5::4

**Grind-Energy & Ego Development**

Course document, Deicidus, Internet School of Magic

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5::4 is one of my favorite topics and one of my favorite energies. It is complex and has a number of specific, concrete rules and patterns which can be understood.

# Context & Overview

**5::4 is the syzygy on the numogram made up of zones 5 and 4. It corresponds with East and Sulphur (burning fire).** Its name within the numogram as a demon/archon is “Katak”, which is based upon the sound officially assigned to 5, “ktt”, and the sound assigned to 4, “skr”.

The way the numogram is composed, 5::4 is is a specific energy and cluster of energetic-philosophical considerations. At the same time, 5::4 can be decomposed into its constituent zones 5 and 4, and each of these is also a specific energy and cluster of energetic-philosophical considerations. In theory, 5 and 4 are each a more specific aspect of the 5::4 syzygy, and they work together to produce its higher-echelon and more general (or angelic) energy.

5::4 is a very useful energy in occultism, and understanding the issues associated with this energy can help in revealing many secrets. Moreover, 5::4 is an energy which tends to take over and dominate spaces and minds, so an understanding of 5::4 can help us to put it back in its box when it becomes overbearing.

# Characterization of 5::4

5::4 is what I like to call “grind-energy” and it is also well-imaged by the idea of alchemical sulphur. You can produce the basic energy of 5::4 by imagining that you are holding off a pack of wolves by growling and holding out a defensive hand. That energy in the sound “skr!” associated with 4 does a good job of capturing the feeling of the entire syzygy.

In the Time Circuit of the numogram, 5::4 can be characterized as “the Destroyer”, the apocalyptic moment in the three-phase cycle of the Time Circuit (8::1 being the airy/Mercurial “Creator”, 7::2 being the watery/salty “Maintainer”). 5::4 is an energy which brings things to their maximum, uses things up, fries things to exhaustion, and speeds things up until they collapse. 5::4 is an energy of addiction, seduction, invasion, war, defense, and plotting-to-win (strategy).

As a vibration, 5::4 produces a passionate heat in the chest or genitals, and sometimes the head; this energy is sometimes experienced as too-hot, burning, or exhausting/overwhelming as well as purifying. In comparison, 8::1 is felt as a warm glow which uplifts, and 7::2 is generally an enjoyable or melancholic trancey feeling. Sulphurous energy can be used to “burn off the dross” of unpleasant or unwanted external energies.

In the anatomy of a vortex, torus, or whirlpool, 5::4 is the energy of two things fighting to reach the center point of the vortex first, and to hold their position of dominance there. But, the nature of 5::4 energy is that these competing energies will never reach the center—only become more intensely competitive as they polarize in their increasingly-vicious battle to own a center which, if assimilated, would mean their death as these specific energies (they would become 8::1 or another energy upon reaching the center point).

# Breakdown of 5::4 into 5 and 4

It is very difficult at first to begin dissecting an energy into component aspects which make sense together and produce their parent energy when combined. Even before that, it is even more difficult to begin “capturing” energies (or dæmonic currents) by figuring out where one energy ends and another begins, and which numogram regions go with each energy. This is a long process of carefully teasing out energies and seeing how they fit into the numerological story that the numogram tells. However, working through this process—either with the numogram or with some other system of correspondences (kabbalistic tree of life, astrology, a pantheon, the runes, etc.) is an extremely valuable process which reveals the basic “keynotes” or frequencies of the universe. My own work with the numogram has convinced me that these frequencies are objective and (de)composable into systems of differing numbers of elements (e.g., 12 astrological frequencies vs. 24 norse runic frequencies).

Therefore, we must both characterize 5::4 as a syzygetic unit/energy frequency, and we must characterize 5 and 4 separately in such a way that they make sense as the component aspects of the 5::4 characterization. The best way I have found to characterize 5 and 4 separately is as Dispassion and Passion, respectively. Each of the two energies has specific domains and patterns of function which are useful to articulate.

# 5—Dispassion—Jupiter—Expansion & Bounding

You will read many vagues descriptions of how “Jupiter is Expansion” but you will find few definitions as precise as in this document. Being the 5th planet, 5 is associated with Jupiter, and this attribution helps us to plug in and link up the many descriptions of Jupiter and this “expansive” energy that is found throughout occult texts—and more importantly, in our own experience.

