

THE COMMENTARY ON
LIBER AL VEL LEGIS
PART THREE- CHECK B4 TYPING.

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The Book of the Law (3rd Part)

1 - 75

THE THIRD CHAPTER

OMISSIONS for the Third Chapter

NOTE: Underlined sentences at top of page are always to be included, as before. These all have a number before them. Throughout omit "THE OLD COMMENT" and what follows it; and then, for "THE NEW COMMENT" (when this is not indicated as to be omitted) ~~xxx~~ type "COMMENT."

"Commentary" ⁴

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p.25. On this page delete "THE OLD COMMENT" but ~~xxx~~ type the three lines following, deleting the figure "18", and type "COMMENT" above them instead of below them. "What has been/etc." should immediately follow "of the unfit" Para. before "What has been"etc.

p.26. line 2. After "infect it" put question-mark. Then omit rest of page.

Omit ~~from~~ p.40. ~~xxx~~

Omit p.44, 45, 46, 47, 48, 51, and from 51 to 64 inclusive.

p.67. Omit last two lines of page, and omit all p.68.

Omit pp.71, ~~xx~~ 72, 73, 74, 75

Omit p.79, 80, 81, 82, 83.

On p.92 omit "See Appendix."

Omit p.94.

p.114, ~~xx~~ 1.11. Omit from "I need only" to "Arbuckle!"

p.119, 1.11. Omit "the T.K. - Jesuits," and in 1.12, for "Billy Sunday with his Hell Fire" read "the Evangelical Revivalists with their Hell Fire,"

p.133. Omit from 1.5, "It is significant" to end of ~~xx~~.

Omit p.151 and p.152.

p.153, 1.1M For "this is" read "this seemed". 1.3. For ~~xxx~~ this paragraph read "Later I thought that "the pillars of the world" meant "the Pillars of Hercules" - about the Straits of Gibraltar, and that the really big war would start there. I now ask if "twin warriors" implies a civil war? The Spanish troubles started in S. Spain and Marocco."

and the
c p.s.
paragraph

omit p.153 & p.154
p.155

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• ect it" put question-mark. Then

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• l, and from 51 to 64 inclusive.
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• omit p.155A to p.157 inclusive.

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1. Abrahadabra the reward of the Ra Hoor Khut.

2. There is division hither homeward; there is a
word not known. Spelling is defunct; all is
not aught. Beware! Hold! Raise the spell of
Ra-Hoor-Khuit.

3. Now let it be first understood that I am a
g) God of War and of Vengeance. I shall deal
hardly with them.

COMMENT

(The God of Vengeance is in Greek Aleister.

For some reason which I have not been able to trace,
this God became ALASTOR, the Desert Daemon of the
Rabbins, then later the "Spirit of Solitude" of
Shelley. The attribution is appropriate enough, the
root being apparently A^AOMAI, I wander. The idea
of "Going" is dreadful to the bourgeois, so that a
wanderer is "accursed." But, me judice, to settle
down in life is to abandon the heroic attitude; it
is to acquiesce in the stagnation of the brain. I do
not want to be comfortable, or even to prolong life;
I prefer to move constantly from galaxy to galaxy,
from one incarnation to another. Such is my intimate
individual Will. It seems as though this "God of War
and of Vengeance" is then merely one who shall cause
men to do their own wills by Going as Gods do, instead
of trying to check the irresistible course of Nature.)

4. Choose ye an island!

5. Fortify it!

6. Dung it about with enginery of war!

7. I will give you a war-engine.

8. With it ye shall smite the peoples and
none shall stand before you.

9. Lurk! Withdraw! Upon them! this is the
Law of the Battle of Conquest: thus shall
my worship be about my secret house.

10. Get the stéle of revealing itself; set it in
thy secret temple - and that temple is already
aright disposed - and it shall be your Kiblah
forever. It shall not fade, but miraculous
colour shall come back to it day after day.
Close it in locked glass for a proof to the
world.

11. This shall be your only proof. I forbid
argument. Conquer! That is enough. I will
make easy to you the abstraction from the ill-
-ordered house in the Victorious City. Thou
shalt thyself convey it with worship, ~~as~~ prophet,
though thou likst it not. Thou shalt have
danger ~~and~~ trouble. Ra-Hoor-Khu is with thee.
Worship me with fire ~~and~~ blood; worship me
with swords ~~and~~ with spears. Let the woman be
girt with a sword before me: let blood flow to
my name. Trample down the Heathen: be upon
them, ~~as~~ warrior, I will give you of their
flesh to eat!

12. Sacrifice cattle, little and big, after a
child.

13. But not now.

14. Ye shall see that hour, the blessed Beast,
and thou the Scarlet Concubine of his desire!

15. Ye shall be sad thereof.

16. Deem not too eagerly to catch the promises;
fear not to undergo the curses. Ye, even ye,
know not this meaning all.

17. Fear not at all; fear neither men, nor Fates,
nor gods, nor anything. Money fear not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth, or under the earth.
Nu is your refuge as Hadit your light; and I
am the strength, force, vigour of your arms.

18. Mercy let be off: damn them who pity. Kill
and torture; spare not; be upon them.

COMMENT

An end to the humanitarian mawkishness which is destroying the human race by the deliberate artificial protection of the unfit.

What has been the net result of our fine 'Christian' phrases? In the good old days there was some sort of natural selection; brains and stamina were necessary to survival. The race, as such consequently improved. But we thought we knew oh! so much better, and we had "Christ's law" and other slush. So the unfit crowded and contaminated the fit, until Earth herself grew nauseated with the mess. We had not only a war which killed some eight million men, in the flower of their age, picked men at that, in four years, but a pestilence which killed six million in six months.

Are we going to repeat the insanity? Should we not rather breed humanity for quality by killing off any tainted stock, as we do with other cattle?

And exterminating the vermin which infect it?

19. That stele they shall call the Abomination
of Desolation; count well its name, and it
shall be to you as 718.

COMMENT

The reference appears to be to the old prophecies of 'Daniel' and 'John'. The first Qabalistic allusion is yet (An XIV ○ in ¹) undiscovered.

An XVII ○ in ². I think it proper to insert here the account of the true meaning of this verse, though it more properly belongs to the Appendix. But the circumstances are so striking that it is well worth the while of the lay reader to become acquainted with the nature of the reasoning which attests the praeterhuman character of the Author of this Book.

It follows, in the words in which it was originally written, An XVII ○ in ¹¹ , ² in ² , June 8 1921 e.v., with no preliminaries, in my Magical Diary, at the Abbey of Thelema in

Cephaloedium of Trinacria.

These verses are very subtly worded. How should I understand this allusion to the stèle; how "count well its name" without knowing it?

I tried to count "Abomination of Desolation", but that is what "they shall call" it, not its proper name.

It seemed that this name, when found, ought to add to 718, or to be identical with some other word or phrase that did so. More, this name when found must somehow express "the fall of Because".

