

Do what thou wilt shall be the whole 4³
of the Law.

Oasis of Nefba, al-Djérid, Tunisia.

Hotel du Djérid.

An XIX @ in 24° m @ of H in 14° x (Oct 1923)

Nu conceals Hadit, for she
gives Form to That which
is, shewing forth Its nature
in all Ways that may be

He summons all to learn
the other half of the Secret
Truth of Nature. She is
one extreme without limit,
he is the other. He hath
no Nature of His own, for

He is That to which all Events occur. His House, that is, the sphere of his action, is called Khabs, a Star. This is the Light which He conveys about Him through His deeds of Love with Her, so that there may appear in glory the Record of those Works which pertain to any Point in Space.

Hadit is any Point that may be chosen; He is thus in all places alike; while She, being all that may be, hath no limit, and cannot be numbered.

She is known, as He goeth
on His Way, and doth His Will;
Each Event adds to His Knowledge
of Her Nature. He cannot be
known, for He hath no
parts whereby to define Him.

1, The Beast bbb, and then
bidden to purge the ancient
Modes of Magick, they being
no longer valid in this new
'time' or Aeon of Horus. I am
to reject those that have
become false, either through
the lapse of time, or the folly
or malice of men; but to

46

retain and make pure such
as are of All Truth, beyond
Time to corrupt. By so doing
shall the Truth now revealed
to me go forth among men to
make them free, without error.

Hadiit resumes his account of
His Nature: That Nature being
what it is, it must be set
forth in many symbols. He
is the Fire-life behind the
motion of living, and the
Point about which every
Star is centred. He is ~~side~~

thus Any Point-of-View, any Centre to which all Events may be measured. He is life itself in its ~~Essence~~, and He causes Life to appear to itself. For this reason is the knowledge of Him the knowledge of death, since the meaning of Life implies death.

Hadit saith "the knowledge of me": this is not against His former word that He shall be known never. It means only that death is one of the Events that must needs be known as soon as the nature

of life is known.

Hadit is the Magician: that is, one who causes phantoms to arise: for all His Works with Nuit are but emblems chosen to shew forth His Nature as it takes this Form or that, at its pleasure.

He is the Exorcist: His Oath hath this Virtue, to drive away those phantoms as soon as their work is done, lest they be taken for things real. For all Events are but tokens of His Being, as it appears in union with one or other form of Nuit, and in themselves but symbols.

Hadit is that about whom all Events move. He is the Real, straight, square, and solid, in the midst of Perfection, which is none the less curved (that is, of female nature) equal at all points from Him, and real to thought, not to sense.

He, being moved by each Event, goeth ever, and saith not 'Come unto me', that Word of his Bride Nuit.

Those who hold Silence worthy, and seek it, do err if they think to find therein the

Truth of their Selves; for
 Hadit holdeth worthy, and
 seeketh, Nuit: and though be
 the Silence, is not to be sought.
 The true Self is Silence, and
 seeketh Truth in all Ways
 of Event.

Hadit now sayeth to all
 that they should be mindful
 of the Nature of that which
 exists; it is pure joy, since
 all Events are acts of Love
 under Will. The shadow called
 Sorrow is caused by the
 error of ^{thinking} ~~making~~ of any two

Events as opposed or even
 distinct; which fault was
 in the first chapter of this Book
~~declared~~ thus condemned: "for
 thereby cometh hurt" [Hurt, in
 French, heunter, to jostle]
 Sorrows, being thus errors of
 vision, not real in themselves,
 pass and are done as soon as
 they mind ceases to dwell on
 them; yet, being false thoughts
 about true Events, the
 Event endures, and the
 Point of View endures; so
 that Hadit hath attained

52

His Will no less than in all
other cases.

My Angel, Atwass, watching
me as I wrote down His words,
saw with what rage I withstood
His Spirit. For in my deepest
conscious mind I held most
firm the First Noble Truth
proclaimed by Gautama Buddha
"Everything is Sorrow"; and on
this thought I had built up
all my spirit and mind
for many days. This Word
of Atwass therefore struck

to the heart of my most
earnest thought; and I
hated the hand and the pen
which wrote against my will,
in service to His. For He was
of force to subdue me, ~~to~~
to make me obey Him, that
His Word might be written
and go forth unto men, to
utter the New Law Ordys
Swiss then spoke a
Riddle, by quaint grammar
and trick of style and form
proving to me in after years

when I attained to be a Master
of the Temple, that my True Will
was one with His, and my
pierce and bitter revolt the
folly and falsehood of my
cruel will, enthralled by
fear and shame and the sense
of sin.

Atvass made sure of His
complete power over my
functions in this matter,
~~of~~ lest His further Word
should shock me into
madness, and ruin the
Work of the Scribe.

He prepared me to receive a doctrine of such fearful import, so hateful at every point to every part of my spirit and soul (such as they then seemed to me in my blindness and bondage) that He deemed it prudent to test me through and through, to warn me, and to give me time, to brace myself to meet the fury of the tempest of His Word.

Also, to distract and to

7
58
amuse my mind, to make me
curious enough to be willing to
proceed, He proposed a Riddle
of the Nature of Hadit, so that
I might know most surely
beyond doubt that He was
skilled in Knowledge of all
Secret maners of letter and
number in sacred tongues
and scripts, lest I persuade
myself that I myself had
written this Book of mine
own motion. Therefore He
shewed me Wisdom and
Cunning beyond my wit

57
to enquire, and marvels
never yet known of any
man that was of woman
born. This Riddle, with
its fellows, will I expound
elsewhere, so that all men
may know of a surety that
not I, nor any man, but
a Great Angel in very
sooth, spoke in mine ear
the words of this His Book.

