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2.

Book 7 the Law (2nd Part)

35-79

9

L. Williams
cl- 72 Schinck
Grove Hart,
Ripley,
Luna

1 35. Let the rituals be rightly performed with
joy ~~and~~ beauty!

COMMENT

A ritual is not a melancholy formality; it is a Sacrament, a Dance, a Commemoration of the Universe. The Universe is endless rapture, wild and unconfined, a mad passion of speed. Astronomers tell us this of the Great Republic of the Stars; physicists say the same of the Little Republic of Molecules. Shall not the Middle Republic of Men be like unto them? The polite ethicist demurs; his ideal is funereal solemnity. His horizon is bounded by death; and his spy-glass is smeared with the idea of sin. The New Aeon proclaims Man as Immortal God, eternally active to do His Will. All's Joy, all's Beauty; this Will we celebrate.

In this verse we see how the awakening leads to ordered and purposeful action. Joy and Beauty are the evidence that our functions are free and

fit; when we take no pleasure, and find nothing
to admire, in our work, we are doing it wrong.

36. There are rituals of the elements and feasts
of the times.

37. A feast for the first night of the Prophet
and his Bride!

38. A feast for the three days of the writing
of the Book of the Law.

39. A feast for Tahuti and the children of the
Prophet - secret, O Prophet!

39. A feast for Tahuti and the children of the
Prophet - secret, O Prophet!

40. A feast for the Supreme Ritual, and a feast
for the Equinox of the Gods.

41. A feast for fire and a feast for water; a
feast for life and a greater feast for death

COMMENT

The feasts of fire and water indicate rejoicings to be made at the puberty of boys and girls respectively.

The feast for life is at a birth; and the feast for death at a death. It is of the utmost importance to make funerals merry, so as to train people to take the proper view of death. The fear of death is one of the great weapons of tyrants, as well as their scourge; and it distorts our whole outlook upon the Universe.

42. A feast every day in your hearts in the joy
of my rapture.

COMMENT

To him who realizes Hadit this text needs little comment. It is wondrous, this joy of awakening every morning to the truth of one's immortal energy and rapture.

7

43. A feast every night unto Nu, and the pleasure
of uttermost delight.

COMMENT

To sleep is to return, in a sense, to the
Bosom of Nuit. But there is to be a particular
Act of Worship of Our Lady, as ye well wot.

44. Ayel feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.

COMMENT

Do not be afraid of 'going the pace'. It is better to wear out than to rust out. You are unconquerable, and of indefatigable energy. Great men find time for everything, shirk nothing, make reputations in half a dozen different lines, have twenty simultaneous love affairs, and live to a green old age. The milksops and valetudinarians never get anywhere; usually they die early; and even if they lived for ever, what's the use?

The body is itself a restriction as well as an instrument. When death is as complete as it should be, the individual expands and fulfils himself in all directions; it is an omniform Samadhi. This is of course 'eternal ecstasy' in the sense already explained. But in the time-world Karma reconcentrates the elements, and a new incarnation occurs.

45. There is death for the dogs.

COMMENT

The prigs, the prudes the Christians, die in a real sense of the word; for although even they are 'Stars', there is not enough body to them (as it were) to carry on the individuality. There is no basis for the magical memory if one's incarnation holds nothing worth remembering. Count your years by your wounds - forsitan haec olim meminisse juvabit.

In regard to this question of death I quote from

Liber Aleph - De Morte.

Thou hast made Question of me concerning Death, and this is ~~mine~~ Opinion, of which I say not: This is the Truth. First, in the Temple called Man is the God, his Soul, or Star, individual and eternal, but also inherent in the Body of Our Lady Nuith. Now this Soul, as an Officer in the High Mass of

the Cosmos, taketh on the Vesture of his Office,
 that is, inhabiteth a Tabernacle of Illusion, a
 Body and Mind. And this Tabernacle is subject to
 the Law of Change, for it is complex, and diffuse,
 reacting to every Stimulus or Impression. If
 then the Mind be attached constantly to the Body,
 Death hath no Power to decompose it wholly, but
 a decaying Shell of the Dead Man, his Mind holding
 together for a little his Body of Light, haunteth
 the Earth, seeking ^{in its Error, that fearful Change,} a new Tabernacle ~~in its Error~~
~~that Fearful Change~~ in some other Body. These
 Shells are broken away utterly from the Star that
 did enlighten them, and they are Vampires, obsessing
 that ^{em} that adventure themselves into the Astral
 World ~~x~~ without Magical Protection, or invoke them,
 as do the Spiritists. For by Death is Man released
 only from the Gross Body, at the first, and is
 complete otherwise upon the Astral Plane, as he was
 in his Life. But this Wholeness suffereth Stress,
 and its Girders are loosened, the weaker first, and

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Power to decompose it wholly, but
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little his Body of Light, haunteth
in its Error, that feared Change,
king a new Tabernacle ~~in its Error~~
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after that the stronger.

De Adeptis R.C. Eschatologia.

Consider now in this Light what shall come to the Adept, to him that hath aspired constantly and firmly to his Star, attuning ^{the} ~~his~~ Mind unto the Musick of its Will. In him, if his Mind be knit perfectly together in itself, and conjoined with the Star, is so strong a Confection that it breaketh away easily not only from the Gross Body, but the Fine. It is this Fine Body which bindeth it to the Astral, as did the Gross to the Material, World; so then it accomplisheth willingly the Sacrament of a Second Death, and leaveth the Body of Light. But the Mind, cleaving closely by Right of its Harmony, and Might of its Love, to its Star, resisteth the Ministers of Disruption, for a Season, according to its Strength.

Now, if this Star be of those that are bound by the Great Oath, incarnation⁴⁹ without Remission because of Delight in the Cosmic Sacrament, it

seeketh a new Vehicle in the Appointed Way, and indwelleth the Foetus of a Child, and quickeneth it. And if at this Time the Mind of its ~~former~~ Tabernacle yet cling to it, then is there Continuity of Character, and it may be Memory, between the Two Vehicles. This, ~~is~~ briefly and without Elaboration, ~~is~~ the Way of Asar in Amennti, according to mine Opinion, of which I say not: This is the Truth.

De Nuptiis summis.

