

THE SECOND CHAPTER

1. Nu! the hiding of Hadit.

THE OLD COMMENT

1. Cf. I,1. As Had, the root of Hadit, is manifestation of Nuit, so Nu, the root of Nuit, is the hiding of Hadit.

THE NEW COMMENT

We see again set forth the complementary character of Nuith and Hadith. Nu conceals Had because He is Everywhere in the Infinite, and She manifests Him for the same reason. see Verse 3.

There has been much difficulty in the orthography of these names. Nu is clearly stated to be 56, ۱۱; but Had is only hinted obscurely. This matter is discussed later more fully; verses 15 and 16.

2. Come! all ye, and learn the secret that hath not yet
been revealed. I, Hadit, am the complement of Nu,
my bride. I am not extended, and Khabs is the name
of my House.

THE OLD COMMENT

2. Nuit is Infinite Extension; Hadit Infinite Contraction. Khabs is the House of Hadit, even as Nuit is the house of the Khu, and the Khabs is in the Khu (I,8). These theologies reflect mystic experiences of Infinite Contraction and Expansion, while philosophically they are the two opposing Infinites whose interplay gives Finity.

THE NEW COMMENT

Khabs- 'a star'- is Nuit Herself. This doctrine is enormously difficult of apprehension, even after fourteen years of study.

Hudit is the 'core of every star', verse 6. He is thus the Impersonal Identity within the Individuality of 'every man and every woman'.

He is 'not extended', but without condition of any sort in the metaphysical sense. Only in the highest trances can the nature of these truths be realized.

3. In the sphere I am everywhere the centre, as she,
the circumference, is nowhere found.

THE OLD COMMENT

3. A further development of higher meaning. In phrasing this verse is suggested an old mystical definition of God: "He whose centre is everywhere and Whose circumference nowhere".

THE NEW COMMENT

This is again interesting as throwing light on the thesis: Every man and every woman is a star. There is no place seever that is not a Centre of Light.

4. Yet she shall be known & I never.

THE OLD COMMENT

4. The circumference of Nuit touches Ra-Hoor-Khuit, Kether; but her centre Hadit is for ever concealed above Kether. Is not Nu the Hiding of Hadit, and Had the Manifestation of Nuit? (I later, Sun in Libra, An VII, dislike this note; and refer the student to Liber XI, and Liber DLV.)

THE NEW COMMENT

See later verse 13, "Thou (i.e. the Beast, who is Hadit) wast the knower". Hadit possesses the power to know, Nuit that of being known. Nuit is not unconnected with the idea of Nibbana the 'Shoreless Sea', in which Knowledge is Not.

5. Behold! the rituals of the old time are black. Let the evils ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

THE OLD COMMENT

5. A reference to certain magical formulae known to the scribe of this book.

The purification of said rituals is in progress at this time, An V.

THE NEW COMMENT

The 'old time' is the Aeon of the Dying god. Some of his rituals are founded on an utterly false metaphysic and cosmogony; but others are based on Truth. We mend these, and end those.

This "Knowledge" is the initiated Wisdom of this Aeon of Horus.

6. I am the flame that burns in every heart of man,
and in the core of every star, I am Life, and the
giver of Life, yet therefore is the knowledge of
me the knowledge of death.

THE OLD COMMENT

6. Hadit is the Ego or Atman in everything, but of course a loftier and more secret thing than anything understood by the Hindus. And of course the distinction between Ego and Ego is illusion. Hence Hadit, who is the life of all that is, if known, becomes the death of that individuality.

THE NEW COMMENT

It follows that, as Hadit can never be known, there is no death. The death of the individual is his awakening to the immortality of Hadit.

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. "Come unto me" is a foolish word; for it is I that go.

THE OLD COMMENT

7. Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof.

"The axle of the wheel", another way of saying that He is the Core of Things.

"The cube in the circle", cf. Liber 418, "The Vision and the Voice", 30th Aethyr.

"Come unto me" is a foolish word; for it is I that go. That is, Hadit is everywhere; yet, being sought, he flies. The Ego cannot be found, as meditation will show.

THE NEW COMMENT

"It is I that go." The Book Aleph must be consulted for a full demonstration of this truth. We may here say briefly that Hadit is Motion, that is, Change, or 'Love'. The symbol of Godhead in Egypt was the Ankh, which is a sandal-strap, implying the Power to Go; and it suggests the Rosy Cross, the Fulfilment of Love, by its shape.

8. The worshipped Herm-pa-kraath have worshipped me;
me, for I am the worshipped.

THE OLD COMMENT

8. He is symbolized by Harpoocrates, crowned child upon the lotus, whose shadow is called Silence.

Yet His Silence is the Act of Adoration; not the dumb callousness of heaven toward man, but the supreme ritual, the Silence of supreme Orgasm, the stilling of all Voices in the perfect rapture.

THE NEW COMMENT

Harpoocrates is also the Dwarf-Soul, the Secret Self of every man, the Serpent with the Lion's Head. Now Hadit knows Muit by virtue of his 'Going' or 'Love'. It is therefore wrong to worship Hadit; one is to be Hadit, and worship Her. This is clear even from His instruction "To worship me" in verse 22 of this chapter. Confer, Cap I, v. 9.

9. Remember all ye that existence is pure joy: that all
the sorrows are but as shadows; they pass & are done;
but there is that which remains.

THE OLD COMMENT

9. Hence we pass naturally and easily to the sublime optimism of Verse 9. The lie is given to pessimism, not by sophistry, but by a direct knowledge.

THE NEW COMMENT

This verse is very thoroughly explained in Liber Aleph. "All in this kind are but shadows" says Shakespeare, referring to actors. The Universe is a Puppet-Play for the amusement of Man and "adit in their Muptials; a very Midsummer Night's Dream. So then we laugh at the mock woes of Pyramus and Thisbe, the clumsy gambols of Bottom; for we understand the Truth of Things, how all is a Dance of Ecstasy. "Were the world understood, Ye would know it was good, A dance to a lyrical measure!"

10. O prophet! thou hast ill will to learn this writing.

THE OLD COMMENT

10. The prophet who wrote this was at this point angrily unwilling to proceed.

THE NEW COMMENT

As related in Equinox I, VII, I was at the time of this revelation, a rationalistic Buddhist, very convinced of the First Noble Truth: "Everything is Sorrow". I supposed this point of view to be an absolute and final truth- as if Apemantus were the only character in Shakespeare!

It is also explained in that place how I was prepared for this Work by that period of Dryness. If I had been in sympathy with it, my personality would have interfered. I should have tried to better my instructions.

11. I see thee hate the hand & the pen; but I
am stronger.

THE OLD COMMENT

11. He was compelled to do so.

THE NEW COMMENT

This compulsion was that of true inspiration. It was the Karma of countless incarnations of struggle towards the light. There is a sharp repulsion physical and mental, toward any initiation, like that towards death.

12. Because of Me in Thee which thou knewest not.

THE OLD COMMENT

12. For the God was in him, albeit he knew it not.

THE NEW COMMENT

The use of capitals "Me" and "Thee" emphasizes that Hadit was wholly manifested in The Beast. It is to be remembered that The Beast has agreed to follow the instructions communicated to Him only in order to show that 'nothing would happen if you broke all the rules'. Poor fool! The Way of Mastery is to break all the rules- but you have to know them perfectly before you can do this; otherwise you are not in a position to transcend them.

13. for why? Because thou wast the knower and me.

THE OLD COMMENT

13. For so long as any answer remains, there is nothing known. Knowledge is the loss of the Knower in the Known.

"And me" (not "and I"), Hadit was in the passive, which could not arise because of the existence of the Knower; "and" implying further duality-which is Ignorance.

THE NEW COMMENT

Hadit had to overcome the silly 'knower', who thought everything was Sorrow. Cf. "Who am I?"- "Thou knowest" in Chapter I.

14. Now let there be a veiling of this shrine; now
let the light devour men and eat them up with
blindness!

THE OLD COMMENT

14. Enough has been said of the Nature of Hadit; now
let a riddle of L.V.X. be propounded.

THE NEW COMMENT

The subject changes. Hadit will give an Exordium upon Himself in the next two verses. Then He will propound an ethical doctrine so terrible and strange that men will be "devoured and eaten up with blindness" because of it.

15. For I am perfect, being Net; and my number is nine
by the feels; but with the just I am eight, and one
in eight; Which is vital, for I am none indeed. The
Empress and the King are not of me; for there is a
further secret.

THE OLD COMMENT

15. I am perfect, being Net (31 or 61).

My number is Nine by the feels (IX, the Hermit,
and) With the just I am Eight.VIII, Hustice Maat,
and, One in Eight .
Which is vital, for I am None indeed, .
The Empress , III, the King ,IV, are not of me,
III IV VII.

THE NEW COMMENT

See appendix.

