



# Congealing the Soul

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by

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**4°=7□ A.:A.:**

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**"And Enoch walked with the Elohim, and the Elohim took him." Genesis**

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For, unlike some of the anthropomorphic creeds, Occultism offers to its votaries no eternally permanent heaven of material pleasure, to be gained at once by one quick dash through the grave. As has, in fact, often been the case many would be prepared willingly to die now for the sake of paradise hereafter. But Occultism gives no such prospect of cheaply and immediately gained infinitude of pleasure, wisdom and existence. It only promises extensions of these, stretching in successive arches obscured by successive veils, in an unbroken series up the long vista which leads to Nirvana. And this too, qualified by the necessity that new powers entail new responsibilities, and that the capacity of increased pleasure entails the capacity of increased sensibility to pain. To this, the only answer that can be given is twofold: (1st) the consciousness of Power is itself the most exquisite of pleasures, and is unceasingly gratified in the progress onwards with new means for its exercise; and (secondly ) as has been already said - This is the only road by which there is the faintest scientific likelihood that "Death" can be avoided, perpetual memory secured, infinite wisdom attained, and hence an immense helping of mankind made possible, once that the adept has safely crossed the turning-point. —Madame Helena Petrovna Blavatsky

Do what thou wilt shall be the whole of the Law.

Paramatman is the higher Atman or Spirit as taught in the Vedanta philosophical system; equivalent to Kether on the Tree-of-Life. Paramatman is the manvantaric or expanding aspect of Brahman; the contracting aspect being the pralaya with both these aspects represented by modern science and the expanding and contracting forces of the Universe. Thelemites also know the Paramatman as the Silent Self, situated in the heart of the Atman. This Silent Self is unchanging and is the Augoeides upon which the acting Self (Atman) consults in order to determine the course of action (karma) in this life. Liber LXV:II.17-26 describes the relationship between these:

**17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.**

The “Holy One” is Paramatman; the consciousness of the Angel or Augoeides resonating with the Atman, which in this case is symbolized by the white swan. The white swan is Hadit; “floating in the blue” of Nuit.

**18. Between its wings I sate, and the aeons fled away.**

There are three I's here; Paramatman, Atman and the ego related to mind, which is the consciousness that retains memory (Jivatman). This lower ego is a complex of energies directly connected to the body, having arisen from the body, and which must be congealed into one unified force as dealt with in the Supramental Yoga of Sri Aurobindo and Mother. It's union is a fusion with the Atman is what Thelemites call the attainment of Hadit. Cf. Liber DLV

**19. Then the swan flew and dived and soared, yet no whither we went.**

This is Hadit in his relation with Nuit. The Union provokes an ecstasy of consciousness. And as suggested by Dr. Maurice Bucke, there is a corresponding flaring of light about the individual where the Soul becomes outwardly illuminated for a brief moment; before contracting itself within.

**20. A little crazy boy that rode with me spake unto the swan, and said:**

Crowley's comment is worth noting here: The boy is the human reason, which demands measurement as the first condition of intelligible consciousness. Aware of time, he cannot understand why all this motion has not brought the swan nearer to some fixed point, or how the relation of the point of origin to its present position is not an ever-present anxiety. He cannot conceive of motion without reference to fixed axes.

Motta's appending to this comment is also worth noting: The most interesting point in this is the description of the human reason as “a little crazy boy”. We have, therefore, a faculty that is very young and which has not yet become fully harmonized.

**21. Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?**

Immortality is a condition of consciousness expressed in infinite terms; that the human mind is incapable of comprehending this shows the finite nature of the mind in its immature state. With education and its maturing principle, the mind can be trained to conceive that which is outside its initial apprehension. To this end, human culture has contrived visionary systems and prophetic trances.

**22. And laughing I chid him, saying: No whence! No whither!**

The infinite remains an absurdity of the mind; the “inane”. The only reasonable apprehension of it is brought indirectly through symbols and the archetypes of the mind that are energetically triggered by

them. Understanding becomes an act of intuition; two attributes of Binah, which is a knowledge from beyond the Abyss and is the highest of the seven heavens of the visionary experiences of the Merkabah.

### **23. The swan being silent, he answered: Then, if with no goal, why this eternal journey?**

Motta notes: The swan has always been, in the Orient, a symbol of samadhi. Hence the mystical title Paramahansa—the Transcendental Swan, that is, the mystic who has conquered Samadhi perfectly. Crowley wrote these holy books of Thelema in a state of Samadhi and the visionary nature of the archetypes in these works show the nature of the journey; if no goal is to be connected to it. And so it is the path we travel, not the destination that is important as in the infinite, there is no beginning and no end.

### **24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?**

For the Mage, it is the exploration of worlds and the Sea of Possibilities that is the quest for life and that produces the tales of wonder. The ego-loser despises this and seeks to find a place of rest from the weariness of the quest that presses hard upon such a one. And in order to move along the path of the quest, the Mage understands the importance of holding a line of memory through the countless lives that will manifest sequentially in the enduring nature of this quest. Both dissolution into the infinite and the dispersion of the Soul; both ends in themselves represent failures to the Mage.

### **25. And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy! White swan, bear thou ever me up between thy wings!**

The exploration of all these worlds in the Sea of Possibilities is an ecstasy unto itself; a celebration of life in the manvantaric and pralayaic aspects of the Universe. It is a mistake to conceive of these two states of the Universe as being linear in nature and connected hence to time. They are together the outer and inner movements of the journey. The manvantaric moves through the Abyss to the lower manifestation of the Tree and the pralayaic moves through the Abyss towards the Supernals.

### **26. O silence! O rapture! O end of things visible and invisible! This is all mine, who am Not.**

Jivatman (Self or Soul) and Paramatman (Not Self, but Spirit) are two sides of the same coin (Atman). Paramatman would be the Augoeides of the ancient Greeks. It is the Silent Self that is each our individual godhood. Its invocation and projection onto Aethyric substance is the completion of the work of Magick in the Outer College (GD of the A.'.A.'.). The Jivatman, being karmically oriented, is of the body; that set of egos that must be congealed to one perfected whole (asar un nefer; being "myself made perfect") and brought to focus on the Paramatman in order to induce an intimate relationship between the two. If the Jivatman remains fixed on the body from which it arises, its karma (action) remains with the body and remains as transient and impermanent; disintegrating with the body upon the death of the body. But if it connects with the Paramatman (crossing the Abyss), it can carry its karma to its next incarnation as a whole being and continue an evolutionary development; rather than starting again with whatever chance-oriented incarnation it takes on. The assumption here is that Paramatman, being merely an observer and not of the world of karma, cannot make such a choice, or it would be acting (karmically-oriented).

Also, this is why it is said, he who would save his life will lose it and he that would lose his life will save it. We must fix ourselves to that which is above ourselves. To remain fixated on the body, which is temporal and transient is a grave error. But once fixed upon that spark of Spirit that dwells above and beyond this temporal transience is to gain possession and control over of all that is below. Spirit alone has the vision

of infinity, but it is still a differentiation from non-differentiated being or else the quote "This is all mine" would be a contradiction in phraseology for that which is "Not." 'I am Not' is the supreme mystery of Kether.

Paramatman is the individual star that the MT, upon reaching Binah (the successful traversing of the Abyss) is said to cast into the heavens, while simultaneously projecting back down into the Ruach. It is in the Ruach where our individuality is seated and this individuality must be real and not an illusion, or the entire Universe is one big cosmic absurdity; the notion of the ego-losing nihilists. Those who preach and take such a position, indeed actually hold their Atman in its trance within and upon the body, which is why they seek so ardently to escape it as it feels a prison to them. And these ego-losers think their one god (Paratman) is the same god over all, which in the West has a greater distortion when mixing ideas of god with the ideas of royalty and kingship. The anthropomorphication of this idea has proven a provocative and superstitious fairy tale that creates perpetual war on this planet. Each of us that falls into this trap becomes convinced that he has the corner on the highest truth and is the only one that can truly determine right from wrong; in a Manichaeian frenzy of self-righteousness. Though they preach humility (ego-loss), it is more for others to listen to them than to really practice themselves. Their self-interest is not enlightened at all; but desperate and maddening. They insist on the blindness of those that disagree with them, saying: "I can't believe you can't see how obvious this all is to me." And so they are blinded by their belief (superstition) and hold their focus on the body; obsessed with health and wealth and the general pretense to care for nature herself. All of this helps them to tell themselves they are the good guys and hold in place the Manichaeian idea of absolutes in morality. "Make love not war" they cry, as if their thoughts are not a part of the collective consciousness that has kept the world in a state of perpetual war.

There can be no evolution if the personality cannot survive the death. In such a state, one simply lives meaningless lives over and over again with the unchanging Spirit unaffected by these. But to hold the Ruach together and to consciously choose one's next incarnation and avoid that 'return' to the 'Intimate Fire' of which the Spirit is but a spark is the immortality sought after by the ancients and again, taught in such texts as the Tibetan and Egyptian books of the dead. The idea of immortality includes a certain congealing of the soul (the blue ascending force) that prevents the disintegration of the Ruach at some point after death. This very grand and central secret is as much subtly as it is overtly detailed in the Egyptian pyramid rituals. As a formula for living, it is a method for getting to the true Material & Elemental Universe (spoken of by Sri Aurobindo and Mother) and no longer be caught up in this world of shells that is often mistaken as being represented by Malkuth on the Tree. Malkuth is actually the true Material & Elemental Universe, most of us are asleep in this world of shells that we mistake for Malkuth. And yet there is nothing certain here, which is why Sri Aurobindo says that in the true Material Universe, accidents are not possible.

Despite Crowley's attributing the Atmandarshana trance to line 1 in Liber 777 and with the 'Unity with Brahma' (noting that he also omits Brahmadarshana), it truly remains equivalent to the H.G.A. experience, with this H.G.A. experience remaining the principal experience of Tiphareth; where and at such a point, the Angel acting without the lower egos that remain affixed to the physical body, does itself ultimately commit to some form of Brahmadarshana in Kether. What I'm attempting to connect is the notion of the lower egos congealed to one physically conscious being and its responsibility to turn itself around and become affixed to, or transfixed with the influx of the 'Divine Descent;' this descent being the solar-phallic archetypal force that creates the various avatars/egregores that have reigned as saviors over various cultures. In us as individuals, it perfects our humanity by infusing the highest with the lowest and with the four quarters. The Angel alone has the awesome task of connecting with and operating through the mystery of Kether, wherein it is said: Seflessness is Self.

Visionary experience is the key to Dyana in contrast with Samadhi, which is a projection of consciousness from subject to object. It is these that both inaugurate initiation and confirm one along the path; as NUIT says: "certainty, not faith, while in life..." All the observed symptoms are consistent with the creative

experience of the artist and musical improviser; the sense of being outside time or time moving in a non-linear fashion and the single-minded concentration that is Dharana. To quote Crowley from his *Adeptus Major* tome: Magick:

*THIS word has two quite distinct and mutually exclusive meanings. The first refers to the result itself. Dhyana is the same word as the Pali "Jhana." The Buddha counted eight Jhanas, which are evidently different degrees and kinds of trance. The Hindu also speaks of Dhyana as a lesser form of Samadhi. Others, however, treat it as if it were merely an intensification of Dharana. Patanjali says: "Dhrana is holding the mind on to some particular object. An unbroken flow of knowledge in that subject is Dhyana. When that, giving up all forms, reflects only the meaning, it is Samadhi." He combines these three into Samyama.*

Per my earlier assertion, these trances are of the Jhanas, which again, are described as being of the four realms below Nirodha-Samapatti. Referring to my Comments on Samapatti and Initiation:

The final Jhana is the perfection of one's journey through the samsara, the perfection of one's relation with the present incarnation. The 'I am' of the preceding Jhana gives way or yields to the higher self, initially beset with this new corrected relation with the world. It is the stage of the Adeptus Minor (Without) that comes with Sasmita-samapatti. The eighth and final stage of meditation, Nirasmita-samapatti corrects all the erroneous self-identifications and is that stage of Atmandharshana that corresponds with the Adeptus Minor (Within).'

Note that I say "*that stage of Atmadarshana*" that is consistent with the Adeptus Minor (Within) part of the Tiphareth experience. The Adept sees clearly the divine spark within and gains the perspective of this spark as captured into the Ruach. There is something of a cycle that then starts as this is where the Magister Templi will ultimately find him or herself returned, while simultaneously casting a star into the heavens. This flowery-seeming description is highly technical and yet has not really been explained. I believe Thelemic Doctrine offers us the opportunity to gain a clearer insight into this.

In "The Psychology of Hashish" Crowley writes:

"Of this vision what can one say, save that the Universe, as previously known through Atmadarshana, is annihilated? Yet the negation of this phrase is only apparent... it is only an illusion that goes. Yet there is indeed Nothing in its place - and the only way to express the matter is to spell that Nothing with a capital N."

There is certainly a clear inference to suggest that Atmadarshana is not that highest of trances that is the experience of Kether as it is said to be something less than the highest of the Samadhi trances. Further, it is worth noting that Crowley is speaking here from his observations from the point of view of the Ruach; having smoked hashish, which is not the negative or passive state of Eastern meditation, but the positive and proactive approach of the Western dance.

The "consciousness of the continuity of existence" is certainly the NOT and it is proper to assert that it is not the nihilistic conception proffered by the ego-loser philosophies of the slave mindset that is integral to most in the spiritual community today. This is also not the continuity that implies a succession through time, but the continuity that is the interconnected nature of each individual with every other individual. The mis-application of the doctrine that has been built upon this and installed into the conditioning of the dead religions cursed in AL lead most to eschew this life for that supposed ever-blissful state of non-being. And yet, there can obviously be no bliss in this, or the Ain Soph would not have sought to focus a center and create the path to incarnation. So the yearning that the Buddha promises escape from is a false promise. To list this as the sole or the highest aspiration of the spiritual journeyman creates the ego-loser mentality that is so easily and consistently exploited by the various gurus and priests of these religions. They create the slave-mind that holds one more deeply into the herd-consciousness that is the nature of the deep sleep we as a race are currently indwelling.