The Riddle proposed,
Aiwass begins to utter
the doctrine as he had

warned me. Still further to
abate my bear and loathing,
He craftily opened His discourse
with a verse so weak and
stupid, so crammed with
every fault of grammar and
sense, that I, being a great
poet, should abate my wrath
and smile with serene contempt
upon the Angel's feeble efforts
to use rhythm and rhyme.

The trick served its purpose:
I went on writing, cheerful
and easy in my mind,
thinking that now I had

warned me. Still further to
 abate my bear and loathing,
 He craftily opened his discourse
 with a verse so weak and
 stupid, so crammed with
 every fault of grammar and
 sense, that I, being a great
 poet, should abate my wrath
 and smile with serene contempt
 upon the Angel's feeble effort
 to use rhythm and rhyme.

The trick served its purpose:
 I went on writing, cheerful
 and easy in my mind,
 thinking that now I had

59
a weapon to defend myself
against Aivass, and that the
more he spoke the surer I should
be to reject his word, even as
all writings alleged to come
from sources other than human,
which I had always found
beneath contempt both as to
^{essence} thought and form.

From the wretched ruin
Aivass works cunningly
up through off-hand
sneering statements of his
doctrine to austere and
sublime phrases, alive with

60

passion and power, superb
in style, sternly succinct,
and flaming with dread
force. Quick, eager, righteous,
not to be beaten off, He
smote me, stroke on stroke,
and spared not.

This which now follows is
the essence of his doctrine.
That "existence is pure joy"
is his first direct challenge
to the whole body of the
best & deepest thought of
the best and wisest men
of this Earth, from the

61

dawn of man's Records even
unto this hour of his speaking.
It cuts clean across the
whole trend of men's minds
with sheer sweep of steel;
no tince nor quarter.

Now the Second Challenge:
a Bugle - Call more shriller
and clearer than the First.

Sorrow, pain, regret, and
symptoms of diseased thought;
those only who have ceased to
be able to adjust themselves
rightly and gladly to
all Changes, and to grow

62

thereby, or those who still
react, but only feebly and
vainly, take sorrow, pain, and
regret to be Real.

Those (also) who do not
yet know Hadit (that is, know
their True Selves to be Hadit)
are likewise deceived.

Such folk "feel not", even
though they suppose themselves
to feel more keenly than
those who enjoy life and
death - those whom they call
callous. But the truth is
that since Events compose
Life, and each Event is an

63
act of Love under Will, all
feelings except those of joy,
quest, triumph and rapture
are not Events at all, & so
do not belong to Life.

The poor and sad are not
of Hadit; for to know that
one is He confers full wealth
and complete Joy: it is the
title to lordship of the
Earth. All leaders of men
are active, finding pleasure
even in toil, hardship, and
defeat: they accept every
Event as proper to their
chosen course of action, and

64

cryer even when they are
beaten down for the moment.
They die at the crisis of the
battle, with failure certain;
yet they rejoice, having lived
and loved and fought and
done their will; those for whose
cause they fought will reap at
last where they have sowed.

A God cannot live in a
dog; the token of Godship is
to be free to act, to dwell
in an abode, and work with
tools, suited to the nature
of their Will. The highest

Only one of Hadit; all failure
to attain the perfect marks, some
lack of knowledge of one's
nature as a Symbol of Him
in one or other Form.

Stirrass repeats his doctrine
about joy & sorrow in more solemn
terms, thus leading up to the
full Force of his thought.

Beauty and strength, the
sense of the fitness of the
object perceived as a symbol
of the success of one's will,
and the power of that will
itself; leaping laughter and

delicious languor, the rapture
 of joyous uprush in full freedom
 of spirit and the delight that
 follows the success of one's
 active efforts, hurrying the
 victor to enjoy ^{the} his pleasure
 of knowing himself worthy;
 force and fire, the ardour of
 motion, achieving one's will, and
 the light and heat evolved
 by the love under will of
 the Self and its desires:
 these are the marks of those
 who know their True Self
 to be Godlit. (Note that

67

all these statements are hidden
in the basic complex of thought
which defines (Habit)

The outcast: These are passive;
they do not seek and create
all that may be, but are the
p. short of Events not of their
own making, which hurple
against them and thrust them
from the Path.

The unfit: These fail to
adjust themselves to what is
about them; they cannot love
(which implies fitness of the
one to the other) under will
(which implies fitness of the
agent to the patient)

They had better "die in their misery"; that is, cease once and for all to react so feebly and cringly as they do: for such a Point-of-View as they show forth is not to be endured. It is not truly *Habit* at all; not any one Point, but a shifting fulcrum: let it be no more credited among True Things. Again Anivas repeats that "They feel not"

Compassion, the noblest virtue of the Buddhist, is damned outright by Anivas. To "suffer with" some other being

(The above is in A.C.'s hand, remainder in that of Mortimer,
to whom he originally dictated it).

1.

(The above is in A.C.'s hand, remainder in that of. Armstrong,
to whom he originally dictated it).



(The above is in A.C.'s hand, remainder in that of Alston,
to whom he originally dictated it).

2.

69
is clearly to cease to be oneself
to wander from one's Way. It
always implies error, no Point-
of-View being the same as any
other; and in King- & leaders
and rulers of men—such
error is a vice. For it leads
straight to the most foolish
Rule ever laid down "Do
unto others as you would that
they should do unto you"

6⁴⁷ A.M.

True men know their own needs
and find ways to supply them.
To judge the sick by the healthy
is pregnant with error. The
wretched and the weak are simply
not real beings; they cannot be

helped or mended. They must be ⁷⁰
expunged as falsehoods likely to
infect the truth. This is the
law of Nature, and it is the Law of
the Lords of this Aeon. Put into
force, it will fill the world with
joy.

The root of all such errors is
the belief of Kings that they are
mortal. This is to confuse
their essence with that basis
of a certain class of events which
refers to the land of life which
includes death.

