

OS K1

00172

OS K1

K.1. Second Stage

945

This is a carbon copy of the commentary on the Book of the Law
as written at the Cappadocium working. ^{An XXI} It has however been
bound up in the wrong order, 3, 1, 2 instead of 1, 2, 3.

It possesses - & is the only example - of various Patahlitic
comments, which, in the later enlarged copies of this manuscript
are omitted with the words 'See Appendix'.

These passages are Cap I pp 1-3

| | |
|----|------|
| I | v 21 |
| I | v 25 |
| I | v 26 |
| I | v 46 |
| II | v 15 |
| II | v 16 |
| II | v 74 |

This manuscript belonged to Hammond, so mentioned his
assistant by Alton Crowley Hammond. Another - probably
the top copy - was given by A. C. & C. Stansfield
Jones (Foster School); the Hebrew and Greek being
in his own hand. This manuscript is in the collection
of J. C. Kroll of Detroit in 1952.

See K.3.1 for an earlier and shorter version.

K.3.2 for the commentary called D

K.2 (a)(b)(c)(d) for the main & real commentary.

K. 1. Second Stage

94/6

This is a carbon copy of the commentary on the Book of the Law as written at the Cippalozium workshop. ^{An 881} It has however been bound up in the wrong order, 3, 1, 2 instead of 1, 2, 3.

It preserves - & is the only example - of various datable comments, which, in the later enlarged copies of this manuscript, are omitted with the word 'see Appendix'.

These passages are cap I pp 1-3

| | |
|----|------|
| I | ✓ 21 |
| I | ✓ 22 |
| I | ✓ 26 |
| I | ✓ 46 |
| II | ✓ 15 |
| II | ✓ 16 |
| II | ✓ 74 |

This manuscript belonged to Hammond, was loaned to
and to Dr. Lester Crowley Hammond. Author - probably
the top copy - was given by A C to C Stanfield
Jones (Fraser Arched), the Hebrew and Greek being
in his own hand. This survives in the collection
of the Royal College of Surgeons in London.

A. - (Known at Detroit in 1955)

SEE K. 3. 1 for an earlier and shorter version.

K. 3. 2 for the commentary called D

K. 2 (a) (b) (c) (d) for the main 4 vol commentary.

K.1. Second stage

94/6

This is a carbon copy of the commentary on the Book of the Law as written at the Cippelosium working. ^{An XXI} 26 hrs. hours been bound up in the wrong order, 3, 1, 2 instead of 1, 2, 3.

It preserves - & is the only example - of various datable comments, which, in the later enlarged copies of this manuscript, are omitted with the word 'see Appendix'.

These passages are cap I pp 1-3

| | |
|----|------|
| I | ✓ 21 |
| I | ✓ 25 |
| I | ✓ 26 |
| I | ✓ 46 |
| II | ✓ 15 |
| II | ✓ 16 |
| II | ✓ 74 |

This manuscript belonged to Hammond, so christened his
old boy Blister Crowley Hammond. Another - probably
the top copy - was given by A C to C Stanisfield
Jones (Father Ashed), the Hebrew and Greek being
in his own hand. This version is to be collected.

A. C. Knobell (Detroit in 1955)

SEE K.3.1 for an earlier and shorter version.

K.3.2 for the commentary called D

K.2 (a)(b)(c)(d) for the main 4 vol commentary.

K.1. Second stage

94/6

This is a carbon copy of the commentary on the Book of the Law
as written at the Cippalodium workshop. It has however been
bound up in the wrong order, 3, 1, 2 instead of 1, 2, 3.

An ^{XXI} it preserves - is the only example - of various datable
comments, which, in the later enlarged copies (Miss Vyfescript),
are omitted with the words 'see Appendix'.

These passages are cap I pp 1-3

| | |
|----|------|
| I | ✓ 21 |
| I | ✓ 25 |
| I | ✓ 26 |
| I | ✓ 46 |
| II | ✓ 15 |
| II | ✓ 16 |
| II | ✓ 74 |

This Vyfescript belonged to Hammond, his chairman in
the 1949 ref. was given by A. C. R. S. Stansfield
Jones (Foster School), the Hebrew and Greek being
in his own hand. This survives in the collection
of the Royal Asiatic Society in 1955.

SEE K.3.1 for an earlier and shorter version.

K.3.2 for the commentary called D

K.2 (a) (b) (c) (d) for the main or sole commentary.

K. 1. Second Stage

94/5

This is a carbon copy of the commentary on the Book of the Dead
as written at the Coptic Museum working. It has however been
brought up in the wrong order, 3, 1, 2 instead of 1, 2, 3.

It preserves - in the only example - of various datable
commentaries, which in the Latin enlarged copies of this manuscript
are omitted with the words 'see' Appendix.

These passages are Cap I pp 1-3

I v. 21
I v. 25
I v. 26
I v. 46
II v. 15
II v. 16
II v. 74

This manuscript belonged to Hammond, who obtained it
and his brother - probably
the top copy - was given by A. C. & C. Stansfeld
Moss (Fraser Arched), the well-known Greek being
in his own hand. This version is the earliest
(K. 1. K. 2. of Detroit in 1955)

See K. 3. 1 for an earlier and shorter version.

K. 3. 2 for the commentary called D

K. 2 (a) (b) (c) (d) for the main or real commentary.

1. Bound up in wrong order.
This is the 3rd section and last section.

1. Abrahadabra; the reward of Ra Heor Khut.

THE OLD COMMENT

1. Abrahadabra- the Reward of Ra-Heor-Khuit. We have already seen that Abrahadabra is the glyph of the blending of the 5 and the 6, the Rose and the Cross. See also the Great Work, the equilibration of the 5 and the 6 is shown in this God; fivefold as the Warrior Herus, sixfold as the solar Ra. Khuit is a name of Khem and the Ram-Phallus-two-plume god Ameun; so that the whole god represents in Qabalistic symbolism the Second Triad ("whom all nations of men call the first").

It is the Red descending Triangle- the sole thing visible. For Hadit and Nuit are far beyond.

Note that Ra-Heor, 7777X7, - 418.

THE NEW COMMENT

Observe firstly the word 'reward', which is to be compared with the words 'hiding' and 'manifestation' in the former chapters. To 'reward' is to 'guard again'; this word Abrahadabra then is also to be considered as a Sentinel before the Fortress of the God.

Why is the name of Him spelt Khuit? We have seen that - is the regular haerific termination for a God. Ra is, as shown in the Old Comment, the Sun, Heor the Warrior Mars; who is Khuit? He is the Magical Ego of a Star. Without the Yod or Isha, Khuit, we get a human conception; the

insertion of that Letter makes the transmutation to God-head. When therefore, Ra Heor Khut is rewarded or re-guarded with the Magick Word of the Aeon, he becomes God. Thus in the next verse, I 'raise the spell of Ra Heor Khuit'.

The text may also be read as follows. Abrahadabra is the Magick Formula of the Aeon, by which man may accomplish the Great Work. This Formula is then the 'reward' given by the God, the largesse granted by Him on His accession to the Lordship of the Aeon, just as the INRI-IAO-LVX formula of Attainment by way of Crucifixion was given by Osiris when he came to power in the last Aeon.

I must here say that I find myself in the greatest difficulty, again and again, in the comprehension of this chapter. It might be said roughly that at the end of the first five years of Silence (An 0-IV) I understood Chapter I; at the end of the second five years (An X-XIV) I understood Chapter II,-----

2. There is a division hither homeward; there is a word not known. Spelling is defunct; all is not aught.
Beware! Hold! Raise the spell of Ra-Heer-Khuit!

THE OLD COMMENT

2. Suggested by a doubt arising in the mind of the prophet as to the unusual spelling. But the "I" makes a difference in the Qabalistic interpretation of the name.

THE NEW COMMENT

'Division hither homeward': a most dour phrase to interpret! Such curious concatenation is sure to imply profound meaning. Homeward must be 'toward the House of' the Speaker. He says, then, that there is 'division', which (as I take it) prevents man from being God. This is a natural and orthodox meaning, and it goes well with 'there' (i.e. in verse 1) 'is a word not known'. That Word is Abracadabra, which was not known, it having been concealed by the corrupt spelling 'Abracadabra'.

'Spelling is defunct': this seems to be an echo of the statement in Cap. II, v. 5. "The rituals of the old time are dead". 'Spelling' then means 'making spells'. And this is characteristic of Ra-Heer-Khuit, that He demands not words, but acts. So then we pass naturally to verse 3. 'All is not aught' is an abrogation of all previous law, on the accession of a Monarch. He wipes out the past as with a sponge.

This phrase is also an excessively neat cipher or hieroglyph of the great Key to this Book. All (AL) is not aught (LA). AL is LA: that is to say, the phases of the Universe x and 0° are identical.

"Beware!" as if it were said to a soldier,

"Attention!".

"Hold!" that is, "Steady! Listen to the Proclamation!"

"Raise the spell of Ra Hoer Khuit! That is, "Here, I,
the New God, utter my Word."

"Beware!" as if it were said to a soldier,
"Attention!".

"Hold!" that is, "Steady! Listen to the Proclamation!"
"Raise the spell of Ra Hoer Khuit! That is, "Here, I,
the New God, utter my Word."

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

THE OLD COMMENT

3.-- 3- end. This whole book seems intended to be interpreted literally. It was so taken by the scribe at the time. Yet a mystical meaning is easy to find- Exempli gratia; vv.4-9.

THE NEW COMMENT

Comment seems hardly necessary. The Great War is a mere illustration of this text. The only nations which have suffered are those whose religion was Osirian, or, as they called it, Christian. The exception is Turkey, which foolishly abandoned the principles of Islam to form an unholy alliance with the Giaour. Abdul Hamid would never have made such an ass of himself as the degenerate gang of "Liberty and Progress"; may jackals defile the pyres of their dog fathers!