That which is called the 'Second Death' is a part of the dying process where the Ruach ultimately disintegrates and the Spirit moves on to take on a new personality. Some initiated into the Western Mystery Tradition, at first, even think that the ultimate result of their initiation will perhaps be exemption from that dissolution which is called the common lot of mankind. This is a result of the Christist conditioning that installs the idea that the Soul is also immortal and can receive an eternal reward or

punishment. The 'Elixir of Life' is a central concern for Thelemic Magick. The ancient mythologizing of the Water of Life has been strong and even brought Ponce de Leon to Florida from Europe, is search of this magickal fountain. HPB notes:

The "pungent and fiery Essence," by which Zanoni renewed his existence, still fires the imagination of modern visionaries as a possible scientific discovery of the future. [ed.note cf. The Golden Chain of Homer for a more sensible allusion to this idea.]

But in actuality, no such substance exists; fooling even still modern Alchemists. But then what of the Philosopher's Stone? What is it? For the present discussion, let's just say that it's not a pill you take or a water you drink that will cure the body of its natural decay. Rather, it is something that informs the Soul (Ruach) and if in this enlightenment, some of these features then radiate down to the animal body, we can trace the course of the Will. As HPB notes:

All is subject to Change. Reflection, therefore, will easily suggest to the reader the further logical inference that in a Universe which is essentially impermanent in its conditions, nothing can confer permanency. Therefore, no possible substance, even if drawn from the depths of Infinity; no imaginable combination of drugs, whether of our earth or any other, though compounded by even the Highest Intelligence; no system of life or discipline though directed by the sternest determination and skill, could possibly produce Immutability. For in the universe of solar systems, wherever and however investigated, Immutability necessitates "Non-Being" in the physical sense given by the Theists - Non-Being which is nothing in the narrow conception of Western Religionists - a reducto ad absurdum. This is a gratuitous insult even when applied to the pseudo-Christian or ecclesiastical Jehovite idea of God.

Consequently, it will be seen that the common ideal conception of "Immortality" is not only essentially wrong, but a physical and metaphysical impossibility. The idea, whether cherished by Theosophists or non-Theosophists, by Christians or Spiritualists, by Materialists or Idealists, is a chimerical illusion. But the actual prolongation of human life is possible for a time so long as to appear miraculous and incredible to those who regard our span of existence as necessarily limited to at most a couple of hundred years. We may break, as it were, the shock of Death, and instead of dying, change a sudden plunge into darkness to a transition into a bright light. And this may be made so gradual that the passage from one state of existence to another shall have its friction minimized, so as to be practically imperceptible. This is a very different matter, and quite within the reach of Occult Science. In this, as in all other cases, means properly directed will gain their ends, and causes produce effects. Of course, the only question is, what are these causes, and how, in their turn, are they to be produced.

Of this transition, a certain allusion has been given to us through a modern myth; Star Wars, wherein we find the Jedi able to re-materialize after death into an etheric form that still finds a presence in the material Universe. In this same myth, we also find the myriad of life forms loosely cloaked, that form the human body. HPB gives a marvelous description of this:

In the actual man reflected in your mirror are really several men, or several parts of one composite man; each the exact counterpart of the other, but the "atomic conditions" (for want of a better word) of each of which are so arranged that its atoms interpenetrate those of the next "grosser" form. It does not, for our present purpose, matter how the Theosophists, Spiritualists, Buddhists, Kabalists, or Vedantists, count, separate, classify, arrange or name these, as that war of terms may be postponed to another occasion. Neither does it matter what relation each of these men has to various "elements" of the Kosmos of which he forms a part.

This whole model shows the involving nature of Sprit as it 'concentrates its center', Qabalistically speaking. But there is also to be considered that which is evolving. For the composer of the Myth (George Lukas and his spiritual instructor, Joseph Campbell), we learn of a symbiotic life form, called the Mitochlorians, which we actually know as the Mitochondria (themselves a symbiotic life form composed of Eukeryotes and Prokeryotes); cf. Liber VVVvV of the GCL. And knowing that the human being's emotional fabric is derived from the body, it is safe to assume that these living entities are somehow involved in the process.

The idea of 'original sin' has been put on with a misinterpretation. The sin or Shame of Khem, as described so aptly in Liber LXV, is Universal and represents the involution. Every action has an equal and opposite reaction. Therefore, there is an evolution from the matter that also takes place in this central point on the evolutionary chain that we call humanity...as I talk about in my commentary to the Gospel of Thomas. The Alchemy is to unite both of these life currents. I am not talking about capitulating to an anthropomorphic and vengeful god.

Crowley describes a process of the spiritualization of matter in the Gnostic Mass, when the Priest prays: "Let thy light crystallize itself in our blood; fulfilling us of Resurrection." It clearly suggests that Resurrection is this process of transference; Transformation. Therefore, an important component of Western Magick is the secret of the Sacrament; whereon Crowley also writes in Magick Without Tears:

"To us, every phenomenon is an Act of Love, every experience is necessary, is a Sacrament, is a means of Growth. Hence, '...existence is pure joy;...' (AL II, 9) 'A feast every day in your hearts in the joy of my rapture! A feast every night unto Nu, and the pleasure of uttermost delight!' (AL II, 42-43)."

Crowley in addressing the spiritualization of matter, notes the alchemical process of the Eucharist as a consumed sacrament in Magick:

The magician becomes filled with God, fed upon God, intoxicated with God. Little by little his body will become purified by the internal lustration of God; day by day his mortal frame, shedding its earthly elements, will become in very truth the Temple of the Holy Ghost. Day by day matter is replaced by Spirit, the human by the divine; ultimately the change will be complete; God manifest in flesh will be his name.

And from this, HPBs note further elucidates:

We see, moreover, that in process of time any cut or lesion upon the body, however deep, has a tendency to repair the loss and reunite; a piece of lost skin is very soon replaced by another. Hence, if a man, partially flayed alive, may sometimes survive and be covered with a new skin, so our astral, vital body - the fourth of the seven (having attracted and assimilated to itself the second) and which is so much more ethereal than the physical one - may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them . . . .

We get here our first hint that this red powder of the Alchemists has much to do with the blood, in which the light of spirit is crystallized (per the Gnostic Mass). And for that matter, there is also the white powder, which may be either or both the semen and the lubricant of the Yoni. Would not such an essential part of our makeup be intimately that Sulphur that is between the Mercury of Spirit (aethyric and particulate light, which emanates from the Fifth Dimension; cf. Testing the Dark Night of Pan) and the physical Earth that is also the clay and ash that are our bodies.

As an aside, it is interesting to note that the blood sugar level should be maintained at 93 as 93MM is the distance of the Sun from the Earth. Further, scientists are beginning to speculate that red wine has something to do with longevity; red wine being one component of the Eucharist in the Gnostic Mass. This is but one line in a long line of Alchemical investigations that is yet, well beyond the scope of this essay. The Earth is alive and has its own three compounds (metals, rock, clay, dirt, et al. as well as the plant kingdom). All are composed in some manifest of these three elements and we need to understand life in terms of this matrix in order to comprehend the totality of our nature.

The Devas had whispered into every man's ear - Thou only - if thou wilt - art "immortal." Combine with this the saying of a Western author that if any man could just realize for an instant, that he had to die some day, he would die that instant. The Illuminated will perceive that between these two sayings, rightly understood, stands revealed the whole secret of Longevity. We only die when our will ceases to be strong enough to make us live. In the majority of cases, death comes when the torture and vital exhaustion accompanying a rapid change in our physical condition becomes so intense as to weaken, for one single instant, our "clutch on life," or the tenacity of the will to exist. Till then, however severe may be the disease, however sharp the pang, we are only sick or wounded, as the case may be. This explains the cases of sudden deaths from joy, fright, pain, grief, or such other causes. The sense of a life-task consummated, of the worthlessness of one's existence, if strongly realized, produced death as surely as poison or a rifle-bullet. On the other hand, a stern determination to continue to live, has, in fact, carried many through the crises of the most severe diseases, in perfect safety. --HPB

Plenty of families have stories of how a near-death family member held on to say good-bye to a loved one before finally giving up the ghost (Sulphur, which houses the Spirit). For those who have lost blood, it seems that the Will leaves as the blood seeps away, which may show its direct connection to the Will. Certainly there are plenty of life's mysteries to be found through all sorts of circumstances. HPB quotes Colonel Olcott to further her explanation. But we find some curious ideas to consider:

Col. Olcott has epigrammatically explained the creative or rather the recreative power of the Will, in his "Buddhist Catechism." He there shows - of course, speaking on behalf of the Southern Buddhists - that this Will to live, if not extinguished in the present life, leaps over the chasm of bodily death, and recombines the Skandhas, or groups of qualities that made up the individual into a new personality. Man is, therefore, reborn as the result of his own unsatisfied yearning for objective existence. Col. Olcott puts it in this way:

Q. 123. .... What is that, in man, which gives him the impression of having a permanent individuality?

A. Tanha, or the unsatisfied desire for existence. The being having done that for which he must be rewarded or punished in future, and having Tanha, will have a rebirth through the influence of Karma.

Q. 124. What is it that is reborn?

A. A new aggregation of Skandhas, or individuality, caused by the last yearning of the dying person.

Q. 128. To what cause must we attribute the difference in the combination of the Five Skandhas which makes every individual differ from every other individual?

A. To the Karma of the individual in the next preceding birth.

Q. 129. What is the force or energy that is at work, under the guidance of Karma, to produce the new being?

A. Tanha - the "Will to Live."

But what of this Will? Some have placed it above what is called the 'lower ego,' which is itself a misnomer. We have many small egos; considering that the perfected ego (Asar un Nefer) is the only true ego about which "all" the other petty egos orbit or cluster to exalt; each in their turn, usurping the throne on sometimes a moment-to-moment basis. So, is it that Tanya is an obvious illusion or a form of Maya? Though Colonel Olcott overtly implies this, we should be careful to so readily take the inference. Is the higher self really fooling itself to have the impression of a permanent reality? Is it that this impression is an accurate impression?—I think at least half so.

The Maya is egoic...the ego sees everything in its seemingly fixed state and cannot see the continual process of change inherent in the Universe. The Western axiom: Change equals Stability says it all. We as gods, have but to rectify our egos with this truth; a far more difficult process than it seems.

I maintain that the H.G.A. as a created consciousness; a by-product of aethyric manipulation represents the third emanation of the union between the Paratman or Neschama, descended or incarnated into the Ruach and the soul of the Nephesch that requires a congealing, which produces the symptom called Transfiguration. The Transfiguration is the result of the transformation that comes when the Atman and Nephesch have their intercourse in full ecstatic rapture. The Atman here is expressed in Thelema by the symbol of the BEAST as the Nephesch becomes symbolized by BABALON; and from these the Magickal Child or praeter-human intelligence is manifested. This is the egregore (Augoeiades) that is the third point in the Trinity (not to be confused with the Roman trinity, but on the much more ancient knowledge).

Immortality is a loaded figure; it is not the absolute immortality of the material body as the 'Dark Side' forces seek after; but that incorporation into the 'ideal' body of the etheric/material plane, wherein we see represented by Yoda and company taking on this body after their deaths. The physical body must die as there is no 'outside' to nature. There is certainly a clear inference to suggest that Atmadarshana is not that highest of trances that is the experience of Kether as it is said to be something less than the highest of the Samadhi trances.

Quoting HPB:

Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees.

There is no return to godhead as most religions teach...there is no final resting place...there is no rest...we remain in a perpetual state of manifestation. Immortality is a loaded term. If we are already immortal, what is its import? And why then even bother with spiritual practices when we can simply watch TV and participate in the mundane human hunt for sensorial gratification? Well, because though



immortality is already a part of our nature...it is only in the unconscious that it is established. And thus, the aggregate of consciousness produced by these Mitochondria without the proper work, will dissipate and disperse with the death of the body that had held the cells to a unity. In becoming conscious and gaining a unity of purpose in the cells; making them consciously aware of the larger organism, we congeal or fuse the Ruach that we might consciously pursue reincarnation. This is so aptly described in Sri Aurobindo's Supramental Yoga.

AL II.9: "Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains."

AL II.20: "Beauty and strength, leaping laughter and delicious languor, force and fire, are of us."

The individuality of the person is his or her innermost self, Hadit is an independent Star; one of many elements and many gods. Whether the aggregate of elements that compose the human being are of the Five Skandas or described in any other way, and we certainly need to consider the matrix of consciousness composed of the mitochondria in all the cells of our bodies, all this must be effectively translated into the Etheric body that comes by way of the Astral Visualization process that is developed through the Grade Work of the A.'.A.'. and of other Western systems; at least this is our way, with what I'm sure has its complement in the East.

AL II.6: "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."

But if this matrix is not congealed and transferred/transformed, the sacrament is broken and left for desecration in the dispersion of these life forces. Taking on a new set of Skandas and other forces, creates a new personality. Certainly the core element that is Hadit, continues on, but these other temporal elements remain locked in time and no evolution is attained; even for Hadit; which is why he admonishes us when he tells us:

AL II.22: "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

AL II.24: "Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."

AL II.52: "There is a veil: that veil is black. It is the veil of the modest woman; it is the veil of sorrow, & the pall of death: this is none of me. Tear down that lying spectre of the centuries: veil not your vices in virtuous words: these vices are my service; ye do well, & I will reward you here and hereafter."

HPB translates biblical sayings of Jesus, when he refers to "the Father" or "his father in heaven", he is talking about his personal god (Paratman) and intends for those who 'hear' him, that they each have their own personal 'father'. After all, the Elohim that created man are not one god, which means that there are many elements, each quite individual as Crowley mentions. And also, as HPB clearly shows, the Universe is still being created all the time...so yes, there are plenty of new souls. Again, without all this, the Universe is but a solipsistic and nihilistic nightmare.

...the word "Elohim" is Kabalistically analysed, show conclusively enough that the Elohim are not one, nor two, nor even a trinity, but a Host - the army of the creative powers.