Now then to this Doctrine, o my son, add thou that which thou hast learned in the Book of the Law, that Death is the ⁷ Dissolution in the Kiss of Our Lady Nuith. This is a true Consonance as of Bass with Treble; for here is the Impulse that setteth us to Magick, the Pain of the Conscious Mind. Having then Wit to find the Cause of this Pain in the Sense of Separation, and its Cessation by the Union of Love, it is the Summit of Our Holy Art to present the whole Being of Our Star to Our Lady in the Nuptial of our Bodily Death. We are

then to make our whole Engine in true and real
Appurtenance of our Force, without Leak, or Friction, or any other Waste or Hindrance to its Action. Thou knowest well how an Horse, or even a Machine propelled by a Man's Feet, becometh as it were an Extension of the Rider, through his Skill and Custom. Thus let thy Star have Profit of thy Vehicle, assimilating it, and sustaining it, so that it be healed of its Separation, and this even in Life, but most especially in Death. Also thou oughtest to increase thy Vehicle in Mass by true Growth in Balance, that thou be a Bridegroom comely and well-favoured, a Man of Might, and a Warrior worthy of the Bed of so divine a Dissolution.

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Handwritten signature and flourish in the bottom right corner.

46. Dost thou fail? Art thou sorry? Is fear
in thine heart?

COMMENT

This verse brings out what is a fact in psychology, the necessary connection between fear, sorrow, and failure. To will and to dare are closely linked Powers of the Sphinx, and they are based on - to know. If one have a right apprehension of the Universe, if he know himself free, immortal, boundless, infinite force and fire, then may he will and dare. Fear, sorrow and failure are but phantoms.

47. Where I am these are not.

48. Pity not the fallen! I never knew them.

I am not for them. I console not: I hate
the consoled ~~and~~ the consoler.

49. I am unique ~~and~~ conqueror. I am not of the
Slaves that perish. Be they damned ~~and~~ dead!
Amen. (This is of the 4; there is a fifth
who is invisible, ~~and~~ therein am I as a babe
in an egg.)

7

50. Blue am I and gold in the light of my bride;
but the red gleam is in my eyes; ~~and my~~
spangles are purple ~~and~~ green.

COMMENT

There is here suggested the Image of "the
Star and the Snake."

105

51. Purple beyond Purple: it is the light higher
than eyesight.

COMMENT

There is a certain suggestion in this 'purple'
as connected with 'eyesight', which should reveal
a certain identity of Hadit with the Dwarf-Soul to
those who possess - eyesight!

52. There is a veil; that veil is black. It
is the veil of the modest woman; it is the
veil of sorrow, and the pall of death: This
is none of me. Tear down that lying spectre
of the centuries: veil not your vices in
virtuous words: these vices are my service;
ye do well, and I will reward you here and
hereafter.

COMMENT

Mohammed struck at the root of the insane superstition of tabu with his word: "Women are your field; go in unto them as ye will." He only struck half the blow. I say: go in unto them as ye will and they will. Two-thirds of modern misery springs from Woman's sexual dissatisfaction. A dissatisfied woman is a curse to herself and to everybody in her neighbourhood. Women must learn to let themselves enjoy without fear or shame, and both men and woman must be

trained in the technique of sex. Sex-repression leads to neurosis, and is the cause of social unrest. Ignorance of sexual technique leads to disappointment, even where passion is free and unrestrained. Sex is not everything in life, any more than food is: but until people have got satisfaction of these natural hungers, it is useless to expect them to think of other things. This truth is vital to the statesman, now that women have some direct political power; they will certainly overthrow the Republic unless they obtain full sexual satisfaction. Also, women outnumber men; and one man cannot satisfy a woman unless he be skilful and diligent. The new Aeon will have a foundation of Happy Women: A Woman under Tabu is loathsome to Life, detested by her fellows, and wretched in herself.

The student should study in Liber Aleph and Liber 418, the connection between 'modesty' and the attitude of the "Black Brothers".

53. Fear not, o prophet, when these words are
said, thou shalt not be sorry. Thou art
emphatically my chosen; and blessed are
the eyes that thou shalt look upon with
gladness. But I will hide thee in a mask
of sorrow; they that see thee shall fear
thou art fallen; but I lift thee up.

7

54. Nor shall they who cry aloud their folly that
thou meanest nought avail; thou shalt reveal
it; thou availest: they are the slaves of
because: They are not of me. The stops as
thou wilt; the letters; change them not in
style or value!

9

2

55. Thou shalt obtain the order ^{and} value of the
English Alphabet; thou shalt find new
symbols to attribute them unto.

9

2

56. Begone! ye mockers; even though ye laugh in
my honour ye shall laugh not long; then when
ye are sad know that I have forsaken you.

7

2

57. He that is righteous shall be righteous still;
he that is filthy shall be filthy still

58. Yea! deem not of change: ye shall be as ye
are, ~~and~~ not other. Therefore the ~~kings~~ of
the earth shall be ~~kings~~ for ever: the slaves
shall serve. There is none that shall be cast
down or lifted up: all is ever as it was.
Yet there are masked ones my ~~Servants~~: it
may be that yonder beggar is a King. A King
may choose his garment as he will: there is
no certain test: but a beggar cannot hide
his poverty.

COMMENT

Again we learn the permanence of the Nature of a Star. We are not to judge by temporary circumstances, but to penetrate to the True Nature.

It has naturally been objected by economists that our Law, in declaring every man and every woman to be a star, reduces society to its elements, and makes hierarchy or even democracy impossible. The view is superficial. Each star has a function

in its galaxy proper to its own nature. Much mischief has come from our ignorance in insisting, on the contrary, that each citizen is fit for any and every social duty. But also our Law teaches that a star often veils itself from its nature. Thus the vast bulk of humanity is obsessed by an abject fear of freedom; the principal objections hitherto urged against my Law have been those of people who cannot bear to imagine the horrors which would result if they were free to do their own wills. The sense of sin, shame, self-distrust, this is what makes folk cling to Christianity-slavery. People believe in a medicine just in so far as it is nasty; metaphysical root of this idea is in sexual degeneracy of the masochistic type. Now "the Law is for all"; but such defectives will refuse it, and serve us who are free with a fidelity the more dog-like as the simplicity of our freedom denotes their abjection.

Even such shallow soapsudmongers as Sir Walter Besant and Mr. James Rice have had an

inkling of these ideas. I quote "Ready-Money Mortiboy", Chapter XXIII:

"The big-bearded man stood towering over the children, with his right arm waving them out into the world - where? No matter where: somewhere away: somewhere into the good places of the world - not a boy's heart but was stirred within him: and the brave old English blood rose in them as he spoke, in his deep bass tones, of the worth of a single man in those far-off lands; - an oration destined to bear fruit in after days, when the lads, who talk yet with bated breath of the speech and the speaker, shall grow to man's estate.

