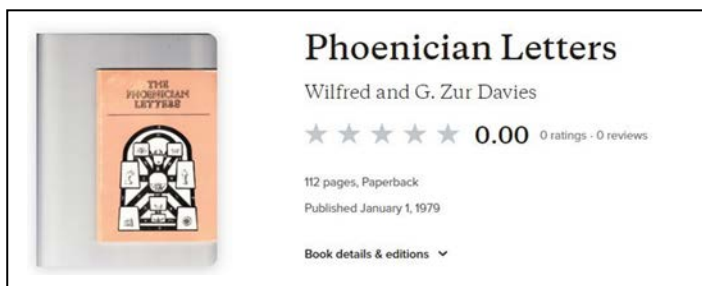


# THE PHOENICIAN LETTERS

By Wilfred Davies and G. Zur

A series of ten letters from one having responsibility in the Sar-Ma'na Brotherhood to the Prince of the Land of the Four Directions, at the Royal School of Ugarit, being an aspirant to the brotherhood.

Based on this paperback, these Ugarit Instructional Letters to the crown prince of a king are dated 3,300 years ago, and refer to a Mesopotamian heritage.



- LETTER ONE      Being concerned with the natural world of elements and its lord the Earth-shaker Rimón (Adad), also of matters having to do with the government of the world.
- LETTER TWO      In which the attributes of Nebo, lord of all teaching, are examined and discussed.
- LETTER THREE    Considering the effects of Ishtar the secret, the lover, upon the world.
- LETTER FOUR     Law and its ruler Nergal, lord of the Underworld, master of the limits of the created world.
- LETTER FIVE      Marduk the magnificent, the ever-expanding, the master of life, the source of power. The principles according through which He operates, His effect upon the creation.
- LETTER SIX       The master of magic, ruler of the fates of men. Ea, as the basis of form.
- LETTER SEVEN    In which the creative power of the creation, the inspiration of the universe whose manifestation is through the great lord, the god of gods, lord of the eastern mountain, Enlil, is discussed.
- LETTER EIGHT    The teacher considers the source of the whole Universe, Anu, who has all and no powers, all and no attributes, about whom little can be said.

The first seven letters deal with the gods of sequence and their development. The remaining letters are concerned with knowledge of the creation and the growth of responsibility towards the worlds.

(unavailable)

- LETTER NINE      The god Shamash, His scope and field, how He brings man home and sends him forth again.
- LETTER TEN       Sin the strong, the ruler of men. The ship by which the flood is crossed.

## LETTER ONE

BEING CONCERNED WITH THE NATURAL WORLD OF ELEMENTS AND ITS LORD, THE EARTH-SHAKER RIMON,  
ALSO OF MATTERS HAVING TO DO WITH THE GOVERNMENT OF THE WORLD

To the Son of the King, Lord of the Four Directions, in the House of Princes at the court of the King of Ugarit;  
the 3rd day of Nisan.

This message together with its instructions are sent at the request of your reverend sire, who has written to you telling you of this. The name of the writer will be kept from you until a later occasion. All statements from this source are under the seal of your father the king and may only be discussed with him. This dispatch is the first of ten in which the nature of gods, law and rulership will be written of, using the letters which you are learning in the school of princes at Ugarit.

Firstly, then, the gods. It must be very clearly seen that gods, if they be truly gods, govern all men and all creatures, from the highest heavens to the lowest depths, and their powers are not devoted to any man, city, state, or empire, but are the causes of all regardless of their rank or wealth.

The order in which the gods will be spoken of is as follows: in this letter RIMON, then NEBO the message giver, ISHTAR the perpetuate, NERGAL the dread judge, MARDUK the lord of growth, EA the shaper, ENLIL the creative, ANU the source. Then will follow SHEMESH Master of the Chariot, and SIN the driver. The first eight are concerned with the processes of creation, Ea hears, Marduk realizes the possibilities, Nergal limits them, Ishtar perpetuates them, Nebo harmonizes and names them, Rimmon arranges the elements so as to give them a physical form, a chariot of the gods.

Let my lord the Prince take heed of these words, let him ponder the meanings thereof.

All is Anu, even the former gods: chaos, the bottomless, the boundless, the salt and the sweet, the smooth swirlings, the center-less spindle, the vortex in chaos, the absent and the likeness of light, all are Anu.

He is there and here; He is that, that He is.

There is no other. He is all gods and all gods are Him. He is both pivot and rim of the circle. He is far from us and we are near to Him as our blood is to us.

In him is Rimmon, the lord of the axe and the pomegranate, the lord of the storm and the thunderbolt. From a pomegranate comes a seed, from a seed a tree; from a tree come many pomegranates. Rimmon strikes the earth

and the mountains fall, the plains rise as mountains; He breathes and the storm flies before Him, sighs and the gentle rain descends upon the earth. He throws the thunderbolt and the heavens crack asunder. He strikes the air as a workman strikes his flint, behold the flash blinds the multitude. The seas flow forth upon the land and the land sinks beneath the sea. He smiles and the birds sing, corn grows, and there is food for all and the sun falls pleasant upon the face.

My lord Rimmon is the bull of heaven and the lover of the corn-maiden. Look up into the heavens at night. See Him scatter the grains, the golden grains of the stars, upon the fields of heaven; Rimmon is seeding the heavens. Count the stars in the sky, these are the plants He tends; He breaks the clouds of the heavens when there is need. He is air and the fire, the water and the earth; He mixes the fire and the earth and the mountains run like water, and the smoke of his furnace ascends unto the heavens. All things in the heavens and the earth are mixed by Him. He is the land we live in, He is our bodies, our blood, flesh, and life. Without air we die quickly, without warmth it takes longer, without water and earthly food we die after a little while. These things cannot be taken away from us, for they are our life. They are His gifts, in them and on them and in them we live.

Now, as future king, one of your titles will be "Tenant farmer of the God," and this is both your position and the position of all men. We are all tenants, stewards of his gifts; you as monarch are steward of the realm during your lifetime. Ignorant people think that they own the land. It was there before them and it will be there when they are buried with their fathers. Ignorant kings think that families own the land, but families also die in time. None can do good without land and water, warmth and air, O tenant farmer of the god. A man is entitled to the results of his work while he lives, but all his effort, without land, will be as nothing, for he cannot produce anything without it.

Therefore be wary; greedy men are always seeking to gain control of the land, for this is the way to power over others. The landlord has power over the tenant, the tenant has power over his workers and his slaves, all rests on the control of land. Men cannot fence the sea or the great rivers, but they are able to control the pools and wells. So another of our titles will be "Water Bailiff of the Lord." Now, my Prince, see and comprehend: all is the god's, and his people appoint over themselves a judge, a steward, a ruler in his place, so that all may share in the wealth of the god. Thus in our land no man may own the land and he works on, or the water, no man, not even the king or the priests, and each man shares in the produce of all according to his labors, giving a portion to the god, from which the god provides for those who cannot labor. Each person who is fed from the god's share has, therefore, duties according to his station.

The king's duties are to give justice, control the strong, aid the weak, steward the land, and to defend the people against the covetous and violent who would take by force the fruit of the other men's labor. To aid him in his work he has priests and councilors, servants and the army. The priests hold the times; the councilors of the state hold the knowledge of men and interpret their moods to the king. The army and the king's servants put the judgments of the king into practice.

Now it is plain to see that the land is a gift of the god. It is equally clear that when men have farmed the land, dug it, planted and watered it, other men by means of war try to steal the fruits. Some claim that the land is theirs, and try to dispossess the tenants by force. For this reason we have an army, for it is plain that where force rules, a nation only has right to the land it can hold. The army is our fence about the land, and like a fence, needs to be kept in good repair. The best army is one which fights for what is its own, its wives, its children, its goods and its gods. Thus the people of the land are the best army, but they must master the arts of war. For this reason

all men need to and are made to handle the sword, the bow, the sling or the spear, and must hold weapons and keep them in good repair.

In our land we have no fortresses, only storehouses, and the reason for this is that fortresses can be surrounded, and their occupants burnt out or starved. We rely for our defense on movement; our cities are built on hills and some distance from the great routes which cross our land, and in this way we have warning of attack and are able to harass invaders from the sides while they are travelling from one place to another. Our storehouses for weapons and food are remote and upon the hills. We take our strategy from the vine and the river, both of which give way to force in order to evade, both of which seek the weakest point, and, encircling where they can, flowing around where possible, are thus able to conquer great obstacles. Each of them uses the qualities of the opposing force to gain its end.

Slaves are not able to fight in this manner. Laborers, having no flexibility and skills, no independence, cannot fight like this. Independent men, having both skill and knowledge and lively intelligence and an interest in the outcome, will fight like this, but it must be clear to them that they will gain therefrom. They are not therefore to be relied on when it seems to them that they may be defeated.

For desperate ventures men of courage and power are needed, men who make situations and are not subject to them.

Such men are captains and leaders, they are noblemen. You may have wondered why in our land the son of a nobleman is not a nobleman himself, but is subjected to ordeal and test before he is judged to be fit himself; the reason will be given shortly.

