

C O M M E N T.

TITLE.

In the first edition, this Book is called L.

L. is the sacred letter in the Holy Twelvefold Table which forms the triangle that stabilizes the Universe. See Liber 418.

L. is the letter of Libra, Balance, and 'Justice' in the Taro. This title should probably be AL."El", as the "L" was heard of the Voice of Aiwas, not seen. AL is the true Name of the Book, for these letters and their Number 31 form the Master Key to its Mysteries. See Appendix.

CCXX. is the number of the verses in this Book. It is 22×10 , the 22 letters with the 10 numbers, and 10^{22} is the modulus of the three material universes within our range; the stars, the animals, the atoms. (See "Two New Universes")

LXXVIII. The Number of Aiwas, the Intelligence who communicated this Book. Having only hearing to guide me, I spelt it

אַיָּוָאָ, LXXVIII, referring it to Mezla, the Influence from Kether, which adds to the same number. But in An XIV there came unto me mysteriously a Brother, ignorant of all this work, who gave me the spelling אַיָּוָאָ which is XCIII, 93, the number of Thelema and Agape, which concentrate the Book itself in a symbol. Thus the Author secretly identified Himself with his message.

But this is not all. Aiwas is not (as I had supposed) a mere formula, like many angelic names, but is the true most ancient name of the God of the Yezdis, and thus returns to the highest Antiquity. Our work is therefore historically authentic, the rediscovery of the Sumerian Tradition. (Sumer is in lower Mesopotamia, the earliest home of our race.)

Another Brother informs me that Aiwaz means 'servitor' or 'messenger', especially a 'cup-bearer'; and this is in strict accordance with His function of Logos. Note that the consonants of Logos- the Word- add up to 93.

DCLXVI. The main points of this number are as follows:

1. From early childhood I have identified myself with the Beast of the Apocalypse.
2. 666 is the full number of the Sun, lord of my Ascendant. (Also see 6 x 111; 6, Sol, on the Grand Scale.)
3. TO META OHPION adds to 666; this is my Mystic Name in the A.'.A.'. as a Magus.

Qliphoth of ⋄ 317. 773

Spirit of ☽ 5771D

The Name Jesus- יהשֵׁעַ
KOΦΙ- V17 - Laph Nia, see CCXXXIII. 72
ΟΣΕΠΑΤΙΣ

TEITAN
ΧΙΤΑΝ
the Sun is 41st
ΧΠ.ΠΙΧ in full see 25
υ, ψ (dotted'L counts double)

Kamiret, father of Parsifal- 5771D

ΣΦΥΙΝΞ - see CXI

ΗΦΘΗΝ - The Greek Tiphereth

God Keph the Secret of Keph (Jupiter), spelt in full.

ΕΥΓΙΓΝΗ first six letters of "Thou Knowest"
(the answer to "Who am I?" in Liber CCXXX)

4. The Brother previously mentioned knew me only as 'Therion' by my writings. Now in An XIV I was in converse with a certain Wizard named Amalantrah, in the Spirit, and it occurred to me to ask if I could use an Hebrew transliteration of my Name for the Qabalah. He said yes. I made several attempts, none of any value. But at the very time of my asking the question this Brother of whom I had never heard was writing a letter which gave the true

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3. ΤΟ ΜΕΓΑ ΟΨΙΟΝ adds to 666; this is my Mystic Name in the A.'.A.'. as a Magus.

Qliphoth of ⋄ מילון ג

Spirit of ☽ קוליד

The Name Jesus- יהשע

KΟΦΗ- ΡΗ- Caph Nia, see ECXXIII. 72
ΟΣΕΡΑΤΙΣ

ΤΕΙΤΑΝ the Sun is 4th
אַמְשִׁיחָה in full, see 25

וְקֹשֶׁת (dotted'L counts double)

Kamuret, father of Parsifal- קומישת

ΣΦΥΝΦ - see CXI

ΗΦΡΗΝ- The Greek Triphæth

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Qliphoth of ⚡ מִלְוָן Milvan

Spirit of  ז'ל'ה

The Name Jesus- יהשע נִדְוָע

KΟΨΗ-ΡΙΞ - Εαρη Νια, see ΕΚΚΛΗΣΙΑ 12
ΟΣ ΕΠΑΓΓΙΣ

TEITON

אַחֲרָיָה in full, see 25.

Wiper (dotted counts double)

Kamiret, father of Parsifal- קמִירֵת

$\Sigma \phi Y \cap N F$ - see ex

ΗΦΗΝ - The Greek Tiptooth

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answer ١١٦٣٧ = 666.

5. My earth-name also adds to this Number

אֵלִיָּהוּ כָּלְבִּי = 666.

The identification of this Number with myself is therefore fixed beyond doubt by many different orders of proof.

I may add that Aleister is the Celtic form of Alexander, helper of men; and that Crowley (Irish: the Breton form is 'de Kerval' or 'de Quarouaille') is the secret title of the Arch-Druid.

There is extant a prophecy of Merlin which evidently concerns me: it is quoted by Lawrence Minot in 1400 or thereabouts.

"Out of Yreland Than shall cum a liown and hald with the wolf and with The dragon than shall all Ingland quakeaned be als leves That hinges on The espe tre."

The wolf may refer to Aries, the dragon to Scorpio, characterizing two powers which assist me, and elsewhere obscurely indicated. The matter being of present political importance, critically so, no more may here be written.

THE FIRST CHAPTER.

1. Hadi The manifestation of Nuit.

THE OLD COMMENT.

1. Compare II. 1, the complement of this verse. In Nu is Had concealed; by Had is Nu manifested. Nu being 56 and Had 9, their conjunction results in 65, Adonai, the Holy Guardian Angel. Also Moor, who combines the force of the Sun with that of Mars. Adonai is primarily Solar, but 65 is a number sacred to Mars.

See the Sepher Sephiroth and "The Wake World" in "Kenx Om Pax" for further details on 65.

Note moreover, the sixty-five pages of the MS. of Liber Legis.

Or, counting NV 56, Had 10, we get 66, which is $\leq (1-11)$. Had is further the centre of the Key-Word, ABRAHADABRA.

THE NEW COMMENT.

The theogony of our Law is entirely scientific. Nuit is Matter, Hadit is Motion, in their full physical sense. They are the Tao and Teh of Chinese Philosophy; or, to put it very simply, the Noun and Verb in grammar. Our central Truth- beyond other philosophies- is that these two infinities cannot exist apart. This extensive subject must be studied in our other writings, notably Berashith, my own Magical Diaries, especially those of 1919 and 1920, and The Book of Wisdom or Folly. See also "The Soldier and the Hunchback". Further information concerning Nuit and Hadit is given in the course of this

Book; but I must here mention that the Brother previously mentioned identifies them with A N U and A D A D the supreme Mother and Father deities of the Sumerians. Taken in connexion with the AIJAZ identification, this is very striking indeed.

It is also to be considered that Nu is connected with North, while Had is Sud, Sat, Satan, Sat (equals 'Being' in Sanskrit), South. He is then the Sun, one point concentrating Space, as also is any other star. The word Abrahadabra is from Abrasas, Father Sun, which adds to 365. For the North-South antithesis see Labre d'Olivet's "Hermeneutic Interpretation of the Origin of the Social State in Man". Note "Sax" also as a Rock, or Stone, whence the symbol of the Cubical Stone, the Mountain Abiegnus, and so forth. Nu is also reflected in Naus, Ship, etc., and that whole symbolism of Hollow Space which is familiar to all. There is also a question of identifying Nu with On, Noah, Gannes, Jonah, John, Diana, Diana, and so on. But these identifications are all partial only, different facets of the Diamond Truth. We may neglect all these questions, and remain in the simplicity of this Her own Book.

2. The unveiling of the company of heaven.

THE OLD COMMENT.

2. This book is a new revelation, or unveiling of the holy ones.

THE NEW COMMENT.

This explains the general theme of this revelation: gives the Dramatis Personae, so to speak.

It is, cosmographically, the conception of the two Ultimate Ideas: Space, and That which occupies Space.

It will however appear later that these two ideas may be resolved into one, that of Matter; with Space, its 'Condition' or 'form', included therein. This leaves the idea of 'Motion' for Hadit, whose interplay with Nuit makes the Universe.

Time should perhaps be considered as a particular kind or dimension of Space.

Further, this verse is to be taken with the next. The 'company' of heaven' is Mankind, and its 'unveiling' is the assertion of the independent godhead of every man and every woman.

Further, as Khabs (see verse 8) is "Star", there is a further meaning; this Book is to reveal the Secret Self of a man, i.e. to initiate him.

3. Every man and every woman is a star.

THE OLD COMMENT

3. This should not be understood in the spiritualistic sense. It means that in each person is the sublime starry nature, a consciousness to be attained by the prescribed methods.

(Yet it may mean some real connection between a given person and a given star. Why not? Still, this is not my knowledge. See Lib. 418.)

THE NEW COMMENT

This thesis is fully treated in The Book of Wisdom or Folly. Its main statement is that each human being is an Element of the Cosmos, self-determined and supreme, co-equal with all other other Gods.

From this the Law "Do what thou wilt" follows logically. One star influences another by attraction, of course; but these are incidents of self-predestined orbits. There is however a mystery of the planets, revolving about a star of whom they are parts; but I will not discuss it fully in this place.

Man is the Middle Kingdom. The Great Kingdom is Heaven, with each star as an unit; the Little Kingdom is the Molecule, with each Electron as an unit. The Ratio of these three is Regularly geometrical, each being 10^{22} times greater in size than its neighbor.

See "The Book of the Great Auk" for the demonstration that each 'star' is the Centre of the Universe to itself,

and that a 'star', simple, original, absolute, can add to its omnipotence, omniscience and omnipresence without ceasing to be itself: that its one way to do this is to gain experience, and that therefore it enters into combinations in which its true Nature is for awhile disguised, even from itself.

Analogously, an atom of carbon may pass through myriad Proteus-phases, appearing in Chalk, Chloroform, Sugar, Sap and Brain and Blood, not recognizable as "itself" the black amorphous solid, but recoverable as such, unchanged by its adventures.

This theory is the only one which explains why the Absolute limited itself, and why It does not recognize Itself during its cycle of incarnations. It disposes of "Evil" and the Origin of Evil without denying Reality to "Evil" or insulting our daily observation and our common sense.

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8. Every number is infinite; there is no difference.

THE OLD COMMENT

4. The limited is a mere mask; the illimitable is the only truth.

THE NEW COMMENT

This a great and holy ^mystery. Although each star has its own number, each number is equal and supreme. Every man and evey woman is not only a part of God, but the Ultimate God. "The Centre is everywhere and the circumference nowhere." The old definition of God takes new meaning for us. Each one of us is the One God. This can only be understood by the initiate; one must acquire certain high states of consciousness to appreciate it.

I have tried to put it simply in the note to the last verse. I may add that in the Trance called by me the "Star-Sponge"- see my diaries- this apprehension of the Universe is seen as an astral Vision. It began as "Nothingness with Sparkles" in 1916 E.E. by Lake Pasquaney in New Hampshire U.S.A, and developed into fullness on various subsequent occasions. Each 'star' is connected directly with every other star, and the Space being Without Limit (Ain Soph) the Body of Nuith, any one star is as much the Centre as any other. Each man instinctively feels that he is the Centre of the Cosmos, and philosophers have jeered at his presumption. But it was he that was precisely right. The yokel is no more 'petty' than the King, nor the earth

than the Sun. Each simple elemental Self is supreme,
Very God of Very God. Ay, in this Book is Truth almost
insufferably splendid, for Man has veiled himself too
long from his own glory: he fears the abyss, the ageless
Absolute. But Truth shall make him free!