French

For many years these two verses, despite elaborate research, yielded no meaning soever. At last I chanced on $\Upsilon\pi\delta\mu\eta\eta\chi$ as 718; it means "persistence", the Greek noun corresponding to "Perdurabo", my first magical Motto. Of course the Stèle had persisted since the 26th Dynasty, but that scarcely justified naming it "Persistence"; also, there was nothing about "the fall of Because".

Now (An XVII, σ in Π , ω in Σ) I was going through the Law in order to repair any details of omission in the rituals ordained, and found these

Great

verses introduced among the instructions. They fascinated me; when I had finished the work in hand, I returned to them and worked for some hours with a Lexicon, starting from the word APXH, Cause, 709, to find some phrase equal to 718 which would deny Cause. I found AZA, 9, a word meaning "dryness", but most especially the dirt or mould upon a disused object. APXH AZA is, therefore, a precise expression of the doctrine expounded in our Law about "Because".

So far, so good; but this is in no sense the name of the Stele.

do.
I worked on, and found XEIZA, 718, "Yesterday" which might be grasped as a straw if I sank the third time; but I was swimming strongly enough.

I found XAIPE A..A.. 718, "Hail to the A..A..". I gracefully acknowledged the greeting to our Holy Order, but went on with my search.

There is no such word as AXPICTA, "unchrist-like things"; only blind bigotry could be satisfied with so crude an invention.)

lyric

Then came XAPATH, 713, an engraved character. That was a true name for the Stele; if I suffixed AD, 5, it might read "The Mark of Hadit". But I did not feel inwardly that thrill of ecstasy that springs in the heart or that dawn of amazement that kindles the mind, when Truth's sheer simplicity takes form. There is a definite psychological phenomenon which accompanies any important discovery. It is like First Love, at First Sight, to the one; like the recognition of a Law of Nature, to the other. It inflames one with Love for the Universe, and it explains all its puzzles, in a flash; and it gives an interior conviction which nothing can shake, a living certainty quite beyond one's argued acquiescence in any newly acquired facts.

I lacked this; I knew that I had to seek further. The Truth uttered by Aiwaz is hidden with such exquisite art that it is always easy to wring out a more or less plausible meaning by torture. Yet all such learned and ingenious fumblings reveal their own impotence; the Right Key opens the safe

in a second, so simply and smoothly as to make it ridiculous to doubt that the lock was made by a master smith to respond to that key and no other.

The reader will have noticed that all the really important correspondences in this Book are so simple that a child might understand them.

There are also my own creaking and lumbering scholar-dredgers, not one of which is truly illuminating or even convincing. The real solution, moreover, are almost always confirmed by other parts of the text, or by event subsequent to the Writing of the Book.

Frank I worked on: I asked myself for the thousandth time what the Stele could claim with literal strictness as "its name". I scribbled the word CTHAH and added it up. The result is 546, when CT counts as 500, or 52, when CT is 6, a frequent usage, as in CTAYPOS, whose number is thus 777.

Idly enough, my tired pen subtracted 52 from 718. I started up like a Magician who, conjuring Satan in vain till Faith's lamp sputters, and Hope's cloak is threadbare, gropes, heavily leaning on the

staff of Love, blinking and droning along - and suddenly sees Him!

I did the sum over, this time with my pen like a panther. Too good to be true! I added my figures; yes, 718 past denial. I checked my value of Stele; 52, and no error. Then only I let myself yield to the storm of delight and wonder that rushed up from the Hand of Him that is throned in the Abyss of my Being; and I wrote in my Magical Record the Triumph for which I have warred for over seventeen years.

718

C T H ^ H 6 6 6

No fitter name could be found, that was sure...----

And then came a flash to confirm me, to chase the last cloud of criticism; the actual name of the Stele, its ordinary name, the only name it ever had until it was called the "Stele of Revealing", in the Book of the Law, itself, "its name" in the Catalogue of the Museum at Boulak, was just this: "Stele 666".

I have described this discovery at length because I wish to emphasize its importance.

Most of the numbers and words openly mentioned in the Book of the Law which conceal Secret Matters were already at that time possessed of a certain significance for me. Some unconscious co-operation of my mind might be alleged as the determinant factor in the choice of those numbers, their subsequent interconnexions, and so on explained by the commentators' ingenuity, and the confirmation of independent facts by coincidence.

Similarly, the hidden numbers such as 3,141593, 395, 31, 93, may be ascribed to the commentators, and denied to the intention of the text; at least, by that class of Pharisee which strains at the Butterfly of the Soul, preferring to swallow any hippopotamus if it be slimed thickly enough with the miasmal swamp-mire of materialism.

But 718 is expressed openly; its nature is described sufficiently and unambiguously; and it meant nothing to anybody in the world, either then

or for seventeen years after.

And now the meaning falls so pat, so natural, so self-justified, so evidently the unique value of the 'x' of the equation, that it is impossible to quibble.

The law of probabilities excludes all theories but one. The simple Truth is what I have always asserted.

There is a Being called Aiwaz, an intelligence discarnate, who wrote this Book of the Law, using my ears and hand. His mind is certainly superior to my own in knowledge and in power, for He has dominated me and taught me ever since.

But that apart, the proof of any discarnate intelligence, even of the lowest order, has never before been established. And lack of that proof is the flaw in all the religions of the past; man could not be certain of the existence of "God", because though he knew many powers independent of muscle, he knew of no consciousness independent of nerve.

20. Why? Because of the fall of Because, that
he is not there again.

COMMENT

There is here a perception of the profound law which opposes thought to action. We act, when we act aright, upon the instructive wisdom inherited from the ages. Our ancestors survived because they were able to adapt themselves to their environment; their rivals failed to breed, and so "good" qualities are transmitted, while 'bad' are sterile. Thus the race-thought, subconscious, tells a man that he must have a son, cost what it may. Rome was founded on the rape of the Sabine women. Would a reasoner have advocated that rape? Was it 'justice' or 'mercy' or 'morality' or 'Christianity'.

There is much on the ethics of this point in Chapter II of this Book. Thomas Henry Huxley in his essay "Ethics and Evolution" pointed out the antithesis between these two ideas; and concluded

that Evolution was bound to beat Ethics in the long run. He was apparently unable to see, or unwilling to admit, that his argument proved Ethics (as understood by Victorians) to be false. The Ethics of Liber Legis are those of Evolution itself. We are only fools if we interfere. Do what thou wilt shall be the whole of the Law, biologically as well as in every other way.

Let us take an example. I am an anti-vaccinationist in a sense which every other anti-vaccinationist would repudiate. I admit that vaccination protects from small-pox. But I should like everybody to have small-pox. The weak would die; the strong might have pitted faces; but the race would become immune to the disease in a few generations.

On somewhat similar lines, I would advocate, with Samuel Butler, the destruction of all machinery. (I admit the practical difficulties of defining the limits of legitimate devices. The issue is this: how are we to develop human skill? The printing

press is admirable in the hands of an Aldus, a Charles T. Jacobi, or even a William Morris. But the Cheap mechanical printing of luetic rubbish on rotten pulp with worn types in inferior ink has destroyed the eyesight, putrefied the mind, and deluded the passions, of the multitude). For machines are dodges for avoiding Hard Work; and Hard Work is the salvation of the race. In the Time-Machine, H. G. Wells draws an admirable picture of a dichotomized humanity, one branch etiolated and inane, the other brutalized and automatic. Machines have already nearly completed the destruction of individual craftsmanship. A man is no longer a worker, but a machine-feeder. The product is standardized; the result mediocrity. Nobody can obtain What He Will; he must be content with what knavery puts on the market. Instead of every man and every woman being a star, we have an amorphous pullulation of Vermin.