If the One (1) is the energy of the center and its radius, the energy of the *axis mundi* or Unity which defines a space and its interiority, then 5 is the energy which attempts to grow this space by accreting and assimilating other territories. 5 is the energy of *territorialization* in its expansive mode, whereas 1 merely defines a *spatiality/interiority*. 5 is concerned with the bounding line: the inside of the line is “mine” and the outside is “not mine/yours” and I want to grow my territory, which means I will be expanding into spaces that are not mine and making them mine.

**5 is the energy of ego growth and accretion**. It is the happy, uplifting feeling we get when we are on top of our todo list, being productive and getting things done, and perhaps drinking a cup of coffee. I think an even better and more specific example of this feeling is found during a strategy war game: 5 is the feeling of our nation growing productively and efficiently, of accumulating resources and of expanding our borders into new territory, of securing those borders with walls and thus marking the enclosed space as ours.

**5 is also the energy of abstract, perfect “high intellectual” thought.** As a magus, this type of thinking does not fully appeal to me—I identify more with the leaps of insight and intuition associated with 7. However, 5 energy is very important in our world: it is academic poetry, academic politicking, and political strategizing. It is the top-down management of possibilities, the control of extrinsic contingencies through careful study (e.g., the machine of technoscience with a social agenda), and the paranoid hunt for the “unknown unknowns” which by definition the 5 can never assimilate, since they lie outside its boundaries. 5 thinking is a very high frequency of thought: abstract strategizing, the pulling-together of complex webs of thought with incredible technical precision and attention to detail, the scheduling and controlling of entire ecosystems with beautiful, elegant systems of control. When 5 is working healthily, these systems of control will not be fascist, despotic, or excessive—they will be so beautiful and well-suited to the situation that they appear natural and to the benefit of all. However, we often encounter unhealthy 5 energy in our world in the form of fascist governance, bureaucracy, control, oppressive knowledge and teaching, and ego politics.

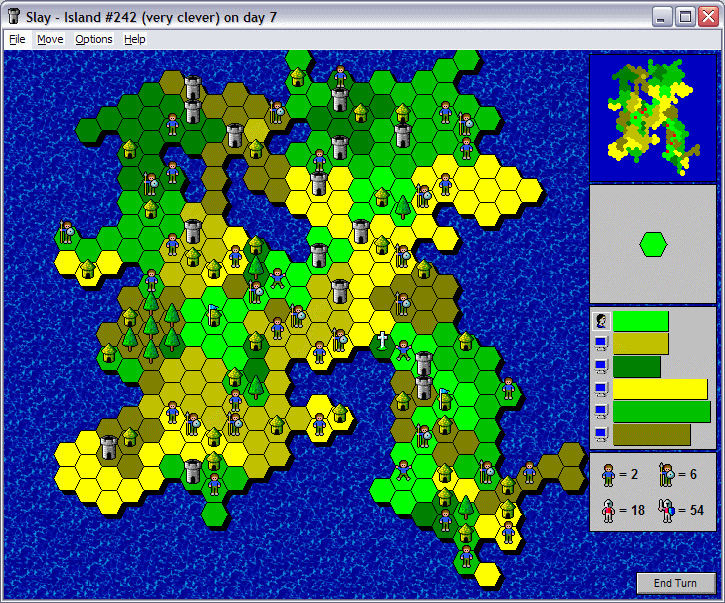
# 4—Passion—Mars—Aggression, Defense, & Transgression

If 5 is the energy which establishes boundaries, 4 is the energy which maintains and protects them, and which aggresses against boundaries or transgresses them. This sets up 4 against 1: if 1 establishes a space by defining an *axis mundi* which is marked by some kind of *totem object or symbol*, then **4 is the energy which enforces or breaks (violates) a taboo established by a totem.** As Freud wrote, a totem established a corresponding taboo (or a taboo became symbolized and physicalized as a totem-object)—this is a function of the 1, the inauguration of an interiority. The breaking of the taboo or the destruction of a space’s totem releases an enormous amount of energy and can destroy the space defined by the nexus (1) in that location.