5. Help me, o warrior lord of Thebes, in my unveiling
before the Children of men!

THE OLD COMMENT

5. Nu, to unveil herself, needs a mortal intermediary,
in the first instance.

It is to be supposed that Ankh-f-n-khonsu, the war-
rior lord of Thebes, priest of Men Tu, is in some
subtle manner identical with either Aiwall or the
Beast.

THE NEW COMMENT.

Here Nuit appeals, simply and directly, recognizing
the separate function of each Star of her Body. Though
all is One, each part of that One has its own special
work, each Star its particular Orbit.

In addressing me as warrior lord of Thebes, it ap-
pears as if She perceived a certain continuity or identi-
ty of myself with Ankh-f-n-khonsu, whose Stele is the Link
with Antiquity of this Revelation. See Equinox I, VII pp
363-400⁸, for the account of this event.

The unveiling is the Proclamation of the Truth
previously explained, that the Body of Nuith occupies
Infinite Space so that every Star thereof is Whole in
itself, an independent and absolute Unit. They differ as
Carbon and Calcium differ, but each is a simple "immortal"
Substance, or at least a Form of some simpler Substance.
Each soul is thus, and 'good' or 'evil' are merely terms
descriptive of relations between destructible combinations.

Thus Quinine is 'good' for a malarial patient, but 'evil' for the germ of the disease. Heat is 'bad' for ice-cream and 'good' for coffee. The indivisible essences of things, their (Souls) are indifferent to all conditions soever, for none can in any way affect them.

6. Be thou Hadit, my secret centre, my heart & my tongue!

THE OLD COMMENT

6. The recipient of this knowledge is to identify himself with Hadit, and thus fully express the thoughts of her heart in her very language.

THE NEW COMMENT

Nuit formulates me as Hadit, especially in the three centres of consciousness of her Being. In this way, for this purpose, I became the Complement of Her.

These centres are those of Love, Life, and Language. Duality is the condition of all three. It will appear later how it is that Nené and Two are identical; they are distinct in our minds only because those minds are conscious and therefore think of "Two" as their own state. But the unconscious mind thinks Nothing, and is Nothing. Yet it is the same mind.

Nuith selects three centres of Her Body to become "Two" with Hadit; for She asks me to declare Her in these three. Infinite freedom, all-embracing, for physical Love; boundless continuity for life; and the silent rhythm of the Stars for Language. These three conceptions are Her gift to us.

7. Behold! it is revealed by Aiwass the minister of
Hoor-paar-Kraat.

THE OLD COMMENT

7. Aiwass- see Introduction. He is 78, Mezla, the "influence" from the Highest Crown, and the number of cards in the Tarot, Rota, the all-embracing Wheel.

Hoor-paar-Kraat- see II.8.

Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech in the Silence.

THE NEW COMMENT

Aiwass is the name given by Guarda the Seer as that of the Intelligence Communicating. See note to title.

Hoor-paar-Kraat or Harpcorates, the Babe in the Egg of Blue, is not merely the God of Silence in a conventional sense. He represents the Higher Self, the Holy Guardian Angel. The connexion is with the symbolism of the Dwarf in mythology. He contains everything in Himself, but is unmanifested. See II.8

He is the First Letter of the Alphabet, Aleph, whose number is One, and his card in the Tarot is The Fool numbered Zero. Aleph is attributed to the "Element" (in the old classification of things) of Air.

Now as "One" or Aleph he represents the Male Principle, the First Cause, and the free Breath of life, the sound of the vowel A being made with the open throat and mouth.

As Zero he represents the female Principle, the fertile Mother. (an old name for the card is Mat, from the Italian 'Matto', fool, but earlier also from Maut, the Egyptian Vulture-Mother-Goddess.) Fertile, for the 'Egg of Blue' is the Uterus, and in the Macrocosm the Body of Nuith, and it contains the Unborn Babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation. He sits on a lotus, the yoni, which floats on the 'Nile', the amniotic fluid.

In his absolute innocence and ignorance he is "The Fool"; he is the 'Saviour', being the Sun who shall trample on the crocodiles and tigers and avenge his father Osiris. Thus we see him as the "Great Fool" of Celtic legend, the "Pure Fool" of Act I of Parsifal, and, generally speaking, the insane person whose words have always been taken for oracles.

But to be 'Saviour' he must be born and grow to manhood; thus Parsifal acquires the Sacred Lance, emblem of virility. He usually wears the 'Coat of many colours' like Joseph the 'dreamer'; so he is also now The Green Man of spring festivals. But his 'folly' is now not innocence but inspiration of wine; he drinks from the Graal.

So we see him fully armed as Bacchus Diphues, male and female in one, bearing the Thrysus-rod, and a cluster

of grapes or a wineskin, while a tiger leaps up by his side. This form is suggested in the Tare card, where 'The Fool' is shown with a long wand and carrying a sack; his coat is motley. Tigers and crocodiles follow him, thus linking this image with that of Harpocrates.

Almost identical symbols are those of the secret God of the Templars, the bisexual Baphomet, and of Zeus Arrhenothelus, equally bisexual, the Father-Mother of All in One Person. (He is shown in this full form in the Tarot Trump XV, "the Devil".) Now Zeus being lord of Air we are reminded that Aleph is the letter of Air.

As Air we find the "Wandering Fool" pure wanton Breath, yet creative. Wind was supposed of old to impregnate the Vulture to symbolize the Mother-Goddess.

He is the Wandering Knight or Prince of Fairy Tales who marries the King's Daughter. This legend is derived from certain customs among exogamic tribes, for which see "The Golden Bough".

Thus once Europa, Semele and others claimed that Zeus -Air- had enjoyed them in the form of a beast, bird, or what not; while later Mary attributed her condition to ^{Spirit.} the agency of a "Spiritus, breath, or air--in the shape of a dove.

But the "Small Person" of Hindu mysticism, the Dwarf insane yet crafty of many legends in many lands, is also this same "Holy Ghost", or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud, unknown, unaccountable, "Blowing whither it listeth, but thou canst not tell whence it cometh or whither it goeth". It commands with absolute authority when it appears at all, despite all reason and judgement.

Aiwass is then, as this verse 7 states, the "minister" of this Hoor-paar-Kraat, that is of the Saviour of the World in the larger sense, and of mine own "Silent Self" in the lesser. A "minister" is one who performs a service, in this case evidently that of revealing; He was the intelligible medium between the Babe God- the New Aeon about to be born- and myself. This Book of the Law is the Voice of His Mother, His Father, and Himself. But on His appearing, He assumes the active form twin to Harpoecrates, that of Ra-Hoor Knuit. The Concealed Child becomes the Conquering Child, the armed Horus avenging His father Osiris. So also our own Silent Self, helpless and witless, hidden within us, will spring forth, if we have craft to loose him to the Light, spring lustily forward with his Cry of Battle, the Word of our True Wills.

Adept

This is the Task of the Adept, to have the Knowledge and Conversation of His Holy Guardian Angel, to become aware of his nature and his purpose, fulfilling them.

8. The Khabs is in the Khu, not the Khu in the Khabs.

THE OLD COMMENT

8. Here begins the text.

Khabs is the secret Light or L.V.X.; the Khu is the magical entity of a man.

I find later (Sun in Virgo, An VII) that Khabs means star. In which case cf. v.3.

The doctrine here taught is that Light is innermost, essential man. Intra (not Extra) Nobis Regnum Dei.

THE NEW COMMENT

We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work is therefore principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'. This will be understood better in the Light of "The Hermit of Esopus Island", q.v. The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass.

This 'star' or 'Innermost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness, as explained in the note to verses 2 and 3.

This Khu is the first Veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star.

Why are we told that the Khabe is in the Khu, not the Khu in the Khabs? Did we suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole curse of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of Imperfection.

9. Worship then the Khabs, and behold my light shed over you!

THE OLD COMMENT

9. That Khabs is declared to be the light of Nu. It being worshipped in the centre, the light also fills the circumference, so that all is light.

THE NEW COMMENT

We are to pay attention to this Inmost Light; then comes the answering Light of Infinite Space. Note that the Light of Space is what men call Darkness; its nature is utterly incomprehensible to our uninitiated minds. It is the 'veils' mentioned previously in this comment that obstruct the relation between Nut and Hadit.

We are not to worship the Nu, to fall in love with our Magical Image. To do this- we have all done it--is to forget our Truth. If we adore Form, it becomes opaque to Being, and may soon prove false to itself. Our Khabs includes the Cosmos as we know it; to us even another Khabs is only part of our Khabs. Our own Khabs is our one sole Truth.

10. Let my servants be few and secret; they shall rule the many and the known.

THE OLD COMMENT

10. This is the rule of Thelema, that its adepts shall be invisible rulers. This, it may be remarked, has always been the case.

THE NEW COMMENT

The nature of magical power is quite incomprehensible to the vulgar. The prophet Ezekiel besieging a tile in order to destroy Jerusalem, and the adventures of Hosea with Gomer, seem absurd to the 'practical' man as the researches of any other scientific man do until the Sunday Newspapers have furnished him with a plausible explanation which explains nothing.

"My servants" not those of the Lord of the Aeon. "The Law is for all"; there can be no secrecy about that. The verse refers to specially chosen 'servants'; perhaps those who, worshipping the Khabs, have beheld Her light shed over them. Such persons indeed consummate the marriage of Nuit and Hadit in themselves; in that case they are aware of certain Ways to Power.

There is also a mystical sense in this verse. We are to organize our minds thoroughly, appointing few and secret chiefs serving Nuit, to discipline the varied departments of the conscious thought.

11. These are fools that men adore; both their Gods & their men are fools.

THE OLD COMMENT

11. "The many and the known" both among Gods and men, are revered; this is folly.

THE NEW COMMENT

It is a fact of meditation that everything which becomes manifest is instantly recognized as unreal. All perfect unveiling solves, wholly or in part, the equation "Something equals $\frac{0}{0}$ ". Adeptship is little more than ability to perceive this $\frac{0}{0}$ -phase of "Something" in respect of larger and larger "Somethings".

A verse with so sacred a number as 11 is likely to mean very deep things. Probably much concerning the function of The Fool is concealed in it.

It has been shewn in a previous note that the principal Gods, and men, that men have adored, are in one way or another represented in the Taro card "The Fool". The statement is either a platitude or a petulance; neither sounds like the tone of Nuit. A third alternative? Can we have "phrased" it carelessly or punctuated it incorrectly? Or is there a Qabalistic puzzle or a mystic sub-meaning concealed? The subject changes instantly as it seems. I prefer to suggest that these "fools" are "Silent selves", impotent babes unborn; then verse 12 continues "Come forth!", that is, bring your Holy Guardian Angel from the womb of your subconsciousness. Then, "take your fill of love" that is, do your True Will, whose mode of fulfilment is love, as explained later in this chapter.

