



IN THE CONTINUUM

Vol. II, No. 1

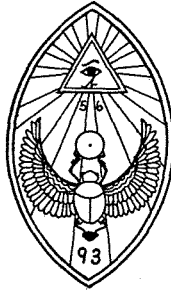
Do what thou wilt shall be the whole of the Law.
Love is the law, love under will.

An. LXXIV, 1978 e.v., Sun in 0° Aries
Published by the College of Thelema
P.O. Box 415, Oroville, CA. 95965
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The College of Thelema
Founded in Service to
the A. A. A.

COLLEGE of THELEMA



Founded in Service
to the A.:A.:

Cari Fratres et Sorores,

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

Where does one draw the line between the freedom of the individual and the recognition of authority in a Thelemic Occult Order? The final answer to this must be a result of the work of each individual but I might point out a few ideas.

The first thing you may need to ask yourself is why did you join? All motives for joining are valid except that you ought not to fool yourself as to your true motive and believe in a false motive as an ego saving or face saving attempt. Be honest with yourself or else the map you are making for your Path towards the peak of the accomplishment of your True Will will not work well enough.

You may have wished the society of others who think along some of the same lines that you do, or you may hope to rise in your chosen Occult society and become a leader of men; you may want Power. You might have the ambition to write a degree after your name such as those who have gone to college may write an M.A. or a Ph.D. You may be imbued with other enthusiasms and be thinking in terms of evolution and the betterment of humanity with your aid. You may have in mind that you have to reincarnate again and that you would wish to incarnate in a more perfect society and that the work you do now will bear fruit in the future lives. You may wish to bring more freedom to humanity and of course to yourself. Or you may mistake license for freedom and may have joined because you think that you can then do as you like under the sanction of an Occult Order. Or perhaps you are looking for a guru or teacher and an Occult Order seems a good place to find one. You may think that the Order you have joined will aid you in achieving the Knowledge and Conversation of the Holy Guardian Angel.

Some of these reasons for joining an Occult Order will be aided and some will be hindered by that Order itself.

Let us suppose that you are looking for a guru and have

thought that a high ranking member of the Order should be your teacher because of his grade. Not necessarily - as some are good at steering a ship of state who are unable to teach. However, if it is a guru you wish, does he come up to some of the standards Crowley wrote of in many places? Let me quote a little from Letter 61 in MAGICK WITHOUT TEARS where he is talking about the A.'.A.'. and by inference something about the O.T.O.

"In our own case, though Our authority is at least as absolute as that of the Pope and the Church of Rome, it does not confer upon me any power transferable to others by any act of Our will. Our own authority came to Us because it was earned, and when We confer grades upon other people Our gift is entirely nugatory unless the beneficiary has won his spurs.

"To put it in a slightly different form of words: Any given degree is, as it were, a seal upon a precise attainment; and although it may please Us to explain the secret or secrets of any given degree or degrees to any particular person or persons, it is not of the slightest effect unless he prove in his own person the ability to perform those functions which all We have done is to give him the right to perform and the knowledge how to perform." *

To the bewilderment of many, Crowley may have given degrees in emergency situations which have become nugatory with the passage of time because of the behaviour of the candidate. Does such a person fit your idea of a guru or teacher? Has he won his spurs or done the work? Have you tested him by asking questions and finding then if he knows what he is talking about? Does he display Initiated Wisdom? Has he answered your questions and given you a little more enlightenment? Has he helped you? Has he displayed brotherly love towards you?

It is so necessary that you yourself apply the acid test as too many in this time of great confusion pretend to degrees which they do not qualify for in either the A.'.A.'. or the O.T.O. We have many examples around us and are likely to wallow in even greater darkness until the ideas of the Master Therion and the BOOK OF THE LAW can be put into effect.

If you are socially minded and belong to a Thelemic Occult Order just for the company of others, the Law is for all. Thus it is incumbent upon all of us to learn how to live by the precepts of LIBER AL. You should supply yourself with one of the better commentaries of this Book and study it carefully.

* MAGICK WITHOUT TEARS by A. Crowley, edited by Israel Regardie and published by Llewellyn Publications, 1973.

Please notice that I said a Thelemic Occult Order. Let us gain a little perspective. The O.T.O. is only one of the great Orders of Antiquity to accept the Law of Thelema. There will be others. There will even be new Thelemic Orders who might be moved to apply those things written about the O.T.O. in the BLUE EQUINOX to their own work. The A.'.A.'. is more truly Crowley's own Order and does not suffer from the ills of sociability and politics as does the O.T.O. You should make a very careful comparison of the two as you are working on your map for your own guidance.

Because we live in a time of emergency and confusion, too many people have been able to abuse privileges and their behaviour may curtail the real expression of freedom of others in the Order. Too many may have been elevated to high grades who have not deserved the honor. Both Orders are full of beginners and very short on adepts. Crowley was adamant that beginners should not work with each other or even know each other, as you can see from reading in MAGICK WITHOUT TEARS. It is too much like the blind leading the blind.

When a student is not too highly developed, he or she is apt to look to others for leadership. This is the way of all humanity. Further, a great deal of harm is worked in any Occult Order by expectations people have for others. They fail to see that the expectation should be applied only to themselves. So when you get no inspiration from those who are supposed to lead, and no real leadership and no model for you to base your own behaviour on, you are only too ready to quit.

Can it be that you have been behaving as a slave? In more modern terms, we have called such people sheep. It may be that there will be many difficult times over leadership - this is bound to be because we are pioneers. However, remember this: It is a mark of cowardice and weakness to blame others for what happens to you. Each of us is the cause of the effects which we enjoy or hate. The causes of our karmic effects are facets of our own original nature and this includes the way you behave towards others and the way you think of them. Your own causes or modus operandi bring reactions from the Universe - which is defined as all that you can be conscious of. If you are unhappy with your own events of life and the effects of your own causes then your behaviour needs to be modified. You need to work on the causes you set in motion to produce the effects that you dislike or that make you sad. You can't modify others, neither by force or by criticism, not even those whom you object to, for they have a right to be what they are, whether you think it is for their own good or ill, or whether for the good or ill of your favored Thelemic Occult Order.

If your True Will is being hampered by other persons in an Occult Order or in outside life, you have the option of moving off and away, or you can fight, or you can modify yourself if your thoughts and actions do not truly express your own True Will.

Please note further that for every action there is a price to pay. "Everything must be paid for to the uttermost farthing." as Crowley states in MAGIC IN THEORY AND PRACTICE, p. 261. You need to calculate what the cost of your action is going to be or is, after you have acted, and whether you want to pay this price? The price may bring happiness and joy to you or it may bring dissatisfaction, sorrow and unhappiness. If you are experiencing a good many of the negative emotions the cause is yourself, that you have lost your way, and that this is a signal for you to do something about it, a signal to change. As LIBER AL states: "We are not for the poor and sad: the lords of the earth are our kinsfolk." in Cap. II, v. 18. Many similar verses tell you that this is the way you should look at it.

When you are unhappy, dissatisfied with life and yourself, disgruntled, fault finding of others, and so on, you have lost the golden thread which leads to the K. and C. of your H.G.A. for He expresses Himself as Joy. Simply then, if the price, the effects of your action bring joy and happiness as by-products then you are on the right track.

There are some actions or causes which do not bring joy immediately. Think of the disciplines the artist or the expert on yoga must go through. Think how the recluse must pay the price of loneliness, or the overly sociable person may lose all contact with his Inner Self. A selfish person may lose his loved ones; a hot temper may carry a price of injury to yourself or others. The list goes on. Wisdom consists in using your own character traits "under will" to further your own purpose. If one or several difficult traits are rampant they can destroy you or the Expression of your True Will. If you baulk at a difficult price or task to accomplish this True Will, you do not wish to expend the energy, you may bring about a split between the expression of energy as opposed to the true purpose of your existence. This blocks the Will and the end result will be failure. Thelema is not for the failures in life, Thelema means a great deal of self-discipline and work - not someone else's - whoever he may be - or whatever Grade he may have in either Thelemic Order - but your own.

Lazy people not willing to harness their own powers become slaves to their lower selves. They could scarcely realize the promise and the emancipation which is Thelema. They do not know what freedom is. They make mistakes as to what is real authority and power and what is spurious.

I bring these various points to your mind so that you may realize finally that the leadership you desire is your own Higher Self. There is actually no other leader, guru, or teacher who can give you all of the help you may need. When someone you look up to has seemed to fail you it might be that you have been playing that old game of projection again. For a simple explanation of this please read again the article in IN THE CONTINUUM, Vol. I, No. 3. No leader or teacher can be perfect and no leader can carry the projections of everyone.

Further, it may be that a teacher can set up signboards or give good advice but he cannot do the work for you. He can only guide the beginner a little way. The true teacher is the H.G.A. and when you have learned to listen to His voice, you will need no other. You will scarcely need anyone in a position of authority in an Occult Order unless it is your will to work with that Order in some fashion. Remember that your Will is single, it is not a mass of unrelated and conflicting impulses.

