Hi All,

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There's an interesting comparison between the Aethyr and Grant's 'Mauve Zone' that my reading of the beginning of the first chapter in de Manhar's exposition of the Zohar evokes.  Note also, that de Manhar has divided the Zohar into chapters, but the actual text is not so divided.

Time had begun. Its great pendulum, whose beats are the ages, commenced to vibrate. The era of creation or manifestation had at last arrived. The nekuda reshima, primal point or nucleus, appeared. From it emanated and expanded the primary substance, the illimitable phosphorescent ether, of the nature of light, formless, colorless, being neither black nor green nor red. In it, latent yet potentially as in a mighty womb, lay the myriad prototypes and numberless forms of all created things as yet indiscernible, indistinguishable. By the secret and silent action of the divine will, from this primal luminous point radiated forth the vital life-giving spark which, pervading and operating in the great, enteric ocean of forms, became the soul of the universe, the fount and origin of all mundane life and motion and terrestrial existence, and in its nature and essence and secret operation remains ineffable, incomprehensible and indefinable. It has been conceived of as the divine Logos, the Word, and called Brashith, for the same was in the beginning with God.  (All things were made by him, and without him was not anything made that was made. In him was life, and the life became the light of man.)

This is Newton's Aethyr and the source of energy for the practicing Mage; cf. my articles: [Scientific Proof for Levi's Aethyr](http://www.astronargon.us/Scientific%20Proof%20for%20Levi%27s%20Aethyr.html) and [Testing the Night of Pan](http://www.astronargon.us/Testing%20the%20Night%20of%20Pan.html). Here it is described as colorless; the invisible (sub-atomic) source of all creation.

"They that understand (the secret doctrine) shall shine as the brightness of the firmament; and they who turn or lead many into the right path (of knowledge) as the stars forever and ever." (Dan. xii. 3.) The word zohar (brightness) designates that nekuda reshima, the central ray or point of light which was the primal manifestation of the Divine, En Soph. From it proceeded vibrations which made luminous the illimitable ether, from which was formed the universe that became the glorious temple or palace of the great Unknown. It was in a manner the holy seed or germ that gave origin and birth to the world, and is occultly referred to in the words: "The holy seed shall be the substance thereof." (Is. vi. 13.) Its analogue in nature is the silkworm which, unseen and in secret, elaborates and prepares a product that ultimately constitutes the material of the monarch's purple robe of splendor.

The Magister Templi is said to cast forth a star into the heavens upon his or her attainment, while of course, the soul reflects back down into the Ruach.  Crowley notes in the beginning of MITP that it is all about the mind (soul) and the clarity, depth and breath of its nature that leads to any real attainment.  And we can derive from the quote above that the study of the Holy Books of Thelema brings sanctity and reverence to our interior life...the mind.  For that matter, the study of the Secret Doctrine, the mysteries of the ages and indeed, the Starry Gnosis itself is a paramount operation.

The kingly robe is of purple (mauve), which could be interpreted to be the astral realm and the color of our individualized souls.  Perhaps I am reading a bit too much into this here; but I am certainly reminded of these verses from Liber AL (with Crowley's comments):

AL II.50: "**Blue am I and gold in the light of my bride: but the red gleam is in my eyes; & my spangles are purple & green.**"

50-51. We must note the strange way in which Aiwass swings forward and backward from startling doctrines of ethics and other mental and moral problems to attempt to declare the Nature of Hadit in divers symbols. He now leaves the question of “slaves” to tell us of the nature of the light proper to Hadit. He is “Blue … and gold in the light of” Nuit; that is to say, the star-strewn sky which is her image reveals him. It is clear that he, having no form, save by virtue of her, cannot be known or seen. To seek him is merely to seek out one of the things that may be; that is, of course, as Nuit herself. His nature only appears by the “red gleam” in his eyes. His fiery light which desires to unite with her in all her forms may been seen in those organs by which he himself perceives. For so soon as we think of the eyes of Hadit, which express his Will and his wit, we ourselves begin to partake of our kinship with him, and we think at once of the fiery lust of the spirit to consume all things.

In the image of him as a snake, we thing of his outer form as “spangles”. Wherever he comes into contact with anything to which he can react, there is a blaze of light and this light is purple and green. Aiwass explains that by purple is meant the light beyond the violet of the spectrum, and perhaps also that which is beyond the red. For the word is clearly meant to express the active extremes of that order of double motion which we call life, in which green is the centre of the portion which we are able to perceive. Green is the most passive of the

colours. We connect it with the nature of Venus. It suggests love, peace, and the growth of plants and trees; whereas the light which we connect with Jupiter is violet and makes us think of the highest godhead reaching beyond our vision to pure motion of the spirit. Red is the colour of Mars—of the lowest form of energy, tending to heat rather than light, and reaching beyond light to some form of the action of spirit which seems to tend towards the death of energy itself. The purple of Hadit combines these extremes. He transforms the one to the other at will. In Him they are one.

This is the final secret of Physics. Guided by the Book of the Law, men of science will soon learn that the lowest depth is one with the highest height. Energy degrades till it reaches a point when it becomes once more the root of the highest form. I have shewn elsewhere the mode of this change. The main point is (in this place) to point out that the Book of the Law asserts that energy neither begins nor ends, but moves through a cycle of change. We chance to perceive only that arc of the curve in which every event is followed by seeming

waste of the substance of energy by the birth of heat and light; and all energy seems to exhaust itself in its acts of “love under will”, losing its higher purpose and slipping even lower down the scale. Were this partial view the truth, there would be no answer to the question “what started that highest form of energy?” The Book of the Law states clearly the truth, in order that, when men succeed in finding the truth, they may know something of the nature of Aiwass, and admit his right to make a law for mankind. When the problem is

solved, if not before, the details of the truth will be found expressed in cipher in the text of the Book.

AL II.51: "**Purple beyond purple: it is the light higher than eyesight.**"

THE OLD COMMENT

Purple -- the ultra-violet (v.51), the most positive of the colours.

 Green -- the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red -- the spiritual red of the Spirit of Nature, the letter Shin, not mere Fire -- at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and set above a black veil, as the next verse indicates.

THE NEW COMMENT

There is a certain suggestion in this 'purple' as connected with 'eyesight', which should reveal a certain identity of Hadit with the Dwarf-Soul to those who possess -- eyesight!

Returning to de Manhar's expository translation:

Furthermore, for the manifestation of the glory of the divine Unknown to humanity, making use of verbal terms and letters, it has built for it the name alhim, or lord, as evidenced in the mystic sense of brashith bara alhim. "In the beginning, alhim created"; or, as it should be rendered by rushith, that is the primal zohar, the origin of all words, "God created alhim." The use of the word bara (created) need not excite surprise, for it occurs again in the words: "And he created alhim, the man, in his image." (Gen. i. 27.) This zohar, their, denotes the mysterious. One called brashith because the beginning of all things. In answer to the desire of Moses to know the name of the divine Being, it was given AHIH ASHR AHIH, "I am that or who I am." The sacred name AHIH is as a two-sided figure, whilst the name alhim is as a crown; and asher formed of the same letters as the word rash (head or crown) is a synonym of alhim and proceeds or comes forth from brashith. Whilst the primal zohar or divine ray of life was quiescent and unmanifested it was impossible for it to become known by any word or term whatsoever. But after operating in the boundless ether, the receptacle of all forms and prototypes of created things in the universe that was to be, then asher, representing the divine essence, took upon itself the form of a head or crown (rash) between the two AHIH's of the divine appellation, AHIH asher AHIH. Observe now, that the word brashith is composed of rash (crown), synonym of asher, and beth (house or palace). Hence the occult signification or rendering of the words "Brashith bara Alhim" is this: When rash the divine germ from which emanated and expanded the boundless ether appeared, and this ether became differentiated into form and color giving rise to the universe or palace of the great king, then was created alhim the great secret fructifying principle of nature, which was and is as a point that gives rise to lines which produce surfaces, or as the letter yod I, whence proceed all the other letters of the alphabet.

The entire Hebrew alphabet is built on various combinations of Yods; Yod being the hand and the path that connects Tiphareth (the perfected man) with Chesed (the kingly man-or highest expression of this perfection).  We create by our hands or by our work and effort.  Anthropologists have argued that the hand is the primary instrument (especially the thumb) that separates humanity from other mammals.  This of course, has generated some confusion when considering apes and monkeys.  But are we in our 'sleep', all that much different from them?

93/93

pj

Hi All,

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There is an overall confusion growing as I read this book.  de Manhar is clearly describing a Theosophical position, but he is blending these into the Zohar in such a way as to make it difficult to decide which is which.  The book is seeming more and more a Theosophical Zohar, rather than 'the' Zohar (with Theosophical commentary).

"And the earth was tohu and bohu" (Gen. i. 2), that is, without form and void. The word "was" relating to the past, is here used to indicate the primeval state of the earth at the time of its creation. The water covering the earth was cold as snow and impregnated and contaminated with mud and debris which by the action of a strong fire congested and hardened and the space or place it occupied in becoming separated from the water was called Tohu, or the place of waste and dregs, and corresponded to the evil demons that made it their abode.

In light of what I said above, this paragraph doesn't make much sense to me, Theosophically or Qabalistically.  Being without form and particularly being void, means essentially, non-existent.  de Manhar seems to be confusing the beginning of creation with a pre-historic ice-age.

Bohu, on the contrary, was that part or portion of the earth that became purified. If it be asked: by the action of what power was this purification accomplished, the scripture answers: "Darkness was upon the face of the deep." The term darkness refers to the fire or light which, though of divine origin, existed like a nebulous dark cloud at the beginning of creation. "And the spirit of God proceeded from the lord of life and hovered or moved upon the face of the waters." (Gen. i. 2). After impregnating them with the breath of life, and causing them to become purified and fructified, then from out of the state of Tohu came forth a great and mighty wind that overthrew mountains and broke into pieces the rocks, similar in its effects to the sight beheld by the prophet Elijah, as it is written; "after the wind, an earthquake" (I. Kings xix. 12), that dispelled the darkness in which was the hidden and concealed fire that transformed the world from tohu into Bohu, and from a state of chaos made it receptive of seeds and germs of life. This is expressed in the words; "and after the fire a still small voice" (I. Kings xix., 12).

Chaos is/was the Aethyr; I can see this formlessness as some sort of  nebulous cloud.  But cleaning up some dirty ice doesn't seem to require the sublime poetry of the opneing lines of Genesis.  For that matter, we know scientifically, that when the Earth was initially formed, it was incredibly hot.  I don't understand how de Manhar is finding ice as the esoteric meaning of water.  This even defies Blavatsky's explanations.

Tohu was thus a state of chaos in which the world existed for ages after its first creation, enshrouded in darkness and immersed in water. By the action of fire, in its qualities of heat and flame, and the concomitant operation of the divine spirit, the constituent elements became differentiated and each imbued with energies and powers of attraction and cohesion, as also of repulsion, and thus prepared to be taken up and used in the elaboration of material forms and bodies in which pre-existing spiritual entities or beings might incarnate and manifest themselves in accordance with laws regulating and governing their birth, growth and development.

The modern English term, chaos, in its socio-political definition, is a state without order.  It seems de Manhar simply doesn't know how the ancient Greeks used this term.

This preparatory and progressive stage in the world's physical history was what is termed bohu, a state of darkness which was at the same time an allotrophic form of the divine light that in its infinite modes of energy and operation pervaded the vast expanse, making it pregnant with the germs of life that eventually came forth out of the earth's mighty womb and began their ascent on the spiral curve of evolutionary existence; until, after aeons of upward struggle and ceaseless endeavor, they attained their destiny, becoming children of Light, assimilated in the grandeur of their expanded faculties of mind and heart with the great Father of Light, the Holy One (blessed be He), whose love and beneficence to all his creatures are as great as his power, and who knows neither measure nor end.

We can render the 'void' as a state of darkness or potential; much as we might call the Ain Soph or even possibly, the Abyss.  But it seems here, de Manhar has the Children of Light incarnating through the formation of the Earth.

"And the spirit of God moved upon the face of the waters"; and then went forth the fiat of the divine word: "Let there be light and light was" (Gen. i. 3), light radiant and glittering with a thousand different colors and rays, fringing and embellishing all objects with a halo and sheen of beauty and splendor, entering into and informing each atom and evoking its latent life and energy and exciting it to the display and exercise of its inherent properties and functions in the great economy of nature.

The halo is the Aethyr (Chaos) that yes, is "informing each atom" as it is comprised of sub-atomic particles.  Again, I'll refer you to my article: [Scientific Proof of Levi's Aethyr](http://www.astronargon.us/Scientific%20Proof%20for%20Levi%27s%20Aethyr.html).  de Manhar seems to be getting it right here; but then he also seems to be contradicting his earlier assertions.

In all the various phases of development from tohu to bohu,through countless ages of silent, secret and ceaseless progression from lower to higher stages and states of being, the Divine has manifested itself under many and different aspects or characters corresponding to and symbolical of them. Thus, whilst the earth was in a state of chaos, it manifested itself as Shaddai, the Almighty; and when it passed from the state of tohu to bohu, as Sabaoth, or Hosts. When darkness disappeared, then became it known as Alhim. But not until the life-giving word was spoken, did it become known as Jehovah, the "I am that I am." This is wherefore the scripture states in the vision of Elijah: "Jehovah was not in the earthquake" (I. Kings xix. 2), but Shaddai. Jehovah was not in the fire (I. Kings, xix. 12), but was "Sabaoth." "After the fire a darkness made visible," it manifested as Alhim; then was heard the still small voice and the name Jehovah was complete, the four letters of which serve as symbols of the divine essence as the hands and feet represent the human frame.

This connects the Zohar with the Sepher Yetzirah; it being worthwhile to read MacGregor Mathers translation.  But the idea that tohu and bohu are stages of development seem to be reading way too much into the text and clearly outside the Zoharic tradition; "without form" is not a preamble to "and void", which uses a connector that shows their simultaneous relation.  That I am not Jewish means that I can't make any pretense to a purist position.  But it seems to me that the Zohar should be a Jewish and not a Theosophist text; better for it to have a Theosophical commentary, which HPB does with greater erudition than does de Manhar.  That doesn't mean that de Manhar doesn't have some interesting things to offer; so I will continue my reading.

93/93

Pj

Hi All,

93

On the nature of contending forces and the nature of filial relations, which ultimately leads us to the conclusion that war is a pro-active and creative form of love, there's no end to the difficulty that this presents for many in their thinking.  It's certainly an unpopular notion that always requires an esoteric exposition; hiding the meaning of the many alleghories that this is expressed whithin through so many traditions.  I'll refer you to my article: [A Summation of War](http://www.astronargon.us/war.html), for more on this.  But I do submit that if you look carefully, you'll find this arcana all over the Western and Eastern mystery traditions.  I'm particularly enamored of the Bhagavad-Gita in this regard, as it is the most apparent, but still escapes the eyes of most in the contemporary Vedic tradition.

Taking now the tetragrammaton or holy name, AHIH, manifested in these three aspects or forms of cosmic development, we find the divine appellation of twelve letters, AHIH asher AHIH, the name revealed to the prophet Elijah. "And God said: Let there be light and light was."

