

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

THE NEW COMMENT.

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

"I ASSERT THE ABSOLUTENESS OF THE QABALISTIC ZERO.

When we say that the Cosmos sprang from 0, what kind of 0 do we mean? By 0 in the ordinary sense of the term we mean "absence of extension in any of the categories".

When I say "No cat has two tails" I do not mean, as the old fallacy runs, that "Absence-of-cat possesses two tails"; but that "In the category of two-tailed things, there is no extension of cat".

Nothingness is that about which no positive proposition is valid. We cannot truly affirm: "Nothingness is green, or heavy, or sweet."

Let us call time, space, being, heaviness, hunger, the categories. If a man be heavy and hungry, he is extended in all these, besides, of course, many more. But let us suppose that these five are all. Call the man X; his form-

ula is then $X^{t+s+b+h+h}$. If he now eat he will cease to be extended in hunger; if he be cut off from time and gravitation as well, he will now be represented by the formula X^{s+b} . Should he cease to occupy space and to exist, his formula would then be X^0 . This expansion is equal to 1; whatever X may represent, if it be raised to the power of 0 (this meaning mathematically "if it be extended in no dimension or category"), the result is Unity, and the unknown factor X is eliminated.

Now if there was in truth 0, "before the beginning of years", THAT 0 WAS EXTENDED IN NONE OF THE CATEGORIES, FOR THERE COULD HAVE BEEN NO CATEGORIES IN WHICH IT COULD EXTEND! If our 0 was the ordinary 0 of mathematics, there was not truly absolute 0, for 0 is, as I have shown, dependent on the idea of categories. If these existed, then the whole question is merely thrown back; we must reach a state in which 0 is absolute. Not only must we get rid of all subjects, but of all predicates. By 0 (in mathematics) we really mean 0^n , where n is the final term of a natural scale of dimensions, categories, or predicates. Our Cosmic Egg, then, from which the present universe arose, was Nothingness, extended in no categories, or, graphically, 0^0 . This

expression is in its present form meaningless. Let us discover its value by a simple mathematical process.

$$0^0 = 0^{1-1} \cdot \frac{0^1}{0^1} \left\{ \text{Multiply by } 1 = \frac{n}{n} \right\} \text{ Then } \frac{0^1 \times n}{n \times 0^1} = 0 \times \infty.$$

Now the multiplying of the infinitely great by the infinitely small results in SOME UNKNOWN FINITE NUMBER EXTENDED IN AN UNKNOWN NUMBER OF CATEGORIES. It happened, when this our Great Inversion took place, from the essence of all nothingness to finity extended in innumerable categories, that an incalculably vast system was produced. Merely by chance, chance in the truest sense of the term, we are found with gods, men, stars, planets, devils, colours, forces, and all the materials of the Cosmos: and with time, space and causality, the conditions limiting and involving them all.

Remember that it is not true to say that our 0^0 existed; nor that it did not exist. The idea of existence was just as much unformulated as that of toasted cheese.

But 0^0 is a finite expression, or has a finite phase, and our universe is a finite universe; its categories are themselves finite, and the expression "infinite space" is a contradiction in terms. The idea of an absolute and of an infinite God is relegated to the limbo of all similar idle and pernicious perversions of truth. Infinity remains;

but only as a mathematical conception as impossible in nature as the square root of -1."

This passage was written in 1902, E.V., before the revelation of the Law. It remains true that 'infinite space is a contradiction in terms', and so on; but this is no argument against the Cosmogony of this Book. For above the Abyss every idea soever is necessarily a contradiction in terms; see Liber 418 for the demonstration of this.

There is much more on these points in Liber Aleph, and in "The Urn".

"Breathed" and "light" are highly significant words, implying the duality of creation in breath-inspiration and expiration - and that of vibratory light; while breath is also Aleph, whose card is numbered Zero; and Light is L.V.X. 120, the Rosy Cross, wherein the Positive is dissolved in the Negative.

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Asked in letter 31.

I. 24,70.

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...in den fünf Jahren seit der Eröffnung

self visited and in addition our up-coming self
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at nine and ten o'clock, "and in addition" It would
seems well best time to telephone and arrange details of
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22. For I am divided for Love's sake, for the chance of
union.

THE SILENTS" were originally called Aspirants, and

are also now known as THE NEW COMMENT.

I quote from "The Book of Lies (falsely so-called)":

"KEΦΑΛΗ, THE OYSTER.

The Brothers of A.A. are one with the Mother
 of the child.

The Many is as adorable to the One as the One is to
 the Many. This is the Love of These: creation-
 parturition is the Bliss of the One; coition-
 dissolution is the Bliss of the Many.

The All, thus interwoven of These, is Bliss.
 Naught is beyond Bliss.

The Man delights in uniting with the Woman; the Wo-
 man in parting from the Child.

The Brothers of A.A. are Women; the Aspirants to
 A.A. are Men.

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

→ Time is necessarily created by us in order to make

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Time is necessary

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22. For I am satisfied for Love's sake, for the shadow of
union,

THE NEW COMMENT.

I quote from "The Book of Lies (falsely so-called)":
"KEΦΑΛΗΣ, THE CISTER.

The Brothers of A.'.A.'. are one with the Mother of the child. The Many is as adorable to the One as the One is to the Many. This is the Love of These: creation-partition is the Bliss of the One; creation-dissolution is the Bliss of the Many. The All, the Immeasurable of These, is Bliss. Naught is beyond Bliss. The Man delighted in uniting with the Woman; the Woman in parting from the Child. The Brothers of A.'.A.'. are Men; the Admirers to A.'.A.'. are Men.

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

Time is necessarily created by us in order to make

room for the apparent existence of the duality which we devise for the presentation of unity, or nihility.

"Two things" must evidently exist either in two places or at two times, or both; else they would be indistinguishable.

Two phenomena which differ in time would be considered simultaneous if separated in space so that our observation of the former were delayed, for several reasons; and it is fairly easy to realize the possibility. But it seems as if separation in space were somehow more intractable. I can see no *a priori* reason for this distinction; I think it arises from the fact that space is directly presented to our senses, while time is proper to the mental apprehension of impressions.

Our universe is (after all) in one place, so far as we are concerned, i.e., in our sensoria, so that any two impressions can only be registered by us as consecutive. Even when we are aware of their simultaneity, we are compelled to place them in sequence. Our sensorium makes no distinction between concrete and abstract ideas in this respect. Sensory impressions and general ideas are equally grist for the mill. But we make a distinction between our record of

events whose sequence is a necessary part of our comprehension of them, and those which are independent of our history. We insist on the sequence of school and college, but our general judgments are recognized as independent of time. This is peculiarly the case with our idea of the Ego, which we instinctively regard as if it were eternal and unchanging, though in fact it grows and decays continually. Yet we think of the incidents of boyhood as having occurred to the Ego, forming part of its character.