Now then, if a leader of the Occult Order of your choice does not represent the ideals of the Order as a whole, those ideals which have been written down and which have inspired you to join, what are you going to do about it? Do you acquiesce in his leadership, shutting your eyes to actions which harm the image of the Order to which you choose to belong and thereby harming you, if you would but think of it? How do you prevent yourself from being tarred by the same brush as any leader may tarr himself with? If a leader or teacher fails the Order which he or she represents, how do you set things right when you cannot interfere with this person according to Thelemic law?

Since no person in authority is perfect, you must look to yourself and realize that the Holy Guardian Angel represents perfection for yourself. If you are not far enough advanced to gain even a part of this realization then you will need to recognise that Aleister Crowley and what he wrote is your leader and your guru. Not Crowley the man, the only too fallible human, not Crowley who represents the projections that you have performed of your own traits and ideals, but Crowley the avatar of the Aeon; the Adept who has shown humanity the next step, who has worked out the practices to be done to achieve this next step, who has taken down by dictation THE BOOK OF THE LAW which you have willed to make the Law of your own life.

The more truly integrated humans and adepts or those who are approaching these states, that we have among us in either of the present Thelemic Orders, the more chance that Order will have of growing and enlarging it's scope.

Well, maybe I have been laboring a point, but the point I am driving at is this: Your will includes affiliation with a

Thelemic Occult Order? You deplore certain aspects of this Order? Its leadership is not what you could hope for? You think because of this you may not have the freedom to accomplish your will? The answers to these questions lie within yourself. The most potent answer is: perfect yourself, work and earn your degrees. If you are truly interested in this Occult Order, you are its representative. What if you should become one of the leaders or teachers in the future, should this be your will? If so, will you be able to put into practice all that you have perfected; can you become something better than ~~what~~ is now manifesting? Can you bring to fruition on this earth those ideals which you have tried to demand or ask of others? Can you become a living example of the ideals and thought of Thelema? This will be up to you!

Through your own work then, the freedom you generate will be your own; the authority you recognise will be in accordance with your own Will. Neither freedom nor the demand for the recognition of authority can be given to you nor foisted upon you unless you Will it.

Love is the law, love under will.

Soror Meral

QABALIST'S CORNER

Some meanings for the number 31

לך or AL is a Hebrew word for God

לא or LA is a Hebrew word for Not (Refer also to Nu & Nuit)

לך is a Hebrew word for To Go.

(These are as given in the Sepher Sephiroth, Equinox I. Vol.8)

LA is then Not Being or Nuit

AL is Being or Hadit

31 is made of Lamed (ל) and Aleph (א).

Lamed is the Heavenly and earthly Nu - Isis whose planetary representative is Venus. Venus is the ruler of Libra, which corresponds to the Atu of Adjustment, the Ox Goad.

Aleph is Atu 0, the Fool, the Ox, (or Plough)

K - כ 20 See LIBER AL, Cap. I, v. 8 "The Khabs is in the
H - ה 5 Khu, not the Khu in the Khabs." and in the Com-
U - ו 6 mentary, "the Khu is the magical entity of a man."
31 Or, a magical garment which the star has woven for

itself in order to enjoy existence. Its identity with LA and AL is shown by this numeration. Notice also the name Ra-Hoor-Khu, who in one aspect represents the Son, Tiphereth.

If we add the spheres on the Tree of Life, 1,2,3,6,9,10, they add to 31. Notice that this is the Middle Pillar plus the three supernals. Here is practical advice to be used to achieve LA and AL.

See also LIBER AL and Commentary Cap. I, verse 40. Θελρμα

Θς - the Hermit, Atu IX, 9 Hebrew Yod, the Hermit

λρ - the Lover, Atu VI, 6 Hebrew Zain, the Twins or Lovers

μα - Man of Earth, Atu Hebrew Pé, the Blasted Tower

Atu XVI

16
31

For a further comment on Pé, see LIBER AL, Cap. I, v. 57.

"He, my prophet hath chosen, knowing the law of the fortress and the great mystery of the House of God." Notice that Pé is the lowest Horizontal line on the Tree of Life. This card will bear close study both intellectually and spiritually. One might say it is synonomous with the Veil of Paroketh and one must get beyond the veil to reach Tiphereth.

Each of the 3 divisions in the word LASH TAL add up to 31.

Shin is ש , 300, Atu 20 - is Fire (Ra-Hoor-Khuit is a God of

Teth is ט , 9, Atu 11 - Lust or Force Force and Fire)

Aleph is א , 1, Atu 0 - the Fool

310 31

ISIS

Isis am I, and from my life are fed
All showers and suns, all moons that wax and wane;
All stars and streams, the living and the dead,
The mystery of pleasure and of pain.
I am the mother! I the speaking sea!
I am the earth and its fertility!
Life, death, love, hatred, light, darkness, return to me -
To me!

Hathoor am I, and to my beauty drawn
All glories of the Universe bow down,
The blossom and the mountain and the dawn,
Fruit's blush, and woman, our creation's crown.
I am the priest, the sacrifice, the shrine,
I am the love and life of the divine!
Life, death, love, hatred, light, darkness are surely mine -
Are mine!

Venus am I, the love and light of earth,
The wealth of kisses, the delight of tears,
The barren pleasure never come to birth,
The endless, infinite desire of years.
I am the shrine at which thy long desire
Devoured thee with intolerable fire.
I was song, music, passion, death, upon thy lyre -
Thy lyre!

I am the Grail and I the Glory now:
I am the flame and fuel of thy breast;
I am the star of God upon thy brow;
I am thy queen, enraptured and possessed.
Hide thee, sweet river; welcome to the sea,
Ocean of love that shall encompass thee!
Life, death, love, hatred, light, darkness, return to me -
To me!

Aleister Crowley (from Tannhauser)

AVATARA

During the deepest, darkest moment of the Night
When gorgeous plumed birds skimmed the surface of the crystal lake
A blue-skinned child was born.
The pupils of his golden eyes were white
As they opened and closed like the petals of a lotus flower.

When the moment passed
The center of the universe seemed far away
And the child watched with dull eyes
As grey plumed birds
Hung hovering in the humid sky.

By John L. Steadman. (Sept. 9,
1977)

O Shiva

O Shiva -
Your tongue is aflame and we hear your voice
As it rises through the Abyss like golden incense smoke
Curling in ripples around your fiery eye.

O Shiva -
We dimly see your body
Brooding like a great shadow behind the All
But only brooding for the moment it takes
To ignite the nova in your mind.

O Shiva -
If I should hear the steel talons
Of silent Pan
As he creeps across the rocky, dark Abyss to find me
Let me curl in ripples around your fiery eye
And ignite the nova in your mind!

By John Steadman (Oct. 6, 1977)

SACRIFICE

Lord, accept this offering I make,
This life, this heart and soul and mind.
I endure, only for Thee to awake,
Waiting for Thy ties of Love to bind
Me, to take my will and hammer it
Into a spear for Thine own use;
To take my joy and fashion it
Into a cup, Thy force to house;
To take my labor and transmute it
Into an echo of Thy name:
O let Thy Presence fill and enlighten me
That I might cry aloud with Thy Flame.

Chain me to Thy Will, Lord of Divine Liberty;
Burn me with Thy Fire, Lord of Everlasting Desire;
Consume me, fill me with Thy Sun of Beauty;
Enflame me, name me with Thy Wanton Ire.
Ravish me away to Thy Ruby Abode,
This mortal shell, Thine emerald wings enfold.
Until my will becomes Thine, O Master Soul of Mine
And my ecstasy is ever Thy lovely cup of wine;
My joy, Thy joy to see for all eternity,
My desire and Thine moving to seal our Affinity.

Thy spirit enflames mine in prayer;
Thy unearthly music strikes to my core;
My effort is gone, whirled away in the roar
Of soul shattering bliss, I am dissolved in Thy kiss.
I am the fulfillment of Thy Will.
I am the vehicle of Thy Love.
I am the Power to show Thy Might,
The Word of enlightenment from above.
I am Thy innermost core, revolving Light
Of Life. I am Thine, Thou art mine.
We are One, we are None, we are still.

Meral
Aug. 31, 1946



Moral



CHAPTER V

1. Ah! my Lord Adonai, that dalliest with the Magister in the Treasure-House of Pearls, let me listen to the echo of your kisses.

CHAPTER V

This Chapter is attributed to the element of Spirit; it deals consequently with the harmonization, in terms of Humanity, of the Four Blind Forms of Energy. In previous chapters the man 666, being so gross and complex an idea, had no natural right to any place in the relations of his Angel and the Adept which he has selected and perfected in himself. 666, 'the scribe' etc., (as he is called in various passages) must formulate a link between himself and those others. (See Cap. I, v. 31, vv 41-49, etc.)