Proceed we now to investigate and acquaint ourselves with the hidden mysteries and teachings of the secret doctrine regarding creation which have just been outlined in a general manner. Hitherto we have dwelt upon the secret operation of En Soph or the unknown infinite and eternal Being in preparing the earth and impregnating its substance with a mysterious divine virtue or power which rendered it capable of becoming the medium for the enfoldment and manifestation of pre-existing spiritual entities and beings. These effects achieved, there was needed the omnific, life-giving Logos or Word to originate and utter the symphonal vibration that should impart life and breath and motion to the universe. Then and not till then was it spoken; then and not till then the celestial and terrestrial worlds becoming bound and associated together by a reciprocal influence, a new and a living way was opened for the incarnation and exhibition of life upon the earth. This is why in the antecedent primal stages of development in the world's history the expression "God said," is not found in scripture. At first he willed, as the Arabic version gives it, and his will operated silently, slowly, yet surely and effectively. The primary substance of the earth being thus prepared, it was through the mysterious action of the Word that it became endowed with vital properties and attributes through the divine vibration imparted to it. This is what scripture affirms: "And God said," that is, Alhim manifested himself by and through the divine Logos; and thus by and through the Word, produced motion or vibration under the laws of which created matter, or substance, resolved itself into an infinitude of different forms.

"Let light be."

The key phrase that interests me here is "the celestial and terrestrial worlds becoming bound and associated together by a reciprocal influence."  The very nature of ancient Astrology that has continued through today is that the stars have an influence upon the Earth and human life.  Watching a segment of a celestial physics program while picking up a pizza in a pizzaria last night, I chanced upon something I did not know; the planets not only revolve around the stars, but the stars revolve around the planets; each in reciprocal accord.  In light of the above paragraph, we as gods and as stars, must then affect the celestial heavens as well.  In other words, our evolution is as important to the Universe and the Universal Mind as that same is important to our evolution; as above, so below.

Interestingly enough, watching that same program while waiting for my pizza, they went into the way sunlight appears when the sun is moving towards the Earth (it takes on a bluish tint) and when it is moving away from the Earth (it takes on a reddish tint).  This has to do with the way light waves cycle.  But it is fascinating that it is these two colors on the Hexagram of the A.'.A.'.

Now the word yehe (he) is composed of three letters, IHI, yod being the first and third letter and H coming between them. The yod, or I, represents the male and the female principle. The full word is therefore a symbol of the divine Father and Mother, the final yod being the same as the first in order to show that all the three aspects or forms as stated, under which En Soph operated in the creation and production of the universe, were only the manifestations of one and the same divine Being. The first yod also designates the Father, the engenderer of light; the second letter H denotes the Logos; the third letter *yod*, the primal light.

The transliteration of the Yod to 'I' and 'Y' is quite interesting with the 'I' being phallic and the 'Y' more apparently yonic in design.  With the Yod then designating the Father, per the text, we must then differentiate between gender and the idea of the All-Father as expressed so eloquently in Crowley's Book of Thoth.  But it is the 'H' that fascinates me on a personal level; Heh in Hebrew, but in English this H has had a profound impact on me from my earliest experiences in Magick and leading up to my development of the English Qabalah; even further on to my approach to a solution to the 'riddle of AL'.  Rather than go into this here, for those that have an interest, I'll first refer you to [Liber 805](http://www.astronargon.us/Liber%20805.html) for the English Qabalah, and then to [The Riddle Solved](http://www.astronargon.us/The%20Riddle%20Solved.html) for my experience with this letter.

"And God called the light Day" (Gen. i. 5). Why is it written: "He called"? Because Alhim wished or willed an emanation distinct from the Logos, which should constitute the world-soul, the foundation root of universal life. This light emanation, the life of the world, is termed Day, representing and corresponding to the first AHIH in the divine appellation "I am that I am." "And the darkness he called Night." That is, He produced from out of the primal darkness a passive or reflected light like that of the moon and called it Night.

It was by the union of Day and Night, symbolizing light and darkness, the male and female principles, that the Logos or creative Word proceeded. This mystery is also symbolized by the vowel points (  ‏ֹ‎  ) (  ‏ּ‎  ) (  ‏ִ‎  ). When the creative and passive light blend and unite, that is, when the active male principle unites with the passive female principle, an equilibrium is established and procreation takes place. The union of these two lights or principles gives rise to a sense of pleasure and delight which has been personified as the goddess Venus, and is known and termed in the secret doctrine as "Musaph" (something additional, augmentation) without which life would not be worth living. This it was that caused all as yet unembodied spirits and holy souls to be filled with a joyous longing and desire for incarnation on the earth plane and thereby attain to higher states and stages of existence and thus approximate nearer to the great Being who in scripture is termed Jehovah, Zebaoth, the Lord of Hosts, God of all the countless myriads of created souls and Lord of all the earth. From what has just been said it will be perceived that the words Day and Night in scripture are symbols of the heavenly or divine lights from the synthesis of which creation, as it exists, has resulted.

The Elohim (formula of ALHIM) postulated by the ancient Gnostics as the Demiurge and "distinct from the Logos" or the Pleroma (fullness--or unity) and they said it was the Demiurge that created (or constituted as per the above quote) the world-soul; a poverty or decadence in their spiritual age view.  Remember, there are three types of ages; the spiritual that eschews the world, the material that denies spirit and the integral (where Thelema function) that espouses both.  The Elohim are the planets and other demigods and really, not the singular lord of decadence that the ancient Gnostics developed in their antipathy towards Jehovah and Adam Kadmon.

As creative gods, the Elohim reveal themselves in their own procreative acts in the above paragraph; much as is echoed in Thelemic sexual theory as applied to our own Magickal methodologies.  Indeed, NUIT is filled with this "joyous longing" (like Venus in the above quote) as per Liber AL:

AL I.61: "**But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!**"

"And God said let there be a firmament in the midst of the waters" (Gen. i. 6). In these words the scripture begins to unfold and display in detail the various processes in mundane creation which began by dividing the waters above from the waters below. Amongst the many antinomies of existence by which we are able to distinguish their nature and thus attain unto truth, the conception of right and left will hest assist us in understanding and grasping the secret doctrine contained in these words, the right corresponding to light, goodness, harmony; the left, to darkness, evil, discord, from which has proceeded that state called Gehenna or Hell, a subject upon which Moses himself pondered and thought deeply and long in his studies on this part of Genesis. In the work of creation there was a differentiation of the divine essence resulting in two states of the primal substance, called light and darkness, connoted also by the terms right and left. When Alhim, the creative mean, or word, appeared and became a point of union between them, they began to blend harmoniously together and thus gave occasion for the appearance of vegetable and animated existences. Discord vanished and peace universally prevailed. This primal discord between the light and darkness, the right and left, may be illustrated by the quarrel and contention that arose between Korah, and his associates, and Aaron, the high priest. After his studies on the great problem of the origin of Gehenna, Moses thus reasoned to himself: I must adjust and harmonize this difference and discord between Korah and Aaron on the principle of reconciliation that prevailed and operated between light and darkness at the time of creation, that is, I must become a mediator between them. Finding, however, that the contention on the part of Korah was of a stubborn and inflexible character, he said truly: This opposition and difference between the two parties, Korah and Aaron, is altogether different from what prevailed between primeval light and darkness, and though willing to mediate and make peace and harmony between them, Korah and his company have rejected and refused my counsels and thus have instituted and made a Gehenna or Hell into which they must eventually fall. In refusing to accept and comply with the proposition of Moses, Korah demonstrated that his fend and dispute had not for its object the advancement of the divine glory. He thus became an apostate and renegade to the divine rule or principle of reconciliation, by which opposites blend and work harmoniously together. In this consisted the sin of Korah and his company, which caused Moses, though of great meekness of character, to be filled with wrath and anger, not because of their rejection of him as a mediator, but on account of their adverse opposition and antagonism to the principles of reconciliation, the existence of which they failed to perceive or ignored as operating in the preservation of the world.

In my own mystical ruminations, I worked for a long time on the relationship between the L.V.X. and the N.O.X.; and for that matter, I still ponder as both symbols in relation become more and more fascinating as they are more deeply contemplated.  The explanations for both, but especially for the N.O.X. constitute a serious deficiency in Crowley's writings as he offers very little about them.  But the lesser light or light of the Moon (N.O.X. in this case) connecting Yesod with Da'ath as we've discoursed on time and again on this list, has its own potency in the regions of the human subconscious as the L.V.X. has its potency in the human heart.  Both have a strong relation with each other that together create the vital impetus that carries us through the Abyss as much as it provides the crown of Tiphareth.  This is typified in the world through the contending forces that are an integral part of our day-to-day existence.  And the alleghory above really seems to display this quite eloquently.

"Let there be a firmament in the midst of the waters" (Gen. i. 6). The word Alhim, God, is composed of two words AL-HIM, which signify God, water, or sea. This last word has the same letters as yamah, by which the scripture teaches that all division of opinion, symbolized by the term sea, is right and just when its object is the glory of the divine, as then AL becomes united to HIM. When, however, this is not so, AL remains separated and detached and yamah, or HIM, then symbolizes the great ocean or abyss of darkness in which Hell is enshrouded and concealed.

First off, Hell is not to be viewed in the Christian manner, as it simply meant to the Jews to be a state outside the presence of God and a state of mind.  The reference to the "abyss of darkness" then could be the state wherein Choronzon (demon of the Abyss) attaches itself to the egoic fragments of the failed Major Adept.  Its closed relationship with the Dark Sea of Binah draws notice, but really shouldn't be confused here; though the allusion is certainly to death.

When the waters became separated, then Alhim interposed and became the point of union between them, and harmony prevailed and dissension ceased. The waters above the firmament, the male part; those below, the female. Those above were designated Alhim, and distinguished by the first H in the divine name IHVH; those below were called Adonai, and characterized by the second H. Although the mediation of Alhim took place on the second day, unity and harmony did not begin to prevail only on the third day when, as the scripture states: "God saw that it was good," which is not affirmed of either the first or second day of the work of creation. It was then the letter V entered in the divine name and took up its position between the two H's. This interposition and mediation of Alhim, between the waters above and those below the firmament, is further symbolized by the waters of the river Jordan when they became separated to allow of the passage of the children of Israel into the promised land. The waters flowing down to the place of passage formed into a heap, whilst those below flowed into the sea and the children of Israel passed over between them. In order to distinguish and emphasize the separation of the waters which, had not Alhim become mediator between them. would never have proved fruitful and brought forth abundantly the living creature, the scripture repeats five times the word raqiang (firmament).

The attribution of the Tetragrammaton to the four planes seems easy to deduce from this paragraph.  But just as interesting is the genderization of the above and below; though I daresay each is inside the other; again, as above, so below.  In this light,

it is worth referencing The Book of Lies (Liber 333):

**3**

**KEFALH G**

**THE OYSTER**

**The Brothers of AAare one with the Mother of**

**the Child.(4)**

**The Many is as adorable to the One as the One is to**

**the Many. This is the Love of These; creation/parturition**

**is the Bliss of the One; coition/dissolution**

**is the Bliss of the Many.**

**The All, thus interwoven of These, is Bliss.**

**Naught is beyond Bliss.**

**The Man delights in uniting with the Woman; the**

**Woman in parting from the Child.**

**The Brothers of AAare Women: the Aspirants to**

**AAare Men.**

**13**

**COMMENTARY (G)**

**Gimel is the High Priestess of the Tarot. This chapter gives**

***the initiated feminine point of view; it is therefore called the***

***Oyster, a symbol of the Yoni. In Equinox X, The Temple of***

***Solomon the King, it is explained how Masters of the Temple,***

***or Brothers of A*\*A*\ *have changed the formula of their***

**progress. These two formulae, Solve et Coagula, are now**

***explained, and the universe is exhibited as the interplay***

***between these two. This also explains the statement in Liber***

***Legis I, 28-30.***

**NOTE**

**(*4*) *They cause all men to worship it.***

Now the time essential for this correlative union was a period of five hundred years, during which the waters above and those below flowed unitedly by the tree of life, serving as a point of contact and junction, so that by their reciprocal action they might give rise to vegetable and animal life upon the earth plane. This union or blending together was thus necessary ere their proper distribution could take place, as it is recorded of David after gathering together food and provisions, he afterwards distributed them to all the congregation of Israel. It is also written: "That thou givest them, they gather" (Ps. civ. 28), and again, "She riseth also whilst it is night, and giveth meat to her household" (Prov. xxxi. 15).

500 years is the lesser aeonic cycle that I discuss in my article: [Gnostic Cycles](http://www.astronargon.us/Gnostic%20Cycles.html).  It seems easily observable that for whatever reason, humanity en masse, seems to go through certain developments that correspond to this time span.

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pj

Hi All,

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"And God made two great lights" (Gen. i. 16). The Hebrew word vayas, "and he made," refers to the creation as a whole, everything in its kind being subject to its law and order. These two great lights were at first joined together and formed one whole and were of equal light, being both of them impressed with the two same sacred names, Jehovah and Alhim, though this latter name was as yet manifested only in an occult manner; yet scripture calls them both by the word great, in the plural, with the article of distinction, hagedolim (the great), because of their absolute identity, each bearing the same mysterious name Matspats, understood only by students of the secret doctrine, and which form the two highest of the thirteen degrees of divine mercy and goodness upon which the world is founded. The moon, unable to rule along with the sun, and feeling its loss of dignity in becoming disjoined from the sun, said: "Where feedest thou" (Cant. 1, 7), or "whence derivest thou thy light and glory?" The sun answered and said: "Where thou restest thyself at midday." The light of the moon was therefore diminished in order that the light of the sun might be greater and more manifest at noon, and accordingly the scripture further adds, "that I may not be as one that turneth aside from following in the path of the flocks." Constrained to be similar to the sun, the moon humbled herself, diminished her light at midday, as it is written. "Go thy way in the footsteps of the flocks" (Cant. 1, 8). The Holy One said to the moon: "Go and humble thyself," after which she lost her own light and now reflects only that of the sun though at first she was the same in rank and dignity with it, thus intimating occultly that the female can never fulfil her destiny and discharge her function except in joint union with her husband. The greater light designates Jehovah; the lesser light, Alhim; the one being a reflection and manifestation of the other as a word is of thought.

In establishing monotheism in the Hebrew culture, argument needed to be made that placed one of the two great lights below the other.  The Adon and his consort Ashtoreth were ultimately bypassed in favor of Jehovah and the patriarchal age would ensue.

At first Alhim was expressed by the four letters of the sacred name, or tetragrammaton, but afterwards through manifesting on lower planes of existence, was known and distinguished by this name; yet nevertheless it radiates its power and glory in all directions in boundless space, as the mediator between the known and the Great Unknown, between the spiritual and material, the celestial and terrestrial scales and grades of life and existence as indicated esoterically by the letter H, which in Alhim conjoins Al with im, Al denoting God and im (or yam) the sea as symbol of matter. Thus Alhim becomes the word or Logos mediating between the world of pure emanations and the worlds of creation. The former being higher or prior in existence, is termed the light that rules by day, the latter, the light that rules by night.

Consistent with the patriarchal age is the spiritual age; the age that eschews the material plane in deference only to the spiritual.  In another sense, they are here giving their answer to the question regarding the chicken and the egg; one that really has no answer.  If God separated the waters to the above and below, then both were created simultaneously.  Even the Zohar is a book of culture and has its own propagandistic leanings.  The pure world of emanation is a thoroughly Platonic idea and has to do with the pure forms contained in the mind or soul; but that ultimately manifests in this world.  The two worlds are intimately connected.  Why else would Jehovah be so concerned with human affairs?

