



The Vice of Compassion

On the Buddhist Typology of Compassions: Doctrine of the Four Limitless Abodes

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By

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4^o=7[□]

AL I.51: "There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me."

These four gates may be attributed to the four abodes of the mind; parallel but not identical with the Buddhist mapping of the psychic sphere. The palace also draws parallel with the Hekaloth of the Merkabic Tradition. Both have a common cause: wisdom; and as Crowley writes in his commentary to this verse:

The Palace of Wisdom has four gates, which the man who I take to train for kingship may enter singly or all at once. That is, there are four ways to attain; some may find it best to take them one at a time, others all at once. The gates or ways are described in secret symbols; these I explain elsewhere.

Magick and Mysticism are the ways to attainment and Crowley has clearly shown that a combination of these two paths is essential. (Cf. [The Dangers of Mysticism Commented](#)) But as "secret symbols", there seems more the idea of the squaring of the circle, which would seem better suited as an application for

the derivation of meaning in interpreting this verse. Liber AL is committed to one specific path for attainment. So it doesn't make sense for it to create this side-bar. Rather, the "palace" seems more the 'palace of the mind.' And the mind or the Astral Plane is subject to affectation; hence, the law of attraction applies to the Ruach, which itself exists simultaneously in the four worlds of the Qabalah as mapped on the Tree-of-Life.

In the spirit of the Merkabic Tradition, we should consider the parallel imagery of the 9th Aethyr:
"Malkuth. (The Pure Virgin.) The reward of the Magister Templi."

And now the veil of the stone is rent with as clap of thunder, and I am walking upon a razor-edge of light suspended over the Abyss, and before me and above me are ranged the terrible armies of the Most High, like unto those in the 11th Aethyr, but there is one that cometh forth to meet me upon the ridge, holding out his arms to me and saying:

(v. I.) Who is this that cometh forth from the Abyss from the place of rent garments, the habitation of him that is only a name? Who is this that walketh upon a ray of the bright, evening star?

Refrain. Glory unto him that is concealed, and glory unto her that beareth the cup, and glory unto the one that is the child and the father of their love. Glory unto the star, and glory unto the snake, and glory unto the swordsman of the sun. And worship and blessing throughout the Aeon unto the name of the Beast, four-square, mystic, wonderful!

(v. II.) Who is this that travelleth between the hosts, that is poised upon the edge of the Aethyr by the wings of Maut? Who is this that seeketh the House of the Virgin? *Refrain*

(v. III.) This is he that hath given up his name. This is he whose blood hath been gathered into the cup of BABALON¹. This is he that sitteth, a little pile of dry dust, in the city of the Pyramids. *Refrain*

(v. IV.) Until the light of the Father of all kindle that death.
Until the breath touch that dry dust. Until the Ibis be revealed unto the Crab, and the sixfold Star become the radiant Triangle.
Refrain

(v. V.) Blessed is not I, not thou, not he, Blessed without name or number who hath taken the azure of night, and crystallized it into a pure sapphire-stone, who hath taken the gold of the sun, and beaten it into an infinite ring, and hath set the sapphire therein, and put it upon his finger. *Refrain*

(v. VI.) Open wide your gates, O City of God, for I bring No-one with me. Sink your swords and your spears in salutation, for the Mother and the Babe are my companions. Let the banquet be prepared in the palace of the King's daughter. Let the lights be kindled; Are not we the children of the light? *Refrain*

(v. VII.) For this is the key-stone of the palace of the King's daughter. This is the Stone of the Philosophers. This is the Stone that is hidden in the walls of the ramparts. Peace, Peace, Peace unto Him that is throned therein! *Refrain*

Now then we are passed within the lines of the army, and we are come unto a palace of which every stone is a separate jewel, and is set with millions of moons.

And this palace is nothing but the body of a woman, proud and delicate, and beyond imagination fair. She is like a child of twelve years old. She has very deep eye-lids, and long lashes. Her eyes are closed, or nearly closed. It is impossible to say anything about her. She is naked; her whole body is covered with fine gold hairs, that are the electric flames that are the spears of mighty and terrible Angels who breast-plates are the scales of her skin. And the hair of her head, that flows down to her feet, is the very light of God himself. Of all the glories beheld by the seer in the Aethyrs, there is not one which is worthy to be compared with her littlest finger-nail. For although he may not partake of the Aethyr, without the ceremonial preparations, even the beholding of this Aethyr from afar is like the partaking of all the former Aethyrs.