But as Spirit, descending into the midst of Fire, Water, Air and Earth, constitutes them an Unity, Microprosopus, so this chapter resumes the previous four; it applies them to 666. It explains how the Chymical Marriage of his Magical Self with his Angel affects the totality of his being. The language is consequently less technical: indeed, some passages are intelligible as they stand to quite uninitiated minds.

1. 666 has begun to understand his relation with the Marriage in Chapter IV, vv. 54 sqq. For the root of Yod (in Tetragrammaton) is in the 'Unconscious' which connects the human consciousness with the Magical. Cf. Cap. I, v. 41, 'the echo of your kisses'; because the reality of such relations is beyond articulate apprehension: one can be conscious only of the reflection (in terms of the Ruach) of Neschamic intuition.

This fact accounts for the impotent babble of the Mystics of old time: they are compelled to rely on rhetorical devices like the use of such words as 'ineffable' and of magnificently mysterious metaphors. But now at last S.H. Frater V.V.V.V.V., $8^0=3^0$ has collaborated with G. H. Frater O. M., $7^0=4^0$, to construct a true language with accurately defined symbols in which the gesta of the A.'. A.'. (above the Abyss) may be translated into those of the R. R. et A.C. (below the Abyss). See Liber DCCCXIII vel Ararita: several passages, but especially Cap. V. vv. 1-8. The bulk of my writings upon the orgia of the Holy Spirit of Man, from the Sword of Song, Konx Om Pax, and 777, to the Bagh-i-Muattar and my Magical Records are perhaps principally valuable to mankind as the first systematic essays in the interpretation of the Intuition of Neschamah to the Intellect of Ruach.

"The Treasure-House of Pearls". See 777, Column 127, where pearls are attributed to the First Palace (the Three Supernals) and to the Seventh (Yesod and Malkuth).

2. Is not the starry heaven shaken as a leaf at the tremulous rapture of your love? Am not I the flying spark of light whirled away by the great wind of your perfection?

3. Yea, cried the Holy One, and from Thy spark will I the Lord kindle a great light; I will burn through the grey city in the old and desolate land; I will cleanse it from its great impurity.

But the symbolism of the Pearl - or Dew - is peculiarly appropriate to descriptions of the Chymical Marriage. The Pearl is ZERO (see Bagh-i-Muattar; the Lost Continent, etc.) a cloudy Nebula containing the Rashith-ha-Gilgalim of the new Universe created of the Quintessence of the Substance of the Unity of the Angel and the Adept, expressed therefrom by virtue of 'love under will' at the moment of Rapture.

In Chapter I, the Chapter of Earth, the scribe or prophet 666 is wroth, importunate, laborious and ashamed. He had not succeeded in establishing the proper relations. He has now succeeded; 'let me listen' is not a demand or request. It implies the power as in a true subjunctive. Cf. 'let there be light'. He does not wait for an answer.

2. He continues with absolute confidence to indicate the source of his powers. He notes that the starry heaven (Nuit) is 'shaken', i.e., its continuum is disrupted by the Chymical Marriage. At another extreme his own static condition is destroyed. He understands himself not as a fixed being of earth but as 'the flying spark of light' - a pure dynamic vibration. This conception, first formulated in Liber CCXX and explained already in this Comment, is in fact the first condition of what the Buddhists call Samma Dithi - right views. So long as a man thinks of himself as a being rather than as an energy he attributes to himself not, as the profane suppose, stability, but stagnation, which is death.

Moreover this spark is practically identified with the rapture of Chymical Marriage.

3. It has been explained that the absolute surrender of the false self is the first condition of the existence of the True Self. While 666 seemed to himself a separate existence he remained impotent. Immediately he understands himself as 'whirled away by the great wind of your perfection' the Angel tells him of his success on just that plane of illusion which he has abandoned. The sorrow and failure of 666 arise from his contemplation of his fellow men, of the imperfection and wretchedness, the weariness of existence on this planet. He had found that his personal efforts, so far from remedying the mischief, tended rather to increase it. Now, however, that his personality has been destroyed, it becomes efficient. It is impossible to change any fixed state by working upon it from the same level. At most one can rearrange its character by the formula of ALIM (See Book 4, Part III, cap. iv), the formula of witchcraft. However one may

4. And thou, O prophet, shalt see these things, and thou shalt heed them not.

manipulate the digits of a number divisible by 9, it remains a multiple of that number. (Consider attentively the whole doctrine connected with the number 9. The references have already been indicated in this Comment.)

The world of Assiah is a crystallization of the Atziluthic idea through Briah and Yetzirah. It can be effectively modified by the import of some other Atziluthic quintessence. It is therefore useless for 666 as a being of Assiah to attempt to redress it. He can only do so by exalting himself to Atziluth by the Attainment of the K. and C. of the H.G.A., and approaching Assiah through Briah from Yetzirah.

The angel spontaneously promises 666 that his True Will shall be made operative. The minute spark of his individuality shall be enkindled to a great light and this light shall consume the impurity of the 'grey city in the old and desolate land'. This Book was written down in London, and the apparent reference in the first instance is to that city. The text may mean that in some way or other 666 will become 'a great light', a portentous phenomenon pregnant with destruction in the eyes of its inhabitants.

On this interpretation it is not clear what is meant by 'its great impurity' or how the manifestation of 666 should 'cleanse it therefrom'. The proper method of exegesis which immediately suggests itself is to collate the passages in the Holy Books which refer to that city and to study them by the light of the historical events in which 666 has taken part. Even so, despite certain possibly significant incidents it would appear that some such event is still in the future.

There is of course no sure token that this interpretation is valid. An alternative might be sought in the numerical value of the Greek equivalent of 'grey city' or it may transpire that some city has a peculiar right to be designated as grey.

Further, the allusion may be strictly poetic metaphor; 'grey city' may mean no more than a place where men assemble, a gloomy, foggy place where men assemble. (Cf. Cap. IV, vv. 59-60.)

4. Cf. verse 21, Liber CCXX, III, 16; also Cap. I., v. 44. It seems to be implied throughout that the work of 666

5. Now is the Pillar established in the Void; now is Asi fulfilled of Asar; now is Hoor let down into the Animal Soul of Things like a fiery star that falleth upon the darkness of the earth.

6. Through the midnight thou art dropt, O my child, my conqueror, my sword-girt captain, O Hoor! and they shall find thee as a black gnarl'd glittering stone, and they shall worship thee.

should be in a peculiar sense secret. See Liber CCXX, Cap. I, v. 10. I am to operate important changes in human society apart from the cardinal change affecting the onset of the Aeon of Horus and the proclamation of the Law of Thelema. I shall further see the results of my work at least in a certain measure, and it is important that I shall not permit myself to be disheartened by contemplation of them or satisfaction with them.

5. This verse confirms the interpretation of verse 3. There is a quite different reference to the Equinox of the Gods, ABRAHADABRA, the Magical Formula of the Aeon (not to be confused with the Word of the Law of the Aeon) represents the establishment of the pillar or phallus of the Macrocosm of 6 positive ideas in the void of the Microcosm of 5 Alephs. Aleph is a void or kteis, being the Atu marked 0.

The general symbol is repeated in particular terms. Isis and Osiris govern respectively the two Aeons (of the Mother and the Dying God) through which we have passed. The fulfillment of Asi by Asar indicates that their operation is complete, their conjunction having resulted in the appearance of Horus (Heru-ra-Ha in his twin aspects (a) Force and Fire, and (b) Silence.)

The verse tells us that that has come to pass which it was the Great Work of 666, in his official relation to the A.'.A.'. as opposed to his personal career as a magician, to proclaim.

The 'animal soul of things', i.e., the Nephesch of the World. The Lord of the Aeon represents more than a new stage in the progressive infiltration of the darkness of matter by light. He acts directly on the World of Assiah.

Note in particular the form which he assumes - that of a 'fiery star that falleth upon the darkness of the earth'. It is as a meteor or thunderbolt that he invades the planet. (Note that he is 'let down'; from the earth he appears as of terrific import, but from the point of view of the Gods he is imbued with all possible gentleness.)

6. The symbolism of midnight and of the 'black gnarled glittering stone' suggests a reference to Atu XVIII where Khephra the Beetle, the Sun of Midnight, appears traveling in his bark under the Heaven. (The stone is everywhere conventionally accepted as a symbol of Sol.) Despite the promise of the symbol - 'there is a budding

7. My prophet shall prophesy concerning thee; around thee the maidens shall dance, and bright babes be born unto them. Thou shalt inspire the proud ones with infinite pride, and the humble ones with an ecstasy of abasement; all this shall transcend the Known and the Unknown with somewhat that hath no name. For it is as the abyss of the Arcanum that is opened in the secret Place of Silence.

morrow in midnight' - this first appearance of Horus is obscure and frightful. Yet He is found in this form and worshipped.