The God of Vengeance is in Greek Ο ΑΙΑΣΤΩΝ, Aleister.

4. Choose ye an island!

THE OLD COMMENT

4. An Island = one of the Cakkrams or nerve-centers in the spine.

THE NEW COMMENT

4-9. This is a practical instruction; and, as a 'military secret', is not in any way ~~soever~~ to be disclosed. I say only that the plans are complete, and that the first nation to accept the Law of Thalema shall, by My counsel, become sole Mistress of the World.

5. Fortify it!

THE OLD COMMENT

5. Fortify it! - Concentrate the mind upon it.

6. Dung it about with enginery of war!

THE OLD COMMENT

6. - Prevent any impressions reaching it.

THE NEW COMMENT

This phrase is curiously suggestive of the
'mine-layer' to those who have seen one in action.

7. I will give you a war-engine.

THE OLD COMMENT

7. = I will describe a new method of meditation
by which-

THE NEW COMMENT

This suggests the Tank, the Island chosen being
England. But this is probably a forthahadowing of the
real Great War, wherein Horus shall triumph utterly.

8. With it ye shall smite the peoples; and none shall stand before you.

THE OLD COMMENT

8. Ye shall easily suppress invading thoughts.

9. Lurk! Withdraw! Upon them! this is the Law of the
Battle of Conquest; thus shall my worship be about
my secret house.

THE OLD COMMENT

9. May mystically describe this method (e.g. Liber HHH, Section 3.)

But the course of history will determine the sense of the passage.

THE NEW COMMENT

"Lurk! Withdraw! Upon them!" describes the three parts of a certain magical gesture indicative of a formula which has proven very powerful in practical work.

a hand above the head, and either down the back

rightly and easily be enough one person to only, as
Moses is the Ruler of the Kingdom.

It shall not pass, this is the old wisdom been
practiced by many but one command.

THE NEW COMMENT

The language is hardly obvious and no time that
one is bound to anyone's a deeper cause. It sounds as bad
as "the last Winking Virgin" in St. Petersburg.

10. Set the stèle of revealing itself; set it in thy secret temple- and that temple is already bright diamonded- & it shall be your Kiblah forever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in looking glass for a press to the world.

THE OLD COMMENT

10. The stèle of revealing- see illustration.

That temple; it was arranged as an octagon; its length double its breadth; entrances on all four quarters of temple; enormous mirrors covering six of the eight walls (there were no mirrors in the East and West or in the western halves of the South and North sides.)

There were an altar and two obelisks in the temple; a lamp above the altar; and other furniture.

Kiblah- any point to which one turns to pray, as Mecca is the Kiblah of the Mahometan.

"It shall not fade", etc. It has not hitherto been practicable to carry out this command.

THE NEW COMMENT

The language is here so obvious and so inane that one is bound to suspect a deeper sense. It sounds as bad as "the last winking Virgin" or St. Jamarius.

11. This shall be your only proof. I forbid argument.
Conquer! That is enough. I will make easy to you
the abstraction from the ill-ordered house in the
Victorious City. Thou shalt thyself convey it with
worship, a prophet, though thou likest it not. Thou
shalt have danger & trouble. Ra-Hoor-Khu is with thee.
Worship me with fire & blood; worship me with swords
& with spears. Let the woman be girt with a sword
before me; let blood flow to my name. Tremble down
the Heathen; be upon them, o warrior. I will give
you of their flesh to eat!

THE OLD COMMENT

11. "Abstraction". It was thought that this meant to combine abstraction and construction, i.e. the preparation of a replica, which was done.

Of course the original is in "locked glass".

THE NEW COMMENT

The Victorious City is of course Cairo, (Al-Kahira, the victorious) and the ill-ordered house is the Museum at Bulak.

Ra-Hoor-Khu; why is the name without its termination? Perhaps to indicate the essence of the force.

The Ritual of the Adoration of Ra Heer Khuit is, as one might expect, illustrative of His nature. It seems doubtful whether this Ritual can ever be of the type of symbolic celebration; it appears rather as if expeditions against the Heathen; i.e. Christians and other troglodytes- but most especially the parasites of man, the Jews- were to be His

rite. And it is to be taken that 'the woman' is to take arms in His honour. This woman might be The Scarlet Woman, or perhaps Woman generally. Remember that in the Scarlet Woman 'is all power given'; and I expect a new Semiramis.

12. Sacrifice cattle, little and big: after a child.

THE OLD COMMENT

12-15. This, ill-understood at the time, is now too terribly clear. The 15th verse, apparently an impossible sequel, has justified itself.

THE NEW COMMENT

12-15. This, read in connexion with verse 43, was then fulfilled May 1, 1906, o.s. The tragedy was also part of mine initiation, as described in The Temple of Solomon the King. It is yet so bitter that I care not to write of it.

13. Put not new.

14. Ye shall see that hour, a blessed Beast, and
thou the Scarlet Concubine of his desire.

15. Ye shall be sad thereof.

16. Do not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

THE OLD COMMENT

16. Courage and modesty of thought are necessary to the study of this book. Alas! we know so very little of the meaning.

THE NEW COMMENT

The God wisely refrains from clear expression, so that the event, as it occurs, may justify His word. This progressive illumination of that word has served to keep it alive as no single revelation could have done. Every time that I have dulled Soliber Legis something has happened to rekindle it in my heart.

"Know not the meaning all"; another cipher for
IA = AL.

17. Fear not at all; fear neither man, nor Fates, nor
gods, nor anything. Money fear not, nor laughter
of the folk folly, nor any other power in heaven or
upon the earth or under the earth. Hu is your ref-
uge as Hadit your light; and I am strength, force,
vigor, of your arms.

THE OLD COMMENT

17. The infinite unity is our refuge, since if our consciousness be in that unity, we shall care nothing for the friction of its component parts. And our light is the immost point of illuminated consciousness.

And the great Red Triangle is as a shield, and its rays are far-darting arrows!

THE NEW COMMENT

The last paragraph is a singular confirmation of the view which I have taken of Our Hierarchy: compare what has been said on the subject on previous chapters.

18. Mercy let be off: damn them who pity! Kill and
torture: spare not; be upon them!

THE OLD COMMENT

18. An end to the humanitarian mawkishness which is destroying the human race by the deliberate artificial protection of the unfit.

THE NEW COMMENT

What has been the net result of our fine 'Christian' phrases? In the good old days there was some sort of natural selection; brains and stamina were necessary to survival. The race, as such, consequently improved. We thought we knew oh! so much better, and we had "Christ's law" and other slush. So the unfit crowded and contaminated the fit, until Earth herself grew nauseated with the mess. We had not only a war which killed some eight million men, in the flower of their age, picked men at that, in four years, but a pestilence which killed six million in six months.

Are we going to repeat the insanity? Should we not rather breed humanity for quality by killing off any tainted stock, as we do with other cattle? And exterminating the vermin which infest it, especially Jews and Protestant Christians? Catholic Christians are really Pagans at heart; there is usually good stuff in them, particularly in Latin countries. They only need to be instructed in the true meaning of their faith to reject the false veils.

19. That stole they shall call the Abomination of Desolation: count well its name & it shall be to you as 718.

THE OLD COMMENT

19. 718 is ^{UTTOPOU}_N, the abstract noun equivalent to Perdurab*e*. (O in 3° ^o, Am VII.)

THE NEW COMMENT

The reference appears to be to the old prophecies of 'Daniel' and 'John'. The first Qabalistic allusion is yet (Am XIV O in 13) undiscovered.

20. Why? Because of the fall of Because, that he is not there again.

THE OLD COMMENT

20. In answer to some mental "Why" of the prophet the God gives this sneering answer. Yet perhaps therein is contained some key to enable me one day to unlock the secret of verse 19, at present (O in 20^o M. An V,) obscure. (Now (O in 0, An VII.) clear.)

THE NEW COMMENT

There is here a perception of the profound law which opposes thought to action. We act, when we act aright, upon the instinctive wisdom inherited from the ages. Our ancestors survived because they were able to adapt themselves to their environment; their ~~wisdom~~ failed to breed, and so 'good' qualities are transmitted, whilst 'bad' are sterile. Thus the race-thought, subconscious, tells a man that he must have a son, cost what it may. Rome was founded on the rape of the Sabine women. Would a reasoner have advocated that rape? Was it 'justice' or 'mercy' or 'morality' or 'Christianity'?

There is much on the ethics of this point in Chapter II of this Book. Thomas Henry Huxley in his essay "Ethics and Evolution" pointed out the antithesis between these two ideas; and concluded that Evolution was bound to beat Ethics in the long run. He was apparently unable to see, or unwilling to admit that his argument proved Ethics (as understood by Victorians)

to be false. The Ethics of Liber Legis are those of Evolution itself. We are only fools if we interfere. Do what thou wilt shall be the whole of the Law, biologically as well as in every other way.

Let us take an example. I am an anti-vaccinationist in a sense which every other anti-vaccinationist would repudiate. I admit that vaccination protects from small-pox. But I should like everybody to have small-pox. The weak would die; the strong might have pitted faces; but the race would become immune to the disease in a few generations.

On somewhat similar lines, I would advocate, with Samuel Butler, the destruction of all machinery, which I would define as the combination of two or more mechanical principles in the same tool. For machines are dodges for avoiding Hard Work; and Hard Work is the salvation of the race. In the Time-Machine, H.G.Wells draws an admirable picture of a dichotomized humanity, one branch etiolated and inane, the other brutalized and automatic. Machines have already nearly completed the destruction of individual craftsmanship. A man is no longer a worker, but a machine-feeder. The product is standardized; the result mediocrity. Nobody can obtain What He Will; he must be content with what knavery puts on the market. Instead of every man and every woman being a star, we have an amorphous pullulation of Vermin.

21. Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

THE OLD COMMENT

21. This was remarkably fulfilled.

THE NEW COMMENT

verses 21-30 seem to refer to the rites of public worship of Ra Heor Khuit.

The word "Set" is curious- is there here a reference to Set the god?

22. The other images ~~group~~ around me to support me:
let all be worshipped, for they shall cluster to
exalt me. I am the visible object of worship;
the others are secret; for the Beast & his Brds
are they; and for the Winners of the Ordeal X.
What is this? Then shalt know.

THE OLD COMMENT

22. This first stage was accomplished; but nothing resulted of a sufficiently striking nature to record.
 The Ordeal "x" is dealt with in private.

THE NEW COMMENT

There are to be no regular temples of Muit and Hadit, for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular Star of the Body of Muit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His viceregent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra Heor Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-Phallic deities of the old Amon, such as Osiris, "Christ", Hiram, Adonis, Hercules, &c., were supposed, through our ignorance of the Cosmos, to 'die' and 'rise again'. Thus we celebrated rites of 'crucifixion' and so on which have now become meaningless. Ra Heor Khuit is the Crowned and Conquering

Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. Kingdom is Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic Consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud- and especially Jung- for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as 'Augoeides'; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood.

THE OLD COMMENT

23-25. This incense was made; and the prediction most marvellously fulfilled.

THE NEW COMMENT

Meal: ordinary wheaten flour.

Leavings: the "beowing" of port should be good.

Oil of Abramelin: take eight parts of oil of cinnamom, four of oil of myrrh, two of oil of galangal, seven of olive oil.

24. The best blood is of the moon, monthly; then the
fresh blood of a child, or dropping from the heat
of Heaven; then of enemies; then of the priest or
of the worshippers; last of some beast, no matter
what.

THE OLD COMMENT

THE NEW COMMENT

A: menstrual blood.

B: possibly placental blood.

C: possibly "dragon's blood".

35. This burn: of this make cakes & eat unto me. This
hath also another use: let it be laid before me,
and kept thick with perfumes of your prison: it
shall become full of beetles as it were and creeping
things sacred unto me.

THE NEW COMESTER

These Beetles, which appeared with amazing suddenness in countless numbers at Beleskine during the summer of 1904 E.V. were distinguished by a long single 'horn': the species was new to the naturalists in London to whom specimens were sent for classification.

26. These slay, nay, your enemies; & they shall fall before you.

THE OLD COMMENT

26, 27, 28, 29. These experiments, however, were not made.

27. Also these shall breed lust & power of lust
in you at the eating thereof.

28. Also we shall be strong in war.

39. Moreover, be they long kept, it is better; for
they swell with my force. All before me.

THE NEW COMMENT

It is not altogether clear whether the beetles
on the Cakes are referred to in this strange passage.
The proper way to discover the truth of this is to
experiment.

30. My altar is of open brass work; burn thereon
in silver or gold.

THE OLD COMMENT

30. Not yet accomplished. (O in 20^o Ma, An.V.)

THE NEW COMMENT

There is now such an altar as described; and
the due rites are performed daily thereupon.

(An XVI, O in 18.)

31. There cometh a rich man from the West who
shall pour his gold upon thee.

THE OLD COMMENT

31. Not yet accomplished. (6²⁰ in An V.)

THE NEW COMMENT

I do not know whether this is to be taken in
a practical sense.

32. From gold forge steel!

THE OLD COMMENT

32, 33. Certainly, when the time comes.

33. Be ready to fly or to smite!

THE OLD COMMENT

33. Certainly, when the time comes.

34. But your holy place shall be untouched throughout the centuries; though with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globe a priest; another sacrifice shall stain the tomb; another King shall reign; and blessing no longer be poured to the Hawk-headed mystical Lord!

THE OLD COMMENT

34. This prophecy, relating to centuries to come, does not concern the present writer at the moment. Yet he must expound it.

The Hierarchy of the Egyptians gives us this genealogy: Isis, Osiris, Horus.

Now the "pagan" period is that of Isis; a perpetual, natural period of simple magick. Next with Buddha, Christ, and others there came in the Equinox of Osiris; when sorrow and death are the principal objects of man's thought, and his magical formula is that of sacrifice.

Now with Mohammed perhaps as its forerunner, comes in the Equinox of Horus, the young child who rises strong and conquering (with his twin Harpocrate) to avenge Osiris, and bring on the age of strength and splendour. His formula is not yet fully understood.

Following will arise the Equinox of Ma, the Goddess of Justice, it may be a hundred or ten thousand years from now; for the computation of Time is not here as there.

THE NEW COMMENT

Note the close connexion between Leo and Libra in the Tarot, the numbers VIII and XI of their Trumps being interchanged with XI and VIII. There is no such violent antithesis as that between Osiris and Horus; Strength will prepare the Reign of Justice. We should begin already, as I deem, to regard this Justice as the Ideal whose Way we should make ready, by virtue of our Force and Fire.

35. The half of the word Heru-ra-ha, called
Hecr-pa-Kraat and Ra-Hoor-Khut.

THE OLD COMMENT

35. Note Heru-ra-ha, $\sqrt{17} \cdot \sqrt{87} \cdot \sqrt{11} = 418$.

THE NEW COMMENT

Heru-ra-ha combines the ideas of Herus (cf. also 'the great angel Hru' who is set over the Book of Tahuti; see Liber LXXVIII) with those of Ra and Spirit. Heru is the Atziluthic or archetypal spelling of He, the Holy Ghost. And Ha = 6, the number of the Sun.

The language suggests that Heru Ra Ha is the 'true Name' of the Unity who is symbolized by the Twins Harpeccates and Horus. Note that the Twin Sign is Gemini, whose letter is Zain, a sword.

36. Then said the prophet unto the God:

THE OLD TESTAMENT

36-38. Mostly translation from the stèle.

37. I adore thee in the song-

I am the Lord of Thebes, and I
The inspired forth-speaker of MENTU;

For me unveils the veiled sky,

The self-slain AUKH-af-aa-KHONSU

Whose words are truth, I invoke, I greet
Thy presence, O RA-Heor-Khuit!

Unity uttermost showed!

I adores the might of Thy breath,
Supreme and terrible God,

Who makest the gods and death
To tremble before Thee:-

I, I adore Thee!

Appear on the throne of RA!

Open the ways of the Khu!

Lighten the ways of the KA!

The ways of the Kabs run through
To stir me or still me!

Aum! let it fill me!

THE OLD COMMENT

37. Mostly translations from the stèle.

THE NEW COMMENT

Stanza 3 suggests the Rosicrucian Benediction:

May thy Mind be open unto the Higher!

May thy Heart be the Centre of Light!

May thy Body be the Temple of the Rosy Cross!

37. I adore thee in the song-

I am the Lord of Thebes, and I
The inspired forth-speaker of MENTU;

For me unveils the veiled sky,

The self-slain AUKH-af-aa-KHONSHU

Whose words are truth, I invoke, I greet
Thy presence, O RA-HEER-KHUIT!

Unity uttermost showed!

I adores the might of Thy breath,
Supreme and terrible God,

Who makest the gods and death
To tremble before Thee:-

I, I adore Thee!

Appear on the throne of RA!

Open the ways of the Khu!

Lighten the ways of the KA!

The ways of the Kabs run through
To stir me or still me!

Aum! let it fill me!

THE OLD COMMENT

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THE NEW COMMENT

Stanza 3 suggests the Rosicrucian Benediction:

May thy Mind be open unto the Higher!

May thy Heart be the Centre of Light!

May thy Body be the Temple of the Rosy Cross!

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters. (there are the acerations, as thou hast written), as it is said;

The light is mine; its rays consume

Me; I have made a secret door

Unto the house of Ra and Tum,

Or Kephra and of Ahatheoy.

I am thy Theban, O Mentu,

The prophet Ankh-af-ra-Khonsu!

By Beg-na-Maut my breast I beat;

By wise Ta-Nech I weave my spell.

Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come hither
and a reproduction of this ink and paper for ever—for
in it is the word secret & not only in the English—
and thy comment upon this the Book of the Law shall be
printed beautifully in red ink and black upon beauti-
ful paper made by hand; and to each man and woman that
thou meetest, were it but to dine or to drink at them,
it is the Law to give. Then they shall chance to abide
in this bliss or no; it is no odds. Do this quickly!

THE OLD COMMENT

39. This is being done; but quickly? No. I have slaved at the riddles in this book for nigh on seven years; and all is not yet clear (C in M²⁰, An V.). Nor yet (C in 2, An VII.)

THE NEW COMMENT

This account is published with this comment itself. The present volume is thus the Obedience to this command.

'At them' means 'at their house', that is, one must give when one recognizes any one as a potential king by accepting his hospitality.

40. But the work of the comment? That is easy; and
Hadit burning in thy heart shall make swift and
secure thy pen.

THE OLD COMMENT

40. I do not think it easy. Though the pen has been
swift enough, once it was taken in hand. May it be that
Hadit hath indeed made it secure! (I am still, An VII,
① in 2) entirely dissatisfied.)

THE NEW COMMENT

I am less aggrieved with myself, than when I wrote
the above, but not wholly content. How is one to write
a comment? For whom? One has more than the difficulties
of the lexicographer.

41. Establish at thy Kasba a clerk-house; all
must be done well and with business way.

THE OLD COMMENT

41. This shall be done as soon as possible.

42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but then shalt know & destroy the traitors. I am Ra-Heer-Khuit; and I am powerful to protect my servant. Success is thy proof: argue not; convert not; talk not over much! Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter; & destroy them utterly. Swift as a treddon serpent turn and strike! Be thou yet deadlier than he! Drag down their souls to awful torment; laugh at their fear; spit upon them!

