

# The Passion of Mind

(April 23, 2011)

I awoke in a pool of the salutary and medicinal corrosives of Hell.<sup>1</sup>  
My form bleeding upon the sheets, an inkhorn thrown<sup>2</sup> upon Earthly vellum,  
My passions slouching towards Bethlehem,<sup>3</sup>  
My thoughts fleeing towards the inverse of the infinite.  
My thoughts fleeing towards the inverse of the in...  
My thoughts fleeing towards the inverse of...  
My thoughts fleeing towards...<sup>4</sup>

Two divine states which are one, emerging from the limitless void;  
The Mad Angel whispers "zero equals two"<sup>5</sup>  
Though Uriel guided me thus<sup>6</sup>;

He brought me to a ghastly plain  
Upon which Semihazah<sup>7</sup> and his horde  
Feasted upon the daughters of men<sup>8</sup>  
And taught humanity secrets for their pain;  
Sorcery, metallurgy, and mirrors to be adored,  
The Wanderers path, the mighty pen.

Alas I began to weep as the blood of wars ran deep,  
But the Mad Angel's vulgar trumpet did sound  
And striking Lucifer<sup>9</sup> a conflagration did raze  
Consuming Uriel's illusion in a sulfurous blaze.  
"Separate thou the earth from the fire, the subtle from the gross"<sup>10</sup>  
The sons of God I did see were no more than men,  
Their horrid deeds but reasoned thought  
Brought to bear on Nature's laws.

Apollonius of Tyana<sup>11</sup> tells us the mountains of India are filled with dragons.<sup>12</sup>  
With sleep-runed cloaks the Indians hunt the golden beasts  
To make use of scale, tooth, and claw.  
But most prized of all are the wrym's mystic gems  
From one of which the Ring of Gyges<sup>13</sup> forged.

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<sup>1</sup> *The Marriage of Heaven and Hell*, William Blake

<sup>2</sup> Martin Luther threw his inkhorn at the Devil.

<sup>3</sup> *The Second Coming*, W. B. Yeats

<sup>4</sup> The sum of the infinite geometric series,  $1 + \frac{1}{2} + \frac{1}{4} \dots + \frac{1}{n^2} = 2$ .

<sup>5</sup> *The Book of Thoth*, et. al., Aleister Crowley

<sup>6</sup> *I Enoch*

<sup>7</sup> Aramaic name for Samyaza, the leader of the rebellious angels in Genesis 6, in *I Enoch*.

<sup>8</sup> Gen 6

<sup>9</sup> A match.

<sup>10</sup> *The Emerald Tablet*, translated by Isaac Newton

<sup>11</sup> Apollonius of Tyana (c 15 – c 100)

<sup>12</sup> *The Life of Apollonius of Tyana*, Philostratus

Though the draconics still dwell in India's ancient peaks  
Today they are hunted in atom vales with lepton bows from hallowed halls,  
Or from the heavens they are trapped swift with charged device's grace.

Though soon after such knowledge was hid,  
From wars and madmen high and low  
By hermetics, Gnostics, alchemists, lovers of knowledge all.  
Secured away by monks in tattered cowls  
Who read the words and some added ink  
Like Friar Bacon's empirical methods,<sup>14</sup>  
Or Father William's elegant razor<sup>15</sup>  
Or Medici's Greek-reviving Pletho<sup>16</sup>  
Or Plato's scribe, humanist Ficino<sup>17</sup>  
Or triangulating Gemma Frisius<sup>18</sup>  
Or Euclid's translator, Elizabeth's Dee<sup>19</sup>  
Or by Kabbalah Spanish Jews  
Or filed away in Muslim lands  
And add to by Muslim hands  
The *al-jabr*<sup>20</sup> of Diophantus' math<sup>21</sup>  
And Ibn Sahl,<sup>22</sup> Snell's old precursor.<sup>23</sup>  
On monastic hills and libraries' high shelves  
Such learning, over time, has been brought down  
From secret, dangerous, soul-damning realms  
To here in this land amongst youth's playground.

But to go up and come down, those down will call one blind<sup>24</sup>  
And though it is truth, "that which is below is like that which is above  
And that which is above is like that which is below,"<sup>25</sup> one must first  
Suffer Sophia and Logos in the light of knowledge  
Or suffer eternally the shadows and chains.<sup>26</sup>  
For to be from below one's reason is but illusion.  
Yet to be from above one knows not passion  
For from chains one must fight  
And kindle desire for Sun's light.

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<sup>13</sup> The ring is from Plato's *Republic*, the reference from *The Life of Apollonius of Tyana*.

<sup>14</sup> Roger Bacon, (c. 1214 – 1294)

<sup>15</sup> William of Ockham (c. 1288 – c. 1348)

<sup>16</sup> Gemistus Pletho (c 1355 – 1452/1454)

<sup>17</sup> Marsilio Ficino (1433 – 1499)

<sup>18</sup> Gemma Frisius (1508 – 1555)

<sup>19</sup> John Dee (1527 – 1608/1609)

<sup>20</sup> Arabic "restoration," from which the word algebra originates.

<sup>21</sup> Diophantus (c. 250)

<sup>22</sup> Ibn Sahl (c. 940 – 1000)

<sup>23</sup> Willebrord Snellius (1580 – 1626)

<sup>24</sup> *The Republic*, Plato

<sup>25</sup> *The Emerald Tablet*, translated by Isaac Newton

<sup>26</sup> *The Republic*, Plato

From bright reason springs true desires' gain.  
Hell's but the Earthly realm in which to reign  
Better as a soul and body made one  
Than in above-below with Will undone.<sup>27</sup>  
Surely "Love is the Law, Love Under Will,"<sup>28</sup>  
Through reasoned action a life will fulfill  
Gloried expression of pleroma's love  
Merging with self all below and above.

But if this shadow has offended  
Think of this, and all is mended<sup>29</sup>  
No resurrection or salvation for this shade  
In all eternity will be made.  
The eye is easily turned away  
And in cave's chains one can stay  
Pleading to shadows on the wall<sup>30</sup>

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<sup>27</sup> *Paradise Lost*, John Milton

<sup>28</sup> *Liber Al vel Legis*, Aleister Crowley

<sup>29</sup> *A Midsummer Night's Dream*, Shakespeare

<sup>30</sup> *The Republic*, Plato