

Added in date 21.

II 27.

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

As for what is the world, it is not the world, it is the world.

He called the world, and he called the world, and he called the world.

He called the world, and he called the world, and he called the world.

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

and my hands are one. If I drop down mine head, and

about forth, then is the earth, and

I and the earth are one.

THE OLD COMMENT.

28. The Universal again. The mystic union is to be prac-

ticed both with spirit and with matter.

THE NEW COMMENT.

The mystical 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

Order 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, union 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 like 21.

II 27.

There is great danger in reasoning over this mystery, it must be realized. As God, Hadit is one with the world, his blood, his heart and his tongue. Hadit is called the great center and the world, his blood, his heart and his tongue.

He is the great center, called about to witness the

my colline there is for. If I lift up my head, I

and my knife are one. If I drop down mine head, and

shoot forth venom, then is the pressure of the earth, and

I and the earth are one.

THE OLD COMMENT.

26. The Kumbhalini again. The mystic Union is to be practiced 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!

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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. W. W.~~

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

*First minor
was here*

Commented

418, "And" and "But" (11.) We must admit the mean-
 ing of this attack upon the idea of "Because". I quote from
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 Zero. That is, it is either unbalanced or balanced. The

THE OLD COMMENT.

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THE NEW COMMENT.

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

*Pit is in
 the hand*

Overhead

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 ^{m m}antimony, 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-

what it is, obviously, as it is a final condition of philo-

tists are mere tradesmen with their definition of Truth as
 'the useful to be thought'; but why not 'the necessary to
 be thought'? There is a sort of Berkeleyan subjectivity in
 this view; we might put it: "All that we can know of Truth
 is 'that which we are bound to think'." The search for
 Truth amounts, then, to the result of the analysis of the
 Mind; and here let us remember my fear of the results of
 that analysis as I expressed them a month ago.

This analysis is the right method after all.

Now, are we justified in assuming, as we always do,
 that our reason is either correct or incorrect? That if any
 proposition can be shown to be congruous with 'A is A' it
 is 'true', and so on? Does the 'reason' of the oyster com-
 ply with the same canon as man's? We assume it. We make
 the necessity in our thought the standard of the laws of
 Nature; and thus implicitly declare Reason to be the Abso-
 lute. This has nothing to do with the weakness or error
 in any one mind, or in all minds; all that we rely on is
 the existence of some purely mental standard by which we
 could always correct our thinking, if we knew how. It is
 then this power which constrains our thought, to which our
 minds owe fealty, that we call 'Truth'; and this 'Truth' is
 not a proposition at all, but a 'Law'. We cannot think
 what it is, obviously, as it is a final condition of philo-

omitted sophical thought in the same way as Space and Time are conditions of phenomenal thought. But, can there be some third type of thought which can escape the bonds of that as that can of this? "Samadhi realization," one is tempted to rush in and answer---while angels hesitate. All my 'philosophic' thought, as above, is direct reflection upon the meaning of Samadhi experience. Is it simply that the reflections are distorted and dim? I have shewn the impossibility of any true Zero, and thus destroyed every axiom, blown up the foundations of my mind. In failing to distinguish between None and Two, I cannot even cling to the straw of 'phases', since Time and Space are long since perished. None is Two, without conditions; and therefore it is a positive idea, and we are just as right to inquire how it came to be as in the case of Haeckel's monad, or one's aunt's umbrella. We are, however, this one small step advanced by our initiations, that we can be quite sure this 'None-Two' is, since all possible theories of Ontology simplify out to it.

Nevertheless, with whatever we try to identify this Absolute, we cannot escape from the fact that it is in reality merely the formula of our own Reason. The idea of Space arises from reflection upon the relations of our bodily gestures with the various objects of our senses. (Poincaré - I note after reading him, months later, as I revise this

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Quoted note - explains this fully.) So that a 'yard' is not a thing in itself, but a term in the equations which express the Laws according to which we move our muscles. My knowledge consists exclusively of the mechanics of my own mind. All that I know is the nature of its norm. The judgments of the Reason are arbitrary, and can never be verified. Truth and Reality are simply the Substance of the Reason itself. My demonstration that "None-Two is the formula of the Universe" should then preferably be re-stated thus: "The mind of The Beast 666 is so constituted that it is compelled to conceive of an Universe whose formula is None-Two."

Aspiring
 to p. 101 I note that Laotze makes no attempt to announce a Tao which is truly free from Teh. Teh is the necessary quality of Tao, even though Tao, withdrawing Teh into itself, seems to ignore the fact. The only pause I make is to this, that mine own Holy Guardian Angel, Alwaz, whose crown is Thelema, whose robe Agape, whose body the Lost Word that He declared to me, spake in Book Seven and Twenty, saying: "Here is Nothing under its three forms." Can there then be not only Nothing Manifested, Teh or Two, a Nothing Unmanifested, Tao or Naught, ^{also} but a Nothing Absolute?

The profane are protected against those subtle spiritual perils which lie in ambush for the Priest. A Bushman never has a nervous breakdown. (See Chap. I, p. 31.) When the Aspirant

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But there is nothing incompatible with the terms of this verse. The idea of "Because" makes everything dependent on everything else, contrary to the conception of the Universe which this Book has formulated. It is true that the concatenation exists; but the chain does not fetter our limbs. The actions and reactions of illusion are only appearances; we are not affected. No series of images matters to the mirror. What then is the danger of making 'a great miss'? We are immune - that is the very essence of the doctrine. But error exists in this sense, that we may imagine it; and when a lunatic believes that Mankind is conspiring to poison him, it is no consolation that others know his delusion for what it is. Thus, we must "understand these runes"; we must become aware of our true Selves; if we abdicate our authority as absolute individuals, we are liable to submit to Law, to feel ourselves the puppets of Determinism, and to suffer the agonies of impotence which have afflicted the thinker, from Gautama to James Thomson.

Now then, "there is great danger in me" - we have seen what it is; but why should it lie in Hadit? Because the process of self-analysis involves certain risks. The profane are protected against those subtle spiritual perils which lie in ambush for the priest. A Bushman never has a nervous breakdown. (See Cap.I,v.31.) When the Aspirant

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omitted
 takes his first Oath, the most trivial things turn into
 transcendental terrors, torture, and temptations. (Book 4,
 Parts II and III elaborate this thesis at length.) We are

included
 so caked with dirt that the germs of disease cannot reach
 us. If we decide to wash, we must do it well; or we may
 have awakened some sleeping dogs, and set them on defence-
 less areas. Initiation stirs up the mud. It creates un-
 stable equilibrium. It exposes our elements to unfamiliar
 conditions. The France of Louis XVI had to pass through
 the Terror before Napoleon could teach it to find itself.
 Similarly, any error in reaching the realization of Hadit
 may abandon the Aspirant to the ambitions of every frenzied
 faction of his character, the masterless dogs of the Augean
 kennel of his mind.

Do not listen to the rational explanation of
 How Right It All Is, in the newspapers.

We may moreover consider "Because" as involving the
 idea of causality, and therefore of duality. If cause and
 effect are really inseparable, as they must be by defini-
 tion, it is more clumsiness to regard them as separate;
 they are two aspects of one single idea, conceived as con-

28. Now a curse upon Because and his kin!

THE OLD COMMENT.

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them.

Our reasoning faculties are the toils of the labyrinth within which we are all caught. Cf. Lib. LXV, v. 59.

THE NEW COMMENT.

This is against these Intellectuals aforesaid. There are no "standards of Right". Ethics is balderdash. Each Star must go on its own orbit. To hell with 'moral principle'; there is no such thing; that is a herd-delusion, and makes men cattle. ~~I notice a Furrier advertise that he has cables for a Sixty Thousand Dollar coat which no woman would be ashamed to wear!~~ Any real Woman ~~would be ashamed to wear it~~. Do not listen to the rational explanation of How Right It All Is, in the newspapers.

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*Explain why
here*

secutive for the sake of (apparent) convenience, or for the general purpose previously indicated of understanding and expressing ourselves in finite terms.

Shallow indeed is the obvious objection to this passage that the Book of the Law itself is full of phrases which imply causality. Nobody denies that causality is a category of the mind, a form or condition of thought which, if not quite a theoretical necessity, is yet inevitable in practice. The very idea of any relation between any two things appears as causal. Even should we declare it to be casual, our minds would still insist that causality itself was the effect of some cause. Our daily experience hammers home this conviction; and a man's mental excellence seems to be measurable almost entirely in terms of the strength and depth of his appreciation thereof as the soul of the structure of the Universe. It is the spine of Science which has vertebrated human Knowledge above the slimy mollusc whose principle was Faith.

We must not suppose for an instant that the Book of the Law is opposed to reason. On the contrary, its own claim to authority rests upon reason, and nothing else. It disdains the arts of the orator. It makes reason the autocrat of the mind. But that very fact emphasizes that the mind should

attend to its own business. It should not transgress its limits. It should be a perfect machine, an apparatus for representing the universe accurately and impartially to its master. The Self, its Will, and its Apprehension, should be utterly beyond it. Its individual peculiarities are its imperfections. If we identify ourselves with our thoughts or our bodily instincts, we are evidently pledged to partake of their partiality. We make ourselves items of the interaction of our own illusions.

In the following verses we shall find the practical application of this theorem.

29. May Because be accursed for ever!

THE NEW COMMENT.

Distrust any explanation whatever. Disraeli said:
Never ask any one to dinner who has to be explained. All
explanations are intended to cover up lies, injustices, or
shames. The Truth is radiantly simple.

is the voice of God, and all of God's. Any man who "has
to be explained" is a man who is a man. The newspa-
pers are full of lies in the face of History. They are
always ready to say that it is necessary, and ne-
cessary, and all the rest of it, that you should suffer in-
tolerable wrongs.

The Catholics regard the mind as a complex of six
elements, whereas the Will is single, the direct expression
as "The Will" of the Will. The mind must inform the Under-
standing, and the Will presents a single idea to the Will.
This is the only reason for unquestioning execu-
tion. If the Will should appeal to the mind, it must con-
fuse itself with incomplete and uncoordinated ideas. The
clamour of these ideas grows anarchy, and action becomes
impossible.

30. If Will stops and cries Why, invoking Because, then Will stops & does nought.

THE NEW COMMENT.

There is no 'reason' why a Star should continue in its orbit. Let her rip! Every time the conscious acts, it interferes with the Subconscious, which is Habit. It is the voice of man, and not of a God. Any man who 'listens to reason' ceases to be a revolutionary. The newspapers are Past Masters in the Lodge of Sophistry Number 333. They can always prove to you that it is necessary, and patriotic, and all the rest of it, that you should suffer intolerable wrongs.

The Qabalists represent the mind as a complex of six elements, whereas the Will is single, the direct expression as "The Word" of the Self. The mind must inform the Understanding, which then presents a simple idea to the Will. This issues its orders accordingly for unquestioning execution. If the Will should appeal to the mind, it must confuse itself with incomplete and uncoordinated ideas. The clamour of these cries crowns Anarchy, and action becomes impossible.

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388 II
The number of the inductive
numbers, is unaltered by adding or subtracting it. There
are just as many odd numbers as there are altogether. Our

31. If Power asks why, then is Power weakness.

THE NEW COMMENT.

It is ridiculous to ask a dog why it barks. One must fulfil one's true Nature, one must do one's Will. To question this is to destroy confidence, and so to create an inhibition. If a woman asks a man who wishes to kiss her why he wants to do so, and he tries to explain, he becomes impotent. His proper course is to choke her into compliance, which is what she wants, anyhow.

Formidably
here

Power acts: the nature of the action depends on the information received by the Will; but once the decision is taken, reflection is out of place. Power should indeed be absolutely unconscious. Every athlete is aware that his skill, strength, and endurance depend on forbidding mind to meddle with muscle. Here is a simple experiment. Hold out a weight at arm's length. If you fix your attention firmly on other matters, you can support the strain many times longer than if you allow yourself to think of what your body is doing.

Whether what it may be, the number of the inductive numbers, is unaltered by adding or subtracting it. There are just as many odd numbers as there are altogether. Our

Added in letter 31.

II 32. All their words are chess-wise, viz: they do not partake of the true peculiar nature of the True Word which is equally balanced and can be read either backwards or forwards.

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II. If Power acts first, then is Power weakness.

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32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.

THE OLD COMMENT.

32. We have insufficient data on which to reason. This passage only applies to "rational" criticism of the Things Beyond.

THE NEW COMMENT.

The 'factor infinite and unknown' is the subconscious Will. 'On with the revel!' 'Their words' - the plausible humbug of the newspapers and the churches. Forget it! Allons! Marchons!

It has been explained at length in a previous note that 'reason is a lie' by nature. We may here add certain confirmations suggested by the 'factor'. A and a (not-A) together make up the Universe. As a is evidently 'infinite and unknown', its equal and opposite A must be so no less. Again, from any proposition S is P, reason deduces S is not P; thus the apparent finitude and knowability of S is deceptive, since it is in direct relation with p.