"Dangerous, Dick," said Farmer John. "What should I do with my labourers?"

"Don't be afraid," said Dick. "There are not ten percent have the pluck to go. Let us help them, and you shall keep the rest."

He might have added that the employer would be better off without that percentage of yeast to ferment his infusion of harmless vegetable humans.

No one is better aware than I am that the Labour Problem has to be settled by practical and not ideal considerations, but in this case the ideal considerations happen to be extremely practical. The mistake has been in trying to

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No one is better aware than I am that the Labour Problem has to be settled by practical and not ideal considerations, but in this case the ideal considerations happen to be extremely practical. The mistake has been in trying to

produce a standard article to supply the labour market; it is an error from the point of view of capital and labour alike. Men should not be taught to read and write unless they exhibit capacity or inclination. Compulsory education has aided nobody. It has imposed an unwarrantable constraint on the people it was intended to benefit; it has been asinine presumption on the part of the intellectuals to consider a smattering of mental acquirements of universal benefit. It is a form of sectarian bigotry. We should recognize the fact that the vast majority of human beings have no ambition in life beyond mere ease and animal happiness. We should allow these people to fulfil their destinies without interference. We should give every opportunity to the ambitious, and thereby establish a class of morally and intellectually superior men and women. We should have no compunction in utilizing the natural qualities of the bulk of mankind. We do not insist on trying to

train sheep to hunt foxes or lecture on history; we look after their physical well being, and enjoy their wool and mutton. In this way we shall have a contented class of slaves who will accept the conditions of existence as they really are, and enjoy life with the quiet wisdom of cattle. It is our duty to see to it that this class of people lack for nothing. The patriarchal system is better for all classes than any other; the objections to it come from the abuses of it. But bad masters have been artificially created by exactly the same blunder as was responsible for the bad servants. It is essential to teach the masters that each one must discover his own will, and do it. There is no reason in nature for cut-throat competition. All this has been explained previously in other connections; here it is only necessary to emphasize the point. It must be clearly understood that every man must find his own happiness in a purely personal way. Our troubles have been caused

by the assumption that everybody wanted the same things, and thereby the supply of those things has become artificially limited; even those benefits of which there is an inexhaustible store have been cornered. For example, fresh air and beautiful scenery. In a world where everyone did his own will none would lack these things. In our present society, they have become the luxuries of wealth and leisure, yet they are still accessible to any one who possesses sufficient sense to emancipate himself from the alleged advantages of city life. We have deliberately trained people to wish for things that they do not really want.

It would be easy to elaborate this theme at great length, but I prefer to leave it to be worked out by each reader in the light of his own intelligence, but I wish to call the very particular attention of capitalists and labour leaders to the principles here set forth.

"Say not, O my Son, that in this Argument I have set Limits to Individual Freedom. For each Man in this Stage which I purpose is fulfilling his own true Will by his eager Acquiescence in the Order necessary to the Welfare of all, and therefore of himself also. But see thou well to it that thou set high the Standard of Satisfaction, and that to every one be a Surplus of Leisure and of Energy, so that, his Will of Self-preservation being fulfilled by the Performance of his Function in the State, he may devote the Remainder of his Powers to the Satisfaction of the other Parts of his Will. And because the People are oft-times unlearned, not understanding Pleasure, let them be instructed in the Art of Life; to prepare Food palatable and wholesome, each to his own Taste, to make Clothes according to Fancy, with variety of Individuality, and to practice the manifold Crafts of Love. These Things being first secured, thou mayst afterward lead them into the Heavens of Poesy

and Tale, of Music, Painting, and Sculpture, and
into the Lore of the Mind Itself, with its in-
satiabile Joy of all Knowledge. Thence let them
soar!"

(DE FUNDAMENTIS CIVITATIS.
LIBER ALPH VEL CXI.)

59. Beware therefore! Love all, lest perchance
is a King concealed! Say you so? Fool!
If he be a King, thou canst not hurt him.

COMMENT

We must abolish the shadows by the Radiant Light of the Sun. Real things are only thrown into brighter glory by His effulgence. We need have no fear then to throw the Christians to the Lions. If there be indeed True Men among them, who happen through defect of education to know no better, they will reincarnate all right, and no harm done.

This passage may perhaps be interpreted in a sense slightly different from that assumed in the above paragraph. We should indeed love all - is not the Law "love under will"? By this I mean that we should make proper contact with all, for love means union; and the proper condition of union is determined by will. Consider the right

attitude to adopt in the matter of cholera. One should love it, that is, study it intimately; not otherwise can one be sure of maintaining the right relation with it, which is, not to allow it to interfere with one's will to live. (And almost everything that is true of Cholera is true of Christians.)

60. Therefore strike hard and low, and to hell
with them, master!

COMMENT.

The Christians to the Lions!

An XVII Sol in Libra, I am reminded of Samuel Butler's observation that the apotheosis of love is to devour the beloved. Indeed, one cannot say that one has perfectly attained to love or hate until the object of that passion is assimilated. The word "hell" is significant in this connection. One must never be so careless as to let oneself think that even "the Style of a letter" (how much less a phrase!) in this Book is casual. The expression "to hell with them" is not merely an outburst of colloquial enthusiasm. The word "hell", that and no other, serves the purpose of the speaker. This would naturally be suggested to us, in any case, by the reflection that our Law does not indulge in the frothings of impotent fury, like the priestly

frauds of Moses, the Rishis, and Buddha, in the weeping and wailing and gnashing of teeth of the Galilean fishwife. Our Law knows nothing of punishment beyond that imposed by ignorance and awkwardness on their possessor. The word 'hell' must therefore be explained in terms neither of virile vulgarity, or theological blackmail.

61. There is a light before thine eyes, o prophet,
a light undesired, most desirable.

62. I am uplifted in thine heart^s and the kisses
of the stars rain hard upon thy body.

COMMENT

"Uplifted in thine Heart": - compare the
Book of the Heart Girt with a Serpent. (See
Equinox III, I.)

63. Thou art exhaust in the voluptuous fullness
of the ~~as~~piration; the expiration is
sweeter than death, more rapid and laughter-
ful than a caress of Hell's own worm.

