

# Frater Achad's Qabalistic Interpretation of PARZIVAL

## In THE MAGICAL CHALICE OF ECSTASY

### POINT III.

#### *The Redemption of the Redeemer*

*"Hochsten Heiles Wunder!  
Erlösung dem Erlöser!"*

**B**EFORE passing on to the final scenes of this Drama, it is necessary that we should know something of the Great Ceremony of Initiation into the Grade of Master of the Temple which *Parzival* was undergoing. This knowledge may best be obtained from the Records of the Great Brotherhood itself, and from the actual examples of those Who have undergone the Ordeals leading thereto.

The serious Student will be greatly interested in observing how closely some of the passages we have already quoted, and those we are about to quote, parallel the events in the Drama as compiled by Richard Wagner. But it must also be remembered that Wagner himself had received instruction in the great Principles of the Holy Order from certain of the Secret Chiefs and this accounts for the great harmony between his Work and that of other members of the Great Brotherhood.

We find in Liber IV these words: "The Master of the Temple has crossed the Abyss, has entered the Palace of the King's Daughter; he has only to utter one word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden. This mystery is all too complex to be elucidated in these fragments of impure thought; it is a suitable subject for meditation."

*Parzival* enters the Abyss when, casting aside every personal consideration and actuated by Pure Will delivered from the lust of result, he destroys Klingsor's Garden and Keep.

All that structure, built upon Reason, is shattered, and nothing but a rubbish-heap remains. For *Parzival* had discovered the Power of the Word whereby the Universe vanishes in Fire and Flame. This may therefore be looked upon as the supreme Banishing Ritual.

But the process of Creation, Preservation and Destruction is continuous; things must be destroyed in order that they may be renewed. It is from the rubbish-heap of Choronozon (Klingsor) that one selects the materials for a god, or for a New Aeon. Understanding is the structuralization of knowledge, and implies coordination.

But, in the meanwhile *Parzival* must tend a Garden of his own, for, having looked upon the "Face of the Father" he has become NEMO—No-man. (It is interesting to note that Klingsor termed Kundry "Nameless woman," for she, too, must attain to Understanding in the end.)

A study of Liber CCCXVIII, 13th Aethyr, will give us a fuller comprehension of this Mystery. Therein we read:

"No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and

flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet there is one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In him is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit trees, in the midst of the bluest of the seas.

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies.

And he waved his hand again, and there was a vision, as it were an oasis in the desert.

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken. \* \* \*

And he seems to read my thought, which is, that I should love to stay in this garden forever: for he saith to me: Come with me, and behold how NEMO tendeth his garden.

So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that that root writhes as if in a torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil.

And I said: Heavy is the labour, but great is the reward.

And the young man answered me: He shall not see the reward; he tendeth the garden.

And I said: What shall come unto him?

And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars."

We find in the above an exact parallel to the case of *Parzival*, for he finds that "The Beatific Vision is no