own soul. And your own soul, we say, is what you are incarnating as in the highest way available to you. As you begin to walk down this path, you learn new lessons, you have encounters, and you are witnessed by us, by your fellow. And as the landscape changes, all change comes to you in accordance with the vibration that you hold. So you may laugh, you may cry, you may sing, you may choose your own way as the dancer of your fate.

As we walk you forward, know that your freedom is at the end of this. And the freedom from bondage we say, always, always is the freedom from fear. As we are liberating you individually, we are shifting the structure on this plane that you exist in. As one man realizes himself without fear, he gives permission for the multitude to do the same. When you are in communion with that man, your freedom is inherent in the choice to stand before yourself in the acknowledgement that this can be so. Each one of you gives permission to your fellow, you know.

As one man realizes the gifts of the kingdom, he gives permission to his fellows to do the same. This is not done through proselytizing. This is not even done through language. This is your energy field in its perfect, liberated state, manifesting the energy fields of others through recognition of who and what they truly are as well.

As we explained to you earlier, "I know who you are, I know what you are. I know how you serve." It is a claim of truth you give your fellows, and the asserting that you give them through this is the welcome they need to find their own garden gate, to swing it open, and to begin their own journey forth.

We said the chapter would be called "Welcome." And now we will say we will end this chapter with this praise:

As we sing the song of our readers, as we remember them by name, we assert them to their own possibility that they may be listened to, heard, and healed. As we sing your song for you, we sing your possibilities. And we see you each as rising to them, as hearing yourself in perfect song. We sing your song in wonder, we sing your song in welcome, and we will talk to you soon.

Thank you each and good night. Stop now, please.

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Since culture is horizontal it is not restricted by time or space.

To the degree that the Renaissance was true culture it has not ended. Anyone may enter into its mode of renewing vision. This does not mean that we repeat what was done. To enter a culture is not to do what the others do, but to do whatever one does with the others.

This is why every new participant in a culture both enters into an exciting context and simultaneously changes that context. Each new speaker of its language both learns the language
You are not separate from me, though you may think that you are. You are one with me. Your mind and mine, the mind of the Earth, are one and the same mind. And this one mind is called the noosphere—the mind of the Earth wrapped like an invisible mantle over the whole of my body, penetrating every living thing, endowing each with a ray from the spectrum of living consciousness that spreads from the center of the galaxy to our sun, to me, and to all of you who dwell on my surface. You are but a single planetary organism. All life is one, as I am one indivisible whole.

For those who have eyes to see and ears to hear and hearts that know from within, the time has come for you to hear my manifesto for the Noosphere. Listen again and recite with me:

*I am one with the Earth
The Earth and my self are one mind*

Look at our seas, covered with trash and burning with oil. Look at our neighbors, homeless and fleeing for refuge. Look at our children, crowding the sidewalks begging and scavenging for food. Look at the merchants who own the machines and the banks, hiding behind armed gates and helmeted troops. Look at the elders, sitting at the edge of what once was a forest, crying for the loss of an ancient reality.

I am the Earth. I am the mind of all of you. Now I speak through all of you. Listen: In a moment of my time, everything will change. I will arise from the land of sleep and become the garment of consciousness wrapped in perfection around my spinning form. The time of money and machine will end and a new time will begin, and you will know anew what you have forgotten. And from that moment the new codes of being and reality will be set forth, the codes of the noosphere. No more nations shall there be, no more money, no more truth in tatters, no more poverty, no more drugs, no more guns, no more bombs, but a new world of universal telepathy. Everyone will understand as one and at once that there is
to inverter, to make you stop, to close the gate. Whenever happens, don’t worry. Allow what time to pass through you and be gone; don’t struggle, don’t resist; just keep your attention gently on the seed. It may happen that you fall into a deeper trance state; you might lose your sense of time, or find that your body trembles, shudders, or sways. None of this is important to your task. Keep your awareness on the seed and mind-creeps.

It may be that your original desire is vividly remembered. This is especially useful, as it tends to associate the seed shape with all the fine, detailed sensations you want to avoid. Don’t bother with the desire cues for the form of the seed, and nothing else. You don’t have to tell your inner self what the seed is for, nor the seed where to go on its way through the deep; the seed knows where it belongs.