COMMENT

This verse conceals a certain Magical Formula of the loftiest initiations. It refers to a method of using the breath, in connexion with the appropriate series of ideas, which is perhaps not to be tought directly. But it may be learnt by those who have attained the necessary degree of magical technique, suggested automatically to them by Nature herself, just as newly-hatched chickens pick up corn without instruction.

laugh
checked
this
X

X 7, inspire
aspire
the Jasmine looks
like "aspire"
same thing curiously
off

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right
shell
hoo
off

* 7, hoo hoo
as hoo
the Jasmine
like
looks
"as hoo"
same thing
curious
off

Laugh
checked,
Mrs
W

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X 7, Inspire
aspire
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Laugh
 checked,
 this
 off

* 7, inspire
 aspires
 the Jassmine looks
 like "aspires"
 same thing compound
 off

64. Oh! thou art overcome: we are upon thee;
our delight is all over thee: Hail! hail;
prophet of Nu! prophet of Had! prophet of
Ra-Hoor-Khu! Now rejoice! now come in our
splendour and rapture! Come in our passion-
ate peace, and write sweet words for the Kings.!

COMMENT

"The Kings" are evidently those men who are capable of understanding Themselves. This is a consecration of The Beast to the task of putting forth the Law.

"Thou art overcome". The conscious resisted desperately, and died in the last ditch.

65. I am the Master: thou art the Holy Chosen
One.

COMMENT

It is curious that this verse should be numbered 65, suggesting L.V.X. and Adonai, the Holy Guardian Angel. It seems then that He is Hadit. I have never liked the term 'Higher Self'; True Self is more the idea. For each Star is the husk of Hadit, unique and conqueror, sublime in His own virtue, independent of Hierarchy. There is an external hierarchy, of course, but that is only a matter of convenience.

66. Write, ~~and~~ find ecstasy in writing! Work
~~and~~ be our bed in working! Thrill with the
joy of life ~~and~~ death! Ah! thy death shall
be lovely: whoso seeth it shall be glad.
Thy death shall be the seal of the promise
of our agelong love. Come! Lift up thine
heart ~~and~~ rejoice! We are one; we are none.

COMMENT

The first part of this text appears to be a digression in the nature of a prophecy. The word "Come!" is a summons to re-enter the full Trance. Its essence is declared in the last six words. Notice that the transition from one to none is instantaneous.

67. Hold! Hold! Bear up in thy rapture; fall
not in swoon of the excellent kisses!

COMMENT

The instructions in the text of this and the next verse were actual indications as to how to behave, so as to get the full effect of the Trance.

This too is a general Magical Formula, convenient even in the Work of the physical image of the Godhead.

It is of the utmost importance to resist the temptation to let oneself be carried away into trance. One should summon one's reserve forces to react against the tendency to lose normal consciousness. More and more of one's being is gradually drawn into the struggle, and one only yields at the last moment. (It needs practice and courage to get the best results). I quote from the Holy Books:

"Fall not into death, O my soul! Think that

death is the bed into which you are falling!"
(Liber VII,I,33.)

"Thou hast brought me into great delight.
Thou hast given me of Thy flesh to eat and of Thy
blood for an offering of intoxication.

Thou hast fastened the fangs of Eternity in
my soul, and the Poison of the Infinite hath
consumed me utterly.

I am become like a luscious devil of Italy;
a fair strong woman with worn cheeks, eaten out
with Hunger for kisses. She hath played the
harlot in diverse palaces; she hath given her
body to the beasts.

She hath slain her kinsfolk with strong venom
of toads; she hath been scourged with many rods.

She hath been broken in pieces upon the Wheel;
the hands of the hangman have bound her unto it.

The fountains of water have been loosed upon
her; she hath struggled with exceeding torment.

She hath burst in sunder with the weights of
the waters; she hath sunk into the awful Sea.

So am I, O Adonai, my lord, and such are the waters of Thine intolerable Essence.

So am I, O Adonai, my beloved, and Thou hast burst me utterly in sunder.

I am shed out like spilt blood upon the mountains; the Ravens of Dispersion have borne me utterly away.

Therefore is the seal unloosed, that guarded the Eighth abyss; therefore is the vast sea as a veil; therefore is there a rending asunder of all things." (Liber LXV, III, vv. 38-48.)

"Intoxicate the inmost, O my lover, not the outermost!" (Liber LXV, I, v.64).

68. Harder! Hold up thyself! Lift thine head!
breathe not so deep - die!

69. Ah! Ah! What do I feel? Is the word
exhausted?

70. There is help ^{and} hope in other spells.

Wisdom says: be strong! Then canst thou
bear more joy. Be not animal; refine
thy rapture! If thou drink, drink by the
eight and ninety rules of art. If thou
love, exceed by delicacy; and if thou do
aught joyous, let there be subtlety therein!

COMMENT

It is absurd to suppose that 'to indulge the passions' is necessarily a reversion or degeneration. On the contrary, all human progress has depended on such indulgence. Every art and science is intended to gratify some fundamental need of nature. What is the ultimate use of the telephone and all the other inventions on which we pride ourselves? Only to sustain life, or to protect or reproduce it; or to subserve Knowledge and other forms of pleasure.

On the other hand, the passions must be understood properly as what they are, nothing in themselves,

but the diverse forms of expression employed by the Will. One must preserve discipline. A passion cannot be good or bad, too weak or too strong, etc; by an arbitrary standard. Its virtue consists solely in its conformity with the plan of the Commander-in-Chief. Its initiative and elan are limited by the requirements of his strategy. For instance, modesty may well co-operate with ambition; but also it may thwart it. This verse counsels us to train our passions to the highest degree of efficiency. Each is to acquire the utmost strength and intelligence; but all are equally to contribute their quota towards the success of the campaign.

It is nonsense to bring a verdict of "Guilty" or "Not Guilty" against a prisoner, without reference to the Law under which he is living. The end justifies the means: if the Jesuits do not assert this, I do. There is obviously a limit, where "the means" in any case are such that their

use blasphemes "the end": e.g. to murder one's rich aunt affirms the right of one's poor nephew to repeat the trick, and so to go against one's own Will-to-live, which lies deeper in one's being than the mere Will-to-inherit. The judge in each case is not ideal morality, but inherent logic.

