

Written apparently 1922/3.

1927/10

Key

Re CCXX.

Memorandum.

Written by A.C. in the original is the author of *Pyramid*, James Brand Cabell

Almost every verse of the Book of the Law contains profuse mathematical and philosophical truths concealed in apparently standard English, which English has none <sup>the</sup> less its regular meaning. You will have noticed that the style of the Book is for the most part astoundingly sublime, and the ineffable wonder about the whole thing is that I should have written it down from the dictation of a voice whose owner I could not see, one hour exactly for each chapter, on three consecutive days. It is thus quite certain that the author is somebody possessed of knowledge and ingenuity utterly beyond my capacity. Indeed, I feel confident in saying, beyond the capacity of any human being imaginable. Incidentally, there are passages in the Book which baffled exegesis until certain events took place, years after writing it, which were entirely beyond my control, yet which furnished fresh proof that the Author of the Book knew ~~about~~ what was going to happen or was able to bring events to pass.

May I give you one very strange example? I have studied the Book all these eighteen years. Verse 19 of Chapter III utterly baffled me. How could I "count well" the name of the Stèle; it never had a name! But I played about with the figures and it suddenly dawned on me that 718 was the value of the name "Stélé 666." "That's it," I said to myself. "In a sense, the Stélé is my Stélé." But I wasn't quite satisfied, and then it came upon me like an earthquake, that after all, the Stélé did possess a name - its description in the catalogue of the Museum at Boulak - that name, the only name it had ever had, was actually Stélé 666.

As to controlling external events, let me tell you one extraordinary incident. In November 1917, appeared the end of my article in the International, "The Revival of Magick." It challenged the readers to find

who was meant by 666 ( my Magical Motto To MBSA <sup>add to 666</sup> OHPION, ~~does so.~~) One  
 (Feb 24 1918) [AMALAKTRA] night in January, I asked an Intelligence with whom I was in touch, if I  
 could spell my Motto in Hebrew so as to get new numbers which might throw  
 light on something. He replied "Yes." I asked "All three words of the  
 name or the last only?" He said, "The last only." I then tried all  
 sorts of ways of spelling OHPION and got no results. That was on Saturday  
 night. I went to the Office on a "Workless Monday" for my mail. Nothing  
 there. But on Tuesday Viereck sent round a letter addressed to him  
 which had arrived on Monday, having been written on Saturday night at  
 about the time when I had made my enquiry. The writer was a perfect stran-  
 ger to all of us. He asked Viereck to tell me that he had solved the rid-  
 dle in my article of November and gave the spelling of OHPION in Hebrew  
 making the value 666. This was astonishing enough, but much more was to  
 come. The stranger signed himself as Samuel Bar Aiwass <sup>(in 1956 Reveal known American Cypherist Samuel</sup> ~~de~~ <sup>211663</sup>  
 Sherabad, from which I deduced that his father's name was Aiwass. This  
 name had been given me as the Author of the Book of the Law, see Chap. I,  
 verse 7. I had only heard the name, which I supposed to be a made-up  
 name like Tzadquiel or Taphtartarath; I had no idea that it was a reg-  
 ular human name. I had tried to spell it and read it 78. Now, however,  
 I wrote to Friend Samuel for the correct spelling, which he gave. I was  
 astonished to find that the value was 93 like that of OEAHEA, the word  
 the Law, and Agape, the method of carrying out that Law. The Author of  
 the Book had therefore, so to speak, signed it infallibly identifying  
 himself by means of this number with the essence of the message which he  
 had come to impart.

These two incidents are mere samples chosen from an immense number  
 I hope to be joined this month by a mathematical Professor so that we

(MUDD)

may collect, classify, and make clear the innumerable evidences that this book is of praeter - human origin . You will at least understand how it is that I regard it as incomparably the most important document existent . You will excuse me, in fact, if I seem a little mad on the subject; but really, hardly a moment passes without the discovery of some new and important secret in its secret pages. The very mistakes in the Book as they seem, conceal strange secrets. For example : Chapter III, Verse 47 - "This circle squared in its failure " . The Hebrews concealed the value of  $\Pi$  in the name of God Alhim - 3.1415, which is incorrect in the fourth place . But by putting our secret key SMT to sanctify this name we get 3.141593  $\Pi$  correct to six places (note the 31 and 93.)

But this note must not be as endless as the decimal of  $\Pi$  . You must forgive a sick and lonely man for inflicting upon you the subject nearest his heart . I am really very eager that you should bring the Law of Thelema into your work as the solution of the dreadful hopelessness, futility and fatuity of this riddle-life . "Do what thou wilt " explains and justifies existence. We do what we do because it is our nature; the Geas which we lay upon ourselves to make a figure of our Secret Idea. "Lust of result " ruins our work and makes it ridiculous. There can be no result . We are bounded by our own illusion - self-devised. The life of Manuel was Success, being wholly the symbolic self-realization of a creative boy - a series of illusions which came to nothing, yet allowed him to see, externalized, the reaction of the Universe upon various facets of his diamond Soul. Jurgen's excursion was a failure, because he worked with "lust of result" to obtain something outside himself, not knowing what, (and still less that nothing of the kind exists) because he could not face the fact that he had sold the poet to the pawnbroker. <sup>2</sup> (a chapter based on A. C. Smith's "Man")  
 Have I read you aright ? I was a little sad about Chap. 22 of Jurgen, feeling that you had to some degree misunderstood my message. For note

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of us, not even the least spiritually developed, may fulfil himself wholly by self-gratification. Each of us has a Will of eternal import, necessarily related to everything that exists, and all our conscious desires are so many masks - one fixed expression concealing our infinite variety. We are all Ideal Triangles, and every triangle that we draw is but a single case - true, yet concealing and even denying all the other possibilities of the real Truth, inexpressible in form, and so mocked as illusion by sense-bound spirits.