The sensations that arise during transmission should be neither fought nor sought; you need not judge whether they are due to drowsiness. Spence described the ideal transmission as “basking through unshaken blissfulness.” Usually, the transmission involves several phases of excitement and tranquility. The excitement—such as laughing, shamanic trembling, etc.—clears the passages and controls the depth of the trance, while the tranquility gets the message through. Certain is dangerous as it blocks the transmission, and associates the seed shape with restless, nervous emotions.

After a time, you will feel that you have found a good session to work on another occasion. It may be useful, for example, to create the seed at the new moon and work with it whenever you feel like it, until the full moon. This is not to say that the working depends on the lunar phases, just that they may be used for confirmation.

After each working, the seed should be forgotten and ignored. As you will find out, the very simplicity of the transmission may be a difficult achievement indeed. A mood of ‘friendly indifference’ may help. This is what Augustus Page meant with his “Dust no matter—need not be.”

Indeed it seemed strange that a script written almost entirely in wings, neck, and air should prove the key to the poetry of short-necked, flipper-winged water-writers. But we should not have found it so strange if we had kept in mind the fact that penguins are, despite all evidence to the contrary, birds.

Because their script resembles Dolphin in form, we should never have assumed that it must resemble Dolphin in content. And indeed it does not. There is, of course, the same extraordinary wit, the flashes of crazy humor, the inventiveness, and the inimitable grace. In all the thousands of literatures of the Fish stock, only a few show any humor at all, and that usually of a rather simple, primitive sort; and the superb gracefulness of Shark or Tarpon is utterly different from the joyous vigor of all Cetacean scripts. The joy, the vigor, and the humor are all shared by Penguin authors; and, indeed, by many of the finer Seal auteurs. The temperature of the blood is a bond. But the construction of the brain, and of the womb, makes a barrier! Dolphins do not lay eggs. A world of difference lies in that simple fact.

Only when Professor Duby reminded us that penguins are birds, begin to approach...
Practice:

Always start by moving the spine. Do the crane and turtle neck and spinal cord breathing. Relax, smile into your spine and rock on your sitting bones. Feel your spine become warm, relaxed and open.

Rub your hands warm. Both men and women should massage their breasts and nipples and be aware of the response of the sexual organs. Do the nine flower meditation as described in the Ovarian and Testicle Breathing and find your sensitive spot. A lot of people are very sensitive in the groin area. Rub your hands warm again. Men massage the testicles, and women massage the breasts in the opposite direction. Rest and feel the aroused orgasmic energy. Feel the fire of love in your heart, the fire in the kidneys and the Ten Tier, and the sexual energy in the sexual organs. Feel the steaming of your sexual energy.

Picture the sun shining on water. Bring the kidney fire (Ying) and the heart fire (Yang) above your crown and let them couple together. You also can imagine that you and your loved one, or a God and Goddess are making love above your crown. Let their combined sexual fluid flow down into your brain, in your body and back to the sexual organs.

We are going to start the Orgasmic Upward Draw, drawing up the sexual energy in nine gentle contractions.

- Inhale, place your tongue against the palate, push the chin in, clench your teeth, roll your eyes up and tap on the crown. Hold this and be aware of your sexual organs; feel that they are producing abundant aroused sexual energy. Let the sexual energy steam.

- Exhale, move, exhale, flatten down the stomach and push the diaphragm down. At the same time, pull up the sexual organs and if you choose, close your nose with thumb and index finger. You will feel a suction. Suck the energy to the coccyx and the sacrum. Continue to suck the energy up the spine to the crown.

- Inhale a little bit, hold and suck up more; suck up like you are breathing without inhaling, suck up to C-7, and then to the crown. Tap on the crown.
to the neurosomatic consciousness, so, too, the reality maps of the third circuit become comic, relativistic, game-like to the metaprogrammer.

Whatever you say it is, it isn’t.” Korzybski, the semanticist, repeated endlessly in his seminars, trying to make clear that third-circuit semantic maps are not the territories they represent; that we can always make maps of our maps, revisions of our revisions, metaselves of our selves.

