

~~Liber CCCXXIII~~

~~Liber CCCXXIII~~

~~Test~~

~~and~~

Original MSS chapter 51 to
end is
A.C. MSS 33.

Commentary

on the

Book of Lies.

Alterations and additions are in
Grosset's hand writing. Text is however
not included.

On the reverse of the back is a
story 'The Conquest of Ruspassie' in
Grosset's hand writing.

f. 7. folio.

Collected with the MSS of the
end in 1955.

Various corrections made accordingly
in folio 179. 1955

~~Liber CCCXXXIII~~

~~LIBER CCCXXXIII~~

~~Text~~

~~and~~

original MSS chapter 51 to
end is
A.C. MSS 33.

Commentary

on the

Book of Lies.

Alterations and additions are in
brackets; hand writing. Text is however
not included.

On the reverse of the back is a
story 'The Campion of Ruspaccia' in
(brackets) handwriting.

f. 7. g. h. e.

Collected in 1955. MS. Cap. 51 to
end in 1955. Various corrections made accordingly
in 1955.

Original MSS chapter 51 to
end is
A.C. MSS 33.

Commentary

on the

Book of Lies.

Omit
Alterations and additions are in
Crowley's handwriting. Text is however
not included.

On the reverse of the back is a
story 'The Vampire of Vespuccia' in
Crowley's handwriting.

P.J. Goke.

Collected with original MS cap 51 to
end in 1955.

Various corrections made accordingly
in pencil. 17.9.1955

~~Liber CCC XXX III~~

~~LIBER CCC XXX III~~

~~Test~~

~~and~~

~~Test~~

Original MSS ^{chapter 51 to} end is
A.C. MSS 33.

Commentary

on the

Book of Lies.

~~Test~~

~~Test~~

Alterations and additions are in
Gronley's hand writing. Text is however
not included.

On the reverse of the back is a
story 'The Pumpion of Respublica in
Gronley's handwriting.

P. J. G. H. C.

Collected with original MS cap 51 to
end in 1955. Various corrections made accordingly
in pencil. 17th. 1955

Title - Page.

The number of the book is 555, as implying dispersion, so as to correspond with the title, " Breaks ", and " Lies ".

However, the ' one thought is itself untrue ', and therefore its falsifications are relatively true.

This book therefore consists of statements as nearly true as is possible to human language.

The verse from Tennyson is inserted partly because of the pun on the word ' break ' ; partly because of the reference to the meaning of this title-page, as explained above ; partly because it is intensely amusing for Crowley to quote Tennyson.

There is no joke or subtle meaning of any kind in the publisher's imprint.

The Chapter which is not a Chapter.

This chapter, numbered 0, corresponds to the **Negative**, which is before Kether in the Qabalistic system.

The notes of interrogation and exclamation on the previous pages are the other two veils.

The meaning of these symbols is fully explained in "The Soldier and the Hunchback."

This chapter begins by the letter O, followed by a mark of exclamation ;, its reference to the theogony of "Liber Legis" is explained in the note, but it also refers to **ΚΤΕΙΣ** Qaddos and **ΣΠΕΡΜΑ**, and is the exclamation of wonder or ecstacy, which is the ultimate nature of things.

Primal
The ante-Sinal Triad.

This is the negative Trinity ; its three statements are, in an ultimate sense, identical. They harmonise Being, Becoming, Not-Being, the three possible modes of conceiving the universe.

The statement, Nothing is Not, technically equivalent to Something Is, is fully explained in the Essay called **השקפה**

The rest of the Chapter follows the Sephirothic system of the Qabalah, and constitutes a sort of quintessential comment upon that system.

Those familiar with that system will recognise Kether, Chokmah, Binah, in the first Triad ; ^aDeath, in the Abyss ; Chesed,

Netzach, Hod, and Yesod in The Third Triad²

Ceburah, Tiphareth, in the second Triad, and Malkuth, in the ~~Fourth~~ ^{Ten} Emanation.

It will be noticed that this cosmogony is very complete; the manifestation even of God, does not appear until Tiphareth; and the universe itself not until Malkuth.

The chapter may therefore be considered as the most complete treatise on existence ever written.

Chapter I (A)

The shape of the figure I suggests the Phallus; this chapter is therefore called the Sabbath of the Goat, the Witches' Sabbath, in which the Phallus is adored.