The scripture further states: "He made the stars also," referring to the countless and innumerable hosts of angelic and ministering spirits existing in and by him who is the light and life of the universe, as it is written: "And God set them in the firmament of the heaven to give light upon the earth" (Gen. i., 17); that is, upon this lower world which is a replica or reflection of the world above it, and on the fourth day became illuminated with divine light and termed the Kingdom of David, the Asiatic world of effects, the fourth pillar of the divine throne of glory. This being completed, the four letters of the sacred name became adjusted one to another in their place and position in creation. Notwithstanding this, the throne was not completed till the sixth day, when the form of man was created and all the worlds throughout the realms of space were fixed in their relative orders and position and classed under the four letters of the divine name, viz., the Atzilatic, Briatic, Ietziratic and Asiatic worlds. The fourth day is called in scripture the day rejected by the builders, as it is written: "The stone which the builders rejected" (Ps. cxviii., 22), and also "My mother's children were angry with me" (Cant. i., 6), the esoteric meaning of which is: the light of the moon became diminished on that day and the enveloping worlds were established in their relative positions around the glittering and resplendent orbs of light in the firmament, in order to support the throne of David.

It is no coincidence or act of convenience that led the ancient peoples to use the starry sky in their imagery and as a means for conveying their mystical parables.  Astrology was the first science and to interpret the movements of the stars, planets and two greater lights, was to figure out Earth's place (and hence that of humanity) in the cosmic design.

All these worlds send forth reflections of their light upon the earth which they receive from other worlds higher and more glorious than themselves, which in their totality form the Grand Archetypal Man, whose image, all who bear it, are called Man. This is the signification of the words: "Ye are men" (Ez. xxxiv., 21); that is, ye are called by the name of Adam (man). This, however, does not apply to the idolatrous nations. Every living spirit is therefore called Adam, for it is a divine emanation of which the body is a raiment or covering, as it is further written: "Thou hast clothed me with skin of flesh" (Job. x., 11), showing that the flesh of man is only a garment, and does not constitute the man. The souls that became incarnated on the earth plane in animals are in form similar to the garment that covers them, some of them being pure animals as mentioned in scripture, the ox, the sheep, stag, wild goat, giraffe and others.

Those souls who have been created and appear as men take upon them the human form and are called human souls, whilst the tens, "flesh of beast" signifies that the soul that has incarnated in this form has the name, the qualities and nature of a beast. For instance, the ox is a soul residing in an ox form, the flesh being its garment. This same applies to the rest of animals, and as idolatrous nations are not in scripture called men, so those impure souls have nothing in common with the truly human.

The egocentricity of the Jews has been both their virtue and the bane of their existence.  The Buddhists might apply the same judgment to most men in that we humans find ourselves superior to the beasts of the field; in contrast to the ideology of certain sects.  The "idolotrous nations" that don't recognize the Hebrew god was and is a perspective that has befallen all nations.  Probably, in my view, one of the principal justifications for war; though most wars have been fought more as a quest for resources when a nation has depleted its own.  In ancient times, the nation that won the war proved themselves to worship the stronger god and all foreign nations with their unique pantheons were barbaric because they worshipped lesseer gods.

Moving past the obvious propaganda, there is also another lesson here in the nature of the soul (the house of spirit) yet with no mention of transmigration as with Hindu philosophy.  And Adam (the Adam Kadmon) is held up as the archetypal man as a Platonic form that covers the entire Universe.

Spirit has no form and is not contemplated here, nor anywhere.  Qabalistically, it is NOT and of the Ain Soph.  Therefore it is the soul that takes on objective existence and it is the soul that must be fully realized and fully manifested.  But with the text being of the spiritual age, the body is disregarded and their is no relationship between body and soul.  In the integral age of which Thelema is but one of its expressions, the body has not only an intimate relation with soul, but indeed has its affect on the formation of soul.  The ancient Alchemists understood this and we find it alluded to in the Thelemic [Formula of ON](http://gclvx.org/The%20Formula%20of%20ON.doc).

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pj

Hi All,

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Here's the conclusion of my comments on the first chapter of de Manhar's translation and exposition.

Rabbi Simeon was sitting surrounded by his students and meditating on these words when suddenly a voice audible only to himself cried "Simeon! Simeon!" what signify these words "Let us make man?" Who was he that spake thus to Alhim? It was the voice of the great celestial Being known as the Aged of the Aged who, making himself visible for a moment and speaking these words to Rabbi Simeon, disappeared then from view and was seen no more.

Divining from the exclamation Simeon! Simeon! and not Rabbi! who it was that had addressed him, Rabbi Simeon turned to the students and made known to them who and what he had just seen and heard.

"It is evident," said he, "that the Holy One whom the scriptures describe as The Ancient of Days (Dan. vii. 9) has just spoken and now is the time to unfold and make known a profound mystery which up to the present has never been divulged and revealed to mortal man."

Beyond Zeus is Saturn or Chronos; the "ancient of days" (Father Time) who was overthrown and deposed beyond memory.  The Greco-Roman pantheon for the most part is a description of the affairs of the Ruach or Soul with the Spirit being the hidden seed or source that for but a moment, we need to connect to in order to invoke the lightening flash that rips through the Tree-of-Life.  It is this penultimate flash of enlightenment that takes the Soul from its absorption in the lower ego and material affairs to an affinity with the Divine.  In this way the above and below become united.  Note the melodrama of the Greco-Roman gods and their petty affairs and immature connivings.  This is an apt description of a Soul in a disordered state that once ignited by the lightening (an electro-magnetic expression of the Aethyr) flash is abruptly called to order.

Pausing a moment as one enraptured and overwhelmed, and filled by the sudden influx of a great invisible spiritual force and power, the students gazing in breathless silence and speechless wonderment, in low and solemn tones Rabbi Simeon spake again.

It is this flash of enlightenment that transforms; Dr. Bucke in his book Cosmic Consciousness demonstrates how this flash surrounds the physical body in an aura of light by giving more than several examples of those who have attained this grace.

"In ages long gone by lived a great and powerful king whose design it was to build palaces wherein to dwell and live in a manner becoming his royal grandeur. In his retinue of servants and attendants was found an architect, of great abilities and lofty genius in the art and science of construction, who made it the chief aim of his life to acquaint himself with the plans and ideas of his monarch and carry thorn into execution and doing nothing except by his authority and command.

The one who carries on this plan, the Great Archictect of the Universe was called the Demiurge by the ancient Gnostics; and was derided as having created a prison of the Soul.  This was more a propagandistic reaction as the Gnostics were really rebellious Hebrews expressing an antagonism towards the ruling class in their culture; a class they felt had betrayed them.  The ancient Hebrews and today's Jews find that grace is expressed through the material plane and really live in light of the Integral Age that I've often mentioned.  The Gnostics were really an expression of the emerging Spiritual Age; an age easily corrupted by the Romans with Constantine tapping into the inherent weakness of the archetype in order to consolidate his own political control.

The king was the Divine Being personified in scripture as heavenly Wisdom. Alhim was the celestial architect personified as "the heavenly Mother." Alhim was also the architect of the world below and was designated and known as the Schekina, and as a woman is not allowed to do anything without the consent and against the wish and will of her husband, all the palaces have been built by emanation. The father, through the Logos or Word, said to the mother: "Let this be done!" and it was done at once, as it is written: "And God said let there be light and light was," that is, the Logos said to Alhim, the creative Logos, "let there be light." The master or lord of the palace speaks and the architect forthwith executes and thus were all the palaces or worlds made and produced by emanations, as, "let there be a firmament," "let, there be lights in the firmament," all were done on the moment. Regarding the present world, the world of separation, that is to say where all things appear to be independent of each other, the architect said to the master of the palaces: "Let us make man in our image and after our likeness." Certainly replied the master, it will be good to make him, but he will surely transgress and commit wrong against thee, in that he will be ignorant and foolish, as it is written: "A wise son is the joy of his father, but a foolish son is the heaviness of his mother" (Prov. x. 1). A wise son denotes man who came forth by emanation, a foolish son, created man."

The Alhim is shown here to be Binah, the third emanation of the "ancient of days", which is itself unknowable and thus, the Ain Soph Aur; that light that is the Logos, typified by the Aur and in contrast with the Ain Soph which is beyond this outer veil of the Three-fold Veil of the Negative.  It is the Logos that speaks but in Binah as revealed through Thelemic Doctrine, dwells the 'Blood of all the Saints" -- these being the Elohim/Alhim and known to us as that plural expression of gods.  It was these Alhim that spoke to the Logos and said: "Let us make man in our image and after our likeness" indicating that the Saints are gods and even concealed in Thelemic Doctrine, their source of power is the L.V.X. that crystallizes in our blood.  That a "foolish son is the heaviness of the mother" shows the heaviness of Binah; known to Qabalists as the Sorrow of the Great Mother.

Binah in its creative capacity is a positively charged or male force shown in Thelemic Doctrine as PAN, the All-begetter and one of the guardians of the Abyss.  In its receptive capacity, the influx of the the other two Supernals is received; but also, the influx of those Saints who have successfully traversed the Abyss and arrived in her City of the Pyramids.  In this capacity she is the higher Shekinah; known in Thelemic Doctrine as NUIT (with the lower Shekinah being BABALON) and also a guardian of the Abyss.  This is why it is taught by US that PAN is NUIT (cf. Liber 333).

Rabbi Simeon ceased speaking as all the students before him rose up and cried: Rabbi! Rabbi! Master! Master! Was there then a division between the Father and the Mother whether man should come forth from the father by emanation or from the mother by creation?

No, replied Rabbi Simeon, because man by emanation is male and female as he proceeds from the father and mother conjoined, as it is written: "And God said let there be light and light was." "Let there be light" connotes the part of man that emanated from the father; that is, the male principle; "and light was," refers to that part that emanated from the mother, the female principle. Man therefore was created androgynous with two faces. The emanative man possessed no special form or likeness, but the heavenly mother it was who wished to produce and provide the created man with a special image.

PAN is the generator of forms; the N.O.X. (or darkness).  He is the All-begetter.  The above text details this alleghorically in perfect symatry with Thelemic Doctrine, which is one of the reasons why Liber AL teaches that the Jews have the half.  The details in Thelemic Doctrine are derived from Liber 418 and Crowley's skrying of the Enochian Aethyrs, which themselves are derived from Qabalistic revelation.  And so from this essential Jewish key is the entirety of Thelemic Doctrine derived.  Yet much of this of course, comes by way of Greek wisdom, themselves as the Jews being influenced by the Egyptian Mystery Schools.  Note the Hellenic Jews comprise the secondary origin of their culture.

Now the two lights emanating from the father and mother, called in scripture, light and darkness, the form of created man must of necessity be compounded from the active light proceeding from the father, and the passive light (termed darkness) that proceeded from the mother. As, however, the father had said to the mother that the emanated man if placed in the world would through frailty transgress and sin, he refused to take part in the formation of a human form for him. For this reason the light created on the first day was concealed and hidden and treasured up by the Holy One for the righteous, as also the darkness was created and reserved at the same time for the evil and wicked, as it is written: "The wicked shall be silent in darkness" (I Sam. ii. 9). And it was also on account of this darkness that man would, as foreseen, sin against the light, the father was unwilling to take part in the creation of man below on the earth plane. This also is why the mother said: "Let us make man in our image," that is of light, "and in our likeness," of passive light or darkness (which as has been stated is a materialized allotrophic form of light itself), which serves as a garment of the light as the body serves as a covering for the soul, as it is written: "Thou hast clothed me with skin and flesh" (Job x. ii).

I am reminded here of the second chapter of Liber LXV:

**3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.**

**4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.**

**5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.**

**6. Therein was this virtue, that the One became the all.**

The One or the Father of the Zoharic text becomes the all or the ALL--PAN.  The poetry at the start of this second chapter is perfectly in accord with Zoharic teaching.

As Rabbi Simeon ceased speaking for a moment, the students, one and all, pleased and delighted with their master's teaching, exclaimed: "Happy oh Master is our lot, in that we have had the privilege of hearing and listening to teachings that have never been delivered and imparted to anyone until now."

Resuming his discourse, Rabbi Simeon spake and said: "See now! that I even I am He and there is no Alhim with me" (Deuter. xxxii. 39). Give attention, oh students, to the expositions I am about to give of teachings handed down from ancient masters which I am permitted to impart and make known to you. Who was he that gave expression to the words: "Behold I even I am He"' It was the Supreme Being, the Highest of the high, the Cause of all causes. the one and only originator of the universe, without whom nothing was made that was made, in heaven above or on earth below, as we have already expounded in our remarks on the words: "Let us make man." From the plural form of this expression, we perceive that in the divine essence there are two hypostatic beings or Logoi who speak the one to the other at this moment. The second said to the first: "Let us make man" because it did nothing from itself, but by the permission of the first. He it is who said: "Behold I even I am He and there was no Alhim with Me"; that is, there was no Alhim with whom I consulted and took counsel, therefore, the logical conclusion is that Alhim who said "Let us make man" was a hypostatical Logos made for the creation of man.

In this, we find the error of the teaching of the ancient Gnostics.  How could the Demiurge act but by way of the Pleroma?  Their intrinsic hatred for the Jews and the Jewish God as well as the Jewish Adam Kadmon is the apparent source of their error; producing a political propaganda that they incorporated into their cosmogony.  And it is interesting that this then also became incorporated into the subsequent emerging Christianity and has since that time been the subtle undercurrent behind all Jewish persecution.

Master! cried the students as they stood up. pardon our interrupting thee, but hast thou not said that the Cause of all causes said to the first hypostatic being or Logos, called Kether (Crown), "Let us make man."

Then answered Rabbi Simeon and said, note well the explanation I am about to give unto you. I have not said that He who is Cause of all causes is the same as the Alhim, or that He is not the same. In the divine essence there is no conjunction of persons or natures whatever as commonly understood. What conjunction there is in the divine essence is similar to that which exists in the male and female principles which are as one, as it is written: "For I called them one" (Is. li. 2). Because in the divine essence there is no multiplicity nor conjunction, therefore is it that God said: "Behold I even I am He and no Alhim is with me"; that is, I am Alhim and Alhim is I.

No distinction is made in the Supernals between any one thing and its opposite; both being the same above the Abyss.  In this sense, there is no difference between the Pleroma and the Demiurge.  For that matter, there is no difference between Man and God; we are all gods!  This is the true secret of the Trinity before it was bastardized by the Christians.

Then rose up all the students and bowed themselves before their master, Rabbi Simeon, and said: Happy and blessed is the man whom his Lord hath chosen and permitted to reveal and make known mysteries that have never been divulged even to the angels themselves.

Rabbi Simeon continuing his discourse spake and said: We must bring to a close the interpretation of the esoteric meaning of this most mysterious part of scripture. It is further added: "I kill and make alive, I wound and I heal, neither is there any that can deliver out of my hand" (Deuter. xxxii. 39). The words "I kill and make alive" have reference to the sephiroth found on the right hand of the sephirothic tree of life, viz., hochma (wisdom), chesed (grace), and netzach (victory); those on the left hand being binah, (understanding), geburah (justice), hod (glory). From the former proceed principles conducive to life, from the latter those that tend and converge to death. If these pairs of opposites had not been united by the mediating sephiroth, viz., tiphereth (beauty), yesod (foundation), and malkuth (kingdom), there could not have been any equilibrium of principles in the world, no balance of justice, inasmuch as every perfect tribunal consists of three judges who in their official capacity and jurisdiction are considered as one. When the three Logoi constitute themselves as a tribunal for the dispensation of right and justice, the right hand is extended to receive penitents and on the sephirothic tree this hand, termed the Schekina, the right hand of God, is associated with chesed (grace or mercy). The left hand is associated with the sephiroth geburah (justice). The hand called on the above mentioned three, Jehovah or Schekina, corresponds to the mediating sephiroth, tiphereth (beauty, etc.), so that when a man repents of his sins and wrongdoings, this hand is outstretched to save him from the exacting justice and severity of the tribunal; but when the Cause of all causes judges, then as scripture states, "there is none that can deliver out of my hands."

