Hi All,

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This is my last installment on the Theosophical Zohar as I've completed reading the book.  Weighing the need for secrecy and the protection of the mysteries from profanation against Thelema's adjunct: 'the law is for all' seems a fitting send-off as well.  And amidst this, the injunction for all those are initiated into the mysteries, to teach.

**RABBI ABBA'S PUNISHMENT**

In bidding adieu to the hosts and guests, Rabbi Abba gave them all his benediction and then proceeded on his way homewards. On his arrival, he gave an account of all he had heard and learned to Rabbi Eleazar, who hesitated and feared to inform his father of what had occurred at this feast of circumcision.

One day Rabbi Abba was sitting in The presence of Rabbi Simon, who asked him the question: "What is the meaning of the words, "And Abraham fell on his face and God talked with him, saying: 'As for me, my covenant is with thee'? From these words we learn that whilst Abraham was uncircumcised it was incumbent he should bow his face earthwards. Only after he had entered into the covenant and performed the rite attached to it, was he able to stand erect without a feeling of fear or dread. The words, 'my covenant will I make with thee' refer to the time when it was completed."

Then said Rabbi Abba: "With the permission of my master, I will relate to him the many excellent discourses and wonderful things I have heard and witnessed."

Said Rabbi Simon: "Speak on:"

Then Rabbi Abba spake and said: "I am greatly afraid that I have caused others to suffer."

"God forbid that it should be so!" exclaimed Rabbi Simeon, "for it is written, 'He shall not be afraid of evil tidings' (Ps. CXII. 7).

Then related Rabbi Abba to him all that had been said and witnessed during the feast of circumcision.

After a few moments' reflection, Rabbi Simeon said: "How is it that having listened to such excellent discourses, thou hast not mentioned them, but kept them to thyself? For so doing, thou shalt not for thirty days experience and find profit nor benefit in thy hours of meditation on what thou hast learned and witnessed. Is it not written, 'Withhold not good from them to whom it is due, when it is in the power of thy hand to do it'?" (Prov. III. 27). This was the injunction Rabbi Abba had to endure. Moreover, Rabbi Simeon said: "I order that what thou hast learned and witnessed be made known to the student novitiates at Babylon, so that they may not act as thou hast acted, in keeping good things to thyself, and speaking on occult subjects that should never be divulged or imparted to any save to students of the Secret Doctrine."

Rabbi Simeon was greatly distressed and pained because thou hast revealed occult teachings.

"That is true which thou sayest," replied Rabbi Abba, "I grieve and fear lest the students at Babylon may be tempted by my example, and act imprudently as I have done."

Said Rabbi Simeon: "God forbid they should suffer for divulging the mysteries of the secret doctrine, which should always be jealously guarded and kept secret by novitiates, and never be subjects of discourse save amongst ourselves. This the Holy One furnish them to do, and therefore it is, only amongst ourselves they should be made known and taught."

Said Rabbi Jose: "It is written, 'Then shall thy light break forth as the morning' (Is. LVIII. 8). The time will come when the Holy One shall say to every human soul, 'Thy light shall break forth as the morning, and thy healing shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord be round about thee.'"

A few comments from Liber AL...I'll put my comments in red.

AL I.38: “**He must teach; but he may make severe the ordeals.**”

*He does. Boy, he does!*

38. *666: His duty as Teacher.*

I am bound by mine Oath of service to Mankind – for am I not myself a Man but also the Sun, and the Son of the Sun? – to accept all that may come to me for Wisdom. But it is my right to test their fitness in all such ways, howso severe, as I deem fit.

There is a science to Occultism and it is becoming more and more apparent to me that this science once fully re-discovered by society at-large will again provide the means not only of our own redemption, but of our mutual and assured destruction.  We have a hint of this in what physicists are discovering in the splitting of the atom and indeed, much research now happening on the human psyche at the quantum level.

That the masses will pervert other parts of the mysteries; distorting names and reputations as well as rites and practices is rather unfortunate to those who fall prey to this duping by the Black Lodge.  But other than that, I'm not so certain that this would really worry the Secret Chiefs.  After all, everything is exactly as it should be, no matter how difficult I might find that personally to consume.  And yet, a place must be reserved for those who hear and feel the impulses of the inner L.V.X.; the profane along with their dupes must not be allowed to spoil these sanctuaries.  And so the entrance must be duly guarded with the Aspirants duly prepared.

OLD COMMENT

The Usual charge in a work of this kind. Every man has a right to attain; but is is equally the dury of the Adept to see that he duly earns his reward, and to test and train his capacity and strength.

Rights of course, come with responsibilities.  I've seen enough in my time, demanding their rights but ignoring their responsibilities.  The work is hard as it is really a process of maturation on many levels.  And why would a conclave of highly mature people want a bunch of immature brats in their sanctuaries?...they have plenty of that in the outside world.  The Adept takes full responsibility for the course of his or her life and from a self-reliant posture; there is no dalliance with rationalizations that foster the blame on others.  The lesser person through these rationalizations becomes demeaning and abusive of others; letting no bond of trust to be formed as the personality evolves into one of an alienating nature.  And no vision of our Universal interconnectness can be formed of this.