The chapter begins with a repetition of O I referred to in the previous chapter. It is explained that this Triad lives in Night, the Night of Pan, which is mystically called N.O.X., and this O is identified with the O in this word. N is the Tarot symbol, Death; and the X or Cross is the sign of the Phallus.

For a fuller commentary on Nox see Liber VII, Ch. 1.

Nox adds to ~~SL~~ ^{SL}, which symbolises the reduction of duality to unity, and ~~negativity~~ ^{negativity}, and is thus a hieroglyph of the Great Work.

The word Pan is then explained. Π , the letter of Mars, is a hieroglyph of two pillars, and therefore suggests duality; ^{A.} by its shape, is the pentagram, energy, and N, by its ~~shape~~ ^{Tarot attribution}, is death.

Nox is then further explained, and it is shown that the ultimate Trinity, O I, is ~~supported~~ ^{supported}, or ~~fed~~ ^{fed}, by the process of death and begetting, which are the laws of the universe.

The identity of these two is then explained.

The Student is then charged to understand the spiritual importance of this physical procession in line 5.

It is then asserted that the ultimate letter A, has two names, or phases, Life and Death.

Line 7 balances line 5. It will be noticed that the phraseology of these two lines is so conceived, that the one contains the other more than itself.

Line 8 emphasizes the importance of performing both.

Chapter 2. (B)

The ' Hawk ' referred to is Horus.

The chapter begins with a comment on Liber Legis III, 49.

Those four words, Do What Thou Wilt, are also identified with the four possible modes of conceiving the universe ; Horus unites these.

Follows a version of the ' Lord's Prayer ' suitable to Horus. Compare this with the version in Chapter 44. There are ten sections in this prayer, and, as the prayer is attributed to Horus, they are called four, as above explained ; but it is only the name of Horus which is fourfold ; He himself is one.

This may be compared with the Qabalistic doctrine of the Ten Sephiroth as an expression of ^{Tetragrammaton} ~~universe~~ ($1+2+3+4 = 10$).

It is now seen that this Hawk is not Solar, but Mercurial ; hence the words, the ^{be} Cry of the Hawk, ~~xxx~~ the essential part of Mercury being his ^{voice} ~~will~~, and the number of the Chapter, B, which is 2 the letter of Mercury, the ^M ~~Mag~~ of the ^T ~~T~~ who has 5 four weapons, and it must be remembered that the ~~third~~ card is numbered I, again ^{this}

connecting all these symbols with the Phallus.

The essential weapon of Mercury is the Caduceus.

Chapter 3 (F).

~~The~~ ⁷ is the High Priestess of the Tarot. This chapter gives the initiated feminine point of view ; it is therefore called the Oyster, a symbol of the Yoni. In Equinox X, the Temple of Solomon the King, it is explained how Masters of the Temple, or Brothers of A.A.A. have changed the formula of their progress. Those two formulas, Solve and Coagula, are now explained, and the Universe is exhibited as the interplay of those two.

This also explains the statement in Liber Legis I, 28 - 30.

Chapter 4 (Δ).

^{He}
T is the Empress of Tarot, the letter of Venus, and the title, Leeches, again refers to the Yoni.

The chapter is a counsel to ^{see} accept all impressions ; it is the formula of the Scarlet Woman ; but no impression must be allowed to dominate you, ~~but~~ only to fructify you ; just as the artist, seeing any object, does not worship ^{it}, does not produce a photograph of it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the ^{teenth} ~~Third and fourth~~ Aethyr.

Chapter 5 (E).

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Chapter 4 (Δ).

^{He} ~~T~~ is the Empress of Tarot, the letter of Venus, and the title, Teaches, again refers to the Yoni.

The chapter is a counsel to ^{see} ~~accept~~ all impressions ; it is the formula of the Scarlet Woman ; but no impression must be allowed to dominate you, ~~only~~ ^{it} to fructify you ; just as the artist, seeing any object, does not worship, ^{it} does not produce a photograph of it, but breeds a masterpiece from it. This process is exhibited as one aspect of the Great Work. The last two paragraphs may have some reference to the ^{teenth} ~~Third~~ ^{fourth} Aethyr.

Chapter 5 (E).