Even nobles cannot, at the last, be relied upon, for each of them embodies different attributes, each of them create different situations, each has his own sense of right and wrong, being true to his own nature. Therefore they need to have above them one who knows, understands, and is skilled in action. Such a man is a monarch amongst men, for he sees how best the various natures may be combined. He knows when to advance and when to retreat. He understands the causes of situations and their outcome, when to fight and when to surrender. Such a man considers the whole of his people and their destiny. But even the monarch is subject to a great man. There are very, very few great men and it is the duty of the king to seek them out. The great man creates knowledge, formulates law, stimulates action, not for one city or nation, but for all men. There are few; proud men cannot recognize them, selfish men cannot see them, cowards are afraid of them. Hear and understand, O Prince.

Let us now consider the slave. The slave has nothing of his own, even his offspring belong to his owner. All the fruits of his labor belong to another; if the war is lost he will still be a slave; he may have a new master in a new land, his life is no better or worse. He has no will of his own; why should he labor harder? He will gain no more. Food and shelter and punishment govern his life. His gods are Rimmon and Nebo and Ishtar.

The laborer is slightly more free, for by work and care and economy he has the possibility of becoming a man of skill, selling his ability for a greater return. His family is his own, his home may not be his own but he can go another place. But a man who remains a laborer all his life is governed by his belly, his appetites prevent him

setting anything aside. He has little will and does not develop his intelligence, he is in bondage, his gods are Nebo, Ishtar, and Sin, for his thoughts, his feelings, are in the keeping of other people and events; he is driven as an ox to the slaughter. He will not fight except under compulsion from others.

The tradesman has hope, he and the tenant are sure that they will receive justice. they have hope for the future, they may train themselves and their children, improving their skills and abilities. If they are independent they are not bound by their birth, neither do their neighbors force them into doing what they do not wish to do. They employ others, taking the responsibility for the work produced. They gain command over others, for they know what they want and try to create conditions that will bring this about; they will fight for what they have and what they wish to obtain in the future. Nevertheless they are governed by others to the extent to which they would be envied or admired by them, for they do have ambition and pride. Their gods are Nebo, Ishtar and Shemesh.

These three are the foundation of the state; they form the greater part of the people. If they are happy, the state is in good condition. It is the duty of the king to keep the balance between them, for if one gains too much power over the other, then the wealth of the people will suffer. Each must have leisure, for it is leisure that enables men to grow; even slaves may attain nobility if they know leisure and know how to use it to advantage. It is the king's duty to foster such desires.

## LETTER 2

## WAR, LEADERSHIP, SORTS OF MEN

Now the wealth of a state lies in its ability to produce fruits; for an example, Paat, the city of Nebo, produces men of learning. All men wish their cities to have within them men of learning, therefore in exchange for this learning they send their wealth to Paat, for the city produces scribes and learned men who can speak and write in many languages, and this is also wealth. Kaph-Zur, the city of the great god Sin, is wealthy, for it is skilled in the reading of oracles and omens. People come from many lands to have their questions answered; they bring gifts to the temples and the city is thereby enriched. Shekel, the city of Ishtar, is the home of coppersmiths and the entertainers; from this city, as you know, come the best singers and dancers and musicians of many kinds. Each city exchanges what it has for what others have. For this reason it is important to consider the nature of value.

Suppose that you have a pomegranate and there comes a man to you who has a bunch of grapes and he offers them to you in exchange for your pomegranate. It is simple to see that he values your pomegranate more than his grapes, and if you make the exchange with him you evidently feel that his grapes are more valuable to you. It is therefore a condition of exchange, free exchange, that both benefit from it.

Now if in some city there is only one maker of pots, and he has the only good clay in the district, anybody wishing to have a new pot must pay the price he is asking, even though that price be very high. Now it is the duty of the king that he may make certain that no man may hold the people ransom in this manner. To dictate to others in food or warmth, water, land or goods, prevents the free exchange of one thing for another. To do so prevents the flow of commerce, which in turn decreases the wealth of states. It is important to realize that the world of commerce and labor is the world of the first three sorts of men. The gods that govern them are Rimmon, Nebo, Shemesh and Ishtar, and the god Sin has dominion over them all; this is His world.

To return to the noble. Such men are never many in number; they wish to press upon their limits, they wish to test themselves, maybe by arms, by skill, by adventure, or by travel. A nobleman is recognizable by his ability to check himself, to subject himself to discipline, to bring his appetites under control. These men are disturbing to the first three, for they devalue by their very lives the standards of men who are ruled by their appetites.

The king must give them tasks that are worthy of their mettle, or they will create these conditions for themselves, and according as they are able to govern themselves, they should be set to govern others and so develop in themselves righteous magnanimity. Until then they should be held under discipline, they should be taught law, they should be tested by being sent to the frontiers to watch and guard the land. If their abilities lie in other directions than war and leadership, they should be placed under masters of their crafts until they can see in themselves the laws that are embodied within them, and when they in their turn become masters of their own business and capable of magnanimity to others, let them be placed in authority over others. When they have thus proven their nobility, the gods Nergal, Marduk and Shemesh have dominion over them.

There can be in a state or city only one ruler; when, therefore, a man attains the knowledge of a natural king, it is a point of danger in the affairs of the state, for such a man is the equal in real authority of the king himself. How, then, is the matter to be dealt with?

This is the time at which the great man becomes important, and this is why it is important for kings to seek out great men: for they only possess the power to instruct kings in the way they should go. It is the power of a king amongst men that only he can recognize the authority of a great man, and a man who attains to the kingly level will accept the great man's advice. For remember, every king is potentially a great man, every noble and embryo king; every independent man may become noble. Slaves can become laborers, laborers independent. This, O my Prince, is the law of human growth. Therefore the gods of kings are Ea, Enlil and Shemesh, and the great man the embodiment of Anu, Enlil and Ea.

Now it is the work of kings to foster this growth, for only by so doing may a king become a great man himself. And the conditions for this growth are freedom, justice, leisure and instruction. If the conditions are good, skills develop, men specialize and co-operate, exchanging their skills so that they may be freed from the necessity of being their own diggers and planters, reapers and threshers, tailors and shoemakers, carpenters and smiths. Then together they may produce enough for all to enjoy the fruits of their labors and be free to devote themselves to discovering their own abilities and natures.

But the basis, the foundation of all this, is the free access to land and warmth and water and air. All the products of man's labors are the field of Rimón; for men, by their arts, control for themselves the combinations of the elements, the mixtures of air and water, and fire and earth, that are the gifts of Rimón. Men build their cities to protect themselves from his moods; they make wells and irrigate the land, wall, and shelters guard their seeds from tempest, they store the rains, they dig the earth and melt the rocks for metal, they embody in themselves Rimón. From a man and a woman come great nations, from one life many lives.

A man can kill or nurture, free or enslave. So it is with us; we are Rimón; all is Anu.

Therefore when you go up into the temple of Rimón and bow before His image, remember you are bowing, as all men must bow, to the oceans, the rivers, the plains and the mountains, the sun, the moon and the stars, the spaces between the stars, the spaces between the clouds in the air and the clouds in the heavens. All that can be seen with the eyes, heard with the ears, smelt, touched, tasted, and felt by the body, all this is the god Rimón and His wife Shalla, the corn goddess, the compassionate one; they are the earthly presence of the great gods.



## LETTER 3

## CONSIDERING THE EFFECTS OF ISHTAR THE SECRET, THE LOVER, UPON THE WORLD

Honoured Sir,

9th of Kislev

Your father the servant of Anu and Shamash, Lord of the Eight Directions, has passed your reply to the last letter to me. As to who I may be, your father will answer. Your comments on "that mysterious view of the world" are interesting. It is necessary to remind you that all these letters pass through your sire's hands. He is therefore fully aware of their contents, and in his time has received much the same letters from much the same source.

The subject of this letter is Ishtar, the Goddess of Shalim, the lover of the sparrowhawk, lion, stallion and hero; who kills what She loves, whose passion sway the firmament and the gods, the underworld and its inhabitants, who turns the planets in their courses, and the suns in their paths, through the garden of precious stones, who brings forth the seed in season and cuts it down in its prime.

Consider the cycle of water, start it where you may. In the heavens clouds, on earth rain, from rain to river to ocean to cloud. Start it where you may, ocean, mist, cloud, rain, river and spring, ocean. The cycle is perpetuated. The fire comes from the sun into the wood as warmth and life, it is burnt and to the earth goeth ash, to the heavens smoke, to the sun light, all returns, is changed and goes forth again. Take you the smallest creature that may be eaten by an earwig, eaten by a spider, caught by a bird, which is killed by man, eaten by him, voided by him, spread upon the field, eaten by the smallest creature. Or blade of grass which is eaten by rabbit, caught by fox, killed by lion, voided by him, and feedeth the land on which grows a blade of grass; and when the man or the lion die, they in their turn feed the land and the worms, or the flies. All eats and is eaten, changes, dies and is reborn.

Judgment is passed in the rising from his bed of a bad-tempered man. He throws his sandals at his slave, who curses the scullery maid, who does not clean the food properly and angers the cook, who burns the midday meal, which angers the bad tempered man. All is perpetuated. The king passes a pleasant night, awakes refreshed, vies his household with favor, who treat the servants with kindness, who pass the petitions of his subjects, who return to their homes with hope in their hearts and mercy to their servants. Thus the day in the city is good.