THE OLD COMMENT

42. This shall be attended to.

THE NEW COMMENT

See Liber 418: 1st Aethyr.
I quote:-

Mighty, mighty, mighty, mighty; yea, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the littlest syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of him. And they shall be brought into subjection unto thee, and serve thee, though thou willest it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality- FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!

43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetmesses; then shall my vengeance be known. I will slay me her child; I will alienate her heart; I will cast her out from men; as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hanged.

THE OLD COMMENT

43-45. The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman". In her case the prophecy of v.43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred. (O in 20^o M. AnV.) It or ^{an} even more terrible equivalent is now in progress (O in — , An VII.) (P.B. → I sealed up the MSS of this comment and posted it to the printer on my way to the Golf Club at Holylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.) Let the next upon whom the cloak may fall beware!

44. But let her raise herself in pride! Let her follow me
in my way! Let her work the work of wickedness! Let her
kill her heart! Let her be loud and adulterous! Let her
be covered with jewels, and rich garments, and let her
be shameless before all men!

45. Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy: with my force shall she see & strike at the worship of Me: she shall achieve Hadit.

THE NEW COMMENT

It is impossible to dismiss such passages as these until time has furnished the perspective.

The accounts of certain magical experiments in this line will be found in "The Urn".

This 'child' is not necessarily to be identified with him 'who shall discover the key of it all'.

46. I am the warrior Lord of the Forties; the Eighties
tower before me, & are abased. I will bring you to
victory & joy; I will be at your arms in battle &
ye shall delight to slay. Success is your proof;
courage is your armour; go on, go on, in my strength;
& ye shall not turn not back for any!

THE OLD COMMENT

46. I do not understand the first paragraph.

THE NEW COMMENT

Forty is Mem, Water, the Hanged Man; and Eighty is Pe, Mars, the Blasted Tower. These Trumps refer respectively to the "Destruction of the World by Water" and "by Fire". The meaning of these phrases is to be studied in my Rituals of Magick, such as Book 4, Parts II & III. Its general purport is that He is master of both types of Force. I am inclined to opine that there is a simpler and deeper sense in the text than I have so far disclosed.

"at your arms" is a curious turn of phrase.

47. This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not: who shall discover the Key of it all. Then this line drawn is a Key: then this circle squared in its failure is a key also. And Abracadabra. It shall be his child & that strangely. Let him not seek after this: for thereby alone can he fall from it.

THE OLD COMMENT

47. These mysteries are inscrutable to me, as stated in the text. Later (O in $\textcircled{5}$ An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) so that he that shall divine it shall be a Magus, $9^{\circ} = 2^{\circ}$.

THE NEW COMMENT

I am now (An XIV O in $\textcircled{8}$) a Magus $9^{\circ} = 2^{\circ}$; and I agree with the former comment. He need only be a Magister Templi $8^{\circ} = 3^{\circ}$, whose world is Understanding.

"one cometh after him": 'one' i.e. Achad. See Appendix for this and other points of this most 'evidential' verse.
 "the Key of it all": all. i.e. AL 31 the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure".

48. Now this mystery of the letters is done, and I
want to go on to the holier place.

THE OLD TESTAMENT

48-62. Appears to be a plain instruction in theology
and ethics. I do not understand "Bin."

Bahlasti = 358, and Ompehda perhaps 210. See Appendix.

49. I am a secret fourfold word, the blasphemy
against all gods of men.

THE NEW COMMENT

The evident interpretation of this is to take the word to be "Do what thou wilt", which is a secret word, because its meaning for every man is his own inmost secret. And it is the most profound blasphemy possible against all 'gods of men', because it makes every man his own God.

We may then take it that this ³olar-Phallic Heru Ra Ma is Each Man Himself. As each independent cell in our bodies is to us, so is each of us to Heru-Ra Ma. Each man's 'Child'-consciousness is a Star in the Cosmos of the Sun, as the Sun is a Star in the Cosmos of Huith.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of Jesus
as he hangs upon the cross.

THE NEW COMMENT

We are to consider carefully the particular attack of Heru Ra Ha against each of these 'gods', or prophets; for though they be, or represent, the Magi of the past, the curse of their Grade must consume them.

Thus it is the eyes of 'Jesus'-his point of view- that must be destroyed; and this is wrong because of his Magical Gesture of self-sacrifice.

One must not for a moment suppose that this verse supports the historicity of 'Jesus'. 'Jesus' is not, and never was, a man; but he was a 'god', just as a bundle of old rags and a kerosene tin on a bush may be a 'god'. There is a man-made idea, built of ignorance and fear and meanness, for the most part, which we call 'Jesus', and which has been tricked out from time to time with various gauds from Paganism.

The subject of 'Jesus' is most unfortunately, too extensive for a note; it is treated fully in my book 888.

52. I flap my wings in the face of Mohammed & blind him.

THE NEW COMMENT

Mohammed's point of view is wrong too; but he needs no such sharp correction as 'Jesus'. It is his face-his outward semblance- that is to be covered with His wings. The tenets of Islam, correctly interpreted, are not far from our Way of Life and Light and Love and Liberty. This applies especially to the secret tenets. The external creed is mere nonsense suited to the intelligence of the peoples among whom it was promulgated; but even so, Islam is magnificent in practice. Its code is that of a man of courage and honour and self-respect; contrasting admirably with the cringing cowardice of the damnation-dodging Christians with their unmanly and dishonest acceptance of vicarious sacrifice and their curvish conception of themselves as 'born in sin', 'miserable sinners' with 'no health in us'.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

THE NEW COMMENT

"The Indian". The religion of Hindustan, metaphysically and mystically comprehensive enough to assure itself the possession of much truth, is in practice almost as superstitious and false as Christianity, a faith of slaves, liars and dastards the same remarks apply roughly to Buddhism.

"Mongol": presumably the reference is to Confucianism, whose metaphysical and ethical flawlessness has not saved its adherents from losing these ruder virtues which are proper to a Fighting Animal, and thus yielding at last a civilization coeval with history itself to the barbarous tribes of Europe.

Din- 'severity' or 'Judgement' may refer to the Jewish Law, rather than to the Faith (ad 'din) of Islam. Assuming this, the six religions whose flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, as in the other cases? Because the metaphysics, or point of view, is correct- I take Judaism as Qabalistic- but the practice imperfect.

54. Bahlasti! Omehda! I spit on your crapulous creeds.

THE NEW COMMENT

See appendix.

By sound Bahlasti suggests "bursting" or "bleating";
Omehda is not too fantastically onomatopoeitic
for "an explosion."

55. Let Mary inviolate be torn upon wheels; for her sake
let all chaste women be utterly despised among you!

THE NEW COMMENT

The name Mary is connected with Mara, Moës, etc. from the Sanskrit MR to slay; and with Mare, the Sea, whose Water opposes the Fire of Horus. I here quote a passage from Liber XCVII which deals with this fully.

Liber 418 explains this succinctly.

3rd Aethyr. Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon.

XXXXXXXXX It is this 'shutting up' that is hideous, the image of death. It is the opposite of Going, which is God.

Women under Christianity are kept virgin for the market, as Strasbourg geese are nailed to boards till their livers putrefy. The nature of woman has been corrupted, her hope of a soul thwarted, her proper pleasure balked, and her mind poisoned, to titillate the jaded palates of senile bankers and ambassadors.

Why do men insist on 'innocence' in women?

1. To flatter their vanity.
2. To give themselves the best chance of (a) escaping venereal disease (b) propagating their noble selves.
3. To have power over their slaves by their possession of Knowledge.
4. To keep them docile as long as possible by drawing out the debauching of their innocence, as a sexually pleased woman is the best of willing helpers, and when disappointed

Let me strictly meditate this hate of the mother.

M R is the Sanskrit root = 'Kill', hence Mara, Mors, Maria, and I suppose Meer, Mere, Mer- in short, lots of words meaning death or sea-. Note Mordred as the traitor villain in Morte d'Arthur. In Liber Legis we have 'Mary' who is to be 'torn upon wheels' apparently because she is 'inviolate'. Lib. 418 has some explanation of this: 'because she hath shut herself up', I seem to remember is the phrase.

It appears (I don't remember the Sanskrit) as if a Dental T or D were inserted phallically to give us Madar. ,Mater, Mother, (? meter = measure).

Does this accent in m're conceal a lost dental? I suppose Jung or Freud has this all worked out in detail.

I have thought this before, long ago, but can't get a satisfactory Qabalah. 240 is a doubling of the Pentagram, of course, and is a sixfold of 40, the number or repressive 'sealed-up' law. By our R.O.T.A., MR is the Sea swallowing the Sun, and the insertion of a Tau would help this in a certain Formula of "He lives in the Sun". But that would only boast the Mother, which won't do, for she is the Tomb, the Mater of Flesh, and there's no getting away from it. But apparently she is all right just so far as she is open, to enter or leave at one's pleasure, the Gateway of Eternal Life.

She is Sakti, the Teh, the Magical Deer between the Tao and the Manifested World. The great Obstacle then is if that Deer be locked up. Therefore Our Lady must be symbolized

as an Whore (Note Daleth, the Deer = Venus. The Dove; Free flowing; all this is lighted up in the symbol.) Clearly, at least, the Enemy is this Shutting up of things. Shutting the Deer is preventing the Operation of Change, i.e. of love. The objection to Calypso, Circe, Armida, Mundry, and Co is that one is liable to be shut up in their Gardens. The whole of the Book of the Dead is a device for opening the closed vehicles, and enabling the Osiris to go in and out at his pleasure. On the other hand, there seems to be a Sealing Up, for a definite period, in order to allow the Change to proceed undisturbed. Thus Earth lies fallow; the womb is closed during gestation; the Osiris is plugged with talismans. But it is vital to consider this as a strictly temporary device; and to put out the idea of Eternal Rest. This Nibbana-idea is the Coward- 'Mother's Boy' idea; one ought to take a refreshing dip in the Tao, no more. I think this must be brought forward as the Cardinal Point of Our Holy Law. Thus though Nuit cries "To me!" that is balanced by the Formula of Hadit. "Come unto me" is a foolish word; for it is I that go.