Not matter what n may be, N_0 , the number of the inductive case, is unaltered by adding or subtracting it. There are just as many odd numbers as there are altogether. Our

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Not matter what n may be, N_0 , the number of the inductive case, is unaltered by adding or subtracting it. There are just as many odd numbers as there are altogether. Our

knowledge is confinedⁿ to statements of the relations between certain sets of our own sensory impressions; and we are convinced by our limitations that 'a factor infinite and unknown' must be concealed within the sphere of which we see but one minute part of the surface. As to reason itself, what is more certain than that ~~its~~ laws are only the conscious expression of the limits imposed upon us by our animal nature, and that to attribute universal validity, or even significance, to them is a logical folly, the raving of our megalomania? Experiment proves nothing; it is surely obvious that we are obliged to correlate all observations with the physical and mental structure whose truth we are trying to test. Indeed, we can assume an 'unreasonable' axiom, and translate the whole of our knowledge into its terms, without fear of stumbling over any obstacle. Reason is no more than a set of rules developed by the race; it takes no account of anything beyond sensory impressions and their reactions to various parts of our being. There is no possible escape from the vicious circle that we can register only the behaviour of our own instrument. We conclude from the fact that it behaves at all, that there must be 'a factor infinite and unknown' at work upon it. This being the case, we may be sure that our apparatus is inherently incapable of discovering the truth about anything, even in

part.

Let me illustrate. I see a drop of water. Distrusting my eyes, I put it under the microscope. Still in doubt, I photograph and enlarge the slide. I compare my results with those of others. I check them by cultivating the germs in the water, and injecting them into paupers. But I have learnt nothing at all ^{about the} 'infinite and unknown', ^{merely} producing all sorts of different impressions according to the conditions in which one observes it.

More yet, all the instruments used have been tested and declared "true" on the evidence of those very eyes distrust of which drove me to the research.

Modern Science has at last grown out of the very-young-man cocksureness of the 19th century. It is now admitted that axioms themselves depend on definitions, and that Intuitive Certainty is simply one trait of homo sapiens, like the ears of the ass or the slime of the slug. That we reason as we do merely proves that we cannot reason otherwise. We cannot move the upper jaw; it does not follow that the idea of motion is ridiculous. The limitation hints rather that there may be an infinite variety of structures which the jaw cannot imagine. The metric system is not the necessary mode of measurement. It is the mark of a mind untrained to take its own processes as valid for all men, and

its own judgments for absolute truth. Our two eyes see an object in two aspects, and present to our consciousness a third which agrees with neither, is indeed, strictly speaking, not sensible to sight, but to touch! Our senses declare some things at rest and others in motion; our reason corrects the error, firstly by denying that anything can exist unless it is in motion, secondly by denying that absolute motion possesses any meaning at all.

At the time when this Book was written, official Science angrily scouted the 'factor infinite and unknown', and clung with pathetic faith to the idea that reason was the touchstone of truth. In a single sentence, Alwaz anticipates the discoveries by which the greatest minds now incarnate have made the last ten years memorable.

The only because in the lover's litany is because I love you. He said no distinction exists between the synthesis of souls.

Philosophically, "because" is absurd. There is no answer to the question "why". The greatest thinkers have been sceptics or agnostics: "I am ignorant in agnosticism", and "nunc scientia nihil scire" are old commonplace. In my essays 'Truth' (in *Love & Faith*), 'The Soldier and the Hackback', 'Alwaz' and others, I have offered a detailed demonstration of the self-contradictory nature of Reason.

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The only reason in the lover's litany is because I love you. We want no thirteenth syllogisms at our symposium of souls.

Philosophically, "because" is absurd. There is no answer to the question "why". The greatest thinkers have been sceptics or agnostics: "Quia exordium in mysterium", and "summa scientia nihil scire" are old commonplaces. In my essays 'Truth' (in *Monks Go Pax*), 'The Soldier and the Hunchback', 'Klousis' and others, I have offered a detailed demonstration of the self-contradictory nature of Reason.

Added in date 31.

II 33

"Damned for a dog", He never of God in its wrong aspect."

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33. Enough of Because! Be he damned for a dog!

THE OLD COMMENT.

33. We pass from the wandering in the jungle of Reason to - the Awakening. (See next verse.)

THE NEW COMMENT.

This is the only way to deal with reason. Reason is like a woman; if you listen, you are lost; with a thick stick, you have some sort of sporting chance. Reason leads the philosopher to self-contradiction, the statesman to doctrinaire follies; it makes the warrior lay down his arms, and the lover cease to rave. What is so unreasonable as man? The only Because in the lover's litany is Because I love you. We want no skeleton syllogisms at our symposium of souls.

Philosophically, "Because" is absurd. There is no answer to the question "why". The greatest thinkers have been sceptics or agnostics: "omnia exeunt in mysterium", and "summa scientia nihil scire" are old commonplaces. In my essays 'Truth' (in *Konx Om Pax*), 'The Soldier and the Hunchback', 'Eleusis' and others, I have offered a detailed demonstration of the self-contradictory nature of Reason.

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that any possible proposition must be equally true with its contradictory, as THE OLD COMMENT, verse would no longer be

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characteristic effects. All ratiocination may be reduced to syllogistic form; hence, the sole effect of the process. The crux of the whole proof may be summarized by saying that any possible proposition must be equally true with its contradictory, as, if not, the universe would no longer be in equilibrium. It is no objection that to accept this is to destroy conventional Logic, for that is exactly what it is intended to do. I may also mention briefly one line of analysis.

I ask "What is (e.g.) a tree?" The dictionary defines this simple idea by means of many complex ideas; obviously one gets in deeper with every stroke one takes. The same applies to any "Why" that may be posed. The one existing mystery disappears as a consequence of innumerable antecedents, each equally mysterious.

To ask questions is thus evidently worse than a waste of time, so far as one is looking for an answer.

There is also the point that any proposition S is P merely includes P in the connotation of S, and is therefore not really a statement of relation between two things, but an amendment of the definition of one of them. "Some cats are black" only means that our idea of a cat involves the liability to appear black, and that blackness is consistent with those sets of impressions which we recognize as

characteristic of cats. All ratiocination may be reduced to syllogistic form; hence, the sole effect of the process is to make ^{the} such term more complex. Reason does not add to our knowledge; a filing system does not increase one's correspondence directly, though by arranging it one gets a better grasp of one's business. Thus coordination of our impressions should help us to control them; but to allow reason to rule us is as abject as to expect the exactitude of our ledgers to enable us to dispense with initiative on the one hand and actual transactions on the other.

O let us belong to the City of Morning!
The Secret of Magic is to "suffuse oneself in praying".
This is the ready test of a Star, that it whirls flaming through the sky. You cannot mistake it for an Old Maid objecting to Everything. This Universe is a wild revel of atoms, men, and stars, each one a Soul of Light and Mirth, based on Morality.

Observe that we don't 'rise up' before we 'awake'. Aspiration to the Higher is a dream - a wish-fulfilment which remains a phantom to whittle us away from seeking reality - unless we follow it up by Action. Only then do we become fully aware of ourselves, and enter into right relation with the world in which we live.

14. But ye, o my people, rise up & awake!

THE NEW COMMENT.

We are not to calculate, to argue, to criticise; these things lead to division of will and to stagnation. They are shackles of our Going. They hamstring our Pegasus. We are to rise up - to Go - to Love - we are to be awake, alert -

"Joyous and eager, Our tresses adorning,

O let us beleaguer The City of Morning!"

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Observe that we must 'rise up' before we 'awake'! Aspiration to the Higher is a dream - a wish-fulfilment which remains a phantasm to wheedle us away from seeking reality - unless we follow it up by Action. Only then do we become fully aware of ourselves, and enter into right reaction with the world in which we live.

find nothing to admire, in our work, we are doing it wrong.

35. Let the rituals be rightly performed with joy & beauty.

THE OLD COMMENT.

35. Let us be practical persons, not babblers of gossip and platitude.

THE NEW COMMENT.

A ritual is not a melancholy formality; it is a Sacrament, a Dance, a Commemoration of the Universe. The Universe is endless rapture, wild and unconfined, a mad passion of speed. Astronomers tell us this of the Great Republic of the Stars; physicists say the same of the little Republic of Molecules. Shall not the Middle Republic of Men be like unto them? The polite ethicist demurs; his ideal is funereal solemnity. His horizon is bounded by death; and his spy-glass is smeared with the idea of sin. The New Aeon proclaims Man as Immortal God, eternally active to do His Will. All's Joy, all's Beauty; this Will we celebrate.

In this verse we see how the awakening leads to ordered and purposeful action. Joy and Beauty are the evidence that our functions are free and fit; when we take no pleasure, and find nothing to admire, in our work, we are doing it wrong.

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36. There are rituals of the elements and feasts of the times.

THE OLD COMMENT.

36-43. A crescendo of ecstasy in the mere thought of performing these rituals; which are in preparation under the great guidance of V.V.V.V.V. *revelation of the New Law.*

THE NEW COMMENT.

omit Each element - fire, earth, air, water, and Spirit - possesses its own Nature, Will, and Magical Formula. Each one may then have its appropriate ritual. Many such in crude form are described in The Golden Bough of Dr. J. G. Frazer, the Glory of Trinity!

Explain why here In particular the entry of the Sun into the cardinal signs of the elements at the Equinoxes and Solstices are suitable for festivals.

The difference between 'rituals' and 'feasts' is this: by the one a particular form of energy is generated, while there is a general discharge of one's superfluous force in the other. Yet a feast implies periodical nourishment.

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37. A feast for the first night of the Prophet and his
Bride.

THE NEW COMMENT.

2nd There should be a special feast on the 12th day of
August in every year, since it was the marriage of The
Beast which made possible the revelation of the New Law.
(This is not an Apology for Marriage. Hard Cases make
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38. A feast for the three days of the writing of the
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39. A feast for Tahuti and the child^{-new} of the Prophet -
secret. O Prophet!

THE NEW COMMENT.

omit This particular feast is of a character suited only
to initiates. The opening of the New Year. The date is
March 20. The Equinox of the Gods is the term used to describe
the beginning of a New Year, or a New Magical Formula. It
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39. A feast for Tahuti and the child^{new} of the Prophet -
secret. O Prophet!

THE NEW COMMENT.

omit This particular feast is of a character suited only
 to initiates, the opening of the New Aeon. The date is
 March 20. The Equinox of the Gods is the term used to describe
 the beginning of a New Aeon, or a New Magical Formula. It
 should be celebrated at every Equinox, in the manner known
 to Adepts of the A.I.A.

40. A feast for the Supreme Ritual, and a feast for the
Equinox of the Gods.

THE NEW COMMENT.

The Supreme Ritual is the Invocation of Horus, which
brought about the Opening of the New Aeon. The date is
March 20. The Equinox of the Gods is the term used to describe
the Beginning of a New Aeon, or a New Magical Formula. It
should be celebrated at every Equinox, in the manner known
to Neophytes of the A.∴A.∴ Our whole outlook upon the Universe.

41. A feast for fire and a feast for water; a feast for
life and a greater feast for death;

THE NEW COMMENT.

The feasts of fire and water indicate rejoicings to be made at the puberty of boys and girls respectively.

The feast for life is at birth; and the feast for death at a death. It is of the utmost importance to make funerals merry, so as to train people to take the proper view of death. The fear of death is one of the great weapons of tyrants, as well as their scourge; and it distorts our whole outlook upon the Universe.

42. A feast every day in your hearts in the joy of my
rapture!

THE NEW COMMENT.

To him who realizes Hadit this text needs little comment. It is wondrous, this joy of awakening every morning to the truth of one's immortal energy and rapture.

**43. A feast every night unto Nu, and the pleasure of
utmost delight!**

Visions of Nu.

THE NEW COMMENT.