Now since this Ego is only conscious by virtue of having formulated itself, or the Universe (as it happens to view the case), in the form of Duality, and since all the experiences of the Ego are necessary to it, as all phenomena sever are necessary, it is permissible to regard the totality of the experiences of the Ego as the presentation in duality of a single simultaneous fact.

In other words, life is an attempt to realize one's own nature to one's own soul.

The man who fails to recognize it as such is hopelessly bewildered by the irrational character of the universe, which he takes to be real; and he cannot but regard it as aimless and absurd. The adventures of his body and mind,

with their desires for material and moral well-being, are obviously as foredoomed to disaster as Don Quixote's. He must be a fool if he struggles on (against inexorable fate) to obtain results which he knows can only end in catastrophe, a climax the more bitter as he clings the more closely to his impossible ideals.

But once he acquiesces in the necessity of the course of events, and considers his body and mind as no more than the instruments which interpret himself to himself by means of dualistic presentation, he should soon acquire a complete indifference to the nature of the incidents which occur to him.

It is not surprising that these incidents should occur in an apparently disorderly sequence, any more than that the colours of a picture, or the words of a story, should not be distributed according to an *a priori* classification, as in a Lexicon or a colourman's catalogue. His task as a connoisseur is to recognize the idea of the artist, and this he can only do by appreciation of the complete work. He must analyze the assemblage of elements, and assign the correct value to each, ^{comprehending} and the intention of each relative to the finished design.

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It will be said that nobody can realize himself so long as the presentation is imperfect, that is, so long as he is incarnated. This is no doubt true in all rigour; but one can obtain an approximation to the intended self-knowledge by withdrawing for a time to the monistic form of self-consciousness, which does not distinguish between the Ego and the non-Ego; in other words, by attaining Samadhi. But the first experience of Samadhi will then naturally be an ecstasy devoid of name or form, and containing no elements distinguishable as such; and we know this to be the case. One has simply deprived oneself of the means of expression, and all dual consciousness disappears, together with its forms, time and space. One concludes from this that the Universe is identical with the Ego, and all things dissolve into a formless essence characterized by knowledge and bliss. But this early stage of Samadhi is an illusion, a sort of drunken dizziness. (So in sexual love, the ecstasy abolishes the Ego, apparently; it forgets that duality was its cause, and must be equally real with itself, in one sense or another.) But subsequent Samadhi teaches the adept that his universal instantaneous Unity exists as "None and Two"; and he learns that his Samadhi is peculiar

to himself as well as common to all.

He becomes, able to experience the truth of the statements in the Book of the Law, the nature of Nuith and Hadith, and of himself as a Star, unique, individual, and eternal, but yet a part of the Body of Nuith, and therefore identical with all other stars in that respect.

He realizes himself as the "bed in working" of Nuith and Hadit, as a particular form assumed by the latter for the sake of Variety in his "play" with the former; and he partakes in this play by his self-realisation, which he synthesizes from the "events of his life".

He understands that these events are the resultant of the Universe as applied to him, so that his experience is equally unique and universal, each star being the centre of the Cosmos, and the Cosmos applicable as a whole to each star.

The experiences of each angle of a triangle are common to all, for one can express any relation as a function of any angle, at will. Each may be taken as the starting-point of the study of the properties of the triangle. But each angle is necessary to the triangle, and each is equally important to its existence. Each is bound to the others,

and moreover each is in a sense illusory in respect of the triangle, which is an idea, simple and ideal, whose unity is compelled to express itself and manifest its properties by extension as a plane figure. For no triangle can express the idea of a triangle. Any triangle must be either equilateral, isosceles or scalene, either acute, right-angled, or obtuse; and no one triangle can be all these at once; while the idea of a triangle includes all these, and infinite other, possibilities.

In a similar way, Nuith and Hadith include all possible forms of existence; they can only realise Themselves by creating an infinite variety of forms of Themselves, each one real as it is Their Image, illusory as it is a partial and divided aspect of Them.

Each such Star is intelligible to Them, as a poem is to its author, as a part of his soul mirrored by his mind. But it is not intelligible to itself, because it has no relation with any other ideas; it only knows itself as the babe of its mother Nuith, to whom it yearns, being stirred by its father Hadith to express that instinctive attachment by inarticulate cries.

To know itself, each such Star, or Soul, must eat of

the Fruit of the Tree of Knowledge of Good and Evil, by accepting labour and pain as its portion, and death as its doom. That is, it must reveal its nature to itself by formulating that nature as duality. It must express itself by a series of symbolic gestures ostensibly external to it, just as a painter reveals one facet of his Delight-Diamond by covering a canvas with colours in such a way that the picture seems at first sight to represent something outside himself. It must, in fact, repeat for itself the original Magick of Nuith and Hadith which created it.

As They made Themselves visible piecemeal by fashioning particular Souls, expressing the Impersonal and Absolute Homogeneity by means of Personal Relative Heterogeneity, so, not forgetting their true nature as forms of the Infinite, whereby they are one with all, must the Stars devise methods of studying themselves.

They must make images of themselves, apparently external, and they must represent their highly complex qualities in a duality involving space and time. For each Star is of necessity related to every other star, so that no influence is alien to its individuality; it must therefore observe its reaction to every other star.

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Just so are most chemical elements possessed of but few qualities directly appreciable by our senses; we must learn their natures by putting them into relation with the other Elements in turn. (Note well that this knowledge were impossible unless there were a variety of elements; so also the fact of our self-consciousness proves the existence of individual souls; all related, all parts of the One Soul, in one sense, but none the less independent in themselves, eternal entities expressing particular elements of existence.)

Each star is in itself immune and innocent; its proper consciousness is monistic; it must therefore employ a body and mind as its instrument for interpreting its relations with other souls, and comparing its nature with theirs. For the mind perceives the contrast of the Self and the not-Self, and presents its experiences, classified and judged, to the soul as documents for the dossier; and the body reports to the mind the impressions received from its contact with alien forms as the senses receive them.

It must naturally require many incarnations for the soul to begin to know itself with any degree of perfection; and one may recognize advanced souls by their minds, which

understand the nature of their work, are indifferent to the body's preference for any special forms of experience, and seek eagerly after novel adventures (like a philatelist after rare stamps) to complete the collection. They are also as a rule both very careful and very careless about their bodily welfare, taking pains to preserve their powers for the purpose of gaining new experiences, but utterly indifferent to them as valuable in themselves. They rule them with a rod of iron, and train them like pugilists; but they risk them recklessly whenever the Work demands it.

It is important to understand the necessity of our present Universe. Perfection could do no otherwise than create Imperfection. But was there not original Imperfection? No: for Perfection is hardly more than that original state, since we cannot conceive the total as susceptible of addition. This is another view of the God going through the combinations, on a larger scale, and shows not only why He does it, but why He must do it. But isn't all this based on the accident that I personally am bored by omniscience on any given matter? Yes, but Imperfection is a fact, and a God whom Perfection did not bore would not have created Imperfection. But why not suppose a wicked God, or a fool-

1. Note that N_0 , the sum of the series of natural numbers, is not increased in value by the addition, or diminished by the subtraction, of any finite number. Yet 2^{N_0} is greater than N_0 ! The fact illustrates our "Naught and Two" theory in a most instructive manner.