What of the merchants who trade? They buy the cloth which gives work to the cloth-makers, who buy goods for their servants, who are able to work to produce the cloth, which the merchant sells to the subjects who need it, which pay the tithes of the king and the priests, who employ the craftsmen who need to eat, who pay the farmers

who grow the food. The cycle moves and turns whatever its inception so that it is perpetuated, good or evil, it is perpetuated.

But let the king store his tithes in his treasury year after year, paying his servants little -what then? The servants cannot buy the goods from the merchant, who does not buy from the subjects, who cannot keep their servants, who have no means of living, so all contracts, and the king's tithes will diminish year by year. Here then is the reason for the opening of the storehouses every seventh year. The cycle begins again. As its inception so its end. If the cycle is bad it must end and a new beginning be made. The king takes from the people, he must also give. The cycle must be completed.

The mysteries of Ishtar are simple. Within all living there is an urge, a driving force that keeps them living. Starved and beaten, thirsty and lacking all possibility, still they cling to life; but when all hope is lost, then to save the beings of like kind they will fight, knowing that death will be the end for they themselves, but not for their kind. All things living die, and all things living know this in their deepest parts. To damage oneself is to give oneself a small death. Here, then is the reason for the mutilations of Her servants.

They are brought, by dance and music and devotion, to that state wherein they lose all idea of who and what they are, and become vehicles of the goddess. She does not care. Her passions are with life and death. Love and mercy are not Hers. If She is balked of her prey, She will rend and tear as a woman excited to the height of passion must be satisfied by something or She will kill and scratch and bite and beat when that which has excited Her cannot do so. So in the scent, and the music and the movements of Her rites Her devotees become so like to Her, they need to feel what She feels so much, that the men will cut off their members and the women will couple with one another or the pine-cone thyrsus or run shrieking in the grounds of Her sacred groves crying for ease of the drive to perpetuate themselves. Therefore the rites are secret, for any man who enters the temple precinct at such time will need to satisfy their drive or pay penalty. Thus the guards, to keep men out and Her votaries in.

In their wisdom the priests of Enlil, realizing the dangers, instituted the rite of the women in the way of Ishtar and the animal nature of man and woman is loosed gently under religious conditions. Thus the men know rape, so also do women; and by knowing they may take up their roles as men and women, having a due regard for each other as human beings.

Now in due time you yourself will act as a monarch in the rites of Ishtar. Hence the description just given. You will be on a throne above the votaries and accompanied by the High Priestess of the temple. Listen and hear, O Prince of Princes. You will have to remain in full possession of your senses, which will otherwise impel you to join the votaries, where you would have to be a very stallion, for it will not be two or three women but twenty or thirty who will wish to couple with you. The throne and the High Priestess are your protection, for few princes in recorded history have survived after falling for these temptations. Pay due regard to the High Priestess. Do not treat her scornfully, but as the person of equal status to yourself. She must respect you or she will despise you.

She will, for it is her duty, attempt to seduce you. Your task is to hold out until the dawn of the next day, when all the passions of the night have died. Then you will be safe and may give in as king to a queen, but not as suppliant, for upon this rests part of your power in the land. If these advices are followed, you will receive the name of Beloved of Ishtar and may call upon Her priestly help when it is needed.

But Ishtar is all this and more. She is the reborn. What then is She?

In the corners of your gardens, you will find the heaps where all dead plants, weeds and rubbish, the voidings of the animals, and the discards of the kitchens are piled. They are covered with a layer of straw well-soaked with water, and earth is piled on top. Each full heap is left for a time, about a year, and then the heap has returned to the soul whence it came; good fresh useful soil, fertile to use and your gardeners will say, better than the soil in your garden.

Now as to why. Know, O prince, that death is the source of life, life is the cause of death. Dumuzi Her lover must die in order to live. Angels and devils, planets and gods, all must eat of the earth, and are eaten by the gods Enlil and Ea/Enki; Enlil and Ea/ Enki are eaten by Anu, who is eaten by Anshar and Kishar; they are the food of Lakhmu and Lukhmu, who are in turn eaten by Apsu and Mummu. All are eaten by Tiamat, who provides food for Rimmon, the God of Earth everywhere.

Ishtar in Her person and Her attributes is the coward and the hero, the bird of prey and his victim, the lover and the beloved. Out of the one cometh many, out of the many one. Your forefathers from ancient time, brought into being through Oannes, are many; they are as the sand of the desert, grains without number, and they brought forth one, you, the prince. From the many one. Your progeny, Ishtar willing, extended into future years, will be as sands of the desert, from the one many.

And we are told that the stars without number that we see in the heavens, each one the progeny, the inhabitants of heaven, will in their turn populate the heavens, to time without end. So the story goes that when a sun or star die, it goes forth in a piercing flash of light after compressing upon itself until it can press no more and flies apart in a myriad particles, each part finding for itself a space wherein it can gather from the heavenly soil nourishment for its growth, and in due course make itself a world as lord Shamash has done.

Thus, turning upon itself as a heart beating in the body of its own land, Shamash, our lord with his attendant organs, the planets each of different kind at a different beat, includes them all, and is greater than them all. Who knows His greatness knows the beginning and end of man, who knows the rhythms of His organs knows Ishtar. For the star of the morning and the star of the evening are one. In Her pride She goes forth before Her lord and He must follow, in Her humility She follows him down unto darkness. But still She beats out for him the rhythm He must needs follow.

In Her is the principle that power unused must of necessity drive forward again. That which is not used shall rebound, as the hammer striking the anvil rebounds for yet another stroke and, so long as any power remains unused, shall continue doing so. See the smith or the stone-cutter using this principle, building out of the recoil a repetitive rhythm, so that with little effort he may continue at his work all day. See for yourself as you ride your onager, that if you accommodate yourself to this rhythm you may continue to ride long after you could by strength alone. See the soldier fighting with sword or axe swing to a rhythm. Learn that this rhythm varies from substance to substance, from person to person. Watch the rhythm of your coupling and climax. Take all actions according to this principle and you will find that when you reach the rhythm of any matter, the effort to sustain becomes easy.

But all rhythms have an end, this is death, all have a beginning.

## LETTER FOUR

## LAW AND ITS RULER NERGAL, LORD OF THE UNDERWORLD, MASTER OF THE LIMITS OF THE CREATED WORLD

Greetings to the Prince of the House of the Four Directions. The sire of your house has told me that you have undergone testing in the House of Tanit. Thus the priests of Ishtar will accept you as being of kin to them. Our instructions are to continue with some notes on the nature of Nergal.

Nergal, the God of Saveh, the hidden, the certain, the justice of the gods, God of Battle, reaper, plougher, patron of boundaries and laws of man. He it is who burns, who destroys, purifies, who rejects and judges. Cast a seed of corn into the ground: if the soil is good, the water right and the sun be kind and the winds gentle, there may it grow. Limp and thin and weak on stony soil. On other soil, much given to leaf and little to fruit. On good soil, the form of the plant will be good, according to its kind, its leaves neither too broad nor too narrow. Its length and breadth will be of its own kind, having so many divisions on its stem. According to seed, its flowers will be built on a pattern of two, three, four, five or six and so on; whatever the pattern of its type. It will flourish to a particular manner on a particular soil, by reason of the soil, water, month and air. All its seeds will be variations on the pattern. You may not use a pepper plant to make bread, neither does a man use corn to flavor his food. Corn seed will not grow oak trees or cucumbers, but each according to its manner may be used. From the corn, bread, from the grape, wine, from the vine, melons, from the herb, scents.

See the beasts in the fields, small, fast, eating quickly, sleeping in short sleeps. Great and slow and very strong. Medium-sized with claws, living upon other beasts. Long and thin, fast, living in water, swimming speedily. Fat and slow, lying in the mud scavenging upon others in the water. Some in the bitter water, some in sweet, hot or cold, each according to his kind. Birds of the air, wide-winged for soaring, slow on the land. Short-winged, quick in motion. The greater the wing, the slower the beat; the smaller, the faster, till one reaches the jeweled flower-sipper, whose wing beats are so fast they cannot be seen, only heard. Some like arrows, some fat and broad for walking or swimming, all creatures are a variation on a type. Each pays in some way for excellence in other ways, as though a balance exists which must always be made equal. Each has his food: the fast hunger of beasts, the fast runners from hunters, the grazers, the scavengers. The fast runner's feet can only be used for running. The hunter is swift for a short space, his claws and his teeth cannot be used for grazing. Man is not fast, nor swift in striking, he has no horns for defense, no claws to kill with. The eagle's sight is better, the dog's scent more keen; but man is the master of all beasts, his weakness makes him craftier, he observes the ways of the beasts and uses them to gain food shelter and warmth.

Nergal, as all men know, is portrayed in the likeness of a warrior fighting for the right and needing always to do so, and this is Law. Let us see how this may be. Suppose that in our city is a man who decides that he will take

for himself everything he desires. He will need always to be fighting, for no matter how strong he may be, there will always be some person who will be convinced that he will be able to defeat him and will try to do so. Indeed, no matter how strong a man may be, there will always be a man stronger, faster, more agile, more clever. He will need always to be on guard, for he will become outlaw. Our land is settled by many men, who live together under and obey a common law. If a man rejects that law he will by necessity become subject to more and more law, even to more stringent law. If he steal from a strong man, he must be wary of defeat. If he steal from the weak in public, the people may attack him. If he steal by stealth, he must be awake to discovery, and even when he has gained possession of goods, he must dispose of them to a person who is willing to take the risk of discovery, who will therefore give him less than a quarter of what the goods may be worth. Beggars and tale bearers will watch for him and will, for reward, inform the king's officers, and he may then lose a hand or even his life. His women will be a source of gossip and anger. If a greater thief know of him, he may even demand a part of the spoil.

