

Noted in letter 31.

二二七

There is great danger in reasoning over this mystery. It must be realized that As far Habit is one with the world as fit, he is one with God. All Habit is what the world creates upon the world; how blind and how trap-
The unconscious traps the conscious. How can we know the unconscious?

L,baed ym en fili I II . yot ei orenf ydilio ym
bus ,baed enta swol nooth (II ,ydd era dduw yr hon
bus ,drysas odd 20 orenf yr yr ydilio ,doddyw llywod dduw
,gyd era drysas odd bus I

2000 610 200

SEARCHED 100% 200

adserit autem certi est , haec enim est ueritas . Inquit enim certe
prospero dico enim illis est ea , quae uita nulli evanescit . Illis est ea si
prosperitatem ac felicitatem

mit lo seoyj niam ows end of sonseleter a ered si ered
ni reyj aitit njiw jisob yhseris evan I ;noigal to alig
noimn end ,now "cifaym" end ni jasid evreod .Diplo
joda si money ,yedjo end ni ;yfemonehahs eosas
nond lihnu jom ;erwqet of ritue end seidus alit .diplo
-inam lo seoyj end no yafitow ni .,er .Diplo noimn eosas
"dog" chas bns bejseesano ed fawm atnemel end ,noijasael
.edli ejinileb a lo enjilv yd

Added in after 21.

II 27.

"There is great danger in reasoning over this mystery, it must be realized."
written Feb 27th 1944 and the author is upon the
(cont.) As Prof. Hadit is one with the world, as Prof. he is one with Prof. Prof.
Hadit is called the world center and the world, her heart and her lungs.
No discrepancy exists between the two systems.

I have you on file I am yet at present unable to
see, how this would work I am, who am still in the
bus office and to element of public, money that would
make you drive this bus I

THEEND GIG SHT

-cause ed of at nothin' else you edt. also I think edt. do
what you have done since you did not think

THEEND GIG SHT

about this sort of it, I am not doing nothing edt
you have done this edt to, what you have done, I am not
going to be you

and to see you this way is a letdown to the extent
in which this is the reason I am going to do this
now this "May" edt in the "May" work, the money
from the money, even in the offer, before whom you

Asked in class 31.

二 27.

"There is great danger in reasoning over this mystery, it must be realized." (cont.) As for Hadit in the 19th century he was not in touch with H. H. Hadit - called the most wonderful man in the world, now he is up his tower. He is surrounded by a gang of dugga, Bellino, Marzocchi, Stampa, etc., etc. K. 112

L. baoi yu cu yiai i ti . yot ei erang nallio yu
buu , buor enia nwoh dooth i ti . uno oia diua yu buu
buu , diua uif lo erang er ai nallio , nallio diua doode
, uno oia diua uif buu i

2000-00 GIO 1111

... carryed off at noise always off . always full round off . be
. always noise has firing when noise begins

SEARCHING WITH RDB

and to secure him and all of us to believe a word of what

410. "that" and "Because" (p. 112). The first sentence is the beginning of the 27th chapter of the *Book of the Law*. The second sentence is the beginning of the 28th chapter. The 27th chapter is the "Comment" on the 27th verse of the 27th chapter of the *Book of the Law*.

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

Rejoice, O Hawk, in this silent unbalance of Balance,

THE OLD COMMENT.

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

This should appear to be a reduction ad absurdum of

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! ~~men~~

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

*First with
not her*

One Red

410. "And as touching me, (I.) We must meditate the meaning of this verse, and the following one from

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Zero. This is either unbalanced or balanced. See

THE OLD COMMENT.

Former theory (ision) is unbalanced, but here, when ex-
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first with
no hair

done 2d

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

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

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

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

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? Samadhic 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 Samadhic 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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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." *Inspiring to power* I note that Lao-tze 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 this, that mine own Holy Guardian Angel, Aiwan, 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, Two or Naught, 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 Cap. 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 ~~geas~~ 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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Don't read

takes his first Oath, the most trivial things turn into transcendental terrors, torture, and temptations. *Book 4,*
Part 2, Book 4
(Parts II and III elaborate this thesis at length.) We are 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 defenceless areas. Initiation stirs up the mud. It creates unstable 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.

~~you can't. Notice a paper -~~
~~value for a Fifty Thousand Dollar note -~~
~~and -~~
~~any reason could be -~~
~~security. 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 definition, it is more clumsy 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.

if not quite a **THE NEW COMMENT.** is yet inevitable in

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 principles'; there is no such thing; that is a herd-delusion, and makes men cattle. I notice a Furrier advertising that he has cables for a Sixty Thousand Dollar coat ~~which would be enhanced to seven~~. Any Real Woman ~~would~~ be enhanced to seven. Do not listen to the rational explanation of How Right It All Is, in the newspapers.

