

A.C. ~~first~~ Commentary on AL
edited by Davis Wilkinson

The Book of the Law (1st Part)
1 — 36

f. Wilkerson
et de Schicourt
Groote Heert
Ripley, Jarry

L I B E R A L v e l L E G I S

sub figura CCXX

as delivered by

(LXXVIII) XCIII unto DCLXVI

with a commentary by

THE BEAST

TO ME A CHPTION 666

S.

COMMENT AR7

Title.

In the first edition this Book is called L. L is the sacred letter in the Holy Twelve-fold Table which forms the triangle that stabilizes the Universe. See Liber 418. L is the letter of Libra, Balance, and 'Justice' in the Tarot. This title should probably be AL, "EL", as the 'L' was heard of the Voice of Aiwaz, not seen. AL is the true name of the Book, for these letters, and their number 31, form the Master Key to its Mysteries.

In order that the ethical and philosophical comment should be "understanded of the common people", without interruption, I have decided to transfer to an Appendix all considerations drawn from the numerical system of cipher which is interspersed with the more straightforward matter of this Book. In that Appendix will be

found an account of the character of this cipher, called "Qabalah", and the mysteries thus indicated; because of the impracticability of communicating them in verbal form, and of the necessity of proving to the student that the Author of the Book is possessed of knowledge beyond any yet acquired by man.

THE FIRST CHAPTER

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1. Had! The manifestation of Nuit.

COMMENTARY

The theogony of our Law is entirely scientific, Nuit is Matter, Hadit is Motion, in their full physical sense. They are the Tao and Teh of Chinese Philosophy; or, to put it very simply, the Noun and Verb in grammar. Our central Truth - beyond other philosophies - is that these two infinities cannot exist apart. This extensive subject must be studied in our other writings, notably Berashith, my own Magical Diaries, especially those of 1919, 1920 and 1921, and the Book of Wisdom or Folly. See also "The Soldier and the Hunchback". Further

Y. The Proton and the Electron, in a metaphysical sense, suggest close analogies.

information concerning Nuit and Hadit is given in the course of this Book; but I must here mention that the Brother mentioned in connexion with the "Wizard Amalantrah" etc. (Samuel bar Aiwas) identifies them with A N U and A D A D the supreme Mother and Father deities of the ^eSumarians. Taken in connexion 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 (equals "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" also as a Rock, or Stone, whence the symbol of the Cubical Stone, the Mountain Abiegnus, and so forth. Nu

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is also reflected in Naus, Ship, etc., and that whole symbolism of Hollow Space which is familiar to all. There is also a question of identifying Nu with On, Noah, Oannes, Jonah, John, Dianus, Diana, and so on. But these identifications are all partial only, different facets of the Diamond Truth. We may neglect all these questions, and remain in the simplicity of this Her own Book.

2. The unveiling of the company of heaven.

COMMENT

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.¹

Further, this verse is to be taken with

1. In "Berashith" all qualities *scever* are considered as so many dimensions. I see no reason, 19 years later, for receding from this view.

the next. The 'company of heaven' is Mankind, and its 'unveiling' is the assertion of the independent godhead of every man and every woman!

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3. Every man and every woman is a star.

COMMENT

This thesis is fully treated in the Book of Wisdom or Folly. Its main statement is 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 incidents of self-predestined orbits. There is however a mystery of the planets, revolving about a star of whom they are parts; but I shall 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

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10^{22} times greater in size than its neighbour.)

See "The Book of the Great Auk" for the demonstration that each 'star' is the Centre of the Universe to itself, and that a 'star' simple, original, absolute, can add to its omnipotence, omniscience and omnipresence without ceasing to be itself; that its one way to do this is to gain experience, and that therefore it enters into combinations in which its true Nature is for awhile disguised, even from itself. Analogously, an atom of carbon may pass through myriad Proteus-phases, appearing in Chalk, Chloroform, Sugar, Sap, Brain and Blood, not recognizable as "itself" the black amorphous solid, but recoverable as such, unchanged by its adventures.

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incarnations. It disposes of "Evil" and the Origin of Evil; without denying Reality to "Evil", or insulting our daily observation and our common sense.

I here quote (with one or two elucidatory insertions) the original note originally made by Me on this subject.

May 14, 1919, 6.30 p.m.

