

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

THE OLD COMMENT.

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

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

THE NEW COMMENT.

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

"unassuaged" means "its elp taken off by" or "dulled by". The pure student does not think of the result of the examination.

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

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the lust of result, is every way perfect.

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"unassuaged" means "its elp taken off by" or "dulled by". The pure student does not think of the result of the examination.

Asked in dhr 31

I 45. Here I think Nait and Hadit are referred to as the Perfect and the Perfect, for this is claimed by Hadit, see ch. IV 11. If Nait is considered as LA and Hadit as AL, this is at one time for they are one and yet "None".

44. For this still, however, of which, delivered 1901

The first of which, in every way, is

THE NEW COMMENT.

44. Recommendations "non-attachment", "Students will understand

stand how in meditation the mind which attaches itself to
hope of success is just as bound as it is free to attach it-
self to some later material idea. It is a bond and the

is freedom.

I recommend certain study of the word "attachment"

appears not very intelligible.

THE NEW COMMENT.

This verse is best interpreted by defining "pure will"
as the true expression of the nature, the proper or inner-
ent notion of the matter concerned. It is unnatural to aim
at any goal. The student is referred to Liber LXV, Cap. II,
v. 34, and to the 7th line. This becomes particularly
important in this grade. One is not to be "free", etc., in
order to be "free", like a schoolboy of a shopkeeper, but
for its own sake, like a child.

unwilling "man" is left to be "free"
"free" is the free student who is not bound
of the world of the examination

Added in dhr 31

I 45. Here I think Nait and Hadit are referred to as the Perfect and the Perfect, for this is claimed by Hadit, see ch II v 15. If Nait be considered as LA and Hadit as AL, this is at once clear for they are one and yet none.

Let there will, unassured of success, delivered from

the first of reality, is every day repeated.

THE OLD COMMENT.

44. Recommends "non-attachment". Students will under-

stand how in meditation the mind which attaches itself to

hope of success is just as bound as if it were to attach it-

self to some more material idea. It is a bond and the aim

is freedom.

I recommend serious study of the word unassured which

appears not very intelligible.

THE NEW COMMENT.

This verse is best interpreted by defining 'pure will'

as the true expression of the nature, the proper or inner-

most notion of the matter concerned. It is unnatural to aim

at any goal. The student is referred to Liber LXX, Cap. II,

v. 34, and to the Top King. This becomes particularly

important in high grades. One is not to be bogged, etc., in

Added in dth 31

I 45. Here I think Nait and Hadit are referred to as the Perfect and the Perfect, for this is claimed by Hadit, see ch II v 15. If Nait be considered as LA and Hadit as AL, this is at once clear for they are one and yet none.

44. For more will, unassisted of purpose, delivered from

the first of results, is every way desired.

THE OLD COMMENT.

44. Recommends "non-attachment". Students will under-

stand how in meditation the mind which attaches itself to

hope of success is just as bound as if it were to attach it-

self to some base material idea. It is a bond and the aim

is freedom.

I recommend serious study of the word unassisted which

appears not very intelligible.

THE NEW COMMENT.

This verse is best interpreted by defining 'pure will'

as the true expression of the nature, the proper or inner-

ent notion of the matter concerned. It is unnatural to aim

at any goal. The student is referred to Liber LXV, Cap. II,

v. 34, and to the Tao Te King. This becomes particularly

important in high grades. One is not to be bogged, etc., in

Added in dth 31

I do. I think that Muir and Hadit are referred to in the Gifford and the Gifford, for this is claimed by Hadit, see ch. II v 11. If Muir is considered as LA and Hadit as AL, this is at once clear for they are one and yet none.

44. For this will, however, be the first of results, in every way possible.

the first of results, in every way possible.

THE OLD COMMENT.

44. Resonance "non-attachment". Students will wonder.

stand how in meditation the mind which attaches itself to hope of success is just as bound as if it were to attach itself to some base material idea. It is a bond and the aim is freedom.

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

THE NEW COMMENT.

This verse is best interpreted by defining 'pure will' as the true expression of the nature, the proper or inner-out motion of the matter concerned. It is unnatural to aim at any goal. The student is referred to Liber XIV, Cap. II, v. 34, and to the Ten Kings. This becomes particularly important in this context. One is not to be free, etc., in order to be bound, like a schoolboy or a shopkeeper, but for the sake of the world.

unattached - and its life taken off by a "killer" - the free student - who is not bound by the world of the examination.

45. The Perfect and the Perfect are one Perfect and not two: nay, are none!

THE OLD COMMENT.

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

THE NEW COMMENT.

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

Correct. I think the word is $\sigma\lambda\omicron\varsigma$, 370 ($\sigma\lambda\omicron\varsigma$: 220, no. of verses).
 To : 370 : $\sigma\lambda\omicron\varsigma$!!! one correct : $\epsilon\iota\sigma\sigma\lambda\omicron\varsigma$: 275.
 καὶ $\epsilon\iota\sigma\sigma\lambda\omicron\varsigma$: $\sigma\lambda\omicron\varsigma$: 220.
 καὶ : 31 $\sigma\lambda\omicron\varsigma$: 108. $\sigma\lambda\omicron\varsigma$ καὶ $\sigma\lambda\omicron\varsigma$: 359
 (copy in Alton's handwriting)

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Confut. I think the word is $\sigma\lambda\omicron\varsigma$, 370 ($\sigma\lambda\omicron\varsigma$: 220, no. of verses).
 To : 370 = $\sigma\lambda\omicron\varsigma$!!! one *Confut.* : $\epsilon\iota\sigma\lambda\omicron\varsigma$: 275.
 Not two : $\delta\upsilon\delta\upsilon\omicron$: 944.
 And : $\kappa\alpha\iota$ $\sigma\lambda\gamma$: 108. $\sigma\lambda\omicron\varsigma$ $\kappa\alpha\iota$ $\sigma\lambda\gamma$: 359
 (Conf. in *Alotrueli* handwriting)

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To: 370 = $\sigma\lambda\omicron\varsigma$!!! one correct: $\epsilon\iota\sigma\lambda\omicron\varsigma$: 275.

Not two: $\sigma\upsilon\delta\upsilon\omicron$: 944.

Kel: 31 $\sigma\lambda\gamma$: 108. $\sigma\lambda\omicron\nu$ kel $\sigma\lambda\gamma$: 359

(surp in Astruceli handwriting)

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Correct. I think the word is $\delta\lambda\omicron\varsigma$, 370 ($\delta\lambda\omicron\varsigma$: 220, no. of verses).

To: 370 = $\delta\lambda\omicron\varsigma$!!! one correct: $\epsilon\iota\varsigma$ $\delta\lambda\omicron\varsigma$: 275.

Not two = $\delta\upsilon$ $\delta\upsilon\omicron$ = 444.

Kel: 31 $\delta\lambda\gamma$ = 108. $\delta\lambda\omicron\varsigma$ και $\delta\lambda\gamma$ = 359

(swap in Astruc's handwriting)

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

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

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Perfect. I think the word is $\sigma\lambda\omicron\varsigma$, 370 ($\sigma\lambda\omicron\varsigma$: 220, no. of verses).

To: 370: $\sigma\lambda\omicron\varsigma$!!! one Perfect: $\dot{\epsilon}\nu\ \sigma\lambda\omicron\varsigma$: 275.

Nat Two: $\dot{\sigma}\nu\ \delta\upsilon\omicron$: 244.

Kel: 31 $\sigma\lambda\gamma$: 108. $\sigma\lambda\omicron\varsigma$ kel $\sigma\lambda\gamma$: 359

(copy in Montuoli handwriting)

Achad in Liber 31.

I 46.

Nothing (LA) is a secret of this law. 61 (Ain) the Jews called it. I call it 8.80.418 (Garginal, The Fool, Aleph, One). Therefore $61+1=62$. But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

Therefore ALA = 62 which is $6+2=8$ = Cheth = 418 = Garginal : Fool = Aleph = One (or None) and thus all disappears in One. Also since ALA becomes A, AL has disappeared.

Again it is written The Fool hath said in his heart There is No-God = LA AL which again indicates the secret, and I think LA AL in this form is the secret name or word of RA HOOR KHUIT. See III 49. I am a spirit fourfold word, the blasphemy against all the gods of men. Also - whereas Not and Hadit are now united the division becomes manifest in R.H.K. For he says in III 2 "There is division between home and, there is a word not known. (Can there be any connection here with "she shall be known and I never?")"

Now Garginal is 8.80.418, and in the Fool or Aleph is 6022 zero and one. 61 in the word Ain = Nothing and equivalent to Not. If 61 is one half and 1 (Aleph) the other, we get 62 which is twice 31 and LA; AL in which AL has disappeared in the final mystery of Left Right.

A.C.'s diary 1 Aug 31

My power of Gabalab miraculously returned. Of a sudden. Solord "The perfect" etc. after 27 years.

$8+80+418 = 506 = ShVR$ (Hebrew) Taurus.

$61+61$ (they having $\frac{1}{2}$ in 61) $+ 506 = 4 \times 157$

$61+96$ ($8+80+8$) $= 157$

al I.46

we might take non as a spelling of Nothing, 96 plus 61 whose-key-is = 157, whose key is 13, which is Achad, Unity. See verses 47, 48. Unity can be reduced to Nothing through the secret Tarot Trump, 'The Fool', whose number is zero, but whose letter is Aleph, One (Aleph means Ox)

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

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

Ached in Liber 31.

I 46.

Nothing (LA) is a secret of this law. 61 (Ain) the Jews called it. I call it 8.80.418 (Gargival, The Fool, Aleph, One). Therefore $61+1=62$. But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

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Ached in dikes 31.

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Now Garginal is 8.80. 418, and in the Fool or Aleph is 6022 Zero and one. 61 is the word Ain = Nothing and equivalent to Not. If 61 is one half and 1 (Aleph) the other, or put 62 which is twice 31 and LA; AL in which ALL disappears in the final mystery of Keth Keth.

A.C. diary 1 Aug 31

My power of Qabalah miraculously returned - of a sudden. Solved "The perfect" after 27 years.

$$8+80+418 = 506 = SHVR (Hebrew) Taurus.$$

$$61+61 \text{ (they having } \frac{1}{2} \text{ in 61)} + 506 = 4 \times 157$$

$$61+96 (8+80+8) = 245$$

Achad in Liber 31.

I 46.

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Now Gargival is 8.80.418, and in the Fool or Aleph is both zero and one. 61 in the word Ain = Nothing and equivalent to Not. 76 61 is one half and 1 (Aleph) the other. Or put 62 which is twice 31 and LA; AL in which ALL disappears in the final mystery of Left Kether.

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$$8+80+418 = 506 = SHVR (Hebrew) Taurus.$$

$$61+61 \text{ (they having } \frac{1}{2} \text{ in 61)} + 506 = 4 \times 127$$

$$61+96 (8+80+8) = 247$$

$$247 = 1235 \times 2 = 2470 = 247 \times 10 = 2470 = 247 \times 10 = 2470$$

Al I.46

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

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

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

THE OLD COMMENT.

46. 61 = } 'X. But the True Nothing of Nuit is 8, 80, 418. Now 8 is π , which spelt fully is 418 - π ' π . And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is γ , the letter of Ra-Hoor-Khuit. (Qy, this?) (Could 80 = ∞ 0 Infinity x zero?)

THE NEW COMMENT.

See Appendix.

Nothing = To $\mu\eta$ = 418. Finally 8, 80, 418 are 3 different ways of saying "nothing" (? π (80) Nuit by shape?)
 $3061v = 529 + 61 = 59 = To$ $610v$
 "I call it" = L $u21$ 0 = 80. 'Hov = derive of Hup = 8, 80.
 To $12120 = 1560$ 1194 1074 1074 1074 = 610 (+56 = 666)
 6 $pavtis = 610, 671$
 $610v = 254 + 418 = 672 = 6015 = OK$
 $772 = 309 + 61 = 370 = To$
 "I call it 'uplet'" 14 $772 = 309 = ? = 31 = 0$
 $742 = 6$ $6015 = 711 + 31$ and $711 = 7'2$. None = $50 + 70 + 50 + 5 = 175$. Now
 $506 + 175 + 61 = 742$
 $14570v = 365$. $1472 = 1111$. $529 = 418 = 11$.
 $6061v - To2v(?) = 111$. 72 $14072 = 742$
 $77 = 450$ $11172 = 440$
 72 $11172 = 741 = 6061v$.

Learn from fragment in McCracken's handwriting headed
 Notes for Sublimatic Comment. Given At XIX Oik Tumis)

THE OLD COMMENT.

Consult with

THE NEW COMMENT.

See Appendix.

Nothing = $\pi(0) = 418$. Finally 5, 80, 418 are 3 different ways of saying "nothing" ($? \pi(80)$ - Not by shape?)

$$\delta v_{\delta v} = 529 + 61 = 59 = \tau_0 \delta \lambda_{0v}$$

∴ I call it = 4 KΔλ. ∴ = 80. 'How = derive $\eta_{Hwp} = 5,80$.