The Christian Church, in making of Jehovah - one of these very Elohim - the one Supreme God, has introduced hopeless confusion into the celestial hierarchy, in spite of the volumes written by Thomas Aquinas and his school on the subject. The only explanation to be found in all their treatises on the nature and essence of the numberless classes of celestial beings mentioned in the *Bible* - Archangels, Thrones, Seraphim, Cherubim, Messengers, etc. - is that "The angelic host is God's militia." They are "Gods *the creatures*," while he is "God *the Creator*," but of their true functions - of their actual place in the economy of Nature - not one word is said. They are *More brilliant than the flames, more rapid than the wind, and they live in love and harmony, mutually enlightening each other, feeding on bread and a mystic beverage - the communion wine and water? - surrounding as with a river of fire the throne of the Lamb, and veiling their*

*faces with their wings. This throne of love and glory they leave only to carry to the stars, the earth, the kingdoms and all the sons of God, their brothers and pupils, in short, to all creatures like themselves the divine influence. . . . As to their number, it is that of the great army of Heaven (Sabaoth), more numerous than the stars . . . . Theology shows us these rational luminaries, each constituting a species, and containing in their natures such or another position of Nature covering immense space, though of a determined area; residing - incorporeal though they are - within circumscribed limits; . . . . more rapid than light or thunderbolt, disposing of all the elements of Nature, providing at will inexplicable mirages [illusions?], objective and subjective in turn, speaking to men a language at one time articulate, at another purely spiritual. [ De Mirville, ii. 295.]*

We learn farther on in the same work that it is these Angels and their hosts who are referred to in the sentence of verse I, chapter ii. of *Genesis*: *Igitur perfecti sunt coeli et terra et omnis ornatus eorum:*" and that the Vulgate has peremptorily substituted for the Hebrew word "tsaba" ("host" that of "ornament;" Munck shows the mistake of substitution and the derivation of the compound title, "Tsabaoth-Elohim," from "tsaba." Moreover, Cornelius a Lapide, "the master of all Biblical commentators," says de Mirville, shows us that such was the real meaning. Those Angels are stars.

The symbolism in Thelemic Doctrine of the MT casting one's star into the heavens while reflecting back down into the Ruach, then seems to have as much a literal value as it does a symbolic one. Those who are of full consciousness; having attained Gnosis are truly alive. They cannot die what is called the 'Second Death'. That death is the destruction of the soul that goes through time. Those who live this life in the unconscious state and cling to that, they will not have the capacity to hold their soul together, when the physical body undergoes its inevitable change, death. And their soul will disperse into its many aethyric components upon death. So the Soul does not have to disperse with the elements of the body; only it must move from its identification with the body and transfer that to the Spirit (Ra-Hoor-Khuit:

AL III.17: "**Fear not at all; fear neither men nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit your light; and I am the strength, force, vigour, of your arms.**") Ra-Hoor-Khuit being the Sun behind the Sun or the Spirit of the Sun, which is Hadit.

AL III.1: "**Abrahadabra! the reward of Ra Hoor Khut.**"

AL III.2: "**There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!**"

Note that the letter 'I' is inserted into Ra Hoor Khut in the second verse. This is the symbol of the upright and erect man. The infusion of Spirit into the Ruach is described in AL as Abrahadabra, of which we are told is a reward; creating the perfected man standing upright in order to manifest (symbolized by the raising of the spell). Additionally, it is proclaimed, "all is not aught". In other words, the ALL is not to be equivocated with NOT, as aught in its usage as an object in the sentence is the noun that means zero or nothing. The ONE becomes the ALL as declared in Liber LXV, but is itself, NOT and cannot contain or hold the memories of incarnation.

Blavatsky talks about this difference specifically addressing the ONE that cannot hold or contain memories:

The One is infinite and unconditioned. It cannot create, for It can have no relation to the finite and conditioned. If everything we see, from the glorious suns and planets down to the blades of grass and the specks of dust, had been created by the Absolute Perfection and were the direct work of even the *First* Energy that proceeded from It, [ To the Occultists and Chela the difference made between *Energy* and *Emanation* need not be explained. The Sanskrit word "Sakti" is untranslatable. It may be Energy, but it is one that proceeds through itself, not being due to the active or conscious will of the one that produces it. The "First-Born," or Logos, is not an Emanation, but an Energy inherent in and co-eternal with Parabrahman, the One. The *Zohar* speaks of emanations, but reserves the word for the seven Sephiroth emanated from the first three - which form one triad - Kether, Chokmah, and Binah. As for these three, it explains the difference by calling them "immanations," something inherent to and coeval with the subject postulated, or in other words, "Energies."

It is these "Auxiliaries," the Auphanim, the half human Prajāpatis, the Angels, the Architects under the leadership of the "Angel of the Great Council," with the rest of the Kosmos-Builders of other nations, that can alone explain the imperfection of the Universe. This imperfection is one of the arguments of the Secret Science in favour of the existence and activity of these "Powers." And who know better than the few philosophers of our civilised lands how near the truth Philo was in ascribing the origin of evil to the admixture of inferior potencies in the arrangement of matter, and even in the formation of man - a task entrusted to the divine Logos.] then every such thing would have been perfect, eternal, and unconditioned like its author.

Abrahadabra is then the life force that is infused into the Ruach and attenuated by Hadit, which itself is worshipped by the Nephesh (Mitochondria) in the only (sensual) way that it knows how—by the "taking of strange drugs," which are themselves the sensual pleasures (and not drugs as used in the criminal sense, only since the days of prohibition, as we've yet to take that ground back that was lost to the Christians and their misanthropic Yellow Press). It becomes important here, to take note of the following commentaries of both Crowley and Motta (in italics) in Liber AL:

AL II.44: "Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal ecstasy in the kisses of Nu."

In Crowley's original commentary to this verse, he writes:

Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All. Yod with Aleph. (Note Yod, 10 + Aleph, 1 = 11, Abrahadabra, the Word of Uniting the 5 and the 6.)

We should distinguish between the use of the term "dissolution" in this context and the same term in the context of the doctrine of the 'second death' that is really a dispersion. Here, the term is used to show a transformation by way of union; the temporal into the eternal and the eternal into the temporal. Or as Crowley says: "...a uniting of Hadit with Nu." In other words, Hadit, the essence and center of your being is as AL proclaims, limited and infinitesimal; therefore, not ubiquitous and infinite, as is Nu. This is why Hadit calls for our participation in opulence and vice; that karma may carry him to the next incarnation be re-concentrating the elements of his being, congealing the Ruach and reconstituting them into a new vehicle in which to gather yet more karma; creating the evolutionary process.

And in a later comment, Crowley writes:

The body is itself a restriction as well as an instrument. When death is as complete as it should be, the individual expands and fulfils himself in all directions; it is an omniform Samadhi. This is of course 'eternal ecstasy' in the sense already explained. But in the time-world Karma reconcentrates the elements, and a new incarnation occurs.

Nuit is the Moon and it is her wedding with Hadit, the Sun that is at the heart of Alchemy in the Animal Kingdom. Her daughter Babalon is here adored and into her Cup as well, that the life-force (these many lesser egos) must ultimately be passed; that the spiritual force then completes the circuit; raining down into the Cup as well. Abrahadabra: This 'Word of the Aeon' has a proactive force in generating the sympathetic vibration for the establishment of this current. The congelation is the mingling of all these lesser egos of the Jivatman into the Cup of Babalon that not one particle be held back (as it would then attempt to lord over all these other lesser egos and destroy the psychic organism).

Paratman is of the AUR and its Magick is based on polarity; Levi's OB and OD. It is the Logos when the AUR/Aethyr is coagulated in the body; the body/Nephesch being Alchemically conjoined to the Ruach. I would add to this that musicians and other artists learn how to "move soul", which is like exercising your muscles; giving them strength, form and development. Therefore, artists often-enough find mystical truths and begin their own type of Magick. But often enough, they do have certain limitations and can't "cultivate", control or collect & collate these gems into anything that could provide an empirical trajectory for their spiritual development, as they often enough, don't supplement their art with the development of their Magickal & Mystical faculties.

I have often thought that dispersion can occur in the splintering off of a diversity of aggregate structures that the better developed, but not necessarily perfected Ruachs of various beings might then give us part of a great man's soul into the souls of two or more newly formed Atmans. Really, all we have to do is but to look around us and we see a hierarchy of developed souls; with most souls being obviously young and recently formed. The Universe is eternally 'becoming'.

In other words, the Jivatman must move to the Paratman or its ego (collection of memories) will dissolve away; those elements (sub-atomic particles) dispersing...to collect again (and not necessarily with the same particles) into another Atman combination, which means the new situation can have only happenstance or chance components that may or may not identify with the previous matrix. Therefore all evolutionary opportunity for the old situation is lost permanently.

The 'One' is of substance; being a reflection of that which has no substance (NOT), which gives us a definite distinction. This substance has been called the Aethyr and the Logos. It is equivalent (to a point) of composing the Atman in substance-ful manifestation with the Brahman being the NOT or Ain.

This essence, is to be distinguished from the Ain Soph. In his commentary to LXV:I.39-40, Motta writes: "The supposed process of "salvation" of mankind is therefore a magickal process of immortalization, or perpetuation, of that complex of energies which we call the Adept." And which I refer to as the one who has congealed his or her Soul. Crowley also writes in Chapter 37 of Magick Without Tears:

You ask me, very naturally, for details of the promise of Nuit (AL I, 58)  
"...certainty, not faith, while in life, upon death; ..."

I insist of putting forth the immediately useful point of view: "devotion to Nuit" must mean the eager pursuit of the fulfillment of all possibilities, however unpleasant.

Good: now see how logical this is. For how else could one have reasonable "certainty," as contrary with "faith" (=interior conviction), otherwise than by the acquisition of the "Magical Memory" --- the memory of former lives. And this must evidently include that of former deaths. Indeed "Freudian forgetfulness" is very pertinacious on such themes; the shock of death makes it a matter of displaying the most formidable courage to go over in one's mind the incidents of previous deaths. You recall the Buddhist "Ten Impurities;" --- The Drowned Corpse, the Gnawed-by-wild-beasts-Corpse, and the rest.

Magick (though I say it as shouldn't) gives a very full and elaborate account of this Memory, and Liber CMXIII (Thisarb) a sound Official Instruction on the two main methods of acquiring this faculty.

There are, however, as I find on reading over what I have written elsewhere, quite a few lacunae in the exposition; and I may as well now do my best to stop one or two obvious gaps.

"But what about the intervals?" you ask, Shabash! Rem acu tetigisti.

It strikes me with immense and poignant power a right shrewd blow --- what of the other side? What of the periods between successive incarnations?

Let us look back for a moment to Little Essays Toward Truth and see what it says about the Fabric of a man. ... Nothing to our purpose, as your smiling shake of the head advises me. And yet --- The theory is that the Supernal Triad constitutes (or, rather, is an image of) the "eternal" Essence of a man; that is, it is the positive expression of that ultimate "Point of View" which is and is not and neither is nor is not etc. Quite indestructible.

Now when a man spends his life (a) building up and developing the six Sephiroth of the Ruach so that they cohere closely in proper balance and relation, (b) in forging, developing and maintaining a link of steel between this solid Ruach and that Triad, Death merely means the dropping off of the Nephesh (Malkuth) so that the man takes over his instrument of Mind (Ruach) with him to his next suitably chosen vehicle. The tendency of the Ruach is of course to disintegrate more or less rapidly under the impact of its new experiences of after-death conditions.

This last sentence says it all; quite succinctly.

(Hence the supposed Messages from the Mighty Dead, usually Wish-phantasms or outbreaks of the during-life-suppressed Subconscious, often very nasty. The "Medium" gets into communication with the "Shells of the Dead" --- Qliphoth, the Qabalah calls them. A month or so, perhaps a year or so in the case of minds very solidly constructed or very passionately attached, and the Shells' "Messages" begin to be less and less coherent, more and more fragmentary, more murderously modified by the experiences it has met in its aimless wanderings. Soon it is altogether broken up, and no more is heard of it.)

This is the dispersion connected with the Second Death!

It is therefore of the very first importance to train the mind in every possible way, and to bind it to the Higher Principles by steady, by constant, by flaming Aspiration, fortified by the sternest discipline, and by continuously reformulated Oaths.

The formula for congealing the Soul/Ruach. The Oath speaks to the integrity of the mind and becomes its truth; all that act against it have an immediately negative effect on its structure.

Such a man will be fully occupied after his death with the unremitting search for his new instrument; he will brush aside --- as he has made a habit of doing during life --- the innumerable lures of "Reward" and the like. (I am not going to ask you to waste any time on the fantastic fairy tales of Devachan, Kama Loka and the rest; this must come up if you want to know about Paccheka-Buddhas, Skooshoks, the Brahma-lokas and so on --- but not now, please!)

...just one point to go to sleep on: suppose two or more people claim simultaneously to have been Julius Caesar, or Shakespeare, or --- oh! always one very great gun! Well, fifty or sixty years ago or more there was a regular vogue for this sort of thing, especially among women. It was usually Cleopatra or Mary Queen of Scots or Marie Antoinette: something regal and tragic preferred, but unsurpassable beauty the prime essential as one would expect.

Well, that was a big laugh, of course; it tended to discredit the whole theory of Reincarnation.

Quite unnecessarily, if one looks a little deeper.

What do I mean when I say that I think I was Eliphaz Levi? No more than that I possess some of his most essential characteristics, and that some of the incidents in his life are remembered by me as my own. There doesn't seem any impossibility about these bundles of Sankhara being shared by two or more persons. We certainly do not know enough of what actually takes place to speak positively on any such point. Don't lose any sleep over it.

Blavatsky equates the Will to "the conviction of certainty, to survive and continue: which has a parallel to the promise of Nuit (AL I.58: **I give unimaginable joys on earth: certainty, not faith, while in life, upon death; peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice.**). To this ability to continue, whether simply in this life or through death, we can add that it may also be possible to move to immutable worlds and alternate universes as taught by Castaneda. Blavatsky continues with her description of the nature of the work of the Will:

In a word, the would-be "Immortal" must be on his watch night and day, guarding self against - himself. To live - to live - to live - must be his unswerving resolve. He must as little as possible allow himself to be turned aside from it. It may be said that this is the most concentrated form of selfishness, - that it is utterly opposed to our Theosophic professions of benevolence, and disinterestedness, and regard for the good of humanity. Well, viewed in a short-sighted way, it is so. But to do good, as in everything else, a man must have time and materials to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive, for there comes a moment when further watch and exertion are no longer needed: - the moment when the turning-point is safely passed.

This turning point it seems is that moment of the lightening flash of unification or the congealing of the three elements; the light of Spirit, the Sulphur of the Ruach and the mitochondrial matrix that is infused with the life-energy that comes from the blood; the Red Powder being the Salt of the body.

Now we turn to what others have to say about this. From Wikipedia:

In 1872, while in London, England, Bucke had the pivotal experience of his life, a fleeting mystical or cognitive experience that he regarded as a few moments of "cosmic consciousness." Bucke described the characteristics and effects of this "faculty" as follows: sudden appearance; subjective experience of light (inner light); moral elevation; intellectual illumination; sense of immortality; loss of fear of death; loss of a sense of sin. However, the term "cosmic consciousness" more closely derives from yet another feature: the vivid sense of the universe as a living presence, rather than as basically lifeless, inert matter. This direct perception, which Bucke took great pains to try to explain, vivifies Johann Wolfgang von Goethe's theory of Nature.