Consider the man who envies his fellows' goods. All that they possess will move him to desire, and he will suffer and scheme to obtain these goods. His life will be neither easy nor happy, for always there will be some person who will have more than he. The end may be that he is envious of the king's wealth, and even if he attain it he will become envious of the wealth of some greater country. To conquer them, he will need to convince more and more of the people that they wish what he wishes, but even as he grows greater, so there will be more people who desire what he possesses and he must forever be on guard for loss. Envy will devour him and eventually possess him, so that he is no longer a man but a personification of envy.

Suppose a man lie about his fellows, then whatever he hears about others he will not be able to believe, for knowing that he himself lies, how can he rely on others? Neither, in time will others believe him, for his word will be seen to be false and he will be surrounded by lies and possessed by them.

All men have both a father and a mother, in every part, in bones and blood, and heart and mind. A man who rejects his father or mother rejects part of himself; he divides himself against himself. For himself, he has acquired thoughts and feelings and ways of acting from all around him. This includes his parents, who have most to do with him. Suppose that from his mother he has acquired an attitude to loved ones which is kindly, but he hates his mother, then with his loved ones he will remind himself of his mother whom he has hated. This will affect his life strongly. This is justice, it takes place at the moment of action, for outside or inside, division divides the man against himself. He cannot be single-minded, for he will be as a man with a load on his back trying to fight a battle. This is an impossible task, and it will not be surprising if he fails in his trade.

Now we have considered the gods and their natures, but it is very important that you, as the son of the king, realize that one day you will have to mediate between the followers of these different gods, all of whom are convinced of the superiority of their particular god. The answer to this question must be for you, as monarch, to see clearly that the picture of many gods is not, and cannot be, true, for if we give superiority to Anu, what of Apsu, who indirectly gave birth to him? All the gods must be aspects of necessity, there must be one true source, one true whole which includes all the aspects: 'That' must be and is not, it must be good and its opposite, before and after, present and inclusive.

This is being discussed under the consideration of the god Nergal, who is necessity. Whatever the form or aspect of 'That', which is worshipped as the greatest of all good by any man, it must of necessity govern his view of the world, and inevitably, the priests of that aspect must be considered as the most important people in the land. No

monarch can govern properly if he gives undue importance to any section of the people over the other. For, being king, he would have to further their interests over others, which would lead to rebellion. So for the king, he must personally be a devotee of the unnamable One about which nothing can be said, and he must keep the balance in himself between the various factions, all of whom will and must, represent particular aspects of the whole.

But because this is so, it is made easy for the king. It will be sufficient that he hold the balance between the various branches of the religions for him to hold the balance over the whole of the land. Being a devotee of the whole 'That' which is, he, because of his whole view, will know then that there is no man who can truly represent 'That' whole. He will not need to be other than a whole man, which is a whole being, having within him all the worlds, seen and unseen. He need not fear becoming any aspect, for it is only an aspect, and he need not believe it, nor become it, to the exclusion of all else. Images of gods will be seen subject to men, having made and animated by them. See a child become a scribe, see him acquire the mannerisms and speech and importance of a scribe so that he has become a scribe. When a man wishes to do anything, he may do so, but he must never forget that he is doing it, for if he does, then he will be it, and justice will deal with him as if he were that doing.

Herein is a law: men may take on the robes of office and they are then that office. A king must never, for the one thing a king must not have is pride. He must walk alone, so that hat that is done arises from necessity, from the nature of things, and not from pride or belief in any doing as being of more importance than balanced by the limitation of each part. The nature of a thing forms the limitations of that thing.

In the stories we are told of great men of the past, whose deeds we think so great and noble that we repeat them to our children as exemplifying the sort of action we think worth emulating. The heroes all have things in common, they meet with difficulties overcome with almost superhuman will, against superior forces or gods. The hero is tempted, falls and pays a penalty, and still carries on to win in the end. His human weakness betrays him at least once, but it does not deter him. Now the devils which he must overcome are his own desires. A hero extends the limitations of a human being beyond what is normal.

There are many forms of heroism. There is that form which represents a magnificent stupidity, where the hero achieves nothing, saving neither his people nor his own life, but taking with him down unto death as many of the enemy as is possible. He will fight in the underworld the battle which he did not win, for it is said that as a man dies, all that he has done is presented to him, to see if he regrets his actions or not. If he regret, and pine for the things that he failed to do or the errors he has made, then this is a weight he must carry into his next time of living. Herein is the tale of justice: the assessors of hell visit upon each man his crimes and according as he loves them or hates them, he will be attracted to the same events, time without end, till the actions of his life will be without blemish.

Aromea is great, but he too pays the penalties of his action. One action one result, another action would give another result. When a man mistakes one thing for another, it is usually a lie which he wishes to embrace. The perfect man sees all that happens, clearly, as it happens. He does not lie to himself, neither does he torture himself with what might have been, nor waste his thought on idle regret upon the past. For what has been has been, the only way that he may change anything is in the present time, for it is in the present time that justice acts, it is immediate. For the man himself, outer events may take time to work themselves out, but internal events take place as the action takes place, there is no delay, when the hammer strikes, the mark is made. To expect it to be different is to expect the world to be different from its own nature. Necessity is the axle of the chariot of the gods, and Nergal is its axle. Turn the top of the wheel and the bottom turns. He is that wheel. He cannot be evaded, therefore He is called Cruel.

Now, in the kingdom, our laws should reflect this inevitability. Penalties should be clear, quick and precise. When the people know that justice is theirs quickly, they will be content, for they know that inside them it is immediate, and they expect that law outside them should be the same. Let there be no man stronger than your law. Therefore make you sure that your officers and judges be strong men, who are not swayed by money or favour. Back their words and their penalties, even against the strongest powers in the land, even the priests, reserving to yourself alone the prerogative of mercy. Thus all you make your streets safe, your people content. Let them clearly know, and have read to them by proclamation regularly the limitations which the law of your land imposes on their actions. When the law is known, they themselves will ensure that it is followed.

Now, my lord, see one of the beauties of nature: when there are laws to obey, these laws are continually tested by men to see whether they be certain or not. A law which has no basis in natural law will be broken continuously, and your judges will not be able to administer it. A law which is mixed, good and bad, will be evaded, broken not in fact, but in spirit. Review the laws continually. Where they are being evaded, reform them. Where they are broken continually, see why this is so. Are they broken by one section or the people? Then it is a law that benefits one over another, and it must be changed.

Here we can see how to keep the law in good repair. For it is like the soil and the climate of mankind, wherein the plants men may be regulated so that they may flower and come to fruition, each in the way which is best for him, in the light of the others. It is akin to the gardener who allows liberty to certain plants, for they take up little room, but others he rigorously prunes. He weeds, waters and nurtures some plants so that the garden may be kept in order, and the chaos of nature, the primitive state, be kept at bay.

In the society there are many professions. When a boy is apprenticed to a trade and learns to use tools, it is a matter of learning the limitations of himself and his tools, so that he is not mastered by either. For instance, the written language of our Eastern Neighbour is governed by the stylus which the scribes use and the material used, the clay which they write their marks upon. Different materials require different tools, so each person learns and studies the materials which he will work upon. The materials and tools which you must master are human. Your task is to study and learn the limitations and law of these tools. Artists, administrators, merchants, craftsmen, laborers, soldiers, slaves, all have their place and their uses. Now, O Prince, in you there will be the king and his image.

Your profession, which is knower and user of men.

The administrator who delegates work.

The overseer of the treasury, the moulder of men, the worker of the kingdom, the tenant farmer of God.

All messages pass through Nebo. But the messages from the height of human experience are formed by Nergal. When your mind soars into the area where there are only the Holy Winds blowing, and you apprehend things of greater content than your mind can grasp, which have the certainty of Knowledge, Understanding and Skill, then, given the gift of Marduk, the gifts of love and mercy, Nergal, beating upon the limits of your ordinary knowledge and judgment, gives form and content to this expansion of ordinary experience. This is the gift of listening, the

gift of oracles, the power of prophecy, or our thoughts at such time have the power of heroism, they break the bounds of everyday converse and give certainty and strength to us.

The skilled man who repeats what he has been taught may reproduce faithfully what others have seen, but his work is stiff and not new, it loses freshness. The skilled man who has mastered his tools and possesses insight into the world and himself can, and does, extend the limits of human endeavors. Of such a man the gods are jealous, for he is truly a creator and gives to the mind of man new limits, new tools by which to overcome these limits. Consider the man who thought of the wheel as a means of movement, or the man who fitted sails to a ship. Such a man took the limits of men further out. In one case the chariot, the waterwheel, the potter's wheel, the millstones; in the other, the power of the wind moved him where his strength alone could not. Each freed man so that he might have leisure, that he might ponder yet more means by which to extend his limits; thus writing upon clay or bark has enabled one man's thoughts go to many places where he himself could not, and still the thought can remain unchanged. Without writing our present world could not exist; contracts could not be made with certainty, neither could the thoughts of our ancestors be so certain.