Alvass insists that if the
body dissolve its King remains
in timeless rapture. For him
events have ceased; and he
stands in a single state of joy
as made one with Christ. Should
he wish further knowledge of
himself, he must choose another
means by which to measure it,
by which to set in motion a

fresh series of events.

71

So intense was the joy of the Angel in proclaiming this good news that he broke off into a cry of rapture ~~calling upon~~ the Lords of the three chapters of this book. He then went on, and exclaimed that the sun, source of all light and life on earth, strength to do and sight to perceive, as also light, the simplest form of play between twin-forces, are the guerdon of those who know themselves as they are.

He calls Itadit the star and the snake. The star has been explained above. By the snake is meant the essence of what is kingly, in constant-vibrant motion, yet also, able to perfect itself in the form of a ring. It is a symbol of Wisdom, the power to slay and also to shed its skin and renew its pristine

72

beauty in its season. It is also
the healer and the goer.

Hadit is now described as
~~the~~ snake whose virtue is to give
knowledge, for all knowledge
consists in the art to perceive
events as each new marriage
with a new part of Unit takes
place. He gives delight which
is a function of such knowledge.
He also gives bright glory,
that is, he causes men to send
forth rays of light. Man is in
fact, as it were, a prism. In
his 'dual machine' the formless
light is split into many colours
which mingle in this way and
that as the nature of each
event requires.

Hadit is the flame in
every heart of man and when he
stirs that heart is shaken.
We call this being inspired; or,
in its most sacred sense, being

drunken.

73

Amass now flings his third great challenge at the world. He denies flatly the truth of all the teachings of the past. He tells us that to worship Hadit that is to cause him to stir we should make ourselves drunk by the use of wine and certain strange drugs. So much is common knowledge. But he adds the startling statement: "They shall not harm ye at all." One can ~~but~~ but gasp; to argue in support of his statement would be beyond the power of any man. The proof must lie with time.

Lest there be folly, let me say that this passage does not license reckless debauch. The use of drink and drugs is to be strictly an act of Magick. Compare what is said in the

74
First Chapter with regard to the
use of the functions of sex.

Headlong, after one
challenge, Aivass hurls forth
the next. He does not even break
up his phrases by the use of
paragraphs. He takes it all in
his stride. What is to us a
huge and dreadful doctrine is
to him the simple well-known
truth.

He tells us now that "this
folly against self is a lie". By
this he means that we must
not be ashamed of our own
point of view, or pretend that
we ought to respect and be
tender towards some other.
Every true point is well able to
take care of itself, if only let
alone as it ought to be. Every
time we try to put ourselves in
the place of some other person
we give up truth for fancy. We

75

do not, and we never can, see the world except with our own eyes. The world of one's neighbour is not even the same world as one's own - Even if we could assume his point of view. It is a deadly mischief to practise this form of falsehood; and to acclaim it as a virtue in the Christian fashion, both a crime and a blunder.

Another lie is the "exposure of innocence". Most people pretend earnestly to be harmless. This not only blasphemes the God-head of the self but attempts to create falsehood. Deceit is always danger. The kindest, as the noblest, course, is to nail one's colours to the mast, so that others can shelter beneath them or avoid the conflict, as their judgment counsels them. The social

76

and moral code of shallow sham
is the tactics of the pirate.

A further challenge ^{now} rings
out. Aiwass insists that we
shall use all our functions as
fully as we can. We are to
enjoy all things, to make them
serve our Will and thrill us
with rapture. We must dismiss
that ^{eye} ~~boogie~~ of those who
wish to treat mankind as
children without spirit or
wit, to frighten us into
slavish service to codes of
conduct which suit their own
servile nature, allay their
fears, or prepare easy preys
for their greed by the threat
of some God who will make
trouble for those who dare to be
themselves and do their own
True Wills.

2. ~~The dream of~~ Aiwass now
takes the trumpet from his lips

27
and returns in a moment to the
nature of Hadit. It seems that
the word God brought back into
his mind one point not yet
set forth. Hadit is said to be
alone & there is no god where
he is. This of course follows
from the nature of Hadit as
explained above. He is himself
the Centre of the Cosmos.
There cannot be any other being
to whom he should bow.

Osiris returns to the charge.
He describes the Hermits of
Thelema. We must define a
hermit as one who goes alone.
Observe the word "alone" with
regard to Hadit, just above.
But these hermits are to be
found taking their pleasure
with women and in all other
ways, acting like the masters
of Rome in the days of the
Empire and of the Renaissance.

7¹⁶

2P

Great Kings of ~~Asia~~ and queens of Thebes and Babalon. We are to learn from this to enjoy all things without losing control of ourselves or passing to suffice for ourselves or becoming the slaves of our desire or losing our sense of self-hood.

Aiwass then warns us to respect the equal kingship of others. We are to love our brother Kings with eager passion and combine to trample down the "low men", in the sense explained in the second challenge.

Aiwass repeats this thought in even simpler, stronger, clearer words. We are 'against' "the people." Any unit, any true Star, is lonely but the people ^{as a} multitude - ~~though each unit~~ ^{are} noble - are not themselves, they are a confused mass of chance atoms. They must not be allowed to act as if they possessed a

1.

79
point of view. They are not stars,
they have no way of their own. They
are dragged helpless in the wake
of any force that happens to
attract them. To permit them
to control events at all is to
give up all design, all Will,
all clear sight.

Once again, we return to
Hadit. He is the Secret spring of
Magick. (compare the Hindu Kundalini)
He takes joy when he withdraws
into himself which he does in
order to prepare a new Event.
These Events are of two kinds.
One is the act of Worship of
Hadit, the other is the putting
forth of his spirit into matter.
We may call one the Mystical,
the other the Magical Path.

One | Cerrass admits the danger
of these doctrines; to go astray as
to their meaning is to risk
making "a great miss". He risks

79

point of view. They are not stars,
they have no way of their own. They
are dragged helpless in the wake
of any force that happens to
attract them. To permit them
to control events at all is to
give up all design, all Will,
all clear sight.