Now the Semen is God (the going-one, as shown by the Ankh or Sandal-strap, which He carries) because he goes in at the Deer, stays there for a specified period, and comes out again, having flowered, and still bearing in him that Seed of Going. (Birth of a girl is a misfortune everywhere because the true Going-Principle is the Lion-Serpent, or Dragon; the Egg is only the Cavern where he takes refuge on occasion.

5. In primitive communities, to serve as a guard against surprise and treachery.

6. To cover their secret shame in the matter of sex. Hence the pretence that a woman is 'pure', modest, delicate, beautiful aesthetically, morally exalted, ethereal and unfleshly, though in fact they know her to be lascivious, shameless, coarse, ill-shaped, unscrupulous, nauseatingly bestial both physically and mentally. The advertisements of "dress shields", perfumes, cosmetics, and "Beauty Treatments" reveal woman's nature as seen by the clear eyes of those who would lose money if they misjudged her: and they are loathsome, revolting to read. Her mental and moral characteristics are those of the parrot and the monkey. Her physiology and pathology are hideously disgusting, a sickening slime of uncleanness.

Her virgin life is a sick ape's, her sexual life a drunken sow's, her mother life all bulging filmy eyes and sagging udders.

These are the facts about "innocence"; to this has man's Christian Endeavor dragged her whom he should rather have made his comrade, frank, trusty, and gay, the tenderer self of himself, his consubstantial complement even as Earth is to the Sun.

We of Thelema say that "Every man and every woman is a star". We do not fool and flatter women; we do not despise and abuse them. To us a woman is Herself, as absolute, original, independent, free, self-justified, exactly as a man is.

⁵ We dare not thwart Her Going, Goddess she! We arrogate no right upon Her will; we claim not to deflect Her development, to dispense of Her desires, or to determine Her destiny. She is

Her own sole arbiter; we ask no more than to supply our strength to Her, whose natural weakness else were prey to the world's ~~phrenes~~ Maymorn too zealous even to guard Her in Her Going; for She were best by Her own self reliance to win Her own way forth!

We do not want Her as a slave; we want Her free and royal, whether Her love fight death in our arms by night, or Her loyalty ride by day beside us in the Charge of the Battle of Life.

"Let the woman be girt with a sword before me!"

"In her is all power given".

So sayeth this our Book of the Law. We respect Woman in the self of Her own nature; we criticise no more than were she a stranger. We welcome her as our ally, come to our camp as her Will, free flashing, sword-swinging, hath told Her, Welcome, thou Woman, we hail thee, star shouting to Star! Welcome to rout and to revel. Welcome to fray and to feast; welcome to vigil and victory; welcome to war with its wounds, welcome to peace with its pageants! Welcome to lust and to laughter! Welcome to beard and to bed! Welcome to trumpet and triumph; welcome to dirge and to death!

It is we of Thelema who truly love and respect Woman, are; and who hold Her sinless and shameless even as we ~~hymenoxix~~ those who say that we despise Her are those who shrink from the flash of our falchions as we strike from Her limbs their foul fetters.

Do we call Woman Whore? Ay, Verily and Amen, She is that; the air shudders and burns as we shout it, exulting and eager.

O ye! Was not this your sneer, your vile whisper that scorned Her and shamed Her? Was not "Whore" the truth of Her, the title of terror that you gave Her in your fear of Her, coward comforting coward with furtive glance and gesture?

But we fear Her not; we cry Whore, as Her armies approach us, we beat on our shields with our swords; Earth echoes the clamour!

Is there doubt of the victory? Your hordes of cringing slaves, afraid of themselves, afraid of their own slaves, hostile, despised and distrusted, your only tacticians the ostrich, the

and the cuttle, will you not break and flee at our first onset, as with levelled lances of lust we ride at the charge, with our allies, the Whores whom we love and acclaim, free friends by our sides in the Battle of Life.

The Book of the Law is the Charter of Woman; the Word Thelema has opened the lock of Her "girdle of chastity". Your Sphinx of stone has come to life; to know, to will, to dare and to keep silence.

Yea, I, The Beastly my Scarlet Whore beshrining me, naked and crowned, drunk on Her golden Cup of Fornication, boasting Herself my Bedfellow, have trodden Her in the market place, and roared this Word that every woman is a star. And with that Word is uttered Woman's Freedom; the fools and fribbles and flirts have heard my voice. The fox in woman hath heard the Lion in man; fear, fainting, flabbiness, frivolity, falsehood—these are no more the mode.

In vain will bully and brute and braggart man, priest, lawyer, or social censor knit his brows to devise him a new tamer's trick; once and for all the tradition is broken;

vanished the vagus of bowstring, sack, stoning, nose-slitting, belt-buckling, cart's tail-dragging, whipping, pillory-posting, walling up, divorce court, enuch, harem, mind-crippling, house-imprisoning, menial work wearying, creed-stultifying, social-estracism maroening, Divine-wrath-scaring, and even the device of creating and encouraging prostitution to keep one class of women in the abyss under the heel of the police, and the other on its brink, at the mercy of the husband's boot at the first sign of insubordination or even of failure to please.

Man's torture-chamber had tools inexhaustibly varied; at one end murder crude and direct to subtler, more callous, starvation; at the other moral agonies, from tearing her child from her breast to threatening her with a rival when her service had blasted her beauty.

Most masterful man, yet most cunning was not thy supreme strategem to hand the woman's own sisters against her, to use their knowledge of her psychology and the cruelty of their jealousies to avenge thee on thy slave as thou thyself hadst neither wit nor spite to do?

And Woman, weak in body, and starved in mind; and morally fettered by Her heroic oath to save the race, no care of cost, helpless and hard, endured these things, endured from age to age, Hers was not loud spectacular sacrifice, no cross on a hill-top, with the world agaze, and monstrous miracles for applause of Heaven; she suffered and triumphed in most shameful silence, she had no friend, no follower, none to aid or applaud. For thank she had but maudlin flatteries, and knew what cruel-cold scorn the hearts of men scarce cared to hide.

She agonized, ridiculous and obscene; gave all her beauty and strength of maidenhood to suffer sickness, weakness, danger of death, choosing to live the life of a cow—that so Mankind might sail the seas of Time.

She knew that man wanted nothing of her but service of his base appetites; in his true manhood-life she had nor part nor lot; and all her wage was his careless contempt.

She hath been trampled thus through all the ages, and she hath tamed them thus, her silence was the token of her triumph.

But now the Word of Me the Beast is this; not only art thou Woman, sworn to a purpose not thine own; thou art thyself a star, and in thyself a purpose to thyself. Not only mother of men art thou, or whore to men; serf to thef need of Life and Love, not sharing in their Light and Liberty; nay, thou art Mother and Whore for thine own pleasure; the Word to say to Man I say to thee no less; Do what thou wilt. shall be the whole of the Law!

Ay, priest, ay, lawyer, ay, censor! Will ye not gather in secret once again, if in your heard of juggler's tricks there be not one untried, or in your cunning and counsel one device new-false to save your pirate ship from sinking?

It has always been so easy up to now; what is the blasting Magick in that Word, first thesis of the Book of the Law, that "every ~~woman~~ woman is a star".

Alas! it is I the Beast that reared that Word so loud, and wakened Beauty.

Your tricks, your drowsy drugs, your lies, your hypnotic passes— they will not serve you.

Make up your minds to be free men, fearless as I, fit mates for women no less free and fearless!

For I, The Beast, am come; an end to the evils of old,
to the duping and clubbing of abject and ailing animals.

The essence of my Word is to declare Woman to be Herself, of, to, and for Herself; and I give Her this one irresistible Weapon, the expression of Herself and Her will through sex, on precisely the same terms as a man does.

Murder is no longer to be dreaded; the economic weapon is powerless since female labour has been found industrially valuable; and the social weapon is entirely in her own hands.

The best women have always been sexually free, like the best men; it is only necessary to remove the penalties for being found out. Let Women's labour organizations support any individual who is economically harried on sexual grounds; and social organizations honour in public what their members practise in private.

Automatically most domestic unhappiness will disappear, for its chief cause is the sexual dissatisfaction of wives, or the anxiety (or other mental strain) engendered should they take the remedy in their own hands.

The crime of abortion will lose its motive in all but most exceptional cases.

Blackmail will be confined to commercial and political offences, thus diminishing its frequency by two-thirds, at least, maybe much more.

Social scandals and jealousies will tend to disappear.

Sexual disease will be easier to track and to combat, when it is no longer a disgrace to admit it.

Prostitution (with its attendant crimes) will tend to disappear, as it will cease to offer exorbitant profits to those who exploit it. The preoccupation of the minds of the public with sexual questions will no longer breed moral disease and insanity, when the sex-appetite is treated as simply as hunger. Frankness of speech and writing on sexual questions will dispel the ignorance which entraps so many unfortunate people; proper precaution against actual dangers will replace unnecessary and absurd precautions against imaginary or artificial dangers; and the quacks who trade on fear will be put out of business.

All this must follow as the Light the night as soon as Woman, true to Herself, finds that She can no longer be false to any man. She must hold Herself and Her Will in honour; and She must compel the world to accord it.

The modern woman is not going to be dupe, slave, and victim any more; the woman who gives herself up freely to her own enjoyment, without asking recompense, will earn the respect of her brothers, and will openly despise her 'chaste' or venal sisters, as men now despise 'milksoaps', 'susies', and 'tanger lizards'. Love is to be divorced utterly and irrevocably from social and financial agreements, especially marriage. Love is a sport, an art, a religion, as you will; it is not an ol' ole's Emporium.

