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OS K3

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K 3.

Liber Legis Binder.

page

1. Original state of the Commentary Cephaloedium Working Commentary. Copied from the holograph note-book in the possession of J P Kowal who got it from Ached's widow. 16
2. The Commentary Called D(jeridensis) with corrections in the hands of Alostrael and G.J.Y. The Holograph MSS in A.C Holograph MSS 16. 49
3. Typescript with corrections in A.C's hand for the edition of the Book of the Law of which 11 copies were published in 1926. 4
4. Liber 31 by Frater Ached.. A.C accepted this as a valid Qabalistic comment on Liber Legis. 36
5. Liber QM. ^{Vol. 1. Woman Bei sub figura CII.} by Frater Ached. A.C accepted this, I think, as good Qabalah. with letter, and corrections by Ached. 8
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Liber L. vel
Legis
Sub Figura CCXX
as delivered by
(LXXVIII) XCIII
unto
DCLXVI
with a commentary by
TO MEGA THERION 666 1175

(Copied from a holograph notebook in A.C's hand in the possession of
Dr J.P. Kowal. Formerly in the possession of Frater Achad. T.).

(Note. This is a copy of the original MS which was later expanded into the full
Commentary. It was written at Cefalu An XVI (1920) as a result of the
Cephaloedium working. G.J.Y.)

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Comment.

Title.

L is the sacred letter in the Holy Twelvefold Table which forms the triangle that stabilizes the Universe. See Liber 418. L. is the letter of Libra, Balance, and 'Justice' in the Taro.

CCXX is the number of the verses in this Book. It is 22×10 , the 32 letters with the 10 numbers, and 10^{22} is the modulus of the three universes within our range; the stars, the animals, the atoms.

LXXVIII. The Number of Aiwass, the Intelligence who communicated this Book. Having only hearing to guide me, I spelt it A I V A S (in Hebrew script T), referring it to Mezla, the Influence from Kether. But in An XIV (1918. T) there came to me mysteriously a Brother, ignorant of all this Work, who gave me the spelling ፳፻፻፻ which is 93, the number of Thelema and Agape, which concentrate the Book itself in a symbol. Thus the Author secretly identified Himself with his Message.

But this is not all. Aiwas is not as I had supposed a mere formula, like many angelic names, but is the true most ancient name of the God of the Yezdis (sic, T), and thus returns to the highest Antiquity. Our work is therefore historically authentic, the rediscovery of the Sumerian Tradition.

DCLXVI. The main points of this number are as follows.

1. From early childhood I have identified myself with The Beast of the Apocalypse.
2. 666 is the full number of the Sun, lord of my Ascendant. (Also see 6×111 ; 6, Sol, on the Grand Scale)
3. TO MEGA THERION (in Greek .T) adds to 666 ; this is my Mystic Name in the A..A.. as a Magus.

4. The Brother previously mentioned knew me only as 'Therion' by my writings ; Now in An XIV (1918.T) I was in converse with a certain Wizard named Amalantrah, in the Spirit, and it occurred to me to ask if I could use an Hebrew Transliteration of my Name for the Qabalah. He said yes. I made several attempts, none of any value. But at the very time of my asking the question this Brother was writing a letter which gave the true answer ፳፻፻፻ = 666

5. My earth-name also adds to this Number ፳፻፻፻ ፻፻፻፻ = 666

The identification of this number with myself is therefore fixed beyond doubt by many different orders of proof. I may add that Aleister is ^{the} Celtic form of Alexander, helper of men; and that Crowley (Irish: Breton de Kerval or 'de Querouialle') is the secret title of the Arch-Druid.

The First Chapter

1. Had! The Manifestation of Nuit.

(Note to Typist. Insert here, after every verse of the Text, the printed commentary from Equinox VII pages 387 sqq.)