15. For I am perfect, being Not; and my number is nine
by the fools; but with the just I am eight, and one
in eight; Which is vital, for I am none indeed. The
Empress and the King are not of me; for there is a
further secret.

THE OLD COMMENT

15. I am perfect, being Not (31 \aleph or 61 \aleph).

My number is Nine by the fools (IX, the Hermit, M
 and \aleph). With the just I am Eight. VIII, Justice M Maat,
 and, One in Eight \aleph .

Which is vital, for I am None indeed, \aleph .

The Empress, T III., the King H , IV, are not of me.

III + IV = VII.

THE NEW COMMENT

The old comment here is more rough working than solution. "My number is 9 by the fools" refers to the conventional spelling TT as given in such words as Benhadad. It is clear from the text of this and the next verse that H , he is not one of the letters, but that V , Vau, is. It is explained in the Old Comment to verse 16, how by taking the Tarot Trump numbers the Empress and the Hierophant give VIII, This is the Trump of 'Justice', Lamed. The 'one in eight' is the \aleph , Aleph, whose Tarot number is 0. But spelling in this new way, we have TX , VAD, which adds to Eleven as stated in the next verse. Now \aleph , is the Key of this whole Book.

For I am perfect, being Not; and my number is nine
 by the fools; but with the Just I am eight, and one
 in eight: Which is vital, for I am none indeed. The
 Empress and the King are not of me; for there is a
further secret.

THE OLD COMMENT

15. I am perfect, being Not (31 \setminus or 61 \setminus X).

My number is Nine by the fools (IX, the Hermit, MD
 and \setminus). With the just I am Eight. VIII, Justice \setminus Maat,
 \setminus and, One in Eight X.

Which is vital, for I am None indeed. X \setminus .

The Empress, T III., the King \setminus IV, are now of me.

III + IV = VII.

THE NEW COMMENT

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 ventional spelling T 17 as given in such words as Benhadad.

It is clear from the text of this and the next verse that
 \setminus \setminus , he is not one of the letters, but that \setminus , Vau is. It
 is explained in the Old Comment to verse 16, now by taking
 the Tarot Trump numbers the Empress and the Hierophant
 give VIII, this is the Trump of 'Justice' \setminus , Lamed. The
 'one in eight' is the \setminus , Alaph, whose Tarot number is 0.
 But spelling in this new way, we have \setminus \setminus , Vau, which adds
 to Eleven as stated in the next verse. Now \setminus \setminus , is the Key
 of this whole Book.

It is a
11, He
is expli
the Tar
give vi
'one in
But spe
to Elew
of this

appeared

It is
IT, He
is exp
the Tax
give V
one is
But sp
to Ele
of thi

15. For I am perfect, being Not; and my number is nine
by the fools; but with the just I am eight, and one
in eight: Which is vital, for I am none indeed. The
Empress and the King are not of me; for there is a
further secret.

THE OLD COMMENT

15. I am perfect, being Not (31 \aleph or 61 \aleph).

My number is Nine by the fools (IX, the Hermit, MD
 and I). With the just I am Eight. VIII, Justice -- Maat,
 I and, One in Eight \aleph .

Which is vital, for I am None indeed, $\aleph\}$.

The Empress, T III. , the King II. IV. are not of me.
 III + IV = VII.

THE NEW COMMENT

The old comment here is more rough working than solution. "My number is 9 by the fools" refers to the conventional spelling TTI as given in such words as Benhadad. It is clear from the text of this and the next verse that II , He is not one of the letters, but that I , Vau, is. It is explained in the Old Comment to verse 16, how by taking the Tarot Trump numbers the Empress and the Hierophant give VIII, This is the Trump of 'Justice' I , Lamed. The 'one in eight' is the \aleph , Aleph, whose Tarot number is 0. But spelling in this new way, we have TXI , VAD, which adds to Eleven as stated in the next verse. Now $\aleph\}$, is the Key of this whole Book.

16. I am the Empress & the Hierophant. Thus eleven,
as my bride is eleven.

THE OLD COMMENT

16. I am the Empress and the Hierophant (7V.)

III + V = VIII., and VIII, is XI, both because of the 11 letters in Abrahadabra (= 418 אַבְרָהָדָבָר = 77 = 8), the Key Word of all this ritual, and because VIII, is not כְּ , Strength, but צְ , Justice, in the Tarot. (see Tarot Lecture and 777).

THE NEW COMMENT

If we take V A D as the true spelling, we find that Abrahadabra must be spelt Abravadsbra, and add to 419 instead of 418. This is Teth, the letter of the Lion, instead of Cheth, that of the Crab. This does not invalidate the original spelling, but indicates a secret pertaining to a higher grade.

We are also to consider that much of this Qabalah of Aiwaz is not the Hebrew, but the Graeco-Coptic Qabalah. In this case we get אַ Nu-ist, 'ist' being the divine honorific termination, as in Is-ist, Asar-ist, Arcuer-ist, etc. and the Number is 72, that of the Quinaries of the Zodiac. Hadit is אַ , 21, the number of Tiphareth. $\Sigma (1-6)$, the Sun, so that He is as it were the secret Nature of the Beast. Also $21 = 3 \times 7$, with many an holy signification, for which we refer the student to Liber D.

16. I am the Empress & the Hierophant. Thus
eleven as my bride is eleven.

THE OLD COMMENT

16. I am the Empress and the Hierophant (V.)
III V VIII, and VIII is XI, both because
of the 11 letters of Abracadabra (418, 8),
the Key Word of all this ritual, and because VIII is
not Strength, but Justice, in the Tarot.
(see Tarot Lecture in 777).

THE NEW COMMENT

See Appendix.

But Nuit and Hadit are complementary, and in this Qabalah we have Her as 72, the Starry Space, and Him as 21, the Sun, thus confirming the original Cosmographical conception, as given in our comment to the last Chapter. Now, by uniting these, we obtain $21 + 72 = 93$, the grand Key Number of this Book of Thelema.

In this Complement one might perhaps say that while 93 is both Love and Will, Nuit is more closely identified with the former, and Hadit with the latter.

We must here note the Double Letter ST, Shin Teth, attributed in the Coptic Alphabet to Kether. Now this sound is that of Set or Had; and is composed of the letters Shin, whose Trump is a picture of the Stele of Revealing, and Teth, whose Trump shows Babalon and The Beast conjoined. These Trumps are numbered XX and XI, in all XXXI, which is the Key of this whole Book.

17.

Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

THE OLD COMMENT

17- 21. This passage was again very painful to the prophet, who took it in its literal sense.

But "the poor and the outcast" are the petty thoughts and the Qliphothic thoughts and the sad thoughts. These must be rooted out, or the ecstasy of Hadit is not in us. They are the weeds in the Garden that starve the Flower.

THE NEW COMMENT

The dead and the dying, who know not Hadit, are in the Illusion of Sorrow. Not being Hadit, they are shadows, puppets, and what happens to them does not matter. If you insist upon identifying yourself with Hecuba, your tears are natural enough.

There is no contradiction here, by the way, with verses 4 and 5. The words 'know me' are used loosely as is natural in a stanza; or, more likely, are used (as in the English Bible) to suggest the root GN, identity in transcendental ecstasy.

18. These are dead, these fellows; they feel not.

We are not for the poor and sad: the lords of
the earth are our kinsfolk.

THE NEW COMMENT

This idea is confirmed. Those who sorrow are not real people at all, not 'stars' - for the time being. The fact of their being 'poor and sad' proves them to be 'shadows', who 'pass and are done'. The 'lords of the earth' are those who are doing ~~the~~ir Will. It does not necessarily mean people with coronets and automobiles: there are plenty of such people who are most sorrowful slaves in the world. The sole test of one's lordship is to know what one's true Will is, and to do it.

19. Is a God to live in a dog? Not but the highest are
of us. They shall rejoice, our chosen, who sorrow-
eth is not of us.

THE NEW COMMENT

A god living in a dog would be one who was prevented from fulfilling his function properly. The highest are those who have mastered and transcended accidental environment. They rejoice, because they do their Will; and if any man sorrow, it is clear evidence of something wrong with him. When machinery creaks and growls, the engineer knows that it is not fulfilling its function, doing its Will, with ease and joy.

20. Beauty and strength, leaping laughter and delicious
languor, force and fire, are of us.

THE NEW COMMENT

As soon as one realizes one's self as Hadit, one obtains all His qualities. It is all a question of doing one's Will. A flaming harlot, with red cap and sparkling eyes, her foot on the neck of a dead king, is just as much a star as her predecessor, simpering in his arms. But one must be a flaming harlot- one must let oneself go, whether one's star be twin with that of Shelley, or of Blake, or of Titian, or of Beethoven. Beauty and strength come from doing one's will; you have only to look at any one who is doing it to recognize the glory of it.