The nature of the symbol is rendered unmistakeable by the additional epithets; a 'child' indicates the irresponsible and innocent mischievousness. 'My conqueror' further defines Him as overcoming the opposition of the inertia or natural prejudice of the 'old guard' of the profane. (Cf. Liber CCXX as a whole, and particularly vv. 3-9, II. 17, 18, 28, 32, 46, 49-55, 59, 70-72.)

'My sword-girt captain'. This emphasizes the warrior aspect in which Horus is to make his first appearance.

Taking these verses as having direct reference to the first publication of the Book of the Law in London, observe that nine months after Equinox I, X, the war broke out so that Horus was actually worshipped in exactly this aspect in the quite unreasonable way predicted.

7. 'My prophet', as in v. 4, refers to 666. Cf. Liber CCXX, Cap. I, v. 26, etc. This title is given to him more frequently than any other. The term 'prophet' or forth-speaker' is contrasted with 'The Beast' which is connected with my function in Tiphereth, implying my manhood, kingship, my mastery of ecstasy and as fulfilling the function referred to in the Apocalypse so far as the confusion caused by the deliberate corruption of the text of that Book permits us to calculate.

The title 'prophet' refers to the function of serving the Gods proclaimed in Liber CCXX and administering the Sacrament (the new Magick, formula ABRAHADABRA, etc.). The title 'prince' may be connected with the attribution to Tiphereth, since Microprosopus is the Vau of Tetragrammaton, Vau having the value of 6, and corresponding to the four princes (sometimes called Emperors) of the Tarot.

The 'prophecy' here mentioned is first of all CCXX, Cap. III, this book itself, and various other poems, essays and rituals. Liber 418, Aethyr I.

The second paragraph indicates Horus in his active and adult aspects. The student is referred to the complete exposition of the meaning of the letter Aleph, in particular to that part of it in which it is explained that 'the babe in the egg of blue, Harpocrates in whom all power is latent, he being Harpocrates, Bacchus Diphues,

Zeus, Baphomet, Parzifal as the 'Pure Fool', the Great Fool of the Celtic Legends, the wanton child Hermes, etc., in the first stage of pantomorphous innocence, develops at puberty into Parzifal the knight-errant, who obtains the Crown by winning the King's Daughter (a mystery on which the actual customs of many primitive races were founded. See J.G. Frazer in 'The Golden Bough'.) The phallic Hermes, the Baphomet of Atu XV, Zeus who assumes the form of a beast in order to impregnate various women (the S. Woman) as in Atu XI. See also the legends of Beauty and the Beast, the Devil of the Sabbath, the Minotaur, Hercules (at first disguised as weaponless and ambisexual), many Asiatic legends.

The Lord of the present Aeon, two in one (Vau, Hé, Atu VI, born of union of Yod and Hé) has been the subject of prophecy throughout history. His nature, function, and relation with the other Gods, is thus a matter of common knowledge among initiates or even scholars. At the same time his present appearance is in a sense an original phenomenon. For Hé is represented in CCXX as the third to Nuit and Hadit, nay rather as the first, Nuit and Hadit being wholly beyond the comprehension of any but 'The Beast and his Bride and the winners of the Ordeal X'. CCXX, III, 22. He is therefore shown as springing spontaneously. There is no reference to Isis and Osiris the traditional father and mother of Horus in the Egyptian theogony.

'Around thee the maidens shall dance, and bright babes be born unto them'. One is reminded of the almost universal practice of circumambulating or dancing round the lingam, Maypole, or other cognate symbol of the creative faculty. The voice of scandal suggests that women who adopted this rite made it effective by physiological precautions. But even so the aptness (congruity) of the two methods is evident and philoprogenitiveness is justified of her children no less than Wisdom. The Puritans rightly asserted that the Maypole was a lingam and May-day a Priapic festival.

The remaining section of the verse is extremely obscure. Humility seems to be discountenanced by the Book of the Law as incompatible with the proper understanding of oneself as a star, a king, divine or sovereign being, no less than the greatest of the Gods. It is further likely to lead to Sin, i.e., Restriction, since the humble are liable to fail to assert their independence and their right. From this it would appear that in some sense or other humility must be a positive virtue whose climax in an 'ecstasy of abasement' is no less worthy of respect than any other form of trance.

See Yi, Cap. XV, on the Khien Hexagram. This Hexagram is composed of the trigram of the former principle

— — modifying the symbol — — of Earth.

See the last Trigram in Liber Trigrammaton. 'Therefore was the end of it sorrow; yet in that sorrow a sixfold star of glory whereby they might see to return unto the stainless Abode; yea, unto the Stainless Abode.' (Liber XXVII.) Abasement means movement towards the base, i.e., towards the foundation, Yesod, which represents the resolution of the antinomy Stability - Change. Observe the sympathetic harmony of all these symbols and compare them further with the doctrine of the T.T.K. with regard to the supreme strength of water, low-lying and the apotheosis of weakness in the sense understood in the T.T.K. throughout. I take this opportunity, moreover, to quote the Book of Lies. (T.T.K. signifies Tao Teh King.)

PEACHES

Soft and hollow, how thou dost overcome the hard
and full!
It dies, it gives itself; to Thee is the fruit!
Be thou the Bride; thou shalt be the Mother here-
after.
To all impressions thus. Let them not overcome thee;
yet let them breed within thee. The least of the
impressions, come to its perfection, is Pan.
Receive a thousand lovers; thou shalt bear but One
Child.
This Child shall be the heir of Fate the Father.
Cap. IV.

TAT

Ex nihilo N.I.H.I.L. fit.

N. the Fire that twisteth itself and burneth like
a scorpion.
I. the unsullied ever-flowing water.
H. the interpenetrating Spirit, without and within.
Is not its name ABRAHADABRA?
I. the unsullied ever-flowing air.
L. the green fertile earth.

Fierce are the Fires of the Universe, and on their
daggers they hold aloft the bleeding heart of
earth.

Upon the earth lies water, sensuous and sleepy.
Above the water hangs air; above air, but also
below fire - and in all - the fabric of all
being woven on Its invisible design, is
AIØHP.

Cap. 86.

From this it is manifest that the humility and abasement referred to have no relation to the Xth 'virtue' to which that name is given. The humility of Uriah Heap and Pecksniff, of Tartuffe, the 'crucified Jesus' of the Y.M.C.A., C.I.C.C.U., and similar associations of the herd, which goes with hypocrisy, envy, low cunning, and that whole complex of fear qualities which are characteristic of those who know themselves inferior. It is curious to reflect that in England we associate this frame of mind with Christianity, especially with Romish Christianity, whereas on the Continent those precise recessions are attributed to Judaism.

The 'humble ones' in this passage are evidently employing a definite magical formula with their absolute energy and confidence.

The results of the manifestation of Horus are now said 'to transcend the Known and the Unknown with somewhat that hath no name.' It is quite clear that this is so, but far from obvious why the fact should be so firmly emphasised and explained, especially in such unusual and obscure terminology. The word 'it' in the last sentence may refer to the nameless 'somewhat' or to 'all this'.

The 'secret Place of Silence' is the womb of Nuit or 'egg of blue' which conceals the babe Harpocrates.

The 'Arcanum that is opened' may perhaps be paraphrased 'the secret truth that is manifested'. The Abyss may always be taken to signify 'absence of ground'. It is the form or means of manifestation of anything which is not so manifested. Alternatively, it may be the abyss that is opened, that is to say made available for investigation.

'All this' has no name because it is 'the unity uttermost showed' (See CCXX, III, 37) of Horus. His identity absorbs these diverse phenomena with equal absoluteness. In the perfect purity of the child, or pure fool (Parzifal, asked his name, answers 'Ich weiss nicht') all differences vanish for ever; see CCXX I, v. 4, and vv. 22 -

23. This verse 7 may therefore be summarised somewhat as follows:-

The proclamation of Horus by 666 will enable every person to fulfil his proper function or True Will, and by so doing to reach the perfection of his own nature, whereas the illusion of dividuality is entirely destroyed. As it is written in Liber CCXX, I, 44-45:-

'For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

*The Perfect and the Perfect are one Perfect and not two; nay, are none!'