⁵ is the letter of Aries, a ^Martial sign ; while the title.

suggests war. **T**he ants are chosen as small busy objects.

Yet **Π**, being a holy letter, raises the beginning of the chapter to a contemplation of the Pentagram, considered as a glyph of the ultimate.

In line 1, Being is identified with Not - Being.

In line 2, **S**peech with **S**ilence.

In line 3, the Logos is declared as the Negative.

Line 4 is another phrasing of the familiar Hindu statement, that that which can be thought is not true.

In line 5, we come to an important statement, an adumbration of the most daring thesis in this book - Father and Son are not really two, but one; their unity being the Holy Ghost, the semen; the human form is a non-essential accretion of this quintessence.

So far the chapter has followed the Sephiroth from Kether to Chesed, and Chesed is united to the Supernal Triad by virtue of its Euphelic nature; for not only is Amoun a Euphelic God, and Jupiter the Father of All, but **4** is **5**, Venus, and Chesed refers to water, from which Venus sprang, and which is the symbol of the Mother in the Tetragrammaton. See Chapter 6 "God the Father and Mother is concealed in Generation."

But Chesed, in the lower sense, is conjoined to **Microprosopus**. It is the **true** link between the **greater** ~~link~~ and lesser countenances, whereas Daath is the false.

Compare the doctrine of the Higher and Lower Manas in Theosophy.

The rest of the chapter therefore points out the quality, and therefore the imperfection of all the lower Sephiroth in their essence.

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Chapter 7 (Z)

This chapter gives a list of those special messengers of the Infinite who initiate periods. They are called Dinosaurs because of their seemingly ^{to be} terrible devouring creatures. They are Masters of the Temple, for their number is 6 (1+2+3), ^e that mystic number of Binah ; but they are called ' None ', because they have attained. If it were not so, they would be called ' six ', in its bad sense of mere intellect.

They are called Seven, although they are Eight, because Lao - tsu counts as nought, owing to the nature of his doctrine.

The reference to their ' living not ', is to be found in Liber 418.

The word ' Perdurabo ' means " I will endure unto the end." The allusion is explained in the note.

Siddhartha, or Gotama, was the name of the last Buddha.

Krishna was the principal incarnation of the Indian Vishnu, the preserver, the principal expounder of Vedantism.

Tahuti, or Thoth, the Egyptian God of Wisdom.

~~Mosab~~h, Moses, the founder of the Hebrew system.

Dionysus, probably an ecstatic from the East.

MahmudMohammed.

All these were men ; their Godhead is the result of mythopoeia.

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CHAPTER 6 (F)

This chapter is presumably called Caviar, because that substance is composed of many spheres.

The account given of Creation is the same as that familiar to students of Christian tradition, the Logos transforming the unity into the many. We then see what different classes of people do with the many. The Rationalist takes the six Sephiroth of Microprosopus in a crude state, and declares them to be the Universe. This folly is due to the pride of reason. The Adept concentrates the microcosm in Tiphareth, recognising an Unity, even in the microcosm, but, qua Adept, he can go no further. The Master of the Temple destroys all these illusions, but remains silent. See the description of his functions in the Equinox, Liber 418 and elsewhere. In the next grade, the Word is reformulated, for the Magus is Chokmah, the Dyad, the Logos. The Ipsissimus, in the highest grade of the A.'.A.'. is totally unconscious of this process, or, it might be better to say, he recognises it as Nothing, in that positive sense of the word, which is only intelligible in Saman^masamadhi.

Chapter 8 (M)

⚔ Cheth is the Chariot in the Tarot. The Charioteer is the bearer of the Holy Grail. All this should be studied in Liber 418, the Twelfth Aethyr.

7

The chapter is called "Steeped Horsehair", because of the Mediaeval tradition that by steeping horsehair a snake is produced, and the snake is the hieroglyph^{ic} representation of semen, particularly in Gnostic and Egyptian emblems.

The meaning of the chapter is quite clear ; the whole race-consciousness, that which is omnipotent, omniscient, omnipresent, is hidden therein.

Therefore, except in the case of the Adept, man only rises to a glimmer of the universal consciousness, while, in the organism, the mind is blotted out.

Chapter 9 (9)

9 Teth is the Tarot trump, strength, in which a woman is represented closing the mouth of a lion.

This chapter is called "The Bracks", an even more powerful symbol, for it is the Scottish, and only known, apparatus for closing the mouth of a woman.