All elements must at one time have been separate - that would be the case with great heat. Now when atoms get to the sun, when we get to the sun, we get that immense, extreme heat, and all the elements are themselves again. Imagine that each atom of each element possesses the memory of all his adventures in combination. By the way, that atom, fortified with that memory, would not be the same atom; yet it is, because it has gained nothing from anywhere except this memory. Therefore, by the lapse of time and

by virtue of memory, a thing (although originally an Infinite Perfection) could become something more than itself; and thus a real development is possible. One can then see a reason for any element deciding to go through this series of incarnations (God, that was a magnificent conception!) because so, and only so, can he go; and he suffers the lapse of memory of His own Reality of Perfection which he has during these incarnations, because he knows he will come through unchanged.

Therefore you have an infinite number of gods, individual and equal though diverse, each one supreme and utterly indestructible. This is also the only explanation of how a being could create a world in which war, evil, etc., exist. Evil is only an appearance because, like "good", it cannot affect the substance itself, but only multiply its combinations. This is something

the same as mystic monism, but the objection to that theory is that God has to create things which are all parts of himself, so that their interplay is false. If we presuppose many elements, their interplay is natural. It is no objection to this theory to ask who made the elements - the elements are at least there; and God, when you look for him, is not there.

Theism is obscurum per obscurius. A male star is built up from the centre outwards, a female star from the circumference inwards. This is what is meant when we say that woman has no soul. It explains fully the difference between the sexes.

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

COMMENT

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". The old definition of God takes new meaning for us. Each one of us is the One God. This can only be understood by the initiate; one must acquire certain high states of consciousness to appreciate it.

I have tried to put it simply in the note to the last verse. I may add that in the Trance called by me the "Star-Sponge" - see note to v.59 - this apprehension of the Universe is seen as an astral Vision. It began as "Nothingness

with Sparkles" in 1916 E.V. by Lake Pasquaney in New Hampshire, U.S.A. and developed into fullness on various subsequent occasions. Each 'Star' is connected directly with every other star, and the Space being Without Limit (Ain Soph) the Body of Nuit, any one star is as much the Centre as any other. Each man instinctively feels that he is the Centre of the Cosmos, and philosophers have jeered at his presumption. But it was he that was precisely right. The yokel is no more 'petty' than the King, nor the earth than the Sun. Each simple elemental Self is supreme, Very God of Very God. Ay, in this Book is Truth almost insufferably splendid, for Man has veiled himself too long from his own glory: he fears the abyss, the ageless Absolute. But Truth shall make him free!

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

COMMENT

Here Nuit appeals, simply and directly, recognizing the separate 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 Stele is the Link with Antiquity of this Revelation. See Equinox I, VII, pp.363-400a, for the account of this event.

The unveiling is the Proclamation of the Truth previously explained, that the Body of Nuith occupies Infinite Space, so that every Star thereof is Whole in itself, an independent and absolute Unit. They differ as Carbon and

Calcium differ, but each is a simple "immortal" Substance, or at least a form of some simpler Substance. Each soul is thus absolute, and 'good' or 'evil' are merely terms descriptive of relations between destructible combinations. Thus Quinine is 'good' for a malarial patient, but 'evil' for the germ of the disease. Heat is 'bad' for ice-cream and 'good' for coffee. The indivisible essence of things, their 'souls', are indifferent to all conditions so-ever, for none can in any way affect them.

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

7. Behold! it is revealed by Aiwass the minister
of Hoor-paar-Kraat.

Small 1K
COMMENT

Aiwass is the name given by Guarda the Seer as that of the Intelligence Communicating. See note to Title.

- do -
Hoor-paar-Kraat or Harpocrates, the "Babe in the Egg of Blue", is not merely the God of Silence in a conventional sense. He represents the ~~Highest Good~~, the Holy Guardian Angel. The connexion is with the symbolism of the Dwarf in Mythology. He contains everything in Himself, but is unmanifested. See II, 8.

He is the First Letter of the Alphabet, Aleph, whose number is One, and his card in the Tarot is The Fool, numbered Zero. Aleph is attributed to the "Element" (in the old classification of things) of Air.

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Daleki
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*Delete
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Male Principle, the First Cause, and the free breath of Life, the sound of the vowel A being made with the open throat and mouth.

As Zero he represents the female Principle, the fertile Mother. (An old name for the card is Mat, from the Italian 'Matto', fool, but earlier also from Maut, the Egyptian Vulture-Mother-Goddess). Fertile, for the 'Egg of Blue' is the Uterus, and in the Macrocosm the Body of Nuith, and it contains the Unborn Babe, helpless yet protected and nourished against the crocodiles and tigers shown on the card, just as the womb is sealed during gestation. He sits on a lotus, the yoni, which floats on the 'Nile', the amniotic fluid.