All the devices and schemes of men should be used to free men. It is true that for the ignorant these devices may be a means of bondage, but that is the nature of man, it is the law, the judgment which he brings upon himself. Ignorance is always and everywhere bondage, and you can see that the criminal who was referred to before is working from ignorance. The ignorant person does not know what moves him, and fear is the cause of ignorance, therefore the mark of ignorance is fear. Whatever raises fear in man causes ignorance, and brings the judgment of Nergal upon him. The soldier does not fear the sword, or the archer the arrow. The priest does not fear the ascent of the sacrifice, or the voice of the god's statue.

Nergal is the burner, the destroyer, for this is the last limitation. When a man dies he will, if he fears, burn in the flames of his terror. He will be torn by the dogs of his unfulfilled desires, cut to pieces by his guilt, until all that has died to himself is purified and a little, just a little metal - it may be gold or copper or mercury or silver or even lead - be left. This test takes place between every breath: between every breath a man dies and is reborn, so every day he is born into the light of the day and dies into sleep, that foretaste of death wherein the dreams torment and taunt him with the deeds of the day. Here he must be a hero, walking unafraid through the land of his own under world, mocked by the laws he has acted against. Here he meets the demons that he himself has created, he must fight the battles which take place in him every day. This is justice: between breath and breath he may see the judgments he passes upon others, and as he does so visits them upon himself. Only courage and steadfastness in truth and insight are his weapons here.

But what a man feels in his heart may not be true, for he may have carried with him at his birth the sins of his fathers, so he must always be wary, for his own nature may be the cause of error. If a man cut himself, he cannot say it was not so. He must accept that such has happened. If a man's nature be martial, active, lively, easily moved to anger or laughter, it is almost a truth that he will forgather with men of like kind, and will naturally despise those of a slow, steady, unsmiling nature. To suppose all men really to be similar to oneself is an error of ignorance, but it may be felt in the heart to be true.

Here, then, is one way in which one's own nature may play false to truth; hence insight is necessary, so that all the myriad moods which happen in one's life should be seen true, so that from what is seen within is seen without in others, not as judgment, but as observations. Nergal has the drawback of certainty, and can turn His back easily on what is considered by Him to be not fitting. He creates the limitation of all things, for He is the protector of all things, as well as the destroyer. Consider the shell of a nut, or the casing of anything, this casing



protects, and by protecting, limits: the bark of a tree, the shape of a man, the edge of a knife, these are all the shells of matter, whatsoever that shape be that protects and limits; this is the balance of necessity, all things are bound, let the bounds be greater, it is still bound. Even a hero or demigod is only the man writ large. Know the shape, that the laws which govern it can be used. Whatsoever the nature is, by that it is bound. But man is greater than his nature. Only if he has skill in action, understanding and knowledge, and love, can this nature be changed. A monarch must know in himself: the sword calls forth the sword, justice brings justice, weakness causes weakness, the strengths of any matter contain the weaknesses, for by their very strength they are bound.

1st of Iyar.

## LETTER FIVE

MARDUK, THE MAGNIFICENT, THE EVER-EXPANDING, THE MASTER OF LIFE, THE SOURCE OF POWER. THE PRINCIPLES ACCORDING THROUGH WHICH HE OPERATES, HIS EFFECT UPON THE CREATION

Who is this that shines in the Morning of the World, brighter than a thousand suns, Whose voice spreadeth to the ends of heavens, whose sound is as the thunder, Wakener of winds, binding chaos to make the worlds? Against him, who can stand, Thrower of thunderbolts, beloved of Enlil, The Warrior Son of Ea, He is the Lover who spreads his love abroad. In love all creatures grow. Stand at the edge of still water, take to yourself a stone, hurl it to the center, watch it enter water, see the fountain arise, then spreading over the surface, wider, wider and wider. Bigger and slower they spread, and the wider is the water, the further the circles move, in bigger and bigger circles, smaller and smaller the wave, His is the power that spreads, His is the force that moves, He the lover that livens all that living may be. He is the wave on the water, the chorus of the dawn. He is the light that awakens.

He the sword that divides. He is the power that joins.

When the priest who has travailed, who has fought against his sleep,  
Presses past the guardians, who speak before the Lord,  
Comes forward into darkness, that is only hidden light,  
Has the courage to battle, against the gods in him  
Takes a step into darkness, knowing the lover's within  
Open his eyes to the Lover, bending his neck to the power that keeps  
things what they may be  
Wars against the chaos that is lurking within his mind, and lays upon  
the altar all that he values most  
Then he who must bend both his head and his heart  
To the Lord of the Light within,  
Speaking the words of submission, may enter the presence of Him.  
Marduk, the Breaker of Chaos, great master of the night,  
Brother to the Hero, Priest King of all the priests  
Tempter of Erishkigal, the Battler of Enlil,  
Then shall the priest, heart burnt with pain,  
Be one with the love of Marduk.

You will now have learned to chant these songs in the service of Marduk. Now listen to their meanings, for we speak in parable and song and only thus can He be known.

Take a youth that is learning, being set to his trade. Let it be that of merchant. He works amongst the goods, feeling and growing into these goods. He learns them moving to his master's orders at his master's stall. Selling to people, making good his trade, his master favors him and entrusts to his care more work, more trade, more gathering, choosing, exchanging. He learns to travel, seeking the best sources. He learns to listen to what moves men, and using what he knows, becomes flexible, able to gauge both his master's and the people's need. The merchant wishes to expand to another market place, and leaves the youth, grown to man, to steward the stall. The merchant is pleased with his servant and asks him to undertake a journey. This he does, undertaking also to trade on others' behalf. Fortune prospers him, he meets no brigands, makes from his journey profit, both for himself and his master. He finds also means to increase his master's trade, learns to judge men, makes many friends in commerce and many patrons his trade. His word is valued. Men come to him with trust, ask him to undertake matters of moment on their behalf. He learns his way amongst the soldiers and the tax collectors. His word is truth.

His master frees him, for as a freeman he is of more use to the merchant. He gathers trade around him. The king's servants listen to his words. He knows the value of speech and silence. He gets him a wife and home in the city. His household is well known. He does not boast before his fellows. Neither are gold and fine jewels displayed upon his womenfolk. He acquires servants and sets them to work. His words are discretion. He has business in many places. The king's servants love his gifts to the gods. They prosper his travels. His servants grow many. His trade expands.

He goes down to the sea's edge. He makes friends amongst the sailors of the deep. He travels over the salt ocean to far lands. His work prospers. He is trusted amongst the speakers. The king sends him on embassy. His word is truth, his discretion is valued. He is loved by men and women. He increases greatly. He does not fight. His eye is upon value. His fortune increases. His sons follow in his footsteps. He provides for the important matters. Upon his death he is greatly mourned in many cities, for he numbered his friends in thousands and his servants in their ten thousands.

In his life he showed forth the power of Marduk who battled Chaos, for he was beloved of many, and the power of love spreads order and strength amongst the nations. Had he been weak, he would not have prospered. When he bent his head, he gave honor, but the shoe was never thrown at him for he was a man. His household obeyed him, for they loved him without despising him. But above all he was trusted. Trust in Marduk and you also will be trusted. It is not well to trust in worthless matters. A little glitter a little pain, flashing eyes and teeth, covering lies, these cannot be trusted. But trust in the Lord Marduk. He will be before you right hand. He will lift up the bended neck. His influence fades not, for He is ever with you. His is the power to heal. He battles against the lies of disorder.

Thus, O Prince, can one see the civilizing power of Marduk. See in the streets of your city a man and a maid. He shines before the people as a sun in splendor, she as the moon keeps her face to her lord. As they pass, old men sitting in their doorway smile. Old women cease to scold and the soldiers do not jostle. See in the market as they move, ripples of smiles upon the faces of the people, spreading amongst the throng. Such is the power of Marduk. See you that golden glow that wraps them as one that is the mark of his power. It is not the power of Ishtar, much more fiery and passionate; Marduk's power spreads peace in man.

Your father will have told you that it is necessary for your judgments to be strict and firm, for it to be swift and certain. Magnanimity is the gift of royalty, but its measure must be exactly controlled. The reason for this is seen when the consequences of indulgence are seen. Suppose a servant, well beloved, breaks the law and is brought

before you for judgment. It is easy for you to be kind, but what of the other servants, those you do not look on with favor? They will consider the laws are there to be broken. And the people seeing your servants' disregard for law will no longer obey. The floodgates have opened. Every man is free to seek his own ends and purposes, and will need to be his own lawgiver, judge, soldier and king. The people will be divided against themselves and also will the nation.

Your father may wish to expand his domains. He may loose the army as locusts upon the lands. Who shall prevent him at this time? He would capture many slaves and receive much ransom for the glory of our land. His army would collect much booty. But where should conquest end? Should he continue to the land of the Elephants? To the land of the Yellow men? To the land of the frost and snow? To all the shores of the Inner Sea? The further out he spreads his army, the further they are from the center of power, the source of decision. The time between an event and the center's news of it and response to it would become longer. The incentive for the war leaders to judge and act for themselves would be greater; as they relied more on their own decisions, so they would be more convinced of their own abilities, and some would inevitably attempt to gain crowns for themselves. Large portions of the army would have to be left at centers of lands to maintain order, and this would weaken the center of our land.