To sleep is to return, in a sense, to the Bosom of
Nuit. But there is to be a particular Act of Worship of
Our Lady, as ye well wot, the Ego with the All, * with the
(Note: 10-11, 12-13, 14-15, 16-17, 18-19, 20-21, 22-23, 24-25, 26-27, 28-29, 30-31, 32-33, 34-35, 36-37, 38-39, 40-41, 42-43, 44-45, 46-47, 48-49, 50-51, 52-53, 54-55, 56-57, 58-59, 60-61, 62-63, 64-65, 66-67, 68-69, 70-71, 72-73, 74-75, 76-77, 78-79, 80-81, 82-83, 84-85, 86-87, 88-89, 90-91, 92-93, 94-95, 96-97, 98-99, 100-101, 102-103, 104-105, 106-107, 108-109, 110-111, 112-113, 114-115, 116-117, 118-119, 120-121, 122-123, 124-125, 126-127, 128-129, 130-131, 132-133, 134-135, 136-137, 138-139, 140-141, 142-143, 144-145, 146-147, 148-149, 150-151, 152-153, 154-155, 156-157, 158-159, 160-161, 162-163, 164-165, 166-167, 168-169, 170-171, 172-173, 174-175, 176-177, 178-179, 180-181, 182-183, 184-185, 186-187, 188-189, 190-191, 192-193, 194-195, 196-197, 198-199, 200-201, 202-203, 204-205, 206-207, 208-209, 210-211, 212-213, 214-215, 216-217, 218-219, 220-221, 222-223, 224-225, 226-227, 228-229, 230-231, 232-233, 234-235, 236-237, 238-239, 240-241, 242-243, 244-245, 246-247, 248-249, 250-251, 252-253, 254-255, 256-257, 258-259, 260-261, 262-263, 264-265, 266-267, 268-269, 270-271, 272-273, 274-275, 276-277, 278-279, 280-281, 282-283, 284-285, 286-287, 288-289, 290-291, 292-293, 294-295, 296-297, 298-299, 300-301, 302-303, 304-305, 306-307, 308-309, 310-311, 312-313, 314-315, 316-317, 318-319, 320-321, 322-323, 324-325, 326-327, 328-329, 330-331, 332-333, 334-335, 336-337, 338-339, 340-341, 342-343, 344-345, 346-347, 348-349, 350-351, 352-353, 354-355, 356-357, 358-359, 360-361, 362-363, 364-365, 366-367, 368-369, 370-371, 372-373, 374-375, 376-377, 378-379, 380-381, 382-383, 384-385, 386-387, 388-389, 390-391, 392-393, 394-395, 396-397, 398-399, 400-401, 402-403, 404-405, 406-407, 408-409, 410-411, 412-413, 414-415, 416-417, 418-419, 420-421, 422-423, 424-425, 426-427, 428-429, 430-431, 432-433, 434-435, 436-437, 438-439, 440-441, 442-443, 444-445, 446-447, 448-449, 450-451, 452-453, 454-455, 456-457, 458-459, 460-461, 462-463, 464-465, 466-467, 468-469, 470-471, 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694-695, 696-697, 698-699, 700-701, 702-703, 704-705, 706-707, 708-709, 710-711, 712-713, 714-715, 716-717, 718-719, 720-721, 722-723, 724-725, 726-727, 728-729, 730-731, 732-733, 734-735, 736-737, 738-739, 740-741, 742-743, 744-745, 746-747, 748-749, 750-751, 752-753, 754-755, 756-757, 758-759, 760-761, 762-763, 764-765, 766-767, 768-769, 770-771, 772-773, 774-775, 776-777, 778-779, 780-781, 782-783, 784-785, 786-787, 788-789, 790-791, 792-793, 794-795, 796-797, 798-799, 800-801, 802-803, 804-805, 806-807, 808-809, 810-811, 812-813, 814-815, 816-817, 818-819, 820-821, 822-823, 824-825, 826-827, 828-829, 830-831, 832-833, 834-835, 836-837, 838-839, 840-841, 842-843, 844-845, 846-847, 848-849, 850-851, 852-853, 854-855, 856-857, 858-859, 860-861, 862-863, 864-865, 866-867, 868-869, 870-871, 872-873, 874-875, 876-877, 878-879, 880-881, 882-883, 884-885, 886-887, 888-889, 890-891, 892-893, 894-895, 896-897, 898-899, 900-901, 902-903, 904-905, 906-907, 908-909, 910-911, 912-913, 914-915, 916-917, 918-919, 920-921, 922-923, 924-925, 926-927, 928-929, 930-931, 932-933, 934-935, 936-937, 938-939, 940-941, 942-943, 944-945, 946-947, 948-949, 950-951, 952-953, 954-955, 956-957, 958-959, 960-961, 962-963, 964-965, 966-967, 968-969, 970-971, 972-973, 974-975, 976-977, 978-979, 980-981, 982-983, 984-985, 986-987, 988-989, 990-991, 992-993, 994-995, 996-997, 998-999, 1000-1001, 1002-1003, 1004-1005, 1006-1007, 1008-1009, 1010-1011, 1012-1013, 1014-1015, 1016-1017, 1018-1019, 1020-1021, 1022-1023, 1024-1025, 1026-1027, 1028-1029, 1030-1031, 1032-1033, 1034-1035, 1036-1037, 1038-1039, 1040-1041, 1042-1043, 1044-1045, 1046-1047, 1048-1049, 1050-1051, 1052-1053, 1054-1055, 1056-1057, 1058-1059, 1060-1061, 1062-1063, 1064-1065, 1066-1067, 1068-1069, 1070-1071, 1072-1073, 1074-1075, 1076-1077, 1078-1079, 1080-1081, 1082-1083, 1084-1085, 1086-1087, 1088-1089, 1090-1091, 1092-1093, 1094-1095, 1096-1097, 1098-1099, 1100-1101, 1102-1103, 1104-1105, 1106-1107, 1108-1109, 1110-1111, 1112-1113, 1114-1115, 1116-1117, 1118-1119, 1120-1121, 1122-1123, 1124-1125, 1126-1127, 1128-1129, 1130-1131, 1132-1133, 1134-1135, 1136-1137, 1138-1139, 1140-1141, 1142-1143, 1144-1145, 1146-1147, 1148-1149, 1150-1151, 1152-1153, 1154-1155, 1156-1157, 1158-1159, 1160-1161, 1162-1163, 1164-1165, 1166-1167, 1168-1169, 1170-1171, 1172-1173, 1174-1175, 1176-1177, 1178-1179, 1180-1181, 1182-1183, 1184-1185, 1186-1187, 1188-1189, 1190-1191, 1192-1193, 1194-1195, 1196-1197, 1198-1199, 1200-1201, 1202-1203, 1204-1205, 1206-1207, 1208-1209, 1210-1211, 1212-1213, 1214-1215, 1216-1217, 1218-1219, 1220-1221, 1222-1223, 1224-1225, 1226-1227, 1228-1229, 1230-1231, 1232-1233, 1234-1235, 1236-1237, 1238-1239, 1240-1241, 1242-1243, 1244-1245, 1246-1247, 1248-1249, 1250-1251, 1252-1253, 1254-1255, 1256-1257, 1258-1259, 1260-1261, 1262-1263, 1264-1265, 1266-1267, 1268-1269, 1270-1271, 1272-1273, 1274-1275, 1276-1277, 1278-1279, 1280-1281, 1282-1283, 1284-1285, 1286-1287, 1288-1289, 1290-1291, 1292-1293, 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2386-2387, 2388-2389, 2390-2391, 2392-2393, 2394-2395, 2396-2397, 2398-2399, 2400-2401, 2402-2403, 2404-2405, 2406-2407,

44. Ave! feast! rejoice! there is no dread hereafter.

There is the dissolution, and eternal ecstasy in the
kisses of Nu.

43. Those without our circle of ecstasy do indeed die.
Earth to earth. THE OLD COMMENT.

44. Without fear rejoice; death is only a dissolution, a
uniting of Hadit with Nu, the Ego with the All, ' with X'.
(Note ' , 10+X, 1-11, Abrahadabra, the Word of Uniting
the 5 and the 6.)

THE NEW COMMENT.

Do not be afraid of 'going the pace'. It is better
to wear out than to rust out. You are unconquerable, and
of indefatigable energy. Great men find time for every-
thing, shirk nothing, make reputations in half a dozen dif-
ferent lines, have twenty simultaneous love affairs, and
live to a green old age. The milkseps and valetudinarians
never get anywhere; usually they die early; and even if
they lived for ever, what's the use?

The body is itself a restriction as well as an instru-
ment. When death is as complete as it should be, the indi-
vidual expands and fulfils himself in all directions; it is
an omniform Samadhi. This is of course 'eternal ecstasy' in
the sense already explained. But in the time-world Karma
reconcentrates the elements, and a new incarnation occurs.

44. Ave! feast! rejoice! there is no dread hereafter.

There is the dissolution, and eternal ecstasy in the
kisses of Nu. THE OLD COMMENT.

43. Those without our circle of service do indeed die,
earth to earth. THE OLD COMMENT.

44. Without fear rejoice; death is only a dissolution, a
uniting of Hadit with Nu, the Ego with the All, 'I' with 'X'.
(Note 'X', 10+X, 1-11, 'Abrahadabra, the Word of Uniting
the 5 and the 6.') A body is then (as it were) to carry on

the individuality. THE NEW COMMENT. Note for the magical mag-
ory Do not be afraid of 'going the pace'. It is better
to wear out than to rust out. You are unconquerable, and
of indefatigable energy. Great men find time for every-
thing, shirk nothing, make reputations in half a dozen dif-
ferent lines, have twenty simultaneous love affairs, and
live to a green old age. The milkseps and valetudinarians
never get anywhere; usually they die early; and even if
they lived for ever, what's the use? is the God, his Soul,
or ? The body is itself a restriction as well as an instru-
ment. When death is as complete as it should be, the indi-
vidual expands and fulfils himself in all directions; it is
an omniform Samadhi. This is of course 'eternal ecstasy' in
the sense already explained. But in the time-world Karma
reconcentrates the elements, and a new incarnation occurs.

45. There is death for the dogs.

THE OLD COMMENT.

45. Those without our circle of ecstasy do indeed die.
Earth to earth, ashes to ashes, dust to dust.

THE NEW COMMENT.

The prigs, the prudies, the Christians, die in a real sense of the word; for although even they are 'Stars', there is not enough body to them (as it were) to carry on the individuality. There is no basis for the magical memory if one's incarnation holds nothing worth remembering. Count your years by your wounds - forsitan haec olim meminisse juvabit.

In regard to this question of death I quote from

Liber Aleph - De Morte.

Thou hast made Question of me concerning Death, and this is mine Opinion, of which I say not: This is the Truth. First in the Temple called Man is the God, his Soul, or Star, individual and eternal, but also inherent in the Body of Our Lady Muith. Now this Soul, as an Officer in the High Mass of the Cosmos, taketh on the vesture of his Office, that is, inhabiteth a Tabernacle of Illusion, a

Body and Mind. And this Tabernacle is subject to the Law of Change, for it is complex, and diffuse, reacting to every Stimulus or Impression. If then the Mind be attached constantly to the Body, Death hath not Power to decompose it wholly, but a decaying Shell of the Dead Man, his Mind holding together for a little his Body of Light, haunteth the Earth, seeking a new Tabernacle (in its Error, that feareth Change) in some other Body. These Shells are broken away utterly from the Star that did enlighten them, and they are Vampires, obsessing them that adventure themselves into the Astral World, without Magical Protection, or invoke them, as do the Spiritists. For by Death is Man released only from the Gross Body, at the first, and is complete otherwise upon the Astral Plane, as he was in his Life. But this Wholeness suffereth Stress, and its Girders are loosened, the weaker first, and after that the stronger. This is, briefly and without elaboration, the way

De Adeptis R.C. Eschatologia, London, 1891

Consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning his Mind unto the Musick of its Will. In him, if his Mind be knit perfectly together in itself,

and conjoined with the Star, is so strong a Confection that it breaketh away easily not only from the Gross Body, but the Fine. It is this Fine Body which bindeth it to the Astral, as did the Gross to the Material World; so then it accomplisheth willingly the Sacrament of a Second Death, and leaveth the Body of Light. But the Mind, cleaving closely by Right of its Harmony, and Might of its Love, to its Star, resisteth the Ministers of Disruption, for a Season, according to its Strength.

Now, if this Star be of those that are bound by the Great Oath, incarnating without Remission because of Delight in the Cosmic Sacrament, it seeketh a new Vehicle in the Appointed Way, and indwelleth the Foetus of a Child, and quickeneth it. And if at this Time the Mind of its Former Tabernacle yet cling to it, then is there Continuity of Character, and it may be Memory, between the Two Vehicles. This is, briefly and without Elaboration, the Way of Asar in Asenuti, according to mine Opinion, of which I say not: This is the Truth.

De nuptiis summis.

Now then to this Doctrine, o my Son, add thou that which thou hast learned in the Book of the Law, that Death

is the Dissolution in the Kiss of Our Lady Nuith. This is a true Consonance as of Bass with Treble; for here is the Impulse that setteth us to Magick, the Pain of the Conscious Mind. Having then Wit to find the Cause of this Pain in the Sense of Separation, and its Cessation by the Union of Love, it is the Summit of Our Holy Art to present the whole Being of Our Star to Our Lady in the Nuptial of our Bodily Death. We are then to make our whole Engine the true ~~and~~ and real Appurtenance of our Force, without Leak, or Friction, or any other Waste or Hindrance to its Action. Thou knowest well how an Horse, or even a Machine propelled by a Man's Feet, becometh as it were an Extension of the Rider, through his Skill and Custom. Thus let thy Star have Profit of thy Vehicle, assimilating it, and sustaining it, so that it be healed of its Separation, and this even in Life, but most especially in Death. Also thou oughtest to increase thy Vehicle in Mass by true Growth in Balance, that thou be a Bridegroom comely and well-favoured, a Man of ^a Might, and Warrior worthy of the Bed of so divine a Dissolution.

46. Dost thou fail? Art thou sorry? Is fear in thine heart?

THE OLD COMMENT.

46. The prophet was again perplexed and troubled; for in his soul was Compassion for all beings. But though his Compassion is a feeling perhaps admirable and necessary for mortals, yet it pertains to the planes of Illusion. It is based on a misapprehension.

THE NEW COMMENT.

This verse brings out what is a fact in psychology, the necessary connection between fear, sorrow, and failure. To will and to dare are closely linked Powers of the Sphinx, and they are based on - to know. If one have a right apprehension of the Universe, if he know himself free, immortal, boundless, infinite force and fire, then may he will and dare. Fear, sorrow, and failure are but phantoms. They have their roots in conceptions involving change and personality. Strictly speaking, 'joy' is no more absolute than sorrow, with reference to itself; but from the standpoint of the individual, this is not the case. One's fear of death is removed by the knowledge that there is no such thing in reality; but one's joy in life is not affected.