8. Thou hast come hither, O my prophet, through grave paths. Thou hast eaten of the dung of the Abominable Ones; thou hast prostrated thyself before the Goat and the Crocodile; the evil men have made thee a plaything; thou hast wandered as a painted harlot, ravishing with sweet scent and Chinese colouring, in the streets; thou hast darkened thine eyepits with Kohl; thou hast tinted thy lips with vermilion; thou hast plastered thy cheeks with ivory enamels. Thou hast played the wanton in every gate and by-way of the great city. The men of the city have lusted after thee to abuse thee and to beat thee. They have mouthed the golden spangles of fine dust wherewith thou didst bedeck thine hair; they have scourged the painted flesh of thee with their whips; thou hast suffered unspeakable things.
9. But I have burnt within thee as a pure flame without oil. In the midnight I was brighter than the moon; in the daytime I exceeded utterly the sun; in the byways of thy being I flamed, and dispelled the illusion.
10. Therefore thou art wholly pure before Me; therefore thou art My virgin unto eternity.
11. Therefore I love thee with surpassing love; therefore they that despise thee shall adore thee.
12. Thou shalt be lovely and pitiful toward them; thou shalt heal them of the unutterable evil.
13. They shall change in their destruction, even as two dark stars that crash together in the abyss, and blaze up in an infinite burning.
14. All this while did Adonai pierce my being with his sword that hath four blades; the blade of the thunderbolt, the blade of the Pylon, the blade of the serpent, the blade of the Phallus.

8. The essence of this rhapsody is clear; yet the plane on which it may best be interpreted will differ according to the degree of initiation which the reader has attained.

Roughly, however, for all alike, it may be paraphrased 'Thy soul has undergone the contamination of material and phenomenal illusion'. Cf. Cap. II, vv 4-6, 7-16; III, vv. 4-12, 40-48; IV, vv. 2-3, 5, 33-37, 42-44. See also Liber VII, several passages, which may be discovered by the right ingenium of the Exempt Adept.

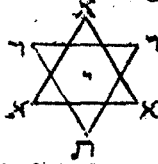
9. Despite the above, the Holy Guardian Angel has always indwelt the being of the Adept, not even needing the nourishment represented by 'oil'. (For this symbol see Book 4, Part II, Cap. 5).

The Angel exceeds alike Sol, Luna, and Agni, the three principles which (in the Hindu symbolism) come into course successively during each twenty-four hours, thus determining the character of the Dhyana attained at any given period of the day.

10. The relation of the man with his Angel is independent of his acts qua man. His Nephesch, considered as in relation to the non-Ego, is incapable of interfering with his true Nephesch.
11. This being understood by the profane, they take the proper view of the Man. They realise (e.g.) that the 'vices' of Shakespeare and Shelley do not detract from their genius.
12. The profane being thus purified are capable of receiving the benefit of the Initiation of the Adept.
13. The reference seems to be to a theory (at present unfashionable) of the formation of nebulae. The point here is simply that the intimate contact of two apparently 'dark' or 'evil' ideas leads to their transmutation into light. It is 'love under will'.
14. Adonai: אדני. Aleph is the swastika or Thunderbolt by shape: Daleth means Door or Pylon; Nun refers to Scorpio the Serpent; Yod is the Phallus (Yod of IHVH) considered as the inmost and simplest idea.

15. Also he taught me the holy unutterable word Ararita, so that I melted the sixfold gold into a single invisible point, whereof naught may be spoken.
16. For the magistracy of this Opus is a secret magistracy; and the sign of the master thereof is a certain ring of lapis-lazuli with the name of my master, who am I, and the Eye in the midst thereof.
17. Also He spake and said: This is a secret sign, and thou shalt not disclose it unto the profane, nor unto the neophyte, nor unto the zelator, nor unto the practicus, nor unto the philosophus, nor unto the lesser adept, nor unto the greater adept.
18. But unto the exempt adept thou shalt disclose thyself if thou have need of him for the lesser operations of thine art.
19. Accept the worship of the foolish people, whom thou hatest. the Fire is not defiled by the altars of the Ghebers, nor is the Moon contaminated by the incense of them that adore the Queen of Night.
20. Thou shalt dwell among the people as a precious diamond among cloudy diamonds, and crystals, and pieces of glass. Only the eye of the just merchant shall behold thee, and plunging in his hand shall single thee out and glorify thee before men.
21. But thou shalt heed none of this. Thou shalt be ever the heart, and I the serpent will coil close about thee. My coils shall never relax throughout the aeons. Neither change nor sorrow nor unsubstantiality shall have thee;

15. See Liber Ararita (DCCCXIII sub figura DLXX) for this. The symbolic mode of writing the Word is:



A separate volume might be - and should be and shall be! written upon the Arcana of this Hieroglyph.

16. The reference is to a material ring: see 'The Spirit of Solitude' for some account of it. The lettering about the Eye is V.V.V.V.V. See Liber LXI, vv. 29 aqq. These are the initials of the Motto of 666 as Magister Templi, $8^0 = 3^0$ 'Vi Veri Vniversum Vivus Vici'; also V is the Latin letter signifying 5, and its value (V or \wedge) is 6. The allusion is thus to $5^0 = 6^0$, the Great Work. Again, the arrangement of the letters on the lapis lazuli indicated the Pentagram.
- 17 - The instruction is personal and practical. Cf. CCXX,
18 Cap. I, vv. 10 and 50. The M.T. communicates, as such, only with the A.E.: that is, directly.

19. Again personal and practical to 666. I have done much mischief by insisting on making everything clear to people who were not ready for it.

Ghebers: Fire-worshippers in Persia. See Comte de Gobineau: Trois Ans en Asie.

Generally, the abuse of a formula does not injure the passive party, who is unconcerned, and incurs no responsibility.

20. Still personal and practical. 666 is to continue to live his normal life as a man of the world, unrecognised for what he is save by the 'just merchant', the man who can rightly assess values. It is the duty and privilege of some such man to bring to 666 his due measure of fame.
21. 666 will (naturally) care as little for fame as he has always done for misunderstanding, abuse, and infamy. He will be wholly absorbed in His attainment of the K. and C.

for thou art passed beyond all these.

22. Even as the diamond shall glow red for the rose, and green for the rose-leaf; so shalt thou abide apart from the Impressions.
23. I am thou, and the Pillar is 'stablished in the void.
24. Also thou art beyond the stabilities of Being and of Consciousness and of Bliss; for I am thou, and the Pillar is 'stablished in the void.
25. Also thou shalt discourse of these things unto the man that writeth them, and he shall partake of them as a sacrament; for I who am thou am he, and the Pillar is 'stablished in the void.
26. From the Crown to the Abyss, so goeth it single and erect. Also the limitless sphere shall glow with the brilliance thereof.
27. Thou shalt rejoice in the pools of adorable water; thou shalt bedeck thy damsels with pearls of fecundity; thou shalt light flame like licking tongues of liquor of the Gods between the pools.
28. Also, thou shalt convert the all-sweeping air into the

of the H.G.A. This is the sempiternal. Change, sorrow, unsubstantiality: Anicca, Dukkha, Anatta: the Three Characteristics: See my 'Science and Buddhism' and other references.

22. Impressions: Vrittis. The True Self is independent of all phenomena. See numerous explanations of these matters in very many of my writings. See, in particular, my Tao Teh King; the M.T. reacts with perfect elasticity to all impacts, appearing to be wholly passive to all alike, yet really uninfluenced in the slightest degree by any.
 23. Compare this refrain with vv. 5, 24, 25. In verse 5 the Great Work is announced impersonally. Here it is identified with the Attainment.
 24. Being, Consciousness, Bliss: Sat, Chit, Ananda. See my writings on Hindu Philosophy. Contrast with verse 21. The Attainment emancipates the Adept from all conditions soever.
 25. The human consciousness of Aleister Crowley is to be enlightened on this point. He is to be sanctified thereby, and 'consumed' or consummated'. This Chymical Marriage unites him with the Angel and the Adept, Three in One and One in Three: this is the final perfection of union. Hence the repetition for the fourth time of the symbol of the Pillar in the Void. Cf. the Four Consecrations in the Neophyte Ritual of the G.:D.:.
- It must not surprise the Practicus - 'him, even' - to find the private affairs of 666 discussed in Class A publications of A.:A.: purporting to deal with the Great Work of 5⁰=6⁰. This book is primarily concerned with the Attainment of 666 to that Grade; and it is only because all true Attainment is so almost wholly impersonal that its contents are actually valid for the Aspirant in general.
26. The Crown, Kether, the Abyss, either Daath or that which is beyond Malkuth. The limitless Sphere, the Ain Soph. The general meaning is that the Attainment fills the whole Universe.
 27. The pools, and the flame between them, refer to the Sephiroth and the Paths. The general meaning is that the Attainment has fitted the Adept to perform creative work in all spheres.
 28. It enables him, moreover, to perform transmutations: it

winds of pale water, thou shalt transmute the earth
into a blue abyss of wine.

29. Ruddy are the gleams of ruby and gold that sparkle there
therein; one drop shall intoxicate the Lord of the
Gods my servant.

30. Also Adonai spake unto V.V.V.V.V. saying: O my little
one, my tender one, my little amorous one, my gazelle,
my beautiful, my boy, let us fill up the pillar of the
Infinite with an infinite kiss!