The Seer is lost in wonder, which is peace.

¹ BABALON = 156 = 12 x 13, which is the formula of the four watchtowers of the universe. These watchtowers are composed of truncated pyramids, each one concealing a sphinx. They contain the symbols of the energies of the four elements. We may thus say that as each watchtower contains 12 x 13 pyramids, Babalon is indicated as Shakti. For the elements are the manifested powers of the All-Father. Again we may consider the watchtowers as the "City of the Pyramids" though in a sense less exalted than that usually implied in these visions.

And the ring of the horizon above her is a company of glorious Archangels with joined hands, that stand and sing: This is the daughter of BABALON the Beautiful, that she hath borne unto the Father of All. And unto all hath she borne her. This is the Daughter of the King. This is the Virgin of Eternity. This is she that the Holy One hath wrested from the Giant Time, and the prize of them that have overcome Space. This is she that is set upon the Throne of Understanding. Holy, Holy, Holy is her name, not to be spoken among men. For Kor they have called her, and Malkuth, and Betulah, and Persephone.

The Warrior sinking as a theme in the verse from AL is met with the armies of the 11th Aethyr and a sword is sunk in salutation. The Beast of the refrain is foursquare-mystic with the mention of BABALON footnoted with an assertion that her number is the formula of the four watchtowers (which may then be the four symbols Crowley suggested) being the City of the Pyramids. The Emblems of Death abound, jewels are mentioned and the symbol of the palace is presented as the body of the daughter.

This mind that is the palace is the Soul itself; that attainment coming about by the its congealing (Cf. [Congealing of the Soul](#)). The body of the daughter is then the Ruach itself. The Buddhists present a commanding map of the mind, though their worldview leads them to a different understanding of its nature. At the time Liber AL was dictated to Crowley, he was a practicing Buddhist who not only had given up his pursuit of Magick, but also found concepts such as that found in AL:II.21 to be morally repugnant. It was only later that the Master Therion would come to understand its import. In order to come to our own understanding of this verse, we need to ask ourselves: What is a vice? The answer: a vice is a moral failing; representing weakness. It implies a defect of natural character, as revealed by certain indulgent habits and customs. So how is it that the nature of Compassion should be considered a vice? And how is it then, that vices should be a service to HADIT? Crowley writes in his commentary to this verse:

AL II.21: "We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

Compassion, the noblest virtue of the Buddhist, is damned outright by Aiwass. To "suffer with" some other being is clearly to cease to be oneself, to wander from one's Way. It always implies error, no Point-of-View being the same as any other: and in Kings—leaders and rulers of men—such error is a vice. For it leads straight to the most foolish Rule ever laid down, "Do unto others as you would that they should do unto you."

There is a good deal of the Nietzschean standpoint in this verse. It is the evolutionary and natural view. Of what use is it to perpetuate the misery of Tuberculosis, and such diseases, as we now do? Nature's way is to weed out the weak. This is the most merciful way, too. At present all the strong are being damaged, and their progress hindered by the dead weight of the weak limbs and the missing limbs, the diseased limbs and the atrophied limbs. The Christians to the Lions!

Our humanitarianism, which is the syphilis of the mind, acts on the basis of the lie that the King must die. The King is beyond death; it is merely a pool where he dips for refreshment. We must therefore go back to Spartan ideas of education; and the worst enemies of humanity are those who wish, under the pretext of compassion, to continue its ills through the generations. The Christians to the Lions!

This path, the "Way of the Tao," is perfectly proper to all men. It does not attempt either to transcend or to tamper with Truth; it is loyal to its own laws, and therefore no less perfect than any other Truth. The Equation Five plus Six is Eleven is of the same order of perfection as Ten Million times Ten times Ten Thousand Million is One Billion. In the Universe formulated by the Absolute, every point is equally the Centre; every point is equally the focus of the forces of the whole.