Bucke developed a theory involving three stages in the development of consciousness: the simple consciousness of animals; the self-consciousness of the mass of humanity (encompassing reason, imagination, etc.); and cosmic consciousness — an emerging faculty and the next stage of human development. Among the effects of this progression, he believed he detected a lengthy historical trend in which religious conceptions and theologies had become less and less fearful.

For Bucke, illumination is the catalyst which triggers the eventual dominant form of consciousness. A single revelation is all that is necessary and the change which ensues during that few seconds, is permanent.

Bucke defined Cosmic Consciousness to be *a higher form of consciousness than that possessed by the ordinary man and a consciousness of the cosmos...of the life and order in the universe.*

For Bucke, Cosmic Consciousness arose only after revelation.

He listed 11 characteristics that indicate a "genuine experience. Among these were:

1. The person loses his fear of death and his sense of sin.
2. The illumination is instantaneous, as a flash of lightning.
3. The moral character figures in the illumination, i.e. only someone of high moral character may experience illumination.
4. The age of the person is important, i.e. one should be about thirty or older.
5. The illumination adds "charm" to the personality.
6. One is somehow physically "transfigured", or what Dante calls "transhumanized".

He investigated the development of the human mind and analyzed 14 major and 36 minor cases of what he believed to be cosmic consciousness. Among these were Buddha, Jesus, St. Paul, Plotinus, Mohammed, Dante, William Blake, Balzac, and Walt Whitman.

He described cosmic consciousness in these words:

*Along with the consciousness of the cosmos there occurs an intellectual enlightenment of illumination which alone would place the individual on a new plane of existence... With these come, what may be called, a sense of immortality, a consciousness of eternal life, not a conviction that he shall have this, but the consciousness that he has it already.*

**Cosmic consciousness** is the concept that the universe is a living superorganism with which animals, including humans, interconnect, and form a collective consciousness which spans the cosmos. The idea bears similarity to Teilhard de Chardin's conception of the noosphere, James Lovelock's Gaia theory, to Hegel's Absolute idealism, and to Satori in Zen. It is reminiscent of Carl Jung's collective unconscious.

Cosmos refers to the universe as a whole, which is conceived to be an orderly, harmonious system; a complex orderly self-inclusive system; inconceivably extended in space or time.

Consciousness refers to the complete alert state of the mind, and its sensory systems. Often considered the upper state of existences, in which self-awareness and individuality originate within the brain.

Various religions and concepts of existence accept the idea that a cosmic consciousness exists, and through various forms of conditioning of the body, it is possible to interconnect with this cosmic consciousness and interact with it.

## Noosphere

In the thought of Vladimir Vernadsky and Teilhard de Chardin, the **noosphere** can be seen as the "sphere of human thought" being derived from the Greek νόος ("nous") meaning "mind" + σφαῖρα (*sphaíra*) meaning "sphere", in the style of "atmosphere" and "biosphere". In the original theory of Vernadsky, the noosphere is the third in a succession of phases of development of the Earth, after the geosphere (inanimate matter) and the biosphere (biological life). Just as the emergence of life fundamentally transformed the geosphere, the emergence of human cognition fundamentally transforms the biosphere. In contrast to the conceptions of the Gaia theorists, or the promoters of cyberspace, Vernadsky's noosphere emerges at the point where humankind, through the mastery of nuclear processes, begins to create resources through the transmutation of elements.

For Teilhard, the noosphere is best described as a sort of 'collective consciousness' of human-beings. It emerges from the interaction of human minds. The noosphere has grown in step with the organization of the human mass in relation to itself as it populates the earth. As mankind organizes itself in more complex social networks, the higher the noosphere will grow in awareness. This is an extension of Teilhard's Law of Complexity/Consciousness, the law describing the nature of evolution in the universe. Pierre Teilhard de Chardin, added that the noosphere is growing towards an even greater integration and unification, culminating in the Omega Point—which he saw as the goal of history.

The noosphere concept of 'unification' was elaborated in popular science fiction by Julian May in the Galactic Milieu Series. It is also the reason Teilhard is often called the patron saint of the Internet.

The **Gaia hypothesis** is an ecological hypothesis that proposes that living and nonliving parts of the earth are a complex interacting system that can be thought of as a single organism. Named after the Greek earth goddess, this hypothesis postulates that all living things have a regulatory effect on the Earth's environment that promotes life overall.

**Absolute idealism** is an ontologically monistic philosophy attributed to G.W.F. Hegel. It is Hegel's account of how being is ultimately comprehensible as an all-inclusive whole. Hegel asserted that in order for the thinking subject (human reason or consciousness) to be able to know its object (the world) at all, there must be in some sense an identity of thought and being. Otherwise, the subject would never have access to the object and we would have no certainty about any of our knowledge of the world. To account for the differences between thought and being, however, as well as the richness and diversity of each, the unity of thought and being cannot be expressed as the abstract identity "A=A". Absolute idealism is the attempt to demonstrate this unity using a new "speculative" philosophical method, which requires new concepts and rules of logic. According to Hegel, the absolute ground of being is essentially a dynamic, historical process of necessity that unfolds by itself in the form of increasingly complex forms of being and of consciousness, ultimately giving rise to all the diversity in the world and in the concepts with which we think and make sense of the world.

For Hegel, the interaction of opposites generates in dialectical fashion all concepts we use in order to understand the world. Moreover, this development occurs not only in the individual mind, but also through history. In the *Phenomenology of Spirit*, for example, Hegel presents a history of human consciousness as a journey through stages of explanations of the world. Each successive explanation created problems and oppositions within itself, leading to tensions which could only be overcome by adopting a view that could accommodate these oppositions in a higher unity. At the base of spirit lies a rational development. This means that the absolute itself is exactly that rational development. The assertion that "All reality is spirit" means that all of reality rationally orders itself and while doing so creates the oppositions we find in it. Even nature is not different from the spirit since it itself is ordered by the determinations given to us by spirit. Nature, as that which is not spirit is so determined by spirit, therefore it follows that nature is not absolutely other, but understood as other and therefore not essentially alien.

The aim of Hegel was to show that we do not relate to the world as if it is other from us, but that we continue to find ourselves back into that world. With the realisation that both my mind and the world are ordered according to the same rational principles, our access to the world has been made secure, a security which was lost after Kant proclaimed the 'Ding an sich' to be ultimately inaccessible.

The Absolute Idealist position should be distinguished from Berkeleyan Idealism (Berkeley), Transcendental Idealism (Kant), subjective idealism (Fichte), and Objective idealism (Schelling).

For me, I would say that I feel and have been working in my own way towards gaining a link with the conscious level of my being wherein the energy of the mitochondria express themselves. Simultaneously I attempt to feel the center that is the Hadit, that is watching the many streams of my thoughts, dispassionately and burning up all the streams of consciousness that emanate from the cells in one giant Alchemical transformation.

My magickal work at this point, then is to begin to learn the process of projecting my Hadit (the particle in modern physics) to link with the larger aggregate of consciousness that is the wave (per modern physics) or fabric of Nuit. This again, is the Grand Sacrament and performed through the formulation, utilizing aethyric substance (the Aur or Logos), of the H.G.A. And it is why Liber LXV:1.12-22 says:

- 12. Then was there silence. Speech had done with us awhile. There is a light so strenuous that it is not perceived as light.**
- 13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.**
- 14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.**
- 15. I breathe, and there is infinite dis-ease in the spirit.**
- 16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.**
- 17. I shall not rest until I have dissolved it all.**
- 18. So also the light that is absorbed. One absorbs little, and is called white and glistening; one absorbs all and is called black.**
- 19. Therefore, O my darling, art thou black.**
- 20. O my beautiful, I have likened thee to a jet Nubian slave, a boy of melancholy eyes.**
- 21. O the filthy one! the dog! they cry against thee. Because thou art my beloved.**
- 22. Happy are they that praise thee; for they see thee with Mine eyes.**

This congealing of the Soul is absolutely vital; that without such, the individual being will lose its vitality and succumb to destruction; the dissolution of the Second Death. HPB writes eloquently on this:

But, given the will to live, however powerful, we have seen that, in the ordinary course of mundane life, the throes of dissolution cannot be checked. The desperate, and again and again renewed struggle of the Kosmic elements to proceed with a career of change despite the will that is checking them, like a pair of runaway horses struggling against the determined driver holding them in, are so cumulatively powerful, that the utmost efforts of the untrained human will acting within an unprepared body become ultimately useless. The highest intrepidity of the bravest soldier; the intensest desire of the yearning lover; the hungry greed of the unsatisfied miser; the most undoubting faith of the sternest fanatic; the practiced insensibility to pain of the hardest red Indian brave or half-trained Hindu Yogi; the most deliberate philosophy of the calmest thinker - all alike fail at last. Indeed, skeptics will allege in opposition to the verities of this article that, as a matter of experience, it is often observed that the mildest and most irresolute of minds and the weakest of physical frames are often seen to resist "Death" longer than the powerful will of the high-spirited and obstinately-egotistic man, and the iron frame of the labourer, the warrior and the athlete. In reality, however, the key to the secret of these apparently contradictory phenomena is the true conception of the very thing we have already said. If the physical development of the gross "outer shell" proceeds on parallel lines and at an equal rate with that of the will, it stands to reason that no advantage for the purpose of overcoming it, is attained by the latter. The acquisition of improved breechloaders by one modern army confers no absolute superiority if the enemy also becomes possessed of them. Consequently it will be at once apparent, to those who think on the subject, that much of the training by which what is known as "a powerful and determined nature," perfects itself for its own purpose on the stage of the visible world, necessitating and being useless without a parallel development of the "gross" and so-called animal frame, is, in short, neutralized, for the purpose at present treated of, by the fact that its own action has armed the enemy with weapons equal to its own. The force of the impulse to dissolution is rendered equal to the will to oppose it; and being cumulative, subdues the will-power and triumphs at last. On the other hand, it may happen that an apparently weak and vacillating

will-power residing in a weak and undeveloped physical frame, may be so reinforced by some unsatisfied desire - the Ichcha (wish) - as it is called by the Indian Occultists (for instance, a mother's heart-yearning to remain and support her fatherless children) - as to keep down and vanquish, for a short time, the physical throes of a body to which it has become temporarily superior.

The whole rationale then, of the first condition of continued existence in this world, is (a) the development of a Will so powerful as to overcome the hereditary (in a Darwinian sense) tendencies of the atoms composing the "gross" and palpable animal frame, to hurry on at a particular period in a certain course of Kosmic change; and (b) to so weaken the concrete action of that animal frame as to make it more amenable to the power of the Will. To defeat an army, you must demoralize and throw it into disorder.

They are real in an archetypal sense as they represent currents of the mind (soul) and everything that is of Yetzirah is very real indeed. These are ideal forms and energies that coalesce into symbols that then ultimately manifest in human endeavor and become actualized. It's all in the doing; the spontaneous sacrament of the 'now.' Ankh-f-n-khonsu would be Crowley as 'asar-un-nefer' ('myself' made perfect); that higher self that in its pure expression is granted contact by the Angel. The Angel (existing in the praeter-human or mythical netherworld or in the waters of the Nephilim) is the bridge between the particular (I or 'myself') and the universal (Not-I).

Indeed, every particle of matter is consciousness; and as we've already discussed two types of consciousness (differentiated and undifferentiated), we have shown consciousness to be qualitative. Certainly, there is a different type of consciousness between a rock and a human being. And in the human, there is that part of the consciousness, the personality that will die. Considering the Aethyr as all these sub-atomic particles that move in and out of that Fifth Dimension, Light, they become assembled in various forms and densities to create all things; cf. my article: [Scientific Proof of Levi's Aethyr](#).

The practice of Magick shows us that this Aethyric substance can be manipulated and built up to house one's projection of consciousness. It is this same Aethyric substance that comprises the human Soul in which the Spirit is seated. And it is the Soul that is the source of personality. The integrity of the structure of the Soul is not innately strong and for most, this astral body disintegrates after death and all elements of the individuated consciousness are destroyed with only the Spirit in its undifferentiated nature, to remain; though departed from the structure and probably returning to the plane of Light.

And so it is also the task of Magick to strengthen the animated Soul that it can of its own volition hold onto both its nature, despite the disintegration of the material body, and the Spirit-spark that it has housed in conjunction with the physical body that was capable of fixing it into the material plane.

But without this effort as the ancient mystery schools once taught openly, one will then die that second death and any Gnosis gained in this incarnation is lost with the undifferentiated Spirit returning only to perchance, re-travel or re-created the proverbial wheel. The Soul needs to be moved and exercised; strengthened that it might congeal and bind to the Spirit. But innately, most of us as we are born, work at uniting the Soul to the temporal body; causing its disintegration upon death. In the latter, the Soul is not congealed and not exercised and one lives a life, satiated with a false sensuality interpreted in the exoteric religions as sin.

There seems to be a walling up of the ego into its own solitary station; as it seems to rail against the other elements of my personality and self-awareness. I seem to be working against myself and am my own worst enemy in several imprudent ways; as if an emotional restriction that the collective consciousness of my body is unable to interrupt. This is for the Zelator (and higher) in the outer college of the A.'.A.'. , called the Ordeal of Choronzon. And it is not altogether that much different from the obsession with one's egoic limitations, which can lead one to believe one is inadequate for the task.

We tend to think of ourselves as single coherent personalities, but in reality each of us is more like an unruly mob of semi-autonomous personality aspects that are constantly struggling for supremacy. Unifying this mob under the rule of one king is, in a sense, the task of the Dominus Liminis. The struggle is almost like a wrestling match at times - there are aspects of the mind that refuse to cooperate and must be subdued by brute force. Failure results in being 'torn limb from limb;' a metaphorical description of a mental state that lacks cohesion and unity, becoming scatterbrained or schizophrenic. Valid spiritual



practices are techniques for yoking the attention to the will instead of letting it run free; channeling the force of attention instead of letting it dissipate in pursuit of frivolous whims.