31. So that the stable was shaken and the unstable became
still.

32. They that beheld it cried with a formidable affright:
The end of things is come upon us.

33. And it was even so.

34. Also I was in the spirit vision and beheld a parricidal
pomp of atheists, coupled by two and by two in the super-
nal ecstasy of the stars. They did laugh and rejoice
exceedingly, being clad in purple robes and drunken with
purple wine, and their whole soul was one purple flower-
flame of holiness.

is not clear why these special examples should have been chosen, save on purely poetic grounds. (They are in essence Air to Water, and Earth to Fire).

29. For the colours in this and the last verse, cf. CCXX:
'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.

'Purple beyond purple: it is the light higher than eyesight.

'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.' (Cap. II, vv. 50-52). The Lord of the Gods is presumably Jupiter; he may be chosen because the whole transmutation refers to Chesed, or because of his position as the highest Sephira of Microprosopus.

- 30- The identification of the various elements into which
33 Initiation has analysed the original individual is now complete. The Great Work - Solve and Coagula - has been accomplished. There is no distinction between the personal Attainment of Aleister Crowley and the Proclamation of the Word of the Law of Thelema through him. Those who realise what this means rightly assume that it marks the end of an Aeon.

- 34- This passage is perhaps the most obscure in the whole book.
40.

34. 'Parricidal'. They have slain their fathers: i.e., they have won to manhood and the consciousness of the independence of their Individuality.

'Pomp'. They celebrate their attainment of Freedom by means of a Pageant. They manifest the Godhead which they have won. 'Atheists'. 'Allah's the atheist! He owns no Allah!' (Bagh-i-Muattar). They are free of the obsession of mortality and dependence.

'Coupled'. They unite with their comrades in 'love under

35. They beheld not God; they beheld not the Image of God; therefore were they arisen to the Palace of the Splendour Ineffable. A sharp sword smote out before them, and the worm Hope writhed in its death-agony under their feet.
36. Even as their rapture shore asunder the visible Hope, so also the Fear Invisible fled away and was no more.
37. O ye that are beyond Aormuzdi and Ahrimanes! blessed are ye unto the ages.
38. They shaped Doubt as a sickle, and reaped the flowers of Faith for their garlands.

will', being equal and identical despite their apparent differences (See CCXX, I, 2, 3, 4,; 22, 50, etc.) by virtue of the ecstasy of their common relation to Nuit.

'Laugh and rejoice'. See CCXX I, 26, 58; II, 19-26, 35 - 44, 62 - 64, 70; III, 46.

'Purple'. See CCXX I, 61; II, 24, 50 - 51. Purple is the royal colour and that of ecstasy: in particular, of the Chymical Marriage of Nuit and Hadit.

35. This verse carries on the idea of 'Atheists'. Cf. too Cap. I, 7 - 9, etc. Their natural place being Yesod (whose colour is purple) they, having destroyed the Foundation, are risen to Hod, (whose colour is also purple). See Liber 777, Col. XVII.

'The sword'. Their weapon of intellectual destruction.

'Hope' is a crawling worm, being the token of non-realisation of one's Self as supreme Enjoyment.

36. Cf. 'The City of Dreadful Night'.

37. In Persian Theology, the principles of Good and Evil. Cf. Nietzsche; and in our own doctrine, expressed in many ways in many places.

'Unto the ages'. 'Le-Olahm', לְעוֹלָם. See Ritual of the Pentagram. The value of the word is 176; this is 8 x 22, or 16 x 11 and this means the Redemption of the Serpent (22 letters) or the Magical Power (11) applied to the Blasted Tower (Atu XVI) for whose significance see this Comment, above.

- 38.

TERRIER-WORK

Doubt.

Doubt thyself.

Doubt even if thou doubttest thyself.

Doubt all.

Doubt even if thou doubttest all.

It seems sometimes as if beneath all conscious doubt
there lay some deepest certainty. O kill it!

Slay the snake!

The horn of the Doubt-Goat be exalted!

Dive deeper, ever deeper, into the Abyss of Mind,
until thou unearth the fox THAT. On hounds!

Yoicks! Tally-ho! Bring THAT, to bay!

39. They shaped Ecstasy as a spear, and pierced the ancient dragon that sat upon the stagnant water.
40. Then the fresh springs were unloosed, that the folk athirst might be at ease.
41. And again I was caught up into the presence of my Lord Adonai, and the Knowledge and Conversation of the Holy One, the Angel that guardeth me.
42. O Holy Exalted One, O Self beyond self, O Self-Luminous Image of the Unimaginable Naught, O my darling, my beautiful, come Thou forth and follow me.
43. Adonai, divine Adonai, let Adonai initiate refulgent dalliance! Thus I concealed the name of Her name that inspireth my rapture, the scent of whose body bewildereth the soul, the light of whose soul abaseth this body unto the beasts.
44. I have sucked out the blood with my lips; I have drained Her beauty of its sustenance; I have abased Her before me, I have mastered Her, I have possessed Her, and Her life is within me. In Her blood I inscribe the secret riddles of the Sphinx of the Gods, that none shall understand, - save only the pure and voluptuous, the chaste and obscene, the androgyne and the gynander that have passed beyond the bars of the prison that the old Slime of Khem set up in the Gates of Amennti.

Then wind the Mort!

(Liber 333, Cap. 51).

39. 'Spear': the weapon of Sol (and Mars).

'Dragon': the Stooping Dragon: see the Temple of Solomon the King, diagram of the Fall, Vol. I, 2, pages 283.

'Stagnant Water': the 'soul' in its uninitiated state, passive, corrupt and motionless, reflecting wrongly the imagery of the non-Ego. (The Buddhist idea of the Mind is identical with this). The words 'sat' and 'stagnant' connect this with the doctrine of the Black Brothers, and the theory of CCXX of the Universe as Going, or Energy. (Quote a few appropriate passages).

40. The destruction of this illusion releases the soul to Purity and Motion, to 'ease', which is not idleness but freedom of action, for which men thirst. Pure water is the Principle of Elasticity, the Transmitter of Energy. The Pure Soul is identified with the Moving Spirit which informs it, reflecting it truly with perfect understanding. See the whole symbolism of the Cup. See Book 4, Part II, Cap. vii. See in particular Cap. III and my comment.

41. The passage 34 - 40 was 'in the spirit vision'. It follows 30 33. 34 - 40 thus becomes intelligible: it is my vision of mankind in the New Aeon of which I have proclaimed the Word. I now return to the contemplation of my personal relation with mine Angel.

42. I repeat the Invocation. He is the Image of Nuit. The propriety of these phrases becomes manifest on studying the account already given of His nature.

43. The first sentence is an acrostic of 'Ada Laird'. This was one of the girls with whom I was intimate at the time of writing this Book. In these verses I deliberately identify my sexual exhilaration with my spiritual ecstasy, thus finally denying any difference between any two parts of my conscious being.

44. This constitutes a profound Riddle of Holiness. Note $\text{H}\Sigma\phi\iota\gamma\xi\text{-}\Gamma\rho\alpha\iota\delta\epsilon 781 = 71 \times 11$. See authorities for special meanings of these words.

Those only understand it who combine in themselves the extremes of Moral Idea, identifying them through transcendental overcoming of the antinomy. They must have gone further yet, beyond the fundamental opposition of the sexes. The male must have completed himself and become androgyne;

the female become gynander.

This incompleteness imprisons the soul. To think 'I am not woman, but man' or vice versa, is to limit one's self, to set a bar to one's motion. It is the root of the 'shutting-up' which culminates in becoming 'Mary inviolate' or a Black Brother'. By the 'Old slime of Khem' is meant the principle of stagnation which was symbolized in Egypt (Khem) by Sebek, the dweller in the mud of Nile - see above, and in Liber 418 for full account. Note that this is not 'evil', but merely the stoppage of the Energy of the Universe. The 'contending forces of Good and Evil' are complementary, and to be united by 'love under will' - as I too often do, loosely and clumsily, thanks to my education and the limitations of language - to mean 'that which is against my True Will', the implication is not of anything active, however loathsome or terrible it might appear. Any such idea is to be assimilated by 'love under will' with its contradictory, thus reaching, in ecstasy, to a new conception transcending the plane of these opposites.

Thus, my chief obstacle is the belief that any active Idea soever is 'evil', and it is therefore the main tenet of the Slave-Gods, 'Original Sin', the existence of a 'Personal Devil' opposed to an Almighty Goodness - Ahrimanes and Aormuzdi as above - which threatens my Will.

Amennti - the West - the Place of Death - is the quarter attributed to Osiris in his aspect as the Slain God, that is, in modern slang, to 'Jesus'. To us 'The Word of Sin is Restriction'. The only possibility of 'evil' is that the Will may be hampered. On the contrary, to the slaves of 'Jesus', there is scarce an act which is not of the nature of 'sin'. Even our 'righteousness is as filthy rags', 'There is none good, no, not one', etc. etc. etc., ad nauseam - et praeter! To us, then 'Jesus' is the very fount and origin of all possible 'evil'; for he is synonymous with the idea of Restriction on every plane. The Christian conception of sin as the will of the natural man, the 'Old Adam', is the basis of all internal conflict - of moral insanity.