21. We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. Think not, O King, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Heer-Khuit! The Sun, Strength & Sight. Light: these are for the servants of the Star & the Snake.

THE NEW COMMENT

There is a good deal of the Nietzschean standpoint in this verse. It is the evolutionary and natural view. Of what use is it to perpetuate the misery of tuberculosis, and such diseases, as we now do? Nature's way is to weed out the weak. This is the most merciful way, too. At present all the strong are being damaged and their progress hindered by the dead weight of the weak limbs and the missing limbs, the diseased limbs and the atrophied limbs. The Christians to the Lions!

Our humanitarianism, which is the syphilis of the mind, acts on the basis of the lie that the King must die. The King is beyond death; it is merely a pool where he dips for refreshment. We must therefore go back to Spartan ideas of education; and the worst enemies of humanity are those who wish under the pretext of compassion, to continue its ills, through generations. The Christians to the Lions!

Let weak and wry productions go back into the melting-pot, as is done with flawed steel castings. Death will purge reincarnation make whole, these errors and abortions. Nature herself may be trusted to do this, if only we will leave her alone. But what of those who, physically fitted to live, are tainted with rottenness of soul, cancerous with the sin-complex? For the third time I answer: The Christians to the Lions!

Hadith calls himself the Star, the Star being the Unit or the Macrocosm; and the Snake, the Snake being the symbol of Going or Love, and the Chariot of Life. He is Harpocrates, the Dwarf-Seed, the Spermatozoon of all Life, as one may phrase it. The Sun etc., are the external manifestations or Vestures of this Soul, as a Man is the Garment of an actual Spermatozoon, the Tree sprung of that Seed, with power to multiply and to perpetuate that particular Nature, though without necessary consciousness of what is happening.

22. I am the Snake that giveth Knowledge & Delight and
bright glory, and stir the hearts of men with drunken-
ness. To worship me take wine and strange drugs
whereof I will tell my prophet, & be drunk thereof!
They shall not harm ye at all. It is a lie, this
feily against self. The exposure of innocence is a
lie. Be strong, o man! lust, enjoy all things of
sense and rapture; fear not that any God shall deny
thee for this.

THE OLD COMMENT

22. Hadit now identifies himself with the Kundalini, the central magical force in man.

This privilege of using wine and strange drugs has been confirmed; the drugs were indeed revealed. (P.S. And they have not harmed those who have used them in this Law.)

Fellows a curse against the cringing altruism of Christianity, the yielding of the self to external impressions, the smothering of the Babe of Bliss beneath the flabby old nurse Convention.

THE NEW COMMENT

Drunkenness is a curse and a hindrance only to slaves. Shelley's couriers were 'drunk on the wind of their own speed'. Any one who is doing his true Will is drunk with the delight of Life.

Wine and strange drugs do not harm people who are doing their will; they only poison people who are cancerous with Original Sin. In Latin countries, where Sin is not taken seriously, and sex-expression is simple, wholesome, and free, drunkenness is a rare accident. It is only in Puritan countries, where self-analysis, under the whip of a coarse bully like Billy Sunday, brings the hearer to 'conviction of sin', that he

hits first the 'trail' and then the 'bobze', Can you imagine an 'evangelist' in Tasmania? It is to laugh.

This is why missionaries, in all these ~~centuries~~, have produced no conversions whatever, nay among the lowest types of negro, who resemble the Angle-Saxons in this possession of the 'fear-of-God' and 'Satan' psychopathies.

Truth is so terrible to these detestable mockeries of humanity that the thought of self is a realisation of hell. Therefore they fly to drink and drugs as to an anaesthetic in the surgical operation of introspection.

The craving for these things is caused by the internal misery which their use reveals to the slave-souls. If you are really free, you can take cocaine as simply as salt-water taffy. There is no better rough test of a soul than its attitude to drugs. If a man is simple, fearless, eager, he is all right; he will not become a slave. If he is afraid, he is already a slave. Let the whole world take opium, hashish, and the rest; those who are liable to abuse them were better dead.

For it is in the power of all so-called intoxicating drugs to reveal a man to himself. If this revelation declare a Star, then it shines brighter ever after. If it declare a Christian - a thing nor man nor beast, but a muddle of mind - he craves the drug, no more for its analytical, but for its numbing effect. Lytton has a great story of this in 'Zanoni'. Glynden, an Uninitiate, takes an Elixir, and beholds not Adonai the glorious, but the Dweller on the Threshold; cast out from the Sanctuary, he becomes a vulgar drunkard.

"This folly against self": altruism is a direct assertion of duality, which is division, restrictions, sin, in its vilest form. I love my neighbor because love makes him part of me; not because hate drives him from me. Our love is as simple. Much as

drugs to reveal a man to himself. If this revelation declare a Star, then it shines brighter ever after. If it declare a Christian-- a thing nor man nor beast, but a muddle of mind-- he craves the drug, no more for its analytical, but for its numbing effect. Lytton has a great story of this in 'Zanoni'. Glynden, an Uninitiate, takes an Elixir, and beholds not Adonai the glorious, but the Dweller on the Threshold; cast out from the Sanctuary, he becomes a vulgar drunkard.

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"This folly against self": altruism is a direct assertion of duality, which is division, restriction, sin, in its vilest form. I love my neighbor because love makes him part of me; not because hate makes him ~~from~~ me. Our love is a simple fact.

23. I am alone: there is no God where I am.

THE OLD COMMENT

23. The Atheism of God. "Allah's the Atheist! He owns
No Allah." - (Baqi-i-Muattar).
To admit God is to look up to God, and so not to be
God. The curse of duality.

THE NEW COMMENT

This refers to the spiritual experience of Identity.
When one realizes one's Truth there is no room for any
other conception.

It also means that the God-idea must go with other
relics of the Fear born of Ignorance into the limbo of
savagery. I speak of the Idea of God as generally under-
stood, God being 'something not ourselves that makes for
righteousness', as Mathew Arnold victoriantically phrased
his definition. The whiskered wowsers! Why this ingrained
conviction that self is unrighteous? It is the heritage of
the whip, the brand of the born slave. Incidentally, we
cannot allow people who believe in this 'God'; they are
trogolodytes, dangerous to society as other thieves and mur-
derers. The Christians to the Lions!

Yet, in the reign of Good Queen Von Saxe-Coburg-Getha-
Brown, Mathew Arnold was considered rather hot stuff as an
infidel! Tempora mutantur p.d.q. when a Magus gets on the
job.

24. Behold! these be grave mysteries; for there are also
of my friends who be hermits. Now think not to find
them in the forest or on the mountain; but in beds of
purple, caressed by magnificent beasts of women with
large limbs, and fire and light in their eyes, and
masses of flaming hair about them; there shall ye find
them. Ye shall see them at rule, at victorious armies,
at all the joy; and there shall be in them a joy a
million times greater than this. Beware lest any force
another, King against King! Lest one another with burn-
ing hearts; on the low men trample in the fierce lust
of your pride, in the day of your wrath.

THE OLD COMMENT

24. Hermits- see V.15.

Our ascetics enjoy, govern, conquer, love, and are not
 to quarrel (lest see vv.59,60- Even their combats are
 glorious.

THE NEW COMMENT

The Christians to the Lions!

25. Ye are against the people, O my chosen!

THE OLD COMMENT

25. The cant of democracy condemned. It is useless to pretend that men are equal; facts are against it. And we are not going to stay, dull and contented as oxen, in the ruck of humanity.

THE NEW COMMENT

By 'the people' is meant that canting, whining, servile breed of whipped dogs which refuses to admit its deity. The mob is always afraid for its bread and butter- when its tyrants let it have any butter- and now and then the bread has 60% substitutes of cattle-fodder. (Beast-feed, even the New York Times of November 13, 1918, B.V. has it.) So, being afraid, it dare not strike. And when the trouble begins, we aristocrats of Freedom, from the castle or the cottage, the tower or the tenement, shall have the slave mob against us. The newspapers will point out to us that "the People" prefer to starve, and thank John D. Rockefeller for the permission to do so.

26. I am the Secret Serpent coiled about to spring: in
my ceiling there is joy. If I lift up my head, I
and my Huit are one. If I drop down mine head, and
shoot forth venom, then is rapture of the earth, and
I and the earth are one.

THE OLD COMMENT

26. The Kundalini again. The mystic Union is to be
practised both with Spirit and with Matter.

THE NEW COMMENT

The magical power is universal. The Free Man directs
it as He Will. Leave Him alone. or He will make you sorry
you tried to interfere!

27. There is great danger in me: for who doth not
understand these runes shall make a great miss.
He shall fall down into the Pit called Because,
and there he shall perish with the ~~seas~~ of
Reason.

THE OLD COMMENT

27. The importance of failing to interpret these
verses. Unspirituality leads us to the bird-lime of
Intellect. The Hawk must not perch on any earthly
bough, but remain poised in the ether.