The discourse on the nature of the Sefirot is here, marvelous; except in that the Hebrew culture still anthropomorphosizes its God in literal rather than alleghorical terms.  Alleghorically, sin is but ignorance and confusion, which is the very nature of 'Restriction' as defined by Thelemic Doctrine.  Thelema is all about the education of the mind, which is the seat of the Soul.  And so it is in ignorance and confusion that we delimit ourselves and become dysfunctional.

Note also from the above text, the Higher Shekinah is called Jehovah; shown to us by way of Binah, which is itself 1 in 3 and called by US, NUIT.  The Lower Shekinah is again, BABALON; the one who births all from her womb and receives all into her womb.  This immediately implies the sanctity of the Earth in diffidence with those of the Spiritual Age and in diffidence with those of the Material Age.  Both these ages are of the extreme with the true balance belonging to the Integral Age.  These ages being really cycles; every cycle moves through both extremes as the swaying of a pendulum and occaissionally finding its center for but a brief moment.

Still further, in this verse, the word I (ani) is repeated three times and thus there are three alephs, a, a, a, and three yods, i, i, i which letters form part of the tetragrammaton, or Sacred Name, written in full. The verse also contains three vaus (v-ahayeh, v-ani, v-en) that are also found in the divine name. The masters have explained the occurrence of the word Alhim in this verse as meaning *Alhim acherim*, other, that is, false Gods. According to this view the interpretation of it is this. "Behold I, even I, the Holy One am He, or I am the Schekina and Alhim is not with me; that is, the demons Samuel (prince of darkness) and Nachash (serpent) are not with me. I kill and make alive by the Schekina; I destroy the guilty and unrepentant and I make to live him that is just and upright; and there is none who can deliver out of my hands; that is, from the hands of Jehovah, from the three Logoi whose essence is denoted by and concealed in the fourteen letters of the mysterious word Chuza Bmuchso Chuza. Such is the truth."

The Demiurgic gods (Elohim) are not to be worshipped, though they say they require it.  They are the planets and the power of Planetary Magick.  It is they that bring the creative effects into Magick and the creative power into the Mage.  But any proper performance of such Magick requires the open acknowledgement of the True and Universal God that is also their creator.  Many are mislead by their adoption of one or sometimes more of these gods.  For example, the warrior that adores Mars or the pacifist that adores Jupiter.  While these two innately balance each other, it is a false balance and one that cannot be maintained as the pendulum swings.  Hence, they will both be thrown into dysfunction as they have already taken to one side of the Tree and eschewed the other.

This is why the A.'.A.'. teaches that all Magick is Black Magick unless it be first, for the sole attainment of the Conversation with Thine Holy Guardian Angel.  And then, such Magick as Planetary Magick can be effectively and properly undertaken with the guidance of this Angel.

The interpretation we have given and the remarks we have made concerning the Supreme Being, the Cause of all causes, and his relation to the Logoi have never been hitherto vouchsafed and imparted either to prophet or sage. Ponder over and observe the mysterious gradations of the Divine essence or life obscurely and dimly connoted by the sephiroth who are its raiments and coverings and as there is an ascending series of worlds beyond worlds in infinite succession profusely scattered throughout the boundless realms of space each with their motions, periods of duration and their laws, in one grand scheme involved and in a perfect whole united, so with the sephiroth in the highest world of emanations. Though differing in their relationship to the great center and source of Life and Light, yet are they each of them mirrors of the glory and beauty, the splendor and power, the might and majesty of the divine attributes and reflections of the Cause of all causes, the great Being dwelling in light ineffable, in presence of which all other lights become dimmed and disappear as fades and vanishes the darkness before the rising sun.

"Let us make man." Another and altogether different interpretation and meaning has been given of these words by the learned of former times, and is as follows: They apply them as spoken by ministering angels who, endowed with a knowledge both of the past, the present and future, foresaw that man would fall and therefore they opposed his creation. Furthermore, at the moment that the Schekina or creative Logos said to the Holy One: "Let us make man" the angels Aza and Azael objected and said: Why create man since thou foreseest that he will sin and break thy law, along with the woman who will be formed from the passive light called darkness, as the man from the active light? Then spoke the Schekina and said in reply to them: Through woman, against whom ye object, shall ye yourselves fall and lose your glory and state, as it is written: "And the sons of Alhim saw the daughters of man were fair and they took them wives of all which they chose" (Gen. vi. 2).

This final allusion to the Nephilim indicates the virtue instilled in each of US as their descendants; the Nephilim themselves being the Guardian Angels.  It is they that have this omniscient power to see all things.  And it is why they must be the center of our focus in our Magickal work.  Our mystical work is to constantly practice the presence of holiness in our lives; to constantly peruse the wonders of the Holy Books and feel the light of Divinity in ourselves, each, and in all things, severally.

93/93

pj

***Paul Joseph Rovelli <provelli1@nycap.rr.com>*** wrote:

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"It is evident," said he, "that the Holy One whom the scriptures describe as The Ancient of Days (Dan. vii. 9) has just spoken and now is the time to unfold and make known a profound mystery which up to the present has never been divulged and revealed to mortal man."

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It seems that once the nox is assumed for one's embodied experience of existence that ignorance or forgetfulness of the pure will becomes imminent as the lower ego develops desires a plethora of followed by the formation conflicting ideas and agendas that are often at odds with this will.  Thus the character fragmentations so common to the lot of us...

Pausing a moment as one enraptured and overwhelmed, and filled by the sudden influx of a great invisible spiritual force and power, the students gazing in breathless silence and speechless wonderment, in low and solemn tones Rabbi Simeon spake again.

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 a class they felt had betrayed them.  The ancient Hebrews and today's Jews find that grace is expressed through the material plane and really live in light of the Integral Age that I've often mentioned.  The Gnostics were really an expression of the emerging Spiritual Age; an age easily corrupted by the Romans with Constantine tapping into the inherent weakness of the archetype in order to consolidate his own political control.

The king was the Divine Being personified in scripture as heavenly Wisdom. Alhim was the celestial architect personified as "the heavenly Mother." Alhim was also the architect of the world below and was designated and known as the Schekina, and as a woman is not allowed to do anything without the consent and against the wish and will of her husband, all the palaces have been built by emanation. The father, through the Logos or Word, said to the mother: "Let this be done!" and it was done at once, as it is written: "And God said let there be light and light was," that is, the Logos said to Alhim, the creative Logos, "let there be light." The master or lord of the palace speaks and the architect forthwith executes and thus were all the palaces or worlds made and produced by emanations, as, "let there be a firmament," "let, there be lights in the firmament," all were done on the moment. Regarding the present world, the world of separation, that is to say where all things appear to be independent of each other, the architect said to the master of the palaces: "Let us make man in our image and after our likeness." Certainly replied the master, it will be good to make him, but he will surely transgress and commit wrong against thee, in that he will be ignorant and foolish, as it is written: "A wise son is the joy of his father, but a foolish son is the heaviness of his mother" (Prov. x. 1). A wise son denotes man who came forth by emanation, a foolish son, created man."

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malkuth.  Thus the darkness of form is the condition of materialization and it is the heaviness of this formative energy that can lead to ignorance of our divine nature, yet without out it this divine nature could not express itself in creation.

The Alhim is shown here to be Binah, the third emanation of the "ancient of days", which is itself unknowable and thus, the Ain Soph Aur; that light that is the Logos, typified by the Aur and in contrast with the Ain Soph which is beyond this outer veil of the Three-fold Veil of the Negative.  It is the Logos that speaks but in Binah as revealed through Thelemic Doctrine, dwells the 'Blood of all the Saints" -- these being the Elohim/Alhim and known to us as that plural expression of gods.  It was these Alhim that spoke to the Logos and said: "Let us make man in our image and after our likeness" indicating that the Saints are gods and even concealed in Thelemic Doctrine, their source of power is the L.V.X. that crystallizes in our blood.  That a "foolish son is the heaviness of the mother" shows the heaviness of Binah; known to Qabalists as the Sorrow of the Great Mother.

Most Neophytes should be able to relate to this aspect since it is the sorrow of the great mother that manifests in malkuth, while the heaviness of ignorance can be attributed partly to the ordeal of the Nephesch.

Binah in its creative capacity is a positively charged or male force shown in Thelemic Doctrine as PAN, the All-begetter and one of the guardians of the Abyss.

This is an insightful explanation of Pan, I like to think of him as the Shakti as it manifests in nature or the creative female aspect in action.  Advaitins would call this the source of maya, I prefer to think interms of creative energy.

In its receptive capacity, the influx of the the other two Supernals is received; but also, the influx of those Saints who have successfully traversed the Abyss and arrived in her City of the Pyramids.  In this capacity she is the higher Shekinah; known in Thelemic Doctrine as NUIT (with the lower Shekinah being BABALON) and also a guardian of the Abyss.  This is why it is taught by US that PAN is NUIT (cf. Liber 333).

Rabbi Simeon ceased speaking as all the students before him rose up and cried: Rabbi! Rabbi! Master! Master! Was there then a division between the Father and the Mother whether man should come forth from the father by emanation or from the mother by creation?

No, replied Rabbi Simeon, because man by emanation is male and female as he proceeds from the father and mother conjoined, as it is written: "And God said let there be light and light was." "Let there be light" connotes the part of man that emanated from the father; that is, the male principle; "and light was," refers to that part that emanated from the mother, the female principle. Man therefore was created androgynous with two faces. The emanative man possessed no special form or likeness, but the heavenly mother it was who wished to produce and provide the created man with a special image.

PAN is the generator of forms; the N.O.X. (or darkness).  He is the All-begetter.  The above text details this alleghorically in perfect symatry with Thelemic Doctrine, which is one of the reasons why Liber AL teaches that the Jews have the half.  The details in Thelemic Doctrine are derived from Liber 418 and Crowley's skrying of the Enochian Aethyrs, which themselves are derived from Qabalistic revelation.  And so from this essential Jewish key is the entirety of Thelemic Doctrine derived.  Yet much of this of course, comes by way of Greek wisdom, themselves as the Jews being influenced by the Egyptian Mystery Schools.  Note the Hellenic Jews comprise the secondary origin of their culture.

Now the two lights emanating from the father and mother, called in scripture, light and darkness, the form of created man must of necessity be compounded from the active light proceeding from the father, and the passive light (termed darkness) that proceeded from the mother. As, however, the father had said to the mother that the emanated man if placed in the world would through frailty transgress and sin, he refused to take part in the formation of a human form for him. For this reason the light created on the first day was concealed and hidden and treasured up by the Holy One for the righteous, as also the darkness was created and reserved at the same time for the evil and wicked, as it is written: "The wicked shall be silent in darkness" (I Sam. ii. 9). And it was also on account of this darkness that man would, as foreseen, sin against the light, the father was unwilling to take part in the creation of man below on the earth plane. This also is why the mother said: "Let us make man in our image," that is of light, "and in our likeness," of passive light or darkness (which as has been stated is a materialized allotrophic form of light itself), which serves as a garment of the light as the body serves as a covering for the soul, as it is written: "Thou hast clothed me with skin and flesh" (Job x. ii).

I am reminded here of the second chapter of Liber LXV:

**3. O Thou that sittest upon the Earth! (so spake a certain Veiled One to me) thou art not greater than thy mother! Thou speck of dust infinitesimal! Thou art the Lord of Glory, and the unclean dog.**

**4. Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.**

**5. I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.**

**6. Therein was this virtue, that the One became the all.**

The One or the Father of the Zoharic text becomes the all or the ALL--PAN.  The poetry at the start of this second chapter is perfectly in accord with Zoharic teaching.

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Resuming his discourse, Rabbi Simeon spake and said: "See now! that I even I am He and there is no Alhim with me" (Deuter. xxxii. 39). Give attention, oh students, to the expositions I am about to give of teachings handed down from ancient masters which I am permitted to impart and make known to you. Who was he that gave expression to the words: "Behold I even I am He"' It was the Supreme Being, the Highest of the high, the Cause of all causes. the one and only originator of the universe, without whom nothing was made that was made, in heaven above or on earth below, as we have already expounded in our remarks on the words: "Let us make man." From the plural form of this expression, we perceive that in the divine essence there are two hypostatic beings or Logoi who speak the one to the other at this moment. The second said to the first: "Let us make man" because it did nothing from itself, but by the permission of the first. He it is who said: "Behold I even I am He and there was no Alhim with Me"; that is, there was no Alhim with whom I consulted and took counsel, therefore, the logical conclusion is that Alhim who said "Let us make man" was a hypostatical Logos made for the creation of man.

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Their intrinsic hatred for the Jews and the Jewish God as well as the Jewish Adam Kadmon is the apparent source of their error; producing a political propaganda that they incorporated into their cosmogony.  And it is interesting that this then also became incorporated into the subsequent emerging Christianity and has since that time been the subtle undercurrent behind all Jewish persecution.

Master! cried the students as they stood up. pardon our interrupting thee, but hast thou not said that the Cause of all causes said to the first hypostatic being or Logos, called Kether (Crown), "Let us make man."

Then answered Rabbi Simeon and said, note well the explanation I am about to give unto you. I have not said that He who is Cause of all causes is the same as the Alhim, or that He is not the same. In the divine essence there is no conjunction of persons or natures whatever as commonly understood. What conjunction there is in the divine essence is similar to that which exists in the male and female principles which are as one, as it is written: "For I called them one" (Is. li. 2). Because in the divine essence there is no multiplicity nor conjunction, therefore is it that God said: "Behold I even I am He and no Alhim is with me"; that is, I am Alhim and Alhim is I.

No distinction is made in the Supernals between any one thing and its opposite; both being the same above the Abyss.  In this sense, there is no difference between the Pleroma and the Demiurge.  For that matter, there is no difference between Man and God; we are all gods!  This is the true secret of the Trinity before it was bastardized by the Christians.

This is also reflected in the Vajrayana and Madhyamika teachings stating that Samsara is Nirvana.

93 93/93

Ryan

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93

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I think rather, the lower ego develops from the ground up (sotospeak); it emerges of the body as it is energized by the soul, which has been attracted to it electromagnetically from the aethyric or sub-atomic particles that comprise all of matter.  The N.O.X. is the storehouse of forms and probably of (at least) the mitochondrial DNA, which as the energizer of the cell and the director of the nuclear DNA, may be the physical grounding of the lightening flash.  Note that we know the lightening that occurs in nature, actually develops from the ground upwards; presenting the possibility that the mitochondria may actually serve as a trigger for the flash of enlightenment.

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You make an interesting point here; the heaviness of the Mother is the condensation of the Logos or Aethyric forces into matter.  Perhaps we might then say the the 'heaviness' of the Mother is BABALON expressed in her virginal nature in that she is as yet untouched by Spirit.  Once she acts in her capacity as the Scarlet Whore, she receives the 'Blood of the Saints' and the 'all power' that is given to her.