Once again, we return to
Hadit. He is the Secret spring of
Magick. (compare the Hindu Kundalini)
He takes joy when he withdraws
into himself which he does in
order to prepare a new Event.
These Events are of two kinds.
One is the act of Worship of
Nuit/~~Hadit~~, the other is the putting
forth of his spirit into matter.
We may call one the Mystical,
the other the Magical Path.

Cirvass admits the danger
of these doctrines; to go astray as
to their meaning is to risk
making "a great miss". He risks

80

falling from the world of Will ~~to~~
(freed from the lust of result) to
that of Reason.

which is.

We now come to a challenge
in some ways even more daring
than any yet made. Before, the
moral sense of men was out-
raged. He now turns to attack
the Reason itself. He looks on
Reason as a soulless machine.
Its proper function is to ex-
press the Will in terms of
conscious thought, the Will
being the need of the inmost
self to express itself by
~~calling~~^{causing} some event. This will
(as such) is not conscious. We
can only become aware of it,
and thus enjoy and learn from
the Event, by making an
image of it. Reason as the
machine whose function it is
to do this. When Reason performs
the higher functions of the mind,

81
S/ when it presumes to dictate to the Will what its desires ought to be, it wrecks the entire structure of the star. The self should set the Will in motion, that is, the Will should only 'take its orders from within and above. It should not be conscious at all. But even worse ^{may} ~~they~~ come to it. Once it is conscious, it becomes able to doubt; and, having no means of getting rid of this by appeal to the Self, it seeks a reason for its action. The reason, knowing nothing of the matter, promptly replies, basing its judgment, not on the needs of the self, but on ~~those~~ ^{and alien to} facts outside the star. It is, in fact, guided by strangers of whose very language it knows little and that little mostly wrong. The Will having

82
stopped in doubt, goes on again
in error. The Will must never
ask why. It ought to be as sure
of itself as the Law of Gravity.

Airvass now leaps to the
supreme stroke: Reason itself
is a lie. He explains that
this must be the case in the
nature of things. The reason
may be in perfect order and
never make a mistake, that
is, within the limits of its powers.
But it can never be certain
of being right unless its know-
ledge is complete, which of
course can never happen. In
fact, being bound by its own
laws, it has no means of
finding out whether in
~~every~~^{one} case there may not be
some factor vital to the
problem of whose very nature
it has no knowledge at
all. Its axioms themselves

82
stopped in doubt, goes on again
in error. The Will must never
ask why. It ought to be as sure
of itself as the Law of Gravity.

Airvass now leaps to the
supreme stroke: Reason itself
is a lie. He explains that
this must be the case in the
nature of things. The reason
may be in perfect order and
never make a mistake, that
is, within the limits of its powers.
But it can never be certain
of being right unless its know-
ledge is complete, which of
course can never happen. In
fact, being bound by its own
laws, it has no means of
finding out whether in
~~every~~^{one} case there may not be
some factor vital to the
problem of whose very nature
it has no knowledge at
all. Its axioms themselves

83
merely state its limits. It is as
if a Bishop on a chess board
were to assert ~~that~~ it could
never move except in an oblique
straight line, which is only
true in respect of the laws
of the game, and takes no ac-
count of the laws of motion
as such. Aivass asserts
that some such factor always
lurks in every problem which
may be put to reason. He
calls it "a factor infinite and
unknown" - unknown since no
mind can ever contain the whole
of the facts of nature which
may apply. It must therefore
~~be content~~ to work within
narrow limits and state its
results under the reserve
that they are only correct if
we assume that its data
suffice. The factor is also
infinite in the same way as ~~the~~ ^{the atomic}

84

the world of solid bodies is greater than the greatest surface. More, the place ^{ne} is not real at all to the solid; it is no more than a way which the real being has chosen to express one item of his knowledge of nature. The reason of man should never allow itself to forget that it is only real in the hardly likely case of the world ending with itself. It is wiser to keep in mind that all events, however true and real they seem (and are, as measured by the laws of the game), are after all signs of a code which Hadit has designed in order to express his nature in terms of its acts of love under will with one or other part of him.

The angel concludes by saying that the statements of the reason are "skew-wise".

85

The fact that the reason employs a set of symbols to work with distorts the whole work. It is as when a painter obtains the effect of solid form ~~by~~ on a ^{new} ~~plane~~ surface by adroit use of the laws of optics. No matter, therefore, how truly the reason works, and how well it brings back to the mind the events it describes, its thoughts are never the same as the things thought of.

It follows from this that we ^{should be fools to} ~~do not~~ trust reason to guide us, to answer Because. [The attack ends with the scornful curse "Enough of Because, be he damned for a dog". In this book, even the style of a letter is full of import. The word "Dog" has occurred before this. Firstly, the dog is used as a symbol of a form which would

2.

restrict a god who indwells it.
 Again "There is death for the dogs";
 that is, to restrict free action
 ends in stopping it once and
 for all. Further "The Dogs of
 reason". The thoughts of the mind
~~caused by~~ born of and nourished
 by the senses tend to restrict
 the self, to impose the will of
 the world upon it, whereas
 the use of the world is to
 provide it with objects of
 love through which it can
 fulfil itself and know itself.
 To become passive towards
 the thoughts and the senses is
 to accept the fetters of a
 slave. Now then Because is
 called a Dog, that is, a
~~thought~~ that tends to restrict
 and hamper the Will. The
 True Will is uncaused, being
 simply the measure of the
 motion of the self in respect of

847

1.