Το $\Sigma T\omega = 1560$ λόγω συμμετρίας λαμβάνω $= 610$ [$+56 = 666$]

$\delta \mu_{\text{LVTIS}} = 610, 671$

$$\sigma_{\text{ypm}} = 254 + 418 = 672 \text{ lbs} = 0x$$
$$nT_d = 309 + 61 = 370 = T_0$$

"I call it 'uplet'" i.e. $3T_2 = 309 = ? = 31 = 0$

742 : 6 pous : 711 + 31 and 711 : 9² 21 : More : 50 + 70 + 50 + 5 = 175. Now

$$506 + 175 + 61 = 742$$
$$L_4 T_0 v = 365, \quad L_4 T_2 = 1111, \quad 529 - 418 = 11.$$

608er - Tokn(?) = III. T2 KOUT2 = 742

$$YV = 450 \quad \pi_1 + T_1 = 440$$

$T_d \text{ περ} T_E = 741 = \text{δυνατόν.}$

Label from fragment in Alston's handwriting headed

Notes for Zabalistic Comment. Bipon Az XIX Ouk Tunis,

Consulted

THE OLD COMMENT.

46. 61 = } 'X. But the True Nothing of Nuit is 8, 80, 418.
Now 8 is π , which spelt fully is 418 = π ' π . And 418 is
Abrahamadabra, the word of Ra-Hoor-Khuit. Now 80 is σ , the
letter of Ra-Hoor-Khuit. (Qy, this?) (Could 80 = ∞ 0
Infinity x zero?)

THE NEW COMMENT.

See Appendix.

Nothing = $\tau o \mu \eta = 418$. Finally 8, 80, 418 are 3 different ways of
saying "nothing" (? $\pi(80)$ Nuit by shape?)
 $\delta u \delta i v = 529 + 61 = 59 = \tau o \delta \lambda o v$
= I call it = $\epsilon \kappa \lambda i \sigma = 80$. 'Hov = derivative of Hov = 8, 80.
 $\tau o \epsilon \kappa \tau \omega = 1560$ alpha normal alpha lambda beta = 610 [+56 = 666]
 $\delta \mu \alpha \nu \tau i s = 610, 671$
 $\sigma i \gamma \mu \alpha = 254 + 418 = 672 = \beta o u s = OX$
 $\gamma \tau \delta = 309 + 61 = 370 = \tau o$
= I call it "upset" i.e. $\gamma \tau \delta = 309 = ? = 31 = 0$
 $742 = \delta \beta o u s = 711 + 31$ and $711 = \gamma^2 \alpha$. Now = $50 + 70 + 50 + 5 = 175$. Now
 $506 + 175 + 61 = 742$
 $\mu \epsilon \tau o v = 365$. $\epsilon \omega \tau \delta = 1111$. $529 - 418 = 11$.
 $\delta u \delta i v - \tau o \kappa \alpha (?) = 111$. $\tau \delta \kappa o u \tau \delta = 742$
 $\gamma \nu = 450$ $\pi i \nu \tau i = 440$
 $\tau \delta \pi i \nu \tau i = 741 = \delta u p e r v o r$.

(above from fragment in Hecate's handwriting headed
Notes for initiatic comment. Given at XIX Oik Tunis)

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

THE OLD COMMENT.

46. 61-} 'X. But the True Nothing of Nuit is 8, 80, 418. Now 8 is '7, which spelt fully is 418 - '7'7. And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is '5, the letter of Ra-Hoor-Khuit. (Qy, this?) (Could 80 = ∞ 0 Infinity x zero?)

THE NEW COMMENT.

See Appendix.

Nothing = To p7 = 418. Finally 8, 80, 418 are 3 different ways of saying "nothing" (? '7'7) - Nuit by shape?)

$$3061V = 529 + 61 = 59 = To 610V$$

$$I call it = L 421.5 = 80. Now = Active of Hup = 8, 80.$$

$$To 1272 = 1860 1494 1094 1094 1094 = 610 [056 = 666]$$

$$6 p7715 = 610, 671$$

$$0194 = 254 + 418 = 672 = 6015 = OK$$

$$772 = 309 + 61 = 370 = To$$

$$I call it "light" (4 372 = 309 = ? = 31 = 0$$

$$702 = 6 p7715 = 711 + 31 and 711 = 7'2. Now = 50 + 70 + 50 + 5 = 175. Now$$

$$506 + 175 + 61 = 742$$

$$14270V = 365. 14272 = 1111. 529 = 418 = 11.$$

$$6061V - To 1272(?) = 111. 12720V = 742$$

$$VV = 450 115715 = 440$$

$$To 115715 = 741 = Superior.$$

Learn from fragment in Macdonald's handwriting headed
Notes for Libalistic Comment. Figure A2 XIX 018 Tunis)

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

THE OLD COMMENT.

47. Let us, however, add the Jewish half, 61.

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

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

But writing 506 qabalistically backwards we get 605, and

$$605 + 61 = 666.$$

$$666 \div 6 = 111, \text{ and } 111 = X = 0 \text{ in Taro.}$$

$666 = 1 + 2 + \dots + 36$, the sum of the numbers in the
 Magic Square of Sol.

666 = the Number of the Beast.

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

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

THE NEW COMMENT.

See Appendix.

Added in d. 11/21

I 48

* NOTE the 0X or Aleph and the Fool or 0, seems to indicate that
explanation given above ^(see. v. 46) also points to the idea that the key is something
which in itself combines these ideas."

1. But they have the right unless by some one else

ALL DISCUSSION

THE OLD COMMENT.

1. Let us, however, add the Jewish half, 61.

$5 + 10 + 410 = 505$, 01, versus 61, 10.

$500 + 51 = 551$, 37 X 31.

But writing 505 cabalistically backwards we get 502, and

$502 + 51 = 553$.

$553 - 5 = 548$, and $111 \cdot X = 0$ in zero.

$553 - 1 + 2 + \dots + 36$, the sum of the numbers in the

Magic Square of 361.

553 = the number of the Beast.

Or, taking the keys 5, 50, 410, we get VII, XVI, VII, adding

to 30, $30 + 51 = 81$, 10X, Adam.

This may arise with Adam the negative and con-

coated. Yet to say that this is the greater conception, that

of which Adam is but a reflection.

THE NEW COMMENT.

See Appendix.

omitted

Ached in dika 31

I 48

* Note the OX or Aleph and the Fool or O, seems to indicate that
explanation given above, also point to the idea that the key is something
which in itself combines these ideas."

47. The key may be found by using the key

all the same.

THE OLD COMMENT.

47. Let us, however, add the Jewish half, 61.

$6 + 60 + 418 = 505$. 61, verses 64, 25.

$505 + 61 = 566 = 27 \times 21$

The writing 505 symbolically backwards we get 605, and

$605 + 61 = 666$.

$666 = 6 - 111$, and $111 = 0$ in Taro.

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

Magic Square of 361.

666 = the number of the Beast.

Or, taking the keys 6, 60, 418, we get VII, XVI, VII, adding

to 50, $50 + 61 = 111$, Amen.

This may write 111 with Amen the negative and con-

Achad in d'har 31

I ur

* Note the ox or Aleph and the Fool or O, seems to indicate that
explanation given above, ^(311. v. 46) also points to the idea that the key is something
which in itself combines these ideas."

17. But they have the right to say that

all this is

THE OLD COMMENT.

47. Let us, however, take the Jewish half, 61.

$$6 + 60 + 410 = 506. 61. versus 61, 52.$$

$$506 + 61 = 567 = 57 \times 9 =$$

The writing 506 cabalistically backwards we get 605, and

$$605 + 61 = 666.$$

$$666 - 6 = 660, and 111 - 6 = 105.$$

666 - 1 + 8 + ... + 36, the sum of the numbers in the

Magic Square of 361.

666 = the number of the Beast.

Or, taking the keys 6, 60, 410, we get VII, XVI, VII, adding

$$6 + 60 + 410 = 876, 876, 876.$$

This may unite with the known the negative and con-

coated. Yet to my mind this is the greater conception, that

of which I am in but a reflection.

THE NEW COMMENT.

See Appendix.

omitted

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

THE OLD COMMENT.

48. See above for 111.

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

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

THE NEW COMMENT.

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

The formula of the New Age recognized that the world is a system of equations, as God. We are all members of the Body of God, the Sun and Moon and System is the Count of Space. This formula is then to be based upon these facts. Our "evil", "error", "darkness", "illusion",

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The Formula of the New Aeon recognizes Hertz, the Child seemed and answering, as God. We are all members of the Body of God, the Sun, and about our system is the Ocean of Space. This Formula is then to be based upon these facts. Our "evil", "error", "darkness", "illusion",

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

THE OLD COMMENT.

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

THE NEW COMMENT.

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

The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God. We are all members of the Body of God, the Sun; and about our System is the Ocean of Space. This Formula is then to be based upon these facts. Our "Evil", "Error", "Darkness", "Illusion",

whatever one chooses to call it, is simply a phenomenon of accidental and temporary separateness. If you are "walking in darkness", do not try to make the sun rise by self-sacrifice, but wait in confidence for the dawn, and enjoy the pleasures of the night meanwhile.

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

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

THE NEW COMMENT.

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

Persons accustomed to the schoolboy jokes of Freemasonry please take notice.

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

THE OLD COMMENT.

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

THE NEW COMMENT.

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Acked in letter 31

I 51

322 : Mentions 4 paths, and this is the mystery of the path of Alpha again, and the fourfold name of R.H.K. One can enter these in form or at once, if he understands the truth of the combination.

Acked to A.C. 2 Jan 1916. I was told that letter says

I 51 answered to plain instruction in a working matter. The

some mean clear but the other part is dark in fact. Four paths

mean clear, the other part is dark in fact. Four paths

A.C. replied 11 Jan 16 - your suggestion was most excellent and

Thank you for making it.

THE OLD COMMENT.

Our system of initiation is to be written. For the

outer, sense of labour, pain, etc. For the inner, intel-

lectual sense. For the aspect of the A.A.A., spiritual

sense. Further the Order is not to hold lodges, but to

have a chair-system.

THE NEW COMMENT.

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They are real, not formal, tests of the candidate.

Persons accustomed to the scholastic tests of free-

masonry please take notice.

Ached in d/ks 31

I 51

Mentions 4 gates, and this is the mystery of the path of Aleph again, and the fourfold name of R.H.K. One can enter these in form or at once, if he understands the trick of the combination."

Ached to A.C. 2 Jan 1916. I was told that d/ks 31

I 51 attempted to plain instruction in a certain matter. The last

sent me news that the first part is back in Jan Four gates are

this mean Lelia, Myra, Lelia, Myra, Myra, and others?

A.C. replied 11/Jan 16 "your suggestion seems most brilliant and I

Thank you for making it."

I 51

Acked to A.C. 2 Jan 1916. I was told that debar sign

I 51 answered to plain instruction in a written matter. The last
 sentence seems clear but the other part is dark as far as your paper
 goes. I mean Leticia Mayora, Leticia Almona, Virginia and others?
 C replied 11 Jan 16 - your suggestion seems most brilliant and I
 thank you for making it.

[illegible]

have a chain-system.
 tested. Further the Order is not so held lodged, but to
 federal tests. For the sake of the A.A., spiritual
 outer, tests of labour, pain, etc. For the inner, inner
 20. Our system of initiation is to be simple. For the

THESE ARE THE

It would be improper to make extended commentary on

Ached in d/ks 31

I 51

Mention 4 gates, and this is the mystery of the gate of Aleph again, and the fourfold name of R.H.K. One can enter these in turn or at once, if he understands the trick of the combination."

Ached to A.C. 2 Jan 1916. I was told that d/ks d/ks

I 51 attempted to plain instruction in a written matter. The last

name means that the first is the first in the four gates and

this means d/ks d/ks, d/ks d/ks, d/ks d/ks, and d/ks d/ks?

A.C. replied 11 Jan 16 - your suggestion seems most brilliant and I

Thank you for making it.

THE OLD COMMENT.

30. Our system of initiation is to be simple. For the

outer, tests of labour, pain, etc. For the inner, intel-

lectual tests. For the class of the A.A., spiritual

tests. Further the Order is not to hold lodges, but to

have a chain-system.

THE NEW COMMENT.

It would be improper to make extended commentary on

Ached in dkt 31

I 51

Mention 4 parts, and this is the
again, and the fourfold name of R. H. K.
or at me, if he understands the trick

Ached to A. C. 2 Jan 1916

I 51 wanted to plain instruction

that some means clear but the other part

this mean labia. Heyona, labia dissona, &c

A. C. replied 11 Jan 16 - your suggestion re

Thank you for making it.

This is the mystery of the path of Aleph
of R.H.K. One can enter these in form
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in 1916 I was told that these signs

instruction in a certain matter. The last

then part is dark in fact Four paths over

Almond, Virginia and others?

operation runs most brilliant and 7

that states a system is

I 51

Asked to A.C. 2 Jan 1918. "I was told that when you

I 51 attempted to flame instruction in a writing matter. The last

I have never seen the other part in the four parts
 nor mean like this, like this, like this, like this?
 A.C. replied "for 16" your suggestion seems most excellent and
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17-00000 00 010 0100

50. Our system of initiation is to be written. For the
order, tests of labour, pain, etc. For the inner, intel-
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14-00000

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

THE OLD COMMENT.