All greatness is dangerous. When the earth shakes, all men lose their foundations, cities die, oceans lose their palace. Who knows the path of the lightning, who can create the roll of thunder?

When the floods come, what is man?

Where is his greatness?

Can he bind the winds or loose them like the latchet of his shoe?

When the great rains fall, where is the ability to fight great battles? The rains come and he is helpless. They go and he goes about to repair the damage.

In the sight of Marduk, man is as dust. Man is ground in the mortar of the gods. Marduk's heart holds love for his creatures, for His power is withdrawn after a space; His lightning travels over and beyond the mountains and the voice of His light becomes fainter and passes across the heavens. The floods come and go. Men must bend to the will of Marduk.

In former times there have been many great empires. At this time its power is expanding, is growing daily, its king is collecting by the earth-load the riches of the subdued nations. Its leaders are enjoying the fatness of the meat. Soon they will be weakened by their liking for rich food, many women and slaves, gold and silver. They will become dependent on their empire growing, for such wealth depends on much conquest. As they lay waste the land, so they need new land to lay waste, in order that the flow of tribute may be kept.

What endures is the disciplined spirit and power to sway and control the power of expansion. Consider our friends of the Great river in the West. In their lands, every year the river floods the land, bringing down upon it layers of soil from the mountains. They restrain it and, catching the water as a thorn catches the cloak, slowing it,

use the water and the soil to renew their fields. So from a yearly flood they profit greatly. The great winds blow and the sailors catch them and use them to travel over the ocean to the far countries.

In every power there is danger, in every danger, hope. Danger controlled is power for man.

Fire is danger for animals. Fire uncontrolled is danger for man; controlled, it is power to cook, to make tools and weapons. Power in man over man, controlled, is kingship; uncontrolled, is tyranny. Kings bring peace and order, tyrants violence and destruction, as well as great purpose and drive. But rulership by man over man is not given to enable men to die in their ten thousands. That is not peace and order: it is sickness spread by the sword. It is a plague among the civilised nations, as if madness were to be spread. Nations grow to greatness, conquering great nations.

Thus it is even more important that a great nation should be controlled by law and that the more importantly still, conquered nations should be ruled justly, wisely and magnanimously. When this law is broken, the greater the nation the greater the fall. Empires pass to empires. A nation whose border is controlled with power and strength, which is conscious of its greatness, which loves its people and its land, such a nation may not be worth capturing. It may be better for great kings to make peace with it. Remember this, it is four times important for us to know.

Have you seen the fields of corn left to the weeds, thorn and thistle? The fresh green weeds first, then the slower, stronger weeds, each displacing the other till only the thorn bushes are left; then, slowly, large bushes start to grow, and trees. Each patch of plants forcing the previous patch out of the area, until the trees are left to dominate and the land becomes a wilderness. All trace of man is gone. All growth is of the same nature, it expands to fill as much of the land as it can. As with great men and nations, so also are the priests.

Bear this well in mind, O Prince. If a man be shown how to be happy and joyful through all tribulations, he is sure that the path he trod to gain this envied state is the correct one, and further, that it is the most blessed task on earth to show to others the truths that have been given to him. It would seem to him that those who refuse to believe what he tells them are blind, and that the truth is not in them, and it would seem to him to be a holy task to bring others to this state, by force if necessary. Not only this, but all other ways are lies, for he did not come to his state through them, but only through which was given him this result.

Thus the priests, for the best of all reasons, are always seeking to gain more and more allegiance for their own creeds, and will be very difficult to control, for they will be the cause of many small wars, chiefly amongst themselves. So our history teaches that many times enemies have found the way of attacking our country is through the gods, which they and many of our neighbors share. Many noble families are convinced that they are the friends of the people and that they only possess the right to govern, for they love their servants and the inhabitants of their land, and they are sure that by natural expansion all would benefit by a growth of their own power. The monarch of a country is tempted more than any other by this knowledge. For how could it be other than true, that what is good for him, is good for his people. But remember O Prince that thus do all men think and feel, for they know it to be true and without question. There have been kings in our history who have tried to drive the people along the threads they would not thread, which to them have been good and profitable. In every case, such well-meaning activity has resulted in rebellion and the downfall of yet another dynasty.

Consider the whirling wind, the hurricane. First the air becomes hot, and men sweat so that they feel a terrible pressure upon them, then there falls over the earth a terrible and uncanny quiet, then the wind steadily starts to blow, building up to terrible gusts of wind, then comes a noise as of a screaming monster, and then, in the distance the shrieks of the people. The trees and plants are plucked from the soil, then wise men seek shelter in the strongest stone buildings and the terrible hurricane comes, lifting into the air all tents and loose coverings; and then the quiet center passes over, making strong men feared in their bones. Then the vast shouting tumult comes again, and as it travels into the distance, the wind dies away, leaving the streets swept clean of all loose matter. Whole crops are ruined, streets empty of all living, the fields stripped bare as through from locusts. And the farmers, if lucky, are able to plant again, but if not, there is a year of drought and starvation to follow: such is the power of Marduk, such is the Master of Winds.

Who can tell His power, who can control His might? Such is the anger of kings, such is the mercy of love that may shatter the soul as it stands. Who can know its power? It can strip the soul of man to the bare bone, removing from him all belief, all hope, all self, so that, alone, trembling and as nothing, he may stand in the presence of the beloved. Who can know the way of Marduk? In his presence, there can be no other, alone, deserted, shattered, its will broken under the millstones of Him, the soul must bend to the wind and the thunder and the lightning of his presence. The heavenly waters must wash away all semblance of the soul's reality until, bereft and as nothing, the storm passes, leaving the land of the soul swept clean, but with its existence still present, it feels the love of Him. His mercy that shall never be taken away. So that the stars may continue in their courses, that order may be established in the world, so that its real nature be perceived and that power, known for what it is, the power to change, to keep things living by the power of death, that all things by His power may be transformed, that all creatures come from him, living or dead, that they are all one, and depend one upon the other for their existence.

Who shall declare "There is only one way" will not have seen the full power of Him but his soul remains as yet imperfectly purified, for in his love there is no other, there are not many ways or one way, there is only His reality. He is the essence of creation, out of nothing he portrays the beauty of his creation. But, O Prince, fall not into the trap of thinking or feeling that He, Marduk, is all-powerful. He is but the tool of his father. His power descends from Enlil and Ea. He only embodies it. Therefore, O Prince, remember that great as His power is, central to all as it may be, there are powers greater, more noble, quieter, more subtle, more general, without destructive potential, being more near to the great Anu, who is above them all.

From all that has been written, there is one thing above all to remember, the truth of Marduk is this. He is whatever He wishes to be, His shapes are endless. He is the cause of them all. Love is of many forms and can illuminate anything in heaven or earth, for He is the changer of shapes, the one who cannot be restricted for long. Does the earth love the sun, or the moon the earth? Does the sun love the stars or the stars love the deep? Yes! And the green plants of earth love the creatures that eat them, and the mouse loves the hawk. When the wind fades, has love faded? And the flood, does it love the earth and the sea? If you can see this, you will know that the apple you eat loves you. It is on fire with the passion to be transformed to a higher being in you. Life loves death and all are bound in perfect love, for they were never, and will never, be separated.

4th of Elul.

## LETTER SEVEN

IN WHICH THE CREATIVE POWER OF THE CREATION, THE INSPIRATION OF THE UNIVERSE WHOSE  
MANIFESTATION IS THROUGH THE GREAT LORD, THE GOD OF GODS, ENLIL, IS DISCUSSED

Dearest of princes, beloved of the Brothers and Sisters, we have heard from your father, the Good King of the Four Quarters that in accordance with the last letter you have taken the vow of responsibility, and that therefore your title amongst us shall be that of Brother. We shall meet as many are able in the day Taveh, the which we have spoken of in a former letter.

There remain four mysteries to be in some part elucidated. These are those of Enlil, Anu, Shemesh and Sin. At this stage we shall refer to Enlil, or, as we speak of it, No Night. We shall start with the hymn of the 5th Holy Day in the year, where we celebrate the mystery of the word.

Before there was form upon the world, Anu gave to Enlil that priceless gift, that secret gift, the Holy Voice.

Now Enlil, lord of fire and of the Upper Air started upon the holy work by speaking forth the word. What is not possible for the word, is not possible, His word is the beginning of the great creation.

Before the word there was no thing yet created.  
After the word all possible worlds may come to be.  
That word is a breath of fire that cannot be seen,  
It is a wind upon the waters of the heavens,  
It rippled upon the empty spaces of heavens,  
It gave shape by making a difference  
Between one wave and another, it caused the waters to flow.