^ It is an abuse of the term "cause" to
apply it to this case. Men have said that
the Will is never free, because it is
the effect of two causes conjoined, the
nature of the Self and that of the moment.
This is to put the cart before the horse

any given object. (The symbol ⁸²
Dog is well chosen. It is
God spelt backwards or denied.
The nature of the Dog is servile;
dogs cannot depend on
themselves they never look
at the world through their
own eyes they must needs
accept some code imposed
upon them from above. Further,
the magic of old tools the Dog
as a symbol of those base de-
sires and fears which hunt
and spring upon and pull
down the soul of such men as
know not how to master them.

With abrupt vigour the sub-
ject swings over to the triumph
of the Masters. Aiwass bids us
rise up and awake. He pre-
scribes ways of worship. We
are to invoke ^{with} joy and beauty.
He begins by making a list of
rituals and feasts; and in the

any given object. (The symbol ⁸²
Dog is well chosen. It is
God spelt backwards or denied.
The nature of the Dog is servile;
dogs cannot depend on
themselves they never look
at the world through their
own eyes they must needs
accept some code imposed
upon them from above. Further,
the Magi of old took the Dog
as a symbol of those base de-
sires and fears which hunt
and spring upon and pull
down the soul of such men as
know not how to master them.

With abrupt vigour the sub-
ject swings over to the triumph
of the Masters. Aivas bids us
rise up and awake. He pre-
scribes ways of worship. We
are to invoke ^{with} joy and beauty.
He begins by making a list of
rituals and feasts; and in the

88

course of this he works himself up
into a state of rapture so that
these rites, at first clearly defined
in order, gather force, wave upon
wave, quicker and quicker until
at last ^{he proclaims} all times and places ^{as} ~~are~~
~~proper~~ proper for feasts. At the end
he exclaims once more that all
such pleasures are free from any
taint of hidden poison. We are
to make the present perfect,
without the least fear that
we are making trouble for
ourselves in the future. True,
our bodies are dissolved; but
this brings us into full timeless
rapture. We enjoy all that
may be, as we could not even at
the best while forced to
measure our joys in terms
of the body and mind. It may
be that events cease to occur,
that they become one single
event, a constant state of joy.

88

course of this he works himself up
into a state of rapture so that
these rites, at first clearly defined
in order, gather force, wave upon
wave, quicker and quicker until
at last ^{he proclaims} all times and places ^{as} ~~are~~
~~proper~~ proper for feasts. At the end
he exclaims once more that all
such pleasures are free from any
taint of hidden poison. We are
to make the present perfect,
without the least fear that
we are making trouble for
ourselves in the future. True,
our bodies are dissolved; but
this brings us into full timeless
rapture. We enjoy all that
may be, as we could not even at
the best while forced to
measure our joys in terms
of the body and mind. It may
be that events cease to occur,
that they become one single
event, a constant state of joy.

89

We must not confuse such passing
beyond earthly life with death;
death is for the dogs. They
restrict ^{themselves} more and more; fears,
greeds, falsehoods gather like
vultures to feast on their flesh,
until at last they find no way
to him which is not barred by
one or other of their sins, their
self-made bars to free action.
They can no longer cause any
event beyond the narrow routine
into which they have been
forced by their failures to
grapple with Nature, to
love, to woo, and to master the
beauty of N'vit. Little by little
the machine fails to carry
on. Its prudence, more than
anything else, has helped to
destroy its power to meet
fresh facts. The least
surprise may upset it; and,
sooner or later, it either

90
meets some problem which breaks it
up, or wears itself out and runs
down. It is dead!

The Angel goes on to challenge
me point blank as to my own
soul. Failure, sorrow, and fear
simply cannot exist in the presence
of Hadit. His nature is to
succeed, to rejoice, and to dare
to cause event after event, sure
of itself in any and every case.

We now return to those who
are not Hadit. We are not to
pity the fallen. The first
fact about a "point-of-view" is
that it keeps its place. It
goes true, but never can fall.
To fall is to yield to a strain
outside oneself; and that is
to cease to maintain the "point-
of-view" ~~which is the first~~
which is of the essence of Hadit.
Hadit never knew the fallen.
A real point-of-view cannot be

1.

^x
^ if compared at any given point-moment

Each line AB, AC etc is unique; even
though $AB = A, B$, they differ in respect
of C . AC cannot be equal to A, C . [Lines
drawn in the two ways from a point are equal
only in length; each point in each differs in respect of

be shaken. ~~Go to~~ Should we console
such wretches? Useless. He is no
better for one extra lie; and who-
so tells that lie is false to his
own God's head.

Hadit is "unique". Every
point that exists is Hadit. Each
one is without limit, and thus all
are in the end alike in every re-
spect. At the same time, no two
are in any way alike^x. This is
one of the statements of this book
which involves a new view of
nature - a view far beyond
any yet set forth, and one
with the virtue to resolve
every problem which the
Cosmos presents to our minds.
I may explain the matter
simply in this way. No two
points in a line are the same.
Their distance from all other
points differs. At the same time
the line being supposed endless

1. any other point

the sum of what can be said 92
about all points is the same. ~~Equal~~
~~point is distant~~. No point can
claim that it is ^{at} an unique dis-
tance from some other point.

Hadit is "conqueror". It is
his function to make himself
master of all that may be and
every event that he causes is
a victory. He denies kinship
with "slaves that perish". These
are wholly foreign to his nature.
Unless one is active, one is
damned and dead; and this is
the curse on all slaves, on all
those who yield to what they
meet, that they are condemned
to suffer the constraint of
their wills. ~~The~~ world be-
comes a prison for the self
instead of a playground; and
in a little the prison gates
become the seal of the tomb.

It must be borne in mind

that all such beings are not real ⁹³
in any proper sense of the word.
They are not stars at all. So
far as they think of themselves as
"I", they may be said to possess a
point-of-view; but unless this
is strong enough to persist
through all ^{Events} ~~things~~, it is not
truly a self, but a phantom
of self thrown on a screen by
the light of the events about it.
The slave-souls are in fact
details of our device for looking
at nature! They help us to
observe how a given set of
events affects ^{this or that} ~~such and such~~
a conscious mind. They save
our time by telling us what
they feel and think. We
may learn from them how to
guide our own course.