As a practicing Buddhist, Crowley would have been intimately familiar with the Buddhist teachings on compassion. This would have been especially so as one of his most important mentors, Allan Bennett, would quit the Golden Dawn to become a Buddhist monk. The teaching that compassion is spiritually virtuous originates with Buddhism and is well inculcated into Christist culture, as it is said to indicate a transcendent state of mind that has become so by way of four specific attitudes. These four attitudes or states of mind are called *brahmaviharas* which means "divine abodes".

An abode is a dwelling of the mind in a certain sublime mode of consciousness; during meditation that must ultimately manifest in 'normal' consciousness. It uses an emotional, intent-oriented energy to contrive one's apprehension of the Universe; facilitated by way of an epistemological education and a deliberate adjustment of one's attitudes about life. The intent is extended to all beings with great solemnity as it is a choice orientation of the mind by the 'king' or master of life, which would obviously entail a divergence away from the disciplined teachings and attitudes of Liber AL.

Should it be said that a 'king' might have a right to his or her vices? And what of those vices that are declared to be a service to Hadit?

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."

In Crowley's commentary to this verse, the vices of the dead religions, manifest in today's world are reinterpreted as service to self, rather than flaws of character. He writes:

The Angel does not even deign to show that what pious people call vices are in fact virtues: that is, tokens of manhood; or that vices means "flaws." He uses these two words in their vulgar sense. To dare the world to a duel to the death. He does not merely tempt mankind to do what Christians call evil, he says that these vices are of the priesthood of Hadit, means to invoke Him, ways of coming to truth, ladders to climb to Godhead.

Each abode is said to have two opposites, a direct force and an indirect force that becomes spatial for the mind, which shows an immersion into the space/time continuum and the yetziratic consciousness of the Ruach.

Abode I

Metta (Loving Kindness)

The identification of HADIT & NUIT ('I' and 'Not-I');

One unites with all beings, celebrated as a Eucharist.

This is the most fundamental of the Abodes in that an empathy is created that brings on the affectation of love; hence, Love under Will. Expression is given to one's inner nature in accord with the ancient Gnostic teaching, which says that that which you have in your must be brought forth from you. If this is done, it will 'save' you and if not, it will destroy you. (Cf. [Comments on the Gospel of Thomas](#)). The soteriological reference suggests in our consideration that congealing of the soul, which requires the

'universal solvent'. We may also learn from the office of the Scarlet Woman whose unbiased love is demonstrated unconditionally for all beings in all circumstances without exception.

Abode II

Karuna (Response to Suffering)

The Right Understanding of Suffering.

Compassion is the common feeling that arises when one compares one's success with that of another and finds the other wanting. It is just this presumption that creates a condescension that leads away from identification with NUIT. We must ask: who am I that my values should be put over the life of another? And so the first noble truth is not a truth at all; suffering is not necessarily at all pervasive in one form or another, as for some it can be seen that it serves a purpose for instance in the repaying of karmic debt or for the mere sake of gaining knowledge. So compassion, this tendency to empathize with the suffering of others is an artificial construct of the mind.

AL I.31: **"For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."**

Motta says in his comment to this verse:

It is true that the Trance that most often leads Aspirants to the Path is the Trance of Sorrow; but it is necessary to be very hypocritical, or a Buddhist, or both, not to admit that what we seek in the Path is not 'salvation' for 'others', but our own salvation, meaning, in this case, Sorrow's Ceasing! The following Commentary by A.C. is illuminating:

All this talk about 'suffering humanity' is principally driven based on the error of transferring one's own psychology to one's neighbor...The development of the Adept is by Expansion -- out to Nuit -- in all directions equally...This thesis concerning compassion is of the most primary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other people's business. Each individual must be left free to follow his own path.

It makes no sense to indulge ourselves in the false virtue of compassion as it necessarily leads to the delusion of self-righteousness. Nietzsche shows us that these Christist virtues really contain no functional morality. The paradigm of morality is no longer caught up in absolutes; good and evil. Rather, morality is determined by its existential function. Values then become based on the observation of nature and the development of natural law.

AL I.32: **"Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all."**

The injunction "seek me only" is emphasized with an oath, and a special promise is made in connection with it. By seeking lesser ideals one makes distinctions, thereby affirming implicitly the very duality from which one is seeking to escape. Note also that "me" may imply the Greek MH, "not". The word 'only' might be taken as '{Ayin-Lamed-Nun-Vau}' with the number of 156, that of the Secret Name BABALON of Nuith. There are presumably further hidden meanings in the key-word 'all'.