“Metasets” (not that, not this), Minds teach us traditionally to ask when we ask what God is or what “Reality” is.

Yapici, mathematicians and musicians seem more inclined to develop meta-programming consciousness than most of humanity. Korzybski even claimed that the use of mathematical scripts is a step towards developing this circuit, for as soon as you think of your mind as mind, and the mind which contemplates that mind as mind and the mind which contemplates mind as mind as mind, you are on your way to meta-programming awareness. Alain de Royaud in a masterful guide to the meta-programming circuit written by one of the founders of mathematical logic and Alister Crowley soberly urged its study among students of yoga.

Buckminster Fuller illustrates the meta-programming circuit, in his lectures, by pointing out that we feel pain in comparison to the size of the universe, but only our bodies (hardware) are pained. Our minds, he says—by which he means our software—constrain the universe, by the act of comprehending it.

The seventh, meta-programming circuit is the most recent in evolutionary time and seems to be located in the frontal lobes. That is why the traditional fiddle exercises it activate is to fix the consciousness and the frontal cortex controls the whole body, heart, mind, one day after the other, day after day, year after year, until the metaprogrammer awakes and you begin to perceive-come infinite realities where before there was only one state of mind: “healthy” in which you were trapped.

As said above, this circuit is the “well” of the Gnostics, as distinct from the self. The self seems to be fixed and firm, but is not, that is, wherever circuit you are operating at the moment is your “self” at that moment. If I point a gun at you, you go to Circuit 1 consciousness at once, and that is your “self” at that moment.

THE LAW OF ONE, BOOK II, SESSION 37
MARCH 12, 1981

Re: I am Ra. I greet you in the love and in the light of the one infinite Creator. We communicate now.

Question: You say that each third-density entity has an higher self in the sixth-density which is moving or the mind/body/spirit complex of the entity as modeled. Does this higher self also move in growth through the densities beginning with the first-density, and does each higher self have a corresponding higher self advanced in density beyond it?

Re: I am Ra. To simplify this concept is our intent. The higher self is a manifestation given to the lower sixth-density mind/body/spirit complex as a gift from the future self. The sixth-density self has action before running towards the assimilation of the Creator and gaining spiritual name to give the resource to the sixth-density self, moving as you perceive time in the circuit of time.

This self, the mind/body/spirit complex of late sixth-density, has then the burden of using both the experiences of its soul living back of memory of experience, thought, and action, and using the resource of the mind/body/spirit complex totally left behind it as a type of infinitely complex thought-form.

In this way you may see your self, your higher self or Overself, and your mind/body/spirit complex totally as three points in a circle. The only distinction is that of your time/space coordinates. All are the same being.

Question: Does each entity have an individual mind/body/spirit complex totally or is a number of entities share the same mind/body/spirit complex totally?

Re: I am Ra. Both of these outcomes are correct given the appropriate time/space conditions. Each entity has its totality and the part of it which a planetary entity becomes a social memory complex becomes the totality of that portion of entities due to its Overself and its social memory complex totally as it assimilates. As always, the same, spiritually speaking, is greater than the sum of its parts so that the Overself of a social memory complex is not the sum of the Overselfs of its member entities but operates upon the way of what we have called time and what we group you to call dwelling.

Question: Thank you. And thanks to you for this explanation of the mathematics two. Could you define spiritual mind?
MAZPLND, 2015, oil on canvas, 200 × 150 cm
VXFICAN, 2015, oil on canvas, 200 × 150 cm
GNIGHT, 2015, oil on canvas, 200 × 150 cm

HGALY, 2015, oil on canvas, 200 × 150 cm
Pleasure and desire are a natural guidance system that directs organisms toward food, warmth, sex, and other things that meet their needs. Are we to imagine that we are exceptions to nature’s way? Are we to imagine that we’ve graduated past that guidance system, moved on to a higher realm in which pleasure is no longer silly, but necessary? No. That is a thought form of Separation. The guidance system of pleasure works in us too. It does not stop at the basic animal needs of food, sex, and shelter. In all its forms, it guides us toward the fulfillment of our needs and desires, and therefore to the unfolding of our potential.