47. Where I am these are not.

THE OLD COMMENT.

47. Hadit knows nothing of these things; He is pure ecstasy.

THE NEW COMMENT.

Hadit is everywhere; fear, sorrow, and failure are only 'shadows'. It is for this reason that compassion is absurd.

It may be objected that "shadows" exist after all; the "pink rats" of an alcoholic are not to be exorcised by 'Christian Science' methods. Very true - they are, in fact, necessary functions of our idea of the Universe in its dualistic 'shadow-show'. But they do not form any part of Hadit, who is beneath all conditions. And they are in a sense less real than their logical contradictories, because they are patently incompatible with the Changeless and Impersonal. They have their roots in conceptions involving change and personality. Strictly speaking, 'joy' is no less absurd than sorrow, with reference to Hadit; but from the standpoint of the individual, this is not the case. One's fear of death is removed by the knowledge that there is no such thing in reality; but one's joy in life is not affected.

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48. Pity not the fallen! I never knew them, I am not
for them, I console not; I hate the consoled & the
consoler.

THE OLD COMMENT.

48. Hadit has never defiled His purity with the Illusion of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, from *συμπαθεῖν*), and therefore a contamination. The Fifth, who is invisible,

THE NEW COMMENT.

omitted It is several times shewn in this Book that 'falling' is in truth impossible. "All is ever as it was." To sympathize with the illusion is not only absurd, but tends to perpetuate the false idea. It is a mistake to 'spell' a child, or humour a malade imaginaire. One must, on the contrary, chase away the shadows by lighting a fire, which fire is: Do what thou wilt!

In all kindness, the Christians to the lions!

The "Tube in the Eye" is Harpoocrates; it is his regular image.

I am not very well satisfied with the old comment on this verse. It appears rather as if the Aeon should be the

49. I am unique and conqueror. I am not of the slaves
that perish. Be they damned & dead! Amen. (This
is of the 4; there is a fifth who is invisible, &
therein am I as a babe in an egg.)

THE OLD COMMENT.

49. Continues the curse against the slave-soul. Amen.
 This is of the 4, i.e. should be spelt with 4 letters (the
 elements), $\Theta\pi\chi\chi$ not $\chi\chi\chi$. The fifth, who is invisible,
 is ψ , 70, the Eye. Now $\omega\pi\chi\chi = 741 + 70 \cdot 811 = 140$ in
 Greek, and 140 is the Greek form of $\alpha\beta\gamma\delta$, the synthesis
 of the 4 elements $\omega\pi\chi\chi$.

(This ψ is perhaps the Θ in N.C.X., Liber VII, I, 40.)

THE NEW COMMENT.

more used
 We are to conquer the illusion, to drive it out. The
 slaves that perish are better dead. They will be reborn
 into a world where Freedom is the Air of Breath. So then,
 in all kindness, the Christians to the Lions!

The "Babe in the Egg" is Harpocrates; it is his reg-
 ular Image.

I am not very well satisfied with the old comment on
 this verse. It appears rather as if the Amen should be the

beginning of a new paragraph altogether. Amen is evidently a synthesis of the four elements, and the invisible fifth is Spirit. But Harpocrates, the Babe in the Egg, is Virgo in the Zodiac indeed, but Mercury among the planets. Mercury has the winged Helmet and Heels, and the Winged Staff about which Snakes twine, and it is He that Goeth. Now this letter is Γ whose numeration is 2, and γ is 91, which added to 2 maketh 93. Amoun is of course Jupiter in his highest Form. To understand this note fully one must have studied "The Paris Working"; also one must be an initiate of the O.T.O.

50. Blue as I and gold in the light of my bride: but the
red gleam is in my eyes; & my spangles are purple &
green.

THE OLD COMMENT.

51. Purple - the

THE OLD COMMENT.

50. Cf. I, 60.

THE NEW COMMENT.

There is here suggested the Image of "the Star and the Snake". The Image of Hadit is therefore an Eye within a coiled serpent, gleaming red - the spiritual red of the Spirit of Nature, the letter Shin, not mere Fire - at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and set above a black veil, as the next verse indicates.

THE NEW COMMENT.

There is a certain suggestion in this 'purple' as connected with 'eyesight', which should reveal a certain identity of Hadit with the Dwarf-Douk to those who possess 'eyesight'.

51. Purple beyond purple; it is the light higher than eyesight.

THE OLD COMMENT.

51. Purple - the ultra-violet (v.51), the most positive of the colours.

Green - the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red - the spiritual red of the Spirit of Nature, the letter Shin, not mere Fire - at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and set above a black veil, as the next verse indicates.

THE NEW COMMENT.

There is a certain suggestion in this 'purple' as connected with 'eyesight', which should reveal a certain identity of Hadit with the Dwarf-Soul to those who possess - eyesight!

52. There is a veil; that veil is black. It is the veil
of the modest woman; it is the veil of sorrow, & the
pall of death; This is none of me. Tear down that
lying spectre of the centuries: veil not your vices
in virtuous words; these vices are my service; ye do
well, & I will reward you here and hereafter.

THE OLD COMMENT.

52. This verse is very difficult for anyone, either with or without morality. For what 'men' nowadays call "Vice" is really virtue - virtue, manliness - and "Virtue" - cowardice, hypocrisy, prudery, chastity, and so on are really vices - vitia, flaws.

THE NEW COMMENT.

Mohammed struck at the root of the insane superstition of tabu with his word: "Women are your field; go in unto them as ye will." He only struck half the blow. I say; go in unto them as ye will and they will. Two-thirds of modern misery springs from woman's sexual dissatisfaction. A dissatisfied woman is a curse to herself and to everybody in her neighbourhood. Women must learn to let themselves enjoy without fear or shame, and both men and women must be

trained in the technique of sex. Sex-repression leads to neurosis, and is the cause of social unrest. Ignorance of sexual technique leads to disappointment, even where passion is free and unrestrained. Sex is not everything in life, any more than food is; but until people have got satisfaction of these natural hungers, it is useless to expect them to think of other things. This truth is vital to the statesman, now that women have some direct political power; they will certainly overthrow the Republic unless they obtain full sexual satisfaction. Also, women outnumber men; and one man cannot satisfy a woman unless he be skilful and diligent. The New Aeon will have a foundation of Happy Women. A Woman under Tabu is loathsome to Life, detested by her fellows, and wretched in herself.

*Examine and
here*

The student should study in Liber Aleph and Liber 418, the connection between 'modesty' and the attitude of the "Black Brothers".

Yes! I am lifted up, the Sun being in Scorpio in this fourteenth Year of the Aeon.

51. Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are the eyes that thou shalt look upon with gladness. But I will hide thee in a mask of sorrow; they that see thee shall fear thou art fallen; but I lift thee up.

THE OLD COMMENT.

52. The prophet again disliked the writing. The God

53. But the prophet again disliked the writing. The God comforted him.

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V. Sun in 20° Cancer) of this writing. Even more marked now (An VII, Sun in Libra), especially these words, "I lift thee up".

THE NEW COMMENT.

Yes! I was frightened when the God of Things as They Ought to Be told me that They Were to Be. I was born under a German Queen, and I did not believe in the Revolution that I willed. And lo! it is upon us, ere the Fifteenth Year of the New Aeon has dawned.

Yes! I am lifted up, the Sun being in Scorpio in this Fourteenth Year of the Aeon.

54. Nor shall they who cry aloud their folly that thou
meanest nought avail; thou shalt reveal it; thou
avallest; they are the slaves of because; They are
not of me. The steps as thou wilt; the letters?
change them not in style or value.

55. Done. See also Cryptogram, Sec. 10.

THE OLD COMMENT.

54. The triumph over the rationalists predicted. The punctuation of this book was done after its writing; at the time it was mere hurried scribble from dictation. See the MS. facsimile.

THE NEW COMMENT.

The second part of the text was in answer to an unspoken query as to the peculiar phrasing.

The first part is clear enough. There are a number of people of shallow wit who do not believe in Magick. This is doubtless partly due to the bad presentation of ^{the} subject by previous Masters. I have identified Magick with the Art of Life. The transcendental superstructure will not overburden those who have laid this Right Foundation.

There is an elaborate cryptographic meaning in this verse; the words 'folly', 'nought', 'it', and 'me' indicate the path of research.

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55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.

THE OLD COMMENT.

55. Done. See Liber Trigrammaton, Comment.

THE NEW COMMENT.

Omitted
The attribution in Liber Trigrammaton is good theoretically; but no new Qabalah of merit has arisen therefrom. I am inclined to look further into the Question of Sanskrit Roots, and into the Enochian Records, in order to put this matter in more polished shape.

I append Liber Trigrammaton with the attribution aforesaid.

Sub Figura XXVII.

THE BOOK OF THE TRIGRAMS OF THE MUTATIONS OF THE TAO WITH THE YIN AND THE YANG.

I Here is Nothing under its three forms. It is not, yet informeth all things.

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parted the Spirit in a secret sign.

L Now cometh the glory of the Single One, as an imperfection and stain.

A And the Master of the Temple balancing all things arose; his stature was above the Heaven and below Earth and Hall.

G But by the Weak One the Mother was it equilibrated.

J Against him the Masters of the Left-hand Path, confusing the Symbols. They concealed their horror in this symbol.

H Also the purity was divided by Strength, the force of the Demiurge.

X And the Cross was formulated in the Universe that as yet was not.

T But now the Imperfection became manifest, presiding over the fading of perfection.

Y Also the Woman arose, and veiled the Upper Heaven with her body of stars.

F Now then a giant arose, of terrible strength; and as-

serted the Spirit in a secret rite.

A And the Master of the Temple balancing all things
arose; his stature was above the Heaven and below
Earth and Hell,

J Against him the Brothers of the Left-hand Path, con-
fusing the symbols. They concealed their horror
(in this symbol); for in truth they were

W The master flamed forth as a star and set a guard of
Water in every Abyss.

O Also certain secret ones concealed the Light of Purity
in themselves, protecting it from the Persecutions.

G Likewise also did certain sons and daughters of Her-
mes and of Aphrodite, more openly.

Z But the Enemy confused them. They pretended to conceal that light, that they might betray it, and profane it.

B Also did Heaven manifest in violent light. (Aid of)
 Yet certain holy nuns concealed the secret in songs upon the lyre.

F And in soft light. (The Sun.)
 Now did the Horror of Time pervert all things, hiding the Purity with a loathsome thing, a thing unnameable.

V Then were the waters gathered together from the heavens.

S Yea, and there arose sensualists upon the firmament, as a foul stain of storm upon the sky.

M And a crust of earth concealed the face of flame.

H And the Black Brothers raised their heads; yea, they unveiled themselves without shame or fear.

D And the globe gathered the wild air. (The moon.)

N Also there rose up a soul of filth and of weakness, and it corrupted all the rule of the Tao.

U And man began to fight fire upon the earth.

1. The moon is not considered to be a light, but as a cohesion of the planet's atmosphere.



E Then only was Heaven established to bear away; for
only in the lowest corruption is form manifest,
so return into the stainless Abode, into the
Stainless Abode.



R Also did Heaven manifest in violent light. (Air or
the Aethyr.)



Q And in soft light. (The Sun.)



V Then were the waters gathered together from the
heaven.



K? And a crust of earth concealed the core of flame.



D Around the globe gathered the wide air. (The moon.)¹



U And men began to light fires upon the earth.

¹. The moon is not considered to be a light, but as a co-
hesion of the planet's atmosphere.

56. ~~Therefore was the end of it sorrow; yet in that sorrow~~

~~ye shall laugh now when ye see the end~~

Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless abode.

THE OLD COMMENT.

56. The God again identifies himself with the essential ecstasy. He wants no reverence, but identity.

THE NEW COMMENT.

These passages are certainly very difficult. It seems as if they were given to meet some contingency which has not yet arisen. For example, this verse might be appropriate in case of the institution of a false cultus by impostors.

The doctrine that Hadit is the nucleolus (to borrow a term from biology) of any star-organization. To mock at Hadit is therefore evidently very much what is meant by the mysterious phrase in the "New Testament" with regard to the Unpardonable Sin, the "blasphemy against the Holy Ghost". A star forsaken by Hadit would thus be in the condition of real death; it is this state which is characteristic of the "Black Brothers", as they are described in other parts of this Comment, and elsewhere in the Holy Books of the A.'A.'.

56. Begone! ye mockers: even though ye laugh in my honour
ye shall laugh not long: then when ye are sad know
that I have forsaken you.