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asked how the ^{material} and the ^{spiritual} are related to each other? I said that they are not related for that way the affair changes in another ^{material} & the ^{spiritual} changes. I said that for spiritual know-^{edge} it is not always true that I am the sole ^{material} & spiritual ^{spiritual} God? Things which seem to me wrong, or stupid, are so because I am the sole judge. But these things are not my ^{material} & spiritual ^{spiritual} creation, but those of other Gods. True, but those Gods are all part of me, so far as I know them. So then, in my own nature are these contrary Gods, which (as above said) I have created in myself, to give variety. You see that you cannot conceive these divers Gods without conceiving also ^{as a} Whole, in which the entire equation cancels out to Naught. One can't conceive it as a Unity, because 1° like 1, 1², etc., is only one, and can't become 2 by reflection, as I thought 75 years ago, because there is nothing else to reflect on, or it could not be both All and One. (A heterogeneous One, with a mirror in its All, would be two.) Now Evil is only Minus to any one's Plus; you can't have an Evil to destroy the Whole (or we have two again). Therefore no Evil can possibly do any harm; it can only be part of the Play. The Whole is destroyed as soon as understood; that is, it is conceived as 0° again; this then bursts forth in some new combination, with no gain or loss except (perhaps 1²) the gain due to Time, as explained elsewhere. But in this case what is Time? It is a fundamental condition of experience, to say nothing of memory, so is necessary to

i.e. a positive phenomenon is produced, whose nature is entirely different from that of either of its 'parents'; for it is finite, and possesses limitations and qualities of its own. Groups of such primaeval units form the various kinds of 'atom', according to the number & geometric disposition thereof. [This involves projection in space and time, ideas which are not necessary to the electrons, they being simply ideas posited to serve as a basis for any dualistic expression to which Zero may be equated, such as Being and Non-Being, Matter and Motion, Movement, Space, Time, Sense - Impression etc. to enable us to distinguish between "experiences" to express our conception of the multiplicity of the possibilities contained in the Idea of Zero. Each human consciousness being a case of one particular way of grouping elements, its conception of the Cosmos is limited by the necessary relations of that group to other groups. It grows by "union" with such groups, and is glad, partly because it satisfies its Oedipus-complex by thus approaching Nut, partly because it fulfils its natural function of Creation.

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the Finity Phase of 0° , that is, to any Universe where change occurs. Is there any possible connexion between two successive such Phases? No; they must be alike in one respect, that they each cancel out, so Balance is a necessary principle. More so than Time; for one could have a Samadhic Phase which ~~had~~ ^{developed} Nirvi-Kalpa instantly. But if no Time, then a Unity, which could never become Naught; no such Phase is ~~not~~ possible. Duality is therefore the nature of any manifested Universe. ⁺¹ One exists, true; but only by a fiction; for there is always a -1 to cancel it. But we get the illusion of 1 when we add $+\frac{1}{2}$ to $+\frac{1}{2}$ or $\frac{1}{3} + \frac{2}{3}$, etc., things each conscious of its ^{fractional} ~~partitioned~~ character - seeking to be whole. Now the bigger any 'One' gets, the more conscious it is of its 'Minus One' wife, the more clearly it sees that 'One' is illusion, and had better cancel out. The general process of Initiation is therefore the same for all possible universes.

From the standpoint of Physics, the original *Inertia* expresses itself as two complementary forms of Energy - the small active Negative Electron (Habit) and the large passive Positive Electron (Habit). [It has recently been shown that the mass of Matter is zero] When these satisfy each other, two phenomena occur: (1) their opposed equalities cancel out to zero. (Perhaps even to 0° , thus restoring the original Indeterminate Nothing) (2) a "child" is born of the union.

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the Finity Phase of 0° , that is, to any Universe where change occurs. Is there any possible connexion between two successive such Phases? No; they must be alike in one respect, that they each cancel out, so Balance is a necessary principle. More so than Time; for one could have a Samadhic Phase which ~~had~~ ^{developed} Nirvi-Kalpa instantly. But if no Time, then a Unity, which could never become Naught; no such Phase is ~~most~~ possible. Duality is therefore the nature of any manifested Universe. ⁺¹ One exists, true; but only by a fiction; for there is always a -1 to cancel it. But we get the illusion of 1 when we add $+\frac{1}{2}$ to $+\frac{1}{2}$ or $+\frac{2}{3} + \frac{1}{3}$, etc., things each conscious of its ^{fractional} ~~partitional~~ character - seeking to be whole. Now the bigger any 'One' gets, the more conscious it is of its 'Minus One' wife, the more clearly it sees that 'One' is illusion, and had better cancel out. The general process of Initiation is therefore the same for all possible universes.

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

THE NEW COMMENT.

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

As to "the joy of dissolution" the reference is to Samadhi, the trance in which Subject and Object become one. In this, orgiastic ecstasy is experienced at first; later, the character of the consciousness changes to continuously calm delight, and later still, the delight deepens in a manner wholly indescribable. The technical terms used by Oriental Initiates to denote these conditions are untranslatable; in any case, they serve rather to darken counsel.

There is a Qabalistic aphorism concerning the words 'nothing' and 'all'; for this and similar matters see the Appendix.

31. For these feels 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.

THE NEW 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 cled. I know better (at least) than to suppose that to torture him is either beneficial to him or amusing to myself.

This thesis concerning compassion is of the most palmary importance in the ethics of Thelema. It is necessary that we stop, once for all, this ignorant meddling with other peoples' business. Each individual must be left free to follow his own path. America is peculiarly insane on these points; her people are desperately anxious to make the Cin-

galese wear furs, and the Tibetans vote, and the whole world
chew gum, utterly dense to the fact that most other na-
tions, especially the French and British, regard 'American
institutions' as the lowest savagery, and forgetful or ig-
norant of the circumstance that the original brand of Amer-
ican freedom - which really was Freedom - contained the
precept to leave other people severely alone, and thus as-
sured the possibility of expansion on his own lines to ev-
ery man.

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

THE OLD COMMENT.

32. The rule and purpose of the Order; the promise of Nuit
to her chosen.

THE NEW COMMENT.

It is proper to obey The Beast, because His Law is
pure Freedom, and He will give no command which is other
than a Right Interpretation of this Freedom. But it is ne-
cessary for the development of Freedom itself to have an or-
ganization; and every organization must have a highly-cen-
tralized 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 Ger-
many. Now this age is preeminently a 'time of war', most
of all now, when it is our Work to overthrow the 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 'Υ{3}Ι' with the number of 156, that of the Secret Name BABALON of Nuith. There are presumably further hidden meanings in the key-word 'all'.