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The general purpose probably intended by the author is that of the OLD COMMENT.

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work with the

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 despairs 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 Paul, and not of Paul, my own voice? I like him to remain simple to me a personal master. The authorities are Paul. They are in the body of Ecclesiasty Number 333. They are advised always to you that it is necessary, and profitable, and all the rest of it, that you should suffer intolerable wrongs.

The last will statement can include a complex of six elements, without the will intragely, the direct expression as "the will" of a will. The will must inform the understanding, and then presents a single idea to the will. This leaves the understanding according for unquestioning submission. If the will should appeal to the mind, it must confuse itself with incomplete and uncoordinated ideas. The cleanness of these ideas creates 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 Hadit. 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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16. 11. 1916 in India
300 I
I am now learning things & will not let it out until myself
knowing or thought nothing more

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.

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.

Whatever that n may be, n , 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

Ached in either 31.

II 32. All these words are skew-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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~~Assimilated words at 31, and some words at 32, 33~~

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taum eno . arned ti yit yoh-n. ian of assimilated at 31
-mapp of . LILW. s'eno ob taum eno ;crustal east a'no LILW
-ni, as stated at 31, combinatio (combined at 31) note
yitw and mapp of assimilated p'it from a'no denot a'li . m'isidid
-ni m'isidid en ,misigns of salid en has ,/a ob of assimilated
,combinatio of a'li and excede of a'li carious reading will . jambon
, m'isidid , adams obla jambon at 31
erit no abnsged m'isidid en , to exmjan en ; a'li carious
at m'isidid en j'eno j'nd ; LILW en yd beviacer m'isidid

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knowledge is confined to statements of the relations between

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

KNOWN MUST BE CONSIDERED KNOWN BELIEF OF WHICH WE ARE

But one single point is clear. AN OLD COMMENT.

32. We have insufficient data on which to reason. This passage only applies to "rational" criticism of the Things of this world, and that to attribute universal validity, or Beyond.

Even significance there is a logical folly, the ravings

THE NEW COMMENT.

of all reason, is surely

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.

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THE OLD COMMENT.

32. We have insufficient data on which to reason. This
whole approach of the infinite is based on the assumption
that there is a factor infinite and unknown in all nature,
and that this factor is universal to all things.
Beyond.

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of our reason.

The 'factor infinite and unknown' is the subconscious
conviction that we are destined to continue a life of continual
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for infinite and unknown' is more upon it. This being the
No matter what n may be, $\frac{n}{2}$, the number of the inductive
case, the number of the apparatus is inherent in
numbers, is unaltered by adding or subtracting it. There
are just as many odd numbers as there are altogether. Our
numbers

knowledge is confined 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, Aiwaz anticipates the discoveries by which the greatest minds now incarnate have made the last ten years memorable.

The only blessing in the lover's library is because I love you. He that no suspicion怀疑 of our symposium of souls.

Philosophically, "Reason" is absurd. There is no answer to the question "Why". The greatest thinkers have been sceptics or agnostics: "Non possum in agnoscere", and "Non possum agnoscer nisi scire" are old commonplace. In my essays 'Truth' (in *Truth Or Death*), 'The Soldier and the Hawkman', 'Kleyna' and others, I have offered a detailed demonstration of the self-contradictory nature of Reason.

"We're gone back to the old 'philosophy' business"

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.

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The only lesson in the lover's litany is Because I love you. We want no skeptical syllogisms at our symposium of souls.

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Ached in diken 31.

II 33.

"Damned for a dog", the name of God in its wrong aspect."

na ees seye awj uno nijrij ojneinadu koi ejnseagbi uno ejl
z aqneanotibane uno ejnseagbi uno ,adsegas awj ni jasido
-kseqa vijoriya ,boehni si ,neddier hilti seengi holti holti
-eob seengi uno !novej ejnseagbi uno ,nijra ejnseagbi uno ,gul
nozam uno inidom ni eridje bus juer ja ejnseagbi uno ejnseagbi
-xo uno gultiyas jasit gultiyas vd vijoriya ,vijoriya ejnseagbi
-oada janit gultiyas vd vijoriya ,nojdom ni el si seelnu jasit
,lin ja gultiyas tna seassanay nojdom etul
-iob laicifli ,nijrij uno ,kod-ajnd holti enit ejl ja
holti ,'nwomdu nna ejnseagbi vijoriya' ejl seengi vijoriya eons
etit uno nozam janit sebi ejl ejnseagbi vijoriya ejnseagbi
-iob tna zawiia ,eonejne a signia a ni ,kutu jasit ejnseagbi vijoriya
-ni uno abnaij jaesjengi ejl holti vd ejnseagbi ejl sejsg
,e jasit ejnseagbi vijoriya ,nra jasit ejl ejnseagbi vijoriya

Acted in class 31.

三 33

"Damned for a dog", the reverse of God in its wrong aspect."