THE NEW COMMENT

Humanity errs terribly when it gets 'education',
in the sense of ability to read newspapers. Reason is
rubbish; race-instincts the true guide. Experience
is the great Teacher; and each one of us possesses
millions of years of experience, the very quintessence
of it stored automatically in our subconscious minds.
The Intellectuals are worse than the bourgeoisie them-
selves; a la lanterns! Give us Men! M.E.N.- Men!

28. Now a curse upon Because and his kin!

THE OLD COMMENT

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them.

Our reasoning faculties are the toils of the labyrinth within which we are all caught. Cf/Lib.LXV.V.59.

THE NEW COMMENT

This is against these Intellectuals. There are no "standards of Right". Ethics is balderdash. Each Star must go on its own orbit. To hell with "moral principle"; there is no such thing; that is a herd-delusion, and makes men cattle. I notice a Furrier advertise that he has sables for a Sixty Thousand Dollar coat 'which no woman would be ashamed to wear'. Any real Woman would be ashamed to wear it. Do not listen to the rational explanation of How Right It All Is ,in the newspapers.

29. May Because be accursed for ever!

THE NEW COMMENT

Distrust any explanation whatever. Disraeli said: Never ask any one to dinner who has to be explained. All explanations are intended to cover up lies, injustices, or shames. The Truth is radiantly simple.

30. If Will stops and cries Why, invoking Because,
then Will stops & does nought.

THE NEW COMMENT

There is no 'reason' why a Star should continue in its orbit. Let her rip! Everytime the conscious acts, it interferes with the Subconscious, which is Hadit. It is the voice of a man, and not of a God. Any man who 'listens to reason' ceases to be a revolutionary. The newspapers are Past Masters in the Lodge of Sephiistry Number 333. They can always prove to you that it is necessary, and patriotic, and all the rest of it, that you should suffer intolerable wrongs.

31. If Power asks why, then is Power weakness.

THE NEW COMMENT

It is ridiculous to ask a dog why it barks. One must fulfil one's true Nature, one must do one's Will. To question this is to destroy confidence, and so to create an inhibition. If a woman ask a man who wishes to kiss her why he wants to do so, and he tries to explain, he becomes impotent. His proper course is to choke her into compliance, which is what she wants, anyhow.

32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

THE OLD COMMENT

32. We have insufficient data on which to reason. This passage only applies to "rational" criticism of the Things Beyond.

THE NEW COMMENT

The 'factor infinite and unknown' is the subconscious Will. 'On with the revel!' 'Their words'- the plausible humbug of the newspapers and the churches. Forget it! Allons! Marchons!

33. Enough of Because; Be he damned for a dog!

THE OLD COMMENT

33. We pass from the wandering in the jungle of Reason to the Awakening. (see next verse).

THE NEW COMMENT

This is the only way to deal with reason. Reason is like a woman; if you listen, you are lost; with a thick stick, you have some sort of sporting chance. Reason leads the philosopher to self-contradiction, the statesman to doctrinaire follies; it makes the warrior lay down his arms, and the lover cease to rave. What is so unreasonable as man? The only Because in the lover's litany is Because I love you. We want no skeleton syllogisms at our symposium of souls.

34. But ye, o my people, rise up & awake!

THE NEW COMMENT

We are not to calculate, to argue, to criticise; these things lead to division of will and to stagnation. They are shackles of our Going. They hamstring our Pegasus. We are to rise up- to Go- to Love- we are to be awake, alert- "Joyous andeager Our tresses adorning, O let us beleaguer The City of Morning!"

The secret of Magick is to "enflame oneself in praying". This is the ready test of a Star, that it whirls flaming through the sky. You cannot mistake it for an Old Maid Ob-jecting to Everything. This Universe is a wild revel of atoms, men, and stars, each one a Soul of Light and Mirth, harnessed on Eternity.

35. Let the rituals be rightly performed with
joy & beauty!

THE OLD COMMENT

35. Let us be practical persons, not babblers of
gossip and platitudes.

THE NEW COMMENT

A ritual is not a melancholy formality; it is a Sacrament, a Danse, a Commemoration of the Universe. The Universe is endless rapture, wild and unconfined, a mad passion of speed. Astronomers tell us this of the Great Republic of the Stars; physicists say the same of the little Republic of Molecules. Shall not the Middle Republic of Men be like unto them? The polite ethicist demurs; his ideal is funereal solemnity. His horizon is bounded by death; and his spy-glass is smeared with the idea of sin. The New Aeon proclaims Man as Immortal God, eternally active to do His Will. All's Joy, all's Beauty; this Will we celebrate.

36. There are rituals of the elements and feasts of the times.

THE OLD COMMENT

36-43. A crescendo of ecstasy in the mere thought of performing these rituals; which are in preparation under the great guidance of V.V.V.V.V.

THE NEW COMMENT

Each element- fire, earth, air, water, and Spirit- possesses its own Nature, Will, and Magical Formula. Each one may then have its appropriate ritual. Many such in crude form are described in The Golden Bough of Dr. J. G. Frazer, the Glory of Trinity!

In particular the entry of the Sun into the cardinal signs of the elements at the Equinoxes and Solstices are suitable for festivals.

37. A feast for the first night of the Prophet
and his bride!

THE NEW COMMENT

There should be a special feast on the 12th day of August in every year, since it was the marriage of The Beast which made possible the revelation of the New Law. (This is not an Apology for Marriage. Hard Cases make Bad Law.)

38. A feast for the three days of the waiting of the
Book of the Law.

THE NEW COMMENT

This is April 8th, 9th, and 10th, the feast begin-
ning at High Noon.

39. A feast for Tahuti and the children of the
Prophet- secret, O Prophet!

THE NEW COMMENT

This particular feast is of a character suited
only to initiates.

40. A feast for the Supreme Ritual, and a feast for
the Equinox of the Gods.

THE NEW COMMENT

The Supreme Ritual is the Invocation of Merus, which brought about the Opening of the New Aeon. The date is March 20.

The Equinox of the Gods is the term used to describe the Beginning of a New Aeon, or a New Magical Formula. It should be celebrated at every Equinox, in the manner known to Neophytes of the A. .A. . .

41. A feast for fire and a feast for water; a feast for life and a greater feast for death!

THE NEW COMMENT

The feasts of fire and water indicate rejoicings to be made at the puberty of boys and girls respectively.

The feast for life is at birth; and the feast for death at a death. It is of the utmost importance to make funerals merry, so as to train people to take the proper view of death. The fear of death is one of the great weapons of tyrants, as well as their scourge; and it distorts our whole outlook upon the Universe.

42. A feast every day in your hearts in the joy
of my rapture!

THE NEW COMMENT

To him who realizes Hadit this text needs little comment. It is wondrous, this joy of awakening every morning to the truth of one's immortal energy and rapture.

43.

A feast every night unto Me, and the pleasure
of uttermost delight!

THE NEW COMMENT

To sleep is to return, in a sense, to the
Bosom of Muit. But there is to be a particular
Act of Worship of Our Lady, as ye well wot.

44. Aye! feast! rejoice! there is no dread hereafter. There is the dissolution, and eternal
ecstasy in the kisses of Mu.

THE OLD COMMENT

44. Without fear rejoice; death is only a dissolution, a uniting of Hadit with Mu, the Ego with the All, with . (Note ,104 ,1 = 11, Abrahadabra, the Word of Uniting the 5 and the 6.)

THE NEW COMMENT

Do not be afraid of 'going the pace'. It is better to wear out than to rust out. You are unconquerable, and of indefatigable energy. Great men find time for everything, shirk nothing, make reputations in half a dozen different lines, have twenty simultaneous love affairs, and live to a green old age. The milksops and valetudinarians never get anywhere; usually they die early; and even if they lived for ever, what's the use?

45. There is death for the dogs.

THE OLD COMMENT

45. These without our circle of ecstasy do indeed die. Earth to earth, ashes to ashes, dust to dust.

THE NEW COMMENT

The prigs, the prudes, the Christians, die in a real sense of the word; for although even they are 'Stars', there is not enough body to them (as it were) to carry on the individuality. There is no basis for the magical memory if one's incarnation holds nothing worth remembering. Count your years by your wounds-for sicut haec enim meminisse juvabit.

In regard to this question of death I quote from

Liber Aleph- Cap. 41 De Morte.