The chapter is formally an attack upon the parts of speech, the interjection, the meaningless utterance of ecstasy, being the only thing worth saying ; yet even this is to be regarded as a lapse.

'Aug' represents the entering into the silence, as will be observed on pronouncing it.

Chapter 10 (I)

There is no apparent connection between the number of this chapter, and its subject.

It does, however, refer to the key of the Tarot called The Hermit, which represents him as cloaked.

Jod is the concealed Phallus as opposed to ~~Tan~~, the extended Phallus.

This chapter should be studied in the light of what is said in "Aha !" and in the Temple of Solomon the King about the reason.

The universe is insane, the law of cause and effect is an illusion, or so it appears in the Abyss, which is thus identified with consciousness, the many, and both ; but within this is a secret unity which rejoices ; this unity being far beyond any conception.

Chapter 11 (IA)

The Glow-worm may perhaps be translated as a little light in the darkness, though there may be a subtle reference to the nature of that light.

Eleven is the great number of Magick, and this chapter indicates a supreme magical method ; but it is really called 11, because of Liber Legis, I. 60.

The first part of the chapter describes the universe in its highest sense, down to Tiphareth ; it is the new and perfect cosmogony of Liber Legis.

Nuit and Hadit are the infinities beyond Kether, which is Ra - Hoor - Khuit. They must be studied in Liber Legis.

Chaos and Babalon are Chokmah and Binah, but they are really one ; the essential ^{unity} ~~verity~~ of the supernal Triad is here in-

sisted upon.

Pan is a generic name, including this whole system on its manifested side.

Those which are above the Abyss are therefore said to live in the Night of Pan ; they are only reached by the Annihilation of the All.

Thus, the Master of the Temple lives in the Night of Pan.

Now, below the Abyss, the manifested part of the Master of the Temple, also reaches Samadhi, as the way of Annihilation.

Paragraph Seven begins with a reflection induced by the preceding exposition.

This reflection is immediately contradicted, the author being a Master of the Temple. He thereupon enters into his Samadhi, and he piles ^{on} tradition upon contradiction, thus reaching a higher degree of contradiction, and thus a higher degree of rapture, with every sentence, until his armoury is exhausted, and, with the word Amen, he enters the supreme state.

Chapter 12 (IB)

The Dragon-flies were chosen as symbols of joy, because of the author's observations as a ^{natural} rationalist.

Paragraph I merely repeats Chapter 4 in quintessence ; 1001, being $II \sum (1 - 13)$, is a symbol of the complete unity manifested as the many, for $\sum (1 - 13)$ gives the whole course of numbers from the simple unity of 1 to the complete unity of 13, impregnated by the magical 11.

I may add a further comment on the number 91. 13 (1+3) is a higher form of 4. 4 is Amoun, the god of generation, and 13 is 1, the Phallic unity. 7 is the Yoni. And 91 is ~~13~~ (Amen), a form of the Phallus made complete through the intervention of the Yoni. This again connects with the O I and IO of Paragraph 1, and of course IO is the rapture - cry of the Greeks.

The whole chapter is, again, a comment on Liber Legis, I, 28-30

Chapter 13 (I T).

This chapter is perfectly clear to anyone who has studied the career of an Adept.

The Sodom - Apple is an uneatable fruit found in the desert.

Chapter 14 (I Δ).

The title, " Onion - Peelings ", refers to the well - known incident in " Peer Gynt."

The chapter resembles strongly Dugin's account of how he was able to win at the game of guessing odd or even. (See Poe's tale of ' The Purloined Letter '). But this is a more serious piece of psychology. In one's advance towards a comprehension of the universe, one changes radically one's point of view ; nearly always, it amounts to a reversal.

This is the cause of most religious controversies. Paragraph 1, however, is Frater Perdurabo's formulation of his ~~purist~~ perception of the Universal Joke, also described in Chapter 34. All individual

existence is tragic. Perception of this fact is the essence of comedy. " Household Gods " is an attempt to write pure comedy. ³²~~the~~ " Bacchae " of Euripides is another.

At the end of the Chapter it is, however, seen that, to the Master of the Temple, the opposite perception occurs simultaneously, and that he himself is beyond both of these.