156 is also the formula of the Watchtowers as footnoted by Crowley in his description of the 9th Aethyr

(vide supra). It is through these four gates that one may “enter in turn or at once” per AL:I.51. The seals of the Four Horseman of the Apocalypse would then be the symbols that Crowley writes about in his commentary to this verse. This merits special attention from the Greek Qabalah as the Apocalypse of John is so thoroughly misunderstood. Right understanding comes through the Merkabah Tradition of which this book is certainly connected. The following passage from The Canon by William Stirling provides a profound insight:

The length of the sun’s orbit amounts to about 690 of its own diameters ($220 \times 3 \frac{1}{7} = 691$), and an ark, or rectangular box, as previously described, whose length outside is 690, measures internally 666. The notorious allusion to this number in the Apocalypse is as follows: “Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred, three score, and six.” It is possible that the wisdom mysteriously referred to by St. John, may have reference to the sun’s boat, which accurately measured the extent of his course in the heavens.

The approximation may not be as forced as it at first, seems due to the fractional rounding to whole numbers. Per Liber AL:III.47 “...then this circle squared in its failure is a key also.” What is interesting in this is the attempt to show the Ark of the Covenant with a connection to the Sun and both to the body of man is a metaphor for the union of Earth and Heaven. The diameter of the Sun enumerating to 220, the number of verses in Liber AL is obviously synchronous for Thelemites as well. Continuing with Stirling’s passage...

It is generally admitted that the revealed wisdom of the Apocalypse is concerned with astronomy, and that the vision of St. John was a sight of heaven, such as astronomers see, but set forth in the mystical language of prophecy. Victorinus, who was Bishop of Petau at the end of the third century, in a treatise on the Revelation, alluding to the number 666, speaks thus: “As they have reckoned from the Greek characters, as they find it among many to be TEITAN, for *Teitan* (666) has this number, which the Gentiles call Sol and Phoebus.” This statement of the bishop explicitly connects the number 666 with the sun, and the statement in the text, that, “it is the number of a man,” further associates it with the Ark of the sun, which contained the figure of the Microcosm.

The Teitan race in Greek mythology is connected with the Nephilim of Genesis. These are the children of Sons of God having mated with the Daughters of Men; another metaphor for the uniting of Earth and Heaven. An apocalypse of course, is a vision of one of the seven heavens, employing a rich symbolism encoded into the Green Language used by ancient Alchemists and Mystics.

In some early manuscripts of the Apocalypse the number 616 is substituted for 666. And 616 is the perimeter of a square, enclosed by the sun’s orbit, so that both numbers record the same measure in a different way. When Eratosthenes took his observations for determining the circumference of the earth, he is said to have been informed that when a pit was dug at Syene in Egypt, the sun’s rays at the summer solstice shone perpendicularly into it. This place was consequently considered by the Greeks to mark the northern tropic. Can it be a purely accidental coincidence, that the Greeks should have called the place which measured the sun’s course in the ecliptic by a name which has the value of 666? Assuming that it was the custom to give names an appropriate number, and that it was known that the sun’s orbit was contained in an ark whose internal length was 666 of its own diameters, it must be admitted that Syene, 666, was a very fitting name for a place which indicated the boundary of the sun’s path.

666 is literally the sum total of the value of the letters of the phrase ‘The number of the Beast’ in the English Qabalah and in the Hebrew Qabalah it is the Ark of the Covenant. 616 in the Hebrew Qabalah is the word for ‘essence’ or ‘substance’.

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."**

Now the Second Challenge: a Bugle Call shriller and clearer than the First. Sorrow, pain, regret, are symptoms of diseased thought; those only who have ceased to be able to adjust themselves rightly and gladly to all Change, and to grow thereby, or those who still react, but only feebly and vainly, take Sorrow, pain, and regret to be Real. Those (also) who do not yet know Hadit (that is, know their True Selves to be Hadit) are likewise deceived...The dead and the dying, who know not Hadit, are in the Illusion of Sorrow. Not being Hadit, they are shadows, puppets, and what happens to them does not matter.

