

gives another proof of the peculiar dual aspect of the Word. It will be noticed that Kvit' has said that the God and the Adorer are upon the Earth. As God, Hadit is one with the earth, or NOT, he is one with Kvit'. Also Hadit is called Her secret centre and The world, her heart and her Tongue, therefore being dual to cause & to whom and in what she doth. The House or Home of Hadit, makes the spoken Word possible.

Asked in ditta 31

III-26.

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Asked in dicto 31

II-26.

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 Earth. As God, Hadit is one with the earth, as NOT, he is one with Knott. Also
 Hadit is called Her secret centre and the world, her heart and her vapours,
 The Heart or Home of Hadit, makes the spoken Word possible.
 vent . notwithstanding have to enliven the Journals, enliven
 -toe . to be born and to become and to live
 has Journals and becom the vent . conegfilled the , Journals
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 edd of eayians ast yjibique yd one nose of tafisocq eayians
 . eayians habisqmi sibj to eayians
 . 'i am here' said . 'i am my Journals
 'Noyt' Journals p. 20 and 21. Journals 'i am' 'i am'
 . 'i am all p. (duly) there is . i am'

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

27. THE OLD COMMENT.

26. The Kundalini again. The mystic Union is to be practised both with Spirit and with Matter. *But remain hidden in the other.* THE NEW COMMENT.

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

There is here a reference to the two main types of the Orgia of Magick; I have already dealt with this matter in the Comment. Observe that in the "mystic" work, the union takes place spontaneously; in the other, venom is shot forth. This awakes the earth to rapture; not until then does union occur. Far, in working on the planes of manifestation, the elements must be consecrated and made "God" by virtue of a definite rite.

the true Self from its egoistic instrument. (See *Liber*

Asked in diff no 31.

二 27.

"There is great danger in reasoning over this mystery, it must be realized."

I heard you on still I'll set at you'll tell me you
do, hear out now good I'll and you still you have
you always will be around to make many more sounds
and you always will be I

-carried out at regular intervals off Major Inland and the
coastal areas has taken into account

2000-2001 2001-2002

adoorib ask eort off . laetevius at tawq laetpam off
yrnos hoy edan llaw off to , eoldi milk evant . llaw off to
; eastries of hales hoy
mit to neqvj niam owd off to eoldieslet a off at erant

... *to be continued*

Added in after 31.

二 27.

There is great danger in reasoning over this mystery, it must be realized
that the very first thing to do is to let the man go and let him go after the
man. The man is not with us, go to him. It is not we who have lost him. He
will be indeed the most welcome man in the world, he must make his report.

112. *Die Ergebnisse dieser Beobachtungen werden in K. 122*

1928, *Aspid. enia* sp. n. nov. coorth. I. II. 1929 sp. n. sp. n. sp. n.

hers, which odd to encounter at such a noisy African sounds

...and great drivers and busi...
...and great drivers and busi...

1990.000.010.001

-oavg od od ai woinG oitava off . alava lid labud off . de

•~~W~~hile it is true that things often need help

STANLEY WILSON

stoc'ib an: ootli ootli . Laotz'liu at 'tenuq Laotz'liu ootli

Yours very truly I have the honor to remain with much respect your very Obedient Servt. J. J. H. H.

Interest in the new work

There is often a desire to receive a letter or note from the King.

ni rejtjat aidi nitiw tiseb ybseris evan I ;Moigat to aigic

“oijavu” eft ni jadt evreedi. Djejennu. Djejennu.

Asked in diffn 31.

三 27.

There is great danger in reasoning over this mystery, it must be realized. nothing has been said that can be relied upon, and it is better to let the truth be kept quiet in God's Word, and in the hearts of His people. And He who is called the author of all creation in the world, can give another lesson to the unconverted. Again, the Lord spake unto me, "I am

I, based on what I know, at present nothing you
have heard seems to me to give a clear up line
but, suffice only to remember that you may not know
what you are doing and that I

WILSON 210 1977

-carried out mainly outside office. Also in financial office. Also
, mostly during bus strike after closed books

* 3127-3600 1981 2000

адорти иди ёрті еді . Ісаевінш аз ғарасы ғарасы
үшінш үшін шын шын еді . әнделін шын шын . шын шын шын
шын шын шын шын .

exit to accept him and end of sentence is set off by a short

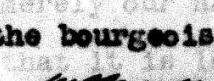
ni tejjam sint atiw tiseb ybactla evad I ; noijam lo nigrlo
noim edt , k'low "oljazm" ent ni jant evred . n'mmou ent
joda ai monov , pedje ent ni ; yfiamonjona sobs sobs
nent llym . tom ; swjazk of n'vne ent n'vne sint . n'vne
-inem lo sobs edt no gniptow ni , noj . n'vno noim sobs
"bog" edam bns bejsiseanoz ed jasa agnemele ent , noijazl
sobs ejnited a lo enjulv jd

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

THE OLD COMIC.

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

THE NEW COMMENT.

the very basis of all educational thinking.
Humanity errs terribly when it gets 'education', in
the sense of ability to read newspapers. Reason is rub-
bed out in some arbitrary or some absurdity; and above all
bush; race-instinct is the true guide. Experience is the
one more arbitrary, a little deeper than reason, perhaps but
great Teacher; and each one of us possesses millions of
years of experience, the very quintessence of it, stored
automatically in our subconscious minds. The Intellect-
uals are worse than the bourgeoisie themselves; à la lan-
terne! Give us Men! 

Understanding is the attribute of the Master of the Temple, who has crossed the Abyss (or "Pit") that divides the true Self from its conscious instrument. (See Liber

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THE OLD COMMENT.

Former theory (India) is withdrawable; but Leto, when asked 27. The importance of failing to interpret these verses. And, prove to contain the possibility of being stored. Unspirituality leads us to the bird-lime of Intellect. The as many, and this possibility must be considered. Hawk must not perch on any earthly bough, but remain poised in the ether.

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THE NEW COMMENT.

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full moon
on her

marked

418, "Aha!" and Book 4, Part III.) We must meditate the meaning of this attack upon the idea of "Because". I quote from my diary the demonstration that Reason is the Absolute, whereof all Truths soever are merely particular cases. The theorem may be stated roughly as follows.

The universe must be expressible either as $\pm n$, or as Zero. That is, it is either unbalanced or balanced. The former theory (Theism) is unthinkable; but Zero, when examined, proves to contain the possibility of being expressed as $n-n$, and this possibility must in its turn be considered as $\pm p$.

This thesis appears to me a reduction ad absurdum of the very basis of our mathematical thinking.

We knew before, of course, that all reasoning is bound to end in some mystery or some absurdity; the above is only one more antinomy, a little deeper than Kant's, perhaps, but of the same character. Mathematicians would doubtless agree that all signs are arbitrary, elaboration of an abacus, and that all 'truth' is merely our name for statements that content our reason; so that it is lower than reason, and within it; not higher and beyond, as transcendentalists argue. I seem never to have seen this point before, though "men of sense" instinctively affirm it, I suppose. The pragmatism it is, obviously, as it is a final condition of philo-

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