And in the last paragraph it is shown that he realises the truth as beyond any statement of it.

Chapter 15 (I E).

The card 15 in the Tarot is "The Devil," the mediaeval blind for Pan.

The title of the chapter refers to the Phallus, which is here identified with the will. The Greek word *πυρραμυ* has the same number as *φαλλος*

This chapter is quite clear, but one may remark in the last paragraph a reference to the nature of Samadhi.

As man loses his personality in physical love, so does the magician annihilate his divine personality in that which is beyond.

The formula of Samadhi is the same, from the lowest to the highest.

The Rosy Cross is the Universal Key. }

But, as one proceeds, the Cross becomes greater, until it is the Ace, the Rose, until it is the World.

Chapter 16 (I F).

This seems a comment on the previous Chapter ; the Stag-Beetle is a reference to Kheph-ra, the Egyptian God of Midnight, who bears the sun through the Under World ; but it is called the Stag - Beetle to emphasize his horns. Horns are the universal hieroglyph of energy, particularly of Phallic energy.

The sixteenth key of the Tarot is " The Blasted Tower". In this chapter, death is regarded as a form of marriage. Modern Greek peasants, in many cases, cling to Bagan belief, and suppose that in death they are united to the deity which they have cultivated during life. 'This is a consummation devoutly to be wished.' (Shakespeare.)

In the last paragraph the Master urges his pupils to practise Samadhi every day.

Chapter 17 (I 2)

This Swan is Aum. The chapter is inspired by Fra: P's memory of the wild swans he shot in Tali - Fu.

In paragraphs 3 and 4 it is, however, recognised that even Aum is impermanent. There is no meaning in the word, stillness, so long as motion exists.

In a boundless universe, one can always take any one point, however mobile, and postulate it as a point at rest, calculating the motions of all other points relatively to it.

The penultimate paragraph shows the relations of the Adept to mankind. Their hate and contempt are necessary steps to his acquisition of sovereignty over them.

The story of the Gospel, and that of Parsifal, will occur to the mind.

Chapter 18 (I H)

The Eighteenth key of the Tarot refers to the Moon, which was supposed to shed dew. The appropriateness of the chapter-title is obvious.

This chapter must be read in connection with Chapter 8.

Paragraph 1 and 2 should be read in connection with chapters 1 and 16.

In the penultimate paragraph, Vinu is identified with Anrita, and in the last paragraph the disciple is charged to let it have its own way. It has a will of its own, which is more in accordance with the Cosmic will, than that of the man who is its guardian and servant.

Chapter 19 (I 0)

19 is the last trump " The Sun ". which is the representative of God in the Macrocosm, as the Phallus is in the Microcosm.

There is a certain universality and adaptability among its secret powers.

The chapter is taken from Rudyard Kipling's " Just So Stories".

The Master urges his disciples to a certain holy stealth, a concealment of the real purpose of their lives ; in this way making the best of both worlds. This counsels a course of action hardly distinguishable from hypocrisy, but the distinction is obvious to any clear thinker, *though not altogether so*


to Fra P.

Chapter 20 (K).

Samson, the Hebrew Hercules, is said in the legend to have pulled down the walls of a music-hall where he was engaged, " to make sport for the Philistines ", destroying them and himself. Milton founds a poem on this fable.

The first paragraph is a corollary of Newton's First Law of Motion. The key to infinite power is to reach the Bornless Beyond.

Chapter 21 (K A)

The 21st Key of the Tarot is called " The Universe ", and refers to the letter , the phallus in manifestation.; hence the title, " The Blind Webster."

The universe is conceived as Buddhists, on the one hand, and Rationalists, on the other, would have us do ; fatal, and without intelligence. Even so, it may be delightful to the creator.

The moral of this chapter is, therefore, an exposition of the last paragraph of Chapter 18.

It is the critical spirit which is the Devil, and gives rise to the appearance of evil.

Chapter 22 (K B)

Comment would only mar the superb simplicity of this chapter.

Chapter 23 (KΓ)

Both '23' and 'Skidoo' are American words meaning 'Get Out'.

This chapter describes the Great Work under the figure of a man ridding himself of all his accidents.

He first leaves the life of comfort ; then the world at large ; and, lastly, even the initiates.