AL I.15: "**Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.**"

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Whether or not we can assume emotionality as a factor (most likely as most of us think with the emotional center and confound our intellects), we see here evidence again of what I have been calling the spiritual cycle in the scheme of 3 cycles (the others being material and integral).  If one starts with the idea as proposed in the spiritual point of view, that the material plane is nothing but corruption and illusion, then the Demiurge as generator of this corruption must be seen as ignoble and even evil; once we bring the Manichaean influence into the philosophical system.

Expressing an idea as doctrinal simply connotes a more positive viewpoint than if we were to call it dogma.  But once we bring this into the social matrix that existed during the Gnostic period in history, dogma or doctrine becomes propaganda.  Propaganda is a necessary evangelical tool; though by its very nature is produced from corruption and continues that corruption.  And all governments in order to rule, must be evangelical; with religious expression even in the secular wisdom of America's Founding Fathers, remaining as the essential justification for all law and rulership of a people.  Thelema seems to be the only doctrine that has eschewed this:

AL III.42: "**The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!**"

93/93

pj

93

Sorry for the delay here.

Interesting discussion.  I'll see what else I can add.  I will place the capital letter A beside my new response in order to prevent it from being confused with my initial response.

***Paul Joseph Rovelli <provelli1@nycap.rr.com>*** wrote:

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93

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A

This is an interesting concept I never looked at it in quite this light before.  Another possibility that I have considered was that the ego, as a modified form of matter and the soul may always have been two sides or aspects of the same substance with possessing a certain degree of interdependence.  An analogy would be light wich is both a particle and a wave, or the quantum energy continuum which is simultaneaously a fluxation of atomic particles and the apparent material reality and the pure undifferentiated energy field or plenum of which the parts of our physical universe are either a modification or a phenomenon of our psychic wirring, or both.  I suspect this may be why spiritual transformation is thought to involve subtle bodily transformations.  Yet how exactly the energy of the soul goes about transition from ego to ego still needs some thought on my part, but this is where your suggestion might lend further insight.

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This also corresponsd nicely with the concept of shakti and kundalini in certain yoga schools.  Yet is problematizes the original picture of the lightning flash described by Cabalists as decending rather than ascending.  Yet kether is also in malkuth, so maybe traditional Cabalists would have an explanation for this.

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Sounds like a good read.

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A

Again this sounds like fascinating history, I hope to read up on it one of these days.

The king was the Divine Being personified in scripture as heavenly Wisdom. Alhim was the celestial architect personified as "the heavenly Mother." Alhim was also the architect of the world below and was designated and known as the Schekina, and as a woman is not allowed to do anything without the consent and against the wish and will of her husband, all the palaces have been built by emanation. The father, through the Logos or Word, said to the mother: "Let this be done!" and it was done at once, as it is written: "And God said let there be light and light was," that is, the Logos said to Alhim, the creative Logos, "let there be light." The master or lord of the palace speaks and the architect forthwith executes and thus were all the palaces or worlds made and produced by emanations, as, "let there be a firmament," "let, there be lights in the firmament," all were done on the moment. Regarding the present world, the world of separation, that is to say where all things appear to be independent of each other, the architect said to the master of the palaces: "Let us make man in our image and after our likeness." Certainly replied the master, it will be good to make him, but he will surely transgress and commit wrong against thee, in that he will be ignorant and foolish, as it is written: "A wise son is the joy of his father, but a foolish son is the heaviness of his mother" (Prov. x. 1). A wise son denotes man who came forth by emanation, a foolish son, created man."

Aside from the obviously anthrocentric partyline promoting subservient house wifes, the idea of heaviness, makes me think of lead, saturn and Binah, yet this heaviness of stupidity or ignorance seems to be manifestation of the primamateria of Binah as she manifests as the inert earth and nephesh of malkuth.  Thus the darkness of form is the condition of materialization and it is the heaviness of this formative energy that can lead to ignorance of our divine nature, yet without out it this divine nature could not express itself in creation.

You make an interesting point here; the heaviness of the Mother is the condensation of the Logos or Aethyric forces into matter.  Perhaps we might then say the the 'heaviness' of the Mother is BABALON expressed in her virginal nature in that she is as yet untouched by Spirit.  Once she acts in her capacity as the Scarlet Whore, she receives the 'Blood of the Saints' and the 'all power' that is given to her.

A

Would this not make her the form or dark side of spirit?  Hence the connection with the night of Pan?

AL I.15: "**Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.**"

As Rabbi Simeon ceased speaking for a moment, the students, one and all, pleased and delighted with their master's teaching, exclaimed: "Happy oh Master is our lot, in that we have had the privilege of hearing and listening to teachings that have never been delivered and imparted to anyone until now."

Resuming his discourse, Rabbi Simeon spake and said: "See now! that I even I am He and there is no Alhim with me" (Deuter. xxxii. 39). Give attention, oh students, to the expositions I am about to give of teachings handed down from ancient masters which I am permitted to impart and make known to you. Who was he that gave expression to the words: "Behold I even I am He"' It was the Supreme Being, the Highest of the high, the Cause of all causes. the one and only originator of the universe, without whom nothing was made that was made, in heaven above or on earth below, as we have already expounded in our remarks on the words: "Let us make man." From the plural form of this expression, we perceive that in the divine essence there are two hypostatic beings or Logoi who speak the one to the other at this moment. The second said to the first: "Let us make man" because it did nothing from itself, but by the permission of the first. He it is who said: "Behold I even I am He and there was no Alhim with Me"; that is, there was no Alhim with whom I consulted and took counsel, therefore, the logical conclusion is that Alhim who said "Let us make man" was a hypostatical Logos made for the creation of man.

In this, we find the error of the teaching of the ancient Gnostics.  How could the Demiurge act but by way of the Pleroma?

The only motive I can think of for such an ontological blunder is the conflation of negative emotions with the intellect.  The ironic thing is, especially since the Buddhists hold a similar view is that such a view is only tennable from the perspective of the petty ego that says: 'if the universe doesn't do as I say then it must be evil and its creator must be evil'.  It seems that such theologians were bitter about life, poor sports so to speak.

Whether or not we can assume emotionality as a factor (most likely as most of us think with the emotional center and confound our intellects), we see here evidence again of what I have been calling the spiritual cycle in the scheme of 3 cycles (the others being material and integral).  If one starts with the idea as proposed in the spiritual point of view, that the material plane is nothing but corruption and illusion, then the Demiurge as generator of this corruption must be seen as ignoble and even evil; once we bring the Manichaean influence into the philosophical system.

A

Also the idea of the lightening flash comming from the ground upward and the ego being a necessary fulcrum for enlightenment is a legitimation for embodied existence.  The gnostics were missing the point in demonizing the flesh.  For me, the flesh is spirit, the partical (newton's atomic matter) is but one perception (and/or manifestation) of the wave (light/spirit)  I honestly feel that the existence of keter and the ainsoph is but an interdependent phenomenon of the embodied and elemental expression of malkuth.  This explains why initiation must work on all planes.

Expressing an idea as doctrinal simply connotes a more positive viewpoint than if we were to call it dogma.  But once we bring this into the social matrix that existed during the Gnostic period in history, dogma or doctrine becomes propaganda.  Propaganda is a necessary evangelical tool; though by its very nature is produced from corruption and continues that corruption.  And all governments in order to rule, must be evangelical; with religious expression even in the secular wisdom of America's Founding Fathers, remaining as the essential justification for all law and rulership of a people.  Thelema seems to be the only doctrine that has eschewed this:

A

True in a sense but I would say this is entirely the case...Thelema presents a prophecy, or new gnosis, thus the foundation is mystical, the food of religion, and from this revelation we have a new magick formula of initiation, a recipe or approach to human evolution, from which political philosophy, social policy, morality are derived.  The foundation for this is what one would call a religious experience.

93/93

Ryan

Hi Ryan,

93

Thanks again for your response!  I'll bring my reply back to black; with my earlier comments in red and leaving your recent response in blue...

I think rather, the lower ego develops from the ground up (sotospeak); it emerges of the body as it is energized by the soul, which has been attracted to it electromagnetically from the aethyric or sub-atomic particles that comprise all of matter.

A

This is an interesting concept I never looked at it in quite this light before.  Another possibility that I have considered was that the ego, as a modified form of matter and the soul may always have been two sides or aspects of the same substance with possessing a certain degree of interdependence.  An analogy would be light wich is both a particle and a wave, or the quantum energy continuum which is simultaneaously a fluxation of atomic particles and the apparent material reality and the pure undifferentiated energy field or plenum of which the parts of our physical universe are either a modification or a phenomenon of our psychic wirring, or both.

Remember, the mind is physically, the brain; but the experiences of the brain and the force that directs it seem to exist independent and yet completely dependent on the physical organism.  This certainly parallels what you're saying.  Indeed, physicists are now measuring the 'mind' by means of the sub-atomic particles that the brain emits.  And indeed, this field of particles about the body is composed of the same sub-atomic particles that compose the Aethyr.  So if the Aethyr is the Logos...well...so are we.

I suspect this may be why spiritual transformation is thought to involve subtle bodily transformations.  Yet how exactly the energy of the soul goes about transition from ego to ego still needs some thought on my part, but this is where your suggestion might lend further insight.

One of the problems of the lower ego is quite interestingly exemplified by New Agers; when they claim that this transformation is restorative, per bringing about physical health.  Even if this were so, the body still returns to its process of decay.  Change is the one constant that can't be defied on the material plane.  And what that means foir the human body is a persistent and ongoing state of decay after maturity has been achieved.  So even if this illumination (the lightening flash) returns the body to physical well-being, it remains momentary and transitory; so that if all you're after is some form of physical vitality, not only have you been decieved (by your ignorance, of course), but you'll find kinship with all the Alchemical 'Puffers' who, in their vanity mistook the Philosopher's Stone to be the agent that bestows physical imortality.

The N.O.X. is the storehouse of forms and probably of (at least) the mitochondrial DNA, which as the energizer of the cell and the director of the nuclear DNA, may be the physical grounding of the lightening flash.  Note that we know the lightening that occurs in nature, actually develops from the ground upwards; presenting the possibility that the mitochondria may actually serve as a trigger for the flash of enlightenment.

A

This also corresponsd nicely with the concept of shakti and kundalini in certain yoga schools.  Yet is problematizes the original picture of the lightning flash described by Cabalists as decending rather than ascending.  Yet kether is also in malkuth, so maybe traditional Cabalists would have an explanation for this.

It seems to me that both poles must be established and the lightening works in both directions simultaneously.  This lends some credence to Achad's reversal of the tree; but I think his mistake was to invert the lesser paths when he should have considered that this is not only not necessary, but that the paths as already established, already work in both directions.

You make an interesting point here; the heaviness of the Mother is the condensation of the Logos or Aethyric forces into matter.  Perhaps we might then say the the 'heaviness' of the Mother is BABALON expressed in her virginal nature in that she is as yet untouched by Spirit.  Once she acts in her capacity as the Scarlet Whore, she receives the 'Blood of the Saints' and the 'all power' that is given to her.

A

Would this not make her the form or dark side of spirit?  Hence the connection with the night of Pan?

This also is an interesting point and worth exploring.  However, it seems to me that would have BABALON evolving out of the Astral Plane and not of the Earth and Material Plane.  BABALON is the Thelemic equivalent of Gaia.

Whether or not we can assume emotionality as a factor (most likely as most of us think with the emotional center and confound our intellects), we see here evidence again of what I have been calling the spiritual cycle in the scheme of 3 cycles (the others being material and integral).  If one starts with the idea as proposed in the spiritual point of view, that the material plane is nothing but corruption and illusion, then the Demiurge as generator of this corruption must be seen as ignoble and even evil; once we bring the Manichaean influence into the philosophical system.

A

Also the idea of the lightening flash comming from the ground upward and the ego being a necessary fulcrum for enlightenment is a legitimation for embodied existence.  The gnostics were missing the point in demonizing the flesh.  For me, the flesh is spirit, the partical (newton's atomic matter) is but one perception (and/or manifestation) of the wave (light/spirit)  I honestly feel that the existence of keter and the ainsoph is but an interdependent phenomenon of the embodied and elemental expression of malkuth.  This explains why initiation must work on all planes.

Good point.  The ancient Gnostics came from the Spiritual cycle and so fit their cosmogony to their presumption.  In this same way, today's scientists are of the Material cycle and also fit their cosmology (or lack thereof in most cases) to their presumption.  So with the old Spiritual cycle though in its death throws, still clinging onto the psychic structure of our society, whild Capitalism and technology breeds materiality, people are fragmented; the often prophesied 'Age of Specialization.'  Ultimately, we will integrate both (as perhaps modern physicists are beginning to do) into what will become the Age of Aquarius.

Expressing an idea as doctrinal simply connotes a more positive viewpoint than if we were to call it dogma.  But once we bring this into the social matrix that existed during the Gnostic period in history, dogma or doctrine becomes propaganda.  Propaganda is a necessary evangelical tool; though by its very nature is produced from corruption and continues that corruption.  And all governments in order to rule, must be evangelical; with religious expression even in the secular wisdom of America's Founding Fathers, remaining as the essential justification for all law and rulership of a people.  Thelema seems to be the only doctrine that has eschewed this:

A

True in a sense but I would say this is entirely the case...Thelema presents a prophecy, or new gnosis, thus the foundation is mystical, the food of religion, and from this revelation we have a new magick formula of initiation, a recipe or approach to human evolution, from which political philosophy, social policy, morality are derived.  The foundation for this is what one would call a religious experience.

That religious experience is the psychic integration.  What we are seeing more and more in the world, is that in the modern age, a greater frequency of people are having this experience.  This is detailed quite eloquently in Dr. Bucke's book.  Instead of the one or two over the span of many years, we are seeing these one or two happening with successive generations. We then no longer have to view them as a separate and special class of divine beings or saviours.  Rather, we are beginning to see that this is something that each of us can attain.  To that end, Jesus becomes moot; and indeed, his egregore can act against such attainment.  So it's not that this egregore is inherently evil as the Mottants and others in Thelema would argue; but that the egregore no longer serves our needs.

93/93

pj

It seems quite obvious to me that what you guys are discussing is Yesod.  Completely and Absolutely.

Derek

Yesod is considered the storehouse of images rather than form, the former leads to the latter…to Malkuth. Malkuth, the home of the lower ego; one must ask then how the lightning flash begins if it begins in Malkuth? It receives its charge via Yesod. The initiate begins to change his mitochondrial DNA, which is scientific fact that it mutates very easily and readily. The mtdna is only passed on via the “mother”…the receptacle. So then as the initiates lower ego begins to change and grow it is basically charging itself or making itself more potent and when it is then full, the Yesod faction is “releasing” its “deluge”“Although *the moon symbols refer much to fertility it is not only a matter of physical fertility but also of fertility of the mind and imagination and soul as well. The higher teaching of the Ark is that it is a vessel of mystery, a primitive and eastern type of Holy Grail, and the Holy Grail is the point of fusion between planes, where a receptacle is made in lower consciousness that can act as a container or giver of form to forces of higher consciousness “ Knight*

Ash! But isn’t it believed by some that the Ark of the Covenant was really a battery? Hmmm..?

Other thoughts: The ancients first were Moon worshippers before they were sun worshippers. You must go through the Mother, Isis( moon), to get to the Father, Ra. On the physical plane too we must go through, literally via birth, the mother. We have to be purged into this form from spirit or power, now we have the option, if we are aware, to go back up to the Crown. Continuing the circle and cycles. Death comes either way material or spiritual.

Derek

And also there is a strong link with the 32nd path (Malkuth to Yesod) with Binah.