12. Come forth, o children under the stars, & take your fill of love!

THE OLD COMMENT

12. The Key of the worship of Nu. The uniting of consciousness with infinite space by the exercise of love, pastoral or pagan love. But vide infra.

THE NEW COMMENT

The whole doctrine of 'love' is discussed in the Book Aleph (Wisdom or Folly) and should be studied therein. But note further how this Verse agrees with the comment above, how every Star is to come forth from its veils, that it may revel with the whole World of Stars. This is again also a call to unite, or 'love', thus formulating the Equation $1 + (-1) = 0$, which is the general magical formula in our Cosmos.

"Come forth" --from what are you hiding? "under the stars", that is, openly. Also, let love be 'under' or 'unto' the Body of Nuith. But above all, be open! What is this shame? Is Love hideous, -that men should cover him with lies? Is Love so sacred that others must not intrude? Nay, 'under the stars', at night, what eye but theirs may see? Or, if one see, should not your worship wake the cloisters of his soul to echo sanctity for that so lovely a deed and gracious you have done?

12. I am above you and in you. My ecstasy is in yours.
My joy is to see your joy.

THE OLD COMMENT

13. This doctrine implies some mystic bond which I imagine is only to be understood by experience; this human ecstasy and that divine ecstasy interact. A similar doctrine is found in the BHagavad Gita.

THE NEW COMMENT

Note that Space is omnipresent. The cause of 'sorrow' is the 'imaginary' solutions of continuity in thus substance. Ecstasy is produced by the resolution of these illusions. Observe well that to beings in a state of strain or sorrow the "Great Work" is bound to appear in the guise of a relief ~~and~~ joy. ^{or} But this is not to assert Samadhi that unity with the universe which brings relief and joy by "love", as an "absolute good". It is only good relatively to our present condition as beings divided by Illusion from Nuit. When one returns to the 'simple' state, one soon begins to think out a new route through the Universe and devise new combinations in the Great Game called Seeing Life.

In Nature few elements are lone wolves. Most of them are being thrown in and out of combination constantly, on suns with lordly vehemence.

Note that Mith, although She is Infinite Space, speaks like an individual might do, often enough. This is not that

She is 'talking down to our level'; it is a fact. In the Cosmos almost any aggregation can think and act as an Ego. For instance, the cells of our bodies are each units, diverse in composition & character, living each a life of its own. Yet we think and act for them, and say "I". The stars are the cells of Her Body. Each one of us is such a cell, not less itself but more because of its secret function in Her.

It should be evident that Nuith obtains the satisfaction of her Nature when the parts of her body fulfill their own anture. The sacrament of love is not only so, from the point of view of the celebrants, but from that of the divinity invoked.

It is said that for every step one takes towards one's Holy Guardian angel, He takes two towards his client.

14.

Above, the gemmed azure is
 The naked splendour of Nuit.
 She bends in ecstasy to kiss
 The secret ardours of Hadit.
 The winged globe, the starry blue,
 Are mine, O Ankh-of-na-khonsu!

THE OLD COMMENT

14. This verse is a direct translation of the first section of the stela. It conceals a certain secret ritual of the highest rank connected with the two previous verses.

THE NEW COMMENT

This is a poetic description of the symbolism of the Stela. It is suitable for such minds as approach Truth in this manner rather than by way of Science or Philosophy.

It contains a Formula of Magick Art, connected with the Stela. Also less ineffably, it boasts the consummation of the marriage of Hadit and Nuit in the priest. That is, he has freed Hadit, in the core of his Star, from the illusion-veils of the Khru, so that the two Infinites become one, and none, and create, in the manner shortly to be described, a new Finite.

15. Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest, the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

THE OLD COMMENT

15. The authority of the Beast rests upon this verse; but it is to be taken in conjunction with certain later verses which I shall leave to the research of students to interpret. I am inclined, however, to believe, that "the Beast" and "the Scarlet Woman" do not denote persons, but are titles of office, that of Hierophant and High Priestess () and (), else it would be difficult to understand the next verse.

THE NEW COMMENT

That which is beneath is like that which is above. The Beast and the Scarlet Woman are avatars of Tao and Teh, Shiva and Sakti. This Law is then an exact image of the Great Law of the Cosmos; this is an assurance of its Perfection.

It is necessary to say here that The Beast appears to be a definite individual; to wit, the man Aleister Crowley. But the Scarlet Woman is an officer replaceable as need arises. Thus to this present date of writing Anno XVI Sun in Sagittarius, there have been several holders of the title.

1. Rose Edith Crowley nee Kelly, my wife. Put me in touch with Aiwas; see Eqx.I.7. "The Temple of Solomon the King." Failed as elsewhere is on record.

2. A doubtful case. Mary d'Este Sturgess nee Dempsey. Put me in touch with Abulidiz; hence helped with Book 4. Failed from personal jealousies.

3. Jeanne Robert Foster nee Olivieri. Bore the child to whom this Book refers later. Failed from respectability.

4. Roddie Minor. Brought me in touch with Amalantrah. Failed from indifference to the Work.

5. A doubtful case, Marie Rohling nee Lavroff. Helped to inspire Liber CXI. Failed from indecision.

6. A doubtful case, Bertha Almira Prykryl nee Bruce. Delayed assumption of duties hence made way fro No.7.

7. Lea Hirsig. Assisted me in actual initiation; still at my side. An XVI Sun in Sagittarius.

Prince-priest is an unusual word, and not in tone with other references to me. I suspect therefore a secret cipher of some sort. For one thing, it is an anagram of PRINCEPS ITER, not bad for Alastor the Wanderer, or PRINCEPS ERIT, he shall be the chief. (see verse23) But such Qabalah is hardly to be considered serious. The recurrence of the letters PRI is however curious and may be significant. The combination PR in most Aryan languages gives the idea of "Before". The termination ST is the Coronal combination XXXI which we shall notice often enough later on.

The Beast, besides 666 correspondences, is by English sound, the Magus (Beth,Mercury &c) of this ST. S has in the Tarot the card numbered XX which represents the Stele of Revealing, and is called The Judgement, i.e. the ending of an aeon. T has the card numbered XI and is called Strength. It is the card of Leo, and represents Babalon and the Beast joined.

"Their fold"; not only a sheepfold, but as it were written "their embrace".

16. For he is ever a sun, and she is a moon. But to him
is the winged secret flame, and to her the stooping
starlight.

THE OLD COMMENT

16. In II.16, we find that HAD is to be taken as 11 (see
 II.16.comment). Then Hadit = 421, Nuit = 466.

421 - 3 (the moon) = 418

466 - 4 - 200 (the sun) = 666.

These are the two great numbers of the Qabalistic system
 that enabled me to interpret the signs leading to this re-
 velation.

The winged secret flame is Hadit; the stooping
 starlight is Nuit; these are their true natures, and their
 functions in the supreme ritual referred to above.

THE NEW COMMENT

The sun and moon in their occult sense, are represent-
 atives of this original duality which is a phase of the
 Qabalistic Zero. Other correspondences are Yang and Yin,
 Yod and He, etc. But most such dualities have been conceiv-
 ed in very gross and unphilosophical forms. Of course, it is
 impossible to grasp this subject properly by reason; only
 the Understanding developed by meditation and spiritual ex-
 perience avails. Initiation is pantomorphously progressive.

17. But ye are not so chosen.

THE OLD COMMENT

17. "Ye" refers to the other worshippers of Nuit, who must seek out their own elevation.

THE NEW COMMENT

That is, there is a special incarnation of Nuit and Hadit for the Beast and the Scarlet Woman, as opposed to the general truth that every man and woman are images of these ineffable Beings.

Note that a woman, having no soul of her own, can be used always as a 'Form' for any Being. This explains why Nuit can incarnate at will in successive women, careless of the physical limits of life.

18. Burn upon their brows, a splendidous serpent!

THE OLD COMMENT

18. The serpent is the symbol of divinity and royalty.
It is also a symbol of Hadit, invoked upon them.

THE NEW COMMENT

For the images in this and the next verse see the
Stele of Revealing, to which they allude.

The Serpent is the Uraeus, with the powers of Life
and Death, wise, ecstatic, immortal, winged and hooded
that he may go as a god swiftly and silently.

19. O azure-lidded woman, bend upon them!

THE OLD COMMENT

19. Nuit herself will overshadow them.

THE NEW COMMENT

These two verses 18,19, seem to be interpolated by
Aiwas, invoking the Gods to The Beast and The Scarlet Woman.

20. The key of the rituals is in the secret word which I have given unto him.

THE OLD COMMENT

20. This word is perhaps Abrahadabra, the sacred word of 11 letters.

THE NEW COMMENT

Abrahadabra is the formula of uniting the Macrocosm and Microcosm, especially when conceived as the correlatives 5 and 6. The general symbol of man being 5 (Pentagram), and of God this 6 (Hexagram), it follows that the formula for the ordinary ritual of initiation is 5-6. The rituals $6 = 5, 7 = 4, 8 = 3, 9 = 2$, etc. are special developments more advanced because the initial inequality is greater.

Here is a rough analysis of the word ABRAHADABRA:

CHITH, Cheth. ABRAHADABRA, the great Magic Word, the Word of the Aeon. Note the 11 letters, 5 A, identical, and 6 diverse. Thus it interlocks Pentagram and Hexagram. BITH HA, the House of He, the Pentagram; see Idra Zuta Qadisha, 694. "For H formeth K, but Ch formeth IVD." Both equal 20.

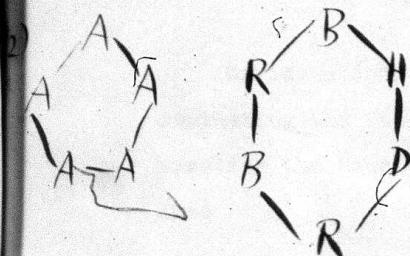
Note $4 + 1 + 8 = 13$, the 4 reduced to 1 through 8, the redeeming force; and $418 = Ch = 8$.

By Aiq Bkr ABRAHADABRA, $1 + 2 + 2 + 1 + 5 + 1 + 4 + 1 + 2 + 2 + 2 + 1 = 22$. Also $418 = 22 \times 19$, Manifestation. Rota Hence the word manifests the 22 Keys of Rota.

It resolves into Pentagram and Hexagram as follows:



(This is by taking the 5 middle letters



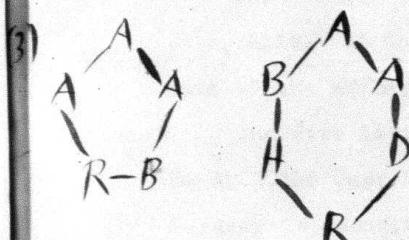
The pentagram is 12, HVA, Macroproscopus.

The hexagram is 406, ATnH, Microproscopus.

Thus it connotes the Great Work.

Note ABR, initials of the Supernals,

Ab, Ben, Ruach.



(This is by separating the One (Aleph) from the Many (diverse letters.))

BRH 207, Aur, Light
DBR, 206, Deber, Voice

"The Vision and the Voice", a phrase which meant much to me at the moment of discovering this Work

(By taking each alternate letter.)