Thou hast made Question of me concerning Death, and this is mine Opinion, of which I say net: This is the Truth. First in the Temple called Man is the God, his Soul, or Star, individual and eternal, but also inherent in the Body of Our Lady Mirth. Now this Soul as an Officer in the High Mass of the Cosmos, taketh on the vesture of his Office, that is, inhabiteth a Tabernacle of Illusion, a Body and Mind. And this Tabernacle is subject to the Law of Change, for it is complex, and diffuse, reacting to every Stimulus or Impression. If then the Mind be attached constantly to the Body, Death hath not Power to decompose it wholly, but a decaying Shell of the Dead Man, his Mind holding

together for a little his Body of Light, haunteth the Earth, seeking a new Tabernacle (in its Error, that feareth Change) in some other Body. These Shells are broken away utterly from the Star that did enlighten them, and they are Vampires, obsessing them that adventure themselves into the Astral World, without Magival Protection, or invoke them, as do the Spiritists. For by Death is Man released only from the Gross Body, at the first, and is complete otherwise upon the Astral Plane, as he was in his Life. But this Wholeness suffereth Stress, and its Girders are loosened, the weaker first, and after that the stronger.

Cap. 44 De Adeptis R.C. Eschatologia.

Consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning his Mind unto the Musick of its Will. In him, if his Mind be knit perfectly together in itself, and conjoined with the Star, is so strong a Confection that it breaketh away easily not only from the Gross Body, but the Fine. It is this Fine Body which bindeth it to the Astral, as did the Gross to the Material, World; so then it accomplisheth willingly the Sacrament of a Second Death, and leaveth the Body of Light. But the Mind, cleaving closely by Right of its Harmony, and Might of its Love, to its Star, resisteth the Ministers of Disruption, for a Season, according to its Strength.

Now, if this Star be of those that are bound by the Great Oath, incarnating without Remission because of Delight in the Cosmic Sacrament, it seeketh a new Vehicle in the Appointed Way, and indwelleteth the Foetus of a Child, and quickeneth it. And if at this Time the Mind of its Former Tabernacle yet cling to it, then is there Continuity of Character, and it may be Memory, between the Two Vehicles. This is, briefly and without Elaboration, the Way of Asar in Amennti, according to mine Opinion, of which I say not: This is the Truth.

Cap. De nuptiis summis.

Now then to this Doctrine, o my Son, add thou that which thou hast learned in the Book of the Law, that Death is the Dissolution in the Kiss of Our Lady Judith. This is a true Consonance as of Bass with Treble; for here is the Impulse that setteth us to Magick, the Pain of the Conscious Mind. Having then Wit to find the Cause of this Pain in the Sense of Separation, and its Cessation by the Union of Love, it is the Summit of Our Holy Art to present the whole Being of Our Star to Our Lady in the Nuptial of our Bodily Death. We are then to make our whole Engine the true and real Appurtenance of our Force, without Leak, or Friction, or any other Waste or Hindrance to its Action. Thou knowest well how an Horse, or even a Machine propelled by a Man's Feet, becometh as it were an Extension of the Rider, through his Skill and Custom. Thus let thy Star have

Profit of thy Vehicle, assimilating it, and sustaining it, so that it be healed of its Separation, and this even in Life, but most especially in Death. Also thou oughtest to increase thy Vehicle in Mass by true Strength in Balance, that thou be a Bridegroom comely and well-favoured, a Man of Might, and a Warrior worthy of the Bed of so divine a Dissolution.

46. Dost thou fail? Art thou sorry? Is fear
in thine heart?

THE OLD COMMENT

46. The prophet was again perplexed and troubled; for in his soul was Compassion for all beings. But though this Compassion is a feeling perhaps admirable and necessary for mortals, yet it pertains to the planes of Illusion. It is base on a misapprehension.

THE NEW COMMENT

This verse brings out what is a fact in psychology, the necessary connection between fear, sorrow and failure. To will and to dare are closely linked Powers of the Sphinx, and they are based on to know. If one have a right apprehension of the Universe, if he know himself free, immortal, boundless, infinite force and fire, then may he will and dare. Fear, sorrow, and failure are but phantoms.

47. Where I am these are not.

THE OLD COMMENT

47. Hadit knows nothing of these things; He is pure ecstasy.

THE NEW COMMENT

Hadit is everywhere; fear, sorrow, and failure are only 'shadows'. It is for this reason that compassion is absurd.

48. Pity not the fallen! I never knew them, I
am not for them, I console not; I hate the
consoled & the consoler.

THE OLD COMMENT

48. Hadit has never defiled His purity with the Illusions of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, ~~from~~ ^{from} ~~the~~ ^{the} ~~fallen~~), and therefore a contamination.

THE NEW COMMENT

It is several times shewn in this Book that 'falling' is in truth impossible. "All is ever as it was". To sympathize with the illusion is not only absurd, but tends to perpetuate the false idea. It is a mistake to 'spoil' a child, or humour a malade imaginaire. One must, on the contrary, chase away the shadows by lighting a fire, which fire is: Do what thou wilt!

49. I am unique and conqueror. I am not of the slaves that perish. Be they damned & dead!
Amen. (This is of the 4; there is a fifth who is invisible, & therein am I as a babe in an egg.)

THE OLD COMMENT

49. Continues the curse against the slave-soul.
Amen. This is of the 4, i.e. should be spelt with 4 letters (the elements), $\text{W}\text{N}\text{D}\text{X}$ not $\text{Y}\text{N}\text{D}\text{X}$. The fifth, who is invisible, is Y , 70, the Nye. Now $\text{W}\text{N}\text{D}\text{X} = 741$, $4 \cdot 70 = 811 = \text{IAO}$ in Greek, and IAO is the Greek form of $\text{H}\text{R}\text{P}\text{C}$, the synthesis of the 4 elements $\text{W}\text{N}\text{D}\text{X}$.

(This Y is perhaps the C in N.O.X., Liber VII, I, 40.)

THE NEW COMMENT

We are to conquer the illusion, to drive it out. The slaves that perish are better dead. They will be reborn into a world where Freedom is the Air of Breath. So then, in all kindness, the Christians to the Lions! The "Babe in the Egg" is Harpoocrates; ^{is} it is his regular Image.

I am not very well satisfied with the old comment on this verse. It appears rather as if the Amen should be the beginning of a new paragraph altogether. Amen is evidently a synthesis of the four elements, and the invisible fifth is Spirit. But Harpoocrates, the Babe in the Egg, is

Virgo in the Zodiac indeed, but Mercury among the planets. Mercury has the winged Helmet and Heels, and the Winged Staff about which Snakes twine, and it is He that Goeth. Now his letter is 1 whose numeration is 2, and ~~1~~ is 91, which added to 2 maketh 93. Amon is of course Jupiter in his highest Form. To understand this note fully one must have studied the Paris Working; also one must be an initiate of O.T.O.

50. Blue am I and gold in the light of my bride;
but the red gleam is in my eyes; & my ~~spankers~~
are purple & green.

THE OLD COMMENT

50. Cf. I.60.

THE NEW COMMENT

There is here suggested the Image of "the Star
and the Snake".

51. Purple beyond purple: it is the light higher than eyesight.

THE OLD COMMENT

51. Purple- the ultra-violet (v.51), the most positive of the colours.

Green- the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red- the spiritual red of the Spirit of Nature, the letter Shin, not mere Fire- at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and set above a black veil, as the next verse indicates.

THE NEW COMMENT

There is a certain suggestion in this 'purple' as connected with 'eyesight', which should reveal a certain identity of Hadit with the Dwarf-Soul to those who possess- eyesight!

52. There is a veil; that veil is black. It is the
veil of the modest woman; it is the veil of sor-
row, & the pall of death; This is none of me.
Tear down that lying spectre of the centuries;
veil not your vices in virtuous words; these vi-
ces are my service; ye do well, & I will reward
you here and hereafter.

THE OLD COMMENT

52. This verse is very difficult for anyone, either with or without morality. For what 'men' nowadays call "Vice" is really virtue--virtus, manliness--and "Virtue"--cowardice, hypocrisy, prudery, chastity, and so on are really vices--vitia, flaws.

THE NEW COMMENT

Mohammed struck at the root of the insane superstition of tabu with his word: "Women are your field; go in unto them as ye will". He only struck half the blow. I say: go in unto them as ye and they will. Two thirds of modern misery springs from woman's sexual dissatisfaction. A dissatisfied woman is a curse to herself and to everybody in her neighbourhood. Woman must learn to let themselves enjoy without fear or shame, and both men and women must be trained in the technique of sex. Sex-repression leads to neurosis, and is the cause of social unrest. Ignorance of sexual technique leads to disappointment, even where passion is free and unrestrained. Sex is not everything

in life, any more than food is; but until people have
get satisfaction of these natural hungers, it is use-
less to expect them to think of other things. This
truth is vital to the statesman, now that women have
some direct political power; they will certainly over-
throw the Republic unless they obtain full sexual sat-
isfaction. Also, women outnumber men; and one man
cannot satisfy a woman unless he be skilful and dili-
gent. The New Aeon will have a foundation of Happy
Women. A Woman under Tabu is loathsome to Life, de-
tested by her fellows, and wretched in herself.