This then being understood, that we cannot call any given passion good or bad absolutely, any more than we can call Knight to King's Fifth a good or bad move in chess without study of the position, we may see more clearly what this verse implies. There is here a general instruction to refine Pleasure, not by excluding its gross elements, but by emphasizing all elements in equilibrated development. Thus one is to combine the joys of Messalina with those of Saint Theresa and Isolde in one single act. One's rapture is to include those of Blake, Petrarch, Shelley, and Catullus. Liber Aleph has detailed instruction on numerous points involved in these questions.

Why "eight and ninety" rules of art? I am totally unable to suggest a reason satisfactory to myself; but 90 is Tzaddi, the "Emperor", and 8, Cheth, the "Charioteer" or Cup-Bearer; the phrase might then conceivably mean "with majesty". Alternatively, $98 = 2 \times 49$: now Two is the number of the Will, and Seven of the passive senses. 98 might then mean the full expansion of the senses (7×7) balanced against each other, and controlled firmly by the Will.

"Exceed by delicacy": this does not mean, by refraining from so-called animalism. One should make every act a sacrament, full of divinest ecstasy and nourishment. There is no act which true delicacy cannot consecrate. It is one thing to be like a sow, unconscious of the mire, and unable to discriminate between sweet food and sour; another to take the filth firmly and force oneself to discover the purity therein, initiating even the body to overcome its natural repulsion and partake

with the soul at this Eucharist. We 'believe in the Miracle of the Mass' not only because meat and drink are actually "transmuted in us daily into Spiritual Substance", but because we can make the "Body and Blood of God" from any materials soever by Virtue of our Royal and Pontifical Art of Magick.

Now when Brillat-Savarin (was it not?) served to the King's table a pair of old kid gloves, and pleased the princely palate, he certainly proved himself a Master-Cook. The feat is not one to be repeated constantly, but one should achieve it at least once - that it may bear witness to oneself that the skill is there. One might even find it advisable to practice it occasionally, to retain one's confidence that one's "right hand hath not lost its cunning". On this point hear further more our Holy Books:

"Go thou unto the outermost places and subdue all things".

Subdue thy fear and thy disgust. Then - yield!" (Liber LXV, I. 45.46).

"Moreover I beheld a vision of a river. There was a little boat thereon; and in it under purple sails was a golden woman, an image of Asi wrought in finest gold. Also the river was of blood, and the boat of shining steel. Then I loved her; and, loosing my girdle, cast myself into the stream.

I gathered myself into the little boat, and for many days and nights did I love her, burning beautiful incense before her.

Yea! I gave her of the flower of my youth.

But she stirred not; only by my kisses I defiled her so that she turned to blackness before me.

Yet I worshipped her, and gave her of the flower of my youth.

Also it came to pass, that thereby she sickened, and corrupted before me. Almost I cast myself into the stream.

Then at the end appointed her body was whiter than the milk of the stars, and her lips red and

warm as the sunset, and her life of a white heat like the heat of the midmost sun.

Then rose she up from the abyss of Ages of Sleep, and her body embraced me. Altogether I melted into her beauty and was glad.

The river also became the river of Amrit, and the little boat was the chariot of the flesh, and the sails thereof the blood of the heart that beareth me, that beareth me." (*ditto* LXV II 7-10)

We therefore train our adepts to make the Gold Philosophical from the dung of witches, and the Elixir of Life from Hippomanes; but we do not advocate ostentatious addiction to these operations. It is good to know that one is man enough to spend a month or so at a height of twenty thousand feet or more above the sea-level; but it would be unpardonably foolish to live there permanently.

This illustrates one case of a general principle. We consider the Attainment of various Illuminations,

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incomparably glorious as that is, of chief value for its witness to our possession of the faculty which made success possible. To have climbed alone to the summit of Iztaccihuatl is great and grand; but the essence of one's joy is that one possesses the courage, knowledge, agility, endurance, and self-mastery necessary to have done it.

The Goal is ineffably worth all our pains, as we say to ourselves at first; but in a little while are aware that even that Goal is less intoxicating than the Way itself.

We find that it matters little whither we go; the Going itself is our gladness, I quote in this connection Liber LXV, II, 17-25, one of several similar passages in Our Holy Books.

"Also the Holy one came upon me, and I beheld a white swan floating in the blue.

Between its wings I sate, and the aeons fled away.

Then the swan flew and dived and soared, yet no whither we went.

A little crazy boy that rode with me spake
unto the swan, and said:

Who art thou that dost float and fly and dive
and soar in the inane? Behold, these many aeons
have passed; whence camest thou? Whither wilt
thou go?

And laughing I chide him, saying: No whence!
No whither!

The swan being silent, he answered: Then,
if with no goal, why this eternal journey?

And I laid my head against the Head of the
Swan, and laughed saying: Is there not joy
ineffable in this aimless winging? Is there not
weariness and impatience for who would attain to
some goal?

And the swan was ever silent. Ah! but we
floated in the infinite Abyss. Joy! Joy!

White swan, bear thou ever me up between thy
wings!"

"Be strong!" We need healthy robust bodies
as the mechanical instruments of our souls. Could

Paganini have expressed himself on the "fiddle for eighteen pence" that someone once bought when he was "young and had no sense?" Each of us is Hadit, the core of our Khabs, our Star, one of the Company of Heaven; but this Khabs needs a Khu or Magical Image, in order to play its part in the Great Drama. This Khu, again, needs the proper costume, a suitable 'body of flesh', and this costume must be worthy of the Play.

We therefore employ various magical means to increase the vigour of our bodies and the energy of our minds, to fortify and to sublime them.

The result is that we of Thelema are capable of enormously more achievement than others, even in terrestrial matters, from sexual orgia to creative Art. Even if we had only this one earth-life to consider, we exceed our fellows some thirtyfold, some sixtyfold, some an hundredfold.

One most important point, in conclusion. We must doubtless admit that each one of us is

lacking in one capacity or another. There must always be some among the infinite possibilities of Nuith which possess no correlative points of contact in any given Khu. For example, the Khu of a male body cannot fulfil itself in the quality of motherhood. Any such lacuna must be accepted as a necessary limit, without regret or vain yearnings for the impossible. But we should beware lest prejudice or other personal passion exclude any type of self-realization which is properly ours. In our initiation the tests must be thorough and exhaustive. The neglect to develop even a single power can only result in deformity. However slight this might seem, it might lead to fatal consequences; the ancient adepts taught that by the parable of the heel of Achilles. It is essential for the Aspirant to make a systematic study of every possible passion, icily aloof from all alike, and setting their armies in array beneath the banner of his Will after he has perfectly gauged

the capacity of each unit, and assured himself of its loyalty, discipline, courage, and efficiency. But woe unto him who leaves a gap in his line, or one arm unprepared to do its whole duty in the position proper to its peculiar potentialities!