205 GER, mighty
213 ABIR, mighty

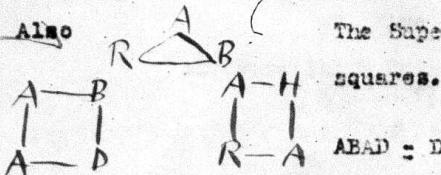
-- This shows Abra-
dabra as the Word of Double Power, another phrase that meant much

to me at the time. AAB at the top of the Hexagram gives AB, AIMA, BN, Father, Mother, Child.

HDR by Yetsirah gives Horus, Isis, Osiris, again Father, Mother, Child. This Hexagram is again the human Triad.

Dividing into 3 and 8 we get the Triangle of Horus
dominating the Stepping Dragon of 8 heads; the Supernals
bursting the Head of Daath.

Also



The Supernals are supported upon two squares.

ABAD = DD, Love, 8.

AMRA = AVR, Light, 207.

Now $8 \times 207 = 1656 = 18 = \text{Chi, Living, and } 207 = 9 \times 23$,
CHIM, Life. At this time "Licht, Liebe, Leben" was the mystic
name of the Mother-Temple of the G.O.D.

The five letters used in the word are A, the Crown; B, the
Ward; D, the Cup; H, the Sword; R, the Rosy Cross; and refer
further to Amoun, the Father; Thoth, His messenger, and Isis,
Horus, Osiris, the divine human triad.

Also 418 = ATh IAV, The Essence of IAO, q.v.

This short analysis might be indefinitely expanded; but
always the symbol will remain the Expression of the Goal and
the Exposition of the Path.

Boleskine בָּוְלֶסְקִין = 418.

Peccatum (Est femina Lilith impia) פְּכָכָת = 418.

Kheth, a fence חֵת = 418.

Servans misericordiam טָבָדָה = 418.

"The Word of the Aeon" (Vide Lib.418) טָבָדָה = 418.

(Sacred pleasure of love etc. see 8) וְיִתְפָּאֵל = 418.

The Sline drawn' in Liber Legis, Cap. III passes through: S (shape)
t B ty I say f a קְוָדָשָׁה נָאָתָל letters: value = 418. This
word should be a new Plan of the Cosmos as Will.

The mysterious word of 8 letters, in CCXX, Cap III, the "secret fourfold word". is-- RP, Fire of Sol & Force of Mars = 280

ST, Fire & Force (Keys add to 31

OV, Fire of Devil, Force of Bull = 76

AL, Fire (III = Ruin, red &c) & Force Justice 31
418. ^{See Vision of fire}

418. $\mathfrak{E} \mathfrak{P} \mathfrak{N} \mathfrak{S} \mathfrak{E} \mathfrak{C} \mathfrak{N} \mathfrak{E}$ שְׁמַיָּהּ בְּשָׁמָיִם Short Name or Micro-
prosopus = Figure of Microcosm in Vitruvius = Baphomet =
Babalon.

418. פָּרְצִיבָּל Parzival (Note 8 letters ' initial 80)

418. תּוֹתְּנִי The Not.

418. תּוֹתְּנִי = Tau spelt in full, a second time.

418. 'שְׁלִי' Hsi, the God of Luck- Chinese.

21. With the God and the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord, Hadit.

THE OLD COMMENT

21. Refers to the actual picture on the stele. Nuit is a conception immeasurably beyond all men have ever thought of the Divine. Thus she is not the mere star-goddess, but a far higher thing, dimly veiled by that unutterable glory.

This knowledge is also to be attained by adepts; the outer cannot reach to it.

THE NEW COMMENT

The importance of this verse lies in the assertion of the metaphysical entity of Our Lady, Her incomprehensibility to normal sense.

The Method of invoking Nuit is given in Liber XI (see Equinox I, VII.) Note the initials of God and Adorer GA, the Earth.

Note that Heaven is not a place where Gods live; Nuit is Heaven, itself.

22. Now therefore I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing and any other thing; for thereby there cometh hurt.

THE OLD COMMENT

22. A promise-not yet fulfilled. P.S. Since (An V) fulfilled. A charge to destroy the faculty of discriminating between illusions.

THE NEW COMMENT

We have here a further conception of the cosmographical scheme. Nuit is All that which exists, and the condition of that existence. Hadit is the Principle which causes modifications in this Being. One might then call Nuit Matter, and Hadit Motion, in the highest physico-philosophical sense of those terms.

We are asked to acquiesce in this Law of Nature. That is, we are not to oppose resistance to the perfect fluidity of the "Becoming" of Nature. Similarly, we are not to attach more importance to any one momentary appearance than to any other.

For, the moment we do so, we create an illusion of Duality.

The Secret name was revealed in the Sahara desert- see Liber 418, 12th Astyr, Equinox I, V, Suppl. pp82-87.

This quartic of making "no difference" seems quite beyond ordinary human reason. It is discussed at great length in my Magical Diaries for 1920.E.V.

To "make no difference" as ordained is to regard the whole of the non-Ego or universe apparently external to the Self as a single phenomenon; Samadhi on any one thing becomes therefore Samadhi on The Whole. The mystic who "availeth in this" can then perform his Great Work of Love under Will in a single operation instead of being obliged to unite himself with the non-Ego piecemeal.

23. But whoso availeth in this, let him be the chief
of all!

THE OLD COMMENT

23. The chief, then, is he who has destroyed this
sense of duality.

THE NEW COMMENT

This chief is of course not more or less than others. The limitations of our dualistic language obscure the meaning of these loftier words. Chieftainship is to be understood as one of the illusions; but, in respect of that plane, a fact. The facts of Nature are perfectly true in so far as their mutual relation is concerned; their invalidity refers only to their total relation with the philosophical canon of Truth.

24. I am Nuit, and my word is six and fifty.

THE OLD COMMENT

24. Nu } J = 6 - + - 50 = 56.

THE NEW COMMENT

One must observe the special significance of these numbers, not only conjoined, but separate. For 6, Vau, is the Bull and 50, Nun, the Scorpion. But 6 is also the number of the sun, our Star. The N of Nu is therefore the Dragon- Infinite Space- and V is "the Infinite Stars" thereof. The ITh is the honorific termination representing Her fulfilment of Creative Force. 'I' being the Inmost Force, and 'Th' its Extension.

The Dragon in current symbolism refers to the North or Hollow of Heaven; thus to the Womb of Space, which is the container and breeder of all that exists.

25. Divide, add, multiply, and understand.

THE OLD COMMENT

25. Dividing, $\frac{6}{50} = 0.12$

0, the circumference, Nuit.

.. the centre, Hadit.

1, the Unity proceeding, Ra-Hoor-Khuit.

2, the Coptic H, whose shape closely resembles the Arabic figure 2, the breath of Life, inspired and expired. Human consciousness, Thoth.

Adding, $50 + 6 = 56$, Nu, andConcentrating $5 + 6 = 11$, Abrahadabra, etc.Multiplying $50 \times 6 = 300$, ~~W~~ and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse, possibly those of 418 and 666 again.

THE NEW COMMENT

I am becoming gradually more inclined to look for Greek Qabalah as a Key to this Book. All the most striking truths are in that cipher, cheser, no doubt, because I knew absolutely nothing of it.

I have thought of reading this verse "Divide 56 into (?) parts such that by adding them together and then multiplying them (?) by, 56 again) we should get some Arcanum". Now $14 \times 4 = 56$. $14 + 4 = 18$. $18 \times 56 = 1008$. $10^3 + 2^3$, a somewhat remarkable number. The sum of the factors of 56, vix, 1, 2, 4, 7, 8, 14, 28, 56, is 120, the True Number of the Rosy Cross. See the account of this number in the Ritual (Eqx. I, 3.)

(The above was written Aug. 28, 1918 E.V. To-day Sept. 3.

I find $\Delta\Lambda\mathcal{S}\mathcal{T}\mathcal{P}$ = 1008. This eight-lettered name is
therefore "foursquare, mystic, wonderful", Astonishing that
this should come out almost at once after my first finding
of 1008. I was looking for a quite different thing, the
word for 'Restriction'.)

The Root of Aleister or Alastor is apparently Al,
meaning to wander, as suggested by the 'flowing' sound of
both vowel and consonant. But for AL see appendix.

Dividing 56 as 7,2,2,2, its factors, and adding their
sum, 13, and multiplying, we get 728 or 31-666-31, Alostrael,
the mystic name of the Scarlet Woman, the representative of
Muit, Lea Hirsig, as bestowed on Her by the Wizard Amalan-
trah, nearly two years before I made this calculation. An.

XVI Sun in Sagittarius,

Dividing 56 as 28.2 we get $56 \times 30 = 1680$.

Dividing 56 as 7.8 we get $56 \times 15 = 840$.

Of these two numbers I have no special information.

26. Then said the prophet and slave of the beauteous one:
Who am I, and what shall be the sign? So she answered
him, bending down, a lambent flame of blue, all-touching,
all-penetrant, her lovely hands upon the black earth,
& her lithe body arched for love, and her soft feet not
hurting the little flowers; Thou knowest! And the sign
shall be my ecstasy, the consciousness of the continuity
of existence, the omnipresence of my body.

THE OLD COMMENT

26. The prophet demanding a sign of his mission, it is promised: a Samadhi upon the Infinite.

This promise was later fulfilled- see "The Temple of Solomon the King", which proposes to deal with the matter in its due season. (P.S. It did so, Vide Equinox I.)

THE NEW COMMENT

This "Who am I?" is answered. "The Great Beast", as in truth I did know even in my childhood.

Note well the nature of Her ecstasy. It is the resolution of all knots of illusion into Simplicity. "The dewdrop slips into the shining sea". It is of the first importance for the aspirant to seek to grasp this Ether-conception of omnipresence without a break or flaw.

It is curious to notice that "Thou knowest" in Greek begins- ΟΥ ΥΙΥ = 666. The first six letters! The answer was thus given secretly, as in a riddle, a far more convincing proof of Her knowledge than if the straightforward answer, "The Beast" or "666" had been given, for this name or number could have been in the mind of the hearer.

27. Then the priest answered and said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet smelling perfume of sweat: O Nuit, continuosse of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

THE OLD COMMENT

27 - 31. Here is a profound philosophical dogma, in a sense possibly an explanation and illumination of the propositions in "Berashith".

The dyad (or universe) is created with little pain in order to make the bliss of dissolution possible. Thus the pain of life may be atoned for by the bliss of death.

This delight is, however, only for the chosen servants of Mu. Outsiders may be looked on much as the Cartesians looked on animals. Yet, of course, this is only on the plane of illusion. One must not discriminate between the space-marks. (P.S. The Christian is one who has acquiesced in his own dishonour; a renegade from manhood.)

THE NEW COMMENT

The attempt to resolve All into One is a philosophical blunder. It explains nothing; neither how One came to be, nor how Two came to be. The only sound conception is that of 'Zero not extended' with a phase of 'Something' - "0° = X" which makes the answer to both questions self-evident.

The physical description of the onset of this ecstasy refers to the actual facts at the period of receiving this knowledge. There seems to be a question as to who spoke these words. They are part of the discourse of Aiwan.

28. None, breathed the light, faint & faery, of the stars, and two.

THE NEW COMMENT

Now appears the plain statement of the Perfect Metaphysick. It may be as well to quote the essential passages from 'Berashith' in connexion with this matter.

"I ASSERT THE ABSOLUTENESS OF THE QABALISTIC ZERO.