Acted in like 31.

二 33

"Damned for a dog", the nearest of God in its wrong aspect."

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

Thus our people, who are but poor, but not yet dead, in the
contradictory, and THE OLD COMMENT, live a simple and happy life.

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

THE NEW COMMENT. *which briefly* one line of
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, so far as one is looking for an answer.

Philosophically, "Because" is absurd. There is no
answer to the question "Why". The greatest thinkers have
been sceptics or agnostics: "omnia exunt in mysterium",
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Hunchback', 'Eleusis' and others, I have offered a detail-
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characteristic essence. All rationalization 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 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 balance the City of Morning!

The secret of Man is to "carouse oneself in praying". This is the ready test of a sinner, that it spiris 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 Eternity.

Observe that we must "rise up" before we "awake"; aspiration to the Higher is a dream - a wish-fulfillment which remains a phantom to us unless we "rise up" from existing reality - unless we follow it up to Action. Only then do we become fully aware of ourselves, and enter into right communion with the world in which we live.

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

THE OLD COMMENT.

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

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. ~~recitation of the New Law.~~

~~This is not an A~~ ^{Dr. G.} THE NEW COMMENT. Hard Cases make ^{good} 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!

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. (See 1 Cor. 11:2)

THE NEW COMMENT.

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 Bad Law.)

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38. A feast for the three days of the writing of the
Book of the Law.

THE NEW COMMENT.

This is April 8th, 9th, and 10th, the feast beginning
at High Noon.

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39. A feast for Tahuti and the child 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 21. See p. 102.

The Equinox of the Gods is the term used to describe
the beginning of a New Aeon, or a New Epoch Formula. It
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to keepers of the Aeon.

-10-

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secret. O Prophet!

THE NEW COMMENT.

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March 20.

The Equinox of the Sun is the term used to describe the beginning of a New Year, or a New Religious Period. It should be celebrated at every Equinox, in the manner known to the teachers of the Adepti.

32. A feast for Tahuti and the child 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 horizon. The date is March 20.

The New Equinox of the Gods is the term used to describe the beginning of a New Age, or a Newagonal Period. It should be celebrated at every Equinox, in the manner known to Hesiod and the A.H.

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

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. Feast for 2020 is as follows: the Feast for Death. 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.: their sacrifice and to dispel 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
presence!

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 Me, and the pleasure of
different delight! which will be given to the
Master of Me.

THE NEW COMMENT.

To sleep is to return, in a sense, to the Bosom of
 Death. But there is to be a particular Act of Worship of
 Our Lady, as yet well wet, the Eye with the all, & ^{the} whole ^{body}
 (Body 1, Head 1, 11, Aloudation, the Word of Having
 the 3 and the 6.)

THE NEW COMMENT.

Do not be afraid of 'giving the pass'. 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 kilo-gram valentines
 never get anywhere; usually they die early; and even if
 they live for ever, what's the use?

The body is itself a contradiction as well as an instru-
 ment. When developed as completely as it should be, the indi-
 vidual expands and suffices himself (with directions) to be
 an omniformamabilis. This is of course 'spiritual energy' in
 the sense already explained. But in the time-world Karma
 reconcentrates the elements, and a new incarnation occurs.

44. Aye! feast! rejoice! there is no dread hereafter.
There is the dissolution, and eternal ecstasy in the
kisses of Nu. THE OLD COMMENT.

44. Those without our circle of mystery do indeed die,
but we do not, THE OLD COMMENT. not to death.

44. Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All, 'I' with 'N'. (Note 'I', 10+1, 1-11, Abrahadabra, the Word of Uniting the 5 and the 6.) A body to them (as it were) to carry on the individuality. THE NEW COMMENT. Ask for the magical mystery '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 everything, shirk nothing, make reputations in half a dozen different 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 instrument. When death is as complete as it should be, the individual 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.

45. Those without our circle of sorcery do indeed die,
 Earth to earth. THE OLD COMMENT. NOT TO DUST.

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 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.

of change, for it is death, a lifting away of the body, my opinion of 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 prudes, 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 clim neminiisse 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 Mith. 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 he 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 Binders are loosened, the weaker first, and after that the stronger.

De Adeptis R.C. Eschatologia.

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 indwelleteth 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 Amenenti, 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 Might, and ^a Warrior worthy of the Bed of so divine a Dissolution.

46. Doest 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 less relative than sorrow, with reference to Hesit.) But from the standpoint of the individual, this is not the case. One's fear for 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.

SHADOWS - THE OLD COMMENT.

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

47. Hadit has no THE NEW COMMENT.

new hadit
new world
new world
Hudit is everywhere; fear, sorrow, and failure are only 'shadows'. It is for this reason that compassion is absurd, are a contradiction.