71. But exceed! exceed!

COMMENT

"The Road of Excess leads to the Palace of Wisdom". "You never know what is enough until you know what is too much". So wrote William O'Neill.

Progress, as its very etymology declares, means A Step Ahead. It is the Genius, the Eccentric, the Man who Goes One Better than his fellows, that is the Saviour of the Race, and while it is unwise possibly (in some senses) to exceed in certain respects, we may be sure that he who exceeds in no respect is a mediocrity.

The key of Evolution is Right Variation.

Excess is evidence at least of capacity in the quality at issue. The golf teacher growls tirelessly: "Putt for the back of the hole! Never up, never in!" The application is universal. Far from me be it to deny that excess is too often

disastrous. The athlete who dies in his early prime is the skeleton at every Boat Supper. But in such cases the excess is almost always due to the desire to excel other men, instead of referring the matter to the only competent judge, the true Will of the body. I myself used to "go all out" on mountains; I hold more World's records of various kinds than I can reckon - for pace, skill, daring, and endurance. But I never worried about whether other people could beat me. For this reason my excesses, instead of causing damage to health and danger to life, turned me from a delicate boy, too frail for football, doomed by my doctors to die in my teens, into a robust ruffian who thrived on every kind of hardship and exposure.

On the contrary, every department of life in which, from distaste or laziness, I did not 'exceed', is constantly crippling me in one way or another - and I recognize with savage remorse that the weakness which I could have corrected so easily in my twenties is in my forties an incurably chronic complaint.

72. Strive ever to more! and if thou art truly
mine - and doubt it not, and if thou art ever
joyous! - death is the crown of all.

COMMENT

This striving is to be strenuous. We are not to set our lives at a pin's fee. "Unhand me, gentlemen! I'll make a ghost of him that lets me!" Death is the End that crowns the Work.

Evolution works by variation. When an animal develops one part of itself beyond the others, it infringes the norm of its type. At first this effort is made at the expense of other efforts, and it seems as if, the general balance being upset, the Nature were in danger. (It must obviously appear so to the casual observer - who probably reproaches and persecutes the experimenter). But when this variation is intended to meet some new, or even foreseen, change in environment, and is paid for by some surplus part, or some part now

superfluous, although once useful to meet a quality of the environment which no longer menaces the individual, the adaptation is biologically profitable.

Obviously, the whole idea of exercise, mental or bodily, is to develop the involved organs in a manner physiologically and psychologically proper.

It is deleterious to force any faculty to live by an alien law. When parents insist on a boy adopting a profession which he loathes, because they themselves fancy it; when Florence Nightingale fought to open hospital windows in India at night; then the Ideal mutilates and murders.

Every organ has 'no law beyond Do what thou wilt'. Its law is determined by the history of its development, and by its present relations with its fellow-citizens. We do not fortify our lungs and our limbs by identical methods, or aim at the same tokens of success in training the throat of the tenor and the fingers of the fiddler. But all

laws are alike in this: they agree that power and tone come from persistently practising the proper exercise without overstraining. When a faculty is freely fulfilling its function it will grow; the test is its willingness to 'strive ever to more'; it justifies itself by being 'ever joyous'. It follows that 'death is the crown of all.' For a life which has fulfilled all its possibilities ceases to have a purpose; death is its diploma, so to speak; it is ready to apply itself to the new conditions of a larger life. Just so a schoolboy who has mastered his work, dies to school, reincarnates in cap and gown, triumphs in the tripos, dies to the cloisters, and is reborn to the world.

Note that the Atu "Death" in the Tarot refers to Scorpio. This sign is three-fold: the Scorpion that kills itself with its own poison, when its environment (the ring of fire) becomes intolerable; the Serpent that renews itself by shedding its skin,

that is crowned and hooded, that moves by undulations like Light, and gives man Wisdom at the price of toil suffering and mortality; and the Eagle that soars, its lidless eyes bent boldly upon the sun. "Death" is, to the initiate, an inn by the wayside; it marks a stage accomplished; it offers refreshment, repose, and advice as to his plans for the morrow.

But in this verse the main point is that death is the 'crown' of all. The crown is Kether, the Unity; "Love under will" having been applied to all Nuith-possibilities of all Khu-energies of any Hadit-central-Star, that Star has exhausted itself perfectly, completed one stage of its course. It is therefore crowned by death; and, being wholly itself, lives again by attracting its equal and opposite Counterpart, with whom 'love under will' is the fulfilment of the Law, in a sublimer sphere.

But there are no rules until one finds them: a man leaving Ireland for the Sahara does well to

discard such 'indispensable' and 'proper' things as a waterproof and a blackthorn for a turban and a dagger.

The 'moral' man is living by the no-reason of Laws, and that is stupid and inadequate even when the Laws still hold good; for he is a mere mechanism, resourceless should any danger that is not already provided for in his original design chance to arise. Respect for routine is the mark of the second-rate man.

The 'immoral' man, defying convention by shouting aloud in church, may indeed be 'brawling'; but equally he may be a sensitive who has felt the first tremor of an earthquake.

We of Thelema encourage every possible variation; we welcome every new'sport'; its success or failure is our sole test of its value; we let the hen's queer hatching take to water, and laugh at her alarms; and we protect the 'ugly duckling', knowing that Time will tell us whether it be a cygnet.

Herbert Spencer, inexorably condemning the Unfit to the gallows, only echoed the High-Priest who protected Paul from the Pharisees. Sound biology and sound theology are for once at one!

The question of the limits of individual Liberty is fully discussed in Liber CXI (Aleph), to which we refer the student. The following ~~four~~ ^{two} chapters will give a general idea of the main principles.

"De Vi Per Disciplinam Colenda."

"Consider the Bond of a cold Climate, how it maketh ~~man~~ a Slave; he must have Shelter and Food with fierce Toil. Yet thereby he becometh strong against the Elements, and his ~~moral~~ Force waxeth, so that he is Master of such Men as live in Lands of Sun where bodily Needs are satisfied without Struggle.

Consider ^{him} also ~~him~~ that willeth to excel in Speed or in Battle, how he denieth himself the Food he craveth, and all Pleasures natural to

him, putting himself under the harsh Order of a Trainer. So by this Bondage he hath, at the last, his Will.