It is true that some writers calling themselves Christian have declared for Antinomianism; but orthodoxy has always condemned these; it is evident that these doctrines imply Pantheism. The sophisms of Paul demonstrate clearly enough how deeply false to one's self one must be, even to make the essay to disengage the mind from the dilemma implicit in the theses that 'Salvation' emancipates from

'Sin', and that the 'Saint' is morally bound by the 'laws of God'. The passages here following would be laughable had not History stigmatized them as atrocious.

45. O my adorable, my delicious one, all night will I pour out the libation on Thine altars; all night will I burn the sacrifice of blood; all night will I swing the thurible of my delight before Thee, and the fervour of the orisons shall intoxicate Thy nostrils.
46. O Thou who camest from the land of the Elephant, girt about with the tiger's pell, and garlanded with the lotus of the spirit, do Thou inebriate my life with Thy madness, that She leap at my passing.

45. There is here an intentional identification of the very words of the Invocation of the Holy Guardian Angel with those appropriate to a fervent rhapsody addressed to an whore.
46. 'The land of the Elephant'; India. The reference is to Dionysus - to Bacchus Diphues. The symbol of Atu O has already been explained in detail. Note the emphasis laid upon his attributes:- the male animal lust, courage, and ferocity of the tiger, the voluptuous female passivity, sensual (garlanded) yet spiritual, of the lotus; yet from these - whose Chymical Marriage is that of Nuit and Hadit - He is immune. (He is Innocence and Silence - the Babe in the Egg of blue). (Quote Hymn to Bacchus) I invoke Him to 'inebriate my Life' with His 'madness'; to inspire me with his essential ecstasy.

Hail, child of Semele!
To her as unto thee
Be reverence, be deity, be immortality!

Shame. treachery of the spouse
Of the Olympian house,
Hers! thy grim device against the sweet carouse!

Lo! in red roar and flame
Did Zeus descend! What claim
To feel the immortal fire had then the Theban dame!

Caught in that fiery wave
Her love and life she gave
With one last kissing cry the unborn child to save.

And thou, O Zeus, the sire
Of Bromius - hunter dire!-
Didst snatch the unborn babe from that Olympian fire:

In thine own thigh most holy
That offspring melancholy
Didst hide, didst feed, on light, ambrosia, and moly.

Ay! and with serpent hair
And limbs divinely fair
Didst thou, Dionysus, leap forth to the nectar air!

Ay! thus the dreams of fate
We dare commemorate,
Twining in lovesome curls the spoil of mate and mate.

47. Bid Thy maidens who follow Thee bestrew us a bed of flowers immortal, that we may take our pleasure thereupon. Bid Thy satyrs heap thorns among the flowers, that we may take our pain thereupon. Let the pleasure and pain be mingled in one supreme offering unto the Lord Adonai!

48. Also I heard the voice of Adonai the Lord the desirable one concerning that which is beyond.

O Dionysus hear!
Be close, be quick, be near,
Whispering enchanted words in every curving ear!

O Dionysus start
As the Apollonian dart!
Bury thy horned head in every bleeding heart!
(Orpheus).

The last phrase 'that she leap at my passing ' is peculiarly obscure. 'She' may be taken to refer to Nuit - to Ada Laird - to I wot not what!

47. Finally, pleasure and pain themselves must be mingled, identified, in a Chymical Marriage of their own. For all possible elements of sensation must take part in the supreme Sacrament. To omit aught thereof would be to leave it imperfect and therefore 'evil'; to exclude a guest from the Wedding Feast; to restrict the Universe in that particular dimension.
- 48- Once more the plane of the Communion between the Adept and
52. the Angel changes: this passage is a simple instruction. It should be read in connection with Cap. I, v. 9, and similar texts where there is question of 'that which is beyond'. I am told here, as first in my Initiation of 1905-1906 (quote dates, and give essential passages in diary), that my Mission to Mankind concerns the Next Step on the Jacob's Ladder of the Spiritual Ascent of the Race. They must progress in a sane and orderly manner, not soaring Icarus-like toward ill-defined perfections like Nibbana, but steadily and critically using their existing faculties to the best advantage, fulfilling each function adequately, accurately, with intelligent aspiration, not shirking the hard work of evolution, not trying to run before they can walk, making sure of every step as it is taken, and fortifying each position as it is won before proceeding to attack the next line of entrenchments.

Napoleon's campaign of 1812 - Moscow - should warn the Aspirant.

In my experience I have found this error to be the most dangerous to which really promising young magicians are liable; while in the case of the vast majority, it simply prevents them from making any progress at all.

I quote the case of Meredith Starr as instructive in the highest degree. (Quote from 'Hag'.)

49. Let not the dwellers in Thebai and the temples thereof
prate ever of the Pillars of Hercules and the Ocean of
the West. Is not the Nile a beautiful water?

50. Let not the priest of Isis uncover the nakedness of Nuit,
for every step is a death and a birth. The priest of Isis
lifted the veil of Isis, and was slain by the kisses of
her mouth. Then was he the priest of Nuit, and drank of
the milk of the stars.

51. Let not the failure and the pain turn aside the worship-
pers. The foundations of the pyramid were hewn in the
living rock ere sunset; did the king weep at dawn that
the crown of the pyramid was yet unquarried in the distant
land?

49. Cf. Cap. II, vv. 37 - 44 and Comment. Living in Thebes, seek your water in the Nile instead of wasting your time in vast vague vapourish vagaries about the Atlantic. In plain English, follow out precisely and patiently the systematic course of Initiation prescribed by the A.'.A.'. BE THOROUGH. A bird in the hand is worth two in the bush. Take care of the pence and the pounds will take care of themselves. Those who despise detail are eventually destroyed by those very things which they thought trivial; and their discomfiture and disgrace are all the more humiliating.

Lord Nose-in-the-Air stumbled over his own door-step.
(See W.S. Gilbert "The Haughty Actor" in the 'Bab Ballads').

50. Every incident in life is of combined importance. No man can afford to lose the experience proper to his actual stage of initiation. Fulfil the formula of Isis - never mind, for the moment, Isis being a 'lower' manifestation of the principle Yin than Nuit is! - and you come immediately to be priest of Nuit, and receive Her infinite bounty. (See my 'Across the Gulf', Equinox I, vii, pp. 295-354). I refer the Aspirant to the diary of S. H. Frater O.I.V.V.I.O. who, instead of plodding steadily through the appointed Task of a Zelator, took advantage of a subtle Regulation of the A.'.A.'. which permits any man, whatever his grade, to declare himself a Master of the Temple, and by mere virtue of the Oath, to become one. In this case, the intense purity of the aspiration of our Brother, and the Magical Necessity - in a matter not directly connected with his personal career in the Order - that he should take this appalling step, with his eyes open to the responsibility and anger involved, saved him from the consequences which would have smashed any arrogant, insolent, or presumptuous pretender. Nevertheless, his ignorance of the details of the intermediate Grades, led him constantly into the most deplorable errors, from the devastating penalties of which he was saved by the loving vigilance of his Superior in the Order, at least insofar as the more critical catastrophies were concerned.
51. There is yet a third consideration to be made in connection with the doctrine of the Next Step. It does in fact seem far easier to wander in the Wonderland of the Supernal Triad than to dig one's way painfully through the Path of Tau; to make the Renunciation of a Dhamma-Buddha than to acquire Asana by dint of anguished application and acutest agony of that detested and despised physical phantom, the body, whose obsession is at once an insult, an annoyance, and the very soul of Distraction, Dispersion, Degradation,

Distress and Despair!

But this is a 'damnable heresy and a dangerous delusion', arising from the simple fact that nobody can possibly form any idea soever of the Nature of the Task of any Grade beyond his own - and I say this with every emphasis, despite my devotion and determination to describe the details of the Path of the Wise - even being at the pains of inventing what is practically a new language for this purpose.

True, I have succeeded thus far, that the Initiate, on arriving at any given Grade, instantly recognises the accuracy of my account, thus confirming his confidence in my knowledge of the matter, and his assurance that he has really attained thereto and is not being fooled by his own vanity. But, until he has actual experience of this part of the Path, he is bound to misunderstand my plainest presentation of its most evident symptoms.

Unless the Aspirant fully comprehend and freely acquiesce in this inherent incapacity, he is only too likely to try to sneak through the dim dreary dreadful discipline of his Grade - the more loathsome precisely because it represents his actual limitation of the moment, and have a perfectly lovely time fancying himself an Exempt Adept or an Arahat or even - I have known one such unhappy expert in self-delusion - an Ipsissimus! It was nothing to the great Him that the only reference to that Grade in all our Holy Books is to indicate a certain practice (itself beyond comprehension of any but the mightiest-minded Masters of the Temple as the 'opening of the Grade'.)