Derek

93

 I see the tree of life as more of an organic system of classification rather than an architectonic, or mechanical way of breaking things down.  It seems impossible for any phenomenon to be wholly contained in one sephira or plane.  This is why the 400 sephirah are useful since they provide a convenient system to further specify one's interpretations.

And like astrology, there are about as many ways of breaking down various phenomenon into qabalistic terms as there are qabalists.  This is not to suggest that all approaches are equall, i.e. subjectivism, rather that the elaticity of the qabala allows a plurality of approaches.  Some being more useful or insightful than others etc.

I would also like to add that for me malkuth deals with the business of gross perceptions and impression, i.e. the lower astral.  Yesod deals with that electric astral light, the subtle energy which recieves the archetypes as they are formed in the Ruach.  This is why astral perceptions become much more intense for the initiate situated in yesod, he or she is in the full astral, as experience, rather than speculation tends to show.

Also the whole of the Ruach which includes yesod is included in the world of yetzirah, the formative realm, where as malkuth is attributed to the world of action, not formation.  Malkuth is the result of the images, i.e. formations of the creative mind recieved through the influx of the yod and the heh, impressed upon this astral light or ether, which then manifests as the gross experiences of this energy in malkuth, which is really the crystalization of this modified or dis-equilibriated energy.

 93/93

 Ryan

Hi Derek,

93

Well...yes...and no...Yesod is not the whole of the Astral Plane.  The mind/soul complex comprises all of the Ruach, which includes both the Astral and the Ethical Triads on the Tree.  Indeed, this conversation overall, has included the Supernal Triad (particularly Binah) as well.

93/93

pj

Hi Derek,

93

Yes, the link is actually between Yesod and Da'ath.  We've had some extensive conversations on this and the Nightside of the Tree on this list.  You can look this up in the archives for the group.

93/93

pj

Hi Derek,

93

You:

Yesod is considered the storehouse of images rather than form, the former leads to the latter…to Malkuth. Malkuth, the home of the lower ego; one must ask then how the lightning flash begins if it begins in Malkuth? It receives its charge via Yesod.

me:

I don't know that I'd agree with you here. The direction indicated by Yesod to Malkuth would be involutionary as the direction from Malkuth to Yesod would be evolutionary. But yes, Yesod does first inform Malkuth from the involutionary perspective. Yet, I think one of Blavatsky's most interesting ideas is that the above and below simultaneously manifest. In other words, Malkuth is also a point of origin, as is Kether.

 You:

The initiate begins to change his mitochondrial DNA, which is scientific fact that it mutates very easily and readily.

 me:

I'm not certain that the DNA, nuclear or mitochondrial mutates so readily. And it could probably be argued that the mitochondrial DNA doesn't mutate that easily. Otherwise we wouldn't be able to trace lineal ancestries back to the racial origins that we have done. And it seems its the RNA that can some how be intefered with in order to disturb the proper copying process of the DNA in mitosis.

You:

The mtdna is only passed on via the “mother”…the receptacle. So then as the initiates lower ego begins to change and grow it is basically charging itself or making itself more potent and when it is then full, the Yesod faction is “releasing” its “deluge”

 me:

If you refer to some of my articles on the Gnostic Mass page of the GCL site, you'll see that the mitochondrial DNA is really the energy regulator of the cellular structure; it's responsible for cellular metabolism and energy.  If there's some extra release of energy at any point, at least on a biological level, this has to do with certain sugars combined with oxygen that help it to its task.  The mitochondrial DNA seems to be connected with cellular deterioration, which has everything to do with aging and cancer.

Now, I'm not sure I understand what you mean by "the Yesod faction"...could you explain this?

 You:

“Although *the moon symbols refer much to fertility it is not only a matter of physical fertility but also of fertility of the mind and imagination and soul as well. The higher teaching of the Ark is that it is a vessel of mystery, a primitive and eastern type of Holy Grail, and the Holy Grail is the point of fusion between planes, where a receptacle is made in lower consciousness that can act as a container or giver of form to forces of higher consciousness “ Knight*

Ash! But isn’t it believed by some that the Ark of the Covenant was really a battery? Hmmm..?

 me:

Knight's quote is almost a paraphrase of Plato and certainly modelled on his theory of ideal forms.  For that matter, as I've been reading the Zohar, there's no doubt that Rabbi Eleazar was also quite influenced by Plato.  It's simply a bit difficult to see this overtly as he couches a lot of what he says in Hebrew Doctrine.  And then of course there's the further obfuscation of de Manhar.

Per the Ark as a battery...yes.  You may enjoy reading the [Periodic Convention Notes](http://www.gclvx.org/convnotes.html) for the A.M.H.R.  We're in the process of designing and building one to act as a talisman.

You:

Other thoughts: The ancients first were Moon worshippers before they were sun worshippers. You must go through the Mother, Isis( moon), to get to the Father, Ra. On the physical plane too we must go through, literally via birth, the mother. We have to be purged into this form from spirit or power, now we have the option, if we are aware, to go back up to the Crown. Continuing the circle and cycles. Death comes either way material or spiritual.

 me:

It would be especially worth your while to read The Chemical Wedding of Christian Rosencreutz.  He is led by Isis to the Alchemical Wedding.  So yes, your comment here is basically on the money.  Though I would disagree with the idea of having to return to the godhead, as indeed, we've never left it...but have simply fulfilled the fullest expression of it.  We need merely to cleanse the lense that we can comprehent the whole of our true nature.

93/93

pj

Hi Ryan,

93

To add to your comment, I would draw the inference that what you're saying is to be careful not to confuse the map for the territory.  Too many Qabalists seem to think the graphic rendering of the Tree and its compelling sets of correspondences are actually the Tree, when again, all they are is a map.  The Tree is each of US.  Understanding that alone is enough to explain why there's no need to return to a godhead that we never left.

93/93

Pj

93

 That pretty much sums it up. lol.

 Reminds of A.C.'s introduction to Liber 777.

93/93

 Ryan

Because mtDNA is not highly conserved and has a rapid mutation rate, it is useful for studying the evolutionary relationships - [phylogeny](http://en.wikipedia.org/wiki/Mitochondrial_DNA/wiki/Phylogeny) - of organisms. Biologists can determine and then compare mtDNA sequences among different species and use the comparisons to build an evolutionary tree for the species examined.-Wikepedia

Paul,

Imeant I think , Yesodic function.

Derek

Hi Derek,

93

It seems I drew exactly the opposite conclusion; so yes, the mitochondrial DNA mutates readily; so we then need to understand how you came to the idea that the lower ego in its function, would somehow alter this.

93/93

pj

Paul,

 You said:

It seems I drew exactly the opposite conclusion; so yes, the mitochondrial DNA mutates readily; so we then need to understand how you came to the idea that the lower ego in its function, would somehow alter this.

93/93

 I say:

 All you need to do is reread your own previous dialogue with Ryan which I have recopied below for convenience.

 I think rather, the lower ego develops from the ground up (sotospeak); it emerges of the body as it is energized by the soul, which has been attracted to it electromagnetically from the aethyric or sub-atomic particles that comprise all of matter.

Derek

Hi Derek,

93

Yes, the lower ego emerges as an aggregate of the body, but I did not imply that then the development of the ego would somehow affect the mitochondrial DNA.

93/93

pj

Friends,

I am sorry but it seems to be a fanciful scapegoat to claim that we have not left Godhead, otherwise and thereby rendering our failures and futilities as divine.   And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.  We are not Divine and far from it and for that matter have no conception of  "Divinity" , only that we think anthropomorphically  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.  The inferences of Fable and Mythology prove this.

I am not a Cabballist, only a student of Cabalism, of which I may be , and am , a student of many things.

The mtdnacontain 400 to 440 base pairs; any relation to your 400 sephirah Ryan?

I understand 100% about what Ryan said regarding Yesod, and agree with that understanding.

Derek

Hi Derek,

93

You:

I am sorry but it seems to be a fanciful scapegoat to claim that we have not left Godhead, otherwise and thereby rendering our failures and futilities as divine.

me:

Your statement here makes no sense.  What is a "fanciful scapegoat"?  And how then do you draw the inference that we then render our "failures and futilities as divine"?

You:

And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.  We are not Divine and far from it and for that matter have no conception of  "Divinity" , only that we think anthropomorphically  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.  The inferences of Fable and Mythology prove this.

me:

How do the inferences (and I assume you mean implicit ideas) of fable and mythology prove this?

93/93

Pj

Paul,

 One either understands and knows there Fables and or Mythologies or they don't and If one deos then that one must either conclude that what I may conclude is either right or wrong.  But in both instances it would prove time prohibitive for me to be a teller of tales and mythologies. here.

I think you know what I mean when I say Fancifull scapegoat, like Christ is for the Christians.  Lets go to confession and say 10 hail Marys and then be forgiven and then go next door and screw our neighbors wife again...etc

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.  We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

Hi Derek,

93

You:

One either understands and knows there Fables and or Mythologies or they don't and If one deos then that one must either conclude that what I may conclude is either right or wrong.  But in both instances it would prove time prohibitive for me to be a teller of tales and mythologies. here.

me:

This is condescending at best; arrogant at worst...either way, it still doesn't answer my question, nor prove your point.

You:

I think you know what I mean when I say Fancifull scapegoat, like Christ is for the Christians.  Lets go to confession and say 10 hail Marys and then be forgiven and then go next door and screw our neighbors wife again...etc

me:

Yes, Christ became a scapegoat figure...but your original statement was:

I am sorry but it seems to be a fanciful scapegoat to claim that we have not left Godhead, otherwise and thereby rendering our failures and futilities as divine.   And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.

And my question was:

And how then do you draw the inference that we then render our "failures and futilities as divine"?

You:

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.  We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

me:

Yes, "In a certain thought"...the thought of nihilistic philosophies such as Buddhism; as we've discussed often enough on this list.  Thelema affirms our divinity and states unequivocably that we are all gods; omniscient, omnipresent and omnipotent.  We have but to properly align the various bodies that compose our being so that they stop obscuring our apprehension of this.  If you're interested in understanding this better, there's certainly plenty of discussion on this in our archives, and enough that's taken place regarding this since you've joined the list; you and I have even dialogued directly about this on this list.  So i'm confused as to why you need to restate this.

Should you choose not accept this philosophical perspective, that is your business, of course.  But if you've forgotten the dialogue, I'll refer you specifically to a dialogue I had w/Ryan on [Buddhism & Experiential Psychology](http://www.amhr.org/Buddhist%20Cosmology%20%26%20Psychology.doc).

93/93

pj

Paul,

 You,

I don't know that I'd agree with you here. The direction indicated by Yesod to Malkuth would be involutionary as the direction from Malkuth to Yesod would be evolutionary. But yes, Yesod does first inform Malkuth from the involutionary perspective. Yet, I think one of Blavatsky's most interesting ideas is that the above and below simultaneously manifest. In other words, Malkuth is also a point of origin, as is Kether.

Me now,

 The two are points of origin in the Qaballistic sense but before an origin there still must be an initiative. For Kether it is the Ain for Malkuth it is lastley , the Yesodic function. One begets the other...Qaballistically.

Derek

Hi Derek,

93

At first glance, this may make sense.  But then, you would be assuming the Ain Soph would have a limit.  Indeed, the Ain Soph surrounds the Tree and encompasses the whole of it.  Therefore, it as much generates Kether, which it would seem to me to be why Malkuth hangs pendant to the rest of the Tree.

93/93

pj

YOu know I have been following this and I fail to see how you can separate out e Ruach which includes yesod is included in the world of yetzirah,

From the life force. The Ruach is the breath of God,Ruach Elohim

Anthropomorphically is the only way ( WE) can experience such a thing. There is ample evidence that the sight of God and the Breath

Cannot be seen by man.

 IT can only be experienced, and

AS The ruach is to the created nephesh.so the ruach elohim is to God himself.The author of animating  dynamic of the creative order

the underlying principle of creation..

But I should point out......That they are not separate....the one is derived from he other.

If you're  evoking the dynamic creations of ruach you are also invoking God ruach elohim

God himself as it were.

Just thought Id mention that in passing.

Seems to me that occasionally there is a misuse of the Terminology on occasion( which would not occur in the Hebrew or Perhaps even the Greek)

Perhaps it's merely the foundation?Or the difference in Language

Not necessarily in this post but in this particular line which I have been following.

Well continue on , Just thought Id mention that

Regards

johnmoon3717@aol.com

I think we are Gods, but we must nevertheless create or recreate; ourselves at least.   There was something else I wanted to state here besides what follows....hmmmm?

John said:

Perhaps it's merely the foundation?Or the difference in Language

I say:

 "merely the foundation"  as in Yesod...The foundation?

Derek

Hi JohnMoon,

93

The Tree itself is a model of recursions; each Sefirot has its own Tree and each world (Atziluth, Briah, Yetzirah and Assiah) has its own Tree.  Again we come to the biggest problem amongst those encountering the Tree (specifically) and the Qabalah (generally).  The general tendency to mistake the map for the territory and to objectify the Tree is as much a mistake as it is to anthropomorphosize God.  Indeed the Tree itself is projected onto the body (Microcosm) as it is projected onto the Universe (Macrocosm).

You're right on the money when you suggest the integral nature of the life-force or Yechidah (Spirit) and the Ruach (Soul).  And for that matter, I'm also saying that one also shouldn't separate out the Nephesch (Body) from the organism either.  We as human beings and Microcosms, are essentially holograms of the Macrocosm.  The graphic rendering of the Tree is but a learning tool by which we can render an intellectual apprehension of something that actually exists beyond depiction.

Not only have we not left the Godhead...we are gods!

In our indulgence in the material plane, as so well detailed allegorically in pseudpegriphic myth with the Sons of God mating with the Daughters of Men, we have forgotten our starry nature.  This has created its own inertia, which I've often referred to as the Black Lodge, which then seeks to maintain this ignorance.  The egregore that then produces the slave-gods, no matter that these lesser egregores once served the L.V.X. of illumination, is a blind force that creates the illusion that we are not interconnected with each other in one large macrocosmic being called God or Universal Mind and that also we are not also infinite and omniscient, each, ourselves.

93/93

pj

Hi Derek,

93

You:

One either understands and knows there Fables and or Mythologies or they don't and If one deos then that one must either conclude that what I may conclude is either right or wrong.  But in both instances it would prove time prohibitive for me to be a teller of tales and mythologies. here.

me:

This is condescending at best; arrogant at worst...either way, it still doesn't answer my question, nor prove your point.

You:

I think you know what I mean when I say Fancifull scapegoat, like Christ is for the Christians.  Lets go to confession and say 10 hail Marys and then be forgiven and then go next door and screw our neighbors wife again...etc

me:

Yes, Christ became a scapegoat figure...but your original statement was:

I am sorry but it seems to be a fanciful scapegoat to claim that we have not left Godhead, otherwise and thereby rendering our failures and futilities as divine.   And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.

And my question was:

And how then do you draw the inference that we then render our "failures and futilities as divine"?

You:

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.  We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

me:

Yes, "In a certain thought"...the thought of nihilistic philosophies such as Buddhism; as we've discussed often enough on this list.  Thelema affirms our divinity and states unequivocably that we are all gods; omniscient, omnipresent and omnipotent.  We have but to properly align the various bodies that compose our being so that they stop obscuring our apprehension of this.  If you're interested in understanding this better, there's certainly plenty of discussion on this in our archives, and enough that's taken place regarding this since you've joined the list; you and I have even dialogued directly about this on this list.  So i'm confused as to why you need to restate this.