The Mystical approach is but half the work. The other half is Magickal and has to do with the formulation of the Angel and the projection of one's psyche into this construct. And so in myself, I contemplate the courage to examine of these elements and forces around me; but I cannot yet summon this courage. Still I feel a more articulate map will present itself, rather than that one that I assimilated in my skryings of Liber 231. That it will offer me a pragmatic opportunity to reign in and control these forces more ably in myself is generating a backlash from this ego and I am seized into a dynamic churning that only an appeal to my Angel may seem to be able to help pull me from this maelstrom.

Here is the difference between Spirit and Soul; the Soul is as Blavatsky calls it, the "temporary ego"...what I would call the temporal ego. This is what holds memory, the Spirit is unalterable as it is the unmanifest part of self. As it is NOT it holds nothing. At whatever hierarchical level it might take the swim of life, it gives and takes nothing from this. But the Soul does not have to dissolve with the body; only it must move from its identification with the body and transfer that to the Spirit. In other words, the Jivatman must move to the Paratman or its ego (collection of memories) will dissolve away; those elements (sub-atomic particles) dispersing...to collect again (and not necessarily with the same particles) into another Atman.

The word, Samsara merely labels the changing nature of the material Universe. But the connotations over the term bring a negative interpretation by connecting it negatively, with Maya and positioning the material world as being inferior to the spiritual world. The Western Occult Tradition teaches that "Change is Stability"; the material universe being equivalent in stature.

The changing nature of the universe fools the many lower egos that hold a collective trance over the consciousness; as if the mitochondrial consciousnesses of all these cells have not yet perfectly come into functional relation. Gnosis is a movement of consciousness from this dysfunctional fixation as it tunes itself instead to a higher vibrational force that then has a sympathetic affect on the lower ego; realigning the psyche to a place of 'Understanding'. In the original trance, the person is certainly asleep or dead; dead or dying...the symbols work in the same way.

With the lower ego in its original state, the soul is also fragmented. We might say this is a state of decay or dying; and we can all say that we've seen walking zombies in our travels. Human life begins completely unconscious in the womb and only slowly opens to becoming semi-conscious in its first few years; with really, so few becoming any more awake than that.

AL II.17: **"Hear me, ye people of sighing!  
The sorrows of pain and regret  
Are left to the dead and the dying,  
The folk that not know me as yet."**

Hadit defines dead and dying as a state of being that can be overcome and will then subsequently lead to a certain Gnosis.

AL II.18: **"These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk."**  
AL II.26: **"I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one."**

Hadit seems to assert here that there is an upper and lower nature to this state of being that is the knowing of him...the Gnosis.

AL II.27: **"There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall perish with the dogs of Reason."**

The subconscious then becomes the pit. The dead and dying are those unconscious beings (with no real "attention") that are the victims of their unconscious emotions and desires; having no awareness of nor any control over them. They don't choose the course of their lives but are simply pushed along with these blind forces.

AL II.45: **"There is death for the dogs."**

And yet, this verse seems to point to another kind of death; the one that the Egyptians called the 'second death,' which has to do with the death of the egoic/mind structure as there was no yoking or congealing of these now, subconscious elements and their lack of integrity fails to uphold their chaotic structure. Enlightenment or immortality becomes the alignment or congealing of these elements under the yoke of a superior ego (the higher self) that will then have enough integrity (strength and internal cohesion of structure) to hold fast past the death of the body and then evolve without losing all this in the NOT.

This also asserts that the stream of time is as eternal as the eternal NOT and both simultaneously exist. It is why in this same section of Liber AL, Hadit goes on to tell us about all the feasts and holy days...and directs us to celebrate them with joy and beauty...and to enjoy each other and all things that are sensory and sensual. The ego-loser philosophy says that these are stimulants that distract one with desire, which causes the urge to stay on this plane. Hadit says these are the elements on this plane that bring ecstasy to all planes. We build our house from the bottom up and evolve. We take in the light of Spirit and fortify our beings that in rapture, we can take on even more joy.

AL II.46: **"Dost thou fail? Art thou sorry? Is fear in thine heart?"**

AL II.47: **"Where I am these are not."**

But of course! It is in this state that one becomes seduced by the consoler god; who will either take away your problems for you, or will show you the path to escape this prison of the soul. Hadit says I am the snake that shows you to be a king...you are that snake; it is the two parts of your nature. You may either come to know yourself or die...the ego-loser philosophy warns you against coming to know yourself; rather, it beseeches you to forsake yourself...for the NOT. As the world has seen over and over again; altruism leads to ignorance and self-destruction...self-ism has led to great works and glory in the human drama.

Blavatsky discusses the effort of strengthening the Will that not only shows the practical use of Yama and Niyama, but also produces a curiosity:

To do this then, is the real object of all the rites, ceremonies, fasts, "prayers," meditations, initiations and procedures of self-discipline enjoined by various esoteric Eastern sects, from that course of pure and elevated aspiration which leads to the higher phases of Adeptism Real, down to the fearful and disgusting ordeals which the adherent of the "Left-hand-Road" has to pass through, all the time maintaining his equilibrium. The procedures have their merits and demerits, their separate uses and abuses, their essential and nonessential parts, their various veils, mummeries, and labyrinths. But in all, the result aimed at is reached, if by different processes. The Will is strengthened, encouraged and directed, and the elements opposing its action are demoralized. Now, to any one who has thought out and connected the various evolution theories, as taken, not from any occult source, but from the ordinary scientific manual accessible to all - from the hypothesis of the latest variation in the habits of species - say, the acquisition of carnivorous habit by the New Zealand parrot, for instance - to the farthest glimpses backwards into Space and Eternity afforded by the "Fire Mist" doctrine, it will be apparent that they all rest on one basis. That basis is, that the impulse once given to a hypothetical Unit has a tendency to continue; and consequently, that anything "done" by something at a certain time and certain place tends to repeat itself at other times and places.

Such is the admitted rationale of heredity and atavism. That the same things apply to our ordinary conduct is apparent from the notorious ease with which "habits," - bad or good, as the case may be - are acquired, and it will not be questioned that this applies, as a rule, as much to the moral and intellectual, as to the physical world.

Furthermore, History and Science teach us plainly that certain physical habits conduce to certain moral and intellectual results. There never yet was a conquering nation of vegetarians. Even in the old Aryan times, we do not learn that the very Rishis, from whose lore and practice we gain the knowledge of Occultism, ever interdicted the Kshetriya (military) caste from hunting or a carnivorous diet. Filling, as they did, a certain place in the body politic in the actual condition of the world, the Rishis as little thought of interfering with them, as of restraining the tigers of the jungle from their habits. That did not affect what the Rishis did themselves.

The aspirant to longevity then must be on his guard against two dangers. He must beware especially of impure and animal thoughts. [In other words, the thought tends to provoke the deed. - G.M. ]For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding outwardly, must affect the molecular relations of the physical man. The inner men, [We use the word in the plural, reminding the reader that, according to our doctrine, man is septenary. - G. M. ] however sublimated their organism may be, are still composed of actual, not hypothetical, particles, and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with, and concealed within.

And, on the other hand, certain actions have a tendency to produce actual physical conditions unfavourable to pure thoughts, hence to the state required for developing the supremacy of the inner man.

To return to the practical process. A normally healthy mind, in a normally healthy body, is a good starting-point. Though exceptionally powerful and self-devoted natures may sometimes recover the ground lost by mental degradation or physical misuse, by employing proper means, under the direction of unswerving resolution, yet often things may have gone so far that there is no longer stamina enough to sustain the conflict sufficiently long to perpetuate this life; though what in Eastern parlance is called the "merit" of the effort will help to ameliorate conditions and improve matters in another.

However this may be, the prescribed course of self-discipline commences here. It may be stated briefly that its essence is a course of moral, mental, and physical development, carried on in parallel lines - one being useless without the other. The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical. *And it may be mentioned that all sense of restraint - even if self-imposed - is useless.* Not only is all "goodness" that results from the compulsion of physical force, threats, or bribes (whether of physical or so-called "spiritual" nature) absolutely useless to the person who exhibits it, its hypocrisy tending to poison moral atmosphere of the world, but the desire to be "good" or "pure," to be efficacious must be spontaneous. It must be a self-impulse from within, a real preference for something higher, not an abstinence from vice because of fear of the law: not a chastity enforced by the dread of Public Opinion; not a benevolence exercised through love of praise or dread of consequences in a hypothetical Future Life. [Col. Olcott clearly and succinctly explains the Buddhist doctrine of Merit or Karma, in his "Buddhist Catechism" (Question 83). - G.M. ]

Yet Hadit tells us that partaking of 'vices' are in service to him, which forces us to re-focus the practical value of morality; the first conditioning principles at the outset of the Spiritual Journey. Crowley responds to this by separating sensual enjoyment from the visceral desires that such enjoyment can produce in weaker minds. As Crowley writes, if one attaches oneself to one's wish-phantoms; the shells of one's desires (Nephesch) one will become absorbed in these upon death, and they will ultimately deteriorate and disintegrate. But if one congeals the Ruach and attaches it to the Supernal, one can retain one's consciousness, that death will provide an opportunity to find a new and even better suited vehicle for one's evolutionary development.

I find it interesting that once the ego is broken-down (as a start to spiritual attainment) it must then again, be re-built (to a supposedly more virtuous state) or otherwise, schizophrenic problems develop. It is this last step that the ego-losers seem never to consider and part of the reason why I like to talk about the East's problem with differentiating between authentic spiritual experience and psychosis.

This is where integrity in the moralistic sense, is directly connected with integrity in the structural sense of the soul...the foundation of Magickal theory. As has been said in the scriptures, the wages of sin is death; so for example, lying is speaking falsely and obfuscating truth both to oneself and the person one is deceiving. Every action brings about instant karma and the truth or structural integrity of the soul is attacked with the telling of the lie. Motta writes eloquently on this:

The petty man is not ashamed of what is not benevolent, nor fears doing what is not right. Without prospect of profit, he does not dedicate himself to what is good, and without pressure from others; he does not redress his errors. However, self-correction in small things would make him chary in things of greater consequence. If good deeds are not accumulated, they will not be sufficient to create character in us; if bad deeds are not accumulated, they will not be sufficient to disrupt our lives. The petty man thinks that small good deeds are unimportant and does not do them; he thinks that small bad deeds are unimportant and does not abstain from them. Thus his evil accumulates until it can no longer be disguised, and his guilt grows until it becomes intolerable.

If it is so, that our memories are all fully retained and that we need do nothing...then all spiritual work is a vanity and not much more. We are not born immortal; it is something that must be earned and attained. Otherwise there is no dynamism in the Universe and the ALL is nothing more than a solipsistic and nihilistic nightmare. Rather, life itself has set a goal towards pleasure and away from pain and sorrow.

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!"

There is relatively nothing new in Thelemic Doctrine that has not been an important part of Occult Doctrine. Rather, Thelema is a correction to the corrupted doctrine that most Eastern and Western Occult lines have adopted. The idea of celibate austerity is the antithesis of the natural design of the human being. Rather, we are creatures that do nothing else but seek pleasure. It is the Black Lodge that has made it a common virtue in the Occult community of self-denial. This is nothing more than a twisting of the symbols. HPB echoes this ancient call:

It will be seen now in connection with the doctrine of the tendency to the renewal of action, before discussed, that the course of self-discipline recommended as the only road to Longevity by Occultism is not a "visionary" theory dealing with vague "ideas," but actually a scientifically devised system of drill. It is a system by which each particle of the several men composing the septenary individual receives an impulse, and a habit of doing what is necessary for certain purposes of its own freewill and with "pleasure." Every one must be practiced and perfect in a thing to do it with pleasure. This rule especially applies to the case of the development of Man. "Virtue" may be very good in its way - it may lead to the grandest results. But to become efficacious it has to be practiced cheerfully not with reluctance or pain.

AL II.22: "I am the Snake that giveth Knowledge & Delight and bright glory, and stir the hearts of men with drunkenness. To worship me take wine and strange drugs whereof I will tell my prophet, & be drunk thereof! They shall not harm ye at all. It is a lie, this folly against self. The exposure of innocence is a lie. Be strong, o man! lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

And let's look at the harm to oneself that all these sensual pleasures are said to bring; the mind is a complex thing and many of the things that humans enjoy are at some level, self-destructive. For that matter, what one may describe as a good work or a good thought, another may find to be completely abhorrent. Crowley writes on this in MITP:

In the Buddhist system, "Sila", "Virtue," is similarly enjoined. The qualities are, for the layman, these five: Thou shalt not kill. Thou shalt not steal. Thou shalt not lie. Thou shalt not commit adultery. Thou shalt drink no intoxicating drink. For the monk many others are added. The commandments of Moses are familiar to all; they are rather similar; and so are those given by Christ footnote: Not, however, original. The whole sermon is to be found in the Talmud. in the "Sermon on the Mount." Some of these are only the "virtues" of a slave, invented by his master to keep him in order. The real point of the Hindu "Yama" is that breaking any of these would tend to excite the mind. Subsequent theologians have tried to improve upon the teachings of the Masters, have given a sort of mystical importance to these virtues; they have insisted upon them for their own sake, and turned them into puritanism and formalism. Thus "non-killing," which originally meant "do not excite yourself by stalking tigers," has been interpreted to mean that it is a crime to drink water that has not been strained, lest you should kill the animalcula.

But this constant worry, this fear of killing anything by mischance is, on the whole, worse than a hand-to-hand conflict with a grizzly bear. If the barking of a dog disturbs your meditation, it is simplest to shoot the dog, and think no more about it. A similar difficulty with wives has caused some masters to recommend celibacy. In all these questions common sense must be the guide. No fixed rule can be laid down. The "non-receiving of gifts," for instance, is rather important for a Hindu, who would be thoroughly upset for weeks if any one gave him a coconut: but the average European takes things as they come by the time that he has been put into long trousers.

The only difficult question is that of continence, which is complicated by many considerations, such as that of energy; but everybody's mind is hopelessly muddled on this subject, which some people confuse with erotology, and others with sociology. There will be no clear thinking on this matter until it is understood as being solely a branch of athletics.

We may then dismiss Yama and Niyama with this advice: let the student decide for himself what form of life, what moral code, will least tend to excite his mind; but once he has formulated it, let him stick to it, avoiding opportunism; and let him be very careful to take no credit for what he does or refrains from doing -- it is a purely practical code, of no value in itself.

As Crowley says, these are forms of spiritual athletics (a description Regardie also later, used). They therefore really present no form of 'personal growth', which in itself would be quite egoic.