Now then the one by natural, and the other by voluntary, Restriction have come each to a greater Liberty. This is also a general law of Biology, for all Development is Structuralization; that is, a Limitation and Specialization of an originally indeterminate Protoplasm, which latter may therefore be called free, in the definition of a Pendant."

"De Ordine Rerum."

"In the Body every Cell is subordinated to the general physiological Control, and we who will that Control do not ask whether each individual Unit of that Structure be consciously happy. But we do care that each shall fulfil its Function, and the ~~f~~ailure of even a few Cells, or their Revolt, may involve the Death of the Whole Organism. Yet even here the Complaint of

a few, which we call *Pain*, is a Warning of general Danger, Many Cells fulfil their Destiny by *Swift* Death, and this being their Function, they in no wise resent it. Should Haemoglobin resist the Attack of Oxygen, the Body would perish, and the Haemoglobin would not *thereby* ~~even~~ save itself. Now, o my Son, do then consider deeply of these Things in thine Ordering of the World under the Law of Thelema. For every Individual in the State must be perfect in his own Function, with Contentment, respecting his own Task as necessary and holy, not envious of another's. For so only mayst thou build up a Free State, whose directing Will shall be singly directed to the Welfare of all."

We of Thelema think it vitally aright to let a man take opium. He may destroy his physical vehicle thereby, but he may produce another "Kubla Khan". It is his own responsibility. Also we know well that "if he be a King" it will not hurt him - in the end. We trust Nature to protect,

and Wisdom to be justified of, their children. It is superficial to object that a man should be prevented from ruining and killing himself, for his own sake or for that of "those dependent on him". One who is unfit to survive ought to be allowed to die. We want only those who can conquer themselves and their environment. As for "those dependent on him" it is one of our chief objects to abolish the very idea of dependence on others. Women with child, and infants, are not exceptions, as might seem. They are doing their will, the one class to reproduce, the other to live; the state should consider their welfare to be its first duty; for if they are for the moment dependent on it, it is also dependent on them. A man might as well cut out his heart because it was weak, and in need of cautious care. But he would be no less foolish if he tried to prevent the used-up elements from eliminating themselves from his body. We respect the

Will-to-Live; we should respect the Will-to-Die. The race is auto-intoxicated by suppressing the excretory processes of Nature.

Each case must of course be judged on its merits. His neighbours do well to assist one who is weak by accident or misfortune, if he wishes to recover. But it is a crime against the state and against the individuals in question to hinder the gambler, the drunkard, the voluptuary, the congenital defective, from drifting to death, unless they prove by their own dogged determination to master their circumstances, that they are fit to pull their weight in the Noah's Ark of mankind.

25

Broadwell

73. Ah! Ah! Death! Death! thou shalt long
for death. Death is forbidden, o man,
unto thee.

COMMENT

There is a connection between Death, Sleep and Our Lady Nuit. (This is worked out, on profane lines, by Dr. Sigmund Freud, and his school, especially by Jung, "Psychology of the Unconscious", which the reader should consult). The fatigue of the days' toil creates the toxins whose accumulation is the 'Will to Die'. All mystic attainment is of this type, as all Magick is of the 'Will to Live'. At times we all want Nibbana, to withdraw into the Silence, and so on. The Art of it is to dip deeply into 'Death', but to emerge immediately, a giant refreshed. This plan is also possible on the larger scale, all Life being Magick, all Death Mysticism.

Then why is Death 'forbidden'? All things

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are surely lawful. But we must work "without lust of result", taking everything as it comes without desire indeed, but with all manner of delight! Let thy Love-Madrigal to Death, thy Mother-Mistress, ripple and swell throughout the years, with all the Starry Heaven for thine Orchestra; but do not imagine that to attain Her is the sole satisfaction. It is the yearning itself that is Beatitude.

It may seem that in this verse the word "Death" is used in a sense somewhat other than that explained in the previous note. It is forbidden, observe, to 'man'. That is, then, the formula must not be used by one who is still an imperfect being. Our definition is surely confirmed by this phrase rather than denied, or even modified. To long for death is to aspire to the complete fulfilment of all one's potentialities. And it would evidently be an error to insist upon passing on to one's next life while there were

hawsers unhitched from this one. The mere inexplicability of the various jerks would make for bewilderment, irritation, and clumsiness.

For this reason, alone, it is all-important to ascertain one's true Will, and to work out every detail of the work of doing it, as early in life as one can. One is apt (at the best) to define one's will dogmatically, and to devote one's life almost puritanically to the task, sternly suppressing all side-issues, and calling this course Concentration. This is error, and perilous. For one cannot be sure that a faculty which seems (on the surface) useless, even hostile, to one's work, may not in course of time become one of vital value. If it be atrophied - alas! Its suppression may moreover have poisoned one's whole system, as a breast debarred from its natural use is prone to cancer. At best, it may be too late to repair the mischief; the lost opportunity may be a life-long remorse.

The one way of safety lies in applying the Law of Thelema with the utmost rigour. Every impulse, however feeble, is necessary to the stability of the whole structure; the tiniest flaw may cause the cannon to burst. Every impulse, however opposite to the main motive, is part of the plan; the rifling does not thwart the purpose of the barrel. One should therefore acquiesce in every element of one's nature, and develop it as its own laws demand, with absolute impartiality. One need not fear; there is a natural limit to the growth of any species; it either finds food fail, or is choked by its neighbours, or overgrows itself, and is transformed. Nor need one fret about the harmony and proportion of one's various faculties; the fit will survive, and the perfection of the whole will be understood as soon as the parts have found themselves, and settled down after fighting the matter out in the balanced stability which represents their right

reaction to each other, and to their environment. It is thus policy for an Aspirant to initiation to analyse himself with indefatigable energy, shrewd skill, and accurate subtlety; but then to content himself with observing the interplay of his instincts, instead of guiding them. Not until he is familiar with them all should he perform the practices which enable him to read the Word of his Will. And then having assumed conscious control of himself, that he may do his Will, he should make a point of using every faculty in a detached way (just as one inspects one's pistols and fires a few rounds) without expecting ever to need them again, but on the general principle that if they were wanted, one might as well feel confident of the issue.

This theory of initiation is so important to every aspirant that I shall illustrate how my own ignorance bred error, and error injury. My Will was, I now know, to be The Beast, 666, a Magus,

the Word of the Aeon, Thelema; to proclaim this new Law to mankind.