The theogony of our Law is extremely scientific. Nuit is Matter, Hadit Motion in their full physical sense. They are the Tao and the Teh of Chinese Philosophy; or, to put it very simply, the Noun and the Verb in grammar. Our central Truth - beyond other philosophies - is that these two infinites cannot exist apart. This extensive subject must be studied in other writings, notably Berashith, and The Book of Wisdom or Folly. See also "The Soldier and the Hunchback". Further information concerning Nuit and Hadit is given in the course of this Book; but I must here mention that the Brother previously mentioned identifies them with ANU and ADAD the supreme Mother and Father of the Sumerians. Taken in connection with the AIWAZ identification, this is very striking indeed.

It is also to be considered that Nu is connected with North, while Had is Sad, Set, Satan Sat (= Being, in Sanskrit), South. He is then the Sun, one point concentrating Space, as also is any other star. The word Abrahadabra is from Abrasax, Father Sun, which adds to 365. For the North-South antithesis see Fabre d'Olivet's "Hermeneutic Interpretation of the Origin of the Social State in Man". Note "Sax" is also as a Rock, or Stone, whence the symbol of the Cubical Stone, the Mountain Abiegnus, and so forth. Nu is also reflected in Naus, Ship, etc., and that whole symbolism of Hollow Space which is familiar to all.

2. The Unveiling of the company of heaven.

This explains the general theme of this revelation; gives the Dramatis Personae, so to speak.

It is, cosmographically, the conception of the two Ultimate Ideas: Space, and That which occupies Space.

It will however appear later that these two ideas may be resolved into one, that of Matter, with Space, its 'condition' or 'form' included therein. This leaves the idea of 'Motion' for Hadit, whose interplay with Nuit makes the Universe. Time should perhaps be considered as a particular kind or dimension of Space.

3. Every man and every woman is a star.

This thesis is fully treated in The Book of Wisdom or Folly.

Its main statement is this that each human being is an Element of the Cosmos, self-determined and supreme, co-equal with all other Gods.

From this the Law "Do what thou wilt" follows logically. One star influences another by attraction, of course; but these are incidentals of predestined orbits. There is no right of dominion, the one over the other. There is however a mystery of the planets, revolving about a star of whom they are parts; but I will not discuss it fully in this place.

Man is the Middle Kingdom. The Great Kingdom is Heaven, with each Star as an unit; the Little Kingdom is the Molecule, with each Electron as an unit. The Ratio of these three is regularly geometrical, each being 10^{22} times greater in size than its neighbour.

4. Every number is infinite; there is no difference.

This is a great and holy mystery. Although each star has its own number, each number is equal and supreme. Every man and every woman is not only a part of God, but the ultimate God. "The centre is everywhere and the circumference nowhere". That old definition of God takes new meaning for us. Each one of us is ⁵ the One God. This can only be understood by the initiate; one must acquire certain high states of consciousness to appreciate it.

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

Here Nuit appeals, simply and directly, recognizing the function of each Star of her Body. Though all is One, each part of that One has its own special work, each Star its particular Orbit.

In addressing me as warrior lord of Thebes, it appears as if She perceived a certain continuity or identity of myself with Ankh-f-n-khonsu, whose Stèle is the Link with Antiquity of this Revelation. See Eqk I, VII pages 363-400 for the account of this event.

6. Be thou Hadit, my secret centre, my heart and my tongue!

Nuit formulates me as Hadit, especially in the three centres of consciousness of her Being. In this way, for this purpose, I become the Complement of Her.

7. Behold! It is revealed by Aiwass the minister of Hoor-paar-kraat.

Aiwass is the name given by Guarda the Seer as that of the Intelligence ⁸ communicating.

8. The Khabs is in the Khu, not the Khu in the Khabs.

We are not to regard ourselves as base beings, without whose sphere is Light or 'God'. Our minds and bodies are veils of Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. This 'purification' is really 'simplification'; it is not that the veil is dirty, but the complexity of its folds makes it opaque. The Great Work is therefore principally the solution of complexes. Every

thing in itself is perfect, but when things are muddled, they become 'evil'. This ~~will~~ ^{will} be understood better in the Light of "The Hermit of Esope's Island". (Note. If written, this has been lost. The diary on which it would have been based was destroyed by Frater Achad. T.)