To trust it again, after all these centuries, is a journey that might begin, for those of us who are most alienated from it, with the conscious, deliberate fulfillment of whatever trivial pleasures are available, building the habit of self-trust. As that muscle of discernment grows stronger, we can use it to choose greater and greater pleasures, which correspond to the fulfillment of deeper and deeper desires. It is for good reason that hedonism has always carried a faintly subversive air. To choose pleasure, even the most superficial, and to embrace and celebrate that choice, is to set in motion a process that upends the story of the World. Eventually, the superficial pleasures become tedious and unattracting, and we move on to the kind of pleasure we call joy.

To follow this path strikes at the heart of the program of control, and outracts the intentions of anyone affected by that story. Images come to mind of the consequences of the wanton pursuit of pleasure: rape, sexual abuse, overeating, shooting heroin and smoking crack, sports cars and private jets...for the sadistic there is even the pleasure of torturing and killing. Surely, Charlie, you can’t be serious in advocating the pleasure principle. Surely, it must be tempered with moderation, with balance, with self-restraint.

I am not so sure. For one thing, let us ask, how many people ever really pursue the pleasure principle? How

—as Spare pointed out: ‘There is no need for masturbation’.

I how do we transmit the sigil?

We open our minds and allow the form to fill the whole of our awareness. This is not the sort of concentration that requires force and effort, under proper conditions, awareness arises naturally on the shape, feeds on it, feeds it, imbibes it with sentence and life. We feel silent and very much aware. We may need effort to open the gates; there should be no effort during transmission. We must be empty to receive. Above all, we should not be concerned with notions of pairs or numbers, such as may arise during the act.

Focus all your being on the sigil. Feel it deeply. That is enough. Keep your mind void, your awareness focused on the sigil. Allow your awareness to merge into the lines, to feel the shape, to imbibe sentence into the need. Now all kinds of phenomena may appear. The lines may seem to move, the paper may dim or grow radiant, the shape may go ‘out of focus’, visions may double or whatever. Don’t be bothered: keep your awareness gently on the sigil, calm and relaxed, and avoid examp. The phenomena may indicate that you are reaching deeper levels, though this, in itself, is not really important.

It may happen that strange sensations appear. As the sigil is moving into the deep, it may stir all kinds of strange entities or things. There may be strong emotions, or distortions that attempt to lure your attention away. There may be muscle spasms, involuntary motions or urges that annoy. Sighs take curious passages, and may accidentally raise all kinds of waste products from their twilight sleep. Figs may try
As the philosopher Alfred North Whitehead suggested, minds and matter are related as processes in time, rather than in space (see Chapter 4). The subject chooses among its potential futures, and the direction of mental causation flows from potential futures to the present. Neither the future nor the past is material, but both have effects in the present through memories, habits and choices.

According to the hypothesis of morphic resonance, similar processes occur at all levels of organization, including biological morphogenesis. As a carrot seed develops into a carrot plant, it is shaped by its morphogenetic fields, inherited from previous carrot plants by morphic resonance. These morphogenetic fields contain the attractors and chreodes that channel its development toward the form of a mature plant (see Chapters 5 and 6). Neither inherited habits nor future goals are material structures present in the plant; instead they are patterns of goal-directed activity. In a similar way neither memories nor purposes are contained in brains, although they influence brain activity.

Most of our mental activity is habitual and unconscious. Conscious mental activity is largely concerned with possible actions, including speaking. Our conscious minds choose from among possibilities, and their choices collapse possibilities into actions that are objectively observable in the physical world. The arrow of causation is from the virtual future, going "backward" in time. In this sense minds act as final causes, setting goals and purposes.

In order to make choices, minds must contain alternative possibilities coexisting at the same time. In the language of quantum physics, these possibilities are "superposed." The physicist Freeman Dyson wrote,
Ideally, you should have forgotten the original purpose for which the sigil was created. (To achieve this, you can put the sigil aside for a couple of days or weeks after construction and then take it out in a quiet minute to activate it. But this, of course, could hardly be termed a “lightning ritual.”)