In the fourth section, is shown that there is no return for one that has started upon this path.

The word O U T is then analysed, and treated as a noun.

Besides the explanation in the note, O is the Yoni ; T, the Lingam ; and U, the Hierophant ; the fifth card of the Tarot, the Pentagram. It is thus practically identical with I A O.

The rest of the chapter is clear, from the note.

Chapter 24 (K Δ)

The Hawk is the symbol of sight ; the Blindworm, of blindness.
Those who are under the dominion of reason are called blind.

In the last paragraph is re-asserted the doctrine of
Chapters I, 8, 16 and 18.

For the meaning of the word hriliu consult Liber 418.

Chapter 25 (K E)

25 is the square of 5, and the Pentagram has the red colour of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.A.A.

- From a letter by A.C. to the author dated 11/10/16
- Trans of A.C. "From my very quiet" is repeated and
1. To the, 0. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 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2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191.

of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.A.:

From a letter by A.C. to Frater Achad "Jan 16.

Trans. of A.C. "From every evil spirit" (I depart all evil)

2. To the 0 Thunders, (W) Night (and) Grace I A O

3. My altar, Balcon, cross, Gynce, hall Sam

4. Before me the papers, behind me the Telephones, on my right hand the synoches, on my left hand the Bacons; for about me flames the Star of the F.R. and in the Siller. Names the Star of Sa.

INGES

Telephones

Edw. by G. J. Jones

of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.A.:

From a Ritual by A.C. to Frater Achad "Jan 16.

Trans. of d.s. "From every evil spirit" is departed all evil

2. To the 0 Thales, (or) Night (and) Grace I A O

3. of which, Balcon, Bros, Gygis, Hall Sam

4. Before me the papers, behind me the Telephones, on my right hand the synoches, on my left hand the Quarters; for about me flames the Star of the F.R. and in the Pillar. Names the Star of Sa.

INGES

Telephones

and by G. J. Jones

of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.'.A.'..

From a Ritual by A. C. to Brother Robert "Jan 16

Trans. of A. C. "From every evil spirit" we depart all evil

2. To the O. Thunders, (W) Night (and) Grace I A O

3. My chies, Bal-ah, broos, Gyeche, hail Sam

4. Before me the Tapers, behind me the Telestarches, on my right hand the Synoches, on my left hand the Quenches; for about me flames the Star of the F. & B. and in the Siller. Hail the Star of Sea.

INGES

Telestarches

Ed. by G. J. Jones

Chapter 25 (K E)

25 is the square of 5, and the Pentagram has the red colour of Geburah.

The chapter is a new and more elaborate version of the Banishing Ritual of the Pentagram.

It would be improper to comment further upon an official ritual of the A.A.A.

- From a letter by A.C. to Brother Michael "Jan 16
 Times of day: "From every evil spirit" (I repeat all words)
 1. In the 10 degrees (10) Right (and) from 1 A.C.
 2. of stars, Saturn, Mars, Jupiter, Venus
 4. Before me the figure of the 10 degrees, on my right hand the
 symbol, on my left hand the 10 degrees, for about me flames the
 star of the 10 degrees, and in the center stands the star of the 10 degrees.

11665

Tell Brothers

and by 4/1/1904

Chapter 26 (K F)

The title of the chapter refers to the Hindu legend.

The first paragraph should be read in connection with our previous remarks upon the number 91.

The number of the chapter, 26, is that of Tetragrammaton, the manifest creator, Jehovah.

He is called the Second in relation to that which is above the Abyss, comprehended under the title of the First.

But the vulgarians conceive of nothing beyond the creator, and therefore call him The First.

He is really the Fourth, being in Chesed, and of course his nature is fourfold.

This Four is conceived of as the Dyad multiplied by the Dyad; falsehood confirming falsehood.

Paragraph 3 introduces a new conception ; that of the square within the hexagram, the universe enclosed in the law of Lingam-Yoni.

The penultimate paragraph shows the redemption of the universe by this law. The figure IO, like the word Io, again suggests Lingam - Yoni, besides the explanation given in the text.

The last paragraph curses the universe thus unredeemed.

The eleven initial A's in the last sentence are Magick Pentagrams, emphasizing this curse.

Chapter 27 (K S)

This chapter gives the reverse of the medal ; it is the contrast to Chapter 15.