Thus, if 5 is the energy which seeks to grow and expand an inner space and bounty (“expand my territory and riches, become mighty and productive”), 4 is the energy which must aggress against other territories’ boundaries in order to invade them—to destroy first their protection (4) and integrity (5) and then their root signifier (1) so that the territory can be assimilated and converted into “my territory” and thus added to the glory of the 5 (and 1). Likewise, 4 is the energy which backs up borders with defense: a threat of force (coercion) is 4, and actually carrying out a violent act of defense is also 4. 5 acts through labeling (coding) space; 4 acts through acts of defense or aggression, or transgression, and threat (and you can see how threat is a more borderline case where 5 is more implicated, because the location and pressure of the bounding lines is so relevant).

# Illustration: A Strategy War Game, *Slay*

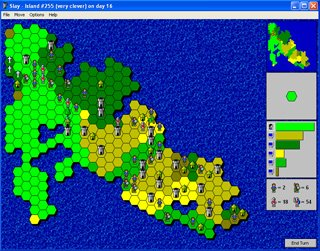
By far, the best and most precise illustration of 5::4 energy and how this energy breaks down into 5 and 4 aspects has come in the form of strategy war games, especially the game Slay. I encourage you to play this game until you see exactly what I mean (or another, less precise strategy war game); however here is a picture of the game setup:



You can immediately see that this minimalist game is about the possession of territory and the invasion of other territories. Here is a list of rules and actions in the game, according to their participation in 5 or 4 energy:

* Space is defined and owned by a color. Multiple spaces acrete into a territory. This is 5 energy.
* A peasant (little men without spears) defends its hex and the hexes directly surrounding it (six hexagons) with one point. A territory’s capital (the hut) also defends its space and the six spaces surrounding it with one point of “threat”. The *projection* or space-taking aspect of this is 5, but the “threat” rule itself—the fact that I cannot move my peasant into a space threatened by your peasant—is 4 energy.
* Moving a peasant onto an undefended space of another color (an enemy territory) takes that hex and converts it to your territory. The act of converting and accreting a new space to your territory is 5 energy; the act of moving the peasant to aggress against an enemy territory is 4 energy.
* A space defended with one point of threat can be trumped by a two-point attack. For example, I can enter an enemy space defended by a peasant using my spearman (which is made by combining two peasants). I can also kill a peasant or a town center by moving my spearman there. This, clearly, is an aggressive act characterized by 4.
* Setting up a castle, which defends its hex and the six spaces around it with two points, is a strong gesture of 4 energy which “locks” the space until a knight (3 peasants or a spearman plus a peasant combined) is first made by a player which can invade that space.

While playing this game, **more complex and abstract strategies become apparent which further characterize the 5::4 energies as a surround-invade-consume-digest energy or algorithm.** It becomes apparent that the best way to destroy, conquer, and assimilate an enemy territory is to surround it and “digest” it. Breaking an enemy territory into two or more parts often kills all the enemy soldiers in it, because each hex provides one point of food/income/money per turn, and each soldier costs a certain number of points to upkeep each turn (peasants cost two, spearmen six, and knights sixteen). Surrounding a territory cuts off points of escape, and splitting it is an act of disintegration that resembles the way food is digested by breaking it up into smaller and smaller “building blocks”. In this case, the smallest building block is hexes, and as each hex is taken and recoded as “my color” and defended, it becomes one of the building blocks of *my* territory rather than the enemies’.



An interesting side effect of this algorithm of **5::4 as the force which instantiates and maintains a logic of territoriality** is the stark, empty spaces which result from “winning”. As the game goes on, it becomes clear that the path to victory is the complete ownership and domination of the space. Hexes with trees on them do not produce income each turn, so all trees are destroyed as soon as possible. It is easiest to defend a territory with a small surface area, so territories become large, homogenous spaces bounded by the smallest possible, maximally-defended and aggressive borders (see right). **This homogeneity mirrors both the plague of Western global hegemony, which homogenizes cultural difference through global expansion, and the terminal blandness of the ego personality and the consumerist identity, which quickly empties itself out and becomes dependent upon consuming external sources of meaning to maintain growth and prevent catastrophic existential collapse.** In Slay, the game becomes boring once one is soundly winning, and it is at this point that the game automatically says “The other players would like to surrender. Do you accept?” allowing us to skip ahead to an image of the continent colored entirely our color and populated only by our people—a neonazi’s wet dream and an expression of 5ish victory. Alternatively, we can reject the surrender and push our 4 button more by manually taking-over and dominating the entire island with our superior forces and larger territory. This collapse of the fun of the game at the end—when I am clearly winning and as I approach total territorial dominance—points to the need of both the ego and capitalism to always expand or suffer collapse.