53. Fear not o prophet when these words are said,
thou shalt not be sorry. Thou art emphatically
my chosen; and blessed are the eyes that thou
shalt look upon with gladness. But I will hide
thee in a mask of sorrow; they that see thee
shall fear thou art fallen; but I lift thee up.

THE OLD COMMENT

53. But the prophet again disliked the writing. The God comforted him.

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V., Sun in 20° Cancer) of this writing. Even more marked now (An VII., Sun in Libra), especially these words, "I lift thee up."

THE NEW COMMENT

Yes! I was frightened when the God of Things as They Ought to Be told me that They Were to Be. I was born under a German Queen, and I did not believe in the Revolution that I willed. And lo! it is upon us, ere the Fifteenth Year of the New Aeon has dawned.

Yes! I am lifted up, the Sun being in Scorpio in this Fourteenth Year of the Aeon.

54. Nor shall they who cry aloud their folly that thou
meanest nought avail; thou shalt reveal it; thou
availlest; they are the slaves of because; They are
not of me. The stops as thou wilt; the letters?
change them not in style or value.

THE OLD COMMENT

54. The triumph over the rationalists predicted. The punctuation of this book was done after its writing; at the time it was mere hurried scribble from dictation. See the MS. facsimile.

THE NEW COMMENT

The second part of the text was in answer to an unspoken query as to the peculiar phrasing.

The first part is clear enough. There are a number of people of shallow wit who do not believe in Magick. This is doubtless partly due to the bad presentation of subject by previous Masters. I have identified Magick with the Art of Life. The transcendental superstructure will not overburden those who have laid this Right Foundation.

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

THE OLD COMMENT

55. Done. See Liber Trigrammaton, Comment.

THE NEW COMMENT

The attribution in Liber Trigrammaton is good theoretically; but no new Qabalah of merit has arisen therefrom. I am inclined to look further into the Question of Sanskrit Roots, and into the Enochian Records, in order to put this matter in more polished shape.

I append Liber Trigrammaton with the attribution aforesaid. Sub Figura XXVIK

THE BOOK OF THE TRIGRAMS OR THE
MUTATIONS OF THE TAO WITH THE YIN
AND THE YANG.

Attribution.

I Here is Nothing under its three forms. It is not, yet informeth all things.

L Now cometh the glory of the Single One, as an imperfection and stain.

C But by the Weak One the Mother was it equilibrated.

H Also the purity was divided by Strength, the force of the Demiurge.

X And the Gross was formulated in the Universe that as yet was not.

T But now the Imperfection became manifest, presiding over the shading of perfection.

Y Also the Woman arose, and veiled the Upper Heaven with her body of stars.

P Now then a giant arose, of terrible strength; and asserted the Spirit in a secret rite.

A And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hell.

J Against him the Brothers of the Left-hand Path, confusing the symbols. They concealed their horror (in this symbol); for in truth they were

W The master flamed forth as a star and set a guard of Water in every Abyss.

O Also certain secret ones concealed the Light of Purity in themselves, protecting it from the Persecutions.

G Likewise also did certain sons and daughters of Hermes and of Aphrodite, more openly.

2 But the Enemy confused them. They pretended to conceal that Light, that they might betray it, and profane it.

B Yet certain holy nuns concealed the secret in songs upon the lyre.

F How did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.

S Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.

M And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.

M Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tae.

R Then only was Heaven established to bear sway; for only in the lowest corruption is form manifest.

R?A Also did Heaven manifest in violent light.

Q And in soft light.

V Then were the waters gathered together from the heaven.

K? And a crust of earth concealed the core of flame.

D. Around the globe gathered the wide air.

U And man began to light fires upon the earth.

Therefore was the end of it sorrow; yet in that sorrow
a sixfold star of glory whereby they might see to re-
turn unto the stainless Abode; yea, unto the Stainless
abode.

56. Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long; then when ye are sad know that I have forsaken you.

THE OLD COMMENT

56. The God again identifies himself with the essential ecstasy. He wants no reverence, but identity.

THE NEW COMMENT

These passages are certainly very difficult. It seems as if they were given to meet some contingency which has not yet arisen. For example, this verse might be appropriate in case of the institution of a false cultus by impostaers.

57. He that is righteous shall be righteous still;
he that is filthy shall be filthy still.

THE OLD COMMENT

57. A quotation from the Apocalypse. This God is not a Redeemer: He is Himself. You cannot worship Him, or seek Him- He is He. And if thou be He, well.

THE NEW COMMENT

This, and the first part of the next verse, demonstrate the inviolability of Hadit our Quintessence. Every Star has its own Nature, which is 'Right' for it. We are not to be missionaries, with ideal standards of dress and morals, and such herd-ideas. We are to do what we will, and leave others to do what they will. We are infinitely tolerant, save of intolerance. It is no good, however, to try to prevent Christians from meddling, save by the one cure! The Christians to the Lions!

58. Yea! deem not of change: ye shall be as ye are,
& not other. Therefore the Kings of the earth
shall be Kings for ever: the slaves shall serve.
There is none that shall be cast down or lifted
up: all is ever as it was. Yet there are masked
ones my servants: it may be that yonder beggar
is a King. A King may choose his garment as he
will: there is no certain test: but a beggar can-
not hide his poverty.

THE OLD COMMENT

58. Yet it does not follow that He (and His) must appear joyous. They may assume the disguise of sorrow.

THE NEW COMMENT

Again we learn the permanence of the Nature of a Star. We are not to judge by temporary circumstances, but to penetrate to the True Nature.

It has naturally been objected by economists that our Law, in declaring every man and every woman to be a star, reduces society to its elements and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function in its galaxy proper to its own nature. Much mischief has come from our ignorance in insisting, on the contrary, that each citizen is fit for any and every social duty. But also our Law teaches that a star often veils itself, from its nature. Thus the vast bulk of humanity is obsessed by an abject fear of freedom; the principal objections hitherto urged against my Law have been those of people who cannot bear to imagine the horrors which would result if they were free to do their own wills. The sense of sin, shame, self distrust, this is what makes folk cling to Christianity-slavery. People believe in a medicine just in so far as it is nasty; the metaphysical root of this idea is in sexual degeneracy of the masochistic type. Now "the Law if for all"; but such defectives will refuse it; and serve us who are free with a fidelity the more dog-like as the simplicity of our freedom demotes their abjection.

59. Beware therefore! Love all,lest perchance is a
King concealed! Say you so? Fool! If he be a
King, thou canst not hurt him.

THE OLD COMMENT

59. Yet, being indeed invulnerable, one need not fear
for them.

THE NEW COMMENT

We must abolish the shadows by the Radiant Light
of the Sun. Real things are only thrown into brighter
glory by His effulgence. We need have no fear then to
throw the Christians to the Lions. If there be indeed
true men among them, who happen through defect of educa-
tion to know no better, they will reincarnate all right,
and no harm done.

60. Therefore strike hard & low, and to hell with them, master!

THE OLD COMMENT

60. Hit out indiscriminately therefore. The fittest will survive.
This doctrine is therefore contrary to that of Gallio, or that of Buddha.

THE NEW COMMENT

The Christians to the Lions!

61. There is a light before thine eyes, a prophet,
a light undesired, most desirable.

THE OLD COMMENT

61. At the ecstasy of this thought the prophet was rapt away by the God. First came a new strange light, His herald.

THE NEW COMMENT

This chapter now enters an entirely new phase. The revelation or 'hiding' of Hadit had by now sunk into the soul of The Beast, so that He realized himself.

62. I am uplifted in thine heart; and the kisses
of the stars rain hard upon thy body.

THE OLD COMMENT

62. Next, as Hadit himself, did he know the athletic
rapture of Nuit's embrace.

THE NEW COMMENT

"Uplifted in thine heart":- compare the Book of
the Heart Girt with a Serpent. (See Equinox III, I.)

63. Thou art exhaust in the voluptuous fullness of the inspiration; the expiration is sweeter than death, more rapid and laughterful than a caress of Hell's own worm.

THE OLD COMMENT

63. Each breath, as He drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

THE NEW COMMENT

This verse conceals a certain Magical Formula of the loftiest initiation.

64. Oh! thou art overcome; we are upon thee: our delight is all over thee; hail! hail! prophet of Nu!
prophet of Hadj prophet of Ra-Heor-Khu! Now rejoice!
now come in our splendour & rapture! Come in our
passionate peace, & write sweet words for the Kings!

THE OLD COMMENT

64. The prophet is now completely swallowed up in the ecstasy. Then he is hailed by the Gods, and bidden to write on.

THE NEW COMMENT

"The Kings" are evidently these men who are capable of understanding Themselves. This is a consecration of The Beast to the task of putting forth The Law.

"Thou art overcome". The conscious resisted desperately, and died in the last ditch.

65. I am the Master; thou art the Holy Chosen One.

THE OLD COMMENT

65, 66. The division of consciousness having re-arisen, and been asserted, the God continues, and prophesies- of that which I cannot comment.