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

THE NEW COMMENT.

The first section of this verse is connected with the second only by the word 'therefore'. It appears to describe an initiation, or perhaps The initiation, in general terms. I would suggest that the palace is the 'Holy House' or Universe of the Initiate of the New Law. The four gates are perhaps Light, Life, Love, Liberty - see "De lege Libellum".

Lapis Lazuli is a symbol of Nuit, Jasper of Hadit. The rare scents are possibly various ecstasies or Samadhis. Jasmine and Rose are hieroglyphs of the two main Sacraments, while the emblems of death may refer to certain secrets of a well known exoteric school of initiation whose members, with the rarest exceptions, do not know what it is all about.

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

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

expression.

→ The act of Love is to the bourgeois (as the 'Christian' is called now-a-days) a gross animal gesture which shames his boasted humanity. The appetite drags him at its hoofs; it tires him, disgusts him, diseases him, makes him ridiculous even in his own eyes. It is the source of nearly all his neuroses.

Against this monster he has devised two protections. Firstly, he pretends that it is a Fairy Prince disguised, and hangs it with the rags and tinsel of romance, sentiment, and religion. He calls it Love, denies its strength and truth, and worships this wax figure of him with all sorts of amiable lyrics and leers.

Secondly, he is so certain, despite all his theatrical-wardrobe-work, that it is a devouring monster, that he represents with insane ferocity the existence of people who laugh at his fears, and tell him that the monster he fears is in reality not a fire-breathing worm, but a spirited horse, well trained to the task of the bridle. They tell him not to be a gibbering coward, but to learn to ride. Knowing well how abject he is, the kindly manhood of the advice is, to him, the bitterest insult he can imagine, and

First revision
ends here

expression.



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he calls on the mob to stone the blasphemer. He is therefore particularly anxious to keep intact the bogey he so dreads; the demonstration that Love is a general passion, pure in itself, and the redeemer of all them that put their trust in Him, is to tear open the raw ulcer of his soul.

We of Thelema are not the slaves of Love. "Love under will" is the Law. We refuse to regard love as shameful and degrading, as a peril to body and soul. We refuse to accept it as the surrender of the divine to the animal; to us it is the means by which the animal may be made the Winged Sphinx which shall bear man aloft to the House of the Gods.

We are then particularly careful to deny that the object of love is the gross physiological object which happens to be Nature's excuse for it. Generation is a sacrament of the physical Rite, by which we create ourselves anew in our own image, weave in a new flesh-tapestry the Romance of our own Soul's History. But also Love is a sacrament of transubstantiation whereby we initiate our own souls; it is the Wine of Intoxication as well as the Bread of Nourishment. "Nor is he for priest designed who partakes only in one kind."

We therefore heartily cherish those forms of love in

which no question of generation arises; we use the stimulating effects of physical enthusiasm to inspire us morally and spiritually. Experience teaches that passions thus employed do serve to refine and to exalt the whole being of man or woman. Nuith indicates the sole condition: "But always unto me."

The epicure is not a monster of gluttony, nor the amateur of Beethoven a 'degenerate' from the 'normal' man whose only music is the tom-tom. So also the poisons which shock the bourgeois are not indulgences, but purifications; the brute whose furtive lust demands that he be drunk and in darkness that he may surrender to his shame, and that he lie about it with idiot mumblings ever after, is hardly the best judge even of Phryne. How much less should he venture to criticise such men and women whose imaginations are so free from grossness that the element of attraction which serves to electrify their magnetic coil is independent of physical form? To us the essence of Love is that it is a sacrament unto Nuith, a gate of grace and a road of righteousness to Her High Palace, the abode of peerless purity whose lamps are the Stars.

"As ye will". It should be abundantly clear from the

foregoing remarks that each individual has an absolute and indefeasible right to use his sexual vehicle in accordance with its own proper character, and that he is responsible only to himself. But he should not injure himself and his right aforesaid; acts invasive of another individual's equal rights are implicitly self-aggressions. A thief can hardly complain on theoretical grounds if he is himself robbed. Such acts as rape, and the assault or seduction of infants, may therefore be justly regarded as offences against the Law of Liberty, and repressed in the interests of that Law.

It is also excluded from "as ye will" to compromise the liberty of another person indirectly, as by taking advantage of the ignorance or good faith of another person to expose that person to the constraint of sickness, poverty, social detriment, or childbearing, unless with the well-informed and uninfluenced free will of that person.

One must moreover avoid doing another injury by deforming his nature: for instance, to flog children at or near puberty may distort the sensitive nascent sexual character, and impress it with the stamp of masochism. Again, homosexual practices between boys may in certain cases actually rob them of their virility, psychically or even physically.

Trying to frighten adolescents about sex by the bogeys

of Hell, Disease, and Insanity, may warp the moral nature permanently, and produce hypochondria or other mental maladies, with perversions of the enervated and thwarted instinct.

Repression of the natural satisfaction may result in addition to secret and dangerous vices which destroy their victim because they are artificial and unnatural aberrations. Such moral cripples resemble those manufactured by beggars by compressing one part of the body so that it is compensated by a monstrous exaggeration in another part.

But on the other hand we have no right to interfere with any type of manifestation of the sexual impulse on a priori grounds. We must recognize that the Lesbian leanings of idle and voluptuous women whose refinement finds the grossness of the average male repugnant, are as inexpugnably entrenched in Righteousness as the parallel pleasures of the English Aristocracy and Clergy whose aesthetics find women disgusting, and whose self-respect demands that love should transcend animal impulse, exalte intellectual intimacy, and inspire spirituality by directing it towards an object whose attainment cannot inflict the degradation of domesticity, and the bestiality of gestation.

Every one should discover, by experience of every kind, the extent and intention of his own sexual Universe. He must be taught that all roads are equally royal, and that the only question for him is "Which road is mine?" All details are equally likely to be of the essence of his personal plan, all equally 'right' in themselves, his own choice of the one as correct as, and independent of, his neighbour's preference for the other.

He must not be ashamed or afraid of being homosexual if he happens to be so at heart; he must not attempt to violate his own true nature because public opinion, or medical ^{adv} morality, or religious prejudice would wish he were otherwise. The oyster stays shut in his shell for all Darwin may say about his "low stage of evolution", or Puritans about his priapistic character, or idealists about his unfitness for civic government.

The advocates of homosexuality - primus inter pares, John Addington Symonds! - hammer away like Hercules at the spiritual, social, moral, and intellectual advantages of cultivating ^{the} caresses of a comrade who combines Apollo with Achilles and Antinous at the expense of escaping from a Chimaera with Circe's head, Cleopatra's body, and Cressi-

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da's character.

Why can't they let one alone? I agree to agree; I only stipulate to be allowed to be inconsistent. I will confess their creed, so long as I may play the part of Peter until the cock crew thrice.

They urge more strenuously still the claims of homosexuality to heal the hurts and horrors of humanity, almost the 'complete cohort'. On this point I concur that they argue indiscutably, with sober sense to support and stress of suffering to spur them. They prove with Euler's exactness and ~~Hix~~ton's passion that heterosexuality entrains an infinity of ills; jealousies, abortions, diseases, infanticides, frauds, intrigues, quarrels, poverty, prostitution, persecution, idleness, self-indulgence, social stress, overpopulation, sex-antagonism. They show with Poincaré's precision that Jesus and Paul struck at the heart of hell when they proclaimed marriage a scourge, and offered the testimony of John and Timothy to support the plea of Plato on behalf of paederastic passion. Out of the Court there slunk Mark Antony, his toga to his face, one of the legion of lost souls that woman had withered; behind him groped blind Samson, disinherited Adam, feeling his way along the

table where they had piled countless papyri writ with woes of kings and sages woman-wrecked, and many a map of towns and temples torn and trampled beneath the feet of Love, their ashes smouldering still, and smoky with song to witness how Astarte's breath had kindled and consumed them. Extinguished empires owned that their doom was the device of Venus, her vengeance on virility.

By Paul sat Buddha smiling, Ananda's arm about his neck, while Mohammed paced the floor impatiently between two warrior comrades, his belt bearing an iron key, a whip, and a sword, wherewith to limit women's liberty, their love, their life, lest to his loss they lure him.

The Beast is there also, aloof, attentive. He will not weigh the evidence in the balances of any particular kind of advantage. He will not admit any standard as adequate to assess the absolute. To him, the pettiest personal whimsy outweighs all wisdom, all philosophy, all private profit and all public prudence. The sexual obol of the meanest is stamped with the signature of his own sovereign soul, lawful and current coin no less than the gold talent of his neighbour. The derelict moon has the same right to drift round Earth as Regulus to blaze in the heart of the

Lion.

Collision is the only crime in the cosmos.

The Beast refuses therefore to assent to any argument as to the propriety of any fashion of formulating the soul in symbols of sex. A canon is no less deadly in love than in art or literature: its acceptance stifles style, and its enforcement extinguishes sincerity.

It is better for a person of heterosexual nature to suffer every possible calamity as the indirect environment-evoked result of his doing his true will in that respect than to enjoy health, wealth and happiness by means either of suppressing sex altogether, or debauching it to the service of Sodom or Gomerrah.

Equally it is better for the androgyne, the urning, or their feminine counterparts to endure blackmailers private and public, the terrors of police persecution, the disgust, contempt and loathing of the vulgar, and the self-torture of suspecting the peculiarity to be a symptom of a degenerate nature, than to wrong the soul by damning it to the hell of abstinence, or by defiling it with the abhorred embraces of antipathetic arms.

Every star must calculate its own orbit. All is Will,

and yet all is Necessity. To swerve is ultimately impossible; to seek to swerve is to suffer.

The Beast 666 ordains by His authority that every man, and every woman, and every intermediately-sexed individual ^{shall be} ~~is~~ absolutely free to interpret and communicate Self by means of any sexual practices soever, whether direct or indirect, rational or symbolic, physiologically, legally, ethically, or religiously approved or no, provided only that all parties to any act are fully aware of all the implications and responsibilities thereof, and heartily agree thereto.

Moreover, the Beast 666 adviseth that all children shall be accustomed from infancy to witness every type of sexual act, as also the process of birth, lest falsehood fog, and mystery stupefy, their minds, whose error else might thwart and misdirect the growth of their subconscious system of soul-symbolism.

"When, where, and with whom ye will."

The phrase "with whom" has been practically covered by the comment on "as ye will". One need no more than distinguish that the earlier phrase permits all manner of acts, the latter all possible partners. There would have been no

Furies for Oedipus, no disaster for Othello, Romeo, Pericles of Tyre, Laon and Cythna, if it were only agreed to let sleeping dogs lie, and mind one's own business. In real life, we have seen in our own times Oscar Wilde, Sir Charles Dilke, Parnell, Canon Aitken and countless others, many of them engaged in first-rate work for the world, all wasted, because the mob must make believe to be "moral". This phrase abolishes the Eleventh Commandment, Not to be Found Out, by authorizing Incest, Adultery, and Paederasty, which every one now practices with humiliating precautions, which perpetuate the schoolboy's enjoyment of an escapade, and make shame, slyness, cowardice and hypocrisy the conditions of success in life.

It is also the fact that the tendency of any individual to sexual irregularity is emphasized by the preoccupation with the subject which follows its factitious importance in modern society.

It is to be observed that Politeness has forbidden any direct ~~reference~~ to the subject of sex to secure no happier result than to allow Siegmund Freud and others to prove that our every thought, speech, and gesture, conscious or unconscious, is an indirect reference!

Unless one wants to wreck the neighbourhood, it is best to explode one's gunpowder in an unconfined space.

There are very few cases of "perverted hunger-instinct" in moderately healthy communities. War restrictions on food created dishonest devices to procure dainties, and artificial attempts to appease the ache of appetite by chemical counterfeits.

The South-Sea Islanders, pagan, amoral and naked, are temperate lovers, free from hysterical "crimes of passion", sex obsessions, and puritan persecutor-mania; perversion is practically unknown, and monogamy is the general custom.

Even the civilized psychopaths of cities, forced into every kind of excess by the omnipresence of erotic suggestions and the contact of crazed crowds seething with suppressed sexuality, are not wholly past physic. They are no sooner released from the persistent pressure by escaping to some place where the inhabitants treat the reproductive and the respiratory organs as equally innocent than they begin insensibly to forget their 'fixed idea' forced on them by the fog-horn of Morality, so that their perversions perish, just as a coiled spring straightens itself when the external compulsion is removed. They revert to their natural

sex-characters, which only in rare cases are other than simple, pure, and refined. Here, sex itself ceases to play Principal Boy in the Pantomime of Life. Other interests resume their proper proportions.