This great curse is sealed
with a solemn Amen; but the
use of the word reminds Arwars

that this book must prove 94
over and over ^{again} the wisdom and
cunning, the knowledge and
power of its author as of a
degree beyond any yet possessed
by any man. He therefore pro-
pounds a riddle about the word
Amen. He suggests a secret
way of spelling it which, when
found, will give new life and
life of a higher order to the Soul
of the Word. I expound this
riddle elsewhere.

We must note the strange
way in which Amias swings
forward and back from startling
doctrines of ethics and other
mental and moral problems
to attempts to declare the
nature of Hadit in diverse
symbols. He now leaves the
question of "slaves" to tell us
of the nature of the light
proper to Hadit. He is blue

2.

and gold in the light of "Nuit"; 95
that is to say, the star-strewn sky
which is her image reveals him.
It is clear that he, having no
form save by virtue of her, he
cannot be known or seen. To
seek him is merely to seek one of
the things that may be, that is,
of course, as Nuit herself. His
nature only appears by the "red
gleam" in his eyes. His fiery
light which desires to unite
with her in all her forms
may be seen in those organs by
which he himself perceives.
For so soon as we think of the
eyes of Hadit, which express
his Will and his wit, we our-
selves begin to partake of
our kinship with him, and
we think at once of the fiery
lust of the spirit to consume
all things.

1. In the image of him as a

96

snake, we think of his outer form
as "spangles". Whenever he comes
into contact with anything to
which he can react, there is a
blaze of light, and this light
is purple and green. Anivers
explains that by purple is meant
the light beyond the violet of
the spectrum, and perhaps also
which is that beyond the red. For the
word is clearly meant to express
the active extremes of that order
of double motion which we call
life, in which green is in the
centre of the portion which
our able to perceive. Green is
the most passive of the colours.
We connect it with the nature
of Venus. It suggests love, peace,
and the growth of plants and
trees; whereas the light which
we connect with Jupiter is
violet and makes us think
of the highest God - head reaching

2.

beyond our vision to pure motion ⁹⁷
of the spirit. Red is the colour of
Mars - ~~its nature is to~~ of the
lowest forms of energy, tending
to heat rather than light
and reaching beyond light to
some form of the action of
spirit which seems to tend
towards the death of energy
itself. The purple of Hadit
combines these extremes. He trans-
forms the one to the other at
will. In Him they are one.

This is the first secret of
Physics. Guided by the Book of
the Law, men of science will
soon learn that the lowest
depth is one with the highest
height. Energy degrades till
it reaches a point when
it becomes once more the root
of the highest form. I have shown
elsewhere the mode of this

1. Change. The main point is (in this

place) to point out that the ⁹⁸Book of
the Law asserts that energy neither
begins nor ends, but moves through
a cycle of change. We chance to
perceive only that arc of the
curve in which every event
is followed by seeming waste
of the substance of energy by
the ~~appearance~~ ^{appbirth} of heat and
light; and all energy seems to ex-
haust itself in its acts of
"love under will", losing its
higher powers and slipping
ever lower down the scale.

Were this partial view the
truth, there would be no
answer to the question
"what started that highest form
of energy?" The Book of the
Law states clearly the
truth, in ~~the~~ order that, when
men succeed in finding the
truth, they may know some-
thing of the nature of Aiwass,

99

and admit his right to make a law for mankind. When the problem is solved, if not before, the details of the 'truth' will be found expressed in cipher in the text of the Book.

From light we turn to the absence of light. Yet this is not real. It is a veil. This veil is not in the order of nature. It has been made by shame and fear, by trying to shut off all that is true and real from the soul. To resist change and to defy nature, this is the key of the evil magic of the Black Brotherhood, whose idol is the modest woman. Her veil is sorrow and death.

We of Thelema worship Nuit: "All that may be" adored by "all that is". Her forms are without number; and in each she bestows herself freely upon

any and every soul that desires her. Thus ~~Her~~ priestess on Earth is the Scarlet Woman, the Whore of The Beast who gives all she can to all that will. Her every act invokes change, which is life.

On the other hand, the "modest woman" conceals herself and denies herself. She is afraid and ashamed of herself — afraid and ashamed of all men. She dreads that something may happen to her, and thus lies stiff and stark in death even at the height of her youth.

This verse of the Book of the Law is the final challenge to the past. The Angel strikes his spear with the sharp end upon the craven shield of the coward and slave who lurks behind the mask of a Master, of a phantom.

107

a scarecrow, set up by him to ~~scare~~
frighten the winged songsters of freedom
from the fertile fields which are
their own by right.

Until this verse, it might
perhaps have been within the
power of some subtle sophist to
explain away the theses of
this book. Here Ainsworth leaves
no shadow of doubt. He says
with utmost clearness "Tear
down that lying spectre of the
centuries: veil not your vices in
virtuous words; these vices are
my service; ye do well, and I
will reward you here and here-
after."

The Angel does not even deign
to show that what pious people
call vices are in fact virtues;
that is, tokens of manhood, or
that vices ~~is~~ mean "flaws".
He uses these two words in
their vulgar sense. To dare

the world to a duel to the death.²

He does not merely tempt mankind to do what Christians call evil, he says ^{that} these vices are of the priesthood of Hadit, means to involve him, ways of coming to Truth, ladders to climb to Godhead. We shall not be punished for doing wrong, as they call it. Both here and hereafter our reward is sure.

10⁴⁷ Yet more. The veil is vile. We must not, as the Master Class of men do now, enjoy ourselves in every way, and pretend with utmost care that we do nothing of the sort. We must take pride in our pleasures. We must be shameless and frank. Since all that is is God, the only error is to hinder God from being himself, or doing his will, or unveiling his truth.