9. Worship then the Khabs, and behold my light shed over you!

We are to pay attention to this Inmost Light; then comes ^{the} answering Light of Infinite Space. Note that the Light of Space is what men call Darkness; its nature is utterly incomprehensible to our uninitiated minds. It is the 'veils' mentioned previously in this comment that obstruct the relation between Nuit and Hadit.

10. Let my servants be few and secret; they shall rule the many and the known.

The nature of magical power is quite incomprehensible to the vulgar. The prophet Ezekiel besieging a tile in order to destroy Jerudalem, and the adventures of Hosea with Gomer, seem as absurd to the practical man as the researches of any other scientific man do until the Sunday Newspapers have furnished him with a plausible explanation which explain nothing.

11. These are fools that men adore; both their Gods and their men are fools.

It is a fact of meditation that every thing which becomes manifest is instantly recognised as unreal. All perfect unveiling solves, wholly or in part, the equation "Something equals \emptyset " Adeptship is little more than ability to perceive this \emptyset phase of "Something" in respect of larger and larger "Somethings".

12. Come forth, o children, under the stars and take your fill of love!

The whole doctrine of 'love' is discussed in the Book Aleph (Wisdom or Folly) and should be studied therein. But note further how this Verse agrees with the comment above, how every Star is to come forth from its veils, that it may revel with the whole World of Stars. This is again also a call to unite, or 'love', thus formulating the equation $1 + (-1) = 0$ which is the general magical formula in our Cosmos.

13. I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Note ~~that~~ Space is omnipresent. The cause of 'sorrow' is the 'imaginary' solutions of continuity in this Substance. Ecstasy is produced by the resolution of these illusions. Observe well that to beings in a state of strain or sorrow the "Great Work" is bound to appear in the guise of a relief or joy. But this is not to assert Samadhi, which brings relief and joy by 'love', as an "absolute good". It is only relatively to our present condition as beings divided by Illusion from Nuit.

14. Above the gemmed azure is
 The naked splendour of Nuit.
 She bends in ecstasy to kiss
 The secret ardours of Hadit.
 The wingedglobe, the starry blue
 Are mine, O Ankh-af-na-khonsu!

The is a poetic description of the symbolism of the Stèle. It is suitable for such minds as approach Truth in this manner rather than by way of Science or Philosophy.

15. Now ye shall know that the chosen priest and apostle of infinite space is the prince-priest, the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold; they shall bring the glory of the stars into the hearts of men.

That which is beneath is like that which is above. The Beast and the Scarlet Woman are avatars of the Tao and Teh, Shiva and Sakti. This Law is then an exact image of the Great Law of the Cosmos; this is an assurance of its Perfection.

16. For he is ever a sun and she is a moon. But to him is the winged secret flame, and to her the stooping starlight.

The sun and the moon, in their occult sense, are the representatives of this original duality which is a phase of the Qabalistic Zero. Other correspondences are Yang and Yin, Yod and He, etc. But most such dualities have been conceived in very gross and unphilosophical forms. Of course it is impossible to grasp this subject properly by reason; only the Understanding developed by meditation and spiritual experience avails. Initiation is pantomorphously progressive.

17. But ye are not so chosen..

That is, there is a special incarnation of Nuit and Hadit for the Beast and the Scarlet Woman, as opposed to the general truth that every man and woman are images of these ineffable things Beings.

18. Burn upon their brows, o splendidous serpent!
 19. O azure-lidded woman, bend upon them!

20. The key of the rituals is in the secret word which I have given unto him.

Abrahadabra is the formula of ~~units~~ uniting the Macrocosm and Microcosm, especially when conceived as the correlatives 5 and 6. The general symbol of man being 5 (Pentagram) and of God this 6 (Hexagram) it follows that the formula for the ordinary ritual of initiation is $5 = 6$. The rituals $6 = 5$, $7 = 4$, $8 = 3$, $9 = 2$, etc are special developments, more advanced because the initial inequality is greater.