In his absolute innocence and ignorance he is "The Fool"; he is the 'Saviour', being the Son who shall trample on the crocodiles and tigers, and avenge his father Osiris. Thus we

see him as the "Great Fool" of Celtic legend, the "Pure Fool" of Act I of Parsifal, and, generally speaking, the insane person whose words have always been taken for oracles.

But to be 'Saviour' he must be born and grow to manhood; thus Parsifal acquires the Sacred Lance, emblem of virility. He usually wears the 'Coat of many colours' like Joseph the 'dreamer'; so he is also now the Green Man of spring festivals. But his 'folly' is now not innocence but inspiration of wine; he drinks from the Graal, offered to him by the Priestess.

So we see him fully armed as Bacchus Diphues, male and female in one, bearing the Thrysus-rod, and a cluster of grapes or a wineskin, while a tiger leaps up by his side. This form is suggested in the Taro card, where 'The Fool' is shown with a long wand and carrying a sack; his coat is motley. Tigers and crocodiles follow

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him, thus linking this image with that of Harpoocrates.

Almost identical symbols are those of the secret God of the Templars, the bi-sexual Baphomet, and of Zeus Arrhenothes, equally bi-sexual, the Father-Mother of All in One Person. (He is shown in this full form in the Tarot Trump XV, "the Devil".) Now Zeus being Lord of Air, we are reminded that Aleph is the letter of Air.

As Air we find the "Wandering Fool" pure wanton Breath, yet creative. Wind was supposed of old to impregnate the Vulture, which therefore was chosen to symbolize the Mother-Goddess.

He is the Wandering Knight or Prince of Fairy Tales who marries the King's Daughter. This legend is derived from certain customs among exogamic tribes, for which see "The Golden Bough".

Thus one Europa, Semele and others claimed

that ~~Zeus~~ - Air¹ - had enjoyed them in the form of a beast, bird, or what not; while later Mary attributed her condition to the agency of a Spirit - Spiritus, breath, or air - in the shape

1. ~~Zeus~~ obtained Air for his kingdom in the partition with Hades, who took Fire, and Poseidon, who took Water. Shu is the Egyptian God of the Firmament. There is a great difficulty here, etymologically. Zeus is connected with IAO, Abrasax, and the Dental Sibilant Gods of the Great Mysteries, with the South and Hadit, Adad, Set, Saturn, Adonai, Attis, Adonis; he is even the "Jesus", slain with the Lance, whose blood is collected in a Cup. Yet he is also to be identified with the opposite party of the North and Nuit, with the "John" slain with the Sword, whose flesh is placed upon a Disk, in the Lesser Mysteries, baptizing with Water as "Jesus" with Fire, with On, Oannes, Noah, and the like.

It seems as if this great division, which has wrought such appalling havoc upon Earth, were originally no more than a distinction adopted for convenience. It is indeed the task of this Book to reduce Theology to the interplay of the Dyad Muith and Hadith, these being themselves conceived as complementary, as Two equivalent to Naught, "divided for love's sake, for the chance of union".

of a dove.

But the "Small Person" of Hindu mysticism, the Dwarf insane yet crafty of many legends in many lands, is also this same "Holy Ghost", or Silent Self of a man, or his Holy Guardian Angel.

He is almost the "Unconscious" of Freud, unknown, unaccountable, the silent Spirit, blowing "whither it listeth, but thou canst not tell whence it cometh or whither it goeth". It commands with absolute authority when it appears at all, despite conscious reason and judgment.

Aiwass is then, as this verse 7 states, the "minister" of this Hoor-paar-Kraat, that is of the Saviour of the World in the larger sense, and of mine own "Silent Self" in the lesser. A "minister" is one who performs a service, in this case evidently that of revealing; He was the intelligible medium between the Babe God - the New Aeon about to be born - and myself.

Mother, his Father, and himself. But on his appearing, He assumes the active form twin to Harpoocrates, that of Ra-Hoor-Khuit. The Concealed Child becomes the Conquering Child, the armed Horus avenging his father Osiris. So also our own Silent Self, helpless and witless, hidden within us, will spring forth, if we have craft to loose him to the Light, spring lustily forward with his Cry of Battle, the Word of our True Wills.

This is the Task of the Adept, to have the Knowledge and Conversation of His Holy Guardian Angel, to become aware of his nature and his purpose, fulfilling them.