2. No wonder if I trembled and

the world to a duel to the death.²

He does not merely tempt mankind to do what Christians call evil, he says ^{that} these vices are of the priesthood of Hadit, means to involve him, ways of coming to Truth, ladders to climb to Godhead. We shall not be punished for doing wrong, as they call it. Both here and hereafter our reward is sure.

10⁴⁷ Yet more. The veil is vile. We must not, as the Master Class of men do now, enjoy ourselves in every way, and pretend with utmost care that we do nothing of the sort. We must take pride in our pleasures. We must be shameless and frank. Since all that is is God, the only error is to hinder God from being himself, or doing his will, or unveiling his truth.

2. No wonder if I trembled and

153
wrote these words! Airas makes haste to
comfort me. He tells me that at the
end of the journey stands the
Inn of Joy. I was foolish
enough, in those days, to balk
at what seemed strange or
hateful before always com-
plete in my mind, and I had
come to perceive the inmost
meaning. Mine Angel went be-
yond this simple fear-not. He
insists that I am "chosen" and
grants me my heart's highest
wish, assures ^{me} ~~of~~ that my Will
shall be fulfilled, that
those on whom I look with
gladness shall receive all blessing.
Their eyes shall be blessed; they
shall behold all things in wisdom,
joy, and beauty. That I might
have this power to free man-
kind, to heal their hurts, to
open their eyes to beauty, and ^{to} ~~the~~
ears to music, I had renounced

153

wrote these words! Anwar makes haste to comfort me. He tells me that at the end of the journey stands the Inn of Joy. I was foolish enough, in those days, to balk at what seemed strange or hateful before always complete in my mind, and I had come to perceive the inmost meaning. Mine Angel went beyond this simple fear-not. He insists that I am "chosen" and grants me my heart's highest wish, assures ^{me} ~~of~~ that my Will shall be fulfilled, that those on whom I look with gladness shall receive all blessing. Their eyes shall be blessed; they shall behold all things in wisdom, joy, and beauty. That I might have this power to free mankind, to heal their hurts, to open their eyes to beauty and ^{the} ~~the~~ ears to music, I had renounced

my own career, given myself ¹⁰⁴
without reserve to the G. W. ^{sent me} state
life and reason again and
again in daring all those deeds
which even the most dauntless
men dread most, and shrink
away.

Yet, in the secret purpose of
the Gods, it might not be that
I should come into my kingdom
at once in the sight of all men.
Their design required that I
should be hidden in a mask
of sorrow. Note the word "mask",
not "veil". There is no falsehood
in the matter, only a Comedy that
must be staged. It was there-
fore arranged that those who
knew me should think me fallen.
Indeed, so life-like was the
mask that I myself, looking
upon the mirror, might have
been tempted to fear that I
had fallen. He, aware of my

weakness assuaged me in the spirit: 13
"but I lift thee up."

My spirit was heavy, also,
because of those who mocked my
speech, and swore ^{that} it was empty of
sense. Aiwass assured me that
their loud folly should not
avail, that I should succeed in
my work of showing forth truth,
that I should avail. My
critics are hag-ridden by reason;
they are not themselves. They are
the slaves of their mental
machines.

This question of my meaning
refers first of all to this Book,
for Aiwass goes on straightway
to repeat his warning not to
change the letters of the text.
I was allowed to insert stops
as I ^{might} choose.

Next, he sets me a fresh
task. I was to assign values to
English letters of some such order

as obtains in Hebrew. Ideal fully 156
with this matter elsewhere.

Another sudden change.
He pours scorn on those who mock
this work.

17

"People who shift their point of view," the Angel repeats, "are not truly themselves." Though each event is change, these changes form a closed curve so that their sum is Zero. I have dealt with this subject very fully in other writings. The essence of the doctrine is that things are stable only by virtue of their constant change, which is life. To cease to change is to die, which is the one real change that can occur. When it occurs, it proves that true life was never there.

This doctrine is at once applied to the question of the Kings and the slaves. The Angel explains that there are two types of men - The slave can never rise, the King can never fall. Should such things seem to take place, it is a sign of some disguise, the essence of the man, if

198
he be in truth a man, is always the same. It is a point of view which never alters really, though each fresh fact brings it more fully into light.

I am told of one case which must not deceive me. I must not assume that a man who seems a beggar is one. He may be a King whose pleasure it is to disguise himself. He can, of course, resume his crown and sceptre when he tires of his sport, whereas a beggar has not the means to pretend to be a King. The point of this is that I may find it needful to judge the claims of such men as I may meet; and Cuvass here assures me that I shall find it easy to detect sham Kings; but warns me against scorning those who do not flaunt their virtues.

Must I therefore be careful

109
how I strike out, best, thinking
to play a knave, I kill one of
my peers? There is no danger of
this. One of the tests of King-
ship is that he should be able
to defend himself against the
world. I am therefore bidden
to strike hard with all my
might, and strike to kill! [The
scent of battle in my nostrils
abails at last to awake my manhood,
to arouse my God-head within
me. Throughout this Chapter I
had rebelled again and again
against my Master; but now the
darkness broke and fled. My
True Self flamed up in me. I
became one with Hadit, I
entered into trance at once. A
sudden light blazed in my eyes.
Hadit arose within my heart; and
on the instant I was thrilled
with the love of Nuit. She came
to me more swiftly than the

2. p.

2.

light itself. My body was smitten 113
by the kisses of the stars. When I
breathed in, my ~~body~~ flesh fell
from me like rotten rags. I
breathed out and felt ~~the~~ a
kiss swifter, more laughterful
than death itself. Utter relief
from all the ~~falls~~ deceptions with
which my brain had blinded me.

I need not enter into detail
of this trance. The text describes the
facts better in every way than
could be done in any other manner.