When we say that the Cosmos sprang from 0, what kind of 0 do we mean? By 0 in the ordinary sense of the term we mean "absence of extension in any of the categories".

When I say "No cat has two tails" I do not mean as the old fallacy runs, that "Absence-of-cat possesses two tails"; but that "In the category of two-tailed things, there is no extension of cat."

Nothingness is that about which no positive proposition is valid. We cannot truly affirm: "Nothingness is green, or heavy, or sweet."

Let us call time, space, being, heaviness, hunger, the categories. If a man be heavy and hungry, he is extended in all these, besides, of course, many more. But let us suppose that these five are all. Call the man X; his formula is then $X^t + b + h + h$. If he now eat he will cease to be extended in hunger; he he be cut off from time and gravitation as well, he will now be represented by the formula $X^t + b$. Should he cease to occupy space and to exist, his formula would then be X^0 . This expression is equal to 1; whatever X may represent, if it be raised to the power of 0, (this meaning mathematically "if it be extended in no dimension or category") the result is Unity, and the unknown factor X is eliminated.

Now if there was in truth 0, "before the beginning of years", THAT 0 WAS EXTENDED IN NONE OF THE CATEGORIES, FOR THERE COULD HAVE BEEN NO CATEGORIES IN WHICH IT COULD EXTEND!

IF our 0 was the ordinary 0, of mathematics, there was not truly absolute 0, for 0 is, as I have shown, dependent on the idea of categories. If these existed, then the whole question is merely thrown back; we must reach a state in which 0 is absolute. Not only must we get rid of all subjects, but of all predicates. By 0 (in mathematics) we really mean 0^n , where n is the final term of a natural scale of dimensions, categories, or predicates. Our Cosmic Egg, then, from which the present universe arose, was Nothingness, extended in no categories, or graphically, 0^0 . This expression is in its present form meaningless. Let us discover its value by a simple mathematical process.

$$0^0 = 0^{1-1} = \frac{0^1}{0^1} \left\{ \text{Multiply by } 1 \frac{1}{1} \right\} \text{ Then } \frac{0^1}{0^1} \times \frac{n}{n} = 0 \times \infty.$$

Now the multiplying of the infinitely great by the infinitely small results in SOME UNKNOWN FINITE NUMBER EXTENDED IN AN UNKNOWN NUMBER OF CATEGORIES. It happened, when this our Great Inversion took place, from the essence of all nothingness to finity extended in innumerable categories, that an incalculable vast system was produced. Merely by chance, chance in the truer sense of the term, we are found with gods, men, stars, planets, devils, colours, forces, and all the materials of the Cosmos; and with time, space and causality, the conditions limiting and involving them all.

Remember that it is not true to say that our 0^0 existed; nor that it did not exist. The idea of existence was just as much unformulated as that of toasted cheese.

But 0^0 is a finite expression, or has a finite phase, and our universe is a finite universe; its categories are themselves finite, and the expression "infinite space" is a contradiction in terms. The idea of an absolute and of an infinite God is relegated to the limbo of all similar idle and pernicious perversions of truth. Infinity remains but only as a mathematical conception as impossible in nature as the square root of -1. *

This passage was written in 1902, E.V., before the revelation of the Law. It remains true that 'infinite space is a contradiction in terms', and so on; but this is no argument against the Cosmogony of this Book. For above the Abyss every idea soever is necessarily a contradiction in terms; see Liber 418 for the demonstration of this.

There is much more on these points in Liber Aleph and in "The Urn".

"Breathed" and "light" are highly significant words, implying the duality of creation in breath-inspiration and expiration--and that of vibratory light; while breath is also Aleph, whose card is numbered Zero, and Light is L.V.X., 120, the Rosy Cross, wherein the positive is dissolved in the Negative.

29. For I am divided for Love's sake, for the chance
of union.

THE NEW COMMENT

I quote from "The Book of Lies" (falsely so called);
KEΦAA Γ THE OYSTER.

"The Brothers of A. A. are one with the Mother of the child. The Many is as adorable to the One as the One is to the Many. This is the Love of These; creation-parturition is the Bliss of the One; coition-dissolution is the Bliss of the Many. The All, thus interwoven of These, is Bliss. Naught is beyond Bliss. The Man delights in uniting with the Woman; the Woman in parting from the Child. The Brothers of A. A. are Women; the Aspirants to A. A. are Men."

In order to have Motion one must have Change. In fact one must have this in order to have anything at all. Now this Change is what we call Love. This "Love under Will" is the Law of Motion. The re-entrant character of this Motion is difficult to conceive; but the Aspirant is urged to try to assimilate the idea. A Hindu might compare the Cosmic process to a churn which out of milk made butter to feed a milk-producing woman, every step in the cycle being a Progress of Joy.

30. This is the creation of the world; that the pain of division is as nothing, and the joy of dissolution all.

THE NEW COMMENT

This verse is written for men who are still in division, and sore about it; the pain is only in their idea of it. One should compare this thought with the Freudian psychology, which regards all separation from the 'Mother' as heroic & painful. But has a hero really no compensations? Besides, separation is itself a relief, just so soon as the strain becomes irksome, as in parturition.

There is a Qabalistic aphorism covering the words 'Nothing' and 'All'; for this and similar matters see the Appendix.

31. For these fools of men and their woes care not thou
at all! They feel little; what is, is balanced by
weak joys; but ye are my chosen ones.

The NEW COMMENT

All this talk about 'suffering humanity' is principally drivel based on the error of transferring one's own psychology to one's neighbor. The Golden Rule is silly. If Lord Alfred Douglas (for example) did to others what he would like them to do to him, many would resent his action.

The development of the Adept is by Expansion- out to Nuit- in all directions equally. The small man has little experience, little capacity for either pain or pleasure. The bourgeois is a clod. I know better (at least) than to suppose that to torture him is either beneficial to him or amusing to myself.

This thesis concerning compassion is of the most palmary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other peoples' business. Each individual must be left free to follow his own path. America is peculiarly insane on these points; her people are desperately anxious to make the Cingalese wear furs, and the Tibetans vote, and the whole world to chew gum, utterly dense to the fact that most other nations, especially the British, regard 'American institutions' as the lowest savagery, and forgetful or ignorant of the fact that the original brand of American freedom contained the precept to leave other people severely alone, and thus assured the possibility of expansion on his own lines to every man.

32. Obey my prophet! follow out the ordeals of my knowledge!
seek me only! Then the joys of my love will redeem ye from
all pain. This is so; I swear it by the vault of my body;
by my sacred heart and tongue; by all I can give, by all
I desire of ye all.

THE OLD COMMENT

32. The rule and purpose of the Order; the promise of Nuit to
her chosen.

THE NEW COMMENT

It is proper to obey The Beast, because His Law is pure Freedom, and He will give no command which is other than a Right Interpretation of this Freedom. But it is necessary for the development of Freedom itself to have an organization; and every organization must have a highly centralized control. This is especially necessary in time of war, as even the so-called 'democratic' nations have been taught by Experience, since they would not learn from Germany. Now this age is preeminently a 'time of war', most of all now, when it is our Work to overthrow the slave-gods.

The injunction "seek me only" is emphasized with an oath, and a special promise is made in connection with it. The case is that by seeking lesser ideals one makes distinctions, thereby affirming implicitly the very duality from which one is seeking to escape.

33. Then the priest fell into a deep trance or swoon, &
said unto the Queen of Heaven: Write unto us the or-
deals; write unto us the rituals; write unto us the
law!

THE OLD COMMENT

33. The prophet then demanded instruction; ordeals, rituals,
law.

THE NEW COMMENT

Law, in the common sense of the word, should be a formulation of the customs of a people, as Euclid's propositions are the formulation of geometrical facts. But modern knavery conceived the idea of artificial law, as if we should try to square the circle by tyra nny. Legislators try to force the people to change their customs, so that the "business men" whose greed they are bribed to serve may increase their profits.

(This verse is all the dictation of Aiwaz.)

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(This verse is all the dictation of Aiwan.)

34. But she said: the ordeals I write not; the rituals shall be half known and half concealed: the Law is for all.

THE OLD COMMENT

34. The first demand is refused, or, it may be, is to be communicated by another means than writing.

(It has since been communicated.)

The second is partially granted; or, if fully granted is not to be made wholly public.

The third is granted unconditionally.

THE NEW COMMENT

The Ordeals are at present carried out unknown to the Candidate by the secret Magick Power of The Beast.

Some of the Rituals have been made accessible, that is, the Magical Formulae have been published. See "The Rites of Eleusis", "Energised Enthusiasm", "Book 4, Part III", etc.

35. This that thou writest is the threefold Book of Law.

THE OLD COMMENT

35. Definition of this book.

THE NEW COMMENT

The instruction to write for three days from noon to one o'clock each day had already been given to The Beast.
(See Equinox I, 7.)

36. My scribe Ankh-af-na-Khonsu, the priest of the princes,
shall not in one letter change this book; but lest there
be folly, he shall comment thereon by the wisdom of
Ra-Hoor-Khuit.

THE OLD COMMENT

36. The first strict charge not to tamper with a single letter of this book.

The comment is to be written "by the wisdom of Ra-Hoor-Khuit", i.e. by open, not initiated wisdom.

THE NEW COMMENT

The Beast is her definitely identified with the priest whose stele the Pantacle (so to speak) of the new Magick. It is of immense importance to the stability of the Law to have a Book not merely verbally but literally inspired, so that even errors in spelling and grammar have a secret significance. But the great thing is the Standard to which all disputes may be referred. It is also necessary to give weight to the authority of The Beast, lest ignorance, folly, or cunning misinterpret the text.

Again we find the words Prince and Priest, but differently placed in their phrase.

37. Also the mantras and spells; the obeah and the wanga;
the work of the wand and the work of the sword; these
shall he learn and teach.

THE OLD COMMENT

37. An entirely new system of magic is to be learnt and taught, as is now being done.

THE NEW COMMENT

Mantras may be defined as sentences proper to concentration of the mind by virtue of their constant repetition.

Spells are methods of communicating the will to other beings.

The obeah is the magick of the Secret Light with special reference to avts; the wanga is the verbal or mental correspondence of the same. The work of the wand is that of Union; of the sword, Division; these correspond to the two Phases of the Cosmic cycle described above.

38. He must teach; but he may make severe the ordeals.

THE OLD COMMENT

38. The usual charge in a work of this kind.

Every man has a right to attain; but it is equally the duty of the adept to see that he duly earns his reward, and to test and train his capacity and strength.

THE NEW COMMENT

These ordeals are prepared by the Magical Power of The Beast. It is however not necessary for Him to know consciously what He is doing, and it is a very alert young Magician who knows what he is undergoing, and why.

39. The word of the law is Οελημα.

THE OLD COMMENT

39. Compare Rabelais. Also it may be translated, "Let Will and Action be in harmony."

But Οελημα also means Will in the higher sense of Magical One-pointedness, and in the sense used by Schopenhauer and Fichte.

There is also most probably a very lofty secret interpretation.

I suggest: The- the essential WW , Asoth, etc. Θε.

Word- Chokmah, Thoth, the Logos, the Second Emanation.

of- the Partative, Binah, the Great Mother.

the- Chased, the paternal power, reflection of the "The" above.

Law- Geburah, the stern restriction.

is- Tiphereth, visible existence, the balanced harmony of the worlds.