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."**

Such folk "feel not", even though they suppose themselves to feel more keenly than those who enjoy life and death—those whom they call callous. But the truth is that since Events compose Life, and each Event is an act of Love under Will, all feelings except those of joy, conquest, triumph and rapture are not Events at all and so do not belong to Life.

The poor and sad are not of Hadit; for to know that one is He confers full wealth and complete joy: it is the title to Lordship of the Earth. All leaders of men are active, finding pleasure even in toil, hardship, and defeat: they accept every Event as proper to their chosen course of action, and conquer even when they are beaten down for the moment. They die at the crisis of the battle, with failure certain; yet they rejoice, having lived and loved and fought and done their will; those for whose cause they fought will reap at last where they have sowed... This idea is confirmed. Those who sorrow are not real people at all, not 'stars' - for the time being. The fact of their being 'poor and sad' proves them to be 'shadows,' who 'pass and are done.' The 'lords of the earth' are those who are doing their Will. It does not necessarily mean people with coronets and automobiles; there are plenty of such people who are the most sorrowful slaves in the world. The sole test of one's lordship is to know what one's true Will is, and to do it.

AL II.19: **"Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us."**

A God cannot live in a dog; the token of Godship is to be free to act, to dwell in an abode, and work with tools, suited to the nature of their Will. The Highest only are of Hadit; all failure to attain the perfect marks some lack of knowledge of one's nature as a Symbol of Him in one or other Form. Aiwass repeats his doctrine about joy and sorrow in more solemn terms, thus leading up to the full Force of His thought...A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy.

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

Beauty and strength, the sense of the fitness of the object perceived as a symbol of the success of one's will, and the power of that will itself; leaping laughter and delicious languor, the rapture of joyous uprush in full freedom of spirit and the delight that follows the success of one's efforts, luring the victor to enjoy the pleasure of knowing himself worthy; force and fire, the ardour of motion, achieving one's will, and the light and heat evolved by the love under will of the Self and its desires: these are the marks of those who know their True Self to be Hadit. (Note that all these statements are hidden in the basic complex of thought which defines Hadit.)...As soon as one realizes one's self as Hadit, one obtains all His qualities. It is all a question of doing one's Will. A flaming harlot, with red cap and sparkling eyes, her foot on the neck of a dead king, is just as much a star as her predecessor, simpering in his arms. But one must be a flaming harlot -- one must let oneself go, whether one's star be twin with that of Shelly, or of Blake, or of Titian, or of Beethoven. Beauty and strength come from doing one's Will; you have only to look at any one who is doing it to recognize the glory of it.


 G.'B.'G.'. TAI SHU I SUT (1370)
 (1139) KWAN YIM WONG HOE NEE LIU.
 Ye sin wen: H O E, 3936- 85, =

River, particularly the Yellow
 River, WONG HOE (called
 "Huang Ho" in Mandarin); &
 L I U, 7248 - 85, = Flow,
 circulate, move about,
 spread, fluent, etc.

Kwoo wen, KWAN YIM, stand
 for Bodhisattva (Hindu)

AVALOKITESVARA, or "Kwan
 Yin" (Chinese), originally

male, but transformed

to the female sex as
 the Goddess of Mercy,
 Maternity & Longevity,
 similar to the Roman
 Lucina & Latin "Mary"
 early in 12th century;
 worshipped also by as-
 pirants to enter the
 "Pure-Land" (Sukhavati), the
 Buddhist Paradise, in the far
 west. Tung who Sherrises up out
 of a Lotus & meditates on the
 Yellow River Flowing Backwards,
 which is a Tantric Formula; Wong Howe
 as the Spinal Column; Nee Liu (Backward Flow)
 "reversing nature" - same as the Zen Fat - to
 nourish the brain, awaken higher consciousness,
 etc. "CHHING NEE LIU I NAW" during MAITHUNA Cere-
 mony, or mystical union with God. Sin wen CHHING
 (2133-119) = Essence, Seed, Pith. This is of
 course above the ordinary or lay
 zai of SHUT &

HARN TUNG FANG
 surpasses the
 physical; more
 later on this
 MOO ZAI.