The Parable of the Pyramid requires no commentary: it is as lucid as it is sublime.

The whole passage (vv. 48-51) may be summed as an appeal to ordinary Good Sense - called 'Common Sense' (lucus a non lucendo) as being the rarest of human qualities. Yet the truth lies deeper than this synical apothegm. Good sense is in reality common to all men: it is the property of the Unconscious whose Omniscience matches its Omnipotence. The trouble is that in practically every particular case the Intellect insists on interfering: Vanity craves to be flattered by 'improving' what is by nature perfect, - with uniformly disastrous results. This is one of the main interpretations of the repeated diatribes in The Book of the Law against 'the Reason', against 'Because and his kin' (CCXX, II, 27-33, etc.) or any similar usurpation of the royalty of the Individual by his own self-created

52. There was also an humming-bird that spake unto the horned cerastes, and prayed him for poison. And the great snake of Khem the Holy One, the royal Uraeus serpent, answered him and said:
53. I sailed over the sky of Nu in the car called Millions-of-Years, and I saw not any creature upon Seb that was equal to me. the venom of my fang is the inheritance of my father and of my father's father; and how shall I give it unto thee? Live thou and thy children as I and my fathers have lived, even unto an hundred millions of generations and it may be that the mercy of the Mighty Ones may bestow upon thy children a drop of the poison of eld.
54. Then the humming-bird was afflicted in his spirit, and he flew unto the flowers, and it was as if naught had been spoken between them. Yet in a little while a serpent struck him that he died.
55. But an Ibis that meditated upon the bank of Nile the beautiful god listened and heard. And he laid aside his Ibis ways, and became as a serpent, saying Peradventure in an hundred millions of millions of generations of my children, they shall attain to a drop of the poison of the fang of the Exalted One.
56. And behold! ere the moon waxed thrice he became an Uraeus serpent, and the poison of the fang was established in him and his seed even for ever and for ever.
57. O thou Serpent Apep, my Lord Adonai, it is a speck of minutest time, this travelling through eternity, and in Thy sight the landmarks are of fair white marble untouched by the tool of the graver. Therefore Thou art mine, even now and for ever and for everlasting. Amen.

illusions. The intellect should be a machine whereby one can express the facts of Nature. But it cannot even interpret them: what is the function of Neschamah. Even its critical faculty is limited to the object of seeming internal coherence, of avoiding any appearance of conflict. When it arrogates to itself any further function it is ultra crepidam.

Note the word But in CCXX, II, 34, marking the antithesis of the right course of action (vv. 34-51) against the wrong (vv. 27-33).

- 52- The Parable of the Ibis, the Humming-Bird, and the Uraeus
56. Serpent.

Any comment would be impertinent: the signification of the Parable, deep though it be, is lucid as any passage in literature; and the language, exquisitely ornate as it is, possesses a sublimity and a simplicity all its own.

The moral value, in particular, challenges that of the boasted parables of the Gospels. Contrast their sectarianism, their triteness, and (too frequently) their moral obliquity with this masterpiece.

57. This verse completes the conception of time set forth in the Parable. In the K. and C. of the H.G.A. the divisions of time cease to imply difference. To use the Roman metaphor, every day is marked with a white stone. But there is no difference between them; they seem all alike monuments of glittering candour unsoiled by the details of life. All ordinary events cease to perturb the even brilliance

58. Moreover, I heard the voice of Adonai; Seal up the book of the Heart and the Serpent; in the number five and sixty seal thou the holy book.

As fine gold that is beaten into a diadem for the fair queen of Pharaoh, as great stones that are cemented together into the Pyramid of the ceremony of the Death of Asar, so do thou bind together the words and the deeds, so that in all is one Thought of Me thy delight Adonai.

59. And I answered and said: it is done even according unto Thy word. And it was done. And they that read the book and debated thereon passed into the desolate land of Barren Words. And they that sealed up the book into their blood were the chosen of Adonai, and the Thought of Adonai was a Word and a Deed; and they abode in the Land that the far-off travellers call Naught.

60. O land beyond honey and spice and all perfection! I will dwell therein with my Lord for ever.

61. And the Lord Adonai delighteth in me, and I bear the Cup of His gladness unto the weary ones of the old grey land.

62. They that drink thereof are smitten of disease; the abomination hath hold upon them, and their torment is like the thick black smoke of the evil abode.

of Pure Consciousness of the Timeless Communion.

- 58- The final passage summarizes the whole Book. It demands
65. intimate study and adroit handling on the part of the
Commentator; for each verse, while complete in itself,
is an integral and necessary element of the whole.
58. 'I': the Scribe: cf. verse 48.

The significance of the number LXV has been explained in the prefatory note. The metaphors in this text are peculiar. One is of gold - fine gold - beaten with fine gold to form a circlet to adorn a bride and queen. The reference is to the Adept in this relation with Adonai.

The metaphor of the stone is, on the other hand, of Tiphereh. (The text assumes that the Great Pyramid of Gizeh was in fact designed as a Temple of Initiation wherein right fitly he celebrated the Ritual of the Slain God). For the whole symbolism of the stone, see the Qabalah, the rituals of Freemasonry, etc.

Note that words and deeds, being rightly wrought into one, lose their grossness and become pure thought. (The capital letters, Th, M, A, may be read ~~MD~~ Truth).

59. Intellectual criticism of this Book leads to barren controversy - the wilderness of pedantry. It must be appreciated as a poem (sealed up into the blood) taken as the nourishment of the inmost life itself. Those who do this become chosen candidates for the K. and C. of the H.G.A. Their Aspiration (Thought) is then crystallised into Word and Deed: they accomplish the Operation of the Sacred Magick.

'The Land': the reference is to Nuit. They become conscious that they are Stars in Space. For the whole interpretation of this symbol as equivalent to the achievement of the Great Work see Liber AL.

60. Here is the idea of the life of the Adept in itself:
61. And here, in reference to his fellow-men. My own Magical career should be an adequate explanation of these two verses.
- 62- This doctrine is the most deadly poison for the unworthy
64. (even the Christian Mystics gathered some faint idea of this 'eating and drinking damnation unto themselves.')

63. But the chosen ones drank thereof, and became even as my Lord, my beautiful, my desirable one. There is no wine like unto this wine.
64. They are gathered together into a glowing heart, as Ra that gathereth his clouds about Him at eventide into a molten sea of Joy; and the snake that is the crown of Ra bindeth them about with the golden girdle of the death-kisses.
65. So also is the end of the book, and the Lord Adonai is about it on all sides like a Thuderbolt, and a Pylon, and a Snake, and a Phallus, and in the midst thereof He is like the Woman that jetteth out the milk of the stars from her paps; yea, the milk of the stars from her paps.

It is strange that the text refrains from specifying the nature of the error: apparently the only point at issue is whether one is chosen or is not 'chosen'. (v. 63.)

Note the word 'weary', and the symbol of stagnation and passivity (a) hath hold upon them, (b) thick, (c) black, (d) smoke, (e) abode. Contrast with these the stigmata of Attainment in v. 64, all fiery, active, and eager, even in the sphere ordinarily associated with the idea of repose - 'eventide'. The Crown of the Sun himself is their girdle (Cf. the Rosicrucian adjuration 'Be thy mind open, etc.) - the girdle of the 'death-kisses- thus identifying death with love, the creative energy.

The mystery becomes clear on reference to verse 59. To be 'chosen' is a matter for one's own Will to decide. If this Book be alien to the student, it will poison him through and through; he must 'seal it up into his blood'; then drinking of it as a Wine which is identical with his life itself, it intoxicates them to the realisation of themselves as the Lord Adonai, the Soul of the Book itself.

65. Cf. verse 14: meditate strictly upon the propriety of the first appearance of this particular symbol in just this place.

The symbol is now completed by the introduction of Nuit into its midst. Compare the similar appearance of Shin in IHVH.

What letter, then, significant of Nuit, will transmute אֶלֶף as Shin does הֵן? The usual letter is Hé, 'The Star', Atu XVII, ≈. (Note that by the precession of the Equinoxes the Sun is now in Aquarius instead of Pisces at the Vernal Equinox. In the Aeon of the Dying God men worshipped (Mand) ♀, (the Virgin and) the Fish. We replace this by ≈, Nuit and ♀ (Babalon and the Beast conjoined). But as 'Y' is 'not the Star', ≈ and ♀ swing around ♀ as ♀ and ≈ abbut ♀ (Atus VIII and XI interchanged, and so Atus XVII and IV). But the actual God worshipped has progressed from ♂ the laborious slain Bull of Mithras, ☉ in the North, to ♀ (the Children R.H.K. and H.P.K.). We thus obtain a Pentagrammaton אֶלֶף הֵן whose value is 70, ♀, the Eye, Set or Saturn, Atu XV, 'The Devil'.

