**Articles of Servantry**

Let us first make reference to a Gnostic practice given in a document called ‘Duty’ by the Master Therion; that our attitude towards servantry be properly understood. Note that this document is said to provide “the chief rules of practical conduct” for the aspiring Gnostic working in the Thelemic paradigm. And we present an expurgated copy of this document here:

**A. YOUR DUTY TO YOURSELF**

1. Find yourself to be the centre of your own Universe.

2. Explore the Nature and Powers of your own Being.  
This includes everything which is, or can be, for you: and you must accept everything exactly as it is in itself, as one of the factors which go to make up your True Self. This True Self thus ultimately includes all things soever; its discovery is Initiation (the travelling inwards) and as its Nature is to move continually, it must be understood not as static, but as dynamic, not as a Noun but as a Verb.

3. Develop in due harmony and proportion every faculty which you possess.

4. Contemplate your own Nature.  
Consider every element thereof both separately and in relation to all the rest as to judge accurately the true purpose of the totality of your Being.

5. Find the formula of this purpose, or “True Will,” in an expression as simple as possible.  
Learn to understand clearly how best to manipulate the energies which you control to obtain the results most favourable to it from its relations with the part of the Universe which you do not yet control.

6. Extend the dominion of your consciousness, and its control of all forces alien to it, to the utmost.  
Do this by the ever stronger and more skillful application of your faculties to the finer, clearer, fuller, and more accurate perception, the better understanding, and the more wisely ordered government, of that external Universe.

7. Never permit the thought or will of any other Being to interfere with your own.  
Be constantly vigilant to resent, and on the alert to resist, with unvanquishable ardour and vehemence of passion unquenchable, every attempt of any other Being to influence you otherwise than by contributing new facts to your experience of the Universe, or by assisting you to reach a higher synthesis of Truth by the mode of passionate fusion.

8. Do not repress or restrict any true instinct of your Nature; but devote all in perfection to the sole service of your one True Will.

**B. YOUR DUTY TO OTHER INDIVIDUAL MEN AND WOMEN**

1. Unite yourself passionately with every other form of consciousness,  
Thus destroying the sense of separateness from the Whole, and creating a new baseline in the Universe from which to measure it.

2. “As brothers fight ye!” AL III:59  
“If he be a King, thou canst not hurt him.” AL II:59

To bring out saliently the differences between two points-of-view is useful to both in measuring the position of each in the whole. Combat stimulates the virile or creative energy; and, like love, of which it is one form, excites the mind to an orgasm which enables it to transcend its rational dullness.

3. Abstain from all interferences with other wills.  
“Beware lest any force another, King against King!” AL II:24

The love and war in the previous injunctions are of the nature of sport, where one respects, and learns from the opponent, but never interferes with him, outside the actual game. To seek to dominate or influence another is to seek to deform or destroy him; and he is a necessary part of one’s own Universe, that is, of one’s self.

4. Seek, if you so will, to enlighten another when need arises.  
This may be done, always with the strict respect for the attitude of the good sportsman, when he is in distress through failure to understand himself clearly, especially when he specifically demands help; for his darkness may hinder one’s perception of his perfection. (Yet also his darkness may serve as a warning, or excite one’s interest.) It is also lawful when his ignorance has lead him to interfere with one’s will. All interference is in any case dangerous, and demands the exercise of extreme skill and good judgement, fortified by experience. To influence another is to leave one’s citadel unguarded; and the attempt commonly ends in losing one’s own self-supremacy.

5. Worship all!  
Each being is, exactly as you are, the sole centre of a Universe in no wise identical with, or even assimilable to, your own. The impersonal Universe of “Nature” is only an abstraction, approximately true, of the factors which it is convenient to regard as common to all. The Universe of another is therefore necessarily unknown to, and unknowable by, you; but it induces currents of energy in yours by determining in part your reactions. Use men and women, therefore, with the absolute respect due to inviolable standards of measurement; verify your own observations by comparison with similar judgements made by them; and, studying the methods which determine their failure or success, acquire for yourself the wit and skill required to cope with your own problems.

**C. YOUR DUTY TO MANKIND**

1. Establish the Law of Thelema as the sole basis of conduct.  
The general welfare of the race being necessary in many respects to your own, that well-being, like your own, principally a function of the intelligent and wise observance of the Law of Thelema, it is of the very first importance to you that every individual should accept frankly that Law, and strictly govern himself in full accordance therewith.

You may regard the establishment of the Law of Thelema as an essential element of your True Will, since, whatever the ultimate nature of that Will, the evident condition of putting it into execution is freedom from external interference.

**D. YOUR DUTY TO ALL OTHER BEINGS AND THINGS**

1. Apply the Law of Thelema to all problems of fitness, use, and development.  
It is a violation of the Law of Thelema to abuse the natural qualities of any animal or object by diverting it from its proper function, as determined by consideration of its history and structure. Thus, to train children to perform mental operations, or to practice tasks, for which they are unfitted, is a crime against nature. Similarly, to build houses of rotten material, to adulterate food, to destroy forests, etc., etc., is to offend.