THE NEW COMMENT.

These ordeals are prepared by the Magical Power of The Beast. It is however not necessary for Him to know consciously what He is doing, and it is a very alert young Magician who knows what he is undergoing, and why.

To this end, one must ask oneself, can we take constructive criticism?  Are we able to develop a kinship with our teachers?  I've seen over and over again, students competing with their teachers and to the point of becoming abusive.  This leads the teacher immediately to refuse the student additional service, as the student has shown how he or she intends to behave inside the sanctuary.  The teacher may wait for the student to grow up or the teacher may sever the contact permanently.

AL I.34: "**But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.**"

34. *She replies*.

She bade me know that the ordeals may not be written, since each man must go through a furnace of his own kindling. The Rituals: some were fitted for all men: some are fitted to one person, each making his own; and also there are those whose virtue lies in the silence wherewith they are begirt.

We each have our own issues on the road to full maturation; and maturation includes fully comprehending the absolute awe and corresonding horror that can flood the consciousness.  The ability to cope with this has much to do with our ability to mature to everyday situations in life.  These situations are always synchronistically related to the larger view as there is no coincidence in our lives.

34-5. *The Book AL is the Law for All Mankind.*

The Book AL, *Liber AL vel Legis*, which I wrote down as I heard the Voice of Aiwass mine Holy Guardian Angel, in the City of Cairo in the Spring (April 8, 9, & 10) of the year 1904 of the Vulgar Era, is the Law. This Law is the Law for all men alike.

It has often been said by Thelemites that the law is as natural law, a force of nature and that Liber AL is simply the voice of this law.  And I would wholeheartedly agree.  I would take to point that every man and woman has an indefeasable right to the knowledge (Gnosis) of the mysteries that this great tome conceals.  Maturity has everything to do with consciousness and that factor of consciousness that we call being awake.  One will either follow this natural law unconsciously or consiously; and everyone always makes a choice in the matter--whether they are aware of it or not.

THE OLD COMMENT

The first demand is refused, or, it may be, is to be communicated by another means than writing.

(It has since been communicated)

The second is partially granted; or, if fully granted, is not to be made wholly public.

The third is granted unconditionally.

THE NEW COMMENT

The Ordeals are at present carried out unknown to the Candidate by the secret Magick Power of The Beast. Those who are accepted by Him for initiation testify that these Ordeals are frequently independent of His conscious care. They are not, like the traditional ordeals, formal, or identical for all; the Candidate finds himself in circumstances which afford a real test of conduct, and compel him to discover his own nature, to become aware of himself by bringing his secret motives to the surface.

Some of the rituals have been made accessible, that is, the Magical Formulae have been published. See “The Rites of Eleusis,” “Energized Enthusiasm,” Book 4, Part III, etc.

Note the reference to ‘not’ and ‘all’. Also, the word ‘known’ contains the root GN, ‘to beget’ and ‘to know’; while ‘concealed’ indicates the other half of the Human Mystery.

So many Magickal traditions today offer fake ordeals...fraternity hazing events that delude the candidate into perceiving some sense of worthiness into the mysteries.  But in Thelema, such an affront to the dignity of the candidate, then readily accepted by the candidate, proves just the opposite.  The true ordeals force us to address our character and nature; they in themselves present the opportunity for self-discovery.

            Motta's commentary:

*The ‘other half’ of the Human Mystery is, of course, Woman.*

*Aspirants must not fret because the ritual are ‘half concealed’. Those who practice seriously attract the Attention of the Hierophant and the High Priestess, and what is concealed springs forth within them at the time it is needed. Also, this ‘hidden half’ may vary accoridng to individual idiosyncrasy. If any ritual had been ‘completely’ and ‘openly’ given, we would have Dogma, and no doubt a ‘Church orf Thelema’, complete with pope or popess or whatnot, by now. This ain’t at all what the doctor ordered, children.*

I'm not sure I entirely agree with Motta's point here.  We can say that in these past centuries of patriarchal rule, we have forgotten the feminine half of the equation.  And here, Motta makes a salient point.  But for men, that half is within them as well; as is there a male component to the psyche of a woman.  There are a couple of important documents of the GCL that address this on some levels.  These are: [Liber Dux Femina Facti](http://gclvx.org/Liber%20Dux%20Femina%20Facti.doc) and [Liber 131 vel Tridens](http://gclvx.org/Liber%20131%20vel%20Tridens.doc).

But at least from the way it's worded, it seems that Motta is relying on a tactical initiation process by which the teacher decides the nature of the ordeals.  And this is where I disagree.  The teacher has no right to invade the dignity of the student.  This is the way it has been done for centuries; especially in the Eastern tradition.  But it is abhorent in a Thelemic context.  "Every man and every woman is a star."  The teacher should always strive to befriend the student.  In this way, the student is thrust into a mature relationship.  The Universe will then, by force of natural law, create the ordeals for the student.

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