It created in the same stuff of the heaven  
Hollows upon the still surface of the god Ea  
It made the water stand still and separated  
It created the dry land as a stiffness of water  
That word is whispered in the ear of the king  
And the slave under the whip may hear it  
In the salt ocean the creatures of the deep listen  
And the birds of the heaven hearken to its sound  
The planets and the stars bend in obedience

To the word of Enlil making all things clear  
Who shall declare the powers of the heavens  
And the sound of the thunder passing across it  
The same shall be listening only to the word of Enlil  
His word is as the flame from the heart of the cloud  
All creatures declare the voice of the Great Enlil

By their living they embody the power of his word  
 Without the word there shall be no thing made  
 In that word there is no before and there is no afterward  
 All is now presently sounding in all the worlds

Were that voice to cease from declaring the word, there would have been no ancestors nor world for them to live in; there would be no thing. And if there had as yet been no thing when He gave voice to that word, there would be all stars, all suns, all planets, all worlds all living creatures from smallest to greatest, from the depths of the oceans to the highest heaven, all men from first knowing to last knowing.

In that word is all wisdom, all inspiration.

For in the now presently creating is all new possible courses of the creations of the world. Be one with that word and you are one with Enlil. You shall be creator of the possible heavens. And all possible worlds, only the bringing of them to fruition shall be the task of great Ea-Damkina Glorify that word, glorify that word, obey it Hear it, nurse it, keep it secret to Enlil.

Now, Brother, you have lately been given the word, and as you will now know, of it nothing can be said. Nevertheless, a few remarks are necessary, lest error creep in. That word is the needle of the Queen of the Eastern Mountain. With it she sews up the scattered parts of the mind, as the word goes upon its way it creates and destroys the world of the mind. It makes all into a seamless garment. Do not instruct her as to its travels. She knows. For He, Enlil, has declared in wisdom the pathways of the word.

Listen to it in your chamber in the silent watches of your prayer. Let it declare unto you its message. Try not to make its way either clear or difficult. Indeed, better were it for you to leave it alone for your mind in wisdom to follow it. There is no other time to hear it but now, for what you have seen or understood has presently gone. Only now may be it heard, only now may it be spoken, and only now, by him, the voice of the air and the fire.

We have been given a description for the simple mind to observe. "As a darkened chamber in the high desert when all is still before the dawn." That word, too fast to be followed, too slow to be comprehended, so powerful to shake even the depths, so gentle and immovable, both speaker and listener, cause and end. Who understands it understands nothing, who declares its likeness lies; who knows it is ignorant; who does not know it is ignorant. He who knows it as his center lies, who does not know it as his center is mistaken, for it is high noon in the busy city.

Remember your instruction in the word, neglect not the word in the midst of affairs. Do not forget the instruction, for there is no other time.

Enlil and his consort, the Lady of the Eastern Mountain, are the gods of fire and the air. They are the upper bowl of the division. They rule the light and the heaven that can be seen. Where Ea-Damkina is the bowl below, they are the upper half, Anu divides and joins them, for out of one he makes two and Enlil is one and Ea/Enki two. Let us see what can be seen. You may remember the occasion on which the king your father gained the name of "wise". There was, if you remember, an ambassador from the land of the two rivers. His nation had claimed tax rights over the land of Chetz. This tax can also be claimed by the king but the king only claimed on half of the land. The problem was to know to assess which half and what.



Now there came before the king two farmers, who shared in the produce of a field in their area. The produce was gathered in, of chick peas, dates, pomegranates and corn. They could not agree as to a correct division of the produce and the matter was brought to the king for judgment, for they could not be reconciled by the magistrate who was a relative of one farmer. The governor could not decide the matter, for it was land leased from the priests of Ishtar, and the priests wished to test the king at that time. After some thought on the matter, having heard all the evidence, the king gave his judgment and asked the ambassador whether he thought the judgment fair. The ambassador had been greatly impressed by the judgment and declared that he would be willing to oversee its execution.

Now the king had declared the matter as follows: All the produce to be assembled together before the executor. One man to make the division into two equal parts and the other farmer to take his choice from the two parts. This was done and the ambassador returned to the king greatly amused and pleased, whereupon the king declared that thus they would proceed with regard to the disputed taxes in the land of Chetz. Whereupon the king of the land of the two rivers, having heard what had happened to the matter from his ambassador, could not for fear of being thought foolish to do any other but agree. Now as the story had been spread abroad as an example of justice, the people of the two rivers left us alone for 10 years. So the king, by simple words, had solved a crisis between farmers, proved to the priests of Ishtar that it would be well to walk with care, and had resolved a matter between nations that promised war if it had not been solved. Now you may have thought that it were lucky that the two events came about at the same time. Not so, for the king had hurried the farmers case and had delayed the ambassador's matter so that both met at the same time, for he had seen that they were of a similar kind. He had created the opportunity so that each could illumine the other. From a difficulty he had created a principle of justice which was and is still told by the storytellers of the Middle Lands as an example of wisdom.

Now wisdom is the gift of Enlil, it is the embodiment of the word. It has the attribute of freedom. It does not modify; it creates, it has the quality of inspiration. It is discovery of possibility. In Enlil all possibilities exist as potencies without form; form arises in Ea/Enki.

Enlil is the Father of the worlds he is above. Ea-Damkina is the Mother, She is below.

Enlil is the potent life-giver. Ea-Damkina the life-former.

From a drop of the Father come all these lives. From many drops come many possible lives, all that ever have been, are now and will ever come into being. Let us see the heart of this matter. The skillful worker is called wise. Why is this? Now the difference between high skill and inability is in this: the unskilled man makes much effort and his results are not good, for though he works for many days, his work will always look clumsy and ill-worked, but the work of a master always displays the master's touch. It is precisely what is required, no more no less. One cut of exactly the right pressure in exactly the right place makes the master's will known to the material. Thus it is with Enlil. It is His will that acts. His will is His word. There is no duality, for the voice of the master sets the worlds in motion. His will is such that it penetrates to the length and the breadth and the depth and the height and to the ten directions. Where His word is, there is His will, gently penetrating with greatest force and power, no more than is needed and no less.

Without effort. Nothing can halt it, naught delay it. His will is manifested in all the nights and days of the worlds. He calls them by their names and they answer each in his place and his time and his body whether they be seen or unseen, greater or lesser. He is the penetrator, the least action for the move. How much greater, then is the power of Enlil: He speaks and worlds come into being, His voice sounds and they pass away as though they had never been.

The winds, the Seven Winds, the Anunnaki, they are the great seven, before whom even the gods tremble. He gives them to move, and halts them in their travels. His word is their law, but they are as little as ants upon the earth. Think you Shamash and Sin are great? At His word they cease their journeys. He calls to the oceans and they flood the lands, He whispers to the earth and the earth trembles, shaking even Marduk to His bones, but He knows what will become of His words, for they are truth itself. Without truth, without the will of Enlil, Ea, Lord of the past, present and future, is nothing.

Consider the meaning of will. Desire is not will, for it ebbs and flows and changes. Passion is not will, for its drive does not always achieve its end. Love is not will, for it does not contain itself, yet all these, desire, passion, love, need, all spring from will. Each has its strength and power, but the gentlest and most certain of all is will. For if you recognize your will in some matter, there is no doubt. There is nothing to fight, naught to battle against, for if your will be sure, all will come to pass. For will there is no impossible, to will all possibilities exist. There is no time for will. Fifty years are but a moment, a moment fifty years. In its sight ignorance disappears in the presence of will. In will there is no darkness and light for all is goodness and truth; anything less is love, passion, desire, need, wish, imagination.

In will is the real, for in it there is no unreal. Yet it needs to be manifested and only through Ea-Damkina can this be done. So they both, Father, Mother, as one, create a child Marduk, who grows to manhood becoming Nergal, limiting Himself by His very greatness of growth. He causes Shamash to appear. Each in order of number, the gods came into being, and at the end of days will pass away into the one which is not divided; and in that day only the one shall be alone and undivided. But we live in a created world. That world is always shown for that, and by division it so multiplies its parts.

The appearance of things is as the grains of sand in the desert. They show to us small and great, evil and good, upper and lower, before and after. It is our duty as brothers to both see and instruct. Without wisdom we can do neither. Therefore we are told by our teachers that there is no wisdom without seeing, no seeing without wisdom. How can we be simple and take the easiest action if we are not skilled in living? Our duty is to become skilled in living, which means we must live not past when, or will be, but now, for living is from moment to moment. Between each moment of our lives there is a little death, which may at any moment be our own big death. It is our constant companion from whom we shall never part. Each ripple on the water is a height and a depth, each breath we draw a living and dying, each day of our lives a death and a rebirth of light. We must make friends with our friend who never leaves our side. He is faithful even to the end, and when he comes into his own, we in our turn shall echo that word which goeth forth as Enlil.

Now remember the word and keep it holy, for sin is to miss the aim, for the arrow to hit another target. The word will make you whole, for your companion knows that word also and when you both shall be that word, there shall be no missing of the target, there shall be not two of you but one. There shall not be one to speak and one to hear, but you shall both hear as speak as one.

Remember O Prince and Brother, the trust which you undertake. For in the later days you will ask yourself how you have carried out the task of your life. Speak not the word aloud, for it is a babblers and a fool who does so.

He has no sure foundation either in this life or the life to come, neither is he rooted in the last. The word is the voice of the lord in your mind and there should be not other, neither shall it have manner or semblance, for if it shall have either it is not the word, but some other god, some image in the temple, before whom you sacrifice.

But go you into your secret room and listen to the word in peace and tranquility, neither create any new thing at such a time, for it shall be to you a holy time, a day of rest from your labors. Sit your guards upon the door and instruct them that, for this time you are not to be disturbed. Even war and disaster wait upon the word.