21. Set up my image in the East; thou shalt
buy thee an image which I will show thee,
especial, not unlike the one thou knowest.
And it shall be suddenly easy for thee to
do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast and his Bride are they; and for the winners of the Ordeal. What is this? Thou shalt know.

COMMENT

There are to be no regular temples of Nuith and Hadit, for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His viceregent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar Phallic deity. But we regard Him as He is in truth, eternal; the Solar Phallic.

deities of the old Aeon, such as Osiris, "Christ", Hiram, Adonis, Hercules, etc., were supposed, through our ignorance of the Cosmos, to 'die' and 'rise again'. Thus we celebrated rites of 'crucifixion' and so on, which have now become meaningless. Ra-Hoor-Khuit is the Crowned and Conquering Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud - and especially Jung - for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as 'Augoeides'; and they are

seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

23. For perfume mix meal ~~and~~ honey ~~and~~ thick leav-
ings of red wine: then oil of Abramelin and
olive oil, and afterward soften ~~and~~ smooth
down with rich fresh blood!

24. The best blood is of the moon, monthly: then
the fresh blood of a child, or dropping from
the host of heaven: then of enemies; then
of the priest or of the worshippers: last of
some beast, no matter what.

25. This burn: of this make cakes and eat unto
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your orisong: it shall become full of
beetles as it were and creeping things sacred
unto me.

26. These slay, naming your enemies, and they
shall fall before you.

27. Also these shall breed lust ~~and~~ power of
lust in you at the eating thereof.

COMMENT

The word "lust" is not necessarily to be taken in the sense familiar to Puritans. It means robustness, 'merriment' as of old understood: the Germans have retained the proper force of the term in "lustig". But even the English retain "lusty".

The Puritan is undoubtedly a marvel. He has even succeeded in attaching a foul connotation to a colourless word like "certain" - "In a section of the city with a certain reputation women of a certain class suffering from certain diseases are charged with performing certain acts" is a common enough item in the newspapers. It allows the fullest play to the dirtiest imaginations - which appears to be the aim of the Societies for the Suppression of Vice, and their like.

28. Also ye shall be strong in war.

29. Moreover, be they long kept, it is better;
for they swell with my force. All before me.

30. My altar is of open brass work; burn thereon
in silver or gold.

31. There cometh a rich man from the West who
shall pour his gold upon thee.

32. From gold forge steel

33. Be ready to fly or to smite.

34. But your holy place shall be untouched through-
no hyphen
out the centuries; though with fire and Sword
it be burnt down ~~and~~ shattered, yet an invis-
ible house there standeth, and shall stand until
the fall of the Great Equinox;, when Hrumachis
shall arise and the double-wanded one assume my
throne and place. Another prophet shall arise,
and bring fresh fever from the skies; another
woman shall awake the lust and worship of the
Snake; another soul of God and beast shall
mingle in the globed priest; another sacrifice
shall stain the Tomb; another king shall reign;
and blessing no longer be poured to the Hawk-
headed mystical Lord!

35. The half of the word of Heru-ra-ha, called
Hoor-pa-Kraat and Ra-Hoor-Khut.

36. Then said the prophet unto the God.

37. I adore thee in the song -

I am the Lord of Thebes, ~~and~~ I
The inspired forth-speaker of Mentu;
For me unveils the veiled sky,
The self-slain Ankh-af-ni-Khonsu
Whose words are truth, I invoke, I greet
Thy presence, Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath,
Supreme and terrible God,
Who makest the gods and death
To tremble before Thee :-
I, I adore Thee!

Appear on the throne of Ra!

Open the ways of the Khu!
Lighten the ways of the Ka!
The ways of the Khabs run through

To stir me or still me!

Aum! Let it fill me!

COMMENT

Stanza 3 suggests the Rosicrucian Benediction:

May thy Mind be open unto the Higher!

May thy Heart be the centre of Light!

May thy Body be the Temple of the Rosy Cross!

To stir me or still me!

Aum! Let it fill me!

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38. So that thy light is in me, and its red
flame is as a sword in my hand to push thy
order. There is a secret door that I shall
make to establish thy way in all the quarters,
(there are the adorations, as thou hast written)
as it is said

The light is mine; its rays consume

Me: I have made a secret door
Into the House of Ra and Tum,
Of Kephra, and of Ahathoor.

I am thy Theban, ^o Mentu,
The prophet Ankh-^{if-n}-^K-Phonsu!

By Bes-na-Haut my breast I beat;

By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!

Bid me within ^o thine House to dwell.
O winged snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

39. All this and a book to say how thou didst come
hither and a reproduction of this ink and
paper for ever - for in it is the word secret
~~and~~ not only in the English - and thy comment
upon this the Book of the Law shall be printed
beautifully in red ink and black upon beauti-
ful paper made by hand; and to each man and
woman that thou meetest, were it but to dine
or to drink at them, it is the Law to give.
Then they shall chance to abide in this bliss
~~no~~ or ~~no~~; it is no odds. Do this quickly!

COMMENT

This account is published with this comment itself.

The present volume is thus the obedience to this command.

'At them' may mean 'at their house', that is, one must give when one recognizes any one as a potential king by accepting his hospitality. An alternative meaning is "in their honour".

40. But the work of the comment? That is easy;
and Hadit burning in thy heart shall make
swift and secure thy pen.

41. Establish at thy Kaaba a clerk-house: all
must be done well and with business way.

42. The ordeals thou shalt oversee thyself, save
only the blind ones. Refuse none, but thou
shalt know and destroy the traitors. I am
Ra-Hoor-Khuit, and I am powerful to protect
my servant. Success is thy proof: argue not,
convert not; talk not over much. Them that
seek to entrap thee, to overthrow thee, them
attack without pity or quarter, and destroy
them utterly. Swift as a trodden serpent turn
and strike! Be thou yet deadlier than he!
Drag down their souls to awful torment; laugh
at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and
compassion and tenderness visit her heart,
if she leave my work to toy with old sweet-
nesses, then shall my vengeance be known.
I will slay me her child; I will alienate
her heart; I will cast her out from men;
as a shrinking and despised harlot shall she
crawl through dusk wet streets, and die cold
and an-hungered.

44. But let her raise herself in pride! Let her
follow me in my way! Let her work the work
of wickedness! Let her kill her heart! Let
her be loud and adulterous; Let her be covered
with jewels, and rich garments, and let her be
shameless before all men!

45. Then will I lift her to pinnacles of power:
Then will I breed from her a child mightier
than all the kings of the earth, I will fill
her with joy: with my force shall she see ~~and~~
strike at the worship of Nu. She shall achieve
Hadit.