'Mary inviolate' is to be 'torn upon wheels' because tearing is the only treatment for her; and RV, a wheel, is the name of the feminine principle, see Liber D. It is her own sisters who are to punish her for the crime of denying Her nature, not men who are to redeem her, since, as above remarked, it is man's own false sense of guilt, his selfishness,

and his cowardice, which originally forced her to blaspheme against herself, and so degraded her in her own eyes, and in his. Let him attend to his own particular business, to redeem himself- he has surely his hands full! Woman will save herself if she be but left alone to do it. I see it, I, The Beast, who have seen Space splendid with stars, who have seen the Body of our Lady Muith, all-pervading, and therein, swallowed up, to have found no soul that is not wholly of Her. Woman! thou drawest us upward and onward for ever; and every woman is one among women, of Woman; one star of Her stars.

I see thee, Woman, thou standest alone, High Priestess art thou, unto Love, at the Altar of Life, and Man is the Victim thereon,

Beneath thee, rejoicing, he lies; he exults as he dies, burning up in the breath of thy kiss. Yea, star rushes flaming to star; the blaze bursts, splashes the skies.

There is a Cry in an unknown tongue, it resounds through the Temple of the Universe; in its one Word is Death, and Ecstasy, and thy title of honour, o thou, to Thyself High Priestess, Prophetess, Empress, to Thyself the Goddess whose Name means Mother and Whore.

56. Also for beauty's sake and love's!

THE NEW COMMENT

It is obvious to the physiologist that beauty, that is, the fitness of proportion; and love, that is, the natural attraction between things whose union satisfies both need for fulfilment absolute spontaneity and freedom from restriction. A tree grows deformed if it be crowded by other trees or by masonry; and gunpowder will not explode if its particles are separated by much sand.

If we are to have Beauty and Love, whether in begetting children or works of art, or what not, we must have perfect freedom to act, without fear or shame or any falsity, Spontaneity, the most important factor in creation, because it is evidence of the magnetic intensity and propriety of the will to create, depends almost wholly on the absolute freedom of the agent. Gulliver must have no bonds of pack-thread. These conditions have been so rare in the past, especially with regard to love, that their occurrence has usually marked something like an epoch. Practically all men work with fear of result or lust of result, and the 'child' is a dwarf or still-born.

It is within the experience of most people that pleasure-parties and the like, if organized on the spur of the moment, are always a success, while the most elaborate entertainments, prepared with all possible care, often fall flat. Now one cannot exactly give rules for producing a 'genius' to order, a genius in this sense being one who has the idea with power to enflame the enthusiasm of the crowd, wit to know and initiative to seize the psychological moment.

But one can specify certain conditions incompatible with the manifestation of this spontaneity: and the first of these is evidently absolute freedom from obstacles, internal or external, to the idea of the 'genius'.

It is clear that a woman cannot love naturally, freely, wholesomely, if she is bound to think of her social, economical and spiritual status. When such things restrain her, Love may conquer, as often enough it does; but, the Beauty engendered is usually stunted or wried, assuming a tragic or cynic mask. The history of the world is full of such stories; it is, one may almost say, the chief motive of Romance. I need only mention Tristan, Paolo, Romeo, Othello, Paris, Edward the Second, Abelard, Tannhauser, of old, and recently Charles Stuart Parnell, Sir Charles Dilke, Lord Henry Somerset, and Oscar Wilde.

Men and women have to face actual ruin, as well as the probability of scandal and disgust, or consent to love within limits which concern not love in the least. The chance of spontaneity is therefore a small one; and, should it occur and be seized, the lawyers hasten to hide under the bridal bed, while the Families, gluing eye to chink and keyhole, join their discordant yowls to the Duet.

Then when love dies, as it must if either party has more imagination than a lump of putty, the fetters are fixed. He or she must go through the sordid farce of divorce if the chance of free choice is to be recovered; and even at that the fetters always leave an incurable ulcer; it is no good playing the game of respectability after one is divorced.

Thus we find that almost the only love-affairs which breed no annoyance and leave no scar are those between people who have accepted the Law of Thelema, and broken for good with the tabus of the slave-gods. The true artist, loving his art and nothing else, can enjoy a series of spontaneous liaisons, ove his life long, and never suffer himself or cause any other to suffer.

Of such liaisons Beauty is ever the child; the wholesome attitude of the clean simple mind, free from all complications alien to love, assures it.

Just as a woman's body is deformed and diseased by the corset demanded by Jaganath Fashion, so is her soul by the compression of convention which too is a fashion as fitful, arbitrary and senseless as that of the man-milliner, though they call him God, and his freakish Fiat passes for Everlasting Law.

The English Bible sanctions the polygamy and concubinage of Abraham, Solomon and others, the incest of Lot, the wholesale rape of captured virgins, as well as the promiscuity of the first Christians, the prostitution of temple servants, men and women, the relations of Jehovah with his master, and the putting of wandering Prophets to stud, as well as the celibacy of such people as Paul. Heheyah even went so far as to slay Qhan because he balked at fertilizing his brother's widow, condoned the adultery, with murder of the husband, of David, commanded Hosea to intrigue with a "wife of whoredom", only drawing the moral line at any self-assertion on the part of a woman,

'In the past man has bludgeoned Woman into gratifying the lust of her loathed tyrant, and trampled the flower of her own love into the mire; making her rape more beastly by calling her antipathy Chastity, and proving her an unclean thing on the evidence of the torn soiled blossom.

She has had no chance to Love unless she first renounced the respect of society and found a way to drive the wolf of hunger from her door.

Her chance is come! In any abbey of Thelema any woman is welcome; there she is free to do her will, and held in honour for the doing. The child of love is a star, even as all are stars; but such an one we specially cherish; it is a trophy of battle fought and won!

57. Despise all cowards; professional soldiers
who dare not fight, but play; all fools despise!

THE NEW COMMENT

To fight is the right and duty of every male, as of every woman to rejoice in his strength and to honour and perpetuate it by her love. My primary objection to Christianity is 'gentle Jesus, meek and mild', the pacifist, the conscientious objector, the Tolstoyan, the 'passive resister'. When the Kaiser fled and the Germans surrendered their fleet, they abandoned Nietzsche for Jesus. Prod-jestvensky and Carvera took their fleets out to certain destruction. The Irish revolutionists of Easter Week, 1916, fought and died like men, and they have established a tradition.

'Jesus' himself, in the legend, 'set his face as a flint to go to Jerusalem', with foreknowledge of his fate. But Christians have not emphasized that heroism since the crusades. The sloppy sentimental Jesus of the Sunday-school is the only survivor; and the War killed him, thank Ares!

When the Nonconformist Christian churches, especially in America, found the doctrine of Eternal Punishment no longer tenable, they knocked the bottom out of their religion. There was nothing to fight for. So they degenerated into tame social Centres, so that Theosophy with its Black Brothers, Mrs. Eddy with her Mental Arsenic Experts, the T.K. with his Hypnotists and Jesuits, and Billy Sunday with his Hell Fire, made people's flesh creep once more, and got both credit and cash.

The Book of the Law flings forth no theological fulminations; but we have quarrels enough on our hands. We have to fight for Freedom against oppressors, religious, social, or industrial; and we are utterly opposed to compromise. Every fight is to be a fight to a finish; each one of us for himself to do his own will; and all of us for all to establish the Law of Liberty.

We do not want "professional soldiers", hired braves sworn to have no souls of their own. They "dare not fight"; for how should a man dare to fight unless his cause be a love mightier than his love of life? Therefore they "play"; they have sold themselves; their will is no more theirs; life is no longer a serious thing to them; therefore they wander wastrel in clubs and boudoirs and greenfields; bridge, billiards, polo, petticoats puff out their emptiness; scratched for the Great Race of Life, they watch the Derby instead.

Brave such may be, they may well be in a sense classed with the rat; but brainless and idle they must be, who have no goal beyond the grave, where at the best chance flings fast-withering flowers of false and garish glory. They serve to defend things vital in their country; they are the skull that keeps the brain from harm! Oh foolish brain! Wert thou not wiser to defend thyself, rather than trust to brittle bone—that hinders thee from growth?

Let every man bear arms, swift to resent oppression, generous and ardent to draw sword in any cause, if justice or if freedom summon him!

"All feels despise". In this last phrase the word feel is evidently not to be taken in its deeper mystical sense, the context plainly bearing reference to ordinary life.

But the "fool" is still as described in the Tarot Trump. He is an epicene creature, soft and settish, with an imbecile laugh and a pretty taste in fancy waistcoats. He lacks virility, like the ox which is the meaning of the letter Aleph which describes the Trump, and his value is Zero, its number. He is air, formless and incapable of resistance, carrier of sounds which mean nothing to it, swept up into destructive rages of senseless violence from its idleness, incalculably moved by every pressure or pull. One fifth is the fuel of fire, the corruption of rust; the rest is inert, the soul of explosives, with a trace of that stifling and suffocating gas which is yet food for vegetable, as it is poison to animal life.

We have here a picture of the average man, a of a fool. He has no will of his own, is all things to all men, is void, a repeater of words of whose sense he knows nought, a drifter, both idle and violent, compact partly of fierce passions that burn up both himself and the other, but mostly of inert and characterless nonentity, with a little heaviness, dullness, and stupefaction for his only positive qualities.

Such are the 'fools' whom we despise. The man of Thelema is vertebrate, organized, purposeful, steady, self-controlled, virile; he uses the air as the food of his blood; so also, were he deprived of fools, he could not live. We need our atmosphere, after all; it is only when the fools become violent that we need our cloak of silence to wrap us, and our staff to stay us as we ascend our mountain-ridge; and it is only if we go down into the darkness of mines to dig us treasure of earth that we need fear to choke on their poisonous breath.