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I may here quote Liber Aleph, De Inferno Serverum and De Fratribus Nigris. *This is Falsity and Delusion, for the*

"Now, o my Son, having understood the Heaven that is within thee, according to thy Will, learn this concerning the Hell of the Slaves of the Slave-gods, that it is a true Place of Torment. For they, restricting themselves, and being divided in Will, are indeed the Servants of Sin, and they suffer, because, not being united in Love with the whole Universe, they perceive not Beauty, but Ugliness and Deformity; and, not being united in Understanding thereof, conceive only of Darkness and Confusion, beholding Evil therein. Thus at last they come, as did the Manichaeans, to find, to their Terror, a Division even in the One, not that Division which we know for the Craft of Love, but a Division of Hate. And this, multiplying itself, Conflict upon Conflict, endeth in Hetchpot, and in the Impotence and Envy of Choronzon, and in the Abominations of the Abyss. And of such the Lords are the Black Brothers, who seek by their Sorceries to confirm themselves in Division. Yet in this even is no true Evil, for Love conquereth All, and their Corruption and Disintegration is also the Victory of BABALON."

"O my Son, know this concerning the Black Brothers, that cry: I am I. This is Falsity and Delusion, for the Law endureth not Exception. So then these Brethren are not Apart, as they Think; but are peculiar Combinations of Nature in Her Variety. Rejoice then even in the Contemplation of these, for they are proper to Perfection, and Adornments of Beauty, like a Mole upon the Cheek of a Woman. Shall I then say that were it of thine own Nature, even thine, to compose so sinister a Complex, thou shouldst not strive therewith, destroying it by Love, but continue in that Way? I deny not this hastily, nor affirm; for it is in mine own Nature to think that in this Matter the Sum of Wisdom is Silence. But this I say, and that boldly, that thou shalt not look upon this Horror with Fear, or with Hate, but accept this as thou dost all else, as a Phenomenon of Change, that is, of Love. For in a swift Stream thou mayst behold a Twig held steady for awhile by the Play of the Water, and by this Analogue thou mayst understand the Nature of this Mystery of the Path of Perfection." in transfiguring the external signs as displayed in view of its combinations. Thus, the twofold, witness, and crystalline structure of sugar depend partly on the presence of Carbon; so do the

57. He that is righteous shall be righteous still; he
that is filthy shall be filthy still.

THE OLD COMMENT.

57. A quotation from the Apocalypse. This God is not a Redeemer: He is Himself. You cannot worship Him, or seek Him - He is He. And if thou be He, well.

THE NEW COMMENT.

omitted
 This, and the first part of the next verse, demonstrate the inviolability of Hadit our Quintessence. Every Star has its own Nature, which is 'Right' for it. We are not to be missionaries, with ideal standards of dress and morals, and such herd-ideas. We are to do what we will, and leave others to do what they will. We are infinitely tolerant, save of intolerance. It is no good, however, to try to prevent Christians from meddling, save by the one cure: The Christians to the Lions!

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 It is impossible to alter the ultimate Nature of any Being, however completely we may succeed in transfiguring its external signs as displayed in any of its combinations. Thus, the sweetness, whiteness, and crystalline structure of sugar depend partly on the presence of Carbon; so do the

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bitterness, greenness, and resinous composition of hashish. But the Carbon is inviolably Carbon. And even when we transmute what seem to be elements, as Radium to Lead, we merely go a step further; there is still an immutable substance ^{- or source of Energy -} which is inevitably Itself, the basis of the diversity.

This holds good even should we arrive at demonstrating Material Monism. It may well be - I have believed so ever since I was fourteen years old - that the elements are all isomers, differentiated by geometrical structure, electrical charge, or otherwise in precisely the same way as ozone from oxygen, red from yellow phosphorus, dextrose from laevulose, and a paraffin from a benzene of identical empirical formula. Indeed, every "star" is necessarily derived from the uniform continuity of Nuith, and resolvable back into Her Body by the proper analytical methods, as the experience of mysticism testifies. But each such complex is none the less uniquely Itself; for the scheme of its construction is part of its existence, so that this peculiar scheme constitutes the essence of its individuality. It is impossible to change a shilling into two sixpences, though the value and the material may be identical; for

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part of the essence of the shilling is the intention to have a single coin.

The above considerations must be thoroughly assimilated by any mind which wishes to gain a firm intellectual grasp of the truth which lies behind the paradox of existence.

It is not that the shilling is a thing, but that it is a symbol of a thing. It is not that the shilling is a thing, but that it is a symbol of a thing. It is not that the shilling is a thing, but that it is a symbol of a thing.

Again we turn to the question of the nature of a star. We are not to judge by temporary circumstances, but to penetrate to the true nature.

It has naturally been observed by economists that our law, in declaring every land and every vessel to be star, reduces reality to the elements, and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function in the galaxy proper to its own nature. Each star has a function in the galaxy proper to its own nature. Each star has a function in the galaxy proper to its own nature.

58. Yea! deem not of change: ye shall be as ye are, & not other. Therefore the Kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty.

THE OLD COMMENT.

58. Yet it does not follow that He (and His) must appear joyous. They may assume the disguise of sorrow.

THE NEW COMMENT.

Again we learn the permanence of the Nature of a Star. We are not to judge by temporary circumstances, but to penetrate to the True Nature.

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contrary, that each citizen is fit for any and every social duty. But also our Law teaches that a star often veils itself from its nature. Thus the vast bulk of humanity is obsessed by an abject fear of freedom; the principal objections hitherto urged against my Law have been those of people who cannot bear to imagine the horrors which would result if they were free to do their own wills. The sense of sin, shame, self-distrust, this is what makes folk cling to Christianity-slavery. People believe in a medicine just in so far as it is nasty; the metaphysical root of this idea is in sexual degeneracy of the masochistic type. Now "the Law is for all"; but such defectives will refuse it, and serve us who are free with a fidelity the more dog-like as the simplicity of our freedom denotes their abjection.

But this was
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Even such shallow soap-sudmongers as Sir Walter Besant and Mr. James Rice have had an inkling of these ideas. I quote "Ready-Money Mortiboy", Chapter XXIII:

"The big-bearded man stood towering over the children, with his right arm waving them out into the world - where? No matter where: somewhere away: somewhere into the good places of the world - not a boy's heart but was stirred within him; and the brave old English blood rose in them as he spoke, in his deep bass tones, of the worth of a single man in those far-off lands; - an oration destined to bear fruit in after-days, when the lads, who talk yet with bated breath of the speech

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and the speaker, shall grow to man's estate.

"Dangerous, Dick", said Farmer John, "What should I do without my labourers?"

"Don't be afraid", said Dick. "There are not ten per cent. have the pluck to go. Let us help them, and you shall keep the rest."

He might have added that the employer would be better off without that percentage of yeast to ferment his infusion of harmless vegetable humans.

No one is better aware than I am that the Labour Problem has to be settled by practical and not ideal considerations, but in this case the ideal considerations happen to be extremely practical. The mistake has been in trying to produce a standard article to supply the labour market; it is an error from the point of view of capital and labour alike. Men should not be taught to read and write unless they exhibit capacity or inclination. Compulsory education has aided nobody. It has imposed an unwarrantable constraint on the people it was intended to benefit; it has been asinine presumption on the part of the intellectuals to consider a smattering of mental acquirements ^{universal} benefit. It is a form of sectarian bigotry. We should recognize the fact that the vast majority of human beings have no ambition in life beyond merely ease and animal happiness. We should allow these people to fulfil their des-

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tinies without interference. We should give every opportunity to the ambitious, and thereby establish a class of ^{morally and} intellectually superior men and women. We should have no compunction in utilizing the natural qualities of the bulk of mankind. We do not insist on trying to train sheep to hunt foxes or lecture on history; we look after their physical well being, and enjoy their wool and mutton. In this way we shall have a contented class of slaves who will accept the conditions of existence as they really are, and enjoy life with the quiet wisdom of cattle. It is our duty to see to it that this class of people lack for nothing. The patriarchal system is better for all classes than any other; the objections to it come from the abuses of it, but bad masters have been artificially created by exactly the same blunder as was responsible for the bad servants. It is essential to teach the masters that each one must discover his own will, and do it. There is no reason in nature for out-throat competition. All this has been explained previously in other connections; here it is only necessary to emphasise the point. It must be clearly understood that every man must find his own happiness in a purely personal way. Our troubles have been caused by the assumption that everybody wanted the same things, and thereby the supply of these

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things has become artificially limited; even those benefits of which there is an inexhaustible store have been cornered. For example, fresh air and beautiful scenery. In a world where every one did his own will none would lack these things. In our present society they have become the luxuries of wealth and leisure, yet they are still accessible to any one who possesses sufficient sense to emancipate himself from the alleged advantages of city life. We have deliberately trained people to wish for things that they do not really want.

It would be easy to elaborate this theme at great length, but I prefer to leave it to be worked out by each reader in the light of his own intelligence, but I wish to call the very particular attention of capitalists and labour leaders to the principles here set forth.

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"De Lege Motus, and of Dissolution of all Complex-

"Consider, my Son, that word in the Call or Key of the Thirty Aethyrs: Behold the Face of your God, the Beginning of Comfort, whose eyes are the Brightness of the Heavens, which provided you for the Government of the Earth, and her

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Unspeaking Variety! And again: let there be no Creature upon her or within her the same. All her Members let them differ in their Qualities, and let there be no Creature equal with another. Here also is the voice of true Science, crying aloud that Variation is the Key of Evolution. Thereunto Art cometh the third, perceiving Beauty in the Harmony of the Diverse. Know then, o my Son, that all Laws, all Systems, all Customs, all Ideals and Standards which tend to produce Uniformity, are in direct Opposition to Nature's Will to change and to develop through Variety, and are accursed. Do thou with all thy Might of Manhood strive against these Forces, for they resist Change, which is Life; and thus they are of Death."

"De Legibus Contra Motum.

"Say not, in thine Haste, that such Stagnations are Unity even as the last Victory of thy Will is Unity. For thy Will moveth through free Function, according to its particular Nature, to that End of Dissolution of all Complexities, and the Ideals and Standards are Attempts to halt thee on that Way. Although for thee some certain Ideal be upon thy Path, yet for thy Neighbour it may not be so. Set all Men a-horseback; thou speekest the Foot-soldier upon his

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way, indeed; but what hast thou done to the Bird-man? Thou must have simple Laws and Customs to express the general Will, and so prevent the Tyranny or Violence of a few; but multiply them not! Now then herewith I will declare unto thee the Limits of the civil Law upon the Rock of the Law of Thelma."

"De Necessitate Communi.

"Understand first that the Disturbers of the Peace of Mankind do so by Reason of their Ignorance of their own True Wills. Therefore, as this Wisdom of mine increaseth among Mankind, the false Will to Crime must become constantly more rare. Also, the Exercise of Our Freedom will cause Men to be born with less and ever less Affliction from that Dis-ease of Spirit, which breedeth these false Wills. But, in the While of waiting for this Perfection, thou must by Law assure to every Man a Means of satisfying his bodily and his mental Needs, leaving him free to develop any Super-structure in accordance with his Will, and protecting him from any that may seek to deprive him of these vertebral Rights. There shall be therefore a Standard of Satisfaction, though it must vary in Detail with Race, Climate, and other such Conditions. And this Standard shall be based upon a large In-

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terpretation of Facts biological, physiological, and the like."

Omitted

"De Fundamentis Civitatis.

Included

"Say not, o my Son, that in this Argument I have set Limits to individual Freedom. For each Man in this State which I purpose is fulfilling his own true Will by his eager Acquiescence in the Order necessary to the Welfare of all, and therefore of himself also. But see thou well to it that thou set high the Standard of Satisfaction, and that to every one be a surplus of Leisure and of Energy, so that, his Will of Self-preservation being fulfilled by the Performance of his Function in the State, he may devote the Remainder of his Powers to the Satisfaction of the other Parts of his Will. And because the People are oftentimes unlearned, not understanding Pleasure, let them be instructed in the Art of Life: to prepare Food palatable and wholesome, each to his own Taste, to make Clothes according to Fancy, with variety of Individuality, and to practice the manifold Crafts of Love. These Things being first secured, thou mayst afterward lead them into the Heavens of Poesy and Tale, of Music, Painting, and Sculpture, and into the ^{Love} of the Mind itself, with its insatiable Joy of all Knowledge. Thence let them soar!"

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58. Beware therefore! Love all, lest perchance is a King
concealed! Say you so? Fool! If he be a King, then
cannot not hurt him.

THE OLD COMMENT.

59. Yet, being indeed invulnerable, one need not fear for them.

THE NEW COMMENT.

We must abolish the shadows by the Radiant Light of the Sun. Real things are only thrown into brighter glory by His effulgence. We need have no fear then to throw the Christians to the Lions. If there be indeed True Men among them, who happen through defect of education to know no better, they will reincarnate all right, and no harm done.

This passage may perhaps be interpreted in a sense slightly different from that assumed in the above paragraph. We should indeed love all - is not the Law "love under will"? By this I mean that we should make proper contact with all, for love means union; and the proper condition of union is determined by will. Consider the right attitude to adopt in the matter of cholera. One should love it, that is, study it intimately; not otherwise can one be sure of maintain-

*1st edition with
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ing the right relation with it, which is, not to allow it to interfere with one's will to live. (And almost everything that is true of Cholera is true of Christians.)

It is our duty to live. The fittest will survive.

This doctrine is therefore contrary to that of Galilei, or that of Buddha.

THE NEW COMMENT.

The Christian to the Modern.