Moving then, to 'truthfulness' we would have the same problem. However, truthfulness holds a structural integrity for the building of the Soul. Cf. my article: [Morals & Magickal Integrity](#).

I don't see anything inferior in the Earth incarnation; one simply has to awake to the true nature of who and what one is and one's true relationship with creation. The unreal phantasms are phantasms of the mind in its sleeping dream state. Once the mind wakes up (Gnosis) true perception of the very real Universe is encountered. These phantasms are not in the Universe; they are not objective. The material Universe is objective. This is where I diverge from the ego-loser philosophy. There's no reason at all to leave this Universe and reincarnation is not a curse or a wheel to escape from...but "pure joy" for the wake-up person.

Our memory is not somehow mystically wiped clean as we pursue our next incarnation. It is more apt to say that memory is somehow detached as the new aggregate personality has no immediate way to access it. This is why the work of the Magickal Memory for the Adept is an important one. But this can only be of value to the Adept that has already congealed the Soul. Then, once the memory is made accessible, its pathway remains open to the mind.

### HPB's Theory on Brahman & Atman

Reading HPB's Secret Doctrine Vol. V, Section 5, I came upon a pertinent essay by Blavatsky entitled: Some Reasons for Secrecy, and that is worth inserting here, along with my own comments:

The fact that the Occult Sciences have been withheld from the world at large, and denied by the Initiates to Humanity, has often been made matter of complaint. It has been alleged that the Guardians of the Secret Lore were selfish in withholding the "treasures" of Archaic Wisdom; that it was positively criminal to keep back such knowledge - "if any" - from the men of Science, etc.

Yet there must have been some very good reasons for it, since from the very dawn of History such has been the policy of every Hierophant and "Master." Pythagoras, the first Adept and real Scientist in pre-Christian Europe, is accused of having taught in public the immobility of the earth, and the rotary motion of the stars around it, while he was declaring to his privileged Adepts his belief in the motion of the Earth as a planet, and in the heliocentric system. The reasons for such secrecy, however, are many and were never made a mystery of. The chief cause as given in *Isis Unveiled*. It may now be repeated.

From the very day when the first mystic, taught by the first Instructor of the "divine Dynasties" of the early races, was taught the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the desecration, willing or unwilling, of the profane rabble - was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive substances, and furnishing them with matches. The first divine Instructor initiated but a select few, and these kept silence with the multitudes. They recognised *their* "God" and each Adept felt the great "SELF" within himself. The Atman, the Self, the mighty Lord and Protector, once that man knew him as the "I am," the "Ego Sum," the "Asmi," showed his full power to him who could recognise the "still small voice." From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name, who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise then, like Socrates, repeating to himself as well as his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognising his God within himself.

And this would be one individual god for each; the Atman being a name for this individualized Augoeiades.

"Ye are Gods," the king-psalmist tells us, and we find Jesus reminding the scribes that this expression was addressed to other mortal men, claiming for themselves the same privilege without any blasphemy. And as a faithful echo, Paul, while asserting that we are all "the temple of the living God," cautiously remarked elsewhere that after all these things are only for the "wise," and it is "unlawful" to speak of them. [ii. 317, 318. Many verbal alterations from the original text of *Isis Unveiled* were made by H.P.B. in her quotations therefrom, and these are followed throughout.]

The quote is in John and it is Jesus quoting Isaiah. Note both are saying that each and everyone of us is a god; omniscient, omnipresent and omnipotent.

Some of the reasons for this secrecy may be given.

The fundamental law and master-key of practical Theurgy, in its chief applications to the serious study of cosmic and sidereal, of psychic and spiritual, mysteries was, and still is, that which was called by the Greek Neoplatonist "Theophania." In its generally-accepted meaning this is "communication between the Gods (or God) and those initiated mortals who are spiritually fit to enjoy such an intercourse." Esoterically, however, it signifies more than this. For it is not only the presence of a God, but an actual - howbeit temporary - incarnation, the blending, so to say, of the personal Deity, the Higher Self, with man - its representative or agent on

earth. As a general law, the Highest God, the Over-soul of the human being (Atma-Buddhi), only overshadows the individual during his life, for purposes of instruction and revelation; or as Roman Catholics - who erroneously call that Over-soul the "Guardian Angel" - would say, "It stands outside and watches."

HPB seems to be differentiating between the Atman and an 'Oversoul' that she calls the Atma-Buddhi. And I would be inclined to agree with her here if this is so. The Atma-Buddhi would be the divine spark that is of the ONE that became the ALL...the All-Father that is the macrocosmic Kether. The Atman would be the microcosmic Kether. Again, HPB uses the word 'temporary' to describe the nature of the Atman and again, I would rather say 'temporal'. As a temporal manifestation, immortality is only a potential and not an a-priori, given. The Mage develops the Ruach to immortalize it and moves in true relation to the actual and objective material world; one that seems so etheric to we who are asleep in this same material world. I refer you to my comments on Crowley's Wake World.

But in the case of the theophanic mystery, it incarnates itself in the Theurgist for purposes of revelation. When the incarnation is temporary, during those mysterious trances or "ecstasy," which Plotinus defined as

The liberation of the mind from its finite consciousness, becoming one and identified with the Infinite,

This sublime condition is very short. The human soul, being the offspring or emanation of its God, the "Father and the Son" become one, "the divine fountain flowing like a stream into its human bed." [ Proclus claims to have experienced this sublime ecstasy six times during his mystic life: Porphyry asserts that Apollonius of Tyana was thus united four times to his deity - a statement which we believe to be a mistake, since Apollonius was a Nirmanakaya (divine incarnation - not Avatara) - and he (Porphyry) only once, when over sixty years of age.

The idea that the relationship between the Angel and the Adept is a temporary one that occurs infrequently is important. There are those who speak of the K&C as if it were a condition that puts the Angel as an available consultant, 24/7 for the Adept. Hence, the Adept makes no decision without the consultation of the Angel; the Angel then really becoming the consoler god that Hadit abhors. There are even those alleged Adepts in the Thelemic community today that hold public displays of their alleged 24/7 communication (to keep their students in awe of them, of course!).

We should therefore, differentiate between contact with the Angel, which is communication with the lower vehicle and the nature of the state of immortality, which is the congealing of the Soul and worked in conjunction with the Angel. And we should look into any possible phenomenon connected with this congealing, such as the intense explosion of light about the individual as described in Dr. Maurice Bucke's Cosmic Consciousness and elsewhere.

Theophany (or the actual appearance of a God to man), Theopathy (or "assimilation of divine nature"), and Theopneusty (inspiration, or rather the mysterious power to hear orally the teachings of a God) have never been rightly understood.] In exceptional cases, however, the mystery becomes complete; the Word is made Flesh in real fact, the individual becoming divine in the full sense of the term, since his personal God has made of him his permanent life-long tabernacle - "the temple of God," as Paul says.

Theopathy seems to be this congealing of the Soul and its willing affixation to the 'Oversoul'. It may be that this condition, being attained, includes the other two conditions simultaneously; with Theophany being that explosion of light and Theopneusty being accompanying 'praeter-human' communication.

Now that which is meant here by the *personal* God of Man is, of course, not his seventh Principle alone, as *per se* and in essence that is merely a bean of the infinite Ocean of Light. In conjunction with our Divine Soul, the Buddhi, it cannot be called a Duad, as it otherwise might, since, though formed from Atma and Buddhi (the two higher Principles), the former is no entity but an emanation from the Absolute, and indivisible in reality from it.

Stating that differentiated ego (Atma) is an emanation from non-differentiated ego (Buddhi) is plausible; but then stating that they are yet, one in the same as HPB says one "otherwise might" presents problems. Crowley addresses this in his commentary to Liber AL:

*Therefore you have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a being could create a world in which war, evil, "etc." exist. Evil is only an appearance because, like "good", it cannot affect the substance itself, but only multiply its combinations. This is something the same as mystic monism, but the objection to that theory is that God has to create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural. It is no objection to this theory to ask who made the elements -- the elements are at least there; and God, when you look for him, is not there. Theism is "obscurum per obscurius".*

The personal God is not the Monad, but indeed the prototype of the latter, what for want of a better term we call the *manifested* Karanatma [ Karana Sharira is the "causal" body and is sometimes said to be the "personal God." And so it is, in one sense.] (Causal Soul), one of the "seven" and chief reservoirs of the human Monads or Egos. The latter are gradually formed and strengthened during their incarnation-cycle by constant additions of individuality from the personalities in which incarnates that androgynous, half-spiritual, half-terrestrial principle, partaking of both heaven and earth, called by the Vedantins Jiva and Vijnanamaya Kosha, and by the Occultists the Manas (mind); that, in short, which uniting itself partially with the Monad, incarnates in each new birth. In perfect unity with its (seventh) Principle, the Spirit unalloyed, it is the divine Higher Self, as every student of Theosophy knows. After every new incarnation Buddhi-Manas culls, so to say the aroma of the flower called personality, the purely earthly residue of which its dregs - is left to fade out as a shadow. This is the most difficult - because so transcendently metaphysical - portion of the doctrine.

It is important to find in the above paragraph a place where HPB and Crowley completely disagree. Yet, Crowley recognizes her as a Master of the Temple, though each their two truths are contradictory. Both really, are theoretical models; and though one may feel correct to one as the other would be to another, neither should create a dogma that needs to be defended. This is what religious institutions have done and remains at the heart of sectarianism.

As is repeated many a time in this and other works, it is not the Philosophers, Sages, and Adepts of antiquity who can ever be charged with idolatry. It is they in fact, who, recognising divine unity, were the only ones, owing to their initiation into the mysteries of Esotericism, to understand correctly the *υπονοια*(hyponea), or under-meaning of the anthropomorphism of the so-called Angels, Gods, and Spiritual Beings of every kind. Each, worshipping the one Divine Essence that pervades the whole world of Nature, revered, but never worshipped or idolised, any of these "Gods," whether high or low - not even his own personal Deity, of which he was a Ray, and to whom he appealed.[ This would be in one sense Self-worship.]

#### **The Ladder of Being -**

The holy Triad emanates from the One, and is the Tetraktys; the gods, daimons, and souls are an emanation of the Triad. Heroes and men repeat the hierarchy in themselves.

Thus said Metrodorus of Chios, the Pythagorean, the latter part of the sentence meaning that man has within himself the seven pale reflections of the seven divine Hierarchies; his Higher Self is, therefore, in itself but the refracted beam of the direct Ray. He who regards the latter as an Entity, in the usual sense of the term, is one of the "infidels and atheists," spoken of by Epicurus, for he fastens on that God "the opinions of the multitude" - an anthropomorphism of the grossest kind. ["The Gods exist," said Epicurus, "but they are not what the *hoi polloi* (the multitude) suppose them to be. He is not an infidel or atheist who denies the existence of Gods whom the multitude worship, but he is such who fastens on the Gods the opinions of the multitude." ] The Adept and the Occultist know that "what are styled the Gods are only the first principles" (Aristotle). None the less they are intelligent, conscious, and *living* "Principles," the Primary Seven Lights *manifested* from Light *unmanifested* - which to us is Darkness. They are the Seven - exoterically four - Kumaras or "Mind-Born Sons" of Brahma. And it is they again, the Dhyana Chohans, who are the prototypes in the aeonic eternity of lower Gods and hierarchies of divine Beings, at the lowest end of which ladder of being are we - men.

Crowley states this in his own terms as well:

*Let me declare this Work under this title: 'The obtaining of the Knowledge and Conversation of the Holy Guardian Angel', because the theory implied in these words is so patently absurd that only simpletons would waste much time in analysing it. It would be accepted as a convention, and no one would incur the grave danger of building a philosophical system upon it.*

The Great Work of the Mage is to congeal the Ruach and then to cast the Atma-Buddhi across the Abyss that it might connect with the originating archetype (casting a star into the heavens) and cast that astral energy back down into the Ruach; immortalizing it; connecting it with the spiritual energy that comes from

above and subsequently, the Ruach being also formed of the body, also connecting it with the spiritual energy the comes from the body. This is yet another paradigm for uniting that which is above to that which is below.

Occultism, or Theurgy, teaches the means of producing such union. But it is the actions of man - his personal merit alone - that can produce it on earth, or determine its duration. This lasts from a few seconds - a flash - to several hours, during which time the Theurgist or Theophanist is that overshadowing "God" himself; hence he becomes endowed for the time being with relative omniscience and omnipotence. With such perfect (divine) Adepts as Buddha [ Esoteric, as exoteric, Buddhism rejects the theory that Gautama was an incarnation or Avatara of Vishnu, but teaches the doctrine as herein explained. Every man has in him the materials, if not the conditions, for theophanic intercourse and Theopneusty, the inspiring "God" being, however, in every case, his own Higher Self, or divine prototype.] and others such a hypostatical state of avatic condition may last during the whole life; whereas in the case of full Initiates, who have not yet reached the perfect state of Jivanmukta, [ One entirely and absolutely purified, and having nothing in common with earth except his body.] Theopneusty, when in full sway, results for the high Adept in a full recollection of everything seen, heard, or sensed.

Tajasa has fruition of the supersensible.[ *Mandukyopanishad*, 4.]

It is Magick and not Mysticism that teaches this ultimate union; and in this union the perspective called omniscience and omnipotence is attained. Looking at all the Occult systems in play today, only Thelema recognizes this inbred nature of humanity. The others extant today, still involve themselves with anthropomorphosized deity. Mysticism informs our sensibilities; Magick lets us make use of this...teaches us the 'movement of the Soul.'

For one less perfect it will end only in a partial, indistinct remembrance; while the beginner has to face in the first period of his psychic experiences a mere confusion, followed by a rapid and finally complete oblivion of the mysteries seen during this super-hypnotic condition. The degree of recollection, when one returns to his waking state and physical senses, depends on his spiritual and psychic purification, the greatest enemy of spiritual memory being man's physical brain the organ of his sensuous nature.

Morals serve a practical end and have nothing really to do with being 'nice.' This is why the first education is moral; a way to prepare the vehicle by loosing its attachment to the natural and unconscious attachment to the physical being that it might come to recognize also, the spiritual being. But the mind is the central arbiter of our being and is itself sensuous in nature. There is no part of our humanity that is evil or in error; but it is our wholesome totality as human beings that we've yet to attain.