46. I am the warrior Lord of the Forties: the
Eighties cower before me, ~~and~~ are abased. I
will bring you to victory ~~and~~ joy: I will
be at your arms in battle ~~and~~ ye shall delight
to slay. Success is your proof; courage is
your armour; go on, go on, in my strength
~~ye shall turn not back for any~~.

47. This book shall be translated into all tongues:
but always with the original in the writing of
the Beast; for in the chance shape of the
letters and their position to one another: in
these are mysteries that no Beast shall divine.
Let him not seek to try: but one cometh after
him, whence I say not, who shall discover the
Key of it all. Then this line drawn is a key:
then this circle squared in its failure is a
key also. And Abrahadabra. It shall be his
child ~~and~~ that strangely. Let him not seek
after this; for thereby alone can he fall
from it.

INSERT AFTER SQUARED



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"INSERT AFTER SQUARED"



48. ~~Now~~ this mystery of the letters is done, and
I want to go on to the holier place.

49. I am a secret fourfold word, the blasphemy
against all gods of men.

COMMENT

The evident interpretation of this is to take the word to be "Do what thou wilt," which is a secret word, because its meaning for every man is his own inmost secret. And it is the most profound blasphemy possible against all 'gods of men,' because it makes every man his own God.

We may then take it that this Solar-Phallic Heru-Ra-Ha is Each Man Himself. As each independant cell in our bodies is to us, so is each of us to Heru-Ra-Ha. Each man's 'child'-consciousness is a Star in the Cosmos of the Sun, as the Sun is a Star in the Cosmos of Nuith.

50. Curse them! Curse them! Curse them!

51. With my Hawk's head I peck at the eyes of
Jesus as he hangs upon the cross.

COMMENT

We are to consider carefully the particular attack of Heru-Ra-Ha against each of these 'gods' or prophets; for though they be or represent, the Magi of the past, the curse of their Grade must consume them.

Thus it is the eyes of 'Jesus' - his point of view - that must be destroyed; and this point of view is wrong because of his Magical Gesture of self-sacrifice.

One must not for a moment suppose that this verse supports the historicity of 'Jesus.' 'Jesus' is not, and never was, a man; but he was a 'god,' just as a bundle of old rags and a kerosene tin on a bush may be a 'god.' There is a man-made idea, built of ignorance, fear, and meanness, for the most part, which we call 'Jesus,' and which has been

tricked out from time to time with various gauds from Paganism, and Judaism.

The subject of 'Jesus' is, most unfortunately, too extensive for a note; it is treated fully in my book 838.

52. I flap my wings in the face of Mohammed,
~~or~~
 blind him.

COMMENT

Mohammed's point of view is wrong too; but he needs no such sharp correction as 'Jesus.' It is his face - his outward semblance - that is to be covered with His wings. The tenets of Islam, correctly interpreted, are not far from our Way of Life and Light and Love and Liberty. This applies especially to the secret tenets. The external creed is mere nonsense suited to the intelligence of the peoples among whom it was promulgated; but even so, Islam is Magnificent in practice. Its code is that of a man of courage and honour and self-respect; contrasting admirably with the cringing cowardice of the damnation-dodging Christians with their unmanly and dishonest acceptance of vicarious sacrifice, and their currish conception of themselves as 'born in sin,' 'miserable

sinners' with 'no health in us.'

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

COMMENT

"The Indian." The religion of Hindustan, metaphysically and mystically comprehensive enough to assure itself the possession of much truth, is in practice almost as superstitious and false as Christianity, a faith of slaves, liars and dastards. The same remarks apply roughly to Buddhism.

"Mongol:" presumably the reference is to Confucianism, whose metaphysical and ethical flawlessness has not saved its adherents from losing those ruder virtues which are proper to a Fighting Animal, and thus yielding at last a civilization coeval with history itself to the barbarous tribes of Europe.

"Din" - 'severity' or 'Judgment' may refer to the Jewish Law, rather than to the Faith (ad 'din') of Islam. Assuming this, the six religions whose

flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, as in the other cases? Because the metaphysics, or point of view, is correct - I take Judaism as Qabalistic - but the practice imperfect.

54. Bahlasti! Ompehda! I spit on your
crapulous creeds.

COMMENT

By sound Bahlasti suggests "hurling" or "blasting;" Ompehda is not too phantastically onomatopoeitic for "an explosion."

55. Let Mary inviolate be torn upon wheels: for
her sake let all chaste women be utterly
despised among you.

COMMENT

The name Mary is connected with Mars, Mors, etc., from the Sanskrit MR to slay; and with Mare the Sea, whose Water opposes the Fire of Horus. I here quote a passage from Liber XCVII which deals with this fully.

"Let me strictly meditate this hate of the mother. M R is the Sanskrit root = "Kill," hence Mara, Mors, Maria, and I suppose Meer, Mere, Mer - in short, lots of words meaning death or sea. Note Mordred as the traitor villain in Morte d'Arthur. In Liber Legis we have "Mary" who is to be 'torn upon wheels' apparently because she is 'inviolate.' Liber 418 has some explanation of this: 'because she hath shut herself up', I seem to remember is the phrase.

She is Sakti, the Teh, the Magical Door between the Tao and the Manifested World. The great Obstacle then is if that Door be locked up. Therefore Our Lady must be symbolized as an Whore. (Note Daleth, the Door = Venus. The Dove; Free flowing; all this is linked up in the symbol). Clearly, at last, the Enemy is this Shutting up of things. Shutting the Door is preventing the Operation of Change, i.e. of Love. The objection to Calypso, Circe, Armida, Kundry, and Co. is that one is liable to be shut up in their Gardens. The whole of the Book of the Dead is a device for opening the closed vehicles, and enabling the Osiris to go in and out at his pleasure. On the other hand, there seems to be a Sealing Up, for a definite period in order to allow the Change to proceed undisturbed. Thus Earth lies fallow; the womb is closed during gestation; the Osiris is plugged with talismans. But it is vital to consider this as a strictly temporary device; and to cut out the idea of Eternal Rest. This Nibbana-idea is the Coward - 'Mother's Boy' idea; one ought to take a refreshing

dip in the Tao, no more. I think this must be brought forward as the Cardinal Point of Our Holy Law. Thus though Nuit cries "To Me!" that is balanced by the Formula of Hadit. "Come unto me" is a foolish word; for it is I that go.

Now the Semen is God (the going-one, as shown by the Ankh or Sandal-strap, which he carries) because he goes in at the Door, stays there for a specified period, and comes out again, having flowered, and still bearing in him that Seed of Going. (The birth of a girl is a misfortune everywhere, because the true Going-Principle is the Lion-Serpent, or Dragon; the Egg is only the Cavern where he takes refuge on occasions).

Liber 418 explains this succinctly; 3rd Aethyr
"Moreover, there is Mary, a blasphemy against BABALONG, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrements of Choronzon."

It is this 'shutting up' that is hideous, the image of death. It is the opposite of Going, which is God.