(Typist. Copy formula from Eqx 5 and 8).

21. With the God and the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.

The importance of this verse lies in the assertion of the metaphysical entity of Our Lady, the incomprehensibility to normal sense.

22. Now therefore I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any onething and any other thing; for thereby there cometh hurt.

We have here a conception of the cosmographical scheme. Nuit is All that which exists, and the correlation (^{correction?} T) of that existence. Hadit is the Principle which causes modifications in this Being. One might then call Nuit Matter, and Hadit Motion, in the highest physico-philosophical sense of those terms.

We are asked to acquiesce in this Law of Nature. That is, we are not to oppose resistance to the perfect fluidity of the "Becoming" of Nature. Similarly, we are not to attach more importance to any one momentary appearance than to any other. For the moment we do so, we create an illusion of Duality.

23. But whoso avaleth in this, let him be the chief of all!

The chief is of course not separate from others. The limitations of our dualistic language obscure the meaning of these loftier words. Chieftainship is to be understood as one of the illusions; but, in respect of that plane, a fact. The facts of Nature are perfectly true insofar as their mutual relation is ^{al} concerned; their invalidity refers only to their total relation with the philosophical canon of Truth.

24. I am Nuit, and my word is six and fifty.

One must observe the special significance of these numbers, not only conjoined, but separate. For 6, Vau, is the Bull, and 50, Nun, the Scorpion. But 6 is also the number of the Sun, our Star. The N of Nu is therefore the Dragon - Infinite Space - and V is "the Infinite Stars thereof". The ITh is the honorific termination representing Her fulfilment of Creative Force, 'I' being the Inmost Force, and 'Th' its extension.

25. Divide, add, multiply, and understand.

26. Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending ever down, a lambent flame of blue, all-touching, all-penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

This "who am I?" is answered "The Great Beast", as in truth I did know even in my

childhood.

Note well the nature of Her ecstasy. It is the resolution of all knots of illusion into simplicity. "The dewdrop slips into the shining sea". It is of the first importance for the aspirant to seek to grasp the Ether-conception of omnipresence without break or flaw.

27. Then the priest answered and said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous.

The attempt to resolve All into One is a philosophical blunder. It explains nothing; neither how One came to be, or how Two come to be. The only sound conception is that of 'Zero not extended' with a phase of 'Something - "0° - x" - which makes the answer to both questions self-evident.

The physical description of the onset of this ecstasy refers to the actual facts at the period of receiving this knowledge.

28. None, breathed the light, faint and fairy of the stars, and two.

Now appears the plain statement of the Perfect Metaphysick. It may be as well to quote the essential passages from Berashith in connection with this matter.

(Typist look these up and quote).

29. For I am divided for love's sake, for the chance of union.

(Quote Book of Lies page 11).

In order to have Motion at all, one must have Change. In fact, one must have this in order to have anything at all. Now this Change is what we call Love. Thus "Love under Will" is the Law of Motion. The re-entrant character of this Motion is difficult to conceive; but the Aspirant is urged to try to assimilate the idea. A Hindu might compare the Cosmic Process to a churn which out of milk made butter to feed a milk-producing woman, every step in the cycle being a Progress of Joy.

30. This is the creation of the world that the pain of division is as nothing, and the joy of dissolution all.

This verse is written for men who are still in division, and sore about it; the pain is only in their idea of it. One should compare this thought with the Freudian psychology, which regards all separation from the 'Mother' as heroic but ^{pain} painful. But has a hero really no compensations? Besides, separation is itself a relief, just so soon as the strain becomes irksome, as in parturition.