As I'll get to know, I am reminded of Samuel Butler's observation that the aphorism of love is to devour the beloved. Indeed, one cannot say that one has perfectly obtained to love or hate until the object of that passion is annihilated. The word "hell" is significant in this connection. One must never be so careless as to let oneself think that even "the style of a letter" (that excellent phrase!) in this book is casual. The expression "to hell with them" is not merely an outbreak of colloquial enthusiasm. The word "hell", that and no other, serves the purpose of the speaker. This would naturally be suggested to us, in any case, by the reflection that our law does not indulge in

60. Therefore strike hard & low, and to hell with them,
master!

THE OLD COMMENT. This is a very common expression of ignorance.

60. Hit out discriminately therefore. The fittest will survive.

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THE NEW COMMENT.

The Christians to the Lions!

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Confirmation in
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thee utterly, leaving only that Nothingness which was before the Beginning.

So then the Life of Non-action is not for thee; the Withdrawal from Activity is not the Way of the Tao; but rather the Intensification and making universal of every Unit of thine Energy on every Plane."

"De Inferno Palatio Sapientiae.

"Now then thou seest that this Hell, or Concealed Place within thee, is no more a Fear or Hindrance to Men of a Free Race, but the Treasure-House of the Assimilated Wisdom of the Ages, and the Knowledge of the True Way. Thus are we Just and Wise to discover this Secret in ourselves, and to conferr the conscious Mind therewith. For that Mind is compact solely (until it be illuminated) of Impressions and Judgments, so that its Will is but directed by the Sum of the shallow Reactions of a most limited Experience. But thy True Will is the Wisdom of the Ages of thy Generations, the Expression of that which hath fitted thee exactly to thine Environment. Thus thy conscious Mind is oftentimes foolish, as when thou admirest an Ideal, and wouldst attain it, but thy true Will letteth thee, so that there is Conflict, and the Humiliation of that Mind. Here will I call to Witness the common Event of "Good Resolutions" that defy the Light-

metred
 ning of Destiny, being puffed up by the Wind of an Indigestible Ideal putrefying within thee. Thence cometh Colic, and presently the Poison is expelled, or else thou diest. But Resolutions of True Will are mighty against Circumstance."

"De Vitis Voluntatis Secretae.

"Learn moreover concerning this Hell, or Hidden Wisdom, that is within thee, that it is modified, little by little, ^{in respect of its Klu} through the Experience of the Conscious Mind, which feedeth it. For that Wisdom is the Expression, or rather Symbol and Hieroglyph, of the true Adjustment of thy Being to its Environment. Now then, that Environment being eroded by Time, this Wisdom is no more perfect, for it is not Absolute, but standeth in Relation to the Universe. So then a Part thereof may become useless, and atrophy, as (I will instance) Man's Wit of Smell; and the bodily Organ corresponding degenerateth therewith. But this is an Effect of much Time, so that in thy Hell thou art like to find Elements vain, or foolish, or contrary to thy present Weal. Yet, o my Son, this Hidden Wisdom is not thy True Will, but only the Levers (I may say so) thereof. Notwithstanding, there lieth therein a Faculty of Balance, whereby it is

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able to judge whether any Element in itself is presently
 useful and benign, or idle and malignant. Here then is a
 Root of Conflict between the Conscious and the Unconscious,
 and a Debate concerning the right Order of Conduct, how the
 Will may be accomplished."

...the prophet was rapt
 away by the God. First came a new strange light, His
 marvel.

His new content.

This chapter now enters upon an entirely new phase.
 The revelation of "The Will" of God had by now sunk into
 the soul of the Seer, so that he realized himself.

61. There is a light before thine eyes, a prophet, a
light undesired, most desirable.

THE OLD COMMENT.

61. At the ecstasy of this thought the prophet was rapt away by the God. First came a new strange light, His herald.

THE NEW COMMENT.

This chapter now enters upon an entirely new phase. The revelation or 'hiding' of Hadit had by now sunk into the soul of The Beast, so that He realized Himself.

61. There is a light before thine eyes, a prophet, a light undesired, most desirable.

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THE NEW COMMENT.

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62. I am uplifted in thine heart; and the kisses of the
stars rain hard upon thy body.

THE OLD COMMENT.

62. Next, (as Hadit himself, did he know the athletic rap-
ture of Nuit's embrace.

THE NEW COMMENT.

"Uplifted in thine heart": - compare the Book of the
Heart Girt with a Serpent. (See Equinox III, I.) says spok-
es of as a definite experience, a delightful event in one's
career.

THE NEW COMMENT.
This verse contains a certain magical formula of the
leftmost initiation. It refers to a method of using the
breath, in connection with the appropriate series of ideas,
which is perhaps not to be taught directly. But it may be
learned by those who have attained the necessary degree of
magical technique, as it is suggested automatically to
them by Spirit herself, just as newly-hatched chickens pick
up corn without instruction.

61. Thou art exhaust in the voluptuous fullness of the
 inspiration; the expiration is sweeter than death,
 more rapid and laughterful than a caress of Hell's
 own note.

THE OLD COMMENT.

63. Each breath, as He drew it in, was an orgasm; each
 breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spok-
 en of as a definite experience, a delightful event in one's
 career.

THE NEW COMMENT.

This verse conceals a certain Magical Formula of the
 loftiest initiation. It refers to a method of using the
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 learnt by those who have attained the necessary degree of
 magical technique, ~~as if it were~~ suggested automatically to
 them by Nature herself, just as newly-hatched chickens pick
 up corn without instruction.

64. Oh! thou art overcome: we are upon thee: our delight
is all over thee: hail! hail! prophet of Nu! prophet
of Had! prophet of Ra-Heer-Khu! Now rejoice! now come
in our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

THE OLD COMMENT.

64. The prophet is now completely swallowed up in the
 ecstasy. Then he is hailed by the Gods, and bidden to
 write on.

THE NEW COMMENT.

"The Kings" are evidently those men who are capable
 of understanding Themselves. This is a consecration of The
 Beast to the task of putting forth The Law. "Thou art overcome". The conscious resisted desper-
 ately, and died in the last ditch.

65. I am the Master: thou art the Holy Chosen One.

THE OLD COMMENT.

65,66. The division of consciousness having re-arisen, and been asserted, the God continues, and prophesies - of that which I cannot comment.

The ecstasy rekindles.

THE NEW COMMENT.

It is curious that this verse should be numbered 65, suggesting L.V.X. and Adonai, the Holy Guardian Angel. It seems then that He is Hadit. I have never liked the term 'Higher Self'; True Self is more the idea. For each Star is the husk of Hadit, unique and conqueror, sublime in His own virtue, independent of hierarchy. There is an external hierarchy, of course, but that is only a matter of convenience.

66. Write, & find ecstasy in writing! Work, & be our bed
in working! Thrill with the joy of life & death! Ah!
thy death shall be lovely; whose seeth it shall be
glad. Thy death shall be the seal of the promise of
our agelong love. Come! Lift up thine heart & re-
joice! We are one; we are none.

THE NEW COMMENT.

The first part of this text appears to be a digression in the nature of a prophecy. The word "Come!" is a summons to reenter the full Trance. Its essence is declared in the last six words. Notice that the transition from one to none is instantaneous. It is important to resist the temptation to let oneself be carried away into trance. One should summon one's reserve forces to resist against the tendency to lose actual consciousness. More and more of one's being is gradually drawn into the struggle, and one only yields at the last moment. (It needs practice and courage to get the best results.) I quote from the Holy Books: "Fall not into death, O my soul! Think that death is the bed into which you are falling!" (Liber VII, I, 33.) "Thou hast brought us into great delight, thou hast

67. Hold! Hold! Bear up in thy rapture: fall not in swoon
of the excellent kisses!

THE OLD COMMENT.

67,68. So violently does the trance recommence that the
 body of the prophet is nigh death.

THE NEW COMMENT.

The instructions in the text of this and the next verse
 were actual indications as to how to behave, so as to get
 the full effect of the Trance.

This too is a general Magical Formula, convenient even
 in the Work of the physical image of the Godhead.

It is of the utmost importance to resist the tempta-
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 the bed into which you are falling!" (Liber VII, I, 33.)
 "Thou hast brought me into great delight, Thou hast

given me of Thy flesh to eat and of Thy blood for an offering of intoxication, ~~and in the past as a vail; therefore~~

Thou hast fastened the fangs of Eternity in my soul, and the Poison of the Infinite hath consumed me utterly.

I am become like a luscious devil of Italy; a fair strong woman with worn cheeks, eaten out with Hunger for kisses. She hath played the harlot in divers palaces; she hath given her body to the beasts.

She hath slain her kinsfolk with strong venom of toads; she hath been scourged with many rods.

She hath been broken in pieces upon the Wheel; the hands of the hangman have bound her unto it.

The fountains of water have been loosed upon her; she hath struggled with exceeding torment.

She hath burst in sunder with the weight of the waters; she hath sunk into the awful Sea.

So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.

So am I, O Adonai, my beloved, and Thou hast burst me utterly in sunder.

I am shed out like spilt blood upon the mountains; the Ravens of Dispersion have borne me utterly away.

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Therefore is the seal unloosed, that guarded the
Eighth abyss; therefore is the vast sea as a veil; therefore
is there a rending asunder of all things." (Liber LXV, III,
vv. 38-48.)

"Intoxicate the inmost, O my lover, not the outer-
most!" (Liber LXV, I, v. 64.)

It is remarkable that this extraordinary experience
had explicitly to do with the conscious awareness of
the heart. "Intoxicate the inmost, O my Lord" - and it was
his sacred self, his true self by this ecstasy initiated,
is needed yearning for the light to dissolve the husks of so-
called self around his true self.

68. Harder! Hold up thyself! Lift thine head! breathe
not so deep - die!

THE OLD COMMENT.

68. (Harden, not Harder, as the MS. indicates. The memory of DCLXVI says, though with diffidence, that the former is correct.)

THE NEW COMMENT.

It is remarkable that this extraordinary Experience had practically no effect upon the normal consciousness of The Beast. "Intoxicate the inmost, o my God" - and it was His Magical Self, 666, that was by this Ecstasy initiated. It needed years for this Light to dissolve the husks of accident that shrouded his True Seed.

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69. Ah! Ah! What do I feel? Is the word exhausted?

THE OLD COMMENT.

69. The prophet's own consciousness re-awakens. He no longer knows anything at all - then grows the memory of the inspiration past; he asks if it is all. (It is evidently his own interpolation in the dictation.)

THE NEW COMMENT.

Not in first revision.
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This phrase - "the word" - is of deeper significance than at first sight may appear. The question is not merely equivalent to: "Is the dictation at an end?" For the Word is the Logos, the Creative Will in its first formulation; it is conceived as the act of possession. This is evident from the choice of the word "exhausted". The inspiration has been like an electrical discharge. Language is in itself nothing; it is only the medium of transmitting experience to consciousness. Tahuti, Thoth, Hermes, or Mercury symbolize this relation; the character of this God is declared in very full terms in "The Paris Working", which should be studied eagerly by those who are fortunate enough to have access to the MS.

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subserve knowledge and other forms of pleasure.

70. There is help & hope in other spells. Wisdom says:
be strong! Then canst thou bear more joy. Be not
animal: refine thy rapture! If thou drink, drink by
the eight and ninety rules of art! if thou love, ex-
ceed by delicacy: and if thou do aught joyous, let
there be subtlety therein!

THE OLD COMMENT.

70. Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

THE NEW COMMENT.

It is absurd to suppose that 'to indulge the passions' is necessarily a reversion or degeneration. On the contrary, all human progress has depended on such indulgence. Every art and science is intended to gratify some fundamental need of nature. What is the ultimate use of the telephone and all the other inventions on which we pride ourselves? Only to sustain life, or to protect or reproduce it: or to subserve knowledge and other forms of Pleasure.

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On the other hand, the passions must be understood properly as what they are, nothing in themselves, but the diverse forms of expression employed by the Will. One must preserve discipline. A passion cannot be good or bad, too weak or too strong, etc., by an arbitrary standard. Its virtue consists solely in its conformity with the plan of the Commander-in-Chief. Its initiative and élan are limited by the requirements of his strategy. For instance, modesty may well cooperate with ambition; but also it may thwart it. This verse counsels us to train our passions to the highest degree of efficiency. Each is to acquire the utmost strength and intelligence; but all are equally to contribute their quota towards the success of the campaign.

It is nonsense to bring a verdict of "Guilty" or "Not Guilty" against a prisoner, without reference to the Law under which he is living. The end justifies the means: if the Jesuits do not assert this, I do. There is obviously a limit, where "the means" in any case are such that their use blasphemous "the end": e.g. to murder one's rich aunt affirms the right of one's poor nephew to repeat the trick, and so to go against one's own Will-to-Live, which lies deeper in one's being than the mere Will-to-inherit. The judge in each case is not ideal morality, but inherent logic.