We may now inquire why the Book is at pains to admit as to love "when" and "where" we will. Few people, surely, have been seriously worried by restrictions of time and place. One can only think of lovers who live with fearsome families or in inhospitable lodgings, on a rainy night, buffeted from one police-bullied hotel to another.

Perhaps this permission is intended to indicate the propriety of performing the sexual act without shame or fear, not waiting for darkness or seeking secrecy, but by daylight in public places, as serenely as if it were a natural incident in a morning stroll.

Custom would soon surfeit curiosity, and copulation attract less attention than a new fashion in frocks. For the existing interest in sexual matters is chiefly because, common as the act is, it is closely concealed. Nobody is excited by seeing others eat. A "naughty" book is as dull as a volume of sermons: only genius can vitalize either.

Beyond this, once love is taken for granted, the mor-

bid fascination of its mystery will vanish.

The pander, the prostitute, the parasite will find their occupation gone.

Disease will go straight to the doctor instead of to the quack, as it does; the altars of Mrs. Grundy run red with the blood of her faithful.

The ignorance or carelessness of a raw youth will no longer hound him to hell. A blighted career or a ruined constitution will no more be the penalty of a moment's exuberance.

Above all, the world will begin to appreciate the true nature of the sexual process, its physical insignificance as one among many parts of the body, its transcendent importance as the vehicle of the True Will and the first of the sheaths of the Self.

Hitherto our sexual tabus have kept far ahead of Gilbert and Sullivan. We have made love the lackey to propriety, as who should pay his rent by sneezing. We have swaddled it in politeness, as who should warn God off the grass.

We have muddled it up with morality, as who should frown at the Himalayas on the one hand, and, on the other, regulate his behaviour by that of an ant-heap.

Logan 285a 285(a)
As - Postscript, let me contrast with the above theories two actual cases of Marriage as it is in England .

No. 1. Mr. W, a solicitor and gentleman ~~farmer~~ of considerable wealth: a Plymouth Brother. Called, in Southsea, Hants, where he practiced: "The ~~Habit~~ Lawyer." Every time that his wife gave birth to a child, or miscarried, she lay for weeks, often months - between life and death, with perityphlitis or peritonitis set up by the difficulties of parturation. Yet this man, knowing this well, had gone on and on remorselessly. When I knew him he had 18 children living, and two more were born during that period. It was evidently his view that he had an absolute Right to impregnate his wife, and that it was her business whether she lived or died. During all these years she was no sooner well enough to leave her bed than she was again "in the family way." Thus in 25 years, she was never permitted so much as a month's good health. This Mr. W. was a most kindly and genial man, devoted to her and his family, genuinely pious and tenderhearted. But it never occurred to him to refrain from exercising the Right which he possessed to endanger her life every year. (He suffered intensely with anxiety for his wife's health.)

Hammond
No. 2 Mr. H., a very skillful engraver and die-sinker, a man of refined tastes and delicate feelings, sensitive beyond the common even of men in a far higher station of life and with a much better education. Since childhood he had suffered continually from an incurable form of Psoriasis. This kept him in a state of almost constant irritation, spoilt his sleep, and made him lament that he was "a leper". In fact, the scales of the eruption were so plentiful that his sheets had to be cleaned every morning with a dust-pan and brush! He could only obtain relief (before trying to sleep) by being rubbed with oil of winter green, which filled his whole house with a loathsome stench. One would have thought that the first wish of a man thus afflicted would be to sleep alone, that it would be utterly repugnant and revolting to him to sleep with another person, for his own sake, apart from any consideration for her. But his wife, herself an invalid - a huge obese greasy woman (of middle age when I knew the family) suffering from rheumatoid arthritis, tubercular trouble in the arms etc. etc. - was his wife, she must be immediately available should Mr. H. want to exercise his conjugal Right. (In this case, too, Mrs. H. was likely to die of impregnation.) The extraordinary feature is that so extremely sensitive and refined a man could be so disgustingly callous on such a matter. Even vulgar people fear to appear physically repulsive to the person whom they love. It seems as if the fact of Marriage destroys every natural characteristic, and has a set of rules of its own diametrically opposed in spirit and letter to those which govern Love. I confidently appeal to impartial observers to say whether the ideals of the Book are not cleaner, more wholesome, more human, and more truly moral than those of Marriage as it is.

...the Law of Thelema is here!

The Law of Thelema is here!

(It appears pertinent to add that the above ethical theories have stood the test of practice. Experiment shows that complete removal - in the most radical manner - of all the usual restrictions on conduct results, after a brief period of uneasiness of various kinds, in the subject dropping entirely into the background; the parties concerned became natural, and led what would conventionally be called 'strictly moral' lives without even knowing that they were doing so.)

PS. See p285a

Added in dicto 31.

I 52.

There should be no space-marks, except on the plane of reason. When
the experience of this mystery is granted, it will be seen how there
are none, for the Whole Ring is a continuous process, even to
"it is continuous".

29

Added in dith 31.

I 52.

There should be no space-marks, except on the plane of reason. When the experience of this mystery is granted, it will be seen how there are none, for the Role Ring is a continuous process, even as it is continuous."

(If a person continues to be in the same position, the theories have been about the same, and the experiments show that complete theory - in the same position - is the same. The usual restrictions on contact results, after a brief period of unavailability of various kinds, in the subject drop-king entirely into the background, the parties concerned become natural, and the usual results conversationally be called 'strictly normal' lives without even knowing that they were

(going on.)

22. Feb 1958

Added in dith 31.

I 52.

There should be no space-marks, except on the plane of reason. When
the experience of this mystery is probed, it will be seen how there
are none, for the Role Ring is a continuous process, even to
"it is continuous".

The law of Continuity is here!

(It appears pertinent to add that the above ethical

theories have shed the light of practice. Experiment shows

that complete removal - in one rational manner - of all

the usual restrictions on conduct results, after a brief

period of unaccustomedness of various kinds, in the subject drop-

ping entirely into the background; the parties concerned

become natural, and act what would conventionally be called

'strictly moral', lives without even knowing that they were

(going on.)

62. See page 2

Added in dith 31.

I 52.

There should be no space-marks, except on the plane of reason. When
the experience of this mystery is granted, it will be seen how there
are none, for the whole thing is a continuous process, even to
the end is continuous".

(It appears pertinent to ask that the above divided
theories have shown the test of reality. Experiment shows
that complete removal - in the most perfect manner - of all
the usual restrictions on contact remains, after a brief
period of unconsciousness of various kinds, in the subject dis-
tinguished into the background, the person concerned
becomes normal, and the fact that would conventionally be called
'totally normal' lives without even knowing that they were

(going on.)

62. See p 282

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

THE OLD COMMENT.

52. But distinctions must not be made before Nuit, either intellectually, morally, or personally. Metaphysics, too, is intellectual bondage; avoid it! Otherwise one falls back to the Law of Hoor from the perfect emancipation of Nuit. This is a great mystery, only to be understood by those who have fully attained Nuit and her secret Initiation.

THE NEW COMMENT.

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

*Final version
not here*

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

The doctrine of the previous verses, which appears not merely to allow sexual liberty in the ordinary sense, but even to advocate it in a sense which is calculated to shock the most abandoned libertines, can do no less than startle and alarm the magician, and that only the more so as he is familiar with the theory and practice of his art. "What is this, in the name of Adonai?" I hear him exclaim; "is it not the immemorial and unchallenged tradition that the exorcist who would apply himself to the most elementary operations of our Art is bound to prepare himself by a course of chastity? Is it not notorious that virginity is by its own virtue one of the most powerful means, and one of the most essential conditions, of all Magical works? This is no question of technical formula such as may, with propriety, be modulated in the event of an Equinox of the Gods. It is one of those eternal truths of Nature which persist, no matter what the environment, in respect of place or period." To these remarks I can but smile my most genial assent. The only objection that I can take to them is to point out that the connotation of the word 'chastity' may have been

misunderstood from a scientific point of view, just as modern science has modified our conception of the relations of the earth and the sun without presuming to alter one jot or tittle of the observed facts of Nature. So we may assert that modern discoveries in physiology have rendered obsolete the Osirian conceptions of the sexual process which interpreted chastity as physical abstinence, small regard being paid to the mental and moral concomitants of the refusal to act, still less to the physical indications. The root of the error lies in the dogma of original sin, as a result of which pollution was actually excused as being in the nature of involuntary offense, just as if one were to assert that a sleep-walker who has fallen over a precipice were any less dead than Empedocles or Sappho.

The doctrine of Thelema resolves the whole question in conformity with the facts observed by science and the proprieties prescribed by Magick. It must be obvious to the most embryonic tyro in alchemy that if there be any material substance soever endowed with Magical properties, one must class, *primus inter pares*, that vehicle of essential humanity which is the first matter of that Great Work wherein our race shares the divine prerogative of creating man in

its own image, male and female.

It is evidently of minor importance whether the will to create be consciously formulated. Lot in his drunkenness served the turn of his two daughters, no less than Jupiter, who prolonged the night to forty-eight hours in order to give himself time to beget Hercules.

Man is in actual possession of this supreme talisman. It is his "pearl of great price", in comparison with which all other jewels are but gew-gaws. It is his prime duty to preserve the integrity of this substance. He must not allow its quality to be impaired either by malnutrition or by disease. He must not destroy it like Origen and Klingsor. He must not waste it like Onan.

But physiology informs us that we are bound to waste it, no matter what be our continence, so long as we are liable to sleep; and Nature, whether by precaution or by prodigality, provides us with so great an excess of the substance that the reproduction of the human race need not slacken, though the proportion of men to women were no more than 5 to the 1000. The problem of efficiency consequently appears practically insoluble.

We are now struck with the fact that Huit commands us

to exercise the utmost freedom in our choice of the method of utilizing the services of this our first, our finest and our fieriest talisman; the license appears at first sight unconditioned in the most express and explicit terms that it is possible to employ. The caveat, "but always unto me", sounds like an afterthought. We are almost shocked when, in the following verse, we discover a menace, none the less dread because of the obscurity of its terms.

Our first consideration only adds to our sense of surprised repugnance. It becomes evident that one type of act is forbidden, with the penalty of falling altogether from the law of liberty to the code of crime; and our amazement and horror only increase as we recognize that this single gesture which is held damnable, is the natural exercise of the most fatidical function of nature, the innocent indulgence of irresistible impulse. We glance back to the previous verse - we examine our charter. We are permitted to take our fill and will of love as we will, when, where and with whom we will, but there is nothing said about ~~why~~ we will. On the contrary, despite the infinite variety of lawful means, there is one end held lawful, and no more than one. The act has only one legitimate object: it must

be performed unto Nuit. Further reflection reassures us to some extent, not directly, in the manner of the jurist, but indirectly, by calling our attention to the facts of Nature which underlie the ethics of the question. Nuit is that from which we have come, that to which we must return. Evasion of the issue is no more possible than was alternation of the antecedent. From Nuit we received this talisman, which conveys our physical identity through the ages of time. To Nuit, therefore, we owe it; and to defile any portion of that purest and divinest quintessence of ourselves is evidently the supreme blasphemy. Nothing in nature can be misapplied. It is our first duty to ourselves to preserve the treasure entrusted to us: "What shall it profit a man if he gain the whole world and lose his own soul?"

The nature of man is individual. No two faces are identical, still less are two individuals. Unspeakable is the variety of form and immeasurable the diversity of beauty, but in all is the seal of unity, inasmuch as all cometh from the womb of Nuit - to it returneth all. The apprehension of this sublimity is the mark of divinity. Knowing this, all is liberty; ignorant of this, all is bond-

age. As no two individuals are identical, so also, there can be no identity between the quintessential expressions of the will of any two persons; and the expression of each person, in the first instance, as his purely physical prerogative, is his sexual gesture.

One cannot say that any significance of that gesture is forbidden, for "There is no law beyond Do what thou wilt." But this may and shall be said, that a significance which indicates ignorance or forgetfulness of the central truth of the Universe, is an acquiescence in that opacity caused by the confusion of the veils which conceal the soul from the consciousness, and thus create the illusion which the aspirant calls Sorrow, and the uninitiate, Evil.

The sexual act, even to the grossest of mankind, is the agent which dissipates the fog of self for one ecstatic moment. It is the instinctive feeling that the physical spasm is symbolic of that miracle of the Mass, by which the material wafer, composed of the passive elements, earth and water, is transmuted into the substance of the Body of God, that makes the wise man dread lest so sublime a sacrament suffer profanation. It is this that has caused him, in half-instinctive, half-intellectual half-comprehension of

the nature of the truth, which has driven him to fence the act about with taboos. But a little knowledge is a dangerous thing. His fear has created phantoms, and his malobservation suggested precautions scarce worthy to be called empirical. We see him combat analogous difficulties in a precisely similar manner. History shows us the physician defending mankind against plague, with exorcisms on the one hand and useless herbs on the other. A charred stake is driven through the heart of a vampire, and his victim is protected with garlic. The strength of God, who can doubt? The strength of taste and of smell are known facts. So they measured strength against strength without considering whether the one was appropriate to the other, any more than as if one were to ward off the strength of steel swords by the strength of the colour of one's armour. Modern science, by correct classification, has expounded the doctrine of the magical link. We no longer confuse the planes. We manipulate physical phenomena by physical means; mental by mental. We trace things to their true causes, and no longer seek to cut the Gordian knot of our ignorance by the sword of a postulated Pantheon.

no
 Physiology leaves us in doubt as to the power of our
 A

inherited talisman. And modern discoveries in psychology have made it clear enough that the sexual peculiarities of people are hieroglyphs, obscure yet not unintelligible, revealing their histories in the first place, in the second, their relations with environment in the present, and, in the third, their possibilities with regard to the modification of the future.