THE LAW OF THE

THE LAW OF THE

law, in the original sense of the word, should be a summation of the customs of a people, as Herodotus's proposition and the formulation of Protagoras teach. But modern man, very unaccustomed to this way of thinking says, as if one should say to others who govern by arbitrary legislation that it is for these poor people to change their customs, so that the "others" may be more good than are bribed to serve any human being's greed.

Law is good, is kind, is useful, and comes from the "thinking majority" that which one has in law or customs and laws, custom, usage, and the "a natural strain". The literal equivalence of *law* and the Latin *LEX* is also obvious. In Hebrew "law" is *torah* an equivalent to *scripture*, "The Books of the Kingdom" and "The Book of Wisdom".

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

THE OLD COMMENT.

33. The prophet then demanded instruction; ordeals, rituals, law.

THE NEW 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.

Law is traditional usage, formal, or ideal
 'Law' in Greek, is NOMOC, from ΝΕΩ, 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 ΝΕΩ and the Latin NEMO is 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.

With this reference to 'not' and 'all', Alice now wrote 'again' underlines **THE OLD COMMENT.** 'not' and 'the Law is for all'.

34. The first demand is refused, or, it may be, is to be communicated by another means than writing.

(It has since been communicated.)

The second is partially granted; or, if fully granted, is not to be made wholly public.

The third is granted unconditionally.

THE NEW 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

of Initiations (Eleusis) as a 'concealed' ritual? And 'known'? ~~and~~ ^{not} 'known' - otherwise not in WHR or in EW (Hesiod).
Therefore the known must not be not? Therefore all on earth can not know

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.

Added in ditto 31.

I 35

"Role" "Weefold" role of Law. "Law" is LA (Nisi-Hadit) completed by
W: (H) W = 11, the son RHK in his dual aspect as Horus-Harpocrates.
Also Van is the Hierophant, "Horus in His secret name and splendor
is the Lord Initiatory".

Rebuilding road over eastern Isolani and 11

start of road "rebuilding Isolani", "return to earth

obj. "III

flow out of LA. "Ila" the "Sea" of separation out of

"world of" the "de god est", 110 road out building "sea out"

emanate out to TIKH white out needed part "the Isolani" to 110

out of the "de god est" "the Isolani" "the Isolani" "the Isolani"

Asked in dictn 31.

二・三五

"Note": Threefold" Book of Law. "Law" is LA (Vati-Hadit) completed by
W: (22) W = 11, the son RHK in his dual aspect as Horus-Harpocrates.
Also Van is the Hierophant, "Horus in His secret name and splendour
is the Lord Initiator".

... "III

Bro' oit osIA . 'Iln' dus 'jou' of concreeten oit oet
; 'word of' dus 'dagod es' ,ID soer add entatnoe 'mwoe'
namit ons zo liet teste oit nadniet 'belatoeoe' oifnu
• yuapey

Asked in after 31.

I 35

"role" of "Baal" "Role of law." "Law" is LA (Ku'l-Adul) completed by
W: (H) W = 11, the son RHK in his dual aspect as Horus-Harpocrates.
Also Van is the Hierophant, "Horus in His secret name and splendor
is the Lord Initiator".

... oscillating upon seven pillars (Logion) and the

Seven (7) "Mysteries" (Hierophant), "Logion" the Logion

... 1000, 1000

from out of the "Logion" the "Logion" of moderation and stock

"word of" the "Logion" of the Seven and numbered "the Seven"
Logion and the "Logion" source and numbered "the Logion" of the

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

THE OLD COMMENT.

35. Definition of this book.

THE NEW COMMENT.

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

(See Preface to this Comment.)

Extract from A.C.'s diary for 21 May 1923

Extract from A.C.'s diary for 21 May 1923.

There seems to be much misunderstanding about the True Will. In argument people are always making assumptions which imply an uncaused Will. The fact of a person being a postman is as much an ineluctable factor as any possible spiritual experience; in fact, it is possible, even probable, that a man may be misled by the enthusiasm of an illumination, and if he should find apparent conflict between his spiritual duty and his duty to honour, it is almost sure evidence that a trap is being laid for him and he should unhesitatingly stick to the course which decency indicates. Error on such points is precisely the 'folly' anticipated in CXXI, 36, and I wish to say definitely, once and for all, that people who do not understand and accept this position have utterly failed to grasp the fundamental principles of the law of Karma, and may be tempted to put themselves into all sorts those kinds of trouble which result from uncritical enthusiasm about the 'revelations' which are made to them; their great Qabalistic discoveries and similar manifestations.

Will "through death" and "death" and "that death" completed
will be in me, in 1923 or in next century in 1923 or now for ever the
All that is the "unseen" part of the future material world, including
the last will be
will be now destroyed and all creation now destroyed

Extract from A.L.'s diary for 21 May 1923:

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In Frater Acheli's copy of the earlier manuscript of this commentary there is here inserted pp 126-132 of The Epistles of the Gods beginning "I conclude --" reading ".... more mysteri."

234

36. My scribe Ankh-af-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 wis-
dom of Ra-Hoor-Khuit.

THE OLD COMMENT.

36. The first strict charge not to tamper with a single letter of this book.

The comment is to be written "by the wisdom of Ra-Hoor-Khuit", i.e. by open, not initiated wisdom.

THE NEW COMMENT.

Again we find the words Prince and Priest, but differently placed in their phrase.

The Beast is here definitely identified with the priest of the 26th Dynasty whose Stèle forms the Pantacle (so to speak) of the new Magick. He is moreover identified with the scribe. It is of immense importance to the stability of the Law to have a Book not merely verbally but literally inspired, so that even errors in spelling and grammar have a secret significance. (That this must be so is guaranteed by the literary preminence and impeccable orthography of The Beast as a man.) But the great thing is the

In Frater Achedi's copy of the earlier typescript of this commentary there is here inserted pp. 126 - 132 of The Epynose of the gods beginning "I conclude . . . reading . . . score thy pen

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Standard to which all disputes may be referred. It is also necessary to give weight to the authority of The Beast, lest ignorance, folly, or cunning misinterpret the text.

THE OLD COUNCIL.

It is uniformly agreed that the old Council is to be known and regarded, and is now living.

THE NEW COUNCIL.

It is also agreed that the new Council is to be known and regarded, and is now living.

Details are omitted of establishing the new Council.

The whole living world of the Earth lives with complete reference to ~~the~~ the Beast. It is the world of blind unreasoning of the Beast. The power of the Beast is the secret of the Beast; darkness and ignorance is the secret of the Beast; the whole world is the secret of the Beast. (See Books I and II.)

For the time being the old Council is to be known and regarded with the word "Gnost".

The "Gnost" being the old Council, and the "Beast" the world.

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

all these actions as great occults, and the whole book
and then his ~~old~~ THE OLD COMMENT.

37. An entirely new system of magic is to be learnt and taught, as is now being done. ~~and then his new~~ THE NEW COMMENT.

Mantras may be defined as sentences proper to concentration of the mind by virtue of their constant repetition. (See Book 4, Part I, Chapter II.)