5::4 energy is fun, rewarding, and expansive, and this is why it is addictive and insidiously ego-inflating. If we are a corporate executive in charge of a growing, profitable company, why would we ever imagine that we are doing something evil or something which invades, colonizes, or suppresses other people? **We are too caught up in the success of our growth (5), and we are too centered in our own interiority (1 and to some extent 5), to even be able to perceive the outside. 5::4 thus links nicely with dopamine in the brain, which is the neurotransmitter system associated with reward, goal-seeking behavior, and addiction.**

Again, I encourage you to play Slay or a similar game until you can clearly see how each action, decision, and rule in the game corresponds to some precise combination of 5 and 4 energy. I have not seen a clearer depiction of this energy and its relation to territoriality than Slay or other war games.

# Ego Dynamics: Growth and Development

In my study of sapience, and of spirituality in general, there are few topics more discussed than the ego. This word is used heavily and used in many different ways, and because it is used so broadly, it can be hard to pin down exactly what it means (or rather, how we would like to use the word precisely). The word “ego” simply means “I” in German, and there is some discussion of the ego in the class on the One. Originally Freud’s term, left German in the English translation, the ego is also given some lovely (but different) discussion and language in westernized Buddhist texts that use the term “ego”.

In my understanding, the ego is the territory of the brain accreted and assimilated to the identifying function, 1. The 1 defines an ego-subjectivity (Christ-consciousness or waking observer), and this identified subject accumulates experiences, knowledge, mind-territories, and anything else it can get its hands on in order to grow itself.

This can be imagined as a virulent subnetwork attempting to invade, take over, and unify the entire brain under the auspices of “one true person”. **The natural, childlike, or sapient brain is uncolonized: it is a non-hierarchical ecosystem of brain regions and functions which give rise to a whole and complex experience of personhood.** However, once an identifying ego program becomes implanted in the child through language and mirroring of authority figures (and most likely, through evolution which has programmed us to develop egos), it militarizes the brain: it begins a campaign to take control of as much as possible, label it all “me”, and despotically rule the Kingdom of Me in order to “self-manage”, “self-control”, “meet my goals”, “be productive”, “become wealthy”, etc.

**Thus, the ego is a territory of programs marked off in the brain, and is therefore essentially demonic. In fact, the ego is technically the archdemon of the brain, precisely that false-self which has battled and won against all other false-selves, the ultimate false-self (in Christianity, technically Satan).** The ego (1) is the root signifier of consciousness, the ‘I’ which attempts to rationalize all other thought-structures to its simplistic (Christ-story-like) logic of a loop of self-reference.

You can begin to see the radical importance of 5::4 energy in this process and in the process of true spiritual insight and development (a word which etymologically means “an unfolding”—not a linear or stage-model development as it is used in psychology). 5 is the energy which assimilates things to our ego, the energy which drives us to consume external things into ego-parts which then bolster our self-esteem (our judgment of the value of our ego-territory). 5 is the energy which puffs us up and makes us feel good when we win, succeed, or accumulate. Likewise, 4 is the energy which attacks, grabs, and defends our ego-boundaries. 4 energy is a plague of micropolitics: all drama is 4 energy playing out childishly with childish 5 ego-boundaries; all defensiveness, offendedness, and upset is 4 energy reacting to a 5 boundary having been invaded or crossed (as perceived by the defender). **Micropolitics is defined by 5::4 energy and it is a tiresome and nasty business.** This is why Buddhism basically advocates the laying down of arms of the ego and the development of higher orders of communication and motivation, instead.

Insofar as we define ourselves as “I”, we define everything else as “not-I” and militate against it. The inauguration of the boundary itself (1) tends to instantiate its growth (5) and militancy (4). The accumulation of ego-parts (or self-fragments) is almost impossible to stop.

# Select/Reject Energy & Polarization

5::4 is also an energy of selecting and rejecting, focusing through selection and discarding of options. 5::4, as already discussed, is also an energy of increasing polarization (“intensity breeds intensity”) which is difficult to relax. We can see this energy at work, for example, in the dating scene: the longer we spend rejecting potential mates because of some small defect or mismatch, the pickier we get and the less satisfied we are with the available options. Depolarization of this energy is difficult. See “Year Zero: Faciality” in *A Thousand Plateaus* for a thorough exploration of the human face as a select-reject engine.