It may be objected that "shadows" exist after all; the "pink rats" of an alcoholic are not to be excused 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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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. *One's fear and sorrow are removed by the knowledge that there is no such thing in reality; but one's joy in life is not affected.*

One's fear and sorrow are removed by the knowledge that there is no such thing in reality; but one's joy in life is not affected.

It may be objected that "shadows" exist after all; the "pink rats" of an alcoholic are not to be exercised 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.

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 *σύν Ήπειρος*), and therefore a contamination.

THE NEW COMMENT.

Smith
It is several times shown 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 'spoil' 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! (the ABC of Breath. So then, in all darkness, the darkness to the lions!)

The "Duke in the Sky" is Harpoocrates; it is his Day-
star Image.

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

48. 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.)

every has the winged helmet and Rods, and the graced Staff about which the 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), ΟΙΓΧ not ΙΩΧ. The fifth, who is invisible, is Υ, 70, the Eye. Now ΟΙΓΧ = 741 + 70 + 611 = IAO in Greek, and IAO is the Greek form of ΙΩΧ, the synthesis of the 4 elements ΟΙΓΧ.

(This Υ is perhaps the O in N.G.X., Liber VII, I, 40.)

THE NEW COMMENT.

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 regular 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 M whose numeration is 2, and J is 9, which added to 2 maketh 93. Annum 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 am I and cold 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**, the most positive

50. Cf. I, 60.

Green - the **THE NEW COMMENT**, the colours, half-way in the There is here suggested the Image of "the Star and the Snake". Biblical Image of Hodit is therefore an Eye within a coiled serpent, glowing 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 Nut's Body, and shedding spangles ^{as} of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and not 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 Hodit with the Dwarf-doll to whom was possessed - 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! - a column is a barrier 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

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
 living 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.
 Then he thinks of other things. Under cover, in view of the
 spectators, he says **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" - cow-
 ardice, hypocrisy, prudery, chastity, and so on are really
 vices - *vitia*, flaws.

by his fellow, **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.

*Explan. note
here*

words, "I also
think The student should study in Liber Aleph and Liber 418,
the connection between 'modesty' and the attitude of the
"Black Brothers", frightened when the God of things as they
ought to be told me that they were to be. I was born under
a German sun, and I did not believe in the Revolution
that I will. And let us be men in the Fifth
Year of the New Aeon has dawned.

Yours I am raised up, the sun being in Scorpio in the
fortieth 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 sor-
row; they that see thee shall fear thou art fallen;
but I lift thee up.

THE OLD COMMENT.

52. THE OLD COMMENT. THE OLD COMMENT. lifted pronostic, the
 53. But the prophet again disliked the writing. The God
 comforted him, a more hurried analysis from dictation.
 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. THE NEW COMMENT. THE NEW COMMENT. THE NEW COMMENT.

12
 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 shall reveal it; thou
availlest; they are the slaves of because; They are
not of me. The stops as thou wilt; the letters?
change them not in style or value.

55. Done. See also *Religio-Mystica, Secular*.

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, *in modicum Recorde*, in order to put this matter in more just perspective.

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.

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

55. Done. See later Trigrammaton, comment.

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. ⁱⁿ Anochian Records, in order to put this better in order.

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omitted

from end
here

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto. In the glory of the Single One, as an aspect and stain.

THE OLD COMMENT.

55. Done. See Liber Trigrammaton. Comment.

THE NEW COMMENT.

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, providing
TIONS OF THE TAO WITH THE YIN
AND THE XANG.

Also the Human world, and veiled the Upper Heaven with
her body of smoke.

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

Now then a giant arose, of terrible strength; and now

55. Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto. The glory of the Single One, as an support and stain.

THE OLD COMMENT.

55. Done. See Liber Trigrammaton. Comment.

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Sub Figura XXVII.

THE BOOK OF THE TRIGRAMS OF THE MUTA-

TIONS OF THE TAO WITH THE XIN

AND THE YANG.

Also the Book of the Tao, and called the Upper Heaven, with
the body of man.

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

Now then a giant arose, of terrible strength; and he

carried the Sunni in a secret place.

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

A And the Justice of the Single balancing all things arose; his shadow was above the Heaven and below Earth and Hell.

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

J Against him the Masters of the left-hand Path, cursing the symbol. They concealed their horror

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, and forth as a star and set a guard of death in every abyss.

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

O In themselves, protecting it from the persecutions.

Y Also the Woman arose, and veiled the Upper Heaven with her body of stars. The Sons and Daughters of Heaven and of Hell, the Angels.

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

serted the Spirit in a secret rite.

B But the Army ~~concealed~~ ~~the~~ ~~Light~~ ~~they~~ ~~presumed~~ ~~on~~ ~~ignorance~~ ~~that~~ ~~Light~~ ~~they~~ ~~did~~ ~~not~~ ~~betray~~ ~~it~~, ~~and~~

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

B Yet certain holy ~~men~~ ~~concealed~~ the secret in songs upon the lyre.