58. But the keen and the proud, the royal and
the lofty; ye are brothers!

THE NEW COMMENT

"The keen": these are the men whose Will is as a ~~maxx~~ sword sharp and straight, tempered and ground and polished its flawless steel; with a Wrist and an Eye behind it.

"The proud": these are the men who know themselves to be stars, and bend the knee to none. True pride prevents a man from doing aught unworthy of himself.

"The royal": these are the men whose nature is kingly, the men who 'can'. They know themselves born rulers, whether their halidom be Art, or Science, or aught else soever.

"The lofty": these are the men who being themselves high-hearted, endure not any baseness.

59. As brothers fight ye!

THE NEW COMMENT

Fight! Fight like gentlemen, without malice, because fighting is the best game in the world, and love the second best! Don't slander your enemy, as the newspapers would have you do; just kill him, and then bury him with honour. Don't keep crying 'Foul' like a fifth rate pugilist, don't boast; don't squeal; if you're down, get up and hit him again! Fights of that sort make fast friends.

There is perhaps a magical second meaning in this verse, a reference to the Ritual of which we find taints in the legends of Cain and Abel, Esau and Jacob, Set and Osiris, etcetera. The "Elder Brother" within us, the Silent Self, must slay the younger brother, the conscious self, and he must be raised again incorruptible.

60. There is no law beyond Do what thou wilt.

THE NEW COMMENT

There are of course lesser laws than this, details, particular cases, of the Law. But the whole of the Law is Do what thou wilt, and there is no law beyond it. This subject is treated fully in Liber CXI Aleph, and the student should refer thereto.

Far better, let him assume this Law to be ^{the} universal Key to every problem of Life, and then apply it to one particular case after another. As he comes by degrees to understand it, he will be astounded at the simplification of the most obscure questions which it furnishes. Thus he will assimilate the Law and make it the law of his conscious being; this by itself will suffice to initiate him, to dissolve his complexes, to unveil himself to himself; and so shall he attain the Knowledge and Conversation of his Holy Guardian Angel.

I have myself practiced constantly to prove the Law by many and divers modes in many and divers spheres of thought, until it has become absolutely fixed in me, so much so that it appears an "identical equation", axiomatic indeed, and yet not a platitude, but a very sword of Truth to sunder every knot at a touch.

As the practical ethics of the Law, I have formulated in words of one syllable my declaration of the

RIGHTS OF MAN

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

There is no god but Man.

Man has the right to live by his own law.

Man has the right to live in the way that he wills to do.

Man has the right to dress as he wills to do.

Man has the right to dwell where he wills to dwell.

Man has the right to move as he will on the face of the Earth.

Man has the right to eat what he will.

Man has the right to drink what he will.

Man has the right to think ~~what~~ he will.

Man has the right to speak ~~what~~ he will.

Man has the right to write ~~what~~ he will.

Man has the right to mold ~~what~~ he will.

Man has the right to paint ~~what~~ he will.

Man has the right to carve ~~what~~ he will.

Man has the right to work ~~what~~ he will.

Man has the right to rest as he will.

Man has the right to love as he will, when, where and whom he will.

Man has the right to die when and how he will.

Man has the right to kill those who would thwart these rights.

Liber Aleph- Chapter- A). IN ORDINE VERUM

In the Body every Cell is subordinated to the general physiological Control, and we who will that Control do not ask whether each individual Unit of that Structure be consciously happy. But we do care that each shall fulfil its Function, and the Failure of even a few Cells, or their Revolt, may involve the Death of the whole Organism. Yet even here the Complaint of a few, which we call Pain, is a Warning of general Danger. Many Cells fulfil their Destiny by swift Death, and this being their Function, they in no wise resent it. Should Haemoglobin resist the Attack of Oxygen, the Body would perish, and the Haemoglobin would not even save itself. Now, O my Son, do then consider deeply of these Things in thine Ordering of the World under the Law of Thlema. For every Individual in the State must be perfect in his own Function, with Contentment, respecting his own Task as necessary and holy, not envious of another's. For so only mayst thou build up a Free State, whose directing Will shall be singly directed to the Welfare of all.

Liber Aleph- Chapter- A). IN FUNDAMENTIS CIVITATIS.

Say not, O my Son, that in this Argument I have set Limits to individual Freedom. For each Man in this State which I purpose is fulfilling his own true Will by his eager Acquiescence in the Order necessary to the Welfare of all, and therefore of himself also. But see thou well to it that thou set high the Standard of Satisfaction, and that to every one be a surplus of Leisure and of Energy, so that, his Will of Self-preservation being fulfilled by the Performance of his Function in the State, he may devote the Remainder of his Powers to the Satisfaction of the other Parts of his Will.

And because the People are oftentimes unlearned, & of
understanding Pleasure, let them be instructed in the Art of
Life: to prepare Food palatable and wholesome, each to his
own Taste, to make Clothes according to Fancy, with variety
of Individuality, and to practice the manifold Crafts of Life.
These Things being first secured, thou mayst afterward lead
them into the Heavens of Poetry and Tale, of Music, Painting,
and Sculpture, and into the Love of the Mind itself, with
its insatiable Joy of all Knowledge. Thence let them soar!

61. There is an end to the word of the God enthroned
in Ra's seat, lightening the girders of the soul.

THE NEW COMMENT

Note that Heru-Ra-Ha is not merely a particular form of Ra, but the God enthroned in Ra's seat. That is, His Kingdom on earth is temporary, as explained in verse 34. And he is here conceived as the Hierophant, "lightening the girders of the soul", that is, bring man to initiation.

These "girders" imply the skeletal structure on which the soul is supported, the conditions of its incarnation. Man is the heir of ages of evolutionary experience, on certain lines, so that he is organized on formulae which have determined the type of his development. Of some such formulae we are conscious, but not of all. Thus it is true for all men that a straight line is the shortest distance between two points; some savages may not know this consciously, but they base their actions on that knowledge.

Now we cannot doubt that consciousness has developed elsewhere than in man; only a blind meglomaniac or a Christian divine could suppose our infinitesimal mote of a planet the sole habitat of Mind, especially as our minds are, at best, totally incompetent to comprehend Nature. It is also unlikely that our Earth's physical conditions of temperature, atmosphere, density and so on, which some still regard as essential to Life, are found frequently; we are only one of nine planets ourselves, and it is absurd to deny that life exists on the others, or in the Sun himself, just because the conditions of our own life are absent elsewhere.

Such Life and Mind must therefore be utterly different to anything we know of; the 'girders' of their souls in other spheres are other than ours.

The argument above is a case of a "girder"; we are bound mentally by our race-experience of the environment in which our own lives flourish. A pioneer choosing a camp must look for wood, water, perhaps shelter, perhaps game. In another planet he might not need any of these.

The 'girders' which determine the 'form' of our souls are therefore limitations to our thought, as well as supports, just as rails help a train to run easily, but confine it to a definite direction.

The 'laws' of Nature and Thought, Mathematics, Logic, and so on, are "girders" of this sort.

Our race-inherited conceptions of space prevented men, until quite recent years, from conceiving a non-Euclidean geometry or the existence of a fourth Dimension.

The initiate soon becomes aware of the untruth of many of these limiting laws of his mind; he has to identify Being with not-Being, to perceive Matter as continuous and homogeneous, and so far many another Truth, apprehended directly by pure perception, and so not to be refuted by syllogistic methods. The Laws of Logic are thus discovered to be superficial, and their scope only partial.

Now then consider the man who so I has thoroughly explored its structure, is actively conscious of its 'girders' of axiom. He must find that they confine him like prison bars, when he would gain the freedom of the initiate.

In this verse therefore doth the God "enthroned in Ra's seat" declare that his Word lightens or removes the oppression of these 'girders of the soul'.

The study of this chapter is accordingly a sound preparatory course for whosoever will become Initiate,

See also the six verses following this; the word increases in value as the reader advances on the Path, just as a Rembrandt is a "pretty picture" to the peasant, a "fine work of art" to the educated man, but to the lover of Beauty a sublime masterpiece, the greater as he grows himself in greatness.

62. To Me do ye reverence! to me come ye through
tribulation or ordeal, which is bliss.

THE NEW COMMENT

This seems to indicate the means to be used in freeing the soul from its 'girders'.

We have seen that Ra-Hoor-Khuit is in one sense the Silent Self in a man, a Name of his Khabs, not so impersonal as Hadit, but the first and least untrue formulation of the Ego. We are to revere this self in us, then, not to suppress it, and subordinate it. Nor are we to evade it, but to come to it. This is done "through tribulation or ordeal". This tribulation is that experienced in the process called Psychoanalysis, now that official science has taken the methods of the magus. But the 'ordeal' is 'bliss'; the solution of each complex by 'tribulation' - note the etymological significance of this word! - is the spasm of joy which is the physiological and psychological accompaniment of any relief from strain and congestion.

63. The fool readeth this Book of the Law, and its
comment; & he understandeth it not.

THE OLD COMMENT

63. A fact.

THE NEW COMMENT

The Fool is also the Great Fool, Bacchus Diphues, Harpocrates, the Dwarf Self, the Holy Guardian Angel, and so forth. "He understandeth it not", that is, he understandeth that it is NOT, LA, §1.

But the above is only the secondary or hieroglyphic magical meaning. The plain English still discusses the technique of initiation. The fool is one such as described in my note on verse 57. The vain, soft, frivolous, idle, mutable set will make nothing of either this Book, or my comment thereon. But this fool is the child Harpocrates the "Babe in the Egg" the innocent not yet born, in silence awaiting his hour to come forth into light. He is then the uninitiated man, and he has four ordeals to pass before he is made perfect. These ordeals are now to be described.