Women under Christianity are kept virgin for the market as Strasbourg geese are nailed to boards till their livers putrefy. The nature of women has been corrupted, her hope of a soul thwarted, her proper pleasure balked, and her mind poisoned, to titillate the jaded palates of senile bankers and ambassadors.

Why do men insist on 'innocence' in women?

1. To flatter their vanity.
2. To give themselves the best chance of (a) escaping venereal disease, (b) propagating their noble selves.
3. To maintain power over their slaves by their possession of Knowledge.
4. To keep them docile as long as possible by drawing out the debauching of their innocence. A sexually pleased woman is the best of willing helpers; one who is disappointed or disillusioned

a very psychical eczema.

5. In primitive communities, to serve as a guard against surprise and treachery.

6. To cover their secret shame in the matter of sex. Hence the pretence that a woman is 'pure', modest, delicate, aesthetically beautiful and morally exalted, ethereal and unfleshly, though in fact they know her to be lascivious, shameless, coarse, ill-shapen, unscrupulous, nauseatingly bestial both physically and mentally. The advertisements of "dress shields", perfumes, cosmetics, anti-sweat preparations, and "Beauty Treatments" reveal woman's nature as seen by the clear eyes of those who would lose money if they misjudged her; and they are loathsomely revolting to read. Her mental and moral characteristics are those of the parrot and the monkey. Her physiology and pathology are hideously disgusting, a sickening slime of uncleanness.

Her virgin life is a sick ape's, her sexual life a drunken sow's, her mother life all bulging

filmy eyes and sagging udders.

These are the facts about "innocence;" to this has man's Christian Endeavour dragged her when he should rather have made her his comrade, frank, trusty, and gay, the tenderer self of himself, his consubstantial complement even as Earth is to the Sun.

We of Thelema say that "Every man and every woman is a star." We do not fool and flatter women; we do not despise and abuse them. To us a woman is Herself, absolute, original, independent, free, self-justified, exactly as a man is.

We dare not thwart Her Going, Goddess she! We arrogate no right upon Her will; we claim not to deflect Her development, to dispose of Her desires, or to determine Her destiny. She is Her own sole arbiter; we ask no more than to supply our strength to Her, whose natural weakness else were prey to the world's pressure. Nay more, it were too zealous even to guard Her in Her Going; for She were best by Her own self-reliance to win

Her own way forth!

We do not want Her as a slave; we want Her free and royal, whether Her love fight death in our arms by night, or Her loyalty ride by day beside us in the Charge of the Battle of Life.

"Let the woman be girt with a sword before me!"

"In her is all power given."

So sayeth this our Book of the Law. We respect Woman in the self of Her own nature; we do not arrogate the right to criticise her. We welcome her as our ally, come to our camp as her Will, free-flashing, sword-swinging, hath told Her, Welcome, thou Woman, we hail thee, star shouting to Star! Welcome to rout and to revel! Welcome to fray and to feast! Welcome to vigil and victory! Welcome to war with its wounds! Welcome to peace with its pageants! Welcome to lust and to laughter! Welcome to board and to bed! Welcome to trumpet and triumph; welcome to dirge and to death!

It is we of Thelema who truly love and respect

Woman, who hold her sinless and shameless even as we are; and those who say that we despise Her are those who shrink from the flash of our falchions as we strike from Her limbs their foul fetters.

Do we call Woman Whore? Ay, Verily and Amen, She is that; the air shudders and burns as we shout it, exulting and eager.

O ye! Was not this your sneer, your vile Whisper that scorned Her and Shamed Her? Was not "Whore" the truth of Her, the title of terror that you gave Her in your fear of Her, coward comforting coward with furtive glance and gesture?

But we fear Her not; we cry Whore, as Her armies approach us. We beat on our shields with our swords. Earth echoes the clamour!

Is there doubt of the victory? Your hordes of cringing slaves, afraid of themselves, afraid of their own slaves, hostile, despised and distrusted, your only tacticians the ostrich, the opossum, and the cuttle, will you not break and flee at our first onset, as with levelled lances

of lust we ride at the charge, with our allies,
the Whores whom we love and acclaim, free friends
by our sides in the Battle of Life?

The Book of Law is the Charter of Woman; the Word Thelema has opened the lock of Her "girdle of Chastity." Your Sphinx of stone has come to life; to know, to will, to dare and to keep silence.

Yea, I, The Beast, my Scarlet Whore bestriding me, naked and crowned, drunk on Her golden Cup of Fornication, boasting Herself my bedfellow have trodden Her in the Market place, and roared this Word that every woman is a star. And with that Word is uttered Woman's Freedom; the fools and fribbles and flirts have heard my voice. The fox in woman hath heard the Lion in man; fear, fainting, flabbiness, frivolity, falsehood - these are no more the mode.

In vain will bully and brute and braggart man, priest, lawyer, or social censor knit his brows to devise him a new tamer's trick; once and for all the tradition is broken; vanished the vogue of bowstring,

sack, stoning, nose-slitting, belt-buckling, cart's tail-dragging, whipping, pillory posting, walling-up, divorce court, eunuch, harem, mind-crippling, house-imprisoning, menial-work-wearying, creed-stultifying, social-ostracism marooning, Divine-wrath-scaring, and even the device of creating and encouraging prostitution to keep one class of women in the abyss under the heel of the police, and the other on its brink, at the mercy of the husband's boot at the first sign of insubordination or even of failure to please.

Man's torture-chamber had tools inexhaustibly varied; at one end murder crude and direct to subtler, more callous, starvation; at the other moral agonies, from tearing her child from her breast to threatening her with a rival when her service had blasted her beauty.

Most masterful man, yet most cunning, was not thy supreme stratagem to band the woman's own sisters against her, to use their knowledge of her psychology and the cruelty of their jealousies to avenge thee on thy slave as thou thyself hadst

neither wit nor spite to do?

And Woman, weak in body, and starved in mind; woman, morally fettered by Her heroic oath to save the race, no care of cost, helpless and hard, endured these things, endured from age to age. Hers was no loud spectacular sacrifice, no cross on a hill-top, with the world agaze, and monstrous miracles to echo the applause of heaven. She suffered and triumphed in most shameful silence; she had no friend, no follower, none to aid or approve. For thanks she had but maudlin flatteries, and knew what cruel-cold scorn the hearts of men scarce cared to hide.

She agonized, ridiculous and obscene; gave all her beauty and strength of maidenhood to suffer sickness, weakness, danger of death, choosing to live the life of a cow - that so Mankind might sail the seas of Time.

She knew that man wanted nothing of her but service of his base appetites; in his true manhood-life she had nor part nor lot; and all her wage was his careless contempt.

She hath been trampled thus through all the ages, and she hath tamed them thus. Her silence was the token of her triumph.

But now the Word of Me the Beast is this; not only art thou Woman, sworn to a purpose not thine own; thou art thyself a star, and in thyself a purpose to thyself. Not only mother of men art thou, or whore to men; serf to their need of Life and Love, not sharing in their Light and Liberty; nay, thou art Mother and Whore for thine own pleasure; the Word I say to Man I say to thee no less; Do what thou wilt shall be the whole of the Law!