**Three Ways Open to the Adept** - To repeat: the Greek, rarely-used word, "Theophania," meant more with the Neoplatonists than it does with the modern maker of dictionaries. The compound word, Theophania (from "theos," "God," and "phainomai," "to appear,") does not simply mean "a manifestation of God to man by *actual* appearance" - an absurdity, by the way - but the actual presence of a God in man, a *divine* incarnation. When Simon the Magician claimed to be "God the Father," what he wanted to convey was just that which has been explained, namely, that he was a *divine* incarnation of his own Father, whether we see in the latter an Angel, a God, or a Spirit; therefore he was called "that power of God which is called great," [ *Acts*, viii, 10 (Revised Version).] or that power which causes the Divine Self to enshrine itself in its lower self - man.

This is one of the several mysteries of being and incarnation. Another is that when an Adept reaches during his lifetime that state of holiness and purity that makes him "equal to the Angels," then at death his apparitional or astral body becomes as solid and tangible as was the late body, and is transformed into the real man. [ See the explanations given on the subject in "The Elixir of Life," by G.M. (From a Chela's Diary), *Five Years of Theosophy*.] The old physical body, falling off like the cast-off serpent's skin, the body of the "new" man remains either visible or, at the option of the Adept, disappears from view, surrounded as it is by the Akashic shell that screens it. In the latter case there are three ways open to the Adept:

This is identical with the teaching of Sri Aurobindo & Mother...that the true material universe and material body can be found and made through the application of what they call the Supramental Yoga.

(1) He may remain in the earth's sphere (Vayu or Kama-loka), in that ethereal locality concealed from human sight save during flashes of clairvoyance. In this case his astral body, owing to its great purity and spirituality, having lost the conditions required for Akashic light (the nether or terrestrial ether) to absorb its semi-material particles, the Adept will have to remain in the company of disintegrating shells - doing no good or useful work. This, of course, cannot be.

(2) He can by a supreme effort of will merge entirely into, and get united with, his Monad. By doing so, however, we would (a) deprive his Higher Self of posthumous Samadhi - a bliss which is not real Nirvana - the astral, however pure, being too earthly for such state; and (b) he would thereby open himself to Karmic law; the action being, in fact, the outcome of personal selfishness - of reaping the fruits produced by and for oneself - alone.



One should not equate 'selfishness' with the way its common connotation as an immoral or immature behavior. Rather self--ish or of the self would be the way one should examine the meaning. Karma or activity brings its own fruits to all of us.

(3) The Adept has the option of renouncing conscious Nirvana and rest, to work on earth for the good of mankind. This he can do in a two-fold way: either, as above said, by consolidating his astral body into physical appearance, he can reassume the self-same personality; or he can avail himself of an entirely new physical body, whether that of a newly-born infant or - as Shāṅkarācharya is reported to have done with the body of a dead Rajah - by entering a deserted sheath," and living in it as long as he chooses. This is what is called "continuous existence." The Section entitled "The Mystery about Buddha" will throw additional light on this theory, to the profane incomprehensible, or to the generality simply *absurd*. Such is the doctrine taught, everyone having the choice of either fathoming it still deeper, or of leaving it unnoticed.

The above is simply a small portion of what might have been given in *Isis Unveiled*, had the time come then, as it has now. One cannot study and profit by Occult Science, unless one gives himself up to it - heart, soul, and body. Some of its truths are too awful, too dangerous, for the average mind. None can toy and play with such terrible weapons with impunity. Therefore it is, as St. Paul has it, "unlawful" to speak of them. Let us accept the reminder and talk only of that which is "lawful."

The fact that such truths can be so very dangerous, is why one should not proselytize for the Occult. One should not seek converts nor to convince others that there is an essential truth to the system of Magick. Such types that are not naturally attracted to the Great Work are Souls that would not properly handle the work anyway. Or as Liber AL puts it:

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!"**

As to ecstasy, and such like kinds of self-illumination, this may be obtained by oneself and without any teacher or initiation, for ecstasy is reached by an inward command and control of Self over the physical Ego; as to obtaining mastery over the forces of Nature, this requires a long training, or the capacity of one born a "natural Magician." Meanwhile, those who possess neither of the requisite qualifications are strongly advised to limit themselves to purely spiritual development. But even this is difficult, as the first necessary qualification is an unshakable belief in one's own powers and the Deity within oneself; otherwise a man would simply develop into an irresponsible medium. Throughout the whole mystic literature of the ancient world we detect the same idea of spiritual Esoterism, that the personal God exists within, nowhere outside, the worshipper. That personal Deity is no vain breath, or a fiction, but an immortal Entity, the Initiator of the Initiates, now that the heavenly or Celestial Initiators of primitive humanity - the Shishya of the preceding cycles - are no more among us. Like an undercurrent, rapid and clear, it runs without mixing its crystalline purity with the muddy troubled waters of dogmatism, an enforced anthropomorphic Deity and religious intolerance.

**Man is God** - We find this idea in the tortured and barbarous phraseology of the *Codex Nazaraeus*, and in the superb Neoplatonic language of the Fourth Gospel of the later Religion, in the oldest *Veda* and in the *Avesta*, in the *Abhidharma*, in Kapila's *Sankhya*, and the *Bhagavad Gitā*. We cannot attain Adeptship and Nirvana, Bliss and the "Kingdom of Heaven," unless we link ourselves indissolubly with our Rex Lux, the Lord of Splendour and of Light, our immortal God within us. "*Aham eva param Brahman*" - "I am verily the Supreme Brahman" - has ever been the one living truth in the heart and mind of the Adepts, and it is this which helps the Mystic to become one. One must first of all recognize one's own immortal Principle, and then only can one conquer, or take the

Kingdom of Heaven by violence. Only this has to be achieved by the higher - not the middle, nor the third - man, the last one being of dust. Nor can the second man, the "Son" - on this plane, as his "Father" is the Son on a still higher plane - do anything without the assistance of the first, the "Father." But to succeed one has to identify oneself with one's divine Parent.

The successful traversal of the Abyss involves connecting with one's 'father' (as described in the Gospels), which means one discovers oneself to be God. Failure in the Abyss means that one comes to the ideation of oneself being the only God; the success being the revelation that one as God is in a company of Gods. In identifying oneself with one's parent in the chain that HPB describes above, we see the individualized nature of one's Atman as but one element in a host of elements. This is not the Brahman archetype of the ONE original being; but the Paratman or Atma-Buddhi. That the Adam Kadmon of the Hindus, Brahma, has been anthropomorphized, both by exoteric Hinduism and the pseudo-Hinduism of Western New Agers is a mistake.

The first man is of the earth, earthy; the second [inner, our higher] man is the Lord from heaven. . . . Behold, I show you a mystery.[ I. Cor., xv. 47.50.]

Thus says Paul, mentioning but the dual and trinitarian man for the better comprehension of the non-initiated. But this is not all, for the Delphic injunction has to be fulfilled: man must know himself in order to become a perfect Adept. How few can acquire the knowledge, however, not merely in its inner mystical, but even in its literal sense, for there are two meanings in this command of the Oracle. This is the doctrine of Buddha and the Bodhisattvas pure and simple.

To 'know thyself' is to become self-ish. Such is also the mystical sense of what was said to Paul to the Corinthians about their being the "temple of God," for this meant Esoterically:

*Ye are the temple of [the, or your] God, and the Spirit of [a, or your] God dwelleth in you. [ I Cor., iii. 16. Has the reader ever meditated upon the suggestive words, often pronounced by Jesus and his Apostles? "Be ye therefore perfect as your Father. . . is perfect" (Matt., v. 48), says the Great Master. The words are, "as perfect as your Father which is in heaven," being interpreted as meaning God. Now the utter absurdity of any man becoming as perfect as the infinite, all-perfect, omniscient and omnipresent Deity, is too apparent. If you accept it in such a sense, Jesus is made to utter the greatest fallacy. What was Esoterically meant is, "Your Father who is above the material and astral man, the highest Principle (save the Monad) within man, his own personal God, or the God of his own personality, of whom he is the 'prison' and the 'temple.' " "If thou wilt be perfect (i.e., an Adept and Initiate) go and sell that thou hast" (Matt., xix.21). Every man who desired to become a neophyte, a chela, then, as now, had to take the vow of poverty. The "Perfect," was the name given to the Initiates of every denomination. Plato calls them by that term. The Essenes had their "Perfect." and Paul plainly states that they, the Initiates, can only speak before other Adepts. "We speak wisdom among them [only] that are perfect" (I. Cor.ii.6).]*

The highest principle in Man is the Paratman or Hadit; the Monad being the undifferentiated part of man's nature.

This carries precisely the same meaning as the "I am verily Brahman" of the Vedantin. Nor is the latter assertion more blasphemous than the Pauline - if there were any blasphemy in either, which is denied. Only the Vedantin, who never refers to his body as being himself, or even a part of himself, or aught else but an illusory form for others to see him in, constructs his assertion more openly and sincerely than was done by Paul.

But the body is part and parcel of who we are; the astral taking the shape and form of this body. It is the 'idealized body' of the Roman Catholics; and though it is temporal, attains to something eternal in the congelation of the Ruach; though that may then become perfected yet still further by the force of Will. This is the Great Work of Alchemy. This is also what is proclaimed by al-Hallaj in the Third Degree initiation ritual of the O.T.O.; when he says: "I am the truth, and wrapped in my turban is nothing but God."

The Delphic command "Know thyself" was perfectly comprehensible to every nation of old. So it is now, save to the Christians, since with the exception of the Mussulmans, it is part and parcel of every Eastern religion, including the Kabbalistically instructed Jews. To understand its full meaning, however, necessitates, first of all, belief in Reincarnation and all its mysteries; not as laid down in the doctrine of the French Reincarnationists of the Allan Kardec school, but as they are expounded and taught by Esoteric Philosophy. Man must in short, know who he was, before he arrives at knowing what he is. And how many are there among Europeans who are capable of developing within themselves an absolute belief in their past and future reincarnations, in general, even as a law, let alone mystic knowledge of one's immediately precedent life? Early education, tradition and training of thought, everything is opposing itself during their whole lives to such a belief. Cultured people have been brought up in that most pernicious idea that the wide difference found between the units of one and the same mankind, or even race, is the result of chance; that the gulf between man and man in their respective social positions, birth, intellect, physical and mental capacities - every one of which qualifications has a direct influence on every human life - that all this is simply due to blind hazard, only the most pious among them finding equivocal consolation in the idea that it is "the will of God." They have never analysed, never stopped to think of the depth of the opprobrium that is thrown upon their God, once the grand and most equitable law of the manifold re-births of man upon this earth is foolishly rejected. Men and women anxious to be regarded as Christians, often truly and sincerely trying to lead a Christ-like life, have never paused to reflect over the words of their own *Bible*.

I maintain that reincarnation is not a constant; nor is it the inevitable result after death...it is a potential for him or her who has in life congealed the Ruach. That the ultimate spark of Spirit reincarnates is I think, an obvious deduction. But this spark, being non-differentiated, holds nothing as it is the non-differentiated parcel of the self...and recalls nothing as it says and does nothing...fitting for the Ain. Memory and

tendencies belong to the Ruach, which may become congealed in life or in death...or may not and ultimately disperse through disintegration; carrying but fragments of life. This is why more than one person may be able to claim that he or she was Julius Caesar in a past life.

To say that the Jivatman simply needs to discover the Paramatman is really but half the formula. And first, really, through the use of the abhorred (in traditional Yoga instruction) 'siddhis' does the work of bringing to consciousness, the cells of the body, along with each, their innate consciousness to one congealation is an actuality in the operations of Magick. A discovery, as you put it, of the Jivatman to apprehend the Paratman does not describe a congealation (not even symbolically). So the Jivatman is not a ready formed being, but in using this terminology, would be the created being called 'asar un nefer', once congealed. This requires the mastery of self and the creation and physical education of the astral body; then mastering other techniques in Magick.

I disagree with the Hindu concept of Jivatman being automatically formulated and immortal. This formulation is the completion of the work of incarnation and manifestation and either does or does not occur in the lifetime of the human being. And only then is the immortality of the evolving personality possible. And it is only on this plane that all the various elements or Atmans interact. It seems that consciousness has no beginning and no end. However, the human body is composed of billions of beings (the mitochondria), each with their own Atman (as defined in your lexicon) and the "lower ego" (as coined in the West) is really a complex of all these semi-conscious beings. That which is said to be Jivatman would then even be assigned one to each cell in our body. The congealing process it seems to me, in my theoretical speculations, would be to bring these cells to full consciousness and then fully bring them to one unified purpose.

We know the body intrinsically works with many flaws in its healing and vitalizing processes; and that even the brain is a disordered and chaotic mess. This is one reason why Crowley stresses the ordering of the mind and the development of intellectual clarity. And unfortunately for the 'Intelligent Design' crowd, the body's imperfections reveal how impotent their intellects really are. Sat Prem is especially clear in his book Life of the Cells, to demonstrate Mother and Sri Aurobindo's theory on how the cells of the body can often become destructive to the body in many cases where they incorrectly attack a physical ailment. Often enough, we've created medicines that more prevent them from their automatic responses that the body might heal before they kill it off altogether. And they assert that full consciousness of the cells would prevent this.

And as I've stated previously, this is all articulated well in the symbology of the Egyptian Book of the Dead. It's in the basic design of their burial practices; preserve the body from deterioration that the subtle body would have all the time it needs to congeal. Then we can study the symbolism of what goes on immediately after death in Maat's chamber (the goddess of Truth, with reference to integrity) to look for methodology. The buying of time means the body won't disintegrate, and the astral body that is a direct reflection of that also won't then deteriorate with its elements dispersing. Rather, it seems a certain moral stamina as reflected in its symbolism is still in need of better interpretation before we will yet solve the riddle the myth of the weighing of the heart et al, holds for us.

This part of the self that manifests the Will is the Jivatman. Though we should articulate further on the nature of Will. Pure Will is the spontaneous attractions and interactions that are a part of our life's course, and which serve as sacraments in the practice of holiness. Per the idea of (for want of a better phrase) personal destiny and/or Dharma (also as truth), this unfolds throughout a lifetime in the decisions we make as we walk through life. This 'true will' as often discussed by Crowley and contemporary Thelemites (in general), is composed of the general inertia that accumulates through the implementation of those decisions. The decisions are as much emotional as intellectual, which means they emerge from the body with the many Atmans (one for each cell) that compose that body.