31. For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

All this talk about 'suffering humanity' is principally drivvel based on the error of transferring one's own psychology to one's neighbour. The Golden Rule is silly. If Lord Alfred Douglas (for example) did to others what he would likethem to do to him, many would resent his action.

The development of the adept is by expansion - out to Nuit - in all directions equally. The small man has little experience, little capacity for either pain or pleasure. The bourgeois is a clod. I know better (at last) than to suppose that to torture him is either beneficial to him or amusing to me.

This thesis concerning compassion is of the most palmary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other peoples' business. Each individual must beleft free to follow his own path. America is peculiarly insane on these points; her people are desperately anxious to make the Cingalese wear furs, and the Tibetans vote, and the whole world chew gum, utterly dense to the fact that most other nations, especially the British, regard 'American institutions' as the lowest savagery, and forgetful or ignorant of the fact that the original brand of American freedom contained the precept to leave other people severely alone, and thus assumed the possibility of expansion on his own lines ^{to} by every man.

32. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so; I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

It is proper to obey The Beast, because His Law is pure Freedom, and He will give no command which is other than a Right Interpretation of this Freedom. But it is necessary for the development of Freedom itself to have an organization; and every organization must have a highly centralized control. This is especially necessary in time of war, as even so-called 'democratic' nations have been taught by Experience, since they would not learn from Germany. Now this age is preeminently a 'time of war', most of all now, when it is our Work to overthrow the slave-gods.

33. Then the priest fell into a deep trance or swoon, and said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half-known and half-concealed; the Law is for all.

35. "his that thou writest is the threefold book of the Law.

The instruction to write for three days from noon to one o'clock each day had already been given to The Beast.

36. My scribe Ankh-af-na-khonsu, the priest of the princes, -theshall not in one letter change this book; but lest there be folly, he shall comment thereon by the wisdom of Ra-Hoor-Khuit.

The Beast is here definitely identified with the priest whose stèle forms the Pantacle (so to speak) of the new magick. It is of immense importance to the stability of the Law to have a Book not merely verbally but literally inspired, so that even errors in spelling and grammar have a secret significance. But the great thing is the Standard to which all disputes may be referred. It is also necessary to give weight to the authority of The Beast, lest ignorance, folly, or cunning misinterpret the text.

37. Also the mantras and the spells; the obeah and the wanga; the work of the wand and the work of the sword; these shall he learn and teach.

Mantras may be defined as sentences proper to concentration of the mind, by virtue of their constant repetition. Spells are methods of communicating the will to other beings.

The obeah is the magick of the secret Light with special reference to acts; the wanga is the verbal or mental correspondence of the same. The work of the wand is that of Union; of the sword, Division; these correspond to the two Phases of the Cosmic Cycle described above.

38. He must teach; but he may make severe the ordeals.

39. The word of the Law is thelema (in greek. T.)

By 'the word' one means the magical formula, symbol, or expression. See above, on 93; and study the whole method nature of number in Liber D (in Equinox I, 8.T.).

40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the Man of Earth. Do what thou wilt shall be the whole of the Law.

It is explained in Liber 418 that (sic T)

Thus we have on the Order the Mystic, the Magician, and the Devotee. These correspond closely to the Nuit - Hadit - Ra Hoor Khuit Triad.

The last sentence of this paragraph is in a sense the Sum of this whole Book; for it is the threefold Book of the Law. It is therefore the Message of The Beast, His Word which as a Magus He must utter. It will be well therefore here to reprint the substance of the Message which He first promulgated on his initiation into that Grade.

(Message of Master Therion) (sic.T)

There are many other mysteries in this Word, so that it is impossible to write a full commentary. The Book Aleph Aleph (Wisdom or Folly) is almost wholly devoted to its explanation.

Let every Star see to it that its own life is a wise comment on this Word!

41. The word of Sin is Restriction. O man, refuse not thy wife, if she will! O lover, if thou wilt depart! There is no bond that can unite the divided but love; all else is a curse. Accursed! Accursed be it to the aeons! Hell!