Spells are methods of communicating the will to other beings. (See Book 4, Part III.)

The obeah is the magick of the Secret Light with special reference to acts; the wanga is the verbal or mental correspondence of the same. The work of the wand is that of Union; of the sword, Division; these correspond to the two Phases of the Cosmic cycle described above. (See Book 4, Parts II and III.)

For the root OB (AVB = 9), see Appendix: it may be connected with the word "Obey".

The "obeah" being the acts, and the "wanga" the words,

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India

proper to Magick, the two cover the whole world of external expression, within the orbit of man, who being not

"The Equinox" and "Book 4" are full of instructions on all these matters in great detail, and the student must make them his guide.

But I feel bound to observe that they must be studied merely as classics, just as a musician studies Bach and others. He cannot compose by copying or combining their works; they serve him only as indications of the art of expression. He must master the technique, theory and practice, of music, till the general principles are absorbed, and he has command of the language, to use it to express his will.

So with Magick; the student must understand and assimilate the basic propositions, and he must be expert in the drill of the practical details.

But that is merely ground-work: he must then conceive his own expression, and execute it in his own style. Each star is unique, and each orbit apart; indeed, that is the corner-stone of my teaching, to have no standard goals or standard ways, no orthodoxies and no codes. The stars are not herded and penned and shorn and made into mutton like so many voters! I decline to be bell-wether, who am born

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a Lion! I will not be collie, who am quicker to bite than to bark. I refuse the office of shepherd, who bear not a crook but a club.

Wise in your generation, ye sheep, are ye to scamper away bleating when your ears catch my roar on the wind! Are ye not tended and fed and protected - until word come from the stockyard?

The lion's life for me! Let me live free, & die fighting!

Now one mere point about the obeah & the wanga, the deed and the word of Magick.

Magick is the art of causing change in existing phenomena. This definition includes raising the dead, bewitching cattle, making rain, acquiring goods, fascinating judges, and all the rest of the programme. Good: but it also includes every act soever? Yes; I meant it to do so. It is not possible to utter word or do deed without producing the exact effect proper and necessary thereto. Thus Magick is the Art of Life itself.

Magick is ~~not~~ the management of all we say and do, so that the effect is to change that part of our environment which dissatisfies us, until it does so no longer. We "re-

should it nearer to the heart's desire".

Magick ceremonies proper are merely organized and concentrated attempts to impose our Will on certain parts of the Cosmos. They are only particular cases of the general law as "Love under will", and like every movement is an

But all we say and do, however casually, adds up to more, far more, than our most strenuous operations. "Take care of the pence, & the pounds will take care of themselves." Your daily drippings fill a bigger bucket than your geysers of magical effort. The "ninety and nine that safely lay in the shelter of the fold" have no organized will at all; and their character, built of their words and deeds, is only a garbage-heap.

Remember, also, that, unless you know what your true will is, you may be devoting the most laudable energies to destroying yourself. Remember that every word and deed is a witness to thought, that therefore your mind must be perfectly organized, its sole duty to interpret circumstance in terms of the Will so that speech and action may be rightly directed to express the Will appropriately to the occasion. Remember that every word and deed which is not a definite expression of your Will counts against it, indifference

worse than hostility. Your enemy is at least interested in you: you may make him your friend as you never can do with a neutral. Remember that Magick is the Art of Life, therefore of causing change in accordance with Will; therefore its law is "love under will", and its every movement is an act of love.

Remember that every act of "love under will" is lawful as such; but that when any act is not directed unto Nuith, who is here the inevitable result of the whole Work, that act is waste, and breeds conflict within you, so that "the kingdom of God which is within you" is torn by civil war.

To the beginner I would offer this programme.

1. Furnish your mind as completely as possible with the knowledge of how to inspect and ^{to} control it.
2. Train your body to obey your mind, and not to distract its attention.
3. Control your mind to devote itself wholly to discover your true Will.
4. Explore the course of that Will till you reach its source, your Silent Self.
5. Unite the conscious will with the true Will, and the conscious Ego with the Silent Self. You must be utter-

ly ruthless in discarding any atom of consciousness which is hostile or neutral.

6. Let this work freely from within, but heed not your environment, lest you make difference between one thing and another. Whatever it be, it is to be made one with you by Love.

Why am not I to learn and teach the work of the Cup and of the Disk? Is it because they are the feminine weapons? Shall the Scarlet Woman attend to these? It does not say so; the passives are ignored. I feel the omission as a lack of balance, the only case of the kind in the Book. This makes me certain that there is a special meaning. This wand and sword may not be the wand and sword, or rather dagger, of the elemental weapons. The wand may be that of the Fool, the sword that of Justice, whose letters are A & L; AL is the Key of the whole Book.

We may also take them as simple symbols, the one as that of Love, the other as that of War. But, looking back over sixteen years, what have I learnt and taught? Surely the work of the wand, the free use of the Will to create, and the way to give power to the Will. I have set it up

and caused men to worship it, for its name is God-in-Action.
As to the work of the sword, I have fought, I have shorn
shams asunder, I have anatomized my mind as no man has done
since Gautama. Last, I have shewn how pure analysis leads
to the highest Trance, and unveils the absolute Truth.
If this text imply more than this, I know not of it;
I ask pardon of Them that fashioned me and chose me for
Their minister.

These words are spoken by the English monk of
the West. It is however not necessary for him to know
exactly who he is talking, and it is a very alert young
English monk who knows what he is talking, and why.

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

THE OLD COMMENT.

38. The usual charge in a work of this kind.

Every man has a right to attain; but it is equally the duty of the adept to see that he duly earns his reward, and to test and train his capacity and strength.

~~Labour and Pleasure~~ THE NEW COMMENT.

These ordeals are prepared by the Magical Power of The Beast. It is however not necessary for Him to know consciously what He is doing, and it is a very alert young Magician who knows what he is undergoing, and why.

Word - Michael, Thor, the Lizard, the Second Incarnation,

and - the Tortoise, Nekal, the Great Author.

One - Chased, the original power, reflection of the Sun, the above.

Two - Gulliver, the other restriction,

Three - Fingal, visible existence, the human body, of the World.

Four - The one embracing all this sentence in a word,

One - the word, the lion, "Thou shalt make all these thyself into the form of a lion."

Five - Word - in, the letter of man, the logos.

39. The word of the law is Ωδηγία.

THE OLD COMMENT.

39. Compare Rabelais. Also it may be translated, "Let Will and Action be in harmony."

But Ωδηγία also means Will in the higher sense of Magical One-pointedness, and in the sense used by Schopenhauer and Fichte.

There is also most probably a very lofty secret interpretation.

I suggest:

The - the essential \aleph N, Azoth, etc.

Word - Chokmah, Thoth, the Logos, the Second Emanation.

of - the Partative, Binah, the Great Mother.

the - Chessed, the paternal power, reflection of the "The" above.

Law - Geburah, the stern restriction.

is - Tiphereth, visible existence, the balanced harmony of the Worlds.