My passion for personal freedom, my superiority to sexual impulses, my resolve to master physical fear and weakness, my contempt for other people's opinions, my poetic genius: I indulged all these to the full. None of them carried me too far, ousted the other, or injured my general well-being. On the contrary, each automatically reached its natural limit, and each has been incalculably useful to me in doing my Will when I became aware of it, able to organize its armies, and to direct them intelligently against the inertia of ignorance.

But I suppressed certain impulses in myself. I abandoned my ambitions to be a diplomatist. I checked my ardour for Science. I trampled upon my prudence in financial matters. I mortified my fastidiousness about caste. I masked my shyness in bravado, and tried to kill it by ostentatious eccentricity. This last mistake came from sheer

panic; but all the rest were quite deliberate sacrifices on the altar of my God Magick.

They were all accepted, as it then seemed. I attained all my ambitions; yea, and more also. But I know now that I should not have forced my growth, and deformed my destiny. To nail geese to boards and stuff them makes foie gras, very true; but it does not improve the geese. It may be said that I strengthened my moral character by these sacrifices, and that I was indeed compelled to act as I did. The mad elephant Wantobemagus pulled over the team of oxen? We may put it like that, certainly; but still I feel that it might have been better had he not been mad. For, to-day, if I were an Ambassador, versed profoundly in Science, financially armed and socially stainless, I should be able to execute my Will by pressure upon all classes of powerful people, to make this comment ^x carry conviction to thinkers, and to publish the Book of the Law in every part

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of the world. Instead, I am exiled and suspected, despised by men of science, ostracised by my class, and a begger. If I were in my teens again! I cannot change my mind about which ridge I'll climb the mountain by, now when I see, above these ice-glazed pinnacles storm-swept, through gashes torn from whirling wreaths of arrowy sleet, the cloud-surpassing summit, not far, not very far.

I regret nothing, be sure! I may be even in error to argue that an evident distortion of nature, and its issue in disaster, are proof of imprudence; Perhaps the other road would not have taken me to Cairo, to the climax of my life, to my true Will fulfilled in Aiwaaz and made Word in this Book. Perhaps it is lingering "lust of result" that whispers hideous lies to daunt me, that urges these plausible arguments to accuse me. It may be that my present extremity is the very condition required for the fulfilment of my Work.*

* An XXI 0 in 5 It is now evident that this was the case.

Who shall say what is power, what impotence? Who shall be bold to measure the Morrow, or declare what causes conjoin to bring forth an Effect that no man knoweth?

Was not Lao-Tze thrust forth from his city? Did not Buddha go begging in rags? Did not Mohammed flee for his life into exile? Was not Bacchus the scandal and the scorn of men? Than Joseph Smith had any man less learning? Yet each of these attained to do his Will; each cried his Word, that all the Earth yet echoes it! And each was able to accomplish this by virtue of that very circumstance which seems so cruel. Shall I, who am armed with all their weapons at once, complain that I must go into the fight unfurnished?

74. The length of thy longing shall be the
strength of its glory. He that lives
long ~~and~~ desires death much is ever
the King among Kings.

COMMENT

One does not need to be constantly popping in and out of Trance. One ought to do both actions with ever increasing length and strength of swing. Hence one's life-periods, where time counts, become gradually larger and more vivid, and one's death-periods though very short, perhaps, may be unfathomably intense.

The whole question of Time has been thoroughly investigated already.* The present remarks refer only to the conditions of "normal" consciousness, into which we throw ourselves at recurring intervals. The doctrine here stated should be studied

* In previous notes. See also the Essay of "Time": Crowley: Coll. Works, Vol.II, pp. 267-82.

in the light of previous remarks; verses 61 to 74 inclusive form a coherent passage: notice the words "death" in verses 63 and 66 and "die" in verse 68. There is evidently an intention to identify the Climax of Love with that of Life. It is then not unnatural for us to ask: Can 'Death' have some deeper significance than appears? Scorpio, the Zodiacal Sign of Death, is really the Sexual or Reproductive function of Nature. It is the Earth-transcending Eagle the self-restoring Serpent, and the self-immolating Scorpion. In alchemy it is the principle of Putrefaction, the "Black Dragon", whose state of apparent corruption is but a prelude to the Rainbow-coloured Spring-tide of the Man in Motley. The nymph of Spring, Syrinx, the trembling hollow reed which needs but Breath to fill the world with Music, attracts Pan, the Goat-God of ecstatic Lust, by whose Work the glory of Summer is established anew.

It is obvious that "the length of thy longing"

varies with the number of potentialities to be satisfied. In other words, the more complex the Khu of the Star, the greater the man, and the keener his sense of his own imperfections of the scope of his work, and of his need to achieve it.

75. Aye! listen to the numbers and the words:

76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y X 24 88 89

R P S T O V A L. What meaneth this, o
prophet? Thou knowest not; nor shalt thou
know ever. There cometh one to follow thee:
he shall expound it. But remember, o chosen
one, to be me; to follow the love of Nu in
the star-lit heaven; to look forth upon men,
to tell them this glad word.

77. O be thou proud and mighty among men!

COMMENT

Pride is the quality of Sol. Tiphareth; Might of Mars, Geburah. Now Leo - my rising sign - combines these ideas, as does Ra-Hoor-Khuit. The Christian ideas of humility and weakness as 'virtues' are natural to slaves, cowards and defectives.

The type of tailless simian who find himself a mere forked radish in a universe of giants clamouring for hors d'oeuvres must take refuge from Reality in Freudian phantasies of 'God'. He winces at the touch of Truth; and shivers at his nakedness in Nature.

He therefore invents a cult of fear and shame, and makes it presumption and blasphemy to possess courage and self-respect. He burrows in the slime of "Reverence, and godly fear" and makes himself houses of his own excrement, like

the earthworm he is. He shams dead, like other vile insects, at the approach of danger; he tries to escape notice by assuming the colour and form of his surroundings, using 'protective mimicry' like certain other invertebrates.

He exudes stink or ink like the skunk or the cuttle-fish, calling the one Morality and the other Decency. He is slippery with Hypocrisy, like a slug; and, labelling the totality of his defects Perfection, defines God as Faeces so that he may flatter himself with the epithet divine. The whole manoeuvre is described as Religion.

2

7

78. Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.

7

2

79. The end of the hiding of Hadit; and blessing
and worship to the prophet of the lovely star!

COMMENT

So mote it be!

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