In these supremely important verses of the Book of The Law, it becomes clear that Nuit is aware of all these facts, and that she regards them as no less than the combination of the lock of the strong room of the future. "This" (doctrine) "shall regenerate the world, the little world, my sister". The misunderstanding of sex, the ignorant fear like a fog, the ignorant lust like a miasma, these things have done more to keep back humanity from realization of itself, and from intelligent co-operation with its destiny, than any other dozen things put together. The vileness and falseness of religion itself have been the monsters aborted from the dark womb of its infernal mystery.

There is nothing unclean or degrading in any manifestation soever of the sexual instinct, because, without exception, every act is an impulsively projected image of the

Will of the individual who, whether man or woman, is a star; the Pennsylvanian with his pig no less than the Spirit with Mary; Sappho with Atthis and Apollo with Hyacinth as perfect as Daphnis with Chloe or as Galahad vewed to the Graal. The one thing needful, the all-perfect means of purification, consecration, and sanctification, is independent of the physical and moral accidents circumstantial of the particular incident, is the realization of love as a sacrament. The use of the physical means as a Magical Operation, whose formula is that by uniting two opposites, by dissolving both, annihilating both, to create a third thing which transcends that opposition, the phase of duality which constitutes the consciousness of imperfection, is perceived as the absolute negative whose apprehension is identical with that duality, is the accomplishment of the Great Work.

197. The anacephalepsis of these considerations is this:

1. The accidents of any act of love, such as its protagonists and their peculiarities of expression on whatever plane, are totally immaterial to the Magical import of the act. Each person is responsible to himself, being a star, to travel in his own orbit, composed of his own elements, to shine with his own light, with the colour proper to his

own nature, to revolve and to rush with his own inherent motion, and to maintain his own relation with his own galaxy in its own place in the Universe. His existence is his sole and sufficient justification for his own matter and manner.

2. His only possible error is to withdraw himself from this consciousness of himself as both unique in himself and necessary to the norm of nature.

To bring down this doctrine to a practical rule for every man or woman by which they may enjoy, in perfection, their sexual life and make it what it rightly is, the holiest part of the religious life, I say 'holiest' because it redeems even physical grossness to partake with spiritual saintship, the intention of the Book of The Law is perfectly simple. Whatever your sexual predilections may be, you are free, by the Law of Thelema, to be the star you are, to go your own way rejoicing. It is not indicated here in this text, though it is elsewhere implied, that only one symptom warns that you have mistaken your true Will, and that is, if you should imagine that in pursuing your way you interfere with that of another star. It may, therefore, be considered improper, as a general rule, for your sexual grati-

fication to destroy, deform, or displease any other star. Mutual consent to the act is the condition thereof. It must, of course, be understood that such consent is not always explicit. There are cases when seduction or rape may be emancipation or initiation to another. Such acts can only be judged by their results.

The most important condition of the act, humanly speaking, is that the attraction should be spontaneous and irresistible: a leaping up of the will to create with lyrical frenzy. This first condition once recognized, it should be surrounded with every circumstance of worship. Study and experience should furnish a technique of love. All science, all art, every elaboration should be emphasize and adorn the expression of the enthusiasm. All strength and all skill should be summoned to fulfil the frenzy, and life itself should be flung with a spendthrift gesture on the counter of the Merchant of Madness. On the steel of your helmet let there be gold inlaid with the motto "Excess".

The above indications are taken from a subsequent passage of the third chapter of this Book.

The supreme and absolute injunction, the crux of your knightly oath, is that you lay your lance in rest to the

glory of your Lady, the Queen of the Stars, Nuit. Your knighthood depends upon your refusal to fight in any lesser cause. That is what distinguishes you from the brigand and the bully. You give your life on Her Altar. You make yourself worthy of Her by your readiness to fight at any time, in any place, with any weapon, and at any odds. For Her, from Whom you come, of Whom you are, to Whom you go, your life is no more and no less than one continuous sacrament. You have no word but Her praise, no thought but love of Her. You have one only cry, of inarticulate ecstasy, the intense spasm, possession of Her, and Death, to Her. You have no act but the priest's gesture that makes your body Hers. The wafer is the disk of the Sun, the star in Her body. Your blood is spilt from your heart with every beat of your pulse into Her cup. It is the wine of Her life crushed from the grape of your sun-ripened vine. On this wine you are drunk. It washes your corpse that is as the fragment of the Host, broken by you, the Priest, into Her golden chalice. You, Knight and Priest of the Order of the Temple, saying Her mass, become God in Her, by love and death. This act of love, though in its form it be with a horse like Caligula, with a mob like Messalina, with a giant like Heliogabalus,

with a pollard like Nero, with a monster like Baudelaire, though with de Sade it gloat on blood, with Sacher-Masoch crave for whips and furs, with Yvette Guilbert crave the glove, or dote on babes like E.T. Reed of "Punch"; whether one love oneself disdaining every other like Narcissus, offer oneself loveless to every love like Catherine, or find the body so vain as to enclose one's lust in the soul and make one life-long spinthria unassuaged in the imagination like Aubrey Beardsley, the means matter no wit. Each takes one way, Keats one, Goya one. The end is everything: that by the act, whatever it is, one worships, loves, possesses, and becomes Huit.

The act of love can no more "trammel up his consequences" than any other act. As long as you possess the talisman, it must be used from time to time, whether you will or no. If you injure the quality, or diminish the quantity, of that quintessence, you blaspheme yourself, and betray the trust reposed in you when you accepted the obligation of that austere chivalrous order called Manhood. The powers of the talisman are irresistible like every other natural force. Every time they are used, a child must be begotten. This child must be in your own image, a symbol

of your nature, an expression of your true subconscious Will.

It is, of course, only once in many times that the conditions allow of the production of a human child. What happens when (either by chance or by design) that obvious effect is prevented? The materialist may imagine that with the destruction of the complex, it becomes harmless, its potentialities aborted, just as the violence of sulphuric acid comes to naught if it be neutralized by caustic soda. But he is a very poor materialist if he says so. The full possibilities of the acid must be accounted for in one way or another. If it does not dissolve a metal, it may carbonate a sugar, generate a gas, give off heat, or in one way or another fulfil absolutely every possibility which it inherited from the forces that went to make it. It is manifestly a contradiction of the laws of the Conservation of matter and energy, that a substance should lose by being transformed. ~~I say that~~ It is contrary to Nature that a man, with potentialities which can transform the face of the earth, should become nothing but inert carrion when he happens to die. Everything that he was must inevitably persist; and if the manifestation be not to one set of senses,

why then to another. The idea of creation from nothing of something and the destruction of something to nothing, exploded with the theory of Phlogiston.

It stands plain, even to sceptical reason - indeed, most of all to the sceptic - that our talisman, one microscopic serpent of which can build for itself such a house as to rule men's bodies for a generation like ^{Alexander} Napoleon, or their minds for an epoch like Plato, can not be destroyed or diminished by any conceivable force.

When this talisman comes forth from its fortress, its action begins. The ancient Jewish Rabbins knew this, and taught that before Eve was given to Adam, the demon Lilith conceived by the spilt of his dreams, so that the hybrid races of satyrs, elves and the like began to populate those secret places of the earth which are not sensible by the organs of the normal man.

I take it as certain that every offering of this talisman infallibly begets children on one plane or another of this our cosmos, whose matter is so varied in kind. Such a child must partake of its father's nature; and its character will be determined, partly by the environment in which it is bred to manifestation, lives, and ultimately changes in

what we call death, and partly by the inmost will of the father, perhaps modified to some extent by his conscious will at the time of his slipping the leash.

This being so, it becomes tremendously important to a man that he should become conscious of his true inmost Will, of his essential nature. This is the Great Work whose attainment constitutes adeptship, provided that the consciousness recognizes that its own dependence on circumstance makes it no more than a troubled image in foul water of the sun which is that Silent Self. If such a man wants to develop his powers, he must use this tremendous talisman to create in his own image.

Although this talisman has such miraculous might, it is also intensely sensitive. Put in an unsuitable environment, it may produce grotesque or malignant perversions of its father's Word. We are all aware that fine children are born of healthy mothers who are true and worthy mates of their husbands. The children of hate, of debauch, of sickness, nearly always bear witness in body and mind to the abuse of the talisman. Not only the sins of the father but those of the mother, yes, more, those of their social surroundings, are visited on the children to the third and

fourth generation. Nay, more, the mischief can never be mended. A man can destroy in a minute his kingdom, inherited from unnumbered dynasties of biological prudence.

It will also be admitted, without reference to Magick, that the abuse of the talisman leads to moral, mental and spiritual misfortune. Crime and insanity, as well as disease and debility, are constantly seen as the direct result of mismanaging the sexual life, either tactically, strategically, or both. 205

The Book of The Law emphasizes the importance of these considerations. The act of love must be spontaneous, in absolute freedom. The man must be true to himself. Romeo must not be thrust on Rosaline for family, social, or financial reasons. Desdemona must not be barred from Othello for reasons of race or religion. The homosexual must not blaspheme his nature and commit spiritual suicide by suppressing love or attempting to pervert it, as ignorance and fear, shame and weakness, so often induce him to do. Whatever the act which expresses the soul, that act and no other is right.

But, on the other hand, whatever the act, ^{may be} it is always a sacrament; and, however profaned, it is always efficient.

To profane it ~~it~~ is only to turn food into poison. The act must be pure and passionate. It must be held as the union with God in the heart of the Holy of Holies. One must never forget that a child will be born of that deed. One must choose the environment appropriate to the particular child which one wills to create. One must make sure that the conscious will is written, on the pure waters of a mind unstirred, in letters of fire, by the Sun of the Soul. One must not create confusion in the talisman, which belongs to the Silent Self, by letting the speaking ²⁰⁶ self deny the purpose which produced it. If one's true Will, the reason of one's incarnation, be to bring peace on earth, one must not perform an act of love with motives of jealousy or emulation.

One must fortify one's body to the utmost, and protect it from every disaster, so that the substance of the talisman may be as perfect as possible. One must calm the mind, increasing its knowledge, organizing its powers, resolving its tangles, so that it may truly apprehend the Silent Self, judge partial pleas and unbalanced opinions, while supporting the concentration of the Will by its fortified frontiers, and, with unanimous enthusiasm, acclaiming the Lordship of the thought which expresses the act. The Will must

seal itself upon the substance of the talisman. It must be, in alchemical language, the Sulphur which fixes the Mercury which determines the nature of the Salt. The whole man, from his inmost Godhead to the tip of his tiniest eye-lash, must be one engine, ^{combined} with nothing useless, nothing inharmonious; a thunderbolt from the hand of Jove. It must give itself utterly in the one act of love. It must cease to know itself as anything but the Will. It must not have the will; it must transform itself completely to be the Will.

Last of all, the act must be supreme. It must do and it must die. From that death it must rise again, purged of that Will, having accomplished it so perfectly that nothing is left thereof in its elements. It must have emptied itself into the vehicle. So shall the child be the whole of spirit.

But this is not enough. The ground in which the seed is cast must be suitable for its reception. The climate must be favourable, the soil must be prepared, and the enemies of the young child that seek its life must be driven beyond range of malice. These points are obvious enough, if applied to the ordinary affair of breeding children. One needs the right woman, and the right conditions for her. It

applies even more closely to other acts, for woman is protected by generations of biological adaptation, whereas spiritual children are more easily diseased and deformed, being of subtler and more sensitive matter. So infinitely varied are the possibilities of creation that each adept must work out each problem for himself as best he can. There are magical methods of making a link between the force generated and the matter on which it is desired to act; but these are, for the most part, best communicated by private instruction and developed by personal practice. The crude description is a bare frame-work, and (even so) more often misleads than not.

But the general rule is to arrange all the conditions beforehand with intent to facilitate the manifestation of the thing willed, and to prevent the dangers of abortion by eliminating discordant elements.

For instance; a man seeking to regain health should assist his Magical Will by taking all possible hygienic and medical measures proper to amend his malady. A man wishing to develop his genius as a sculptor will devote himself to study and training, will surround himself with beautiful forms, and, if possible, live in a place where nature her-

self testifies to the touch of the thumb of the Great Architect.

