

# Frater Achad's Qabalistic Interpretation of PARZIVAL

## In THE MAGICAL CHALICE OF ECSTASY

### POINT III.

#### The Redemption of the Redeemer

FOR such is the Ecstasy of the Touch of Death the Twin of Love.

(He tears open his dress.)

Behold me!—the open wound behold!

Here is my poison—my streaming blood.

Take up your weapons! Bury your sword-blades

Deep—deep in me, to the hilts!

Ye heroes, up!

Kill both the sinner and all his pain:

The Grail's delight will ye then regain!

But there is no DEATH in the Hall of Ecstasy. Birth, Life, Death are not successive but One, for Time and Space are One.

And so, at the moment of Amfortas' greatest agony Parzival, the Redeeming Power, enters unperceived and unexpected.

There is much truth in the old saying, "The unexpected is sure to happen" and this is more and more clearly realized as we tread the true Path. True Ecstasy comes at the moment when all seems lost, for the partial and transient must disappear and become lost, e'er the Real appears.

"For to each individual thing, attainment means first and foremost the destruction of the individuality."

"Each of our ideas must be made to give up the self to the Beloved, so that we may eventually give up the Self to the Beloved in our turn."—Liber IV.

Suddenly the voice of Parzival is heard:

One weapon only serves:

The one that struck

Can staunch thy wounded side.

The countenance of Amfortas, upon his hearing these words, now displays HOLY RAPTURE. He totters in ecstasy, while Gurnemanz supports him tenderly.

Parzival

Be whole, unscathed and absolved!

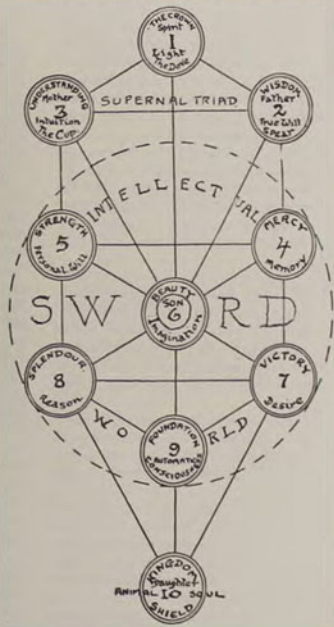
For now I govern in thy place.

The True Will unhesitatingly takes its rightful place, and since that Will is one with THE WILL OF THE UNIVERSE, Amfortas without hesitation accepts it.

Parzival

Oh blessed be thy sorrows,

For Pity's potent might



And Knowledge' purest Power They taught a timid Fool.

The Holy Spear  
Once more behold in this.

And as all gaze in rapture on the Spear held aloft by Parzival, he continues, in inspiration, as he gazes at its Point:

O mighty miracle of bliss!  
This that through me thy wound restoreth.

With holy blood behold it pour-eth.

Which yearns to join the fountain glowing,  
Whose pure tide in the Grail is flowing!

Hid be no more that shape divine;

Uncover the Grail! Open the Shrine!

Thus, and not otherwise, came Parzival into his own. The Temple of the Chalice of Ecstasy is now, for him, The Palace of the King's Daughter. For thus is it written: "When these shall have destroyed the Universe, then mayest thou enter the Palace of the Queen, my Daughter." Then only shall we understand the nature of The Bride's Reception.

For:  
"The Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst come.

And whosoever will, let him take of the water of life freely."

Thus, and thus alone; amid Radiant Light, the Glowing of the Chalice of Ecstasy, the Rising of Tituler from the Tomb, the Death struggle of Kundry, the Homage of the Redeemed, the Praise of the Knights of the Grail, and above all the Benediction of the Dove of the Holy Spirit; is the final Work accomplished—

THE REDEMPTION OF THE REDEEMER.

#### QABALISTIC CONCLUSION.

NOTHING now remains but for the scribe to bear witness to the strange Qabalistic "coincidences" connected with this Drama.

Was Wagner a great Qabalist? Were those from whom he obtained the sources of his information such? Who can tell?

Rather I would suggest that, being inspired, this Drama

(Continued on page 40)