The ecstasy rekindles.

THE NEW COMMENT

It is curious that this verse should be numbered 65, suggesting L.V.X., Adonai, the Holy Guardian Angel. It seems then that He is Hadit. I have never liked the term 'Higher Self'; True Self is more the idea. For each Star is the husk of Hadit, unique and conqueror, sublime in His own virtue, independent of hierarchy. There is an external hierarchy, of course, but that is only a matter of convenience.

66. Write, & find ecstasy in writing! Work, & be our
bed in working! Thrill with the joy of life &
death! Ah! thy death shall be lovely: whose seeth
it shall be glad. Thy death shall be the seal of
the promise of our agelong love. Come! Lift up
thine heart & rejoice! We are one; we are none.

THE NEW COMMENT

The first part of this text appears to be a digression in the nature of a prophecy. The word "Come!" is a summons to reenter the full Trance. Its essence is declared in the last six words. Notice the transition from one to none is instantaneous.

67. Hold! Hold! Bear up in thy rapture; fall not
in swoon of the excellent kisses!

THE OLD COMMENT

67, 68. So violently does the trance recommence that
the body of the prophet is nigh death.

THE NEW COMMENT

The instructions in the text of this and the
next verse were actual indications as to how to behave,
so as to get the full effect of the trance.

This too is a general Magical Formula, convenient
even in the work of the physical image of the Godhead.

68. Harder! Hold up thyself! Lift thine head!
breathe not so deep- die!

THE OLD COMMENT

68. (Harden, not Harder, as the MS. indicates. The memory of DCLXVI says, though with diffidence, that the former is correct.)

THE NEW COMMENT

It is remarkable that this extraordinary Experience had practically no effect upon the normal consciousness of The Beast. "Intoxicate the inmost, o my God" - and it was His Magical Self, 666, that was by this Ecstasy initiated. It needed years for this Light to dissolve the husks of accident that shrouded his True Seed.

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69. Ah! Ah! What do I feel? Is the word exhausted?

THE OLD COMMENT

69. The prophet's own consciousness re-awakens. He no longer knows anything at all- then grows the memory of the inspiration past; he asks if it is all.

(It is evidently his own interpolation in the dictation.)

70. There is help & hope in other spells. Wisdom says; be strong! Then canst thou bear more joy.
Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art! if thou love, exceed by delicacy; and if thou do ought joyous, let there be subtlety therein!

THE OLD COMMENT

70. Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

THE NEW COMMENT

It is absurd to suppose that 'to indulge the passions' is necessarily a reversion or degeneration. On the contrary, all human progress has depended on such indulgence. Every art and science is intended to gratify some fundamental need of nature. What is the ultimate use of the telephone and all the other inventions on which we pride ourselves? Only to sustain life, or to protect or reproduce it: or to subserve Knowledge and other forms of Pleasure.

There is here a general instruction to refine Pleasure, not by excluding its gross elements, but by emphasizing all elements in equilibrated development.

Thus one is to combine the joys of Messalina with those of Saint Theresa and Isolde in one single act. One's rapture is to include those of Blake, Petrarch, Shelley, and Catullus.

Why "eight and ninety" rules of art?

I am totally unable to suggest a reason satisfactory to myself; but 90 is Tzaddi, the "Emperor", and 8, Cheth, the "Charioteer" or Cup-Bearer; the phrase might then conceivably mean "with majesty".

"Excess by delicacy": this does not mean, by restraining from so-called animalism. One should make every act a sacrament, full of divinest ecstasy and nourishment. There is no act which true delicacy cannot consecrate. It is one thing to be like a sow, unconscious of the mire, and unable to discriminate between sweet food and sour; another to take the filth and force oneself to discover the purity therein, initiating even the body to overcome its natural repulsion and partake with the soul at this Eucharist. We 'believe in the Miracle of the Mass' not only because meat and drink are actually transmuted in us daily to Spiritual Substance, but because we can make the "Body and Blood of God" from any materials soever by Virtue of our Royal and Pontifical Art of Magick.

Now when Brillat-Savain (was it not?) served to the King's table a pair of old Kid gloves and pleased the princely palates he certainly proved himself a Master-Cook. The fact is not one to be repeated constantly, but

one should achieve it to witness to oneself that the skill is there; and perhaps practice it occasionally to retain one's confidence that one's right hand hath not lost its cunning".

LXV. I. 45. Go thou unto the outermost places and subdue all things.

46. Subdue thy fear and thy disgust. Then--yield!

LXV II 7. Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

8. I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.

9. Yea! I gave her^{of} the flower of my youth.

10. But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

11. Yet I worshipped her, and gave her of the flower of my youth.

12. Also it came to pass that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

13. Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.

14. Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.

15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beateth me, that

... I gave her the flower of my youth.

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15. The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me that bears me.

We therefore train our adepts to make the Gold Philosophical from the dung of witches and the Elixir of Life from Hippomanes; but we do not advocate constant-
atious addiction to these operations. It is good to know that one is man enough to spend a month or so at a height of twenty thousand feet or more above the sea-level; but it would be unpardonably foolish to live there permanently.

This is one case of a general principle. We consider the Attainment of various Illuminations, incomparably glorious as that is, of chief value for its witness to our possession of the faculty which made success possible. To have climbed alone to the summit of Iztaccihuatl is great and grand; but the essence of one's joy is that one possesses the courage, agility, knowledge, endurance, and self-mastery necessary to have done it.

The God is ineffably worth all our pains, as we say to ourselves at first; but in a little while are aware that even that God is less intoxicating than the Way itself.

We find that it matters little whither we go; the Going itself is our gladness. I quote in this connection, Liber LXV- II, 17-25, one of several similar passages in Our Holy Books.

17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.
18. Between its wings I sate, and the acons fled away.
19. Then the swan flew and dived and soared, yet no whither we went.

20. A little crazy boy that ~~rides~~ with me spake unto
the swan, and said:

21. Who art thou that dost float an d fly and dive and
soar in the infinite? Behold, these many scenes have
passed; whence comest thou? Whither wilt thou go?

22. And laughing I chid him, saying: No whence! No whither!

23. The swan being silent, he answered: Then, if with no
goal, why this eternal journey.

24. And I laid my head against the Head of the Swan, and
laughed, saying: Is there not joy ineffable in this
aimless winging? Is there not weariness and impatience
for who would attain to some goal?

25. And the swan was ever silent. Ah! but we floated in
the infinite Abyss. Joy! Joy!

White swan, bear thou ever me up between thy wings!

"Be strong"! We need healthy robust bodies as the
mechanical instruments of our souls. Could Paganini have
expressed on the "fiddle for eighteen pence" that some one
once bought when he was "young and had no sense"? Each of
us is Hadit, the core of our Khabs, our Star, one of the Com-
pany of "eaven; but this Khabs needs a Khu or Magical Image,
in order to play one's part in the great Drama. This Khu,
again, needs the proper costume, a suitable 'body of flesh',
and this costume must be worthy of the Play.

We therefore employ various' magical means to increase
the vigour of our bodies and the energy of our minds, to
fortify and to sublime them.

The result is that we are capable of enormously more achievement in even terrestrial matters than others, from sexual orgia to creative Art. Even if we had only this one earth-life to consider, we exceed our fellows some thirty fold, some sixty fold, some an hundred fold.

71. But exceed! exceed!

THE OLD COMMENT

71. Yet excess is the secret of success.

THE NEW COMMENT

"The Road of Excess leads to the Palace of Wisdom".
"You never knew what is enough until you know what is too much". So wrote William O'Neill.

Progress as its very etymology declares, means A Step Ahead. It is the Genius, the Eccentric the Man who goes One Better than his fellows, that is the Saviour of the Race. And while it is unwise possibly (in some senses-) to exceed in certain respects, we may be sure that he who exceeds in no respect is a mediocrity.

72. Strive ever to more! and if thou art truly mine-
and doubt it not, an if thou art ever joyous! -
death is the crown of all.

THE OLD COMMENT

72. There is no end to the Path- death itself crowns all.

THE NEW COMMENT

This striving is to be strenuous. We are not to set our lives at a pin's fee. "Unhand me, gentlemen! I'll make a ghost of him that lets me!" Death is the End that crowns the Work.

Evolution works by variation. When an animal develops one part of itself beyond the others, it infringes the norm of its type, and at first this effort is made at the expense of other efforts, and it seems as if, the general balance being upset, the Nature were in danger. (It must obviously appear so to the casual observer-who probably repreaches and persecutes the experimenter) But when this variation is intended to meet some new or even foreseen change in environment, and is paid for by some surplus part, or some part once useful to meet a quality of the environment which no longer menaces the individual, the adaptation is biologically profitable.

Thus a man leaving Ireland for the Sahara does well to discard 'indispensable' and 'proper' things as a waterproof and a blackthorn for a turban and a dagger.