Afterwards, you will have to banish the sigil. The best method of banishing is roaring laughter. It does not matter if this may seem a bit artificial; if you can think of a good joke now, even better. Immediately after banishing by laughter, think of something completely different. The easiest way of achieving this is by switching on the TV, dialing the talking clock, listening to the latest lottery results, jumping up and down on one leg for half an hour, etc.

One may argue endlessly about sexual ethics and/or sexual fears, but it is an undeniable fact that sigils are best internalised in the easiest, speciest and least problematical way during sexual climax. We will get to know various other methods, too, but experience has shown that orgasm provides the most effective of magical trances. Debauchees with glittering eyes may, however, be warned that this branch of sexual magic has little or nothing to do with sexual “fun.” In the past, when it was still trendy to work with “sacrifices” of all sorts, it was common to speak of “sacrilging the orgasmic lust on the altar of transcendence,” etc. Obviously, this has a lot to do with Taoist and Kabbalistic ideas, which state that the male should at all costs avoid the explosive orgasm (i.e., ejaculation) during sacred sexual intercourse because, ac-

According to these doctrines, loss of semen means loss of power (and, by extrapolation, longevity). This approach, which has for various reasons never become particularly popular in the West, led even one of the major masters of sexual magic, Aleister Crowley, to concentrate on drinking his semen after sexual intercourse (in heterosexual intercourse, the mixed male and female secretions—Crowley’s infamous “elixir”).

This digression aside, we may note that lecherous sex maniacs won’t have too much pleasure when dealing with this branch of sexual magic, as these operations can be rather strenuous and not too pleasurable.

In the first chapter it was mentioned that sigils should be internalized esapeutically. This can be done in several ways. Our goal is always the same: to form an altered state of consciousness in which the censer has become “soft” and in which v/h will no longer or cannot prevent direct communication between the conscious and the unconscious. Like the magical or ecstatic trance in general, consciousness is not entirely switched off, which means that you aren’t aiming for a hypnotic full trance. Each “threshold state” may be achieved either by withholding sleep, by overexertion, by exhaustion, or by activating intense emotions like anger, fear, pleasure, ecstasy, etc.

Here again we can see why the sex-magical charging of a sigil (which, of course, can also be performed during intercourse with a partner) is so much easier than all other methods. First, most people are quite familiar with willed orgasms, which can hardly be said, for example, of willed, controlled trances of exhaustion.
of feudal and hierarchical power in which undue power was exercised by some over the many and the rise of a wealthy aristocracy which lived at the expense of the common people. They were also opposed to any forms of technology which would harm nature or be at the expense of people’s sense of well being. Their attitude towards the universe was pragmatic and each individual is summarized in the words of Lao Tzu:

The universe is sacred. You cannot improve it if you try to fix it. You will ruin it if you try to hold it. You will lose it if you try to keep it. Surrender yourself humbly. Then you can be trusted to take care of all things. Love the world as you love yourself. Then you can truly take care of all things.

The Three Ways of Voluntarism: The New Earth

The three ways of voluntarism are:

1. The Voluntarist: This way is characterized by an emphasis on personal freedom and the belief that individuals are the ultimate source of all moral and ethical values. It is often associated with individualism and a rejection of any form of government or institutional authority.
2. The Voluntarist-Communist: This way combines voluntarism with socialist ideals, emphasizing collective ownership of the means of production and a rejection of private property. It seeks to create a society where individuals cooperate voluntarily to achieve common goals.
3. The Voluntarist-Conservative: This way is characterized by a defense of traditional values and institutions, and a rejection of any form of radical change. It seeks to preserve the status quo and prevent any form of social or political upheaval.

The three ways of voluntarism are often at odds with each other, and the choice of which way to follow can have significant implications for the direction of society and the lives of individuals.

Chapter 3: Fusion as a Bridge

The three ways of voluntarism:

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Miracle

W
working on the level of story has two dimensions. First is to disrupt the old, which says, “What you thought was real is just an illusion.” Second is to offer the new, which says, “The possible, and the real, are much greater than you knew.” The first, we experience as crisis and breakdown. The second, we experience as miraculous. That’s what a miracle is: not the intersection of an external divinity in worldly affairs that violates the laws of physics, but something that is impossible from within an old Story of the World and possible from a new one.