The first paragraph is a general statement or definition of Sin or Error. Any thing soever that binds the will or hinders it is Sin. That is, Sin is the appearance of the dyad. Sin is impurity.

The remainder of the paragraph takes a particular case as an example. There shall be no property in human flesh. The sex-instinct is one of the most deeply-seated expressions of the will; and it must not be restricted either negatively by preventing its free function or positively by insisting on its false function.

What is more brutal than to stunt natural growth or to deform it?

What is more absurd than to seek to interpret this holy instinct as a gross animal act, to separate it from the spiritual enthusiasm without which it is so stupid as not even to be satisfactory to the persons concerned.

The sexual act is a sacrament of Will. To profane it is the great offence. All true expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint, to compel either abstention or submission, is entirely horrible, unnatural and absurd. Physical constraint, up to a certain point, is not so seriously wrong; for it has its roots in the original sex-conflict which we see in animals, and has often the effect of exciting Love in his highest and noblest shapes. Some of the most passionate and permanent attachments have begun with rape. Rome was actually founded thereon. Similarly, murder of a faithless partner is ethically excusable, in a certain sense; for there may be some stars whose Nature is extreme violence. The collision of galaxies is a magnificent spectacle, after all. But there is nothing inspiring in a visit to one's lawyer. Of course this is merely my personal view; a star who happened to be a lawyer might see otherwise. Yet - Nature's unspeakable variety, though it admits cruelty and selfishness, offers us no example of the puritan and the prig. However, to the mind of Law there is an Order of going; and a machine is more beautiful, save to the Small Boy, when it works than when it smashes. Now the Machine of Matter-Motion is an explosive machine, with pyrotechnic effects; but these are only incidentals.

42. Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will.

"Manyhood bound and loathing". An organized state is a free association for the common weal. My personal will to cross the Atlantic, for example, is made effective by

co-operation with others on agreed terms. But the forced association of slaves is another thing.

A man who is not doing his will is like a man with cancer, an independent growth in him, yet one which from which he cannot get free. The idea of self-sacrifice is a moral cancer in exactly the same sense.

Similarly, one may say that not to do one's will is evidence of mental or moral insanity. When 'duty' points one way, and inclination the other', it is proof that you are not one but two. You have not centralized your control. This dichotomy is the beginning of conflict, which may result in a Jekyll-Hyde effect. Stevenson suggests that man may be discovered to be a 'mere polity' of many individuals. The sage knew it long since. But the name of this polity is Cheronzony, mob rule - unless every individual is absolutely disciplined to serve his own, and the common, purpose without friction.

It is of course better to expel or destroy an irreconcileable. "If thine eye offend thee, cut it out". The error in the interpretation of this doctrine has been that it has not been taken as it stands. It has been read; If thine eye offend some artificial standard of right, cut it out. The curse of society has been Procrustean morality, the ethics of the herd-men. One would have thought that a mere glance at Nature would have sufficed to disclose Her scheme of Individuality made possible by Order.

43. Do that, and no other shall say nay.

The general meaning of this verse is that so great is the power of asserting one's right that it will not be disputed. For by doing so one appeals to the Law. In practice it is found that people who are ready to fight for their rights are respected, and let alone. The slave-spirit invites oppression.

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

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

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

Here begins one of the characteristically difficult passages of this Book. The Author, Aiwaz, is careful to identify Himself at intervals by such Speech. The interpretation,

when thoroughly grasped, is invariably quite overwhelming in its simplicity. It is for this reason that this Book should be studied with all assiduity: at any moment the answer to your own deepest problem may be signalled to you from the Stars.

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

We might also take Cheth Pe Cheth (in Hebrew letters.T) spelling of Nothing 96 plus 61 = 157 whose key is 13, which is Achad, Unity. See verses 47,48. Unity can be reduced to Nothing through the Tarot Trump 'The Fool' whose number is zero, but whose letter is Aleph, One. Aleph means Ox.