Verily and Amen! My silent solitude in this Abbey, with its windows open upon the Eternal, and its gates close to the Conditioned, constantly strengthens my conviction that so great a Master of Thought and Language as yourself dare not leave the world without Hope. Your deepest, so far, has been to proclaim an irrational Faith that selfless Heroism somehow availed man against the abject aimless inanity of Life. You cannot rest there. It must be shown that energy is indestructible, that nothing is wasted, that all True Work is worth while. And I hope that my Masters may be using me to put Their key into your hands, that you may fling open the doors of the Secret Palace of the King, and show the people what inexhaustible riches are theirs - just when it seemed that Famine was universal. You have shown that nothing in the world, however great and glorious, is worth stretching forth an hand to take: show now that everything in the world, however small and contemptible is worth a life's danger and hardships to attain. (You have done this, in a way, in Domnei) I want a Book to complete <sup>the</sup> Jurgen- Manuel group in a Trilogy, and Beholds the Great Fool, knowing nothing because identified with All <sup>it</sup> (which, not being divided against self cannot be known) doing nothing because doing his True Will, fulfilling the Universal Will by opposing no resistance to it in an effort to grab some illusion, and suffering

nothing because realizing that all that happens to him is a mirror-description of himself. He goes laughing and dancing through the world, and destroys all evil and sorrow as he goes, by the simple method of showing everybody he meets that their vices and their discontent arise from ignorance, that they are each one perfect in his way, each a necessary illusion through which the All becomes conscious of itself (just as the Fool interprets himself to himself through his own set of illusions) and each only a nuisance to himself and others by following false ideals, interfering with others for various <sup>mistaken</sup> reasons, and so on, thereby causing all sorts of collisions, losing his way and so despairing of Direction, fearing the Future, regretting the Past, and misplaying the Present. The Fool shows each one his proper path and puts him on it; it soon appears that there is room <sup>in the world</sup> for all alike, that all are equally worthy of wonder and worship, that Perfection is inherent in the Whole, and that the object of Life (which is motion) is to display an ever-changing pageant, thus enabling each to become conscious of the All, which otherwise would remain homogeneous, devoid of quantity and quality, Unknown and Unknowable.

I do hope you see this point of view. It has saved me from spiritual despair, made all things intelligible and adorable to me, set me radiantly revelling in my work, which I had almost abandoned as fatuous; I am in love with life, and ready to ride with Death towards a new Adventure!

The world is dying with disgust with its own dreary vanity; the treadmill its one task, the Adam-apple its one food, oblivion its only joy, and "Hope not" its final word of wisdom. You have declared this doom more dreadfully than any man since Gautama; for you have left no loophole, either in time, or space, or condition of existence, for any

being, from Koshchei to Dame Lisa . The world is waiting for you to utter the wizard Word Thelemat which changes every curse into Blessing, gives meaning to the most incoherent gibberish, and bows down the most barren tree with sun-ripe fruit.

Forgive this spate of speech ! My words are little worth; but if you will read the Book of the Law often enough, the Spirit of the Lord which is in you will shew you the splendour of this Freedom, and inspire you to send forth its sunlight through the prism of your Art, that men may behold your "Bow in the Cloud" and know that the floods are deminished upon the face of the Earth .

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THE THREE SCHOOLS OF MAGICK

-- by --

Gérard Aumont.

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There is to-day much misunderstanding of the meaning of the term 'Magick'. Many attempts have been made to define it, but perhaps the best for our present purpose will be this: Magick is the Science of the Incommensurables.

It is particularly to be noted that Magick, so often mixed up in the popular idea of religion, has nothing to do with it. It is, in fact, the entire opposite of religion; It is even more than Physical Science, its irreconcilable enemy.

Let us define this difference clearly.

Magick investigates the laws of Nature with the idea of making use of them. It only differs from science ~~in~~<sup>k</sup> by always keeping ahead of it. As Frazer has shown, Magick is science in the tentative stage, but it may be, and often is, more than this. It is science which, for one reason or another, cannot be declared to the profane.

Religion, on the contrary, seeks to ignore the laws of Nature, or to escape them by appeal to a postulated power, which <sup>4</sup>they assume to have laid them down. The religious man is, in fact, incapable of understanding what the laws of Nature really are.

The <sup>er</sup>History of Magick has never been seriously attempted. For one reason, only initiates pledged to secrecy know much about it; for another, every historian has been talking about some more or less conventional idea of Magick, not of the thing itself. But Magick has led the world from before the beginning of history, if only for the reason that Magick has always been the mother of Science. It is, therefore, of extreme importance that some effort should be made to understand something of the subject, and there is, therefore, no apology necessary for essaying this brief outline of its historical aspects.

There have always been, at least in nucleus, three main Schools of Philosophical practice. (We use the word 'philosophical' in the old good broad sense, as in the phrase "Philosophical <sup>ac</sup>Trans~~act~~ions of the Royal Society for the Advancement of Knowledge;")