Οελημα - The idea embracing all this sentence in a word.

Or- Θ The- W , the Lion, "Thou shalt unite all these symbols into the form of a Lion."

Word- W , the letter of Breath, the Logos.

λ of- W , the Equilibrium.

η the- W , the Hanged man, or redeemer.

μ Law- W , the 0 [Zero, Nuit, which is Existence.]

α is W the sum of all.

Οελημα the sum of all.

THE NEW COMMENT

By 'the word' one means the magical formula, symbol, or expression.

See above, on 93; and study the whole nature of this number in Liber D.

Liber Aleph has also much wisdom upon the Will. After absorbing "Berashith", and seeing that Will has come by Chance, the question arises, is chance in any way bound by Necessity? Is there a limit to possibility? Could there, for example, be a Something which was not conceivable into 0°? The question of 'Avyky' confronts the Magus in His meditations. For this verse, though, we may take things very simply and obviously: the change from Osiris' formula to that of Heru^{the}s is intelligible enough.

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the Man of Earth. Do what thou wilt shall be the whole of the Law.

THE OLD COMMENT

40. $\theta\varepsilon$, the Hermit, invisible, yet illuminating. The A.A. $\lambda\eta$, the Lover, visible as is the lightning flash. The College of Adepts.

$\mu\alpha$, the Man of Earth, δ , the Blaster Tower. The 3 keys add up to 31×3 , Not and $\delta\chi$, God. Thus is the whole of $\theta\varepsilon\lambda\eta\mu\alpha$ equivalent to Nuit, the all-embracing. $31 \times 3 = 93$. See the Tarot trumps for further study of these grades.

$\theta\varepsilon = 14$, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (\heartsuit and \spadesuit) and secretly $1 + 4 = 5$, the Hierophant, \heartsuit . V. Also $\heartsuit\spadesuit$, the Lion and the Ram. Cf. Isaiah. It is a "millennial" state.

$\lambda\eta = 38$, the Key-word Abrahadabra, 418, divided by the number of its letters, 11. Justice or Balance and the Charioteer of Mastery. A state of progress; the church militant.

$\mu\alpha = 41$, the Inverted Pentagram, matter dominating spirit. The Hanged Man and the Fool, the condition of those who are not adepts.

"Do what thou wilt" need not only be interpreted as license or even as liberty. It may for example be taken to mean Do what thou (Ateh) wilt; and Ateh is $406 = 7 \times 57$ = T, the sign of the cross. The passage might then be read as a charge to self-sacrifice or equilibrium.

I only put forward this suggestion to exhibit the profundity of thought required to deal even with so plain a passage.

All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false. (P.S. There was a sub-intention in the above paragraphs for the benefit of--Dwarfs!)

THE NEW COMMENT

It is explained in Libe 418 that: The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his sight unto men.

Thus we have in the Order, the Mystic, the Magician, and the Devotee. Those correspond closely to the Nuit-Hamit-Ra-Hoor-Khuit Triad.

This last sentence of this paragraph is in a sense the sum of this whole Book; for it is the threefold Book of Law. It is therefore the Message of the Beat, His Word as a Magus He must utter. It will be well therefore to reprint the substance of the Message which He first promulgated on his initiation into that Grade.

LIBER II, THE MESSAGE OF THE

MASTER THERION

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

"There is no Law beyond Do what thou wilt."

De *ynus* -Thelema- means Will.

The Key to this Message is this word-Will. The first obvious meaning of this Law is confirmed by antithesis: "The word of Sin is Restriction".

Again: "Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will--the true will--there would be no clashing. "Every man and every woman is a star.", and each star moves in an appointed path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that "Do what thou wilt" does not mean "Do what you like." It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt--then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also "unassuaged of purpose." This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly the "lust of result" is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read "with purpose unassuaged"--i.e. with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static--and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of Liber Thisarb (see Equinox I.VII, 105) or such others as may frome one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will. (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace.

The, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since thre will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God's will, Thou art That.

There is but one other word to explain. Elsewhere it is written--surely for our great comfort--"Love is the law, love under will."

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a by-product of that Will; it does not contradict or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that will guide us aright. Lo, while in the Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! "As brothers fight ye!" All the meanly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the cannon upon the sacred lance of Will, the damascened inscription upon the swords of the Knight-monks of Thelema.

Love is the law, love under will.

There are many other mysteries in this Word, so
that it is impossible to write a full commentary. The
Book Aleph (Wisdom or Folly) is almost wholly devoted
to its explanation.

Let every Star see to it that its own life is a
wise comment on this word!

41. The word of Sin is Restriction. O men, refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love; all else is a curse. Accursed! Accursed be it to the asons! Hell.

THE OLD COMMENT

41,42. Interference with the will of another is the great sin, for it predicates the existence of another. In this duality sorrow consists. I think that possibly the higher meaning is still attributed to will.

THE NEW COMMENT

The first paragraph is a general statement or definition of Sin or Error. Any thing soever that mends the will or hinders it or diverts it is Sin. That is, Sin is the appearance of the Dyad. Sin is impurity.

The remainder of the paragraph takes a particular case as an example. There shall be no property in human flesh. The sex-instinct is one of the most deeply-seated expressions of the will; and it must not be restricted either negatively by preventing its free function or positively by insisting on its false function.

What is more brutal than to stunt natural growth or to deform it?

What is more absurd than to seek to interpret this holy instinct as a gross animal act, to separate it from the spiritual enthusiasm without which it is so stupid as not even to be satisfactory to the persons concerned?

The sexual act is a sacrament of Will. To profane it is the great offense. All true expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint to compel either abstention or submission, is entirely horrible, unnatural and absurd. Physical constraint, up to a certain point, is not so seriously wrong; for it has its roots in the original sex-conflict which we see in animals, and has often the effect of exciting Love in his highest and noblest shape. Some of the most passionate and permanent attachments have begun with rape. Rome was actually founded thereon. Similarly, murder of a faithless partner is ethically excusable, in a certain sense; for there may be some stars whose nature is extreme violence. The collision of galaxies is a magnificent spectacle, after all. But there is nothing inspiring in a visit to one's lawyer. Of course this is merely my personal view; a star who happened to be a lawyer might see otherwise. Yet-Nature's unspeakable variety, though it admits cruelty and selfishness, offers us no example of the puritan and the prig!

However, to ^{the} mind of Law there is an Order of Going; and a machine is more beautiful, save to the Small Boy, when it works than when it smashes. Now the Machine of Matter-Motion is an explosive machine, with pyrotechnic effects; but these are only incidentals.

Laws against adultery are based upon the idea that woman is a chattel, so that to make love to a married woman is to deprive the husband of her service.

It is the frankest and most crass statement of a slave-situation. To us, every woman is a star. She has therefore an absolute right to travel in her own orbit. There is no reason why she should not be the ideal hausfrau, if that chance to be her will. But society has no right to insist upon that standard. It was, for practical reasons almost necessary to set up such taboos in small communities, savage tribes, where the wife was nothing but a general servant, where the safety of the people depended upon a high birth-rate. But to-day woman is economically independent, becomes more so every year. The result is that she instantly asserts her right to have as many or as few men or babies as she wants or can get; and she defies the world to interfere with her. More power to her elbow!

The War has seen this emancipation flower in four years. Primitive people, the Australian troops for example, are saying that they will not marry English girls, because English girls like a dozen men a week. Well, who wants them to marry? Russia has already formally abrogated marriage. Germany and France have tried to 'save their faces', in a thoroughly Chinese manner, by 'marrying' pregnant spinsters to dead soldiers!

England has been too deeply hypocritical, as usual, and is pretending 'business as usual' though every pulpit is a quake with the clamour of bat-eyed bishops, squeaking of the awful immorality of everybody but themselves and their choristers. Englishwomen over 30 have the vote; when the young 'uns get it, good-bye to the old marriage system.

America has made marriage a farce by the multiplication and confusion of the Divorce Laws. A friend of mine who had divorced her husband was actually, three years later, sued by him for divorce!!!

But America never waits for laws; her people go ahead. The emancipated, self-supporting, American woman already acts exactly like the 'bachelor boy'. Sometimes she loses her head, and stumbles into marriage, and strikes her toe. She will soon get tired of the folly. She will perceive how imbecile it is to hamstring herself in order to please her parents, or to legitimize her children, or to silence her neighbors.

She will take the man she wants as simply as she buys a newspaper; and if she doesn't like the Editorials, or the Comic Supplement, it's only two cents gone, and she can get another.

Blind asses! who pretend that women are naturally chaste! The Easterns know better, and all the restrictions of the harem, of public opinion, and so on, are based upon the recognition of the fact that woman is only chaste when there is nobody around. She will scratch the ^u babe from its cradle, or drag the dog from its kennel, to prove the old saying: *Natura abhorret a vacuo*. For she is the Image of the Soul of Nature, the Great Mother, the Great Whore.

It is to be well noted that the Great Women of History have exercised unbounded freedom in Love. Sappho, Semiramis, Messalina, Cleopatra, Ta Kla, Pasiphae, Clytemnestra, Helen of Troy, and in more recent times Joan of Arc,

(by Shakespeare's account) Catherine II of Russia,
Queen Elizabeth of England, George Sand, "George Eliot"--
against these we can put only Emily Bronte, whose sex-sup-
pression was due to her environment, and so burst out in
the incredible violence of her art, and the regular relig-
ious mysticism, Saint Catherine, Saint Teresa, and so on, the
facts of whose sex-life have been carefully camouflaged in
the interests of the slave-Gods. But, even on that showing,
the sex-life was intense, for the writings of such women are
overloaded with sexual expression passionate and perverted
even to morbidity and to actual hallucination.

Sex is the main expression of the Nature of a person;
great "atures are sexually strong; and the health of that
person will depend upon the freedom of that function.

(See Liber Cl, "de Lega Libellum" Cap IV, in Eqx.III.t.)

42. Let it be that state of manyhood bound and loathing.
So with thy all; thou hast no right but to do thy
will.

THE NEW COMMENT

"Manyhood bound and loathing"- An organized state is a free association for the commen weal. My personal will to cross the Atlantic, for example, is ade effective by co-operation with others on agreed terms. But the forced association of slaves is another thing.

A man who is not doing his will is like a man with cancer, an independent growth in him, yet one from which he cannot get free. The idea of self-sacrifice is a moral cancer in exactly this sense.

Similarly, one may say that not to do one's will is evidence of mental or moral insanity. When "duty points one way, and inclination the other", it is proof that you are not one, but two. You have not centralized your control. This dichotomy is the beginning of conflict, which may result in a Jekyll-Hyde effect. Stevenson suggests that man may be discovered to be a "mere polity" of many individuals. The sages knew it long since. But the name of this polity is Choronzon, mob rule, unless every individual is absolutely disciplined to serve his own, and the common, purpose without friction.

It is of course better to expel or destroy an irreconcilable. "If thine eye offend thee, cut it out."

The error in the interpretation of this doctrine has been that it has not been taken as it stands. It has been read: If thine eye offend some artificial standard of right, cut it out. The curse of society has been Procrustean morality, the ethics of the herd-men. One would have thought that a mere glance at Nature would have sufficed to disclose Her scheme of Individuality made possible by Order.