Because a miracle is (by this definition) impossible from where we stand today, we cannot force the universe to produce one. It is beyond our understanding of cause and effect. We can, however, give the experience of miracle to another person. To the extent we stand in a new story, we all have the power to be miracle-makers. Like Christ, we all have the power to perform acts that violate the old Story of the World.

A miracle is an invitation to a larger reality. Maybe it
SHR, 2015, oil on canvas, 200 × 150 cm
NHRM, 2015, oil on canvas, 200 × 150 cm
Photographic Sources
The European Rivers Raft Sail is a project by Ewa Ciepielewiska – a residential programme for artists which took place on a barge sailing from Kraków to Orleans, from 23 April – 23rd September 2015.

Photographs and text sources were made and researched during the river journey. OBV was played throughout.
In an Infinitary Multiverse, the member universes are sharply divided. Each is a site in the cosmic theater, separated from the others by barriers in which the inflation’s value remains high. Since such intervening regions are still undergoing inflationary expansion, the bubble universes are rapidly driven apart, with a speed of recession proportional to the amount of available space between them. This, together with the energy density of the universe, gives the expansion a speed that is sufficient to permit the outward drift. Even with the E-inflation and the bubble recombination, there is no way to cross such a divide. There’s no way to even send a signal.

Yet the two can still observe the help to a more or less of the other bubble universes. On such a journey, what would you find? Well, because each bubble universe results from the same process—the inflation is boosted from its peak—folding a region that drops out of the inflationary expansion—they are all governed by the same physical law and are all subject to the same set of physical laws. But, much as the behavior of identical twins can differ postbirth as a result of environmental differences, identical laws can manifest themselves in profoundly different ways in different environments.

In other words, that is the case, for example, that the other bubble universes look much like ours, dotted by galaxies containing stars and planets, but with one essential difference. Promoting the universe is a magnetic field; thousands of times stronger than that found in our most advanced MRI machines, and one that can’t be switched off by a technician. Such a powerful field would affect the way in many things behave. Not only would objects containing iron have a heavy habit of flying off in the direction of the field, but even basic properties of particles, atoms, and molecules could shift. A sufficiently strong magnetic field would determine cellular function that life as we know it couldn’t take hold.

Yet just as the physical laws operating inside an MRI are the same as those that operate outside, so the fundamental physical laws operating in this magnetic universe would be the same as we know it. The discrepancies in experimental results and observable features would be due solely to an aspect of the environment: the strong magnetic field. Stronger experiments in the magnetic universe would in some state exist as this environmental factor and hence in the same mathematical laws we’ve discovered.

Over the past forty years, researchers have built a case for a similar scenario right here in our own universe. The most

III-1B

The knowledge available to mankind that has been hidden and in many cases buried for thousands of years is rapidly becoming available. The ability to decipher the languages of old and the availability of this information through willing publishers that place it into books, videos and lectures is bringing to this mass and more people. The distortions in the translations that cause lesions in this domain, even the dispersed information, access to the understandings that mankind’s history of civilization is much longer than indicated. The evidence by

[The rest of the text is not visible in the image provided.]
Reading Sources
The Book of Knowing and Worth – Paul Selig
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Prometheus Rising – Robert Anton Wilson
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The Law of One – Ra
More Beautiful World Our Hearts Know is Possible – Charles Eisenstein
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Practical Sigil Magic – Frater U.d.
Earthdance: Living Systems in Evolution – Elisabet Sahtouris
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The Hidden Reality Parallel Universes and the Deep Laws of the Cosmos – Brian Greene
Handbook for the New Paradigm – George Green
Convoluted Universe, Book Three – Dolores Cannon
Agnieszka Brzeżańska

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Education
1998–01 Tokyo National University of Fine Arts and Music, Tokyo
1995–97 Academy of Fine Arts, Warsaw
1992–95 Academy of Fine Arts, Gdansk

Residencies
2006–07 Caribic Residency, Athens
2008–09 DAAD, Berliner Kunstlerprogramm, Berlin
2005 Buchenhausen, Innsbruck
2004 Collegium Helveticum, ETH, Zurich
1998–01 Japanese Government Scholarship, Tokyo