Should you choose not accept this philosophical perspective, that is your business, of course.  But if you've forgotten the dialogue, I'll refer you specifically to a dialogue I had w/Ryan on [Buddhism & Experiential Psychology](http://www.amhr.org/Buddhist%20Cosmology%20%26%20Psychology.doc).

93/93

pj

Paul,

Not at all condescending, etc. just making a real statement.  I feel it would be such if I then started pointing out the myths that I know you know that do answer your question.

 Paul said,

How do the inferences (and I assume you mean implicit ideas) of fable and mythology prove this?

I say,

Now...you see....ugghhh!....Thats the whole of mythology,  Mans struggle with his life, the unknown, his errors....ect.. C'mmon!

This is it here on Malkuth .

And I may continue to restate my suspicion of the Thelemic  conviction , that **you too** continually state "Thelema affirms our divinity and states unequivocably that we are all gods; omniscient, omnipresent and omnipotent. "

To answer the "failures and futilities" question:  I am not drawing the inference, it seems to be infered in the above doctrinal statement.

I do believe though we are gods on a smaller scale, as we only have a tiny spark.............

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.  We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

This is now way nihilistic or Buddhist.  This is evident fact....*looking out my window*....nahh,  its not snowing.

I was simply , initially jumping in on you and Ryans discusiion regarding how I thought that what you guys were discussing was the Yesodic funtion and attempting to add some fodder for thought.

Derek

Hi Derek,

93

You're taking what seems obvious to you and assuming just because that is so, it is obvious to me or others.  I've studied mythology relatively seriously since the early 70s and draw no such conclusions as you draw.  And you have now twice tried to evade answering my question.  If it's so obvious that mythology proves or even suggests that we've somehow left the Godhead, show me at least one of the numerous examples.

Per the foibles of some of the characters portrayed in the set of examples you seem to be alluding to, it seems that you may be confusing the denotative with the connotative.  Certainly, some foibles in the small segment of fables you're alluding to denote such; but ultimately and connotatively, they're saying something very different.

93/93

pj

Paul,

MtDNA effecting the development of ego...opposite of your statement below

You said:

Yes, the lower ego emerges as an aggregate of the body, but I did not imply that then the development of the ego would somehow affect the mitochondrial DNA.

 You also said,

The N.O.X. is the storehouse of forms and probably of (at least) the mitochondrial DNA, which as the energizer of the cell and the director of the nuclear DNA, may be the physical grounding of the lightening flash.  Note that we know the lightening that occurs in nature, actually develops from the ground upwards; presenting the possibility that the mitochondria may actually serve as a trigger for the flash of enlightenment.

And it was said:By Ryan, Also the idea of the lightening flash comming from the ground upward and the ego being a necessary fulcrum for enlightenment is a legitimation for embodied existence.

Derek

Hi Derek,

93

But again, there's nothing in what I said that in the least implies that the development of the lower ego generates any mutation of the mtDNA.

93/93

pj

**Aside from my statement:**  We are not Divine and far from it and for that matter **have no conception of  "Divinity"** , only that we think **anthropomorphicall**y  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.

If we are to think that we might have an inkling of an idea of Divinity and **that is thereby used** to get us "moving along"  and it is useful, Then:

Return to Godhead can mean **waking up** to that fact.  Or **"working**"  our way to that realization.  To realize what that means or may mean.  If we forgot something, we only need to **remember** where we put it, or go back and get it...We likely didn't lose that which we had we just need to find it;  or got lost in the wood only to get back to the Garden.

Or, SNAP!  I am divine! I never left Divinity....well...now what?  (rhetorical)

Derek

Hi Derek,

93

Here, your thought is expressed with greater clarity and it is relatively agreeable when you state that this is something we've forgotten.  But your aside is inherently contradictory to your subsequent explanation; "We are not Divine" and "have no conception of Divinity" (in bold for added emphasis) cannot be ignored.  Either you stand by this or you don't; it's of course, your choice as it is your conception.  However, not just in Magick but even in exoteric religion, the experience of holiness (the presence of divinity) is a reportedly commonplace experience.  A book published a few years back, Why God Won't Go Away: Brain Science & the Biology of Belief, by Andrew Newberg, M.D., Eugene D'aquili, M.D, Ph.D. & Vince Rause, even demonstrates how such is hard-wired in our brains.  It was a good read for me.

So I would say there's some reasonably objective evidence that contradicts your assertion.  Of course, this opens a whole new track on epistemology.

93/93

pj

Paul,

You said it again,  I am saying the mtDNA  causes changes to the Lower ego via:

The N.O.X. is the storehouse of forms and probably of (at least) the mitochondrial DNA, which as the energizer of the cell and the director of the nuclear DNA, may be the physical grounding of the lightening flash.  Note that we know the lightening that occurs in nature, actually develops from the ground upwards; presenting the possibility that the mitochondria may actually serve as a trigger for the flash of enlightenment.

And it was said:By Ryan, Also the idea of the lightening flash comming from the ground upward and the ego being a necessary fulcrum for enlightenment is a legitimation for embodied existence

 Maybe we are missing each other ....the above is not only implicit but what I am saying , it is very explicit.

Derek

Hi Derek,

93

This all harkens back to your original and very confused statement:

*The mtdna is only passed on via the “mother”…the receptacle. So then as the initiates lower ego begins to change and grow it is basically charging itself or making itself more potent and when it is then full, the Yesod faction is “releasing” its “deluge”*

And you did not couch this in speculative terms, but made an affirmative assertion, which requires clarification and support.  The way I read this sentence; with what little sense I can make of it, you're drawing a clear and causal relation between the ego and the mtDNA with the ego being the affectative factor.

Now you seem to be saying the opposite, which I can at least see how you might have drawn this inference.  However, I will state that I did not explicitly nor implicity suggest anything that would have intentionally led you to this.  I can however, speculate that somehow, the force of the Will with its connection to the higher ego and perhaps even the H.G.A. phenomenon may be able to affect this.  And in this case, you're digging up the fact of the ready disposition of the mtDNA to mutate seems to have some profundity attached to it.  We can then speculate on its evolutionary implications.

93/93

pj

Not evading question...

Sorry for confusion maybe I should have started a new Paragraph when I said:

...only that we think anthropomorphically  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.  The inferences of Fable and Mythology prove this.

 Derek

Hi Derek,

93

Yes, when writing, a paragraph is usually used to convey one thought.

This paragraph reads as such:

I am sorry but it seems to be a fanciful scapegoat to claim that we have not left Godhead, otherwise and thereby rendering our failures and futilities as divine.   And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.  We are not Divine and far from it and for that matter have no conception of  "Divinity" , only that we think anthropomorphically  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.  The inferences of Fable and Mythology prove this.

And again, to say that we have no conception of divinity averts the obvious.

93/93

pj

To restate more importantly:

And I may continue to restate my suspicion of the Thelemic  conviction , that **you too** continually state "Thelema affirms our divinity and states unequivocably that we are all gods; omniscient, omnipresent and omnipotent. "

To answer the "failures and futilities" question:  I am not drawing the inference, it seems to be infered in the above doctrinal statement.

I do believe though we are gods on a smaller scale, as we only have a tiny spark.............

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.  We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

This is now way nihilistic or Buddhist.  This is evident fact....*looking out my window*....nahh,  its not snowing.

I was simply , initially jumping in on you and Ryans discusiion regarding how I thought that what you guys were discussing was the Yesodic funtion and attempting to add some fodder for thought.

Derek

Hi Derek,

93

You:

To restate more importantly:

And I may continue to restate my suspicion of the Thelemic  conviction , that **you too** continually state "Thelema affirms our divinity and states unequivocably that we are all gods; omniscient, omnipresent and omnipotent. "

me:

Do you mean suspicion with the negative connotation that it has?...or do you mean supposition?...which is what I think you mean.  It's hard to determine as you do seem to contradict yourself often enough.  Per your other message, rather than pitting argument against argument and leaving us to guess what you're saying, why don't you simply ask a question openly and see if I or anyone else can answer it?

You:

To answer the "failures and futilities" question:  I am not drawing the inference, it seems to be infered in the above doctrinal statement.

me:

You mean that "it seems to be [implied] in the above..."

You:

I do believe though we are gods on a smaller scale, as we only have a tiny spark.............

me:

Omnipresence whether of us each individually or the Universal Mind itself (God) is of the same size...infinite...or it couldn't be omnipresent, which means present in all places.

You:

In certain thought it is said that we have never left divinity,  but as above so below, things do get left behind, the empty nest, the passing on of loved ones,  the fall of the leaf from the tree.

me:

This is poetic but misleading...take the logic to its natural end: the physical body 'dies' ... do we then say that God dies?  Be careful when mixing the planes.  Each plane has its own laws and nature, but ALL planes comprise the ONE who is NOT.

You:

We are seperate and different from that which we came.  True all is one in the end, but form and function are the variables in this whole.  So Caballistically, again I say, We have left the pure and became Heavy now we must shed and reunite.  For all we have is a divine spark, now we must build the Glorious Fire.

me:

Thelema asserts something entirely different.  It teaches that the various bodies of each of the various planes are as sheaths housing the Spirit.  Sheath upon sheath ulimately becomes more and more opaque until the light no longer makes it through at all.  The work is to align these sheaths properly that the light (L.V.X.) might be comprehended.

This idea of heaviness and ultimately of filth is for the slave-mind religions of which Thelema stands in aversion.

You:

This is now way nihilistic or Buddhist.  This is evident fact....*looking out my window*....nahh,  its not snowing.\

me:

You may not think it's Buddhist, but you've just rendered the Buddhist formula, which was emulated by the Christians and informs even contemporary Christianity.

You:

I was simply , initially jumping in on you and Ryans discusiion regarding how I thought that what you guys were discussing was the Yesodic funtion and attempting to add some fodder for thought.

me:

You've certainly jumped in and I'm glad...I really just hope some of my comments have helped you to better express your thoughts; and other comments I've made I hope, have helped you to better understand the Thelemic viewpoint...or at least my viewpoint on Thelema.  I certainly don't speak for all of Thelema.  Quite to the contrary, there are many who call themselves Thelemites who have little or no respect for my ideas.

Again, I'm glad you put your two cents in and I can only wish that others would do the same more often.

:-)

93/93

pj

I don't understand what is so difficult to understand about this.  Again, the statements that you and Ryan made reflects what I am saying.  I guess we will have to let this go, I don't know what more could be explained than your own stated understanding of this.

Or i can put 1 and 1 together to show where I am coming  from based on what was said prior: to be read as one sentence.

The N.O.X. is the storehouse of forms and probably of (at least) the mitochondrial DNA, which as the energizer of the cell and the director of the nuclear DNA, the lightening flash comming from the ground upward and the ego being a necessary fulcrum for enlightenment is a legitimation for embodied existence.

If I took out one line of my statement below, which is nevertheless a true statement.  (The mtdna is only passed on via the “mother”…the receptacle) does this help?  Even if it is arbitrary I don't see how one could not get around this or how it would confuse the matter.   Aside also,  I think there is still also symbolic relevence to that statement connecting it to the Heaviness of the Mother.

But to explain also further how the yesodic function becomes able to "provide" change in polarity in Malkuth is likened to charging the battery in the car...the battery is nothing until it is charged...then when it is, you can turn the key and thus ingnition...lightening flash.

If you can make sense of what others who on this site are saying with their scattered and fragmented sentences at times, as Brilliant as they are nevertheless,   I think I am rather clear.  And perhaps it would seem easier to comrehend me because I am so basic and  philosophically new to most of this.  One way to get around this too would be to ( if there was somethiong unclear,  would be to say..."did you mean this...when you said..." then at least I can adress or redirect as needed.  Just my thought.

My original statement:

Yesod is considered the storehouse of images rather than form, the former leads to the latter…to Malkuth. Malkuth, the home of the lower ego; one must ask then how the lightning flash begins if it begins in Malkuth? It receives its charge via Yesod. The initiate begins to change his mitochondrial DNA, which is scientific fact that it mutates very easily and readily. The mtdna is only passed on via the “mother”…the receptacle. So then as the initiates lower ego begins to change and grow it is basically charging itself or making itself more potent and when it is then full, the Yesod faction is “releasing” its “deluge”  into the initiate ego cup, whereby triggering the lighting flash, the cup or Malkuth is charged opposite Kether. This also brings to mind the Ark and Cup mysteries.

Derek

You do like word games...

No,  I do mean suspicion: suspect,  needing more evidence...

No, I do mean inferred: drawing a conclusion by reasoning from evidence; indicating.

I can only contradict myself if I am a firm believer....in .....whatever.  I am a student and a scientist of the universe for now at least.

Derek

Paul, No ...I still say we are not Divine,  explained that clearly... we have work to do to get back there...to find those keys that were misplaced.   If I am sick I cannot say I am well, but I want to get better, Healthier.  Because to me this is where the scapegoat analogy comes in ...If we went around preaching to people that we are Divine, Omniscient, etc.. responsibility goes out the window.  Just like if we preach "do what thou wilt is the whole of the Law".  There would be chaos...and the profane would have a field day just as the Christian who goes to confession and feels absolved, goes out and screws his neighbors wife, **again**.

I am not divine,  there is a spark though, an idea that I could be....now...lets see ...how shall I go about this...,...Magick, meditation...

So we do this to attain that end.  Or else why do we do it then, if we are already Divine and why can't we see the Face of God then.

And I hate using the term God it is frustrating as hell and I hate saying I believe in some kind of.....WHAT!  It cannot be expressed. it is bullshit.  It is better to say I believe in me and you.

And I still say Divinity is still as the same Idea that" Nothing is neither good nor bad...thinking makes it so."

And when you said to me one day that in 40 years from now you still will be a Thelemite, I think I find that a bit frightening.

I say be your own prophet and take what works and not become in**doctrinated**.  Be the Saviour if there needs one.  Great, it works for Crowley...

If it is a system of understanding fine...like the Cabbalah is for me at present.

And if one were to think I am Agnostic, they don't understand me then.

All of my Ideas are sound and have been expressed by countless philosophers and adepts through out the eons.  So i bring them up again and press them against new ideas or even old ideas that need resurfacing, and compare and contrast...time permitting .  I try to think caballistically in terms drawing conclusions or what have you to todays physics and the ancients ideas.

Derek

I don't think there is contradiction there,  I moved from 2 different  mind sets  purposely to try to understand the matter. And I am not saying I am firm on anything I say, most often supposing.

You said:

However, not just in Magick but even in exoteric religion, the experience of holiness (the presence of divinity) is a reportedly commonplace experience.

And also my point is that when I say Divinity may be a anthropomorhically contrived concept , I am not saying that those experiences for others were not experienced, I mean that we can't even pronounce the name of Divinty;  or it is like trying to explain what was before there was Nothing and what that nothing means..etc...etc...etc

What is on the other side of the Universe, but first what is What...(rhetorical)......PS -**is there punctution that depicts a Rhetorical question?**

Can you see where I am comming from here

Derek

Hi Derek,

93

You:

I don't think there is contradiction there,  I moved from 2 different  mind sets  purposely to try to understand the matter. And I am not saying I am firm on anything I say, most often supposing.

me:

Per my last message to you and an earlier message regarding paragraph construction, please try to put yourself in the perspective of the reader when you write.  All the assumptions you put into your statements will more then likely, not be assumed by the reader.  Most importantly, it's generally not a good idea to speak in 'absolute' terms as this doesn't give the idea that you are supposing.  Just the opposite becomes the perception, which is why you can come across as condescending or arrogant.