This then being understood, that we cannot ^{call} any given passion good or bad absolutely, any more than we can call Knight to King's Fifth a good or bad move in chess without

study of the position, we may see more clearly what this ^{verse} im-
plies. There is here a general instruction to refine Pleasure,
not by excluding its gross elements, but by emphasizing all
elements in equilibrated development. Thus one is to com-
bine the joys of Messalina with those of Saint Theresa and
Isolde in one single act. One's rapture is to include those
of Blake, Petrarch, Shelley, and Catullus. Liber Aleph has
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questions. ~~late he certainly proved himself a Master-Cook.~~

Why "eight and ninety" rules of art? I am totally un-
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Tsaddi, the "Emperor", and 8, Cheth, the "Charlatter" or
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"Excess by delicacy": this does not mean, by refrain-
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thing to be like a sow, unconscious of the mire, and unable
to discriminate between sweet food and sour; another to take
the filth firmly and force oneself to discover the purity
therein, initiating even the body to overcome its natural
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'believe in the Miracle of the Mass' not only because meat and drink are actually "transmuted in us daily into Spiritual Substance", but because we can make the "Body and Blood of God" from any materials soever by Virtue of our Royal and Pontifical Art of Magic.

Now when Brillat-Savarin (was it not?) served to the King's table a pair of old Kid gloves, and pleased the princely palate, he certainly proved himself a Master-Cook. The feat is not one to be repeated constantly, but one should ^{at least once - that it may bear} achieve it ^{witness to oneself} that the skill is there: ^{even find it advisable to} One might practice it occasionally, to retain one's confidence that one's "right hand hath not lost its cunning". On this point hear further more our Holy Books: the sunset, and "Go thou unto the outermost places and subdue all things.

Subdue thy fear and thy disgust. Then - yield!" and (Liber LXV, I. 45-46.) Altogether I melted into her beauty and "Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asa wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the

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stream.

I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.

Yea! I gave her of the flower of my youth.

But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

Yet I worshipped her, and gave her of the flower of my youth.

Also it came to pass that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

Then at the end appointed her body was whiter than the milk of the stars, and her lips red and warm as the sunset, and her life of a white heat like the heat of the midmost sun.

Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.

The river also became the river of Aurit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me."

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(Liber LXV, II, 7-15.)

We therefore train our adepts to make the Gold Philosophical from the dung of witches, and the Elixir of Life from Hippomanes; but we do not advocate ostentatious addiction to these operations. It is good to know that one is man enough to spend a month or so at a height of twenty thousand feet or more above the sea-level; but it would be unpardonably foolish to live there permanently.

^{illustrative} This ~~is~~ one case of ^a general principle. We consider the Attainment of various Illuminations, incomparably glorious as that is, of chief value for its witness to our possession of the faculty which made success possible. To have climbed alone to the summit of Iztaccihuatl is great and grand; but the essence of one's joy is that one possesses the courage, agility, knowledge, endurance, and self-mastery necessary to have done it.

The Goal is ineffably worth all our pains, as we say to ourselves at first; but in a little while are aware that even that Goal is less intoxicating than the Way itself.

We find that it matters little whither we go; the Going itself is our gladness. I quote in this connection Liber LXV, II, 17-25, one of several similar passages in Our Holy Books.

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"Also the Holy One came upon me, and I beheld a white swan floating in the blue.

Between its wings I sate, and the aeons fled away.

Then the swan flew and dived and soared, yet no whither we went.

A little crazy boy that rode with me spake unto the swan, and said:

Who art thou that dost float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?

And laughing I chid him, saying: No whence! No whither!

The swan being silent, he answered: Then, if with no goal, why this eternal journey?

And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?

And the swan was ever silent. Ah! but we floated in the infinite Abyss. Joy! Joy!

White swan, bear thou ever me up between thy wings!"

"Be strong!" We need healthy robust bodies as the mechanical instruments of our souls. Could Paganini have expressed himself on the "fiddle for eighteen pence" that some one once bought when he was "young and had no sense"? Each of us is Hadit, the core of our Khabs, our Star, one of the Company of Heaven; but this Khabs needs a Khu or Magical Image, in order to play its part in the great Drama. This Khu, again, needs the proper costume, a suitable 'body of flesh', and this costume must be worthy of the Play.

We therefore employ various magical means to increase the vigour of our bodies and the energy of our minds, to fortify and to sublime them.

The result is that we of Thelama are capable of ^{than others, even} enormously more achievement, in ^{even} terrestrial matters than ~~others~~, from sexual orgia to creative Art. Even if we had only this one earth-life to consider, we exceed our fellows some thirtyfold, some sixtyfold, some an hundredfold.

One most important point, in conclusion. We must doubtless admit that each one of us is lacking in one capacity or another. There must always be some among the infinite possibilities of Nuith which possess no correlative points of contact in any given Khu. For example, the Khu

*Amidst
not in 1915
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of a male body cannot fulfil itself in the quality of motherhood. Any such lacuna must be accepted as a necessary limit, without regret or vain yearnings for the impossible. But we should beware lest prejudice or other personal passion exclude any type of self-realization which is properly ours. In our initiation the tests must be thorough and exhaustive. The neglect to develop even a single power can only result in deformity. However slight this might seem, it might lead to fatal consequences: the ancient adepts taught that by the parable of the heel of Achilles. It is essential for the Aspirant to make a systematic study of every possible passion, icily aloof from all alike, and setting their armies in array beneath the banner of his Will after he has perfectly gauged the capacity of each unit, and assured himself of its loyalty, discipline, courage, and efficiency. But woe unto him who leaves a gap in his line, or one arm unprepared to do its whole duty in the position proper to its peculiar potentialities!

71. But exceed! exceed!

THE OLD COMMENT.

71. Yet excess is the secret of success.

THE NEW COMMENT.

"The Road of Excess leads to the Palace of Wisdom."
 "You never know what is enough until you know what is too
 much." So wrote William O'Neill.

Progress, as its very etymology declares, means A Step
 Ahead. It is the Genius, the Eccentric, the Man Who Goes
 One Better than his fellows, that is the Saviour of the
 Race. And while it is unwise possibly (in some senses) to
 exceed in certain respects, we may be sure that he who ex-
 ceeds in no respect is a mediocrity.

The key of Evolution is Right Variation.

Excess is evidence at least of capacity in the quality
 at issue. The golf teacher growls tirelessly: "Putt for the
 back of the hole! Never up, never in!" The application is
 universal. Far from me be it to deny that excess is too of-
 ten disastrous. The athlete who dies in his early prime is
 the skeleton at every Boat Supper. But in such cases the
 excess is almost always due to the desire to excel other
 men, instead of referring the matter to the only competent

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judge, the true Will of the body. I myself used to "go all out" on mountains; I hold more World's Records of various kinds than I can reckon - for pace, skill, daring, and endurance. But I never worried about whether other people could beat me. For this reason my excesses, instead of causing damage to health and danger to life, turned me from a delicate boy, too frail for football, doomed by my doctors to die in my teens, into a robust ruffian who thrived on every kind of hardship and exposure.

On the contrary, every department of life in which, from distaste or laziness, I did not 'exceed', is constantly crippling me in one way or another - and I recognize with savage remorse that the weakness which I could have corrected so easily in my twenties is in my forties an incurably chronic complaint.

It is said that the expense of other efforts, and is such as if, the general balance being upset, the future was in danger. (It must obviously appear so to the casual observer - she probably reproaches and persecutes the experimenter.) But when this variation is intended to meet some new, or even foreseen, change in environment, and is paid for by some surplus part, or some part, much useful to meet a quality of the environment which no longer answers the individual, the adaptation is biologically profitable.

Obviously, the whole idea of exercise, mental or bodily, is to develop the involved organs in a manner physiologically and organologically proper.

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Consequently, the whole idea of exercise, mental or bodily, is to develop the involved organs in a manner physiologically and psychologically proper.

72. Strive ever to more! and if thou art truly mine - and
doubt it not, an if thou art ever joyous! - death is
the crown of all.

THE OLD COMMENT.

72. There is no end to the Path - death itself crowns all.

THE NEW COMMENT.

This striving is to be strenuous. We are not to set our lives at a pin's fee. "Unhand me, gentlemen! I'll make a ghost of him that lets me!" Death is the End that crowns the Work.

Evolution works by variation. When an animal develops one part of itself beyond the others, it infringes the norm of its type, and At first this effort is made at the expense of other efforts, and it seems as if, the general balance being upset, the Nature were in danger. (It must obviously appear so to the casual observer - who probably reproaches and persecutes the experimenten.) But when this variation is intended to meet some new, or even foreseen, change in environment, and is paid for by some surplus part, or some ^{now superfluous} although ^{part, once useful} to meet a quality of the environment which no longer menaces the individual, the adaptation is biologically profitable.

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THE NEW COMMENT.

This striving is to be strenuous. We are not to set our lives at a pin's fee. "Unhand me, gentlemen! I'll make a ghost of him that lets me!" Death is the End that crowns the Work.

Evolution works by variation. When an animal develops one part of itself beyond the others, it infringes the norm of its type, and at first this effort is made at the expense of other efforts, and it seems as if, the general balance being upset, the Nature were in danger. (It must obviously appear so to the casual observer - who probably reproaches and persecutes the experimenter.) But when this variation is intended to meet some new, or even foreseen, change in environment, and is paid for by some surplus part, or some ^{now superfluous} ~~part~~, ^{although} ~~once useful~~ to meet a quality of the environment which no longer menaces the individual, the adaptation is biologically profitable.

Obviously, the whole idea of exercise, mental or bodily, is to develop the involved organs in a manner physiologically and psychologically proper.

It is deleterious to force any faculty to live by an alien law. When parents insist on a boy adopting a profession which he loathes, because they themselves fancy it; when Florence Nightingale fought to open hospital windows in India at night; then the Ideal mutilates and murders.

Every organ (has 'no law beyond Do what thou wilt'. Its law is determined by the history of its development, and by its present relations with its fellow-citizens. We do not fortify our lungs and our limbs by identical methods, or aim at the same tokens of success in training the throat of the tenor and the fingers of the fiddler. But all laws are alike in this: they agree that power and tone come from persistently practising the proper exercise without overstraining. When a faculty is freely fulfilling its function, it will grow; the test is its willingness to 'strive ever to more'; it justifies itself by being 'ever joyous'. It follows that 'death is the crown of all'. For a life which has fulfilled all its possibilities ceases to have a purpose; death is its diploma, so to speak; it is ready to apply itself to the new conditions of a larger life. Just so a schoolboy who has mastered his work, dies to school, re-incarnates in cap & gown, triumphs in the tripos, dies to the cloisters, and is reborn to the world.

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Note that the Atu "Death" in the Tarot refers to Scorpio. This sign is threefold: the Scorpion that kills itself with its own poison, when its environment (the ring of fire) becomes intolerable; the Serpent that renews itself by shedding its skin, that is crowned and hooded, that moves by undulations like Light, and gives man Wisdom at the price of Toll, Suffering and Mortality; and the Eagle that soars, its lidless eyes bent boldly upon the Sun. "Death" is, to the initiate, an inn by the wayside; it marks a stage accomplished; it offers refreshment, repose, and advice as to his plans for the morrow.

But in this verse the main point is that death is the 'crown' of all. The crown is Kether, the Unity; "love under will" having been applied to all Nuith-possibilities of all Khu-energies of any Hadit-central-Star, that Star has exhausted itself perfectly, completed ^{one stage of} its course. It is therefore crowned by death; and, being wholly itself, lives again by attracting its equal and opposite Counter-part, with whom 'love under will' is the fulfilment of the Law, in a sublimer sphere.

But there are no rules until one finds them: a man leaving Ireland for the Sahara does well to discard such 'indispensable' and 'proper' things as a waterproof and a blackthorn for a turban and a dagger.

The 'moral' man is living by the no-reason of Laws, and that is stupid and inadequate even when the Laws still hold good; for he is a mere mechanism, resourceless should any danger that is not already provided for in his original design chance to arise. Respect for routine is the mark of the second-rate man.

The 'immoral' man, defying convention by shouting aloud in church, may indeed be 'brawling'; but equally he may be a sensitive who has felt the first tremor of an earthquake.

We of Thelema encourage every possible variation; we welcome every new 'sport'; its success or failure is our sole test of its value. We let the hen's queer hatching take to water, and laugh at her alarms; and we protect the 'ugly duckling', knowing that Time will tell us whether it be a cygnet.

Herbert Spencer, inexorably condemning the Unfit to the gallows, only echoed the High-Priest who protected Paul from the Pharisees. Sound biology and sound theology are for once at one!

The question of the limits of individual Liberty is fully discussed in Liber CXI (Aleph), to which we refer the student. The following four chapters will give a general idea of the main principles.

"De vi Per Disciplinam Colenda.

"Consider the Bond of a cold climate, how it maketh

man a Slave: he must have Shelter and Food with fierce Toil. Yet thereby he becometh strong against the Elements, and his moral Force waxeth, so that he is Master of such Men as live in Lands of Sun where bodily Needs are satisfied without Struggle.

Consider also him that willoeth to excel in Speed or in Battle, how he denieth himself the Food he craveth, and all Pleasures natural to him, putting himself under the harsh Order of a Trainer. So by this Bondage he hath, at the last, his Will.

Now then the one by natural, and the other by voluntary, Restriction have come each to a greater Liberty. This is also a general law of Biology, for all Development is Structuralization; that is, a Limitation and Specialization of an originally indeterminate Protoplasm, which latter may therefore be called free, in the definition of a Pedant."

"De Ordine Verum.