After a time my mortal part
failed to endure the stress of
the rapture. I came to myself, or
rather waded from myself, wonder-
ing who I was, and what
had happened, and whether
the work was at an end.

Angels then taught me how to
prepare myself for such supreme
events. I should mention that
this trance fulfilled the promise

which I had asked of the Secret III
Chiefs when I agreed to accept the
task they wished to lay upon me.
"If I am to fill my office as I
should, I must have first attained
to that clear sight of truth
without which every act of mine
would certainly be error. I had
worked hard for a long time to
attain some such trance and had
never come near success. Yet
now, without a word of warning I
was caught up into it. The
Secret I was this: the breaking-
down of my false Will by these
dread words of mine Angel
freed my true Self from all its
bonds, so that I could enjoy
at once the rapture of knowing
myself to be who I am.
To prepare myself for
such work one should strengthen
oneself in every way, so as to be
able to "bear more joy". This

does not imply brute vigour. 112
The nature of rapture is such that
the fiercer it is, the stronger it is.
Thus, in making oneself drunk to
worship. Had it we should ob-
serve the "right" and wise
rules of art" (I explain elsewhere
the meaning of these figures.)

1147 Likewise, in love, excess is not
to be attained by violent lust. The
artist is the model. One must learn
to enjoy every least detail, yet
blend them all into a single
sublime concept. The same tactics
apply to all joyous deeds. The
key to success is subtlety.

Cervass hasters to warn
me that I must not take
these words to mean that we
should dilute our pleasures.

We should not be genteel and
dainty. Never forget that all
the tricks of art are worse than
1. worthless, unless they spring from

113

strength and passion. The essence of success is the intense desire to beat one's own record as well as the world's in every thing one does. The most fatal fault is to become tired of the task, through having chosen one in which one may become perfect, and sigh for more worlds to conquer.

It is implied that the course of life itself should be made a work of art; That one should aim at death as the one fit climax. One should die in harness.

A final challenge rings out sharp. There is a doctrine with regard to death stranger perhaps than all the others. It is a mark of success in respect to get one's work done fully in one's prime, so that life has nothing left to offer, and one begins to long for the great journey - The Call of the Old Long Trail!

at and
of sent-
we-are

into the unknown. It is not lawful⁴
to hasten the start. The measure
of the splendour of death is the
strength and courage needed
while waiting for it. The larger
one lives, and the more one wills
to die, the more royal one's nature.
With this the angel changes
^{This theme} yet again with brusque swiftness,
and propounds a final riddle.
The object of this cipher is to
furnish proof that the man
destined to succeed me is my
rightful heir. The test is that
he is able to make clear the
meaning of these "Memories and the words".

This brief passage stops as
it began - in a sudden, and
Givens goes on at once to a
last command to myself.
I am to keep in constant
mind that I am Hadit, that
I am ever to aspire to make
myself one with all things

115
that may be, yet also to keep watch
over mankind, for whose sake I first
started on the path of Magic.
My mission is "to tell them this
glad ~~word~~^{word}."

Well knowing how men ^{always} ~~would~~
act to ^{would} any prophet of truth,
Mine Angel bids me to be "proud
and mighty" ^{and may} ~~not~~ to be humbled
by the scorn or weakened by
the blows of my fellows. In
the middle of the Chapter it
was said "I lift thee up".
how there is no more need of
that! He cries "Lift up thyself!"
and ^{he} reminds me of my unique
place in the ranks of men and
Gods. "Lift up thyself!" ^{he}
repeats; and tells me; ~~that~~
"thy stature shall surpass the
Stars". My name shall be held
worthy of worship; as also
that of my house.

2. There is again a secret

A.C. to Norman Mudd (For O.P.V) in a letter from
Alotrase (Kash Hirsip) to Mudd dated Oct 23, 1925.

"I'll just jst down Brant's work"

3. I (666) did some work on the lines proposed
during the occultation of the moon by JH and hope to
continue on the next occasion (Nov. 14). I used a
good deal of N (i.e. cocaine) in this work and should
like it arranged if possible for me to have 10 grms by
Nov 11 as there is no more left".

(The cocaine cached Mudd in Tunis in Nov 2, May
sent by Hirsip from Lipala).

A.C. to Norman Mudd (Ena O.P.V) in a letter from
Alstrahl (Leik Hirsip) to Mudd dated Oct 23, 1923.

I'll just jst down Brant's work

... 3. I (666) did some work on the lines proposed
during the occultation of the moon by JH and hope to
continue on the next occasion (Nov. 14). I used a
good deal of σ (i.e. cocaine) in this work and should
like it arranged if possible for me to have 10 p.m. by
Nov 11 as there is no more left".

(The cocaine reached Mudd in Tunis on Nov 2, being
sent by Kierke from Cefala).

A.C. to Norman Mudd (Ena O.P.V) in a letter from
Alotrase (Leah Hirsip) to Mudd dated Oct 23, 1925.

I'll just jst down Frank's work

... 3. 7/666) did some work on the lines proposed
during the occultation of the moon by JH and hope to
continue on the next occasion (Nov. 14). I used a
good deal of Na (i.e. cocaine) in this work and should
like it arranged if possible for me to have 10 grms by
Nov 11 as there is no more left.

(The cocaine reached Mudd in Tunis on Nov 2, being
sent by Kierke from Algiers).

meaning to this verse: ^{it will} ~~to~~ be 116
explained elsewhere. ^

how there is no more
"hiding of Hadit". He hath
come forth in blinding light.
Only one thing remains to say

"Blessing and worship to the
Prophet of the lonely Star" who
by the love ^{and} ~~and~~ will of his
Holy Guardian Angel attained
to break down his false Self and
cast it from him; thus becoming
the voice by which the light
of truth could shine upon the
night of the Slave-gods, and
herald the dawn of the Age
of the Crowned and Conquering
Child.

12¹¹
P.M.

x.