Kwan Yin by C.F. Russell

The Lotus Sutra presents compassion as being all-pervasive in its nature. In Chapter 25, "The Universal Gate of the Bodhisattva Regarder of the Cries of the World" the Avalokiteshvara is the cast of the Bodhisattva who is the 'Regarder of the Cries' and named Kuan Yin in the Yellow School. The whole chapter deals with Avalokiteshvara's compassionate perception of all the world's cries of suffering, and his (or her depending on the form she takes) response to this suffering when anyone call upon his name and thereby draws closer to her in spirit.

From the above plate by C.F. Russell, we glean this immortal river; a strong theme in Siddhartha's attainment. But for us, would be the river of Amrit. Kwan Yin is a goddess of life; birthing and motherhood as well as longevity. The motif suggests BABALON; the Scarlet Whore. But Kwan Yin is of the Yellow River or Yellow school of Magick.

Kwan Shi-Yin reminds me of a CF Russell work (attached). After reading the attachment, Blavatsky's comment to Verse 7 of her *Poem of Dzyan* (Meditative Poem) will have an added impact:

"Kwan-Shai-Yin" is identical with, and an equivalent of the Sanskrit Avalokiteshvara, and as such is an androgynous deity like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized, and represented with female attributes; under his female aspect becoming Kwan-Yin, the Goddess of Mercy, called the "Divine Voice." (The Gnostic Sophia, "Wisdom," who is the "Mother" of the Ogdoad [Aditi, in a certain sense, with her eight sons), is the Holy Gost and the Creator of all, as in the ancient systems. The "Father" is a far later invention. The earliest manifested Logos was female everywhere--the mother of the seven planetary powers.

Right understanding is wisdom; suffering, but the means to Joy. But it is no supernatural effort. Rather, with understanding the nature and condition of our suffering, that very suffering becomes a tool for our attainment unto the City of the Pyramids, the mystery of which is that Sorrow equals Joy. We may therefore accept our circumstances existentially as we find a way to thrive in them. The dire circumstances one might find oneself in are the keys to this wisdom and the act of creation. One must destroy in order to create as much as necessity is the mother of invention (creativity).

LXV:I.37 So they will reproach thy servant, saying: Who hath set thee to save us?

Crowley's comment: The above explains why men should resent their savior. They misinterpret his acts as destructive.

These are all the petty egos of the mind/body complex losing their sovereignty to the union with the Holy Guardian Angel.

LXV:I.38 He will be sore distressed.

Crowley's comment: He in his human mind, is distressed at this.

LXV:I.39 All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.

LXV:I.40 The joy of men shall be our silver gleam, their woe our blue gleam -- all in the mother-of-pearl.

Joy and sorrow fluctuate in rhythmic cycles like the crest and trough of a wave. It is simply a matter of perspective in showing which of the two we might apprehend in any one given moment.

LXV:I.57 Then was the Adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude!

All the petty egos ultimately capitulate; despite their puny wills and they as petty tyrants are neutralized; succumbing to the potent force of the Angel.

Abode III

Mudita (Infinite Sympathetic Joy)

The camaraderie amongst warriors; brothers in victory.

Sympathetic joy is the feeling which arises when one regards all beings with loving-kindness and then perceives those who are happy and have created a lot of merit or even attained liberative insight. We rejoice that in the good fortune of others and particularly for those who have attained enlightenment. In this way we overcome resentment, envy, and jealousy and even find inspiration in the accomplishments of others.

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!"

AL III.46: "I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!"

AL III.57: "Despise also all cowards; professional soldiers who dare not fight, but play; all fools despise!"

AL III.58: "But the keen and the proud, the royal and the lofty; ye are brothers!"

AL III.59: "As brothers fight ye!"

Abode IV

Equanimity (Dispassion)

The mind in lively balance between desire and aversion.

Equanimity as Silence is the fourth power of the Sphinx; leading to the fourth divine abode. It is the even-minded balance in the face of both suffering and joy. It is the feeling of success; the formula of Love under Will having been successfully carried out. And now in its term, rest and contentment.

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."

It is NUIT that bids us both to be non-discriminate (aversion) and yet to desire her as she desires us. This is the right relation of 'I' to 'Not-I' in its magnetic polarity.

AL I.4: "Every number is infinite; there is no difference."

AL:I.13: "I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

AL I.22: "Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt."

AL 1.53: "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!"

AL 1.61: "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!"