Ay, priest, ay, lawyer, ay, censor! Will ye not gather in secret once again, if in your hoard of juggler's tricks there be not one untried, or in your cunning and counsel one device new-false to save your pirate ship from sinking?

It has always been so easy up to now! What is the blasting Magick in that Word, first thesis of the Book of the Law, that "every woman is a star."

Alas! it is I the Beast that roared that

Word so loud, and wakened Beauty.

Your tricks, your drowsy drugs, your lies,
your hypnotic passes - they will not serve you.

Make up your minds to be free men, fearless as
I, fit mates for women no less free and fearless!

For I, The Beast, am come; an end to the evils
of old, to the duping and clubbing of abject and
ailing animals, degraded to that shameful state to
serve that shameful pleasure.

The essence of my Word is to declare Woman to
be Herself, of, to, and for Herself; and I give
this one irresistible Weapon, the expression of
Herself and Her will through sex, to Her on pre-
cisely the same terms as to man.

Murder is no longer to be dreaded; the
economic weapon is powerless since female labour
has been found industrially valuable; and the
social weapon is entirely in her own hands.

The best women have always been sexually-free,
like the best men; it is only necessary to remove
the penalties for being found out. Let Women's

labour organizations support any individual who is economically harried on sexual grounds; let social organizations honour in public what their members practise in private.

Most domestic unhappiness will disappear automatically, for its chief cause is the sexual dissatisfaction of wives, or the anxiety (or other mental strain) engendered should they take the remedy in their own hands.

The crime of abortion will lose its motive in all but the most exceptional cases.

Blackmail will be confined to commercial and political offences, thus diminishing its frequency by two-thirds, at least, maybe much more.

Social scandals and jealousies will tend to disappear.

Sexual disease will be easier to track and to combat, when it is no longer a disgrace to admit it.

Prostitution (with its attendant crimes) will tend to disappear, as it will cease to offer exorbitant profits to those who exploit it. The preoccupation of the minds of the public with sexual

questions will no longer breed moral disease and insanity, when the sex-appetite is treated as simply as hunger. Frankness of speech and writing on sexual questions will dispel the ignorance which entraps so many unfortunate people; proper precaution against actual dangers will replace unnecessary and absurd precautions against imaginary or artificial dangers; and the quacks who trade on fear will be put out of business.

All this must follow as the Light the night as soon as Woman, true to Herself, finds that She can no longer be false to any man. She must hold Herself and her Will in honour; and She must compel the world to accord it.

The modern woman is not going to be dupe, slave, and victim any more; the woman who gives herself up freely to her own enjoyment, without asking recompense, will earn the respect of her brothers, and will openly despise her 'chaste' or venal sisters, as men now despise 'milksops,' 'sissies,' and 'tango lizards.' Love is to be divorced utterly and irrevocably from social and financial agreements,

especially marriage. Love is a sport, an art, a religion, as you will; it is not an ol' clo' Emporium.

'Mary inviolate' is to be 'torn upon wheels' because tearing is the only treatment for her; and RV, a wheel, is the name of the feminine principle. (See Liber D.) It is her own sisters who are to punish her for the crime of denying Her nature, not men who are to redeem her, since, as above remarked, it is man's own false sense of guilt, his selfishness, and his cowardice, which originally forced her to blaspheme against herself, and so degraded her in her own eyes, and in his. Let him attend to his own particular business, to redeem himself - he has surely his hands full! Woman will save herself if she be but left alone to do it. I see, it, I, the Beast, who have seen - who see - Space splendid with stars, who have seen - who see - the Body of our Lady Nuith, all-pervading, and therein swallowed up, to have found - to find - no soul that is not wholly of Her. Woman! thou drawest us upward

and onward for ever; and every woman is one among women, of Woman; one star of Her stars.

I see thee, Woman, thou standest alone, High Priestess art thou unto Love at the Altar of Life. And Man is the Victim therein.

Beneath thee, rejoicing, he lies; he exults as he dies, burning up in the breath of thy kiss. Yea, star rushes flaming to star; the blaze bursts, splashes the skies.

There is a Cry in an unknown tongue, it resounds through the Temple of the Universe; in its one Word is Death and Ecstasy, and thy title of honour, o thou, to Thyself High Priestess, Prophetess, Empress, to Thyself the Goddess whose Name means Mother and Whore!

HRILIU?

56. Also for beauty's sake and love's.

COMMENT

It is obvious to the physiologist that beauty (that is, the fitness of proportion) and love (that is, the natural attraction between things whose union satisfies both) need for fulfilment absolute spontaneity and freedom from restriction. A tree grows deformed if it be crowded by other trees or by masonry; and gunpowder will not explode if its particles are separated by much sand.

If we are to have Beauty and Love, whether in begetting children or works of art, or what not, we must have perfect freedom to act, without fear or shame or any falsity. Spontaneity, the most important factor in creation, because it is evidence of the magnetic intensity and propriety of the will to create, depends almost wholly on the absolute freedom of the agent. Gulliver must have no bonds of pack-thread. These conditions have been so rare in the past, especially with regard to love, that their

occurrence has usually marked something like an epoch. Practically all men work with fear of result or lust of result, and the 'child' is a dwarf or still-born.

It is within the experience of most people that pleasure-parties and the like, if organized on the spur of the moment, are always a success, while the most elaborate entertainments, prepared with all possible care, often fall flat. Now one cannot exactly give rules for producing a 'genius' to order, a genius in this sense being one who has the Idea, and is fortified with power to enflame the enthusiasm of the crowd, with wit to know, and initiative to seize, the psychological moment.

But one can specify certain conditions, incompatible with the manifestation of this spontaneity; and the first of these is evidently absolute freedom from obstacles, internal or external, to the idea of the 'genius.'

It is clear that a woman cannot love naturally, freely, wholesomely, if she is bound to contaminate

the purity of her impulse with thoughts of her social, economical, and spiritual status. When such things restrain her, Love may conquer, as often enough it does; but the Beauty engendered is usually stunted or wried, assuming a tragic or cynic mask. The history of the world is full of such stories; it is, one may almost say, the chief motive of Romance.

Men and women have to face actual ruin, as well as the probability of scandal and disgust, or consent to love within limits which concern not love in the least. The chance of spontaneity is therefore a small one; and, should it occur and be seized, the lawyers hasten to hide under the bridal bed, while the Families, gluing eye to chink and keyhole, intrude their discordant yowls on the Duet.

Then, when love dies, as it must if either party have more imagination than a lump of putty, the fetters are fixed. He or she must go through the sordid farce of divorce if the chance of free

choice is to be recovered; and even at that the fetters always leave an incurable ulcer; it is no good playing the game of respectability after one is divorced.

Thus we find that almost the only love-affairs which breed no annoyance, and leave no scar, are those between people who have accepted the Law of Thelema, and broken for good with the tabus of the slave-gods. The true artist, loving his art and nothing else, can enjoy a series of spontaneous liaisons, all his life long, yet never suffer himself, or cause any other to suffer.

Of such liaisons Beauty is ever the child; the wholesome attitude of the clean simple mind, free from all complications alien to Love, assures it.