The Law of Thelema is to be applied unflinchingly to decide every question of conduct. The inherent fitness of any thing for any proposed use should be the sole criterion.

The wise application based on observation and experience of the Law of Thelema is to work in conscious harmony with Evolution. Experiments in creation, involving variation from existing types, are lawful and necessary. Their value is to be judged by their fertility as bearing witness to their harmony with the course of nature towards perfection."

As if there wasn’t enough to consider, ruminate over and practice in the wake of accepting even that one has this ‘Duty,’ we have to consider it in terms of the communities we forge and find ourselves living within. In these communities, within and without the homes we live in, we determine our identities by relation; ourselves to the external conditions forged by these communities. So also, does the practice of the Qabalah work in this context, as the practice is developed within a ‘cabal’ or community of people working to reveal the sacred mysteries into their hearts.

Through such efforts, the heart chakra opens, by which we come to understand the Articles of Servantry, which reveal themselves as: Inspiration, Congratulation, Discovery, Revealing, Sharing of One’s Bounty/Gnosis—the Shakti-pat, Communication of Awe, and Constructive Criticism in an Environment of Trust. The complexity in understanding these articles cannot be revealed through the delineation of a moral or ethical code; but it is incumbent upon us that they must be used in an impeccable manner in the situations in life, that we find ourselves in.

After having one the work of finding our nature, as is our ‘Duty,’ and as we have come to approach this, simultaneously, we’ll be able to look back at even the earliest history of our lives, and see that in both the spontaneous choices, and the things that have sparked an interest in us, and formed a source of attraction for us, have always been a part of this journey that had been unconscious; that we weren’t aware of it until this exercise. Through this process, we find an experiential connection to our Holy Guardian Angel, and note that has always been there, with us. Through its whispers, we can then see that we have always found a certain Attention, Intention, Inspiration and Aspiration, that are now the keys to discovering more consciously, its presence in one’s life. It generates the internal narrator that conducts us forward in our continual pursuit of spontaneous interaction with ourselves and the world around us.

To be inspired means to be full of spirit; the word inspire meant to the ancient Greeks to ‘take in air,’ as air was the relay of spirit. Remember that in Genesis, the Adonai breathes air into the clay to give it spirit. So, this goes deep into the source of that motivation that we manufacture for our lives. And it is too often presented as something difficult to find; that we have to search for. But I say this isn't so. If you trace back your life to your childhood, you'll find certain motivations that seem to have always been with you. Whether that's to draw; or to combine water and dirt, as if amazed at the mud you've created...or aught else, and there's just so much else. These initial motivations become more sophisticated as you grow up. Yet, too often they get put aside for the practicalities of life; the problem being that they then become forgotten. This creates alienation from the self, until life feels meaningless and hopeless.

One needs to embrace that inner drive...and it is a drive...like sex, it must happen one way or another. The whole process of Gnosis and the discovery of self is to get to the source of this drive (spirit) and manifest the work that this drive makes so earnest. We've often heard the artist say, "I had to paint that; if I didn't, my head would have exploded." This is someone attached to that inner voice. And it's not the reserve of artists, but scientists and babysitters...everyone of us. Wherever it takes you, you know you must follow its demand. Yes, it's demand...it becomes a compulsion...a drive. The practical approach to Magick is to use such techniques as prayer to build and strengthen the inspiration to spiritual achievement. Prayer has nothing to do with asking for boons from some supernatural god. But the inner drive has to already be there. One can't make gold without already having gold, as the Alchemists say.

From HPB's Secret Doctrine:

"The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range as the Manus, the Rishis, the Pitris , the Prajâpati, and so on; and as Dhyani Buddhas, the Chohans, Melhas (fire-gods), Bodhisattvas, and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of THAT which neither our Creators (the Dhyan Chohans) nor their creatures can ever discuss or know anything about. The ABSOLUTE is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life."

“Therefore, man cannot know higher beings than his own "progenitors." "Nor shall he worship them,but he ought to learn how he came into the world.” (SD II, pg. 34)

One sentence from the above quote that we want to call attention to, by paraphrase: ‘the truly ignorant call them gods; the learned profance, the one god, and the wise initiates...can never know anything about The ABSOLUTE that is not to be defined.’

Is there that much difference between the ignorant and the learned profane? Either way, they've built philosophies upon these two superstitions. For as wise initiates know, the Divine is ineffable and unknowable. Gnosis has nothing to do with understanding the false God and/or Gods. Per the Thelemic credo: ‘There is no god but man;’ know thyself! For as the Gnostic Jesus says in the apocryphal Gospel of Thomas, when you have come to know yourself, you will simultaneously have obtained the knowledge of the All. It is this that is our first service!