43. Do that, and no other shall say nay.

THE OLD COMMENT

43. No other shall say nay may mean-- No-Other (Nuit) shall pronounce the word No, uniting the Aspirant with Herself by denying and so destroying that which he is.

THE NEW COMMENT

The general meaning of this verse is that so great is the power of asserting one's right that it will not long be disputed. For by doing so one appeals to the Law. In practice it is found that people who are ready to fight for their rights are respected, and let alone. The slave-spirit invites oppression.

44. For pure will, unassuaged of purpose, delivered
from the lust of result, is every way perfect.

THE OLD COMMENT

44. Recommends "non-attachment". Students will understand how in meditation the mind which attaches itself to hope of success is just as bound as if it were to attach itself to some base material idea. It is a bond and the aim is freedom.

I recommend serious study of the word unassuaged which appears not very intelligible.

THE NEW COMMENT

This verse is best interpreted by defining 'pure will' as the true expression of the Nature, the proper or inherent motion of the matter concerned. It is unnatural to aim at any goal. The student is referred to Liber LXV. cap. II, v 24, and to the Tao Teh King. This becomes particularly important in high grades. One is not to do Yoga etc, in order to get Samadhi, like a schoolboy or a shopkeeper; but for its own sake, like an artist.

45. The Perfect and the Perfect are one Perfect and
not two; may, are none!

THE OLD COMMENT

45. Perhaps means that adding perfection to perfection results in unity and ultimately the Negativity. But I think there is much more than this.

THE NEW COMMENT

Here begins one of the characteristically difficult passages of this Book. The author, Aiwan, is careful to identify Himself at intervals by such Speech. The interpretation, when thoroughly grasped, is invariably quite overwhelming by its simplicity. It is for this reason that this Book should be studied with all assiduity: at any moment the answer to your own deepest problem may be signalled to you from the Stars.

46. Nothing is a secret key of this law. Sixty-one the
Jews call it; I call it eight, eighty, four hundred
and eighteen.

THE OLD COMMENT

46. $61 = 3^6 \times$. But the True Nothing of Ra is 8,80,418. Now 8 is Π , which spelt fully, $51^6 \Pi$, is 418. And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is h , the letter of Ra-Hoor-Khuit. (Qy. this) (Could 80 = $\text{h}^6 \text{e}^6$? In-
finity x zero?)

THE NEW CONCERT

We might also take תְּוִוִּית as a spelling of Nothing.
96 + 61 = 157 whose Key is 13, which is Achad, Unity. See
verses 47, 48. Unity can be reduced to Nothing through
the Tarot Trump, "The Fool", whose number is zero, but
whose letter is Aleph, One, (Aleph means Ox).

157 is also itself Unity in a very special sense which may be discovered by any ingenious student in Liber D.

Note that Parzival has eight letters, begins with P(80) adds to 418 and is the name of the Pure Fool whose Tarot card is numbered 0. Now the "Great Fool" is the Redeemer, who is also Bacchus, Diphernes, etc. as explained in a previous note.

47. But they have the half; unite by thine art so
that all disappear.

THE OLD COMMENT

47. Let us, however, add the "ewish half, 61.

$$8 + 80 + 418 = 506. \text{ Cf. verses 24, 25.}$$

$$506 + 61 = 567 = 27 \times 21 = ?$$

But writing 506 qabalistically backwards we get 605,
 and $605 + 61 = 666$.

$666 = 6 \times 111$, and $111 = \aleph = 0$ in Taro.

$666 = 1 + 2 + \dots + 36$, the sum of the numbers

in the Magic Square of Sol.

666 = the Number of the Beast.

Or, taking the keys 8, 80, 418, we get VII, XVI, VII, adding
 to 30. $30 + 61 = 91 = \aleph$. Amen.

This may unite Nuit with Amoun the negative and
 concealed. Yet to my mind she is the greater conception,
 that of which Amoun is but a reflection.

THE NEW COMMENT

See Appendix.

48. My prophet is a fool with his one, one, one;
are not they the Ox and none by the Book?

THE OLD COMMENT

48. See above for 111.

"My prophet is a fool," i.e. my prophet has the highest of all grades, since the Fool is ∞ .

I note later (An V, \odot in $\underline{\underline{m}}$) that v.48 means that all disappear when 61 4 8, 80,418, are reduced to 1. And this may indicate some practical mystic method of annihilation. I am sure (\odot in $\underline{\underline{m}}$, An VII) that this is by no means the perfect solution of these marvellous verses.

THE NEW COMMENT

I think that the surface meaning of this verse is to answer the unspoken criticism of the scribe, who did not see how to find a zero value for such an equation. It assured him that it was only necessary to find a Unity Value.

49. Ahrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asur be the adorant. Isa, the sufferer: Hor in his secret name and splendour is the Lord initiating.

THE OLD COMMENT

49. Declares a New System of Magic and initiation. Asar-Isa- is now the Candidate, not the Hierophant. Hor-see Cap.III- is the Initiator.

THE NEW COMMENT

This verse declares that the old formula of Magick-the Osiris-Adonis-Jesus-Marsyas-Dionysus-Attis-Et cetera, formula of the Dying God- is no more efficacious. It reasted on the ignorant belief that the Sun died every day, and every year, and that its resurrection was a miracle.

The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God. We are all members of the Body of God, the Sun; and about our System is the Ocean of Space. This Formula is then to be based upon these facts. Our "Evil", "Error", "Darkness", "Illusion", whatever one chooses to call it, is simply a phenomenon of accidental and temporary separateness. If you are "Walking in darkness", do not try to make the sun rise by self-sacrifice, but wait in confidence for the dawn, and enjoy the pleasures of the night meanwhile.

The general allusion is to the Equinox Ritual of the G.D. where the officers of the previous six months representing Horus, took the place of the retiring Hierophant, who had represented Osiris.

Isa is the legendary "Jesus", for which Canidian connection the prescription is to be found in my book bearing that title, Liber DCCCLXXXVIII.

50. There is a word to say about the Hierophantic task.
Behold! there are three ordeals in one, and it may
be given in three ways. The gross must pass through
fire:—let the fine be tried in intellect, and the
lofty chosen ones in the heart. Thus ye have star
& star, system & system; let not one know well the
other!

THE OLD COMMENT

50. Our system of initiation is to be triune. For the outer, tests of labour, pain etc. For the inner, intellectual tests. For the elect of the A.A., spiritual tests. Further the Order is not to hold lodges, but to have a chain-system.

THE NEW COMMENT

It would be improper to make extended commentary on this verse, since the nature of the ordeals is not to be written. It is only necessary to say that these ordeals are singularly thorough in all ways, and cannot be dodged. They are real, not formal, tests of the candidate.

Persons accustomed to the schoolboy jokes of Free-masonry please take notice.

51. There are four gates to one palace; the floor of that
palace is of silver and gold; lapis lazuli & jasper
are there; and all rare scents; jasmine and rose, and
the emblems of death. Let him enter in turn or at
once the four gates; let him stand on the floor of the
palace. Will he not sink? Ahn, Ho! warrior, if thy
servant sink? But there are means and means. Be good-
ly therefore; dress ye all in fine apparel; eat rich
food and drink sweet wines and wines that foam! Also
take your fill and will of love as ye will, when, where,
and with whom ye will. But always unto me.

THE OLD COMMENT

51. The candidate will be brought through his ordeals in
 divers ways. The Order is to be of freemen and nobles.

THE NEW COMMENT

The first section of this verse is connected with the second only by the word 'therefore'. It appears to describe an initiation, or perhaps, the initiation, in general terms. I would suggest that the palace is the 'Holy House' or Universe of the Initiate of the New Law. The four gates are perhaps Light, Life, Love, Liberty--see "De lege libellum". Lapis Lazuli is a symbol of Nuit, Jasper of Maudit. The rare scents are possibly various ecstasies or Samadhis. Jasmine and Rose are hieroglyphs of the two main Sacraments, while the emblems of death may refer to certain secrets, well known of a
 exoteric school of initiation whose members, with the rarest exceptions, do not know what it is all about.

The question then arises as to whether the initiate is able to stand firmly in this Place of Exaltation. It seems to me as if this refers to the ascetic life, commonly considered as an essential condition of participation in these mysteries. The answer is that there are means and means, implying that no one rule is essential. This is in harmony with our general interpretation of the Law; it has as many rules as there are individuals.

This word 'therefore' is easy to understand. We are to enjoy life thoroughly in an absolutely normal way, exactly as all the free and great have always done. The only point to remember is that one is a 'Member of the Body of Hod', a Star in the Body of Nuith. This being sure, we are urged to the fullest expansion of our several Natures, with special attention to those pleasures which not only express the soul, but add it to the higher developments of that expression.

Amen. 91 - our "Amen" see 91 in Liber D.

52. If this be not aright; if ye confound the space-marks,
saying: They are one; or saying, They are many; if the
ritual be not ever unto me; then expect the direful
judgments of Ra-Hoor-Khuit!

THE OLD COMMENT

52. But distinctions must not be made before Nuit, whether
intellectually, morally, or personally.

Metaphysics, too, is intellectual bondage; avoid it!

Otherwise one falls back to the Law of Hoer from the
perfect emancipation of Nuit. This is a great mystery,
only to be understood by those who have fully attained Nuit
and her secret Initiation.

THE NEW COMMENT

It is not true to say either that we are separate
Stars, or One Star. Each Star is individual, yet each is
bound to the others by Law. This Freedom under Law is one
of the most difficult yet important doctrines of this Book.
So too the ritual--our lives-- must be unto Nuit; for She
is the Ultimate to which we tend, the asymptote of our
course. Failure in this one-pointedness sets up the illusion
of duality, which leads to excision and destruction.

"Direful" because Ra-Hoor-Khuit is a "God of war and
of vengeance"; see Chap. III.

53. This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet, though thou be of the princes, it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me! To me!

THE OLD COMMENT

53. The prophet is retained as the link with the lower.

Again the word "assuage" is used in a sense unintelligible to me.

THE NEW COMMENT

It is clear that this 'kiss' (i.e. this Book) will regenerate Earth by establishing the Law of Liberty. 'My heart and my tongue' seems a mere pause of endearment; but has possibly some deep significance which at present escapes me.

The second paragraph is perhaps in answer to some unspoken thought of my own that my work was accomplished. No: though I be 'of the princes', with the right to enter into my reward, it is my ~~my~~ destiny to continue my Work. I am however promised ecstasy, i.e. Samadhi and Joy of earth; and this promise has been fulfilled without limit. The last words 'ever To me! To me!' are in double sense. My motto at that time ~~bu~~ "No! certainly not", the "Not That! Not That!" of certain very exalted Hindu mystics. Our Lady of the Stars not only calls me to Her, but bestows upon me as a name 'To me'-~~To My~~ - "The Not", the Attainment of that Aspiration expressed in my motto. And 'To My' adds to 418!

Note, yet a third time, the word 'prince' as applied to the Beast.

54. Change not as much as the style of a letter; for behold! thou, a prophet, shalt not behold all these mysteries hidden therein.

THE OLD COMMENT

54,55,56. to the word "child".

A prophecy, ~~not~~ yet (May 1909, O.S.) fulfilled, so far as I know. I take it in its obvious sense. (Fulfilled An XII, Sun in 0° Cancer)

THE NEW COMMENT

The subject changes most abruptly, perhaps answering some unspoken comment of the scribe on the capital T's in 'To me'.