"In the Body every Cell is subordinated to the general physiological Control, and we who will that Control do not ask whether each individual Unit of that Structure be consciously happy. But we do care that each shall fulfil its Function; and the Failure of even a few Cells, or their Revolt, may involve the Death of the whole Organism. Yet

even here the Complaint of a few, which we call Pain, is a Warning of general Danger. Many Cells fulfil their Destiny by swift Death, and this being their Function, they in no wise resent it. Should Haemoglobin resist the Attack of Oxygen, the Body would perish, and the Haemoglobin would not even save itself. Now, o my Son, do then consider deeply of these Things in thine Ordering of the World under the Law of Thelema. For every Individual in the State must be perfect in his own Function, with Contentment, respecting his own Task as necessary and holy, not envious of another's. For so only mayst thou build up a Free State, whose directing Will shall be singly directed to the Welfare of all."

"De Legibus Contra Motum.

"Say not, in thine Haste, that such Stagnations are Unity even as the last Victory of thy Will is Unity. For thy Will moveth through free Function, according to its particular Nature, to that End of Dissolution of all Complexities, and the Ideals and Standards are Attempts to halt thee on that Way. Although for thee some certain Ideal be upon thy Path, yet for thy Neighbour it may not be so. Set all Men a-horseback; thou speedest the Foot-soldier up-

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be based upon a large Interpretation of Facts biological, physiological, and the like.

of Thelema think it vitally aright to
 We let a man take opium; He may destroy his physical vehicle thereby, but he may produce another "Kubla Khan". It is his own responsibility. Also we know well that "if he be a King" it will not hurt him - in the end. We trust Nature to protect, and Wisdom to be justified of, their children. It is superficial to object that a man should be prevented from ruining and killing himself, for his own sake or for that of "those dependent on him". One who is unfit to survive ought to be allowed to die. We want only those who can conquer themselves and their environment. As for "those dependent on him", it is one of our chief objects to abolish the very idea of dependence on others. Women with child, and infants, are not exceptions, as might seem. They are doing their will, the one class to reproduce, the other to live; the state should consider their welfare to be its first duty; for if they are for the moment dependent on it, it is also dependent on them. A man might as well cut out his heart because it was weak, and in need of cautious care. But he would be no less foolish if he tried to prevent the used-up elements from eliminating themselves from his body. We respect the Will-to-Live; we should respect

the Will-to-Die. The race is auto-intoxicated by suppressing the excretory processes of Nature.

Each case must of course be judged on its merits. His neighbours do well to assist one who is weak by accident or misfortune, if he wishes to recover. But it is a crime against the state and against the individuals in question to hinder the gambler, the drunkard, the voluptuary, the congenital defective, from drifting to death, unless they prove by their own dogged determination to master their circumstances, that they are fit to pull their weight in the Noah's Ark of mankind.

There is a connection between death, sleep, and our body's life. This is certain and, on profound lines, by Dr. August Forel, and his school, especially by Jung, "Psychology of the Unconscious", which the reader should consult.) The feelings of the day's toll greater the toxins whose accumulation is the "Will to Die". All artistic attainment is of this type, as all magic is of the "Will to Live". At times we all want silence, to withdraw into the silence, and to die. The art of it is to die deeply into "Death", but to emerge immediately, vibrant refreshed. This plan is also possible on the larger scale, all life being magic, all Death mysticism.

Then we go back "fortissimo" all things are surely lawful. But we must work "without loss of result", taking

73. Ah! Ah! Death! Death! thou shalt long for death.
Death is forbidden, o man, unto thee.

THE OLD COMMENT.

73, 74. Yet death is forbidden: work, I suppose, must be done before it is earned; its splendour will increase with the years that it is longed for.

THE NEW COMMENT.

There is a connection between Death, Sleep, and Our Lady Nuit. (This is worked out, on profane lines, by Dr. Sigmund Freud, and his school, especially by Jung, "Psychology of the Unconscious", which the reader should consult.) The fatigue of the day's toil creates the toxins whose accumulation is the 'Will to Die'. All mystic attainment is of this type, as all Magick is of the 'Will to Live'. At times we all want Nibbana, to withdraw into the Silence, and so on. The Art of it is to dip deeply into 'Death', but to emerge immediately, a giant refreshed. This plan is also possible on the larger scale, all life being Magick, all Death Mysticism.

Then why is Death 'forbidden'? All things are surely lawful. But we must work "without lust of result", taking

everything as it comes without desire indeed, but with all manner of delight! Let thy Love-Madrigal to Death, thy Mother-Mistress, ripple and swell throughout the years, with all the Starry Heaven for thine Orchestra; but do not imagine that to attain Her is ^{the sole} satisfaction. It is the yearning itself that is Beatitude.

It may seem that in this verse the word "Death" is used in a sense somewhat other than that explained in the previous note. It is forbidden, observe, to 'man'. That is, then, the formula must not be used by one who is still an imperfect being. Our definition is surely confirmed by this phrase rather than denied, or even modified. To long for death is to aspire to the complete fulfilment of all one's potentialities. And it would evidently be an error to insist upon passing on to one's next life while there were hawsers unhitched from this one. The mere inexplicability of the various jerks would make for bewilderment, irritation, and clumsiness.

For this reason, alone, it is all-important to ascertain one's true will, and to work out every detail of the work of doing it, as early in life as one can. One is apt (at the best) to define one's will dogmatically, and to de-

vote one's life almost puritanically to the task, sternly suppressing all side-issues, and calling this course concentration. This is error, and perilous. For one cannot be sure that a faculty which seems (on the surface) useless, even hostile, to one's work, may not in course of time become one of vital value. If it be atrophied - alas! Its suppression may moreover have poisoned one's whole system, as a breast debarred from its natural use is prone to cancer. At best, it may be too late to repair the mischief; the lost opportunity may be a life-long remorse.

The one way of safety lies in applying the Law of Theléma with the utmost rigour. Every impulse, however feeble, is necessary to the stability of the whole structure; the tiniest flaw may cause the cannon to burst. Every impulse, however opposite to the main motive, is part of the plan; the rifling does not thwart the purpose of the barrel. One should therefore acquiesce in every element of one's nature, and develop it as its own laws demand, with absolute impartiality. One need not fear; there is a natural limit to the growth of any species; it either finds food fail, or is choked by its neighbours, or overgrows itself, and is transformed. Nor need one fret about the harmony and proportion of one's various faculties; the fit will survive, and the rest, by neglect, for other people's opinions, by poetic

perfection of the whole will be understood as soon as the parts have found themselves, and settled down after fighting the matter out in the balanced stability which represents their right reaction to each other, and to their environment. It is thus policy for an Aspirant to initiation to analyse himself with indefatigable energy, shrewd skill, and accurate subtlety; but then to content himself with observing the interplay of his instincts, instead of guiding them. Not until he is familiar with them all should he perform the practices which enable him to read the Word of his Will. And then, having assumed conscious control of himself, that he may do his Will, he should make a point of using every faculty in a detached way (just as one inspects one's pistols, and fires a few rounds) without expecting ever to need them again, but on the general principle that if they were wanted, one might as well feel confident of the issue.

This theory of initiation is so important to every aspirant that I shall illustrate how my own ignorance bred error, and error injury. My Will was, I now know, to be The Beast 666, a Magus, the Word of the Aeon, Thelema; to proclaim this new Law to mankind.

My passion for personal freedom, my superiority to sexual impulses, my resolve to master physical fear and weakness, my contempt for other people's opinions, my poetic

genius: I indulged all these to the full. None of them carried me too far, ousted the others, ^{or} ~~are~~ injured my general well-being. On the contrary, each automatically reached its natural limit, and each has been incalculably useful to me in doing my Will when I became aware of it, able to organize its armies, and to direct them intelligently against the inertia of ignorance.

But I suppressed certain impulses in myself. I abandoned my ambitions to be a diplomatist. I checked ^{ed} my ardour for Science. I trampled upon my prudence in financial matters. I mortified my fastidiousness about caste. I masked my shyness in bravado, and tried to kill it by ostentatious eccentricity. This last mistake came from sheer panic; but all the rest were quite deliberate sacrifices on the altar of my God Magick.

They were all accepted, as it then seemed. I attained all my ambition; yea, and more also. But I know now that I should not have forced my growth, and deformed my destiny. To nail geese to boards and stuff them makes for ^e gras, very true; but it does not improve the geese. It may be said that I strengthened my moral character by these sacrifices, and that I was indeed compelled to act as I did. The mad elephant Wantobemagus pulled over the team of oxen? We may put it like that, certainly; but still I feel that it might

L. A. XXI. 10-5 It is not evident that this was the case.

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have been better had he not been mad.. For, to-day, if I were an Ambassador, versed profoundly in Science, financially armed and socially stainless, I should be able to execute my Will by pressure upon all classes of powerful people, to make this comment carry conviction to thinkers, and to publish the Book of the Law in every part of the world. Instead, I am exiled and suspected, despised by men of science, ostracised by my class, and a beggar. If I were in my teens again! I cannot change my mind about which ridge I'll climb the mountain by, now when I see, above these ice-glazed pinnacles storm-swept, through gashes torn from whirling wreaths of arrowy sleet, the cloud-surpassing summit, not far, not very far.

I regret nothing, be sure! I may be even in error to argue that an evident distortion of nature, and its issue in disaster, are proof of imprudence. Perhaps the other road would not have taken me to Cairo, to the climax of my life, to my true Will fulfilled in Aiwas and made Word in this Book. Perhaps it is lingering "lust of result" that whispers hideous lies to daunt me, that urges these plausible arguments to accuse me. It may be that my present extremity is the very condition required for the fulfilment of my Work. Who shall say what is power, what impotence?

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1. An xxi 0 in 5 It is now evident that this was the case.

Who shall be bold to measure the Morrow, or declare what causes conjoin to bring forth an Effect that no man knoweth?

Was not Lao-Tze thrust forth from his city? Did not Buddha go begging in rags? Did not Mohammed flee for his life into exile? Was not Bacchus the scandal and the scorn of men? Than Joseph Smith had any man less learning? Yet each of these attained to do his Will; each cried his Word, that all the Earth yet echoes it! And each was able to accomplish this by virtue of that very circumstance which seems so cruel. Shall I, who am armed with all their weapons at once, complain that I must go into the fight unfurnished?

The whole question of "Love" has been thoroughly investigated already. The present remarks refer only to the conditions of "normal" manifestations, into which we throw ourselves at recurring intervals. The doctrine here stated should be studied in the light of previous remarks; verses 41 to 44 inclusive form a coherent passage; notice the words "death" in verses 41 & 42 and "life" in verse 43. There is evidently an intention to identify the climax of Love with that of Life. Is it then not natural for us to ask: Can "death" have some deeper significance than appears? Scorpio, the Zodiacal Sign of Death, is really the Sexual

In previous notes see also the Essay on "Time"
Antiquary Coll. Works, Vol II, pp 157-82

II.74

There is considerable risk, to the commentator, of pitfalls in this passage, verses 73, 74. The word 'forbidden' is peculiar, and so is the allocution 'o man'. Can 'o man' be 'Amon'? And can 'death' have some deeper significance than appears?

Death, 'the Gate', for Nun. 'Death in the Tarot, has the number 50, the that of the Gates of Binah, the Great Mother. The Gate is a title of the Virgin, the Daughter, and its number is 67I. It is II x 6I, eleven being Magick, and 6I ANI the Ego, and AI N, Nothing. 'Death' is then the Magical Act of Transformation of a 'Goat'. from his positive individual to his negative impersonal state, from his Two-phase to his None-phase.

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of men? Then Joseph said and was less learning? Yet
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seems so cruel. Shall I, who am armed with all their weap-
-ons at once, complain that I must rejoice the light within?

Shall I?

74. The length of thy longing shall be the strength of
its glory. He that lives long & desires death much
is ever the King among the Kings.

THE NEW COMMENT.

One does not need to be constantly popping in and out of Trance. One ought to do both actions with ever increasing length and strength of swing. Hence one's life-periods, where time counts, become gradually larger and more vivid, and one's death-periods, though very short, perhaps, may be unfathomably intense.

The whole question of Time has been thoroughly investigated already. The present remarks refer only to the conditions of "normal" consciousness, into which we throw ourselves at recurring intervals. The doctrine here stated should be studied in the light of previous remarks; verses 61 to 74 inclusive form a coherent passage: notice the words "death" in verses 63 & 66 and "die" in verse 68. There is evidently an intention to identify the Climax of Love with that of Life. It is then not unnatural for us to ask: Can 'death' have some deeper significance than appears? Scorpio, the Zodiacal Sign of Death, is really the Sexual

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Comley: Coll. Works, Vol II, pp 267-82

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It is obvious that "the length of thy longing" varies with the number of potentialities to be satisfied. In other words, the more complex ^{the *Keener* of} the Star, the greater the man, and the keener his sense of his own imperfections of the scope of his work, and of his need to achieve it.

(The above paragraph was written previous to the publication of Charles Stansfeld Jones with regard to the "numbers and the words" which constitute the key to the cipher of this book. See the Appendix to this comment. I prefer to leave my remark as it originally stood, in order to mark my attitude at the time of writing.)

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