

Added in dicta 31

III-261

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Kait has said that the god and the Adverser are upon the Earth. As god, Hadit is one with the earth, - NOT, as is one with Kait. Also Hadit is called Her sword-centre and the world, her heart and her body, the House or Home of Hadit, makes the spoken Word possible.

...with the Word...
...they are moved by ignorance and...
...of which all the law of self-...
...with suicidal stupidity. The moral...
...the natural enemy of...
...by Hadit to Kingship...
...against the people' if he is to put-...
...The massed masses of 'love'...
...as they did Abelard. For this reason...
...to disarm all his thoughts...
...the influence of any one...
...by the methods given in li-...
...Second-...
...he must impose absolute silence upon them, as may be...
...practices taught in Book 4 (Part I), li-...
...He is then ready to analyse them, to organ-...
...to take advantage of the prop-...
...by employing its energies in the...
...service of his imperial purpose.

...from A.C. 1917...
...the world (the world) of the world.

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Achad in dithers 31

II-261

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Kvilt has said that the God and the Address are upon the Earth. As God, Hadit is one with the earth, - NOT, as is one with Kvilt. Also Hadit is called Her secret centre and the world, her heart and her Vortex, the House or Home of Hadit, makes the spoken Word possible.

Achad in dithers 31

II-26

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Kvilt has said that the God and the Advers are upon the Earth. As God, Hadit is one with the earth, - NOT, as is one with Kvilt. Also Hadit is called Her secret centre and the world, her heart and her Vortex, the House or Home of Hadit, makes the spoken Word possible.

26

gives another proof of the speculation dual aspect of the Word. It will be noticed that Nait has said that the God and the Advers are upon the Earth. As God, Hadit is one with the earth, as NOT, he is one with Nait. Also Hadit is called Her world-center and the world, her heart and her Norgus, the House or Home of Hadit, makes the spoken Word possible."

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 Nait 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.

THE OLD COMMENT.

27. The important **THE OLD COMMENT.**

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

THE NEW COMMENT.

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

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 conscious instrument. (See Liber

union
not here

Added in 1911.

II 22.

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

He said the sacred serpent coiled about his waist.

My coilings there is joy. If I lift up my head, I

and my tail are one. If I stoop down mine head, and

shoot forth venom, then I possess the earth, and

I and the earth are one.

THE OLD COMMENT.

2d. The Kuntai-ut again. The mystic union is to be prac-

tised both with spirit and with matter.

THE NEW COMMENT.

The mystical power is universal. The Tree 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

Origin of Magic; 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 makes the earth to rupture; not until then

does union occur. For, in working on the planes of mani-

festation, the elements must be consecrated and made "God"

by virtue of a definite rise.

Added in letter 21.

II 27.

There is great danger in reaching over this mystery, it must be realized

my collar there is joy. If I lift up my head, I
and my hair are one. If I drop down mine head, and
about forth vases, then is vesture of the earth, and
I and the earth are one.

THE OLD COMMENT.

2d. The Kumbhakar again. The mystic union is to be prac-
ticed both with spirit and with matter.

THE NEW COMMENT.

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II 27.

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

And - what is it? It is the world in which we live.

It is the great secret which is hidden in the world.

I and the earth are one.
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27. There is great danger in me; for who doth not under-
stand 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 COMMENT.

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

THE NEW COMMENT.

Humanity errs terribly when it gets 'education', in the sense of ability to read newspapers. Reason is rubbish; race-instinct is the true guide. Experience is the great Teacher; and each one of us possesses millions of years of experience, the very quintessence of it, stored automatically in our subconscious minds. The Intellectuals are worse than the bourgeoisie themselves; à la lanterne! Give us Men! ~~W. B. Yeats~~

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

Foot note
was here

Ad

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First minor
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omitted

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 pragma-

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