Why is Aiwass thus spelt, when Aiwaz is the natural transliteration of ~~ايوس~~ ? Perhaps because he was not content with identifying Himself with Thelema, Agape, etc. by the number 93,

1 111 333 y = 93
70
10
6
2
93

Leave word space
+ 5 double spaces
then proceed.

This Book of the Law is the Voice of his Mother, His Father, and Himself. But on His appearing, He assumes the active form twin to Harpocrates, that of Ra-Hoor-Khuit. The Concealed Child becomes the Conquering Child, the armed Horus avenging his father Osiris. So also our own Silent Self, helpless and witless, hidden within us, will spring forth, if we have craft to loose him to the Light, spring lustily forward with his Cry of Battle, the Word of our True Wills.

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uncorrected
from manuscript
for
you

1 177 390 y = 93
70
10
1
43

Leave word space
+ 5 double space
per page.

(F.6.11)

but wished to express his nature by six letters (Six being the number of the Sun, the God-Man, etc.) whose value in Greek should be A = 1, I = 10, P = 6, A = 1, S = 200, S = 200: total 418, the number of Abrahadabra, the Magical Formula of the new Aeon! Note that I and V are the letters of the Father and the Son, also of the Virgin and the Bull, (See Liber 418) protected on either side by the letter of AIR, and followed by the letter of Fire twice over.

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

COMMENT

We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the 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 that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when things are muddled, they become 'evil'. (This will be understood better in the Light of "The Hermit of Esopus Island", q.v.) The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass.

This 'star' or 'Inmost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness, as explained in the note to verses 2 and 3. This Khu is the first veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star.

Why are we told that the Khabs is in the Khu, not the Khu in the Khabs? Did we then suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole curse of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by

N.P.
 "we have now,
 now do 'gian' do
 from now on, the
 divine (!) becomes
 ego;
 to this world (elements)
 to immortality; this
 to the Khu."

H.P.
"We" have ^{the} ~~man's~~
mean ^{the} "giant" the
present course. The
dovins (!) ^{are} ^{the} ^{giant} ^{mountains}
egs - ^{the} ^{giant} ^{mountains} (elements)
to bring ^{the} ^{giant} ^{mountains} - this
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N.B.
 "we" here mean
 man the "star" the
 "from above, the
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 ego - : "xi'monians
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 to the Khu"

definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of (apparent) Imperfection. (There are deeper resolutions of this problem appropriate to the highest grades of initiation; but the above should suffice the average intelligence.)

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

COMMENT

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 ~~and~~ that obstruct the relation between Nuit and Hadit.

We are not to worship the Khu, to fall in love with our Magical Image. To do this - we have all done it - is to forget our Truth. If we adore Form, it becomes opaque to Being, and may soon prove false to itself. The Khu in each of us includes the Cosmos as he knows it. To me, even another Khabs is only part of my Khu. Our own Khabs is our one sole Truth.

2

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

COMMENT

The nature of magical power is quite incomprehensible to the vulgar. The prophet Ezekiel besieging a tile in order to destroy Jerusalem, and the adventure of Hosea with Gomer, seem as absurd to the 'practical' man as do the researches of any other scientific man until the Sunday Newspapers have furnished him with a plausible explanation which explains nothing. (Book 4, Part III, must be read in this connexion.)

"My servants"; not those of the Lord of the Aeon. "The Law is for all"; there can be no secrecy about that. The verse refers to specially chosen 'servants'; perhaps those who, worshipping the Khabs, have beheld Her light shed over them. Such persons indeed consummate the marriage of Nuit and Hadit in themselves; in

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

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

COMMENT

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 units, or 'love', thus formulating the Equation $1 (-1) = 0^2$, which is the general magical formula in our Cosmos.

we attend in few
 "Come forth" - from what are you hiding?
 "under the stars", that is, openly. Also, let love be 'under' or 'unto' the Body of Nuith. But above all, be open! What is this shame?

*. The Hon. Bertrand Russell might prefer to write this: $1 (-1) = 0$. For Initiates of the IX^o of O.T.O. it could be expressed: $S - K - T = 0$, where $S - K = 0$, and S and K are both positive integers.

$\textcircled{1} = \textcircled{P} = \textcircled{P} + K - T = 0$

Verse agrees with the command
Star is to come forth from it
may revel with the whole World
is again also a call to unity
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$\Phi = \Phi_H = \Phi + K - T = 0$

$\Phi = \Phi_H = \Phi$

Is Love Hideous, that men should cover him with
lies? Is Love so sacred that others must not
intrude? Nay, 'under the stars', at night, what
eye but theirs may see? Or, if one see, should
not your worship wake the cloisters of his soul
to echo sanctity for that so lovely a deed and
gracious you have done?