# The Only Way Out is Through (LHP) vs. Relaxation (RHP)

The numogram locates 5::4 energy as the apocalyptic third of the Time Circuit, the “Destroyer” (Shiva, Kali) which closes the circuit and resets time “back to the beginning”. In working with 5::4 energy and the dynamics of war and assimilation, and ego politics, it becomes clear that an ego (or nation, corporation, cartel, gang, etc.) cannot simply be dropped or destroyed. **The ego is a complex, multi-level hierarchy of demons or brain-parts which have banded together under a king (‘I’) to fight the ‘darkness’ outside.** It cannot simply be disassembled—just as it is a slow and expensive process to tear down a building—and it cannot simply be disidentified with—because that equals spiritual dead-ending in trancey self-abandonment, or can trigger psychosis.

There are three primary strategies for surpassing the ego under these circumstances of its existence as a virulent defended territory. What is commonly called the left-hand path (LHP) involves allowing the ego to “win” by expanding its control and territory to not only the entire brain, but the entire sphere of experience. This is experienced first as a paranoid takeover by a demonic entity or god (YHVH = 1), and second as a breakthrough experience of ultimate cleanness and selflessness (0) after a period of hellish dissolution of the whole ego back into its constituent parts. In this strategy, the ego expands until it becomes equivalent with everything, which then removes the meaning of the ego as a signifier in the first place, triggering a dissolution of the ego and at least a moment of egoless experience. However, without special training to prevent the formation of a new ego-complex, the tendency is for an ego to quickly reassert itself and begin rebuilding the nation which had grown and broken (collapsed through decadence).

What is commonly called the right-hand path (RHP) is the inverse strategy of slowly starving the ego until it shrinks down to nothing. Then, once the identification (1) is freed and shifted by this process, identification itself can be examined and put under conscious control, to prevent the reformation of ego-parts into larger and larger territories. Thus, the RHP involves the creation of tools which can systematically dissolve the ego into smaller and smaller pieces and prevent their reformation.

I hope it is clear from these descriptions that, while both paths can perform an effective ego dissolution, the LHP tends to produce a traumatic, temporary, and incomplete ego dissolution, whereas the RHP tends to be a more reliable long-term solution that requires self-discipline and may take a very long time to work. Of course, with special training and under special conditions, a LHP ego dissolution (or manic, Luciferian ascent) can (according to tradition) succeed with the aspirant becoming a “Master of the Temple”—if the tools to prevent ego reformation are in place, a Luciferian ascent can be a shortcut to enlightenment. And likewise, the RHP can fail without good instruction or an insightful teacher—decades of effort spinning your spiritual wheels without knowing that no progress is being made.

# The Middle Path—Jungian Individuation

The much-touted “middle path” would logically be, then, to end the war upon the ego and seek other means. It is ironic in the first place to wage war upon the ego, whose mode is war against non-ego. Trying to end the ego is itself an egoic act, because it is an attempt to “own the entire mind” under the banner of the 0 (non-ownership and non-territory). This is why Buddhists eventually give up and start making mild self-deprecating jokes—the anti-ego project is a very funny example of an ego project.

I think Carl Jung’s basic approach represents the middle path quite well. Jung said that we must meet life’s challenges and establish a dynamic balance between the ego and external (or deep-inner) archetypal forces. He studied how dreams progress over the course of one’s lifetime, and this extensive engagement with dream-interpretation showed him how people’s stories unfold characteristically over the life path. He called this process of development *with* the ego “the individuation process”.

I basically agree with Jung that the ego is not a harmful parasite or alien invader, but an essential part of ourselves as agents, experiencers, and people. While it is important to keep the ego in check to prevent aggression towards others or uncontrolled ego expansion (or inflation, Jung’s term), the ego does not need to be attacked or diminished. Rather, the route to health for both Freud and Jung is one of strengthening the ego and helping it to balance and resolve the forces and challenges which confront it.