Ωδηγία - The idea embracing all this sentence in a word.

or: Θ The - M, the Lion, "Thou shalt unite all these symbols into the form of a Lion."

Word - \aleph , the letter of Breath, the Logos.

λ of - Η, Σ, the Equilibrium.

γ the - Η, 416, Abrahadabra.

μ Law - Α, the Hanged Man, or Redeemer.

α is - Σ, the O (Zero, Nuit, which is Existence.)

Ωδηγμα - the sum of all.

THE NEW COMMENT.

By 'the word' one means the magical formula, symbol, or expression.

Study the whole nature of the number 93, that of ΟΕΑΗ-ΜΑ, in the Appendix.

Liber Aleph has also much wisdom upon the Will. After absorbing "Berashith", and seeing that Will has come by Chance, the question arises, is Chance in any way bound by Necessity? Is there a limit to possibility? Could there, for example, be a Something which is not resolvable into O°? The question of ΑΒΥΥΗ confronts the Magus in His meditations. For this verse, though, we may take things very simply and obviously: the change from the Osiris formula to that of Horus is intelligible enough. (See Comment on verse 49.)

Added in lines 31.

I 40. in the "Three grades.... The Tarot Key, of the Three grades (§ 7. comment)
add to 31, which I consider a further proof."

... . and to 14 lines 31. etc. to 6.

... . and abandona, 31. etc. to 6.

... . tenetem to 14. but beginn 31. etc. to 6.

... . conadexi at doliv, 31. etc. 31. etc. etc. etc. etc. to 6.

... . etc. to 6. etc. etc. = 31. etc. etc.

... . etc. etc. etc. etc. etc.

... . etc. etc. etc. etc.

... . Today, alurio! Iaixam etc. when you 'know etc.' you

... . etc. etc. etc. etc.

... . HABED to 31. etc. etc. when etc. to 31. etc. etc. etc.

... . etc. etc. etc. etc. etc.

... . etc. etc. etc. etc. etc. and etc. etc. etc. etc.

... . etc. etc. and etc. etc. and etc. etc. "Habed" etc. etc.

... . etc. etc. you etc. etc. etc. etc. "Habed" etc. etc.

... . etc. etc.

... . etc. etc.

... . etc. etc.

Asked in letter 31.

I 40. Note "Three grades.... The Tarot Keys of the Three grades (§§ 7. comment)
add to 31, which I consider a further proof."

• *centralibus* est, *et* *te* *h*
• *centralibus* *est* *it* *et* *est* *h*
• *centralibus* *est* *te* *h* *et* *est* *h*

...TRENDIGO KUN ANG
,Indarya (sulit) Indaya ois aman ang 'trick out' ya
,anibasangko tor
HABO lo satis ,Lo wedzam ois lo saturday elok ois yandu
,xibawaca ois ni .an
yanda ,LITW ois nece nobalit kona oala and maysia 'wedz
ya oiso and LITW taalz giloses bin , "adikarot" gatidroada
ya hauled you kya ni ednay si ,maitin noisnay ois ,concent
,etra ois yandu yandu os siatl + etra si ,yandu os
ohni elibaciones san si dohre gatidroada + si ,elibaciones tor
will ni aysay nito amsartimes (ay kaw) 20 noisnay ois 100
aynido want you an ,aynido ,baray oids uol .aynido ibon
-tot aysay ois koyt ayndu ois :yandu os bin yandu yandu
(aynido ois) ,aynido oids ,aynido si aysay lo satis ois alis

40. Who calls us Thelmites will do me wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the Man of Earth. Do what thou wilt shall be the whole of the Law.

40. THE OLD COMMENT. The three grades are

40. Θε, the Hermit, ' invisible, yet illuminating. The Αἰ.Α.Ι. Λη, the Lover, ♀, visible as is the lightning flash. The College of Adepts.

Θε, the Man of Earth, ♂, the Blasted Tower. The 3 keys add up to 31 - Κ, Not and Χ, God. Thus is the whole of Θε, Λη, equivalent to Nuit, the all-embracing. $31 \times 3 = 93$. See the Tarot trumps for further study of these grades.

Θε = 14, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (Ω and Ρ) and secretly $1 + 4 = 5$, the Hierophant, Ι, V. Also Λη, the Lion and the Ram. Cf. Isaiah. It is a "millennial" state. and given only of Λη = 38, the Key-word Abrahadabra, 418, divided by the number of its letters, 11. Justice or Balance and the Char-ioteer of Mastery. A state of progress; the church militant.

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

law. even as liberty. It may for example be taken as upon Do what thou wilst, and this is good to know. The sign of the great THE OLD COMMENT. light may be read as

40. Θε, the Hermit, ' invisible, yet illuminating. The Α.Α.Α. λη, the Lover, ♀, visible as is the lightning flash. The College of Adepts.

μα, the Man of Earth, ♂, the Blasted Tower. The 3 keys add up to 31 - Κ, Not and Η, God. Thus is the whole of Θελημα equivalent to Nuit, the all-embracing. 31 x 3 = 93. See the Tarot trumps for further study of these grades.

Θε = 14, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (Wand) and secretly 1 + 4 = 5, the Hierophant, ♀, V. Also Λ, the Lion and the Ram. Cf. Isaiah. It is a "millennial" state, and giveth only of Λη = 38, the Key-word Abrahadabra, 418, divided by the number of its letters, 11. Justice or Balance and the Char-ioteer of Mastery. A state of progress; the church militant.

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~~law.~~ even as liberty. It may for example be taken as
mean by what thou hath will and hath to do in life, the

sign of the cross THE OLD COMMENT. Light from the road as a

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A. A. A. λη, the Lover, ♀, visible as is the lightning
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but close into the word. For there are therein three
Grades, the Hermit, and the Lover, and the Man of
Earth. Do what thou wilt shall be the whole of the
law.

40. THE OLD COMMENT. This may be read as

40. 0₁, the Hermit, ' invisible, yet illuminating. The
 A.₁.A.₂.A₃, the Lover, ♀, visible as is the lightning
 flash. The College of Adepts.

40. 0₂, the Man of Earth, ♂, the Blasted Tower. The 3
 keys add up to 31 - X, Not and X, God. Thus is the
 whole of 0₂, equivalent to Null, the all-embracing.
 $31 \times 3 = 93$. See the Tarot trumps for further study of
 these grades.

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 ioteer of Mastery. A state of progress; the church militant.

41, the Inverted Pentagram, matter dominating spirit. The Hanged Man and the Fool, the condition of those who are not adepts.

"Do what thou wilt" need not only be interpreted as license or even as liberty. It may for example be taken to mean Do what thou (Atch) wilt; and Atch is 406 = $\chi\eta\tau$, the sign of the cross. The passage might then be read as a charge to self-sacrifice or equilibrium.

I only put forward this suggestion to exhibit the profoundity of thought required to deal even with so plain a passage. All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false. (P.S. There was a sub-intention in the above paragraphs for the benefit of - Dwarfs!)