The 'moral' man is living by the no-reason of Laws, and is stupid and inadequate even when the Laws still hold good; for he is a mere mechanism resourceless shaght and danger not already provided for in his original design chance to arise.

The 'immoral' man, defying convention by shouting aloud in church, may indeed be 'brawling'; but equally he may be a sensitive who has felt the first tremor of an earthquake.

We of Thelema encourage every possible variation or 'sport'; its success or failure is our sole test of its value. We let the hen's best hatching take to water, and laugh at her alarms; and we protect the 'ugly duckling', knowing that Time will tell us whether it be a cygnet.

The question of the limits of the individual Liberty is fully discussed in Liber CXXI, to which we refer the student.

We let a man take opium; he may destroy his physical vehicle thereby, but he may produce another "Eubla Khna". It is his own responsibility. Also we know well that "if he be a King" it will not hurt him .- in the end; and we trust Nature to protect and Wisdom to be justified of their children.

73. Ah! Ah! Death! Death! thou shalt long for death.
Death is forbidden, o man, unto thee.

(THE OLD COMMENT)

73, 74. Yet death is forbidden: work, I suppose, must be done before it is earned; its splendour will increase with the years that it is longed for.

THE NEW COMMENT

There is a connection between Death, Sleep, and Our Lady Muit. The fatigue of the day's toil creates the toxins whose accumulation is the 'Will to Die'. All mystic attainment is of this type, as all Magick is of the 'Will to Live'. At times we all want Nibbana, to withdraw into the Silence, and so on. The Art of it is to dip deeply into 'Death', but to emerge immediately, a giant refreshed. This plan is also possible on the larger scale, all Life being Magick, all Death Mysticism.

Then why is Death 'forbidden'? All things are surely lawful. But we must work "without lust of result" taking everything as it comes without desire indeed, but with all manner of delight! Let thy Love Madrigal to Death, thy Mother-Mistress, ripple and swell throughout the years, with all the Starry Heaven for thine Orchestra; but do not imagine that to attain Her is satisfaction. It is the yearning itself that is Beatitude.

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is over the King among the Kings.

THE NEW COMMENT

One does not need to be constantly popping in and out of Trance. One ought to do both actions with ever increasing length and strength of swing. Hence one's life-periods, where time counts, become gradually larger and more vivid, and one's death-periods, though very short, perhaps, may be unfathomably intense.

There is considerable risk, to the commentator, of pitfalls in this passage, verses 73,74. The word 'forbidden' is peculiar, and so is the allusion 'o man'. Can 'o man' be 'Amon'? And can 'death' have some deeper significance than appears?

Death, "the Gate", for Nun, "Death" in the Tarot, has the number 50, that of the Gates of Binah, the Great Mother. The Gate is a title of the Virgin, the Daughter, and its number is 671. It is Eleven times Sixty-one, eleven being Magick, and Sixty-One AND the Ego, and ALL Nothing. "Death" is then the Magical Act of Transformation of a "Goer" from his positive individual to his negative impersonal state, from his Two-phase to his None-phase.

Appendix

74. The hand of the Lamek shall be the strength of its glove. He that lives long & desires death, who is over the King, wears the Knes.

THE NEW COMMENT

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REPRODUCED BY ELECTRONIC IMAGE PROCESSING

74. The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

THE NEW COMMENT

One does not need to be constantly popping in and out of Trance. One ought to do both actions with ever increasing length and strength of swing. Hence one's life-periods, where time counts, become gradually larger and more vivid, and one's death-periods, though very short, perhaps, may be unfathomably intense.

There is considerable risk, to the commentator, of pitfalls in this passage, verses 73,74. The word 'forbidden' is peculiar, and so is the allusion 'o man'. Can 'o man' be 'Amon'? And can 'death' have some deeper significance than appears?

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Appendix X

74. The length of thy leaping shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.

THE NEW COMMENT

One does not need to be constantly popping in and out of Trance. One ought to do both actions with ever increasing length and strength of swing. Hence one's life-periods, where time counts, become gradually ~~longer~~^{larger} and more vivid, and one's death-periods, though very short, perhaps, may be unfathomably intense.

But can 'death' have some deeper significance than appears? Scorpio the Zodiacial Sign of Death, is really the Sexual or Reproductive function of Nature. It is the Earth-transcending Eagle and the self-restoring Serpent and the self-immolating Scorpion. In alchemy it is the principle of Putrefaction, the "Black Dragon" whose state of apparent corruption is but a prelude to the Rainbow-coloured Springtide of the Man in Motley whose promise attracts Pan, the Goat God of Ecstatic Lust, by whose Work the glory of Summer is established anew.

75. Aye! listen to the numbers & the words:

THE OLD COMMENT

75,76. A final revelation. The revealer to come is perhaps the one mentioned in I.55, and III,47. The verse goes on to urge the prophet to identify himself with Hadit, to practise the Union with Ma, and to proclaim this joyful revelation unto men.

THE NEW COMMENT

This passage following appears to be a Gabalistic test on the regular pattern of any person who may claim to be the Magical Heir of The Beast. Be ye well assured all that the solution, when it is found, will be unquestionable. It will be marked by the most sublime simplicity, and carry immediate conviction.

(The above paragraphs were written previous to the communication of Liber XXXI, which forms the basis of the Appendix to this comment. I prefer to let them stand in order to mark my attitude at the time of writing.)

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 2 4 8 9 R P
S T C V A L. What meaneth this, a prophet? Thou
knowest not; nor shalt thou know ever. There
cometh one to follow thee: he shall expound it.
But remember, a chosen one, to be me; to follow
the love of Me in the star-lit heaven; to look
forth upon men, to tell them this glad word.

THE NEW COMMENT

It is the prophet, the 'forth-speaker', who is never to know this mystery. But that does not prevent it from lying within the comprehension of the Beast, kept secret by him in order to prove any one who should claim sonship. (Cf. note in brackets to verse 75.)

The last part of this verse presents no difficulty.

An XVI, Sun in Sagittarius. In the Appendix will be found the Qabalistic proofs referred to in the penultimate paragraphs as establishing the claim of Sir Charles Stansfeld Jones, V.I.O., Achad, or O.I.V.V.I.O., Fra. A. A. S. S. 3, Arctaeon, to be my Son by Jeanna Foster, Sister Hilarion. See Appendix for the technical explanation of this verse.

77. O be thou proud and mighty among men!

THE OLD COMMENT

77, 78. Though the prophet had in a way at this time identified himself with the number 666, he considered the magic square drawn therefrom rather silly and artificial, if indeed it had yet been devised, on which no point he is uncertain.

The true Square is as follow: (It follows when it is discovered)

The House of the Prophet, not named by him, was chosen by him before he attached any meaning to the number 418; nor had he thought of attaching any importance to the name of the House. He supposed this passage to be mystical, or to refer to some future house.

Yet on trial we obtain at once-

Boleskine = $\{ \begin{smallmatrix} 1 & 2 \\ 3 & 4 \end{smallmatrix} \} 1 = 418.$

THE NEW COMMENT

Pride is the quality of Sel, Tiphareth; Might of Mars, Geburah. Now Lee combines these ideas, as does Ra-Hoor-Khuit. The Christian ideas of humility and weakness as 'virtues' are natural to slaves, cowards, and defectives.

The type of tailless simian who finds himself a mere forked radish in a universe of giants clamouring for heros d'oeuvres must take refuge from Reality in Freudian phantasies of 'God'. He shivves at the touch of Truth; and shivers at his nakedness in Nature.

He therefore invents a cult of fear and shame, and makes it presumption and blasphemy to possess courage and self-respect. He burrows in the slime of "Reverence and godly fear" and makes himself houses of his own excrement, like the earthworm he is. He shams dead, like other vile insects at the approach of danger; he tries to escape notice by assuming the colour and form of his surroundings, using 'protective mimicry' like certain other invertebrates.

He exudes stink or ink like the skunk or the cuttlefish, calling the one Morality and the other Decency. He is slippery with Hypocrisy, like a slug; and, labelling the totality of his defects Perfection, defines God as Faeces so that he may cover himself with the epithet divine. The whole manoeuvre is described as Religion.

78. Lift up thyself! for there is none like unto
thee among men or among Gods! Lift up thyself,
o my prophet, thy stature shall surpass the
stars. They shall worship thy name, foursquare,
mystic, wonderful, the number of the man; and
the name of thy house 418.

THE NEW COMMENT

There are certain occult wonders concealed in
the first part of this text.

The solution of the last sentence may depend
upon the number of the verse, which is that of Mezla,
the Influx from the Highest, and of the Book of Thoth,
or Tarot.

79. The end of the hiding of Hadit; and blessing
& worship to the prophet of the lovely Star!

THE OLD COMMENT

79. So mete it be!

THE NEW COMMENT

So mete it be!