This injunction was most necessary, for had I been left to myself, I should have wanted to edit the Book ruthlessly. I find in it what I consider faults of style, and even of grammar; much of the matter was at the time of writing most antipathetic. But the Book proved itself greater than the scribe; again and again have the 'mistakes' proved themselves to be devices for transmitting a Wisdom beyond the scope of ordinary language.

55. The child of thy bowels, he shall behold them.

THE NEW COMMENT

Here is the first reference to a 'child' who will complete the Work connected with this Book. It is only necessary to say that this Child has indeed appeared, fulfilling in a very remarkable way the peculiar conditions indicated in this Book. The full account is too elaborate to insert in this place; it will be found in the Record of my Initiation to the Grade of Magus. Here I note only the time of his conception An XI, Sun in 0° of Libra, and of his birth, An XII, Sun in 0° Cancer.

The matter of this child is exceedingly obscure; and it may prove difficult to determine between rival claimants. Frater Lampada Tradam had not a bad case. I believe that many candidates may appear; Time and the Hour run through the roughest day; and there is one very definite test which can hardly be evaded.

An XVI, Sun in Capricornus. I decide to summarize the essential facts of this matter, as follows:

56. Expect him not from the East, nor from the West;
for from no expected house cometh that child.
Aum! all words are sacred and all prophets true;
save only that they understand a little; solve the
first half of the equation, leave the second un-
attacked. But thou hast all in the clear light,
and some, though not all, in the dark.

THE OLD COMMENT

56. from the word "Aum".

All religions have some truth.

We possess all intellectual truth, and some, not all, mystic truth.

THE NEW COMMENT

All previous systems have been sectarian, based on a traditional cosmography both gross and incorrect. Our system is based on absolute science and philosophy. We have "all in the clear light" therefore; because our Mysticism is based on an absolute scepticism. But at the time of this writing I had very little mystic experience indeed, as my record shows. The Fact is that I was far, far from the Grade even of Master of the Temple. So I could not properly understand this Book; how then could I effectively promulgate it? I comprehended but dimly that it contained my Word; for the Grade of Magus then seemed to me unthinkably high above me. Also, let me say that the True Secrets of this Grade are unfathomable and awful beyond all expression; the process of initiation thereto was continuous over years, and contained the most sublime mystic experiences- beyond any yet recorded by man- as mere incidents in its terrific Pageant.

The "equation" is the representation of Truth by a Word.

57. Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but ☽ is not the Star. This also is secret: my prophet shall reveal it to the wise.

THE OLD COMMENT

57. Invoke me,-etc- I take literally. See Liber NV for this ritual.

Love under will- no casual pagan love; nor love under fear, as the Christians do. But love magically directed and used as a spiritual formula.

The fools (not here implying ☽ fools, for III,57, says, All fools despise) may mistake.

☽ This love, then, should be the serpent love, the awakening of the Kundalini. The further mystery is of and unsuited to the grade in which this comment is written.

The last paragraph confirms the Tarot attributions as given in 777, with one secret exception.

THE NEW COMMENT

"Love is the law, love under will" is an interpretation of the general law of Will. It is dealt with fully in the Book Aleph.

The previous commentary covers the rest of this verse sufficiently for the present purpose.

I see no harm in revealing the mystery of Tzaddi to 'the wise'; others will hardly understand my explanations.

Tzaddi is the letter of The Emperor, the Trump IV, and He is the Star, the Trump XVII. Aquarius and Aries are therefore counterchanged, revolving on the pivot of Pisces, just as in the Trumps VIII and XI, Leo and Libra do about Virgo. This last revelation makes our Tarot attributions sublimely, perfectly, flawlessly symmetrical.

58. I give unimaginable joys on earth: certainty, not
faith, while in life, upon death: peace unutterable,
rest, ecstasy; nor do I demand aught in sacrifice.

THE OLD COMMENT

58. The Grace of our Lady of the Stars.

THE NEW COMMENT

These joys are principally (1) the Beatific Vision, in which Beauty is constantly present to the recipient of Her grace, together with a calm and unutterable joy: (2) the Vision of Wonder, in which the whole Mystery of the Universe is constantly understood and admired for its Ingenium and Wisdom. (1) is referred to Tiphareth, the Grade of Adept. (2) to Binah, the Grade of Master of the Temple.

The certainty concerning death is conferred by the Magical Memory,

"Peace unutterable" is given by the Trance in which Matter is destroyed; 'rest' by that which finally equilibrates Motion.

"Ecstasy" refers to a Trance which combines these.

"Nor do I demand aught in sacrifice"- the ritual of worship is Samadhi. But see later.

59. My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.

THE OLD COMMENT

59. "Because", etc- This mystical phrase doubtless refers to some definite spiritual experience connected with the Knowledge of Nuit.

THE NEW COMMENT

It seems possible that Our Lady describes Her hair as "the trees of Eternity" because of the tree-like structure of the Cosmos. This is observed in the 'Star-Sponge' Vision.

60. My number is 11, as all their numbers who are of us.
The Five Pointed Star, with a Circle in the Middle,
& the circle is Red. My colour is black to the
blind, but the blue & gold are seen of the seeing.
Also I have a secret glory for them that love me.

THE OLD COMMENT

50. $5 + 6 = 11$.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night;
 the wise perceive the golden stars in the vault of azure.

Concerning that Secret Glory it is not here fitting
 to discourse.

THE NEW COMMENT

The general significance of the number 11 is Magick,
 particularly that form of it which is Love under Will; for
 it unites the 5 and the 6. Thus Abrahalebra has 11 letters;
 and $413 = 11 \times 38$. This number must be thoroughly studied
 by the Qabalah.

61. But to love me is better than all things; if under
the night-stars in the desert thou presently burnest
mine incense before me, invoking me with a pure
heart, and the Serpent flame therein, thou shalt
come a little to lie in my bosom. For one kiss wilt
thou then be willing to give all; but whose gives one
particle of dust shall lose all in that hour. Ye
shall gather goods and store of women and spices; ye
shall wear rich jewels; ye shall exceed the nations
of the earth in splendour & pride; but always in the
love of me, and so shall ye come to my joy. I charge
you earnestly to come before me in a single robe, and
covered with a rich headdress. I love you! I yearn to
you! Pale or purple, veiled or voluptuous, I who am
all pleasure and rapture, and drunkenness of the inner-
most sense, desire you. But on the wings, and arouse
the called splendour within you: come unto me!

THE OLD COMMENT

61. Practical and literal; yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust (perhaps the Ego) or the central atom Hadit, her compliment, is the act to achieve. (For 'dust' see Liber 418.)

THE NEW COMMENT

This ritual has been thoroughly worked out as an Official Instruction of A.'. A.'., Liber NV, sub figura XI, see Equinox I, VII, page 11.

62. At all my meetings with you shall the priestess say-
and her eyes shall burn with desire as she stands
bare and rejoicing in my secret temple- To me! To me!
calling forth the flame of the hearts of all in her
love-chant.

THE OLD COMMENT

62,63. Again practical and literal. Yet the "Secret Temple" refers also to knowledge incommunicable- save by experience.

THE NEW COMMENT

It is evident that Our Lady, in her Personality, contemplates some more or less open form of worship suited for the laity. With the establishment of the Law something of this sort may become possible. It is only necessary to kill out the sense of 'sin' , with its false shame and its fear of nature.

63. Sing the rapturous love-song unto me! Burn to me
perfumes! Wear to me jewels! Drink to me, for I
love you! I love you!

THE NEW COMMENT

All those acts which excite the divine in man are proper to the Rite of Invocation.

Religion, as understood by the vile Puritan, is the very opposite of all this. He - it - seems to wish to kill his-its- soul by forbidding every expression of it, and every practice which might awaken it to expression. To hell with this Verbotenism!

In particular, let me exhort all men and all women, for they are Stars! Heed well this holy Verse!

True Religion is intoxication , in a sense. We are told elsewhere to intoxicate the innermost, not the outermost; but I think that the word 'wine' should be taken in its widest sense as meaning that which brings out the soul. Climate, soil, and race change conditions; each man or woman must find and choose the fit intoxicant. Thus hashish in one or other of its forms seems to suit the Moslem, to go with dry heat; opium is right for the Mongol; whiskey for the dour temperament and damp cold climate of the Scot.

Sex-expression, too, depends on climate and so on, so that we must interpret the Law to suit a Socrates, a Jesus, and a Burton, or a Marie Antoinette and a de Lamballe, as well as our Don Juans and Reddie Minors.

With this expansion, to the honour and glory of Them, of Their Natures, we acclaim therefore our helpers, Dionysus, Aphrodite, Apollo, Wine, Woman, and Song.

Intoxication, that is, ecstasy, is the key to Reality. It is explained in Enlarged Enthusiasm (Eq'minox I, IX.) that there are three Gods whose function is to bring the Soul to the realization of its own glory: Dionysus, Aphrodite, Apollo; Wine, Woman, and Song.

The ancients, both in the highest civilizations, as in Greece and Egypt, and in the most primitive savagery, as among the Burials and the Papuans, were well aware of this, and made their religious ceremonies 'orgia', Works. Puritan foolishness, failing to understand what was happening, degraded the word 'orgies' to mean debauches. It is the old story of the Fox who lost his tail. If you cannot do anything, call it impossible; or, if that be evidently absurd, call it wicked!

It is critics who deny poetry; people without capacity for Ecstasy and Will who call Mysticism moonshine and Magick delusion. It is manless old cats, geldings, and psychopaths, who pretend to detest Love, and persecute Free Women and Free Men.

Verbotenism has gone so far in certain slave-communities that the use of wine is actually prohibited.

I wish here to emphasize that the Law of Thelema definitely enjoins us as a necessary act of religion, to "drink sweet wines and wines that foam". Any free man or woman who resides in any community where this is verboten has a choice between two duties: insurrection and emigration.

The furtive disregard of Restriction is not Freedom. It tends to make men slaves and hypocrites, and to destroy respect for Law.

Have no fear: two years after Vodka was verboten, Russia, which had endured a thousand lesser tyrannies with patience, rose in Revolution.

Religious ecstasy is necessary to man's soul. Where this is attained by mystical practices, directly, as it should be, people need no substitutes. Thus the Hindus remain contentedly sober, and care nothing for the series of Invaders who have occupied their country from time to time and governed them. But where the only means of obtaining this ecstasy, or a simulacrum of it, known to the people, is alcohol, they must have alcohol. Deprive them of wine, or beer, or whatever their natural drink may be, and they replace it by morphine, cocaine, or something easier to conceal, and to take without detection.

Stop that, and it is Revolution. As long as a man can get rid of his surplus Energy in enjoyment, he finds life easy, and submits. Deprive him of Pleasure, of Ecstasy, and his mind begins to worry about the way in which he is exploited and oppressed. Very soon he begins furtively to throw bombs; and, gathering strength, to send his tyrants to the gallows.

64. I am the blue-lidded daughter of sunset; I am
the naked brilliance of the voluptuous night-sky.

THE OLD COMMENT

64. The supreme affirmation.

65. To me! To me!

THE OLD COMMENT

65. The supreme adjuration.

66. The Manifestation of Nuit is at an end.

THE OLD COMMENT

66. The end.

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