THE NEW COMMENT.

It is explained in Liber 418 that: "The man of earth is the adherent. The lover giveth his life unto the work among men. The hermit goeth solitary, and giveth only of his light unto men."

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

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THE NEW COMMENT.

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

LIBER II.

THE MESSAGE OF THE MASTER THERION.

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

"There is no Law beyond Do what thou wilt."

Or, "Tha-lea - means Will."

The Key to this Message is this word - Will. The first obvious meaning of this Law is confirmed by antithesis; "The word of Sin is Restriction."

Again: "Thou hast no right but to do thy will. Do that and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect."

Take this carefully; it seems to imply a theory that if every man and every woman did his and her will - the true will - there would be no clashing. "Every man and every woman is a star.", and each star moves in an appointed

path without interference. There is plenty of room for all; it is only disorder that creates confusion.

From these considerations it should be clear that "Do what thou wilt" does not mean "Do what you like". It is the apotheosis of Freedom; but it is also the strictest possible bond.

Do what thou wilt - then do nothing else. Let nothing deflect thee from that austere and holy task. Liberty is absolute to do thy will; but seek to do any other thing whatever, and instantly obstacles must arise. Every act that is not in definite course of that one orbit is erratic, an hindrance. Will must not be two, but one.

Note further that this will is not only to be pure, that is, single, as explained above, but also "unassuaged of purpose". This strange phrase must give us pause. It may mean that any purpose in the will would damp it; clearly, the "lust of result" is a thing from which it must be delivered.

But the phrase may also be interpreted as if it read "with purpose unassuaged" - i.e. with tireless energy. The conception is, therefore, of an eternal motion, infinite and unalterable. It is Nirvana, only dynamic instead of static.

- and this comes to the same thing in the end.

The obvious practical task of the magician is then to discover what his will really is, so that he may do it in this manner, and he can best accomplish this by the practices of Liber Thisarb (see Equinox I, VII, 105) or such others as may from one time to another be appointed.

It should now be perfectly simple for everybody to understand the Message of the Master Therion.

Thou must (1) Find out what is thy Will, (2) Do that Will with (a) one-pointedness, (b) detachment, (c) peace.

Then, and then only, art thou in harmony with the Movement of Things, thy will part of, and therefore equal to, the Will of God. And since the will is but the dynamic aspect of the self, and since two different selves could not possess identical wills; then, if thy will be God's will, Thou art That.

There is but one other word to explain. Elsewhere it is written - surely for our great comfort - "Love is the law, love under will."

This is to be taken as meaning that while Will is the Law, the nature of that Will is Love. But this Love is as it were a bye-product of that Will; it does not contradict

or supersede that Will; and if apparent contradiction should arise in any crisis, it is the Will that ~~will~~ ^{can} guide us aright. Lo, while in the Book of the Law is much of Love, there is no word of Sentimentality. Hate itself is almost like Love! Fighting most certainly is Love! "As brothers fight ye!" All the manly races of the world understand this. The Love of Liber Legis is always bold, virile, even orgiastic. There is delicacy, but it is the delicacy of strength. Mighty and terrible and glorious as it is, however, it is but the pennon upon the sacred lance of Will, the damascened inscription upon the swords of the Eight-monks of Thlema.

Love is the law, love under will."

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

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

"Three grades." There is a very curious parallel to this passage in Mr. Aldous Huxley's "Yellow Town" (Chap. xxii). He works out a theory of a "Rational State" a merely three-tiered (Note)

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Love is the law, love under will."

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

Let every Star see to it that its own life is a wise and beautiful life, and let every Star make a wise comment on this word!

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1. One cannot say that it was "Sin" for Naught to restrict itself within the form of Two; on the contrary. But Sin is to resist the operation of the reversion to Naught. "The wages of Sin is Death": for Life is a continual harmonious ^{and natural change}. See Liber 418 and Liber Alchemical.

Sin (See Skeat's Ety. Dict.) is connected with the root "es", to be. This throws a new light on the passage. Sin is restriction, that is, it is 'being' as opposed to 'becoming'. The fundamental idea of wrong is the static as opposed to the dynamic conception of the Universe. This explanation is not only in harmony with the general teaching of the Book of the Law, but shows how profoundly the author understands himself.

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

THE OLD COMMENT.

41,42 Interference with the will of another is the great sin, for it predicates the existence of another. In this duality sorrow consists. I think that possibly the higher meaning is still attributed to will.

THE NEW COMMENT.

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

The remainder of the paragraph takes a particular case as an example. There shall be no property in human flesh. The sex-instinct is one of the most deeply-seated expressions of the will; and it must not be restricted, either negatively by preventing its free function, or positively by
(for full note, see opposite page)

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(For foot note, see opposite page.)

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(for full note, see opposite page)

insisting on its false function.

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

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

The sexual act is a sacrament of Will. To profane it is the great offence. All true expression of it is lawful; all suppression or distortion is contrary to the Law of Liberty. To use legal or financial constraint to compel either abstention or submission, is entirely horrible, unnatural and absurd. Physical constraint, up to a certain point, is not so seriously wrong; for it has its roots in the original sex-conflict which we see in animals, and has often the effect of exciting Love in his highest and noblest shape. Some of the most passionate and permanent attachments have begun with rape. Rome was actually founded thereon. Similarly, murder of a faithless partner is ethically excusable, in a certain sense; for there may be some stars whose Nature is extreme violence. The collision of galaxies is a magnificent spectacle, after all. But there

is nothing inspiring in a visit to one's lawyer. Of course this is merely my personal view; a star who happened to be a lawyer might see things otherwise! Yet Nature's unspeakable variety, though it admits cruelty and selfishness, offers us no example of the puritan and the prig!

However, to the mind of Law there is an Order of Going; and a machine is more beautiful, save to the Small Boy, when it works than when it smashes. Now the Machine of Matter-Motion is an explosive machine, with pyrotechnic effects; but these are only incidentals.

Laws against adultery are based upon the idea that woman is a chattel, so that to make love to a married woman is to deprive the husband of her services. It is the frankest and most crass statement of a slave-situation. To us, every woman is a star. She has therefore an absolute right to travel in her own orbit. There is no reason why she should not be the ideal hausfrau, if that chance to be her will. But society has no right to insist upon that standard. It was, for practical reasons, almost necessary to set up such taboos in small communities, savage tribes, where the wife was nothing but a general servant, where the safety of the people depended upon a high birth-rate. But

to-day woman is economically independent, becomes more so every year. The result is that she instantly asserts her right to have as many or as few men or babies as she wants or can get; and she defies the world to interfere with her. More power to her — elbow!

The War has seen this ⁶¹ emancipation flower in four years. Primitive people, the Australian troops for example, are saying that they will not marry English girls, because English girls like a dozen men a week. Well, who wants them to marry? Russia has already formally abrogated marriage. Germany and France have tried to 'save their faces', in a thoroughly Chinese manner, by 'marrying' pregnant spinsters to dead soldiers!