64. Let him come through the first ordeal, & it will be to him as silver.

THE OLD COMMENT

64-67. This too shall be proven to him who will and can.

THE NEW COMMENT

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of these containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and many other groups of things; indeed all things may be referred to one or other of them. The four ordeals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing among other ideas, those of the generative organs, Air, the Moon, and Silver. Its secret Truth is that stability is identical with Change, symbolized by the fact that any multiple of 9 had 9 for the sum of its digits.

The initiate will now perceive that the sum of the motions of his mind is Zero, while below their moon-like phases and their Air-like divagations, the sea-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of his Tree of Life that grows from Earth to Heaven. This Book is now to him "as silver". He sees it pure, white and shining, the mirror of his own being that this ordeal had purged of its complexes. To reach this sphere he has had to pass through a path of darkness where the Four Elements seem to him to be the Universe entire, for how shall he know that they are no more than the last of 22 megements of the snake that is twined on the Tree?

Assailed by gross phantoms of matter, unreal and unintelligible
his ordeal is of terror and darkness. He may pass only by
favour of his own silent Bed, extended and exalted within
him by virtue of his conscious act in affronting the ordeal.

65. Through the second, gold.

THE NEW COMMENT

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to God. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram in which two triangles are interlaced.

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell thereradiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He has beheld the Light, but only in division. Nor had he won to the sphere except by Temperance, by which name we conceal the art of pouring freely forth the whole of our Life, to the last spilth of our blood, yet losing never the least drop thereof.

66. Through the third, stones of precious water.

THE NEW COMING

NOW once again the adept aspires and comes to the sphere called the Crown numbered 1, referred to the God, Ra-Hoor-Khuit, himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter. Its secret Truth is that Man is Heaven as Heaven is Earth, and knows the aspirant to himself as being a star, and all that seemed to him reality not even to be deemed illusion, but all one light infusing star and star. The Many, each of them, are the One; each individual, no twain alike, yet all identical; this he knows and is, for now the word hath lightened his soul's girders.

In 6 he saw God interlocked with man, two trinities made one; but here he knows that there was never but one.

Thus now this Book is 'stones of precious water'; its Light is not the borrowed light of gold, but through the Book itself clear sparkling, flashed from its facets. Each phrase is diamond; each is diverse, yet all identical. In each the one Light laughs!

Now to this sphere came he by the Path called the High Priestess; she is his Silent Self, virgin beyond all veils, made free to teach him, by his virtue of this third ordeal wherein he, passing through the abyss stripped from him every rag of falsehood, his last complexes, even his phantasy that he called 'I', and so he knew at last how the soiled harlot's dress was mere disguise; naked in Moonlight shone the maiden Body!

67. Through the fourth, ultimate sparks of the intimate fire.

THE NEW COMMENT

Beyond the One, how shall he pass on? What is this One, which is in every place the Centre of All? Indeed the logic-girders of our souls need lightening, if we would win to freedom of such Truth as this!

Now in the 'stones of precious water' the Light leapt clear indeed, but they were not that Light. This sphere of One is indeed Ra-Hoor-Khuit; is not our crowned and conquering child the source of Light? Nay, he is finite form of Unity, child of two married infinites; and in this last ordeal the aspirant must go beyond even his Star, finding therein the core thereof Hadit, and losing it also in the Body of Nuit.

Here is no Path that he may tread, for all is equally everywhere; nor is there sphere to attain, for measure is now no more.

There are no words to make known the Way or the End, where the End is one with the Way; this only issaia, that to him that is through! this Book is as 'ultimate sparks' no more reflect or to transmit the Light, but themselves the original, the net to be analysed Light, of the 'intimate fire' of Hadit! He shall see the Book as it is, as a shower of the Seed of the Stars!

68. Yet to all it shall seem beautiful. Its enemies
who say not so are mere liars.

THE OLD COMMENT

68. A fact.

THE NEW COMMENT

To all; i.e. to Pan; or to AL.

The sudden degradation of the style and the subject
the petulance of the point of view; what should these things
intend?

It sounds as though the scribe had protested violently
in his mind against the chapter, and was especially aggrieved
at the first paragraph of this verse, which, taken at its face
value promises a phenomenon impossible in literature. The
second phrase may then be a contemptuous slap at the scribe
who was perhaps thinking "Well, it seems otherwise to me, for
one!" and the hit was a bull's eye; for I was a mere liar
when I thought it. I was so enraged at having engaged
myself on such an adventure, so hated "the hand and the pen"
which I pledged to transcribe sentiments so repugnant to
mine, such a jargon of absurdities and vulgarities as I
thought much of this third chapter, that I would have gone
to almost any length, short of deliberate breach of my
thoughtless promise to my wife to see it through, to discredit
the Book. I did deface my diaries with senseless additions;
I did carry out my orders in such a way as to ensure failure,
I did lose the Manuscript more or less purposely. I did
threaten to publish the Book 'to get rid of it'; and at this
verse I was one of the 'mere liars'. For its Beauty already
constrained even the world-infected man, the nigh disillusioned
poet, the clinker-clogged lover, the recusant mystic. And as I
now knew the thought that all these things were myself was a lie.

Yet the liar was at pains to lie to itself! Why did it so?
It knew that one day this Book would shine out and expose
it; it feared and hated the Book, and gnashing its teeth, swore
falsely, and denied the Beauty that bound it.

As for my true Self, silent abiding its hour, is not this
Book to it the very incarnation of Beauty? What is Beauty but
the perfect expression of one's own Truth? And is not this
Book the Word of Aiwan, and is not He mine Holy Guardian Angel,
the master of my Silent Self, His virgin bride on Whom His
love hath wrought the mystery of Identity?

69. There is success.

THE OLD COMMENT

69. I take this as a promise that the Law shall duly be established.

THE NEW COMMENT

My memory tells me that the word "there" was not emphasized. Read, then, "there is" as the French "Il y a"; it is a simple and apparently detached statement. It was spoken casually, carelessly, as if a quite unimportant point had been forgotten, and now mentioned as a concession to my weakness.

70. I am the Hawk-Headed Lord of Silence & of Strength;
my nemys shrouds the night-blue sky.

THE OLD COMMENT

70-72. A final pronouncement of his attributes. I do not know the exact meaning of v.71. (Later, O in An VII, Yes: I do.)

Ceph Nia. I cannot trace this anywhere; but KOPHNIA adds to 231. Nia is Ain backwards; Ceph suggest Qoph. All very unsatisfactory.

THE NEW COMMENT

It is important to observe that He claims to be both Horus and Harpoocrates; and this two-in-one is a Unity combining Tae and Teh, Matter & Motion, Being & Form. This is natural for in Him must exist the Root of the Dyad.

"my nemys" is (better spelt 'nemmes') the regular head-dress of a God. It is a close cap, but with wings behind the ears which end in lappets that fall in front of the shoulders. It is gathered at the nape of the neck into a cylindrical 'pigtail'. I think the shape is meant to suggest the Royal Uraeus serpent.

It "shrouds the night-blue sky" because the actual light shed by the God when He is invoked is of this colour. It may also mean that He conceals Nuith.

The Hawk's Head symbolizes keen sight, swift action, courage and nobility.

71. Hail! ye twin warriors about the pillars of
the world! for your time is nigh at hand.

THE NEW COMMAND

This is a clear statement as to the War which
was to come, and did come, in 1914 B.V.

72. I am the Lord of the Double Wand of Power; the
wand of the Force of Ceph Nia- but my left hand
is empty, for I have crushed an Universe; & naught
remains.

THE NEW COMMENT

"The Double Wand of Power" is a curious variant of the common "Wand of Double Power": the general meaning is "I control alike the Forces of Active and Passive".

"Ceph Nia": the original MS. has ----left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman.

The Egyptian Gods are usually represented as bearing an Ankh, or sandal-strap, in the left hand, the wand being in the right. This ankh signifies the power to be, characteristic of a god.

But apparently Ra Hoor Khuit had an Universe in his left hand, and crushed it so that naught remains. I think this "Universe" is the monistic metaphysics; in one hand is the "Double Wand", in the other "naught", he brings us the 'None and Two' ontology outlined in previous notes.

73. Paste the sheets from right to left and
from top to bottom; then behold!

THE OLD COMMENT

73. Done. See illustration. (See Comment on III, 47.)

THE NEW COMMENT

This might have been done, of course, in several ways. I chose that which seemed most practical. So far I have noticed nothing remarkable.

74. There is a splendour in my name hidden and
glorious as the sun of midnight is ever the sun.

THE OLD COMMENT

74. Perhaps refers to the addition of the name to 418. But Kephra is the Sun at midnight in the North. Now in the North is Taurus, the Bull, Apis, the Redeemer, the Son.

THE NEW COMMENT

I suspect some deeper and more startling arcanum; than the above, but have not yet discovered it. An XVI. \bigcirc in β .

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written
and Concealed.

Aum. Ha.

THE OLD COMMENT

75. The ending of the words is the ending of the Work-
Abrahadabra. The Book is written, as we see; and
concealed-from our weak understanding.

Aum-Ha, $\square \text{V} \text{X} = 111, \text{X} \text{VII} = 6, 111 \times 6 = 666$, the Seal of
the Beast. Note well that $\text{V} \text{X}$ with a \square final adds to 671.
Threa, the Gate, Adonai spelt in full, etc. Using the Keys
of Aum Ha, we get XII + XV + 0, and IV = 0, their sum 31
= $\text{X} \text{V}$ Net. (P.S. If for IV we use XVII, the sum is 44,
the special number of Herus.)

THE NEW COMMENT

Aum is of course the Sanskrit "Word" familiar to most
students. Ha is a way of spelling the letter whose value
is 5 so that it shall add to 6. This uniting the 5 and the
6 is a symbol of the Great Work.

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