He will choose the object of his passion at the nod of his Silent Self. He will not allow the prejudice, either of sense, emotion, or rational judgment to obscure the Sun of his Soul. In the first place, mutual magnetism, despite the masks of mind, should be unmistakable. Unless it exists, a puissant purity of passion, there is no Magical basis for the Sacrament. Yet, such magnetism is only the first condition. Where two people become intimate, each crisis of satisfaction between the terminals leaves them in a proximity which demands mutual observation; and the intense clarity of the mind which results from the discharge of the electric force makes such observation abnormally critical. The higher the type of mind, the more certain this is, and the greater the danger of finding some antipathetic trifle which experience tells us will one day be the only thing left to observe; just as a wart on the nose is remembered when the rest of the face is forgotten.

The object of Love must therefore be one with the lover in something more than the Will to unite magnetically; it must be in passionate partnership with the Will of which

the Will-to-love is only the Magical symbol. Perhaps no two wills can be identical, but at least they can be so sympathetic that the manifestations are not likely to clash. It is not enough to have a partner of the passive type who bleats "Thy will be done" - that ends in contempt, boredom and distrust. One wants a passion that can blend with one's own. Where this is the case, it does not matter so much whether the mental expression is syndromic; it is, indeed, better when two entirely different worlds of thought and experience have led to sister conclusions. But it is ^{essential} better that the habit of mind should be sympathetic, that the machinery should be constructed on similar principles. The psychology of ^{the} one should be intelligible to the other.

Social position and physical appearance and habits are of far less importance, especially in a society which has accepted the Law of Thelma. Tolerance itself produces suavity, and suavity soon relieves the strain on tolerance. In any case, most people, especially women, adapt themselves adroitly enough to their environment. I say 'Especially women'; for women are nearly always conscious of an important part of their true Will; the bearing of children. To them nothing else is serious in comparison, and they dismiss

questions which do not bear on this as trifles, adopting the habits required of them in the interest of the domestic harmony which they recognize as a condition favourable to reproduction.

I have outlined ideal conditions. Rarely indeed can we realize even a third ^{of our possibilities.} Our Magical engine is mighty indeed when its efficiency reaches 50% of its theoretical horse-power. But the enormous majority of mankind have no idea whatever of taking Love as a sacred and serious thing, of using the eye of the microscopist, the hand of the surgeon, or the heart and brain of the artist. Their ignorance and their shame have made Love a carcass of pestilence; and Love has avenged the outrage by crushing their lives when they pull down the temple upon them.

The chance of finding a suitable object of Love has been reduced well nigh to zero by substituting for the actual conditions, as stated in the above paragraphs, a totally artificial and irrelevant series; firstly, the restrictions on the act itself, marriage, opinion, the conspiracy of silence, criminal laws, and financial fetters, selections limited by questions of race, nationality, caste, religion, social and political cliqueishness, even family exclusive-

ness. Out of the millions of humanity the average person is lucky if he can take his pick of a couple of score of partners. *is either shameful and secret, or doubted with*

and I will here add one further pillar to my temple. It happens only too often that two people, absolutely fitted in every way to love each other, are totally debarred from expressing themselves by sheer ignorance of the technique of the act. What Nature declares as the climax of the Mass, the manifestation of God in the flesh, when the flesh is begotten, is so gross, clumsy and brutal that it disappoints and disgusts. They are horribly conscious that something is wrong. They do not know how to amend it. They are ashamed to discuss it. *They* have neither the experience to guide nor the imagination to experiment. Countless thousands of delicate-minded lovers turn against Love and blaspheme Him. Countless millions, not quite so fixed in refinement, accept the fact, acquiesce in the foulness, till Love is degraded to guilty grovelling. They are dragged in the dirt of the night-cart which ought to have been their "chariot of fire and the horses thereof". *gross, beastly; a villain*

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on morals has sent forth his lightnings and thunders, hailstones and coals of fire, to burn up Gomorrah and Sodom where Love is either shameful and secret, or daubed with dung of sentiment ^{in order} that the swinish citizens may recognize their ideal therein. We do not tell the artist that his art is so sacred, so disgusting, so splendid and so ~~shameful~~ ^{disgraceful} that he must not on any account learn the use of the tools of his trade, and study in school how to see with his eye, and record what he sees with his hand. We do not tell the man who would heal disease that he must ~~neither~~ ^{not} know his subject, from anatomy to pathology; or bid him undertake to remove an appendix from a valued Archbishop the first time he takes scalpel in hand.

But Love is an art no less than Rembrandt's, a science no less than Lister's. The mind must make the heart articulate, and the body the temple of the soul. The animal instinct in man is the twin of the ape's or the bull's. Yet this is the one thing lawful in the code of the bourgeois. He is right to consider the act, as he knows it, degrading. It is ^{indeed, for him,} an act ridiculous, obscene, gross, beastly; a wallowing unworthy either of the dignity of man or of the majesty of the God within him. So is the guzzling and the swilling

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of the savage as he crams his enemy's raw liver into his mouth, or tilts the bottle of trade gin, and gulps. Because his meal is loathly, must we insist that any methods but his are criminal? How did we come to ^{Lafourcade} ~~Peillard~~ and Nichol from the cannibal's cauldron unless by critical care and vigorous research?

The act of Love, to the bourgeois, is a physical relief like defaecation, and a moral relief from the strain of the drill of decency; a joyous relapse into the brute he has to pretend he despises. It is a drunkenness which drugs his shame of himself, yet leaves him deeper in disgust. It is an unclean gesture, hideous and grotesque. It is not his own act, but forced on him by a giant who holds him helpless; he is half madman, half automaton when he performs it. It is a gawky stumbling across a black foul bog, oozing a thousand dangers. It threatens him with death, disease, disaster in all manner of forms. He pays the coward's price of fear and loathing when pedlar Sex holds out his Rat-Poison in the lead-paper wrapping he takes for silver; and pays again with vomiting and with colic when he has gulped it in his greed.

All this he knows, ^{only} too well; he is right, by his own

lights, to leathe and fear the act, to hide it from his eyes, to swear he knows it not. With tawdry rags of sentiment, sacksful of greasy clouts, he swathes the corpse of Love, and, smirking, sputters that Love had never a naked limb; then as the brute in him stirs sleepily, he plasters Love with mire, and leering grunts that Love was never a God in the Temple Man, but a toothsome lump of carrion in the corner of his own sty.

But we of Thelema, like the artist, the true lover of Love, shameless and fearless, seeing God face to face alike in ^{our} their own souls within and in all Nature without, though we use, as the bourgeois does, the word Love, we hold not the word "too often profaned for us to profane it"; it burns inviolate in its sanctuary, being reborn immaculate with every breath of life. But by 'Love' we mean a thing which the eye of the bourgeois hath not seen, nor his ear heard; neither hath his heart conceived it. We have accepted Love as the meaning of Change, Change being the Life of all Matter soever in the Universe. And we have accepted Love as the mode of Motion of the Will to Change. To us every act, as implying Change, is an act of Love. Life is a dance of delight, its rhythm an infinite rapture that never can

weary or stale. Our personal pleasure in it is derived not only from our own part in it, but from our conscious apprehension of its total perfections. We study its structure, we expand ourselves as we lose ourselves in understanding it, and so becoming one with it. With the Egyptian initiate we exclaim "There is no part of us that is not of the Gods"; and add the antistrophe: "There is no part of the Gods that is not also of us."

Therefore, the Love that is Law is no less Love in the petty personal sense; for Love that makes two One is the engine whereby even the final Two, Self and Not-Self, may become One, in the mystic marriage of the Bride, ^{the} ~~my~~ Soul, with Him appointed from eternity to espouse her; yea, even the Most High, God All-in-All, the Truth.

Therefore we hold Love holy, our heart's religion, our mind's science. Shall He not have His ordered Rite, His priests and poets, His makers of beauty in colour and form to adorn Him, His makers of music to praise Him? Shall not His theologians, divining His Nature, declare Him? Shall ^{even} not those who but sweep the courts of His temple, partake thereby of His person? And shall not our science lay hands on Him, measure Him, discover the depths, and calculate the small, and its words are hallowed; to seek new words and

heights, and decipher the laws of His nature?

Also: to us of Thelema, thus having trained our hearts and minds to be expert engineers of the sky-cleaver Love, the ship to soar to the Sun, to us the act of Love is ^{the} consecration of the body to Love. We burn the body on the altar of Love, that even the brute may serve the Will of the Soul. We must then study the art of Bodily Love. We must not balk or bungle. We must be cool and competent as surgeons; brain, eye and hand the perfectly trained instruments of Will.

We must study the subject openly and impersonally, we must read text-books, listen to lectures, watch demonstrations, earn our diplomas ere we enter practice.

We do not mean what the bourgeois means when we say "the act of love". To us it is not the gross gesture as of a man in a seizure, a snorting struggle, a senseless spasm, and a sudden revulsion of shame, as it is to him.

We have an art of expression; we are trained to interpret the soul and the spirit in terms of the body. We love; that is, we will to unite: then the one must study the other, divine every butterfly thought as it flits, and offer the flower it most fancies. The vocabulary of Love is ~~but~~ small, and its terms are hackneyed; to seek new words and

(We do not deny the existence of the body, or despise it; but we refuse to regard it in any other light than this: it is the organ of the Self. It must nevertheless be ordered according to its own laws; those of the mental or moral Self do not apply to it.)

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phrases is to be affected, stilted. It chills.

But the language of the body is never exhausted; one may talk for an hour ^{by means of} ~~with~~ an eye-lash; There are intimate, delicate things, shadows of the leaves of the Tree of the Soul that dance in the breeze of Love, so subtle that neither Keats nor Heine in words, neither Brahms nor Debussy in music, could give them body. It is the agony of every artist, the greater he the more fierce his despair, that he cannot compass expression. And what they cannot do, not once in a life of ardour, is done in all fullness by the body of any that, loving, hath learnt the lesson of how to love.

Addendum. More generally, any act solver may be used to attain any and solver by the magician who knows how to make the necessary links.

1. "average price" - satisfy some aspiration & act on merit
"absolute price" - achieve these from further sales

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THE NEW CURRENT.

Addendum. More sensually, any act solved may be used to attain any and solved by the magician who knows how to make the necessary links.

The second paragraph is perhaps in answer to some un-

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Addendum. More seriously, any art *solera* may be used to attain any and *solera* by the magician who knows how to make the necessary limits.

The second paragraph is perhaps in answer to some unspoken thought of my own that my work was accomplished. Not though I be 'of the prince', with the right to enter into my reward, it is my destiny to unbind my work. I am now over broadest destiny, i.e. Gandhi and joy of earth; and this unbind has been fulfilled without limit. The last words "over to me! to me!" have a double sense. My motto

"arrange thee" : satisfy mine aspiration & attainment
"absolute truth" : relieve thee from further duty

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

THE OLD COMMENT.

53. The prophet is retained as the link with the lower. Again the word "assuage" is used in a sense unintelligible to me.

THE NEW COMMENT.

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

The second paragraph is perhaps in answer to some unspoken thought of my own that my work was accomplished. No! though I be 'of the princes', with the right to enter into my reward, it is my destiny to continue my Work. I am however promised ecstasy, i.e. Samadhi and joy of earth; and this promise has been fulfilled without limit. The last words "ever To me! To me!" have a double sense. My motto

1. "assuage thee": satisfy mine aspiration to attainment
"absolve thee": relieve thee from further duty.

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at that time was OM MH - "No! certainly not", the "Not That! Not That!" of certain very exalted Hindu mystics. Our Lady of the Stars not only calls me to Her, but bestows upon me as a name 'To me' - To M_h - "The Not", the Attainment of that Aspiration expressed in my motto. And 'To M_h' adds to 418!

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

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THE NEW JOURNALS.

The subject changes most abruptly, perhaps answering some unspoken demand of the reader as the capital T's in "To me".

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

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

THE OLD COMMENT.

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

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

THE NEW COMMENT.

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I should like to mention at the least, we find that the

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

THE NEW COMMENT.

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

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

It is evident, moreover, from Chapter II, verse 39, that there is more than one 'child'. Further comment on this matter is to be found in the appropriate places.

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In the Magical Diaries of The Beast, we find that dur-

ing the beginning of 1914, again at the end of that year, and finally between March 26 and May 30 of that year, he made three separate series of Magical Operations. The First two unconsciously, and the last one, more or less consciously, toward the attainment of the Grade of Magus.

As a result of these operations, he met a series of persons who acted as officers in the ceremony of his initiation. We are here only concerned with Jeanne Robert Foster, née Jeanne Julie Ollivier.

On July 8, 10, 13, 14, 23, Sept. 12 (2 operations), Sept. 16, Magical Operations were performed with the object of begetting a child. On Sept. 23, this woman, who had taken the mystic name of Soror Hilarion, assisted The Beast in obtaining the word of the Equinox, this word being, so to speak, a concentrated symbolic representation of the events of the six months following. This word obtained by her was "Nebulae", which, though it was not apparent at the time, is evidently suggestive of the birth of a Star.

Exactly nine months later than this Equinox, Frater Achad became a Babe of the Abyss, as is described very fully indeed in his record, some of the essential part of which will be found in the Appendix. As it turned out, this child justified his identification as such, not only in

* June 21 1916 in the date Achad gives in his letter 31,

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the cipher (there cometh one - i.e. Achaad - to follow thee)
but by discovering "the key of it all".