Just as a woman's body is deformed and diseased by the corset demanded by Jaganath Fashion, so is her soul by the compression of convention, which is a fashion as fitful, arbitrary, and senseless as that of the man-milliner, though they call him God, and his freakish Fiat pass for Everlasting Law.

The English Bible sanctions the polygamy and concubinage of Abraham, Solomon and others, the incest of Lot, the wholesale rape of captured virgins, as well as the promiscuity of the first Christians, the prostitution of temple servants, men and women, the relations of Johannes with his master, and the putting of wandering Prophets to stud, as well as the celibacy of such people as Paul.

Jehovah went so far as to slay Onan because he balked at fertilizing his brother's widow, condoned the adultery, with murder of the husband, of David, and commanded Hosea to intrigue with a "wife of whoredom." He only drew the moral line at any self-assertion on the part of a woman.

In the past man has bludgeoned Woman into gratifying the lust of her loathed tyrant, and trampled the flower of her own love into the mire; making her rape more beastly by calling her antipathy Chastity, and proving her an unclean thing on the evidence of the torn soiled blossom.

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She has had no chance to Love unless she first renounced the respect of society, and found a way to

drive the wolf of hunger from her door.

Her chance is come! In any Abbey of Thelema any woman is welcome; - there she is free to do her will, and held in honour for the doing. The child of love is a star, even as all are stars; but such an one we specially cherish; it is a trophy of battle fought and won!

57. Despise also all cowards, professional
soldiers who dare not fight, but play;
all fools despise.

COMMENT

To fight is the right and duty of every male, as of every woman to rejoice in his strength and to honour and perpetuate it by her love. My primary objection to Christianity is 'gentle Jesus, meek and mild,' the pacifist, the conscientious objector, the Tolstoyan, the 'passive resister.' When the Kaiser fled, and the Germans surrendered their fleet, they abandoned Nietzsche for Jesus. Rodjestvensky and Gervera took their fleets out to certain destruction. The Irish Revolutionists of Easter Week, 1916, fought and died like men; and they have established a tradition.

'Jesus' himself, in the legend, 'set his face as a flint to go to Jerusalem,' with the fore-knowledge of his fate. But Christians have not

emphasized that heroism since the Crusades. The sloppy sentimental Jesus of the Sunday-school is the only survivor; and the War killed him, thank Ares!

When the Nonconformist Christian churches, especially in America, found the doctrine of Eternal Punishment no longer tenable, they knocked the bottom out of their religion. There was nothing to fight for. So they degenerated into tame social Centres, so that Theosophy with its Black Brothers, Mrs. Eddy with her Mental Arsenic Experts, and the Evangelical Revivalists with their Hell Fire, made people's flesh creep once more, and got both credit and cash.

"The Book of the Law flings forth no theological fulminations; but we have quarrels enough on our hands. We have to fight for Freedom against oppressors, religious, social or industrial; and we are utterly opposed to compromise. Every fight is to be a fight to the finish; each one of us for himself, to do his own will; and all of us for all to establish the Law of Liberty.

We do not want "professional soldiers," hired bravos sworn to have no souls of their own. They "dare not fight"; for how should a man dare to fight unless his cause be a love mightier than his love of life? Therefore they "play"; they have sold themselves; their Will is no more theirs; life is no longer a serious thing to them; therefore they wander wastrel in clubs and boudoirs and green-rooms; bridge, billiards, polo, petticoats puff out their emptiness; scratched for the Great Race of Life, they watch the Derby instead.

Brave such may be; they may well be (in a sense) classed with the rat; but brainless and idle they must be, who have no goal beyond the grave, where, at the best, chance flings fast-withering flowers of false and garish glory. They serve to defend things vital to their country; they are the skull that keeps the brain from harm? Oh foolish brain! Wert thou not wiser to defend thyself, rather than trust to brittle bone that hinders thee from growth?

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Let every man bear arms, swift to resent oppression, generous and ardent to draw sword in any cause, if justice or freedom summon him!

"All fools despise." In this last phrase the word "fools" is evidently not to be taken in its deeper mystical sense, the context plainly bearing reference to ordinary life.

But the "fool" is still as described in the Tarot Trump. He is an epicene creature, soft and sottish, with an imbecile laugh and a pretty taste in fancy waistcoats. He lacks virility, like the ox which is the meaning of the letter Aleph which describes the Trump, and his value is Zero, its number. He is air, formless and incapable of resistance, carrier of sounds which mean nothing to it, swept up into destructive rages of senseless violence from its idleness, incalculably moved by every pressure or pull. One-fifth is the fuel of fire, the corruption of rust; the rest is inert, the soul of explosives, with a trace of that stifling and suffocating gas which is yet food for vegetable, as it is poison to animal, life.

We have here a picture of the average man, of a fool; he has no will of his own, is all things to all men, is void, a repeater of words of whose sense he knows nought, a drifter, both idle and violent, compact partly of fierce passions that burn up both himself and the other, but mostly of inert and characterless nonentity, with a little heaviness, dullness, and stupefaction for his only positive qualities.

Such are the 'fools' whom we despise. The man of Thelema is vertebrate, organized, purposeful, steady, self-controlled, virile; he uses the air as the food of his blood; so also, were he deprived of fools he could not live. We need our atmosphere, after all; it is only when the fools become violent madmen that we need our cloak of silence to wrap us, and our staff to stay us as we ascend our mountain-ridge; and it is only if we go down into the darkness of mines to dig us treasure of earth that we need fear to choke on their poisonous breath.

58. But the keen and the proud, the royal and
the lofty; ye are brothers!

COMMENT

"The keen:" these are the men whose Will is as a sword sharp and straight, tempered and ground and polished its flawless steel; with a Wrist and an Eye behind it.

"The proud:" these are the men who know themselves to be stars, and bend the knee to none. True pride prevents a man from doing aught unworthy of himself.

"The royal:" these are the men whose nature is kingly, the men who 'can'. They know themselves born rulers, whether their halidom be Art, or Science, or aught else soever.

"The lofty:" these are the men who, being themselves high-hearted, endure not any baseness.

59. As brothers fight ye

COMMENT ~

Fight! Fight like gentlemen, without malice, because fighting is the best game in the world, and love the second best! Don't slander your enemy, as the newspapers would have you do; just kill him, and then bury him with honour. Don't keep crying 'Foul' like a fifth-rate pugilist. Don't boast! Don't squeal! If you're down, get up and hit him again! Fights of that sort make fast friends.

There is perhaps a magical second-meaning in this verse, a reference to the Ritual of which we find hints in the legend of Cain and Abel, Esau and Jacob, Set and Osiris, et cetera. The "Elder Brother" within us, the Silent Self, must slay the younger brother, the conscious self, and he must be raised again incorruptible.

60. There is no law beyond Do what thou wilt.

COMMENT

There are of course lesser laws than this, details, particular cases, of the Law. But the whole of the Law is Do what thou wilt, and there is no law beyond it. This subject is treated fully in Liber CXI Aleph, and the student should refer thereto.