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

B How did the ~~Brother~~ ~~the~~ ~~parrot~~ all things, hiding the Purity with a loathsome thing, a thing unnameable.

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 Hermes and of Aphrodite, more openly, and it corrupted all the rule of the ~~Heaven~~.

2 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 lights. (The Sun.)
B Yet certain holy nuns concealed the secret in songs upon the lyre.

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

Q Then were the ~~un~~ gathered together from the ~~un~~

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

M And a crust of ~~un~~ descended the core of Glass.

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

M Arroting the globe gathered the ~~un~~ (The Sun.)

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

O And then upon the light arose the ~~un~~

I. The moon is not considered to be a light, but as a ~~un~~ bresure of the planet's atmosphere.

E Then only was Heaven established to bear sway; for
only in the lowest corruption is form manifest.
Platiplana 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.)

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.

THE REVERED XI BRAHMIN ~~THE BRAHMIN~~ IS THE BRAHMIN

Ye shall laugh not over them when ye see them.
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 TWO COUNTRY.

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

THE NEW COMMAND.

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 Haddit is the nucleus (he borrow a term from biology) of any star-organism. To mock at Haddit 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 Haddit 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 Document, and elsewhere in the Holy Books of the A.I.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.

THE OLD COMMENT.

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

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the will of the S. **THE OLD COMMENT.**

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I may here quote Liber Aleph, De Inferno Servorum and De Fratribus Nigris, this is Fidelity and Division, for the Law "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 Hatchpot, 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 material world an important role of the combinations, that is, inclusions, williness, and crystalline structures 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.

Commentary: This is a very bad translation, as it is in Latin, and

especially in Arabic. THE OLD COMMENT. (will be remembered and

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, as *demanded*.

Commentary: THE NEW COMMENT. (will be - I have believed and

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!

Commentary: 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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Humanity seems now to be elements, so called by Hadit, we
nearly go a step

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dm. 1/2

1/2 min. not
here.

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 essence 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 Nullity, 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

bitterness, greenness, and resinous composition. But the Carbon is inviolably Carbon. And even transmute what seem to be elements, as Radium to merely go a step further; there is still an instance, ^{-or essence of Energy,-} which is inevitably Itself, the basis of sity.

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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 essence of Energy} which is inevitably Itself, the basis of the diversity.

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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 the will that is (and this must appear) joyous, but only through the absence of sorrow.

It is not the will that is the nature of a star. We are not to judge by human conceptions, but to relate to the true nature.

It has recently been observed by economists that our law, in classifying every law as very fitted to be star, reduces actually to the ultimate, no man's hierarchy or even democracy like mine. The right is superficial. Each star has a function in its relation proper to its own nature, much mischief has come from our ignorance in insisting, on the

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 wonder bengar is a King. A King may choose his garment as he will: there is no certain test: but a bengar cannot hide his poverty.

Christianity-slavery. People believe in a medicine just in so far as it is in the THE OLD COMMENT. physical root of this idea.

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.

It has naturally been objected by economists that our Law, in declaring every man and every woman to be star, reduces society to its elements, and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function in its galaxy proper to its own nature. Much mischief has come from our ignorance in insisting, on the

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Christianity-slavery. People believe in a God who just as far as it is concerned is the root of this idea.

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

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.

It has naturally been objected by economists that our Law, in declaring every man and every woman to be star, reduces society to its elements, and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function in its galaxy proper to its own nature. Much mischief has come from our ignorance in insisting, on the

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.

*Self-reliance and
work*

Even such shallow soap-sudsmongers 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 these 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 ^{of} 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 ^{morally and} class of intellectually superior men and women. We should have no compunction in utilising 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 cut-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 those

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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.

I conclude by quoting four chapters from Liber Aleph which bear on the subject.

"De Lege Motus, or Law of Dissolution of All Complexions."

"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, who provided you for the Government of the Earth, and her

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Unspeakable 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."

HS
De Legibus Contra Motum.

and
"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 ^{one} 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 Post-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 Thelema."

"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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"De Fundamentis Civitatis.

"Say not, o my Son, that in this Argument I have set Limits to individual Freedom. For each Man in this State which I purpose is fulfilling his own true Will by his eager Acquiescence in the Order necessary to the Welfare of all, and therefore of himself also. But see thou well to it that thou set high the Standard of Satisfaction, and that to every one be a surplus of Leisure and of Energy, so that, his Will of Self-preservation being fulfilled by the Performance of his Function in the State, he may devote the Remainder of his Powers to the Satisfaction of the other Parts of his Will. And because the People are oftentimes unlearned, 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} ~~Heavens~~ of the Mind itself, with its insatiable Joy of all Knowledge. Then see let them soar!"