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

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

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

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

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

The Formula of the New Aeon recognizes Horus, the Child crowned and conquering, as God. We are all members of the Body of God, the Sun; and about our System is the Ocean of Space. This Formula is then to be based on these facts. Our "Evil", "Error", "Darkness", "Illusion", whatever one chooses to call it, is simply a phenomenon of accidental and temporary separateness. If you are "walking in darkness", do not try to make the sun rise by self-sacrifice, but wait in confidence for the dawn, and enjoy the pleasures of the night meanwhile.

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

It would be improper to make extended commentary on this verse, since the nature of the

ordeals is not to be written. It is only necessary to say that these ordeals are singularly thorough in all ways, and cannot be dodged. They are real, not formal, tests of the candidate.

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

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

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

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

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

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

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

The second paragraph is perhaps in answer to some unspoken thought of my own that my work was accomplished. No: though I be 'of the princes', with the right to enter into my reward, it is my destiny to continue my Work. I am however promised ecstasy i.e Samadhi and joy of earth; and this promise has been fulfilled without limit. The last words 'ever To me! To me!' are in double sense. My motto was at that time On Me - "No! certainly not!" the "Not That! Not That!" of certain very exalted Hindu mystics. Our Lady of the Stars not only calls me to Her, but bestows upon me as a name 'To me' "The Not", the attainment of that aspiration expressed in my motto. And 'To me' adds to 418!

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

The subject changes most abruptly, perhaps answering some unspoken comment of the scribe on the capital Ts in 'To me' above.

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

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

Here is the first reference to a 'child' who will complete the Work connected with this Book. It is only necessary to say that this Child has indeed appeared, fulfilling in a very remarkable way the conditions indicated in this Book. The full account is too elaborate to insert in this place; it will be found in the Record of my Initiation to the Grade of Magus. Here I write only the time of his conception An XI (1915.T) Sol in 0 degrees Libra and of his birth An XII Sol in 0 degrees

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

All previous systems have been sectarian, based on a traditional cosmography both gross

and incorrect. Our system is based on absolute science and philosophy. We have "all in the clear light" therefore; because our Mysticism is based on an absolute Scepticism. But at the time of this writing I had very little mystical experience, indeed, as my record shows. The fact is that I was far, far from the Grade even of Master of the Temple. So I could not properly understand this Book ; how then could I effectively promulgate it? I comprehended but dimly that it contained my Word; for the Grade of Magus then seemed to me unthinkably high above me. Also, let me say that the True Secrets of this Grade are unfathomable and awful beyond all expression ; the process of initiation thereto was continuous over years, and contained the most sublime mystic experiences - beyond any yet recorded by man - as mere incidents in its terrific Pageant.

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

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

"Love is the law, love under will" is an interpretation of the general law of Will. It is dealt with fully in the Book Aleph. The previous commentary covers the rest of this verse sufficiently for the present purpose.

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

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

The certainty concerning death is conferred by the Magical Memory.

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

'Ecstasy' refers to a Trance which combines these.

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

60. My number is 11, as all their numbers who are of us. The Five Pointed Star with a Circle in the Middle, and the circle is Red. My colour is black to the blind, but the blue and gold are seen of the seeing. Also I have a secret glory for them that know me

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

letters; and 418 = 11 x 38. This number must be thoroughly studied by the Qabalah.

61. But to love me etc copy from Eqx 10. (sic.T)

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

62. At all my meetings etc (copy from Eqx).

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

63 Sing the rapturous ^{etc} (Copy from Eqx)

64	do	do
65	do	do
66	do	do

The following 'Sketch for Summary Comment' has been scored/through.

Sketch for Summary Comment

The Universe - Matter and Motion / and their interplay.

All ideas harmonize : thus

The Gods - Nuit, Hadit, Ra Hoor Khuit

Men. - Babalon The Beast

The Great Order.

The Qabalah - a map of all this.

The Aeons

The Stars : their Nature = their Matter

their Will = their Motion.