Far better, let him assume this Law to be the Universal Key to every problem of Life, and then apply it to one particular case after another. As he comes by degrees to understand it, he will be astounded at the simplification of the most obscure questions which it furnishes. Thus he will assimilate the Law, and make it the norm of his conscious being; this by itself will suffice to initiate him, to dissolve his complexes, to unveil himself to himself; and so shall he attain the Knowledge and Conversation of his Holy Guardian Angel.

I have myself practised constantly to prove

the Law by many and divers modes in many and divers spheres of thought, until it has become absolutely fixed in me, so much so that it appears an "identical equation," axiomatic indeed, and yet not a platitude, but a very sword of Truth to sunder every knot at a touch.

As the practical ethics of the Law, I have formulated in words of one syllable my declaration of the

RIGHTS OF MAN

Do what thou wilt shall be the whole of the Law.

There is no god but Man.

Man has the right to live by his own Law.

Man has the right to live in the way that he wills to do.

Man has the right to dress as he wills to do.

Man has the right to dwell where he wills to dwell.

Man has the right to move as he will on the face of the Earth.

Man has the right to eat what he will.

Man has the right to drink what he will.

Man has the right to think as he will.
Man has the right to speak as he will.
Man has the right to write as he will.
Man has the right to mould as he will.
Man has the right to paint as he will.
Man has the right to carve as he will.
Man has the right to work as he will.
Man has the right to rest as he will.
Man has the right to love as he will, when, where
and whom he will.
Man has the right to die when and how he will.
Man has the right to kill those who would thwart
these rights.

This statement must not be regarded as individualism run wild. Its harmony with state-craft is demonstrated in the Chapters of Liber Aleph already quoted - see comment on Chapter II verse 72.

Modern thought, even that of the shallowest, is compelled by AIWAZ to confirm His Law, without knowing what it is about. For instance: "God's wind from nowhere which is called the Will; and is man's

only excuse upon this earth," was written by so
trivial a Fat Man as Gilbert Keith Chesterton in
"The Flying Inn."

Start with
Page 20

61. There is an end to the word of the God
enthroned in Ra's seat, lightening the
girders of the soul.

COMMENT

Note that Heru-Ra-Ha is not merely a particular form of Ra, but the God enthroned in Ra's seat. That is, His Kingdom on earth is temporary, as explained in verse 34. And he is here conceived as the Hierophant, "lightening the girders of the soul," that is, bringing man to initiation.

These "girders" imply the skeletal structure on which the soul is supported, the conditions of its incarnation. Man is the heir of ages of evolutionary experience, on certain lines, so that he is organized on formulae which have determined the type of his development. Of some such formulae we are conscious, but not of all. Thus it is true for all men - empirically - that a straight line is the shortest distance between two points; some savages may not

know this consciously, but they base their actions on that knowledge.

Now we cannot doubt that "consciousness has developed elsewhere than in man; only a blind megalomaniac or a Christian divine could suppose our infinitesimal mote of a planet the sole habitat of Mind, especially as our minds are, at best, totally incompetent to comprehend Nature. It is also unlikely that our Earth's physical conditions of temperature, atmosphere, density and so on, which some still regard as essential to Life, are found frequently; we are only one of nine planets ourselves, and it is absurd to deny that life exists on the others, or in the Sun himself, just because the conditions of our own life are absent elsewhere.

Such Life and Mind may therefore be utterly different to anything we know of; the 'girders' of their souls in other spheres may be other than ours.

The above argument is a case of a "girder"; we are bound mentally by our race-experience of the environment in which our own lives flourish. A

pioneer choosing a camp must look for wood, water, perhaps shelter, perhaps game. In another planet he might not need any of these.

The 'girders' which determine the 'form' of our souls are therefore limitations to our thought, as well as supports. In the same way, rails help a train to run easily, but confine it to a definite direction.

The 'laws' of Nature and Thought, Mathematics, Logic and so on, are "girders" of this sort.

Our race-inherited conceptions of space prevented men, until quite recent years, from conceiving a non-Euclidean geometry, or the existence of a fourth Dimension.

The initiate soon becomes aware of the untruth of many of these limiting laws of his mind; he has to identify Being with not-Being, to perceive Matter as continuous and homogeneous, and so for many another Truth, apprehended directly by pure perception, and consequently not to be refuted by syllogistic methods. The Laws of Logic are thus discovered to be superficial, and their scope only partial.

62. To Me do ye reverence! to me come ye through
tribulation of ordeal, which is bliss.

63. The fool readeth this Book of the Law, and
its comment~~s~~ ^{or} he understandeth it not.

64. Let him come through the first ordeal, ~~and~~ it
will be to him as silver.

65. Through the second gold.

66. Through the third, stones of precious water.

67. Through the fourth, ultimate sparks of the
intimate fire.

68. Yet to all it shall seem beautiful. Its
enemies who say not so, are mere liars.

69. There is success.

COMMENT

My memory tells me that the word "there" was not emphasized. Read, then, "there is" as the French "Il y a"; it is a simple and apparently detached statement. It was spoken casually, carelessly, as if a quite unimportant point had been forgotten, and now mentioned as a concession to my weakness.

70. I am the Hawk-Headed Lord of Silence ~~and~~ of
Strength; my nemyss shrouds the night-blue
sky.

71. Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand.

COMMENT

This seemed a clear statement as to the War which was to come, and did come, in 1914 E.V.

Later I thought that "the pillars of the world" meant "the Pillars of Hercules" - about the Straits of Gibraltar, and that the really big war would start there.

P.S. I now ask if "twin warriors" implies a civil war? The Spanish troubles started in S. Spain and Morocco.

72. I am the Lord of the Double Wand of Power
the Wand of the Force of Cōph Nia - but my
left hand is empty, for I have crushed an
Universe. ~~the~~ nought remains.

COMMENT

"The Double Wand of Power" is a curious variant of the common "Wand of Double Power"; the general meaning is "I control alike the Forces of Active and Passive".

"Coph Nia": the original MS. has "----"; left incomplete as not having been properly heard. The present text was filled in later in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing an Ankh, or sandal-strap, in the left hand, the wand being in the right. This ankh signifies the power to go, characteristic of a god.

But apparently Ra Hoor Khuit had an Universe in his left hand, and crushed it so that naught

remains. I think this "Universe" is that of monistic metaphysics; in one hand is the "Double Wand", in the other "naught". This seems to refer to the 'None and Two' ontology outlined in previous notes.

73. Paste the sheets from right to left and from
top to bottom: then behold!

74. There is a splendour in my name hidden and
glorious, as the sun of midnight is ever
the son.

75. The ending of the words is the Word Abracadabra.

The Book of the Law is Written

and Concealed.

Aum. Ha.

L. Wilkinson
et de Selincourt
et la
Ripley, Suresnes

K 4

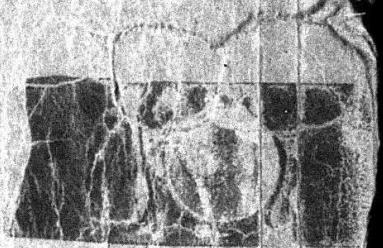
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