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59. Beware therefore! Love all, least perchance is a King concealed! Say you not Fool! If he be a King, thou cannot not hurt him. (Cholera is true of Christians.)

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.

With love
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-

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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.)

THE CHOLERA.

Mr. Wm. H. Abbott, M.D., Librarian, The Hospital Well Dispensary.

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

THE HOLY GHOST.

The allusion to the Holy Ghost in the text is to the Devil as well as to Jesus, as is evident of Samuel Butcher's illustration that the epithet of love is to devour the beloved. Indeed, one cannot but see the perfectly abhorent desire of 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 abomination of Leeks" (an abomination a phrase) in this book is usual. The expression "to hell with that" is not merely an epithet of calligraphic enthusiasm. The word "hell", thus and no other, serves the purpose of the speaker. This would naturally be suggested to us, in any case, by our reflection that our law does not indulge in

60. Therefore strike hard & low, and to hell with them, of
master! able, and Buddha, in the peeing, and sailing,
 and shooting of parts of the Galliard Pictures. Our Law
 knows, according to **THE OLD COMMENT**, this exposed by ignorance
 60. Hit out indiscriminately therefore. The fittest will
 survive, be exploded in some notion of wild vulgarity,
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 p. 100; from which **THE NEW COMMENT**, ^{but} invariability of the expres-
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*not written in
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and counting of beads or the Gahilam Picholis. Our Law
knows nothing of **THE OLD COMMENT.** It was imposed by ignorance

60. Hit out indiscriminately therefore. The fittest will
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This doctrine is therefore contrary to that of Gallio,
or that of Buddha. *Alcibiades*, Chapter 3, part 84, p. 120, 8th
ed., 1850, from which THE NEW COMMENT.

*First version in
1850.*
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the frothings of impotent fury, like the priestly frauds of Moses, the Rishis, and Buddha, in the weeping and wailing and gnashing of teeth of the Galilean fishwife. Our Law knows nothing of punishment beyond that imposed by ignorance and awkwardness on their possessor. The word 'hell' must therefore be explained in terms neither of virile vulgarity, or theological blackmail.

Amended

I quote Liber Aleph, Chapters \varnothing , p. 24, δ_7 , p. 129, δ_w , p. 130, from which the peculiar applicability of the expression to the problem of the text will be evident, *Amended* Edition of the "De Mysteriis Misticis".

... O my Son, how wonderful is the Wisdom of this Law of Love! How vast are the Oceans of uncharted Joy that lie before the Keel of thy Ship! Yet know this, that every Opposition is in its Nature named Sorrow, and the Joy lieth in the Destruction of the Dyad. Therefore, must thou seek over these Things which are to thee poisonous, and that in the highest Degree, and make them thine by Love. That which repels, that which disgusts, must thou assimilate in this Way of Wholeness. Yet rest not in the Joy of the Destruction of every Complex in thy Nature, but press on to that ultimate Marriage with the Universe whose Consumption shall destroy the common Root of "Good Resolutions" that defy the Light.

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marked
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."

"Be Inferno Palatio Sapientiae. Hell, or Hidden Wis-

"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 conform 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 admires 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-

swallowed
ning of Destiny, being puffed up by the Wind of an Indigestible Meal 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 Vitiis 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 Khu} 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."

... by the God. Then came a new strange light, like

sunrise,

the new element,

This chapter now enters upon an entirely new plane. The revelation of "I am" of God had by now sunk into the soul of the man, 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.

101
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 mine eyes, a prophet, a
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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.

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62. I am uplifted in thine heart; and the kisses of the
above 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 spe-
cifically as a definite experience, a delightful event in one's career.

~~THE NEW COMMENT.~~

This verse contains a certain magical formula of the highest initiation. It refers to methods of using the breath, or respiration with the appropriate choice of ideas, which is deemed not to be taught openly. But it may be learnt by those who have attained the necessary degree of magical knowledge, ~~as~~ it was suggested automatically to them by Nature herself, just as newly-hatched chicks pick up corn without direction.

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.

62. ~~Next~~ ^{Next} THE NEW COMMENT. The old explains this
"Uplifted in thine heart"; - compare the Book of the
Heart Girt with a Serpent. (See Equinox III, I.) says speak-

ing of a "Uplifted heart", a delightful word in one's
earshot.

These words contain a possible hidden meaning of the
Ineffable vibration. "I must not speak of using the
breath, or of the vital, or of the nervous arteries of ideas,
and so forth, for these are dead signs. But I may be
told, 'What is the use of these? What is the secret origin of
these?' I say, 'The secret origin of these is the
spiritual life, and the spiritual life is the secret origin of
these.'"

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

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 spoken of as a definite experience, a delightful event in one's career.

THE NEW COMMENT.