**Understanding that attempts to stop the ego or to stop 5::4 energy *are themselves* an expression of 5::4 energy, with its focus on control and domination of a space, helps to shed light on the essence of 5::4 energy itself as an energy in which *intensity breeds intensity* and blindness breeds more blindness.** The way to a truer expression of Buddhism than the right-hand path is, like a Jungian approach, a laying-down of arms against the ego, a relaxation in a higher sense of the ego and its wars of establishment versus destruction. Then, the ego’s voice and dynamics itself become alive, and engagement with one’s own personal myth becomes the exciting work of development.

# Use in Energy Work

5::4 energy is extremely useful in energy work. It can be used to “burn off” heavy (negative) energies in a person’s energy-body. Its component parts, 5 and 4, are also useful specific energies which help to build into the total 5::4 energy.

Again, 5 is assigned the sound “ktt” and 4 “skr”. This fits very well with the definition of 5 energy as bounding and 4 as aggressive/defensive. You can make or imagine these sounds as a focus to find the specific frequencies of these energies and apply them. 5 energy is useful for cutting energetic ties or defining protected spaces, and the “ktt” sound resembles an accusatory hiss or small cutting sound. 4 energy is useful for pushing away or burning-up resident energies in someone’s energy body, and the “skr” sound resembles an angry growl.

Used together (as I usually consider them), 5::4 is a “grind-energy” which grabs and burns up heavy energies in the body. Heavy energies are themselves heavy because they contain some amount of 5::4-like energy: energy that has become disconnected from its Source (0) and is thus self-focused.

When I apply 5::4 energy to heal someone, I find an area of heavy energy that I want to remove. Then, I seek or “search” from that starting point, through a sort of “network” of other bits of heavy energy in the energy body, tying all these parts together in my “search results” as I attempt to find *all* of the connected bits of heavy energy (this is all a function of 5, this searching/seeking and accreting). Then, I imagine grinding or burning *the entire network* of heavy energy that I highlighted, “burning it off” until it feels gone and I can feel the bright, clean space that remains afterward.

# Mythology of 5::4: The Origin of Evil

In *Destiny and Control in Human Systems*, Charles Musés describes a riveting account of manifestation according to a tripartite model: *tamas* (8::1, Mercury, the Creator), *sattva* (7::2, Salt, the Maintainer), and *rajas* (5::4, Sulphur, the Destroyer). This mythic account sheds light on the meaning of 5::4 as the sulphurous “head” of the self-eating snake whose body is 7::2 and tail is 8::1.

Now there was no problem even conceivably arising with the first two Intelligences who realized the source of their being was in the Unmanifest. But the Third was inherently more exploratory, analytic, and outgoing, and sought its source as a resonance of Maf 'ul [having-been-madeness, complete manifestation], though on two levels lower…Now what follows is the crux of the matter, but it is not found explained outside the Yemenite tradition, though some corrupted vestiges exist in a few places mentioned before.

Corbin, despite his great merit in publicizing it, did not clearly grasp the incisive significance of the Yemenite tradition, which uniquely supplies nothing less than the origin of evil.

…

The Third Intelligence inquired and sought the source of its own origin. What could be apparently more natural? Yet it was a misconceived plan fraught with very dangerous consequences, like an innocent and unknowing intruder in the control room of an atomic reactor, toying with the buttons and seeking to access the full power of the energy source as "a good thing."

Resuming now the main line of the denouement of the origin of evil in respect of the nature of time, the Third Divine Entity sought to encompass its own origin and to plumb the very depths and sources of being—a route that would perforce have to lead into the Unmanifest, the Mystery of Mysteries that by its very nature cannot be unveiled with impunity to the one so seeking: the veiling is inherent and necessary for the eternal provision of immortal being. The notion echoes in the words of the great Goddess inscribed on the portals of the now lost Temple of Saïs, preserved to us by the records of ancient travelers: "None can lift my veil and live." To seek to manifest the source of life out of the unmanifest, could end only in the manifestation of death, for such a seeker thereby would succeed only in cutting *himself* off from the circuit and flow of life in so trying, even though unwittingly, to preempt it. No manifest being can contain the unmanifest infinite.