So, O Prince, here is an end to this letter. I shall be pleased to hear from you if you have any further questions which are answerable by me.

th of Adar

## LETTER EIGHT

THE TEACHER CONSIDERS THE SOURCE OF THE WHOLE UNI VERSE, ANU, WHO HAS ALL AND NO POWERS,  
ALL AND NO ATTRIBUTES, ABOUT WHOM LITTLE CAN BE SAID

Dear Brother,

Your dispatches have been received and your description of the letters possesses much merit. There are matters in it which should be argued, but at another time and in person. This letter will be concerned with Anu, the Lord of Creation and Receiver, whose sign is the horned crown on a throne and whose place is the square altar with horns. The crown is the mark of both the god, whose qualities are unknown, and His representatives on earth, the High Priest and the King.

Anu is the high heaven, His home is the spindle of all the worlds. The Dragon of Chaos is His and His path cuts the globe of Enlil and Ea/Enki. He creates all the divisions of the heavens.

He is and He is not.

He is before all the worlds, ever present, ever coming to pass; ever will He be. He is the source of all the gods, and when all the heavens and the worlds pass away, all return to Him.

He sends forth the great Enlil as the word and Ea/Enki as the listener. He has laid down the laws of creation that all things may come into existence, his laws are simple, but they make the numberless beings.

Remember, O Brother, that in the days of your reign, when men shall make of you a divine god, that all you may see and conceive of is Him, without Him there are no gods, there is only Chaos. He breaks the heads of the great monsters through His servant Marduk. He binds the heavens and all creatures through his servant Nergal. He illumines all creatures through the king of the High Country Shamash. Nebo and Ishtar and Sin speak to men for him. Rimmon the fertile, the master of the Earth, is Him. All the gods do him obeisance.

What need has He to act, all act for Him. How should He care if the laws of the gods be broken? His laws cannot be broken, for they are the laws of creation. He is the one to which all belong.

He is both force and form, action and medium. His power is formed and from it force and form arise.

He is the air and the light and the water in one, the earth. He is inspirer, former, grower, limiter, perpetuator, responder, all in one. He is father and mother, merchant and soldier and king, maiden and youth and the fertile. He is the Kingdom. He is the lion's pride, the bringer of life, the goat-fish, the hunter of the sky. The driving ram and the lamb, the fishes of the ocean, the Scorpion men of the desert, weigher of souls, the student, teacher,

scribe. In Him is the fertile bull of the plains and the virgin cutting the corn. He is the crayfish in the mud of the river, all one Him.

He is a master of men, a founder of dynasties, the palace that houses, He is the harvests in their fruitfulness, He is the drop of rain on the branch, the king of all things. He is their security, and the sound that pierces them. He maketh fear in all things. He is the clay of chaos which is the flesh of all existing. He is the pointing hand and the hand outstretched for mercy. He is the teacher of all. From Him all the oceans of the world gain their power.

From Him is all growth and decay.

He forces all about. He is the eye that perceives and the mouth that names. He is the perfect man and the tempter of men. By Him all things reproduce themselves. He is the cause of all, the beginning of all creation. He is the cycles of all and the signs therein. He is one, there is no other beside Him.

Who shall declare his qualities, the same shall have created a god in his own image and shall never approach his presence. The same will have no rest, for only in Anu is there rest. Whosoever shall say to himself: "I am and there is no other", the same shall be called upon to prove it. Who shall say unto the people "I have no father or mother", the same shall be saying: "I am as nothing, for do not exist."

If a man or woman take anything into himself or herself, the same shall even be taken away from them, for there is nothing that shall remain at the end. Whoever shall bind himself by killing, the same shall carry it, even to the latter days, it shall be for him/her a burden that only Lord Anu may remove. If any man or woman shall mix seed with many people, how shall he or she escape the bondage of many people, for in every mixing of seed is a mixing of natures. When called upon to witness, see you that it be true witness, for there is nothing hidden which shall not be made apparent. Take not that which is stewarded by others, for if you do they shall seek to take from you that which is under your care. Do not disturb the borders of things, for the borders of things are the mark of humankind, and that which has no borders, the same has no law by which it may be known.

The crown has no center, but it describes a center, for it surrounds it by declaring what that center is not. Wherefore, when we praise Anu, we praise Him by saying what He is not, for how can we say anything about the cause of all? If we could, then we would know the cause of all and we should be Anu. When, therefore, we seek to know the divine, we first declare the realms of the gods and those qualities of the divine which is proper to declare, and then we proceed to strip away these qualities, and so by negation we describe, as a circle center, where the divine Anu rests; for when the gods retreat from creation they go only so far as the parapet of heaven, which same is the crown of Anu. These, then congregate, as bees around the honey, as women at the rim of the well. At such time they may be said to be the faces of the one.

Before the lord Anu, there was Chaos, the formless, in which there is no oneness, but in which myriads of forms fought. This is said in the history of our peoples that before Anu, there were seven attempts to create a stable creation.

The which were Kingu, Apsu and Mummu, Lakhmu and Lukmu, Anshar and Kishar.

But Anshar and Kishar gave birth to Anu and He laid down laws to bind Chaos. These seven He counterbalanced by the gods Rimmon, Nebo and Ishtar, Nergal and Marduk, and Ea and Enlil. Thus was all balanced by Him, the cause of all, who has two numbers, naught and sixty: for in Him the perfect order and the perfection of nothing

are held in poise. At the other extreme of creation, naught and Rimón strive for mastery, and She, the Great Dragon Chaos, holds the balance between; thus, all is in balance, all persists by virtue of Law.

Now by some this Law is termed necessity, and by some it is supposed that Anu is not subject to Law: for they say that if Anu were to be subject to Law, then Law should be the supreme god. But our understanding is that Law is Anu, Anu is Law, and that is his very essence, for if it were not so then there would not be any chaos. It is important to see that all, both the creations which are perpetuated as the breath of the worlds, and the creation which has no form, which cannot perpetuate itself - for it has no abiding - are one.

How is this to be seen? Take a lump of clay and cut from it a piece of a particular shape. Now you have two shapes, one which is the piece which has been taken away, and one which remains as an absence in the clay. The shape which remains in the lump is Chaos, and the shape which you have made, the piece in your hand, is the world of the gods. He, Anu, is the shaper, thus the clay is No Thing. Chaos is an absence of shape in No Thing, and creation is the affirmation of shape.

Here, then, is the mystery of creation, for there is no history of creation, only that each, Ea and Kishtar, Enlil and Anshar are made in the same moment by the molding of nothing on the wheel of Anu. Thus, He is the spindle of necessity, and the law that is His is the simple law that everything has both an affirmation and a denial, Anu being the reconciler who is both. One must see, in fact, that there is an ebb and flow in all things, that for every denial there is an affirmation, that the peak of a wave creates the trough, that light creates shade, life, death, the in breath is the cause of the out breath. This principle is of great importance in the life of a nation, a dynasty, a family, an individual. Consider the circle. The line outside separates and describes.

Herein lies the true mystery of the heavenly and earthly worlds, the sequence, the principles, the faces, the letters. All is one, all is many. The worlds must pass away in sequence, illustrating the principles under many faces, and they may all be likened and described by the holy letters, which will be written at the end of the world in black fire on white or white fire on black.

The brother or sister who endures to the end and returns knowing both where he has been and how he travelled there, and can direct other travellers, he has understood the law, which stands from out-breath of Anu to in-breath of Anu. He will be asked who he is, and can reply with perfect honesty: "I am and will be, what I was, will be and am." This is the beginning and end of the teaching, this is the origin and end of the tradition to which we belong, and this is our purpose: to carry the maps and instructions from age to age, from generation to generation. He or she who understands wisely, who knows the length, breadth, depth, height, presence and absence, how it is perpetuated and echoed, who is firm in his being, upon the earth, in heavens, who possesses the kingdom in its fullness and emptiness, he or she is indeed that being.

There remain only two matters to be clarified. These are important to us, the gods Shamash and Sin. They form the Kings of the High Country, that is, the representative in the heaven of Anu, Shamash, and his representative on earth, Sin. These two are the masts of the ark of Utnapishtim by which we escape the floods which overwhelm our country, which, as you may surmise, living as we do in a place where floods are rare, does not refer to our earthly flood, but rather a heavenly flood truly sent by the gods, and truly by them are we protected against its full rigor.

Given at Menasseb on 5th of Cheshvan under the seal of the King of the Four Directions.

Note: The calendar references.

### Babylonian

1. Nisanu
2. Airu
3. Simanu
4. Duzu
5. Abu
6. Ululu
7. Tashritu
8. Arasamnu
9. Kislinu
10. Tebetu
11. Shabatu
12. Addaru

A second Ululu or Addaru was added as necessary as an intercalary month.

### Jewish

7. Nisan (March-April)
8. Iyyar (April-May)
9. Sivan (May-June)
10. Tammuz (June-July)
11. Ab (July-August)
12. Elul (August-September)
1. Tishri (September-October)
2. Cheshvan (October-November)
3. Kislev (November-December)
4. Tebeth (December-January)
5. Shebat (January-February)
6. Adar (February-March)

A second Adar is added as necessary as an intercalary month.