(in letter 31)

Asked in letter 31

"He has asked some of them I think, as is proved by his writing".

THE OLD COMMENT.

10. From the word "and".

All religions have some truth.

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

THE NEW COMMENT.

All previous systems have been sectarian, based on a
traditional cosmogony both gross and incorrect. Our sys-
tem is based on absolute science and philosophy. We have
"all in the clear light", that of reason, because our mysti-
cism is based on an absolute skepticism. But at the time
of this writing I had very little mystic experience indeed,
as my record shows. The fact is that I was far, far from
the grade even of Master of the Temple. So I could not
properly understand this book; how then could I effectively

the cipher (there cometh one - i.e. Achad - to follow thee
but by discovering "the key of it all".

(in letter 31)

Achad in letter 31

: He has beheld some of them I think, as is proved by his writing".

They have all in the clear light, and some, though
not all, in the dark.

THE OLD COMMENT.

56. From the word "Achad".

All religions have some truth.

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

THE NEW COMMENT.

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traditional cosmography both gross and incorrect. Our sys-
tem is based on absolute science and philosophy. We have
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the cipher (there cometh one - i.e. Achad - to follow thee)
but by discovering "the key of it all".

(in letter 31)

Achad in letter 31

"He has misled some of them I think, as is proved by his writing".

What he has said is in the clear light, and some, though
not all, is in the dark.

THE OLD CONCEPT.

1. From the word "Achad".

All religions have some truth.

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

THE NEW CONCEPT.

All previous systems have been sectarian, based on a
tradition, a cosmography both gross and incorrect. Our sys-
tem is based on absolute science and philosophy. We have
"all in the clear light", that of Reason, because our Mysti-
cism is based on an absolute Scepticism. But at the time
of this writing I had very little mystic experience indeed,
as my record shows. The fact is that I was, far, far from
the Grade even of Master of the Temple. So I could not
properly understand this Book; how then could I effectively

Ached in like 31.

I 56 "Indicates that there are two halves of the equation, even as there are two aspects of this word."

(and would be - i.e. Ached - to follow these)

but by discovering "the key of it all".

(in which case)

"The key of it all" is the key of the word "Ached" in which case the word "Ached" is the key of the word "Ached".

Asked in letter 31.

I 56 : Indicates that there are two halves of the equation, even as there are two aspects of this word.

(each half of the equation - i.e. Asked - to follow this)

But by discovering "the key of it all".

(in letter 31)

Asked in letter 31
He has asked me of him I think in a phrase of his writing.

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

THE OLD COMMENT.

56. From the word "Aum".

All religions have some truth.

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

THE NEW COMMENT.

All previous systems have been sectarian, based on a traditional cosmography both gross and incorrect. Our system is based on absolute science and philosophy. We have "all in the clear light", that of Reason, because our Mysticism is based on an absolute Scepticism. But at the time of this writing I had very little mystic experience indeed, as my record shows. The Fact is that I was far, far from the Grade even of Master of the Temple. So I could not properly understand this Book; how then could I effectively

promulgate it? I comprehended but dimly that it contained my Word; for the Grade of Magus then seemed to me unthinkably high above me. Also, let me say that the True Secrets of this Grade are unfathomable and awful beyond all expression; the process of initiation thereto was continuous over years, and contained the most sublime mystic experiences - beyond any yet recorded by man - as mere incidents in its terrific Pageant.

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

THE OLD DOCUMENT.

ST. "Invade us", etc. I take literally, See Liber IV for the ritual.

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

The Soles (not here implying X Soles, for III.57, says, All Soles despise) are mistakes.

This love, then, should be the serpent love, the coming of the Kundalini. The further mystery is of it and entitled in the grade in which this document is written.

The last paragraph confirms the secret attributions as

Ached in d. 11/21.

I 57. ? House of God = 12/12-12 : 12/12 of 12/12 !

promulgated for I comprehended but dimly that it contained
 my words for the grade of Master then seemed to me unthink-
 ably high above me. Also, for me say that the true secrets
 of this grade are inaccessible and which beyond all expres-
 sion the process of initiation thereto was continuous over
 years, and contained the most sublime mystic experience -
 beyond any yet recorded by man - as were incidents in its
 fertile legend.

The "equation" is the representation of truth by word.

57
 the
 feet
 and
 All
 nine
 suit

Ached in diller 31.

I 57. ? House of god : Beth-el : Beth of Beth ?

Achad in 2/16/21.

I 57. ? House of God : Beth-el : Gate of Beth ?

promulgated for I comprehended but dimly that it contained
my words for the Grade of Master then seemed to me unthink-
ably high above me. Also, let me say that the true secrets
of this grade are irrefragable and extend beyond all expres-
sion; the process of initiation thereto was continuous over
years, and contained the most sublime mystic experiences -
beyond any yet recorded by man - as more incidents in the
terrible legend.

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

*in the
initiation
the first lesson*

57
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suit

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

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

THE OLD COMMENT.

57. "Invoke me", etc. I take literally. See Liber MV for this ritual.

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

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

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

The last paragraph confirms the Tarot attributions as

given in 777, with one secret exception.

THE NEW COMMENT.

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

I here insert a few pertinent passages from that Book.

"This is the evident and final Solvent of the Knot Philosophical concerning Fate and Freewill, that it is thine own Self, omniscient and omnipotent, sublime in Eternity, that first didst order the Course of thine own Orbit, so that that which befallerh thee by Fate is indeed the necessary Effect of thine own Will. These two, then, that like Gladiators have made War in Philosophy through these many Centuries, are made One by the Love under Will which is the Law of Thelema.

O my Son, there is no Doubt that resolveth not in Certainty and Rapture at the Touch of the Wand of our Law, an thou apply it with Wit. Do thou grow constantly in the Assimilation of the Law, and thou shalt be made perfect.

Behold, there is a Pageant of Triumph as each Star, free from Confusion, sweepeth free in its right Orbit; all Heaven acclaimeth thee as thou goest, transcendental in

*This sentence
omitted in
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THE NEW COMMENT.

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*See mention
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Joy and in Splendour; and thy Light is as a Beacon to them
that Wander afar, strayed in the Night. Amoun." 229

The "old comment" covers the rest of this verse sufficiently for the present purpose.

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

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

The fact of its so doing is a most convincing proof
of the superhuman Wisdom of the author of this Book to
those who have laboured for years, in vain, to elucidate
the problems of the Tarot.

"Peace unutterable" is given by the France in which
Hector is destroyed; "rest" by that which finally equili-
brates Hell.

"Destiny" refers to a France which sustained these;
"Her do I demand again in sacrifice" - The ritual of
worship is demanded, but see later, verse 61.

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

THE OLD COMMENT.

58. The Grace of our Lady of the Stars.

THE NEW COMMENT.

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

The certainty concerning death is conferred by the Magical Memory, and various Experiences without which Life is unintelligible.

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

"Ecstasy" refers to a Trance which combines these.

"Nor do I demand aught in sacrifice" - The ritual of worship is Samadhi. But see later, verse 61.

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

THE OLD COMMENT.

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

THE NEW COMMENT.

It seems possible that Our Lady describes Her hair as "the trees of Eternity" because of the tree-like structure of the Cosmos. This is observed in the 'Star-Sponge' Vision. I must explain this by giving a comparatively full account of this vision.

*the vision
into him*

The 'Star-Sponge' Vision.

There is a vision of a peculiar character which has been of cardinal importance in my interior life, and to which constant reference is made in my magical diaries. So far as I know, there is no extant description of this vision anywhere, and I was surprised on looking through my records to find that I had given no clear account of it myself. The reason apparently is that it is so necessary a part of my

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where, and I was surprised on looking through my records to
find that I had given no clear account of it myself. The
reason apparently is that it is so necessary a part of my

self that I unconsciously assume it to be a matter of common knowledge, just as one assumes that everybody knows that one possesses a pair of lungs, and therefore abstains from mentioning the fact directly, although perhaps alluding to the matter often enough.

It appears very essential to describe this vision as well as is possible, considering the difficulty of language, and the fact that the phenomena involve logical contradictions, the conditions of consciousness being other than those obtaining normally.

The vision developed gradually. It was repeated on so many occasions that I am unable to say at what period it may be called complete. The beginning, however, is clear enough in my memory.

I was on a retirement in a cottage overlooking Lake Pasquaney in New Hampshire. I lost consciousness of everything but ^{an} universal space in which were innumerable bright points, and I realized this as a physical representation of the Universe, in what I may call its essential structure. I exclaimed: "Nothingness, with twinkles!" I concentrated upon this vision, with the result that the void space which had been the principal element of it diminished in impor-

tance; space appeared to be ablaze, yet the radiant points were not confused, and I thereupon completed my sentence with the exclamation: "But what Twinkles!"

The next stage of this vision led to an identification of the blazing points with the stars of the firmament, with ideas, souls, etc. I perceived also that each star was connected by a ray of light with each other star. In the world of ideas, each thought possessed a necessary relation with each other thought; each such relation is of course a thought in itself; each such ray is itself a star. It is here that logical difficulty first presents itself. The seer has a direct perception of infinite series. Logically, therefore, it would appear as if the entire space must be filled up with a homogeneous blaze of light. This however is not the case. The space is completely full; and yet the monads which fill it are perfectly distinct. The ordinary reader might well exclaim that such statements exhibit symptoms of mental confusion. The subject demands more than cursory examination. I can do no more than refer the critic to the Hon. Bertrand Russell's "Introduction to Mathematical Philosophy", where the above position is thoroughly justified, as also certain positions which follow. At the

time I had not read this book; and I regard it as a striking proof of the value of mystical attainment, that its results should have led a mind such as mine, whose mathematical training was of the most elementary character, to the immediate consciousness of some of the most profound and important mathematical truths; to the acquisition of the power to think in a manner totally foreign to the normal mind, the rare possession of the greatest thinkers of the world.

A further development of the vision brought the consciousness that the structure of the universe was highly organized, that certain stars were of greater magnitude and brilliancy than the rest. I began to seek similes to help me explain myself. Several such attempts are mentioned later in this note. Here again are certain analogies with some of the properties of infinite series. The reader must not be shocked at the idea of a number which is not increased by addition or multiplication, a series of infinite series, each one of which may be twice as long as its predecessor, and so on. There is no "mystical humbug" about this. As Mr. Russell shows, truths of this order are more certain than the most universally accepted axioms;

in fact, many axioms accepted by the intellect of the average man are not true at all. But in order to appreciate these truths, it is necessary to educate the mind to thought of an order which is at first sight incompatible with rationality.

I may here digress for a moment in order to demonstrate how this vision led directly to the understanding of the mechanism of certain phenomena which have hitherto been dismissed with a shrug of the shoulders as incomprehensible.

Example No. 1. I began to become aware of my own mental processes; I thought of my consciousness as the Commander-in-Chief of an army. There existed a staff of specialists to deal with various contingencies. There was an intelligence department to inform me of my environment. There was a council which determined the relative importance of the data presented to them - it required only a slight effort of imagination to think of this council as in debate; I could ^{picture} to myself some tactically brilliant proposal being vetoed by the Quarter-Master General. It was only one step to dramatize the scene, and it flashed upon me in a moment that here was the explanation of 'double personality'; that illusion was no more than a natural personification of in-

ternal conflict, just as the savage attributes consciousness to trees and rocks.

Example No.2. While at Montauk I had put my sleeping bag to dry in the sun. When I went to take it in, I remarked, laughingly, "Xour bed-time, Master Bag", as if it were a small boy and I its nurse. This was entirely frivolous, but the thought flashed into my mind that after all the bag was in one sense a part of myself. The two ideas came together with a snap, and I understood the machinery of a man's delusion that he is a teapot.

These two examples may give some idea to the reader of the light which mystical attainment throws upon the details of the working of the human mind.

Further developments of this vision emphasized the identity between the Universe and the mind. The search for similes deepened, ^{I had} a curious impression that the thing I was looking for was somehow obvious and familiar. Ultimately it burst upon me with fulminating conviction that the simile for which I was seeking was the nervous system. I exclaimed: "The mind is the nervous system", with all the enthusiasm of Archimedes, and it only dawned on me later, with a curious burst of laughter at my naïveté, that my great dis-

covery amounted to a platitude.

From this I came to another discovery: I perceived why platitudes were stupid. The reason was that they represented the summing up of trains of thought, each of which was superb in every detail at one time. A platitude was like a wife after a few years; she has lost none of her charms, and yet one prefers some perfectly worthless woman.