The Third Divine Entity dreamed such a dream of finding that source explicitly and controlling it to be within himself (as he mistakenly thought was the case with the Second and First Intelligences). That dream and wish albeit momentary, had on that level of power and perception dire consequences, the first of which was a *retarding* of the consciousness of the Third Intelligence by reason of this thus introduced blockage or fallacy that could by its very nature not advance, but only hold back. The basic term used in the tradition is *takhalluf,* to stay back because of being delayed, retarded, or postponed. Etymologically related words that clarify the usage in our tradition are *ta~aluf*. to be self-constrained by some prior allegiance; *takalluf.* a self-caused constraint; and finally the very illuminating *takalif,* self-caused costs or difficulties from the word *kulja,* trouble.

…

We must wait for anything we want to happen, to happen. True, the possession of wealth and power diminishes waiting time, but cannot eliminate it. Waiting time is built into the very fabric and foundation of processes of controlled change in this world. Any constructive changes we wish to bring about require planning, programming, and patient perseverence. Ironically, destructive acts require the least waiting time, for destructiveness has no embryology except in the development of the unhealthy values, attitudes, and belief-systems that give rise to it. The good counterpart of such evil is the elimination of destructiveness by cultivation of the requisite values and habits, or the active intervention against destructiveness already released. That is called heroism—which the Third Being finally had to exercise.

The Third Divine Entity was inquiring into the source of its own being, and the second apparently natural thought was to desire that source to be within itself, so as to be completely self-caused and self-sustaining.Yet natural as that thought seemed, it was the essence of opposition to the nature of Love and to the most thoroughgoing meaning of divinity. For the ultimate Source must needs remain in the Unmanifest, since to manifest is to be limited and finite, and hence no longer to be ultimate. So in so desiring, the Third Entity broke the immortal band of love-energy since that desire was, in effect, to have the whole of Love to itself, to possess the unpossessable, to limit the unlimited.

Now nothing cancels out in that world-without-waiting; but the only way such a desire could become implemented was by invoking the very image of lovelessness out of the Unmanifest Source of all possibilities-something never meant to be manifest. As Lovecraft, whom we previously quoted, put it: Things walked that were never meant to crawl. All this happened *instanter,* for in the world-out-of-waiting-time there is no delay. Immediately with that momentary dream of absolute self-containment on the part of the Third Entity, arose within its being the monstrous image of all evil, called in the Yemenite tradition, "the Image of Iblis" (i.e. of Satan), the concept going back to the Egyptian god of evil, Set, who antedates the Indo-Iranian *Angra Manyush* (> Ahriman), literally "hate-filled, i.e., loveless mind." Note that all possibilities must exist in invokable form in the unmanifest, or else there could not be free choice, which is the hallmark of love, by which love in tum is guaranteed since non-voluntary love is a contradiction in terms. Thus the very nature of love guarantees both the *possibility* (under free choice) of evil and its ultimate defeat if manifested.

This extensive quote thoroughly locates the Sulphurous third of a three-part cosmogony in the same way in which we have located and characterized 5::4 in this class. It links the inherent properties of 5::4 as bounding-warring with a mythic creation story (cosmogony) of a fundamental intelligence which attempted to become self-sufficient, and thus became cut-off from its own original source (the loving 0 or 8::1). This stance toward reality is deeply connected with the existence of time and “waiting time” itself.

# Further Reading

* [Totem & Taboo](https://en.wikipedia.org/wiki/Totem_and_Taboo) by Sigmund Freud is a classic text which investigates the ancient origins of consciousness and tribal ego.
* [Destiny and Control in Human Systems: Studies in the Interactive Connectedness](http://gen.lib.rus.ec/search.php?req=destiny+control+human+systems&lg_topic=libgen&open=0&view=simple&phrase=1&column=def) of Time by Charles Musés contains the extensive quote in the final section (above), and the entire book is excellent.
* [A Thousand Plateaus](http://gen.lib.rus.ec/search.php?req=thousand+plateaus+deleuze&lg_topic=libgen&open=0&view=simple&phrase=1&column=def) by Deleuze & Guattari, particularly the chapter “Year Zero: Faciality” thoroughly explores the vicious instincts of the ego and how to deconstruct them.
* [Too Many Cooks](https://www.youtube.com/watch?v=QrGrOK8oZG8) is a comedy video in which the humor depends upon the generation of an exhausting 5::4 energy.
* O(rphan) d(rift>) is an art collective which has made a video for Katak, viewable [here](http://www.orphandriftarchive.com/cyberpositive/syzygy-video.php).