Learned not - This verse conceals a certain Magical Formula of the loftiest initiation. It refers to a method of using the breath, in connexion with the appropriate series of ideas, which is perhaps not to be taught directly. But it may be 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-Hoor-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. Now, and always, the Ratty functioned benignly, to assure them that 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. is an external "Thou art overcome". The conscious resisted desperately, 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 & ready voice! We are one; we are none.

THE NEW COMMENT.

The instruction **THE NEW COMMENT**, of this and the next verse, **verse** 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, except importance 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 general consciousness, more and more of one's being to gradually drown 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 **Sohu Tachibana** (1615-1673): "Fall not into death, & my soul! think that death is the bed into which you are falling!" } (chap. VII, 1, 33.) "Now, these have brought me also great delight, when hast

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

... Their hands follow the fingers of the Master, and the hands of the Prophets of THE OLD COMMENT. It is required that the body of the prophet is nigh death. ... In the Ranger for instance, one has THE NEW COMMENT. In Silver palaces, the hands. 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.

*written out
now*

It is of the utmost importance to resist the temptation to let oneself be carried away into trance. One should summon one's reserve forces to react against the tendency to lose normal 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: *Yesh Jireh ve Yesh* "Fall not into death, O my soul! Think that death is the bed into which you are falling!" (Liber VII, I, 33.) *Thou* "Thou hast brought me into great delight. Thou hast

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

68. Hold! Hold! Bear up in thy rapture; fall not in swoon
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67,68. So violently does the trance recommence that the
body of the prophet is nigh death.

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the bed into which you are falling!" (Liber VII, I, 33.) *the*
"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.

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

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.) (SICROPSIS, that the former
is omitted.)

It is remarkable that this numbered hymn experiences
and symbolically in the spiritual condition consciousness of
the heart, "Intoxicate the inmost, O my God" - and it was
the original text, as can be by the Poetry Edition,
so much more fit to heighten the hymn of no-
where which preceded the True Seal.

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.

marked
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.

Initiation has been like an electrical discharge. It may be in violent nothing - or only the sense of transfiguring experience to consciousness. Tahiti, Monk, Guru, or Guru-yogini - the date will, but the character of this God be declared in very full detail in "The Paris Tractatus" which should be printed especially for those who have fortune enough to have access to the book.

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Inspiration has been like an electrical discharge. Language is in itself nothing. It is only the medium of transmitting experience to consciousness. Tahiti, Whoth, Herren, or Mercury symbolize this. Wholly the character of this God is declared in very full terms in "The Paris Working", which should be distributed secretly by those who are fortunate enough to have access to the book.

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

~~Be amazed! Then comes they have now say. Do not~~

~~believe! Telling 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.

for in first version.
Don't think

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. ~~life, or to protect or reproduce it; or to~~
~~anyway having any other form of pleasure.~~

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

be several lines erased then written in red. Perhaps
original reading THE OLD COMMENT. In green, with the
line above crossed out.

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.

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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 ~~spare~~ studied eagerly by those who are fortunate enough to have access to the MS. ~~life, or to protect or reproduce it, or to~~
~~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.

passion good or bad absolutely any more than we can call Knight to King's with a good or bad move in chess without

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 blasphemes "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} implies. 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 combine 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 detailed instruction on numerous points involved in these questions.

Why "Eight and ninety" rules of art? I am totally unable to suggest a reason satisfactory to myself; but 90 is Tzaddi, the "Emperor", and 8, Cheth, the "Charioteer" or Cup-Bearer; the phrase might then conceivably mean "With Majesty". Alternatively, $98 = 2 \times 49$: now Two is the number of

"Excess by delicacy": this does not mean, by refraining from so-called animalism. One should make every act a sacrament, full of divinest ecstasy and nourishment. There is no act which true delicacy cannot consecrate. It is one 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 repulsion and partake with the soul at this Eucharist. We

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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 seever by Virtue of our Royal and Pontifical Art of Magick.

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 achieve it ~~at~~ witness to oneself that the skill is there. One might even find it advisable to 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 ~~script~~, and "Go thou unto the uttermost places and subdue all things.

Subdue thy fear and thy disgust. Then - yield!" and (Liber LXV, I. 45-46.) Altogether I walked 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 Asl 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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"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 Asi 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

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 then 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 Amrit, 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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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.

^{illustrates} 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 Intaccihuatl 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 ascons 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 infinite? Behold, these many ascons have passed; whence comest 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 enormously more achievement in ~~other~~ 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

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!

Finally: "Pursue for the sake of the noble power by, never let the application be unilateral. Far from me be it to say that excess is too often ~~dangerous~~. An aspirant who gives his early ruling to the intellect at every step forward. But for such cases the excess is almost always due to the desire to exceed other men. Instead of" reducing one'sself to the only competent

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 exceeds in no respect is a mediocrity.