The congealation is then the bringing of these cells to full consciousness according to their own nature, that they might better comprehend the role they play in the maintenance of the body and more accurately feed the mind from the impressions they generate to the mind, which comes from the phenomenal

awareness of what they are encountering and the impressions being made upon them. Remember, our emotions are the mental analysis of what the body is experiencing and our intellect is in one part, the analysis of our emotional state. How often do our emotions contradict our intellect? How often do the cells of our body in their attempt to heal the body, actually bring harm to the body (requiring us to use medicines to stop this and find an alternate path to healing)?

AL II.70: "There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"

Refining one's rapture is the congealing of the cells, which compose the animal nature and is one-half our humanity! The A.'.A.'. seeks to make one fully human; not disembodied.

HPB takes this to a more complete measure:

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, "the Lord," though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos -- or on the *plane of illusion*; for it is the sum total of Dhyana-Chohan's *consciousnesses*." "Oh, wise man, remove the conception that *not-Spirit is Spirit*," says Sankaracharya. *Atma is not-Spirit in its final Parabrahmic state, Iswara or Logos is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, plus their divine reflection, which emanate from, and return into, the Logos, each in the culmination of its time.* There are seven chief groups of such Dhyana Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical. Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*specialy* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

Motta talks a bit about the various magickal schools, named by colors and drawn from Crowley's teachings, as found in Magick Without Tears. I think HPB may not only be more specific in this detail, but more accurate in attributing each to a planet. We Thelemites may be of the Sun; but other mystical/magickal schools would then be of other planets, having other purposes, paths and augoieades.

What you are describing is of the body, though the mind itself is not present or conscioius; though I'm not disagreeing with you necessarily. One of the points that I have been trying to make is that the body has its own consciousness, which in itself seeks to be united with mind as Atman; this congealing of the Ruach. To this end, I will again quote from HPB:

As to the "elemental atoms," so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahma when he calls him ANU, the "Atom." Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls -- an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician -- and an Eastern metaphysician -- to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul* -- the Buddhi -- to its informing and inseparable Spirit, or *Atman*.

The compound soul is an important is an important idea to consider. Each atom of our body, and every cell, each having their own life. Indeed, as you read through certain GCL documents, you will see that the mitochondria itself is an independent and symbiotic life form. We discussed this a bit in our Star Wars examples. A part of my theory on this is that as all the cells are each in themselves composed with their own life force, so the human soul is an aggregate of these life forces. The nature of human evolution is then to congeal these life forces into one unified structure.

The Supramental Yoga school of Sri Aurobindo & Mother covers this in their analysis of the dysfunctionality of human cells, which they say requires that one induce the cells to full consciousness that they might work together to carry out more effectively the task of the centralized consciousness of the body. This dysfunctionality is evident in some healing processes, which actually become destructive to the body as the cells and the organs they comprise cannot consider the totality of the body.

But it is important also to recognize that Brahma is a mythological and not an actual or anthropomorphosized god. His sleep is the allegory for manifestation, which HPB calls the manvantara; wherein the Universe comes to be as his dream and is then retraced as he awakes...awakes to what? I feel even the idea of manvantara is misleading; that the myth is really describing the ebb and flow or expansive and contracting qualities of the Universe. The Universe is not annihilated on some certain date and only to begin again with me and infinite number of times, sitting at this computer on this day and writing this message. I realize there is another Hindu myth that says this is so, by showing an egoistic prince many ants walking across the floor of his palace; each being his many incarnations in the past and at this same point in history. But that is the ego-loser philosophy in Hindu parlance.

What the myth ignores is that before Brahma shows this prince his many incarnations, the prince took pride in the great things he built and the marvelous beauty he brought to the world. With this supposed enlightenment, now the prince is rendered inert but enlightened by the meaninglessness of his life--ouch!--instituted nihilism. Is it no wonder that AL proclaims the rituals of the old world to be black?! And what the hell is Brahma doing there anyway?...he's supposed to be asleep

Whether one tends towards the path of Magick and the invocation of the Augoeides at Tiphareth or whether one is merely mystically minded and comes to the certainty of God indwelling the Self (Yeheshua) this is one certain step and not to be confused and mixed with the plane that is the Abyss. It is worth again, quoting from HPB:

*Atma* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval "Seven;" -- of which seven further on. It is *the EMANATING spark from the UNCREATED Ray* -- a mystery. In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (*Chogi dangpoi sangye*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This again is that affirmation that we each are the Logos; and in Christian terms, then, we would each be Jesus Christ or the Son of God. Remember, Thelema comes as a philosophy to correct the errors of the Christian mystery as perverted by Constantine and Irenaeus. As HPB says above, this Atman is then intimately and unseparably connected to our soul. It is then that should we congeal and empower that soul to a unified, aggregate consciousness, that we will then gain control over subsequent incarnations as we go through the cycles of life.

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, though his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides*?

There is a difference between the Paratman and the personality and hence our HGA is something beyond the lower ego (personality). Yet, it is our Twin Soul as also hinted at in the Gnostic Gospel of Thomas. This Paratman or star is the central sun of each our individual universes. As Thelemites, we are (in Motta's words) *Children of the Sun*.

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, "the Lord," though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos -- or on the *plane of illusion*; for it is the sum total of Dhyani-Chohan's *consciousnesses*." "Oh, wise man, remove the conception *that not-Spirit is Spirit*," says Sankaracharya. Atma is *not-Spirit* in its final Parabrahmic state, *Iswara* or *Logos* is Spirit; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical. Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*especially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations.

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This was known to every high Initiate in every age and in every country: "I and my Father are one," said Jesus (John x. 30). When He is made to say, elsewhere (xx. 17): "I ascend to my Father and your Father," it meant that which has just been stated. The identity, and at the same time the illusive differentiation of the *Angel-Monad* and the *Human-Monad* is shown by the following sentences: "My Father is *greater* than I" (John xiv. 26) ; "Glorify your Father who is in Heaven" (Matt. v. 16); "The righteous will *shine* in the kingdom of *their* Father" (not *our* Father) (Matt. xiii. 43) "Know ye not ye are a temple of God, and that the *Spirit of God dwelleth* in you? (I Cor. iii. 16); "I *ascend* to my Father," etc., etc. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, "Star," or "Father," again of the same planetary realm and division as He did.

First we learn how to relate each to our own personal augoeiades...each our own personal god or Adonai (as shown right at the beginning of Liber LXV). But then of what planetary path may others be? Liber AL teaches us that the Jews have the half; might they be of the Moon? Certainly it is important in our science that the Sun and Moon be conjoined. And here we have another way of interpreting this; outside the science of sexual magick.

It is then the "Seven Sons of Light" -- called after their planets and (by the rabble) often identified with them -- namely Saturn, Jupiter, Mercury, Mars, Venus, and -- *presumably* for the modern critic, who goes no deeper than the surface of old religions\* -- the Sun and Moon, which are, according to the Occult teachings, our heavenly Parents, or "Father," synthetically. Hence, as already remarked, polytheism is really more philosophical and correct, as to fact and nature, than anthropomorphic monotheism. Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides, and Watchers -- morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their "Regents" or *Rectors* with our Monads and spiritual faculties. In order to avoid creating new misconceptions, let it be stated that among the three *secret* orbs (or star-angels) neither Uranus nor Neptune entered; not only because they were unknown under these names to the ancient Sages, but because they, as all other planets, however many there may be, are the *gods* and guardians of other septenary chains of globes within our systems.

And so these Rectors, each having their own church or community (and perhaps are also addressed in the Book of Revelation; cf. the GCL document: Liber Congregus Restituo) may present certain other cultural loci in the human congress of seven races.

The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light,"\* had to pass through the seven planetary regions both ways. The pure Dhyani and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Daevas, the ministers of Ahriman, "each chained to his planet" (*see Origen's Copy of the Chart*); with the Brahmins, the Asuras and some of its Rishis -- good, bad and indifferent; and among the Egyptian Gnostics it was *Thoth* or (Hermes) who was the chief of the seven whose names are given by Origen as *Adonai*, genius of the Sun; *Tao*, of the Moon; *Eloi*, of Jupiter; *Sabao*, of Mars; *Orai*, of Venus; *Astaphai*, of Mercury; and *Ildabaoth* (Jehovah), of Saturn. Finally, the *Pistis-Sophia*, which the greatest modern authority on exoteric Gnostic beliefs, the late Mr. C. W. King, refers to as "that precious monument of Gnosticism," -- this old document echoes, while distorting it to sectarian purposes, the archaic belief of the ages. The Astral Rulers of the Spheres (the planets) create the monads (the Souls) from their own substance out of the "tears of their eyes, and the sweat of their torments," endowing the monads with a spark of the Divine Light, which is their substance. It will be shown in Book II. why these "Lords of the Zodiac and Spheres" have been transformed by sectarian theology into the rebellious angels of the Christians, who took them from the Seven Devas of the Magi, without understanding the significance of the allegory.

And yet, perhaps these are seven levels of being (with both possible doctrines not necessarily contradicting the other) that are a part of our natural evolutionary process.

HADIT is "everywhere the center", which tells me that every last cell of our being is a monad (which I believe HPB affirms in what I have copied into this message-above. And so really, every space-mark and every coordinate is an HADIT; the aggregate Soul congealing into a yet-greater HADIT, which brings me to a conundrum that it seems HPB calls a mystery and as found in Liber AL:1.52:

**If this be not aright; if ye confound the space-marks, saying: They are one; or saying, They are many; if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!**

In other words, we are all connected as ONE, though we are MANY, which means in my view, we are all gods/monads though this fabric composed of us is the connecting link. The only true affirmation is to recognize our connection by being of service to the world around us (participating in life) in the love of the world and the time/space continuum, which is itself eternal. Being of service, acting in the world is the

perfect adoration of NUIT, which I teach my students in contradistinction with most other A.'.A.'. lineages that simply have their Aspirants write a poem that they call an adoration whilst continuing with their narcissism.

Acting in the world and not despising it as Buddha teaches is the love of NUIT per AL:I.53:

*This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!*

That we are both ONE and MANY is easily affirmable, as I can focus on myself (know thyself) and I can focus on that expanded consciousness of my connection with the world around me. But I also maintain that the NOT is ineffable and should not be quantified; whether as consciousness or otherwise. Yes the ALL/MANY is consciousness...NOT has nothing to do with this.

The NOT became manifest as it could do no other thing and was dissatisfied with this condition (or it would not have become manifest)...and it will remain in perpetuity in this manifest state; the state of living and being alive...manifest in the space/time continuum. I draw this from the teachings of the Qabalah. As the ancient Rabbi's contemplated God, they saw that in its ineffable nature, it was unknowable and completely beyond human comprehension and apprehension, which is why also, the Jews abhorred idolotry (though the Christians adopted it in a totality and made the world or European Art). In considering that God was unperceivable and undescribable, they termed it the AIN, meaning NOT. Subsequently, they deduced that this Nothing was without limit: the AIN SOPH...and ultimately, then they gleaned but one small perception; that this limitless nothing must be a limitless light...the AIN SOPH AUR. Now, this nothing they taught, sought a means by which it can know itself...(so much for infinite bliss!...the false teaching of that spector called Buddha)...so it concentrated a center called Kether...and the rest is history...or the Tree-of-Life.

Personal evolution is also an important part of the science of Eugenics, which deals with evolution of our society at-large; the "wise application of the laws of heredity." Back in the 1930s ev, there was a great deal of philosophic and ethical debate and creative thought; especially by such writers as George Orwell and Aldous Huxely. This was and should be seen as important with our society making a big mistake in throwing the baby out with the bath water after the Nazi horror. Rather, Eugenics concerns itself with a study of the direction of human evolution.

Heredity through human reproduction is not random; each generation is shaped by the prior generation. Whether its beautiful appearing people marrying other beautiful appearing people; athletic or intelligent people marrying others of their ilk; and/or the rich marrying within their own class and klan, human reproduction is far from random.

Eugenic science is very much in tune with the Thelema and the work of the A.'.A.'. We see everyone's personal evolution as vital for the growth and well being of the human race. Our intent is to assist those capable, of becoming fully human. And we don't apply any discriminatory practices to our method of selection. Simply, one must approach us, say it is their Will to join us, and then to do the work. And the work speaks for itself.

Marian Van Court in her paper on Eugenics, appearing in the Winter 2004 ev issue of The Occidental Quarterly, sums of the situation with human intelligence at this time:

- 1. Human intelligence is largely hereditary.**
- 2. Civilization depends totally upon innate intelligence.** Without innate intelligence, civilization would never have been created. When intelligence declines, so does civilization.
- 3. The higher the level of civilization, the better off the population.** Civilization is not an either-or proposition. Rather, it's a matter of degree, and each degree, up or down, affects the well-being of every citizen.
- 4. At the present time, we are evolving to become less intelligent with each new generation.** Why is this happening? Simple: the least-intelligent people are having the most children.
- 5. Unless we halt or reverse this trend, our civilization will invariably decline.** Any decline in civilization produces a commensurate increase in the collective "misery quotient."

Eugenics as a science dates back to the Egyptians, who were especially concerned with this, as discussed in my GCL article, [Liber LH](#), wherein I write:

The Pharaoh was said to have the power of rule only when he physically sat on the 'Throne of Horus'. And the throne was also referred to being the Chariot of the Queen. Indeed, the heir to the throne of Egypt was produced by the child or the union of the son and the daughter. This not only tells us that the line of succession was matrilineal. But leads us to wonder why this particular bloodline was considered to be so important. For this, it gets particularly interesting in light of the scientific knowledge that we have of Mitochondrial DNA. Nuclear DNA is that formed in the zygote by the union of Nuclear DNA from both the sperm and the ova. However, Mitochondrial DNA is without the nucleus of the cell and is not penetrated by the sperm into the ova. Therefore, it is the mother's Mitochondrial DNA that is transferred solely to the child. On rare occasions, the seminal Mitochondrial DNA has penetrated and altered the bloodline, but this is really the exception to the rule.

The Egyptian bloodline had to be maintained mitochondrially, by what today is considered incestuous practices. This is even remembered in Liber LXV, where it says; right in the first verse:

**"O heart of my mother, my sister, mine own..."**

Exploring this further would be beyond the scope of the present concern. Suffice to say, that the evolution of the individual is intimately connected with the evolution of society. The stratified human race is today, a reflection of the stratified individuals that comprise it. As each of us individually learns to congeal the Soul, so does the impetus to congeal our race becomes stronger. Let us all seek to this Great Work.

Love is the law, love under will.