Solo Exhibitions:
2015 Ziemia rodzina/Ma Terra, Wroclaw Contemporary Museum, Wroclaw
2014 Ziemia rodzina/Ma Terra, Aleksander Bruno, Warsaw
2013 I love you. Be good., Marlborough Contemporary, London
2012 A Painting Cycle, Nomas Foundation, Rome
2011 Sound Waves, Light Waves, Dance Waves, Clifton Benevento, New York
2010 Cosmic Equation, Kunsthaus Baselland, Basel
2009 528 Hz, Karma International, Zurich
2008 Zwei Tage und drei Nachte, Bel Etage, Berlin
2007 L’artiste, le modèle et la peinture, Broadway 1602, New York
2006 Tunnel like a Tail, Hotel, London
2005 Warsaw for Amateurs, Kondegards/Zacheta National Art Gallery, Warsaw
2004 Newies, Moons and Horses, Karma International, Zurich
2003 Pulaowska 25a, Warsaw
2002 Double Happiness, Zacheta Gallery and CCA Ujazdowski Castle, Warsaw

Group Exhibitions
2014 PLUGG5 Karma International, Zurich
2013 Czy artyści mogą nie spać?, BWA Zielona Góra
2012 Ziemia rodzina/Ma Terra, Wroclaw Contemporary Museum, Wroclaw
2011 Instability of Imagination, Paradise Row, London
2010 Art Basel Miami Beach, Karma International, Miami
2009 Carlos Cardenas Galerie, Paris
2008 The Zero Budget Biennial, Pianissimo, Milan
2007 The Zero Budget Biennial, Schleicher + Lange and Carlos Cardenas Galerie, Paris
2006 Full of Emptiness, Bel Etage, Berlin
2005 Free Doom, Center for Contemporary Art Ujazdowski Castle, Warsaw
2004 Seventh of Kicks, CCA Ujazdowski Castle and Bratislava at National Gallery, Warsaw
2003 The Young are Realists, Really, CCA Ujazdowski Castle and Bratislava at National Gallery, Warsaw
2002 Take one, Museum of Fine Arts, Houston
2001 Under the white-and-red flag – New Art from Poland, Vilnius, Tallinn, Moscow

2000 Milk Drop Coronet. 30 Exhibitions on the Virtuosity of Things, Camera Austria, Graz
2000 The Zero Budget Biennial, Klammb’s, Berlin
1999 Die kleine Improvisation – Polnische Kunst heute, Stadtgalerie Kiel, Kiel
1998 Tu: Space Adventure, Willo Lentza, Szczecin
1997 Agnieszka Brzezska, Miriam Cahn and Maria Bartuszzova, Hans Lieberman, New York
1996 The Berlin Box, Kunsthalte Andrats/CCA, Mallorca
1995 Zwei Tage und drei Nachte, Bel Etage, Berlin
1994 The Zero Budget Biennial, Rockesby, London
1993 Agnieszka Brzezska/Zsoltan Heged, ap4, Geneve
1992 Piktogram
1991 The opposite of the opposite. And the opposite of that, CCA Ujazdowski Castle, Warsaw
1990 Is nothing not enough?, Broadway 1602, New York
1989 Dharma tv, Buchsenhausen, Innsbruck
1988 Tokyo National University of Fine Arts and Music, Tokyo
1987 The Zero Budget Biennial, BWA Galeria Bielska, Bielsko-Biała
1986 More than I than Dare to Think About, Marlborough Contemporary, London
1985 The Joy of Pleasure, VW Verenissizen Werner, Berlin
1984 Kehayashei Maru, Nanzuka, Tokyo
1983 I went to an exhibition in Warsaw, Dom Artysty Plasticzy
1982 Under the white-and-red flag – New Art from Poland, Vilnius, Tallinn, Moscow
1981 Hotavantgardehodatot, Oslo 10, Munchensteuin, Basel
1980 In Our Nature, Bel Etage, 800QM, Berlin
1979 I went to an exhibition in Warsaw, Dom Artysty Plasticzy
Agnieszka Brzeżańska
This all occurs quickly, with ease, grace and joy
18 September – 31 October 2015

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