Evolution and Art

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 often 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

are largely the result of exercise, mental or bodily, on the part of the lower organs in a manner physiologically proper.

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. ~~It was not to set~~
~~out~~ ! 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. A effort is made at the expense of other efforts, and it seems as if, the general balance being lost, the Nature was in danger. It must obviously appear so to the casual observer - who probably reproaches and condemns the sufferer. 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, ^{like superfluous alluvium} which will be lost if quality of the environment which no longer demands the function, the variation is biologically meritable.

Previously, the whole idea of exercise, mental or bodily, which involved the involved organs in a manner physiologically ^{and} anatomically 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 reprobates 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, although} part, ^{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.

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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 Toil, 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 ^{the stage of} its course. It is therefore crowned by death; and, being wholly itself, lives again by attracting its equal and opposite Counterpart, 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 willeth 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 Nervum.

"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, physiognomical, and the like.~~

of Thelema think it vitally aright to
~~We let a man take opium; We 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 pre-
vent 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.

lady will then be carried out, as you have listed, by Dr. Sigmund Freud, and his school, especially by using "Psychology of the Unconscious", which any reader should consult, "The Religion of the Day"; tell me when we begin these examinations the "will to live". An ardent attachment is of this type, as all action is of the "will to live". At present we are still living, in addition into the Silence, all is well. The will of man is to disappear into "Death", but to make brief the mortal refreshment, this plan is also possible on the lower scale, all life being Magick, all Death baptism.

... "In the final analysis, all things are surely
beautiful. But you can't get without them or result", taking

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

Another Misusage, Ripple and small throughout the years,
with all the time **THE OLD COMMENT**, the Orchestra, but do not
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.

ed in a sense as **THE NEW COMMENT**, that applies to the

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, "Psychol-
ogy of the Unconscious", which the reader should consult.)
The fatigue of the day's toil creates the toxins whose ac-
cumulation 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 al-
so 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

*What is
not.*

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} 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 Thelema 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

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, ~~and~~ ^{or} 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 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 ^{foi} _{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

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1. An XXI O in 5. It is no accident that this was the case.

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 Aiwaz 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 O in ~~to~~ It is not 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 this has been thoroughly discussed already. The second stanza refers only to the condition of "men" in this world, one which we have suffered at recurring intervals. The doctrine here stated should be tested in the light of previous remarks; verbs like the indicative form a violent change; notice the words "comes" in verse 4 and "die" in verse 6. There is evidently no intention to identify the Child of Love with men of flesh. It is then natural for us to ask, can "death" have more deeper significance than appears? Scarcely, the Zoroastrian sign of death, is really the Sexual

to persons note. See also the "Song of Time" Antey: Cte. Works, Vol II, pp 237-82

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 titâe of the Virgin, the Daughter, and its number is 671. It is II x 61, eleven being Magick, and 61 ANI the Ego, and AI N, Nothing. 'Death' is then the Magical Act of Transformation of a 'Goer', from his positive individual to his negative impersonal state, from his Two-phase to his None-phase.

gross and his labours and approach from now. Seine eint effi

sey. Tanturiseli easel nem vnu bad nolde ngeset mait. Them te

biow eint being done; 11117 eint ee of bonigga eent. To done.

-ee of eida haw done hui. Ici beedee de, nolde out illi want

doiriw eonatamuris grecy duij. To endriy vd eint miflano

-qew yield illi nolde bearii me oow. I flesch. leuro ee ehees

-mies right eint ofmoy toun I jahs miflano. eono ts aro

Thedain

}

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.

of Petrus Agapit. See "Rides of the Sun" above of an
early version of 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

1. In previous note. See also the essay on "Time":
Colley: Collected Works, Vol II, pp 267-82

in revision notes
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or Reproductive function of Nature. It is the Earth-transcending Eagle, the self-restoring Serpent, and the self-immolating Scorpion. In alchemy it is the principle of Putrefaction, the "Black Dragon", whose state of apparent corruption is but a prelude to the Rainbow-coloured Springtide of the Man in Motley. The nymph of Spring, Syrinx, the trembling hollow reed which needs but Breath to fill the world with Music, attracts Pan, the Goat-God of Ecstatic Lust, by whose Work the glory of Summer is established anew.

It is obvious that "the length of thy longing" varies with the number of potentialities to be satisfied. In other words, the more complex ^{Keukels 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 contains the written portions to the communication of Charles Stanfield Jones with regard to the numbers and the words which constitute the Key to the cipher of this book. As the appendix to this document, I prefer to leave my record as it originally stood, in order to mark my addition at the time of writing.)

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(The above paragraph was written previous to the publication of Charles Francis Adams' paper with regard to the "ambitions and the work" which entitle the Boy to the status of man. Nor the opportunity to ^{the} expand, I wished to leave the work to be originally short, in order to satisfy ambitions of the man in writing.)