As I know you personally, I know you not to be arrogant nor condescending; there's simply a bit of the craft of writing that you need to master to better and more clearly express yourself.

You:

And also my point is that when I say Divinity may be a anthropomorhically contrived concept , I am not saying that those experiences for others were not experienced, I mean that we can't even pronounce the name of Divinty;  or it is like trying to explain what was before there was Nothing and what that nothing means..etc...etc...etc

me:

Per my suggestion above, this is what you should have then said, and not: "We are not Divine and far from it and for that matter have no conception of  "Divinity" ".

You:

What is on the other side of the Universe, but first what is What...(rhetorical)......PS -**is there punctution that depicts a Rhetorical question?**

me:

No there isn't; it's a part of the craft of writing to make a question to appear overtly rhetorical to the reader.  And where you might not be up to snuff on this, you should do exactly what you did in a previous email, put the word 'rhetorical' in parentheses after the question.

You:

Can you see where I am comming from here

me:

No...you've contradicted yourself in quite a few places; in others, backed away from your original positions and it's taken me some work to go through previous messages just to find your original thoughts.

The first Magick was writing; and that's why I feel it's worth the time to comment on the craft of writing.  I feel that those of us who are interested in the Magickal path must at the outset, learn to master the art of communication.

93/93

pj

Hi Derek,

93

Yes, you're quite right in saying that there have been many sages, scribes and prophets that have echoed your sentiments regarding the idea that humanity is not divine.  This is the main idea behind all exoteric religion and is incorporated into a lot of contemporary esoteric practices.  One thing echoed by both Thelema and as well, HPB (though modern Theosophists have disregarded her in many ways) is that this is a deception.  This deception has been perpetrated by politicians; both secular governments and religious clergy, in order to govern a people more efficiently.

That you see this as an error and that you see me as "indoctrinated" is of course, an opinion you are entitled to keep.  We all have our own unique perspective on the Universe and I have no need to change your opinion.  Per Liber AL:

AL III.42: "**The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not overmuch! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a trodden serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment: laugh at their fear: spit upon them!**"

Though I would seriously recommend that you try not to let my perspective be so frightening.  You can only harm yourself by doing so.  The condescension in such a sentiment is enough to aggrandize your lower ego and keep you from any spiritual growth.

AL I.56: "**Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.**"

93/93

pj

93

Hi Derick,

Pretty heated discussion so far if I must say; here are my two cents on the issues you have raised so far.

***Derick Otten <dericko@earthlink.net>*** wrote:

Paul, No ...I still say we are not Divine,  explained that clearly... we have work to do to get back there...to find those keys that were misplaced.   If I am sick I cannot say I am well, but I want to get better, Healthier.  Because to me this is where the scapegoat analogy comes in ...If we went around preaching to people that we are Divine, Omniscient, etc.. responsibility goes out the window.

I agree that the teaching "everything is fine and dandy..." is naive and can be used as a cover for moral decay.  Or to "...veil one's vices in virtuous words..." as quoted in Libar Al vel Legis.  (c.f collected works of Crowley)

This does not invalidate line 3 in ch. 1 of Liber Al: "Every man and every woman is a star." Since the Thelemic paradigm asserts that it is not enought to just intellectually know and say we are divine or gods for that matter.  One needs to realize it with one's entire being.  We might all be gods, but we are not all enlightened.  That is the difference, and this is where I see truth in your arguments, though, I obviously disagree with your claim that we are 'not divine...'.

The common herd of Gods are stupid and quite immoral, as classic mythology will show.  I will cite specific examples to make my case.  Generalizations will not do in this type of dialogue: don't you think?

Lets see, Shiva, who mistook his son Ganesh for Parvatti's lover and cut off his head.  Zeus the play boy, screwing everyone's wife.  Hades, who kidnapped Herra's daughter (I might have the name wrong here but you can check the reference)  We also have the vengeance of Sekhmet in Egyptian myths along with the quarrels of Set and Osirus.  Then there is the jealous one and only God in Biblical scriptures, who is both schitzophrenic and a megalomaniac.

Actually if we rely on texts and mythology as you do in your arguments we can very easily come to the oppisite conclusion that you propose and say that our current moral condition is divine!

Of course my nechamah, and yours as well won't settle for this...

It seems that we are all gods who are asleep, lacking integral consciousness, or a soul that is fully aware of itself. This is actually the goal of the adept in Crowley's system of the A.'. A.'.

"Do what thou wilt.." is but a call to realize your deepest aspirations.  Will is not the same as desire, want, or cravings.  It is something much more profound, yet it is the foundation of our own being.

The purpose of the magickal and meditation practices is to aid natures process of perfection which is the tendency towards gnosis which includes the comprehension of one's divine nature, and divine will in its fullest sense.

  Just like if we preach "do what thou wilt is the whole of the Law".  There would be chaos...and the profane would have a field day just as the Christian who goes to confession and feels absolved, goes out and screws his neighbors wife, **again**.

Again, refer to my above explantion of will.  Gods will screw the neighbors wife again after confession as mythology has shown.  And this might not be so bad especially if the sex is good, can you really blame em? lol

But this is not necessarily will... at least not the realized will of the adept.  An adept has integrity, and will not attempt to do something that is not his or her will, since they should be aware of their nature and in conscious communion with it.

Now here I am pushing it, since I am not enlightened, and am thus not qualified to say what enightenment should or should not include.

I am not divine,  there is a spark though, an idea that I could be....now...lets see ...how shall I go about this...,...Magick, meditation...

So we do this to attain that end.  Or else why do we do it then, if we are already Divine and why can't we see the Face of God then.

And I hate using the term God it is frustrating as hell and I hate saying I believe in some kind of.....WHAT!  It cannot be expressed. it is bullshit.  It is better to say I believe in me and you.

For me, I would say that I am divine, but my lower ego is so full of shit that I need to use rituals and meditation to cut through my veils of ignorance, and build up the magickal energy of my lower ego so that it can better hear and see the voice of my divine nature and express it with greater vigor and in a more integral manner.  This is why Thelemnites in my opinion, need to do actual work.

I still think that your point is valuable, since there are many thelemnites that confuse this concept of divinity with a license to assume they are fully aware of it.  This is a common delusion in other esoteric circles as well.  There are some spiritual gurus who teach that to be enlightenend one only need to realize that they are enlightened now.  This is dubious and the people who I know that subscribe to this tend to exaggerate their vices leading to personality fragmentation, since their emotional immaturity grows to a point where it begins to challenge their delusion of enlightenment.

And I still say Divinity is still as the same Idea that" Nothing is neither good nor bad...thinking makes it so."

This needs more explanation since it seems to contradict your previous statements.

And when you said to me one day that in 40 years from now you still will be a Thelemite, I think I find that a bit frightening.

Sorry if I seem a bit sharp here, but I hear so many intellectuals use the word 'frightening' and 'danger' in reference to ideas that it starts to appall me.  Its hard to see anything frightening about ideas different than one's own, unless they some how threaten my basic needs and are about to be implemented by a political power house.

The Bush administrations recent security act is frightening.

Getting beaten and tortured to death is frightening.

The idea of seeing one's child mutilited is frightening.

Nazi policies of eugenics are frightening.

In this light, the use of 'fright' as a reference to another person's mistical perspective seems a bit dramatic.  But that's me.

I say be your own prophet and take what works and not become in**doctrinated**.

This is a good point, but it has been stated so often by so many contemporary mystics that it seems more of a rhetorical ploy.

 Be the Saviour if there needs one.  Great, it works for Crowley...

If it is a system of understanding fine...like the Cabbalah is for me at present.

And if one were to think I am Agnostic, they don't understand me then.

All of my Ideas are sound and have been expressed by countless philosophers and adepts through out the eons.

This flat out contradicts your initial and borderline condescending advice. Instead of placing value on your own ideas and backed by experience and rigorous reasoning, you are now invoking saviors as a means of giving your ideas an aura of undisputable authority.  This is a common slight of hand used by sophists and politicians.

Not only that, there are many sages, philsophers, mystics, and religious leaders who would disaggree with your argument, and with each other for that matter! lol Just look at Heraclitus, Epicurous, many Buddhists, Lauo Tzu, Chaung Tzu, Neitszche, most outer path Shaivites, also the entire Advaita Vedanta system of hindu philsophy along with Samkhya Yoga, just to name a few.  (I can go into further details on this at your request)

  So i bring them up again and press them against new ideas or even old ideas that need resurfacing, and compare and contrast...time permitting .  I try to think caballistically in terms drawing conclusions or what have you to todays physics and the ancients ideas.

I would be interested to hear which philosophers or mystics your are referring to specifically.

Again, I do agree with your one point that there is a reason that we do the work, and a good reason, though I lean more toward the Thelemic paradigm, along with Advaita Vedanta, Yogacara, and Madhyamika, with many limits regarding the last three, and to my own philsophical system and framework that I am still nursing with my magickal work.

I don't think it is fair to assume that anyone is indoctrinated right off the bat based on the fact that his or her beliefs are similar to or an interpretation of another system.

93/93

Ryan

Hi Ryan,

Thank you for mediating the "SMACK DOWN"! he-he!

My responses are Italicized.

----------------------------------------------------------------

And I still say Divinity is still as the same Idea that" Nothing is neither good nor bad...thinking makes it so."

This needs more explanation since it seems to contradict your previous statements

*Not sure where it contradicts but, I am saying ultimately any Idea is as stated above...it is all man made and attribution we apply to a word depends on what we want it to mean.. Just take the term Negro, Black,  colored etc...and what each one changed and came to mean.*

We might all be gods, but we are not all enlightened.  That is the difference, and this is where I see truth in your arguments, though, I obviously disagree with your claim that we are 'not divine...'.

*I think we are pretty close to agreement...I say we can become Divine and have the spark or potential to be if we do the work.  But otherwise we may have to agree to disagree.*

The common herd of Gods are stupid and quite immoral, as classic mythology will show.  I will cite specific examples to make my case.  Generalizations will not do in this type of dialogue: don't you think?

*As I did explain previously it was my error whereby I should have changed Sentences at least and paragragh at best when I said* " And I am not sure I agree with all of the fanciful scapegoat Crowley has to say.  We are not Divine and far from it and for that matter have no conception of  "Divinity" ,(Paragragh here) only that we think anthropomorphically  physically, spiritually, mentally, emotionally, and ethereally,...etc.. of Divinity.  The inferences of Fable and Mythology prove this."

*And when I say" no concept of Divinity "I am refering to trying to Describe the En SOPH, and then that "nothing is neither good nor bad but thinking makes it so. "*

Hades, who kidnapped Herra's daughter (I might have the name wrong here but you can check the reference)

*Probably the same as Pluto and Ceres--This story by the way, has 32nd path attributes, I think I mean vice versa.*

Sorry if I seem a bit sharp here, but I hear so many intellectuals use the word 'frightening' and 'danger' in reference to ideas that it starts to appall me.  Its hard to see anything frightening about ideas different than one's own, unless they some how threaten my basic needs and are about to be implemented by a political power house.

*Frightening was for a lack of better word.  Besides I am not a crook, I mean...Politician.*

*Here I guess what I was attempting to say is that if we adopt a system and hold it to ourselves seemingly resolutely, then it seems that it may hinder our own growth and potential for New Gnosis or enlightenment, which seems to be a biggie in Thelema.*

This flat out contradicts your initial and borderline condescending advice. Instead of placing value on your own ideas and backed by experience and rigorous reasoning, you are now invoking saviors as a means of giving your ideas an aura of undisputable authority.  This is a common slight of hand used by sophists and politicians.

*Not sure what you mean here...would it be possible for a line for line instance?*

I don't think it is fair to assume that anyone is indoctrinated right off the bat based on the fact that his or her beliefs are similar to or an interpretation of another system.

*True, but sometimes they are and thats all one hears and it becomes easy to conclude.*

*Thanks Ryan,*

*DlO*

Hi All,

93

As a final thought on the ridiculous assertion that the Sefirot are in any way objective and have "function," I offer up this morning's reading from the Theosophical Zohar (Cap 23).

**"RABBI SIMEON'S REFLECTIONS ON THE SUPREME AND ITS UNION WITH HUMAN SOULS."**

Said Rabbi Simeon, during prayer, I raise my hands on high as a token and expression of the gratitude of my will nature that goeth up to the almighty supreme Being whose essence is Will infinite and beyond all human comprehension. He is the great Beginning, the mystery of all mysteries. All created things in the universe are but emanations from Him who is the height of height that neither man nor angel can approach unto, nor hath ever seen or can see its origin and source. In vain the mind of man attempts to fly towards the omnipotent Will Being of which it is a fraction infinitesimal and infinitely small. Vain are all efforts to grasp and comprehend Thought Supreme and eternal, as we sink confounded, overwhelmed with feelings of awe ineffable. Yet though the height Divine remains eternally invisible to human vision, it manifests its presence and operates within the minutes and hours chiefly within the soul of man with whose natural light it blends whenever its aspirations and thoughts tend towards and are centered on the great source of all being and creation, the primal light that enlighteneth every man that cometh into the world.

That the ineffable Spirit is implanted in the Ruach (Soul) shows us that the spirit is the life-force; hance, the Shekinah.  The generative aspect is called the ALL-Father and given no gender in this respect; as should the Shekinah then be that which is generated in both her lower and higher aspects as the ALL-Father is given a lower aspect in the Logos as Son.  Meditating on this will provide a key to the nature of the Court Cards in the Holy Tarot.

Between the enlightened human soul and the great Beginning are nine palaces or grades of evolutionary development two Kabbalah are designated Sephiroth whose culmination is Kether or The Crown. These grades, palaces or sephiroth call them as we may, are not entities but modes or stages of ascent towards union with the Divine Will and their respective lights are but the luminous reflection of the Divine Thought. Though nine in number, they are really one in this sense, they are derivations of the great Thought without which they could not exist and can never be but imperfect and obscure representations of the Divine Entity that must remain always unknown in its sublimity and transcendency beyond all human comprehension. Through these palaces the enlightened soul enters by continuous aspirations and thus they become the intermediaries to it between the known and unknown, between the comprehensible and the incomprehensible. Within them are hidden all the great spiritual mysteries and realities that to humanity as at present must remain objects of faith rather than of reason and intellectual perception. Only by the enlightened soul can they become cognised in its gradual ascension through them on its way to the great and transcendent Being termed The Eternal, The Everlasting One. But this cannot be effected only as it becomes receptive of and imbued with the light and splendor of the Sephiroth Binah (Doctrine Intelligence) by which it is brought into union with the Divine and enters into the enjoyment of the Beatific Vision. From these observations we are better able to understand and penetrate into the meaning and mysteries of sacrifices in general which as mere rites and ceremonies have no intrinsic efficacy. Only when they are the expression of the soul, gradually becoming purified and enlightened by and through its higher self are they a means of spiritual ascension in the divine life which is the true light of mankind assimilating and bringing it into closer relationship with the divine, Eternal I Am in whose presence there is fulness of joy and at whose right hand there are pleasures forevermore.

The text that I've outlined in red above says it all.  For all the pseudo-Qabalists in publication; pretending to anything of the subject they have no knowledge of and no experience with, the objectification of the Sefirot is as ubsurd as the anthropomorphosization of the Godhead and leads right back to the same superstitious error that has destroyed exoteric religion.

This my experience conferred upon me before I had to read anything of it in print.  And this is the importance and relevance of experience and why all these misinformed authors, pretenders and second-handers need to be eschewed outright.

93/93

pj