England has been too deeply hypocritical, of course, to do more than "hush things up"; and is pretending "business as usual", though every pulpit is a quake with the clamour of bat-eyed Bishops, squeaking of the awful immorality of everybody but themselves and their choristers. Englishwomen over 30 have the vote; when the young 'uns get it, good-bye to the old marriage system.

America has made marriage a farce by the multiplication and confusion of the Divorce Laws. A friend of mine who

had divorced her husband was actually, three years later, sued by him for divorce!!!

But America never waits for laws; her people go ahead. The emancipated, self-supporting, American woman already acts exactly like the 'bachelor boy'. Sometimes she loses her head, and stumbles into marriage, and stubs her toe. She will soon get tired of the folly. She will perceive how imbecile it is to hamstring herself in order to please her parents, or to legitimize her children, or to silence her neighbours. ~~Carries on, like Teresa, and so on, the drama~~

She will take the men she wants as simply as she buys a newspaper; and if she doesn't like the Editorials, or the Comic Supplement, its only two cents gone, and she can get another.

Blind asses! who pretend that women are naturally chaste! The Easters know better; and all the restrictions of the harem, of public opinion, and so on, are based upon the recognition of the fact that woman is only chaste when there is nobody around. She will snatch the babe from its cradle, or drag the dog from its kennel, to prove the old saying: *Natura abhorret a vacuo*. For she is the Image of the Soul of Nature, the Great Mother, the Great Whore.

It is to be well noted that the Great Women of History have exercised unbounded freedom in Love. Sappho, Semiramis, Messalina, Cleopatra, Ta Chhi, Pasiphae, Clytaemnestra, Helen of Troy, and in more recent times Joan of Arc (by Shakespeare's account), Catherine II of Russia, Queen Elizabeth of England, Georges Sand, "George Eliot". Against these we can put only Emily Brontë, whose sex-suppression was due to her environment, and so burst out in the incredible violence of her art, and the regular religious mystics, Saint Catherine, Saint Teresa, and so on, the facts of whose sex-life have been carefully camouflaged in the interests of the slave-Gods. But, even on that showing, the sex-life was intense, for the writings of such women are overloaded with sexual expression passionate and perverted, even to morbidity and to actual hallucination.

Sex is the main expression of the Nature of a person; great Natures are sexually strong; and the health of any person will depend upon the freedom of that function.

(See Liber CI, "de Lege Libellum", Cap. IV, in Equinox III, I.)

42. Let it be that state of manhood bound and loathing.

So with thy all; thou hast no right but to do thy will.

In this sentence we can see a parallel to the saying of Aristotle, "THE NEW COMMENT."

"Manyhood bound and loathing"- An organized state is a free association for the common weal. My personal will to cross the Atlantic, for example, is made effective by co-operation with others on agreed terms. But the forced association of slaves is another thing.

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

Similarly, one may say that not to do one's will is evidence of mental or moral insanity. When "duty points one way, and inclination the other", it is proof that you are not one, but two. You have not centralized your control. This dichotomy is the beginning of conflict, which may result in a Jekyll-Hyde effect. Stevenson suggests that man may be discovered to be a "mere polity" of many individuals. The sages knew it long since. But the name

of this polity is Ghorenzon, mob rule, unless every individual is absolutely disciplined to serve his own, and the common, purpose without friction.

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

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

THE OLD COMMENT.

45. No other shall say hav may mean - NO-Other (Nuit) shall pronounce the word No, uniting the Aspirant with Herself by denying and so destroying that which he is.

THE NEW COMMENT.

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

and because of the difficulty of getting a good
and very good, the author is writing to you now,
first, and to the Theorists. This is most im-
portant to us, because, you can see, the
order is gone. There is nothing of a systematic
Theology, and it is no service.

100 A.C. to Fiat Yod (W. McKay) 10 Nov 43.

AL I am underway the whole magical technique, it makes
clear, when you have understood it, the road to success in the
great work. Of course, at first, it appears a paradox. You must
work on aim, and on aim only: yet on no account must you
want to achieve it!!!

* PLEASE READ THIS

WHAT YOU DO - AND YOU DON'T DO - IS THE JEWEL IN
THE CROWN OF YOUR WORK, OR YOUR LIFE. OR BOTH. OR BOTH
AND NO DOING YET OR YESTERDAY - OR TOMORROW OR TOMORROW

* PLEASE READ THIS

AL, there are times of when you feel no particular impetus and
you feel you have lost all your drive, when indifference to work, and
of, well out of place, a loss of sight of your individual
rights as you are one of man and man's most efficient soldiers
and, yet, you feel that you, however, still remain that you
belong to your people

A-C to Fiat York (Mr. McKay), 10 Nov 43.

AL 264 condenses the whole magical technique. It makes clear, when you have understood it, the record of success in the great work. Of course, at first, it appears a paradox. You must have an aim, and one aim only: yet on no account must you want to achieve it!!!

(T115) TADJO-OK - KAM YAO YAO YAO KAM TADJO OK .
diktu tundukal and yaktuk ,ok kewa edt enkukongkong Llado
,ok edt dolan dan galuyondak ce kewa matukoh yd Klement
,ok kewa matukoh yd Klement ,KAM YAO YAO YAO
ok yakyce kaw si erter abit to yaktuk Lladoce edt
ed yaktuk kaw Llado si kaw dudu a'ean yaktukas to kewoq abit
abit ,ned edt edt yaktuk kaw on yaktuk yd kaw ,bedukelb
yaktuk edt yaktuk kaw on yaktuk kaw yaktuk edt edt yaktuk
-yaktuk edt ,yaktuk kaw ,yaktuk kaw on yaktuk kaw yaktuk
,yaktuk kaw on yaktuk kaw

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A. C. to Fiat Yod (Mr. McKay), 10 Nov 43.

AL I am underway the whole magical technique. It makes
clear, when you have understood it, the secret of success in the
great work. Of course, at first, it appears a paradox. You must
have an aim, and one aim only: yet on no account must you
want to achieve it!!!

• PREMUDRA KUTI

(SLUH) TADDO-OH - naen van yau van Hlae ydin oh .
dih dian jangkay ean gajah, oh baw ean sasikata Hlae
, al ed dian ean gajah ean bua patung yd lheuah

• PREMUDRA KUTI

al jangkay ean dian al ean ean to gainam latang ean
ed gajah tan Hlae si dian dian ean patung to bawoh ean
al ,wad ean ed dian ean bua yd woh ,bedugah
dangkay ed ydhet ean ed dian dian buah al si salteung
-wah ean .eola tel hra ,bedugah ean hdiyah al ean tel
,meissengko sestival tixig

A. C. to Fiat Yod (Mrs. McKay), 10 Nov 43.

AB 244 understands the whole magical technique. It makes
clear, when you have understood it, the secret of success in the
great work. Of course, at first, it appears a paradox. You must
have an aim, and one aim only: yet on no account must you
want to achieve it!!!