I now found myself able to retrace the paths of thought which ultimately come together in a platitude. I would start with some few simple ideas and develop them. Each stage in the process was like the joy of a young eagle soaring from height to height in ever increasing sunlight as dawn breaks, foaming, over the purple hem of the garment of ocean, and, when the many coloured rays of rose and gold and green gathered themselves together and melted into the orb'd glory of the sun, with a rapture that shook the soul with unimaginable ecstasy, that sphere of rushing light was recognized as a common-place idea, accepted unquestioningly and treated with drab indifference because it had so long been assimilated as a natural and necessary part of the order of Nature. At first I was shocked and disgusted to discover that a series of brilliant researches should cul-

minate in a commonplace, But I soon understood that what I had done was to live over again the triumphant career of conquering humanity; that I had experienced in my own person the succession of winged victories that had been sealed by a treaty of peace whose clauses might be summed up in ^{some such title} the expression, "Beauty depends upon form".

It would be quite impracticable to go fully into the subject of this vision of the Star-Sponge, if only because its ramifications are omniform. It must suffice to reiterate that it has been the basis of most of my work for the last five years, and to remind the reader that the essential form of it is "Nothingness with twinkles".

noted
I conclude this note, therefore, by quoting certain chapters of Liber Aleph, in which I have described various cognate forms of the vision.

^{Gramine}
"De Herbo Sanctissimo Arabico.

"Recall, o my Son, the Fable of the Hebrews, which they brought from the City of Babylon, how Nebuchadnezzar the Great King, being afflicted in his Spirit, did depart from among Men for Seven Years' Space, eating Grass as doth an Ox. Now this Ox is the Letter Aleph, and is that Atu of Thoth whose Number is Zero, and whose Name is Maat, Truth,

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or Maut, the Vulture, the All-Mother, being an Image of Our Lady Nulth, but also it is called the Fool, who is Parsifal, 'der reine Thor', and so referreth to him that walketh in the Way of the Tao. Also, he is Harpocrates, the Child Horus, walking, (as saith David, the Badawi that became King, in his Psalms) upon the Lion and the Dragon; that is, he is in Unity with his own Secret Nature, as I have shewn thee in my Word concerning the Sphinx. O my Son, yester Eve came the Spirit upon me that I also should eat the Grass of the Arabs, and by Virtue of the Bewitchment thereof behold that which might be appointed for the Enlightenment of mine Eyes. Now then of this may I not speak, seeing that it involveth the Mystery of the Transcending of Time, so that in One Hour of our Terrestrial Measure did I gather the Harvest of an Aeon, and in Ten Lives I could not declare it."

"De quibusdam Mysteriis, quæ vidi.

"Yet even as a Man may set up a Memorial or Symbol to import Ten Thousand Times Ten Thousand, so may I strive to inform thine Understanding by Hieroglyph. And here shall thine own Experience serve us, because a Token of Remembrance sufficeth him that is familiar with a Matter, which to him that knoweth it not should not be made manifest, no,

not in an Year of Instruction. Here first then is one amid the Uncounted Wonders of that Vision: upon a Field Blacker and Richer than Velvet was the Sun of all Being, alone. Then about Him were little Crosses, Greek, overrunning the Heaven. These changed from Form to Form geometrical, Marvel devouring Marvel, a Thousand Times a Thousand in their Course and Sequence, until by their Movement was the Universe churned into the Quintessence of Light. Moreover at another Time did I behold All Things as Bubbles, iridescent and luminous, self-shining in every Colour and every Combination of Colour, Myriad pursuing Myriad until by their perpetual Beauty they exhausted the Virtue of my Mind to receive them, and whelmed it, so that I was fain to withdraw myself from the Burden of that Brilliance. Yet, o my Son, the Sum of all this amounteth not to the Worth of one Dawn-Glimmer of Our True Vision of Holiness."

"De quodam Modo Meditationis.

"Now for the Chief of that which was granted unto me, it was the Apprehension of those willed Changes or Transmutations of the Mind which lead into Truth, being as Ladders unto Heaven, or so I called them at that Time, seeking for a Phrase to admonish the Scribe that attended on my Words,

to grave a Balustre upon the Stelé of my Working. But I make Effort in vain, O My Son, to record this Matter in Detail; for it is the Quality of the Grass to quicken the Operation of Thought it may be a Thousandfold, and moreover to figure each Step in Images complex and overpowering in Beauty, so that one hath not Time wherein to conceive, much less to utter, any Word for a Name of any one of them. Also, such was the Multiplicity of these Ladders, and their Equivalence, that the Memory holdeth no more any one of them, but only a certain Comprehension of the Method, wordless by Reason of its Subtility. Now therefore must I make by my Will a Concentration mighty and terrible of my Thought that I may bring forth this Mystery in Expression. For this Method is of Virtue and Profit; by it mayst thou come easily and with Delight to the Perfection of Truth, it is no Odds from what Thought thou makest the first Leap in thy Meditation, so that thou mayst know how every Road endeth in Monsalvat, and the Temple of the Sangraal."

"Sequitur de hac re."

"I believe generally, on Ground both of Theory and Experience, so little as I have, that a Man must first be Initiate, and established in Our Law, before he may use this

Method. For in it is an Implication of our Secret Enlightenment, concerning the Universe, how its Nature is utterly Perfection. Now every Thought is a Separation, and the Medicine of that is to marry Each one with its Contradiction, as I have shewed formerly in many Writings. And thou shalt clasp the one to the other with Vehemence of Spirit, swiftly as Light itself, that the Ecstasy be Spontaneous. So therefore it is expedient that thou have travelled already in this Path of Antithesis, knowing perfectly the Answer to every Griph or Problem, and thy Mind ready therewith. For by the Property of the Grass all passeth with Speed incalculable of Wit, and an Hesitation should confound thee, breaking down thy Ladder, and throwing back thy Mind to receive Impression from Environment, as at thy first Beginning. Verily, the Nature of this Method is Solution, and the Destruction of every Complexity by Explosion of Ecstasy, as every Element thereof is fulfilled by its Correlative, and is annihilated (since it loseth Separate Existence) in the Organism that is consummated within the Bed of thy Mind."

"Sequitur de hac re.

"Thou knowest right well, o my Son, how a Thought is imperfect in two Dimensions, being separate from its Con-

tradiction, but also constrained in its Scope, because by that Contradiction we do not (commonly) complete the Universe, save only that of its Discourse. Thus if we contrast Health with Sickness, we include in their Sphere of Union no more than one Quality that may be predicted of all Things. Furthermore, it is for the most Part not easy to find or to formulate the true Contradiction of any Thought as a positive Idea, but only as a Formal Negation in vague Terms, so that the ready Answer is but Antithesis. Thus to White one putteth not the Phrase "All that which is not White", for this is void, formless, and not clear, simple, and positive in Conception; but one answereth Black, for this hath an Image of his Significance. So then the Cohesion of Antitheticals destroyeth them only in Part, and one becometh instantly conscious of the Residue that is unsatisfied or unbalanced, whose Eldelon leapeth in thy Mind with Splendour and Joy unspeakable. Let not this deceive thee, for its Existence proveth its Imperfection, and thou must call forth its Mate, and destroy them by ²⁴⁴ Love, as with the former. This Method is continuous, and proceedeth ever from the Gross to the Fine, and from the Particular to the General, dissolving all Things into the One Substance of Light."

Conclusio de hac Modo Sanctitatis.

"Learn now that Impressions of Sense have Opposites readily conceived, as long to short, or light to dark; and so with Emotions and Perceptions, as love to hate, or false to true; but the more Violent is the Antagonism, the more is it bound in Illusion, determined by Relation. Thus, the Word 'long' hath no Meaning save it be referred to a Standard; but Love is not thus obscure, because Hate is its twin, partaking bountifully of a Common Nature therewith. Now, hear this: it was given unto me in my Visions of the Aethyrs, when I was in the Desert of Sahara, by Tolga, that above the Abyss, Contradiction is Unity, and that nothing could be true save by Virtue of the Contradiction that is contained in itself. Behold therefore, in this Method thou shalt come presently to Ideas of this Order, that include in themselves their own Contradiction, and have no Antithesis. Here then is thy Lever of Antinomy broken in thine Hand; yet, being in true Balance, thou mayst soar, passionate and eager, from Heaven to Heaven, by the Expansion of thine Idea, and its Exaltation, or Concentration as thou understandest by thy Studies in the Book of the Law, the Word thereof concerning Our Lady Muith, and Hadith that is the

Core of every Star. And this last Going upon thy Ladder is easy, if thou be truly Initiate, for the Momentum of thy Force in Transcendental Antithesis serveth to propel thee, and the Emancipation from the Fetters of Thought that thou hast won in that Praxis of Art maketh the Whirlpool and Gravitation of Truth of Competence to draw thee unto itself."

62. 24 = 56 and 14 = 28.

The Circle is the Center. See Liber IV.

The uninitiated perceive only surfaces in sight; the wise perceive the hidden stars in the vault of nature.

Concentrate thy power. Glory is not here fitting to discourse.

and now constant.

The general significance of the number 11 is magical, particularly that form of it which is Love under Will; for it unites the 1 and the 10. Thus Abrahadabra has 11 letters, and 11 is the number of the letters of the word.

This number must be thoroughly studied by the Cabalist. See Liber IV.

In the original MS. the second paragraph begins "The name of the star is" - and then breaks off - the Caribe was

60. My number is 11, as all their numbers who are of us.

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

THE OLD COMMENT.

60. Nu = 56 and $5 + 6 = 11$.

The Circle in the Pentagram? See Liber NV.

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

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

THE NEW COMMENT.

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 The general significance of the number 11 is Magick, particularly that form of it which is Love under Will; for it unites the 5 and the 6. Thus Abrahadabra has 11 letters; and $418 = 11 \times 38$.

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In the original MSS. the second paragraph begins "The shape of my star is" - and then breaks off - the Scribe was

unable to hear what was being said. This was presumably because his mind was so full of preconceived ideas about the different kinds of stars appropriate to various ideas. An alternate phrase was subsequently dictated to the Scarlet Woman, and inserted in the manuscript by her own hand.

This star is the pentagram, with the single point at the top. The points touch the parts of Nuith's body as shown in the Stêlé. The earth-point marks the position of her feet, the fire-point, that of her hands, the other three points - air, spirit, and water respectively - refer to "my secret centre, my heart, and my tongue".

She is a virgin, pale, and covered with a rich headress,
I have seen I yearn to see, pale or purple, veiled or
unveiled, I see as all significant and purple, and green,
Hence, of the universal power, looks you. But on the
face, and around the veiled splendour within you, some
white and

THE OLD COMMENT.

of. Practical and literal; yet it may be doubted whether
"to look on in that hour" may not refer to the supreme at-
tainment, and that therefore to give one particle of dust

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

THE OLD COMMENT.

61. Practical and literal; yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust

(perhaps the Ego) or the central atom Hadit, her complement,
is the act to achieve. (For 'dust' see Liber 418.)

THE NEW COMMENT.

omitted

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

Resubmitted this here

It is except that our Lady, in her Personality, con-
templated with more or less open face of worship suited for
the lady. With the establishment of the law something of
this sort may become possible. It is only necessary to
kill out the sense of 'him', with its false name and its
fear of nature.

The number three is intended to supply
the missing link. It has been said
in California for some years.

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THE NEW COMMENT.

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Official Instruction of A.:A.:, Liber NV, sub figura XI,
see Equinox I, VII, page 11.

Refrainish this here

THE NEW COMMENT.

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

*P.S. The Mystic Mass is intended to supply
this need. Liber IV. It has been said
that it is only in California for some years.*

250
62. At all my meetings with you shall the priestess say -
and her eyes shall burn with desire as she stands bare
and rejoicing in my secret temple - To me! To me!
calling forth the flame of the hearts of all in her
love-chant.

THE OLD COMMENT.

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

THE NEW COMMENT.

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

P.S. The Gnostic Mass is intended to supply this need. Liber XV. It has been said continuously in California for some years.

250
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and her eyes shall burn with desire as she stands bare
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hand A
 A.C.

251

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

THE NEW COMMENT.

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

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

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

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

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the dour temperament and damp cold climate of the Scot. Sex-expression, too, depends on climate and so on, so that we must interpret the Law to suit a Socrates, a Jesus, and a Burton, or a Marie Antoinette and a de Lamballe, as well as our Don Juans and Faustines.

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

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

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

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

Verbotenism has gone so far in certain slave-communities that the use of wine is actually prohibited *by law!!*

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

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

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

Religious ecstasy is necessary to man's soul. Where this is attained by mystical practices, directly, as it should be, people need no substitutes. Thus the Hindus remain contentedly sober, and care nothing for the series of

Invaders who have occupied their country from time to time and governed them. But where the only means of obtaining this ecstasy, or a simulacrum of it, known to the people, is alcohol, they must have alcohol. Deprive them of wine, or beer, or whatever their natural drink may be, and they replace it by morphia, cocaine, or something easier to conceal, and to take without detection.

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

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

THE OLD COMMENT.

THE OLD COMMENT.

64. The supreme affirmation.

united

65. To me! To me!

THE OLD COMMENT.

65. The supreme adjuration.

omitted

66. The Manifestation of Nuit is at an end.

THE OLD COMMENT.

66. The end.

Asmuth

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Please Note

THE REST OF THIS BOOK

~~Pages/Section~~ contains no
subject matter and have therefore
not been microfilmed.

Microform Academic Publishers