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

14. Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadith.
The winged globe, the starry blue,
Are mine, O ~~Ankh~~³-na-khonsu!
Ankh-af-na-khonsu!

O ANKH-af-na-KHONSU!

15. Now ye shall know that the chosen priest
and apostle of infinite space is the prince-
priest of 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.

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.

17. But ye are not so chosen.

18. Burn upon their brows, a 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.

21. With the God ² 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 ~~X~~ Hadir.

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 one thing and any other thing;⁴
for thereby there cometh hurt.

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

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

25. Divide, add, multiply, and understand.

43.

said

26. Then said the prophet and slave of the
beauteous one: Who am I, and what shall
be the sign? So she answered him, bend-
ing down, a lambent flame of bine, all-
touching, all-penetrant, her lovely hands
upon the black earth, ~~and~~ her little body
arched for love, and her soft feet not
hurting the little flowers: Then innocent!
And the sign shall be my certainty, the
consciousness of the continuity of exist-
ence, the omniscience of my body.

4

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!

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

29. For I am divided for ^{Love's} sake, for the
chance of union.

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

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.

COMMENT

All this talk about 'suffering humanity' is principally drivel 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 like them 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 least) than to suppose that to torture him is either beneficial or amusing to myself.

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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 people's business. Each individual must be left 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 French and British, regard 'American institutions' as the lowest savagery, and forgetful or ignorant of the circumstance that the original brand of American freedom - which really was Freedom - contained the precept to leave other people severely alone, and thus assured the possibility of expansion on his own lines to every man.

52. 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.

COMMENT

It is proper to obey The Beast, because His Law is pure Freedom, and He will give ~~me~~^{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 the so-called 'democratic' nations have been taught by Experience, since they would not learn from Germany. Now this age is pre-eminently a 'time of war', most of all now, when it is our work to overthrow the

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should be 56

57.

slave-gods.

The injunction "seek me only" is emphasized with an oath, and a special promise is made in connection with it. By seeking lesser ideals one makes distinctions, thereby affirming implicitly the very duality from which one is seeking to escape. Note also that "me" may imply the Greek ΜΗ, "not". The word 'only' might be taken as 'Υἱοῖς' with the number of 158, that of the Secret Name BABALON of Muith. There are presumably further hidden meanings in the key-word 'all'.

check Hebrew
Chapters

Van	ו	= 6	}
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Agin	ג	= 70	

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53. 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.

COMMENT

Law, in the common sense of the word, should be a formulation of the customs of a people, as Euclid's propositions are the formulation of geometrical facts. But modern knavery conceived the idea of artificial law, as if one should try to square the circle by tyranny. Legislators try to force the people to change their customs, so that the "business men" whose greed they are bribed to serve may increase their profits.

Check this
 'Law' in Greek, is NOMOC, from NEM^Ω, and means strictly "anything assigned, that which one has in use or possession"; hence "custom, usage", and also "a musical strain". The literal equivalence of NEM and the Latin NEMO is

THORA

suggestive. In Hebrew, 'Law' is THORA and equivalent to words meaning "The Gate of the Kingdom" and "The Book of Wisdom".

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

COMMENT

The Ordeals are at present carried out unknown to the Candidate by the secret Magick Power of The Beast. Those who are accepted by Him for initiation testify that these Ordeals are frequently independent of His conscious care. They are not, like the traditional ordeals, formal, or identical for all; the Candidate finds himself in circumstances which afford a real test of conduct, and compel him to discover his own nature, to become aware of himself by bringing his secret motives to the surface.

Some of the Rituals have been made accessible, that is, the Magical Formulae have been published. See "The Rites of Eleusis", "Energized Enthusiasm", "Book 4, Part III", etc.

Note the reference to 'not' and 'all'. Also the word 'known' contains the root GN, 'to beget' and 'to know'; while 'concealed' indicates the other half of the Human Mystery.

35. This that thou writest is the threefold
Book of Law.

of ph
56. My scribe Ankn-ak-na-Khonsu, the priest of
the princes, shall not in one letter change
this book; but lest there be folly, he
shall comment thereon by the wisdom of Ra-
Hoor-Khuit-Khu-it.

J. Wilkinson
et de Séminant
grose Heart Surg.
Rifles.

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1. Wildman
2. Schwart
3. de Heart Survey.
4. Groe Ripley.