The Sorcerer is to be identified with the Brother of the Left Hand Path.

Chapter 28 (K H)

This now introduces the principal character of this book, Laylah, who is the ultimate feminine symbol, to be interpreted on all planes.

But in this chapter, little hint is given of anything beyond physical love.

It is called the Pole - Star, because Laylah is the one object of devotion to which the Author ever turns.

Note the introduction of the name of the Beloved *★ in acrostic*
in line 17. }

Chapter 29 (K 9)

Chapter 29 continues Chapter 28.

Note that the word Laylah is the Arabic for ' Night '.

The author begins to identify the Beloved with the N.O.X. previously spoken of.

The Chapter is called ' The Southern Cross ', because, on the physical plane, Laylah is an Australian.

Chapter 30

(\wedge)

This Chapter is to be read in connection with Chapter 8, and also with those previous chapters in which the reason is attacked.

The allusion in the title is obvious.

This sum in proportion, dream : waking :: waking :

Samadhi, is a favourite analogy with Frater P., who frequently employs it in his holy discourse.

Chapter 31 (A A.)

The number 31 refers to the Hebrew word ^{N 5} 31, which means 'not.'

A new character is now introduced under the title of I T, I being the secret, and T being the manifested, phallus.

This is, however, only one aspect of I T, which may perhaps be defined ~~signified~~ as the Ultimate Reality.

I T is apparently a more more exalted thing than T H A T.

This chapter should be compared with Chapter II ; that method of destroying the reason by formulating contradictions is definitely inculcated.

The reason is situated in Daath, which corresponds to the throat in the human economy. Hence the title of the Chapter, ' The Garotte.'

The idea is that, by forcing the mind to follow, and as far as possible to realise, the language of Beyond the Abyss, the student will succeed in bringing his reason under control.

As soon as the reason is vanquished, the garotte is removed ; then the influence of the supernals, (Kether, Chokmah, Binah) no longer inhibited by Daath, can descend upon Tiphareth, where the human will is situated, and flood it with the ineffable light.

Chapter 32 (A.B.)

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Fra.: P.:, as is well - known, ^{is} ~~was~~ a mountaineer.

The chapter should be read in connection with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice of Mantra-Yoga. A mantra is not being properly said, as long as the man knows he is saying it.

The same applies to all other forms of Magick. }

Chapter 32 (A.B.)

This title is a mere reference to the metaphor of the last paragraph of the chapter.

Fra.: P.:, as is well - known, ^{is} ~~was~~ a mountaineer.

The chapter should be read in connection with Chapters 8 and 30.

It is a practical instruction, the gist of which is easily to be apprehended by comparatively short practice of Mantra-Yoga. A mantra is not being properly said, as long as the man knows he is saying it.

The same applies to all other forms of Magick. }

Chapter 33 (Λ Γ)

33 is the number of the Last Degree of Masonry, which was conferred upon Frater P.: in the year 1900, of the vulgar era, by Don Jesus de Medina - Sidonia in the City of Mexico.

Baphomet is the mysterious name of the God of the Templars.

The eagle described in paragraph I is that of the Templars.

This Masonic symbol is, however, identified by Frater P.: with a mystical bird, which is master of the four elements, and therefore of the name Tetragrammaton.

Jacobus Burgundus Molemsis suffered martyrdom in the City of Paris in the year 1314 of the vulgar era.

The secrets of his order were, however, not lost, and are still being communicated to the worthy by his successors, as is intimated by the last paragraph, which implies knowledge of a secret worship, of which the Grand Master dared not speak.

The Eagle may be identified, though not too closely, with the Hawk previously spoken of.

It is perhaps the Sun, the exoteric object of worship of all sensible cults ; it is not to be confused with the other objects of the mystic aviary, such as the swan, phoenix, pelican, dove, and so on.

Chapter 34 (ΛΔ.).

The title is explained in the note.

The chapter needs no explanation ; it is a definite point of view of life, and recommends a course of action calculated to rob the creator of his cruel sport.

}

Chapter 35 (Δ E)

This chapter must be read in connection with chapters 1, 3, 4, 8, 15, 16, 18, 24, 28, 29.

The last sentence of paragraph 4 also connects with the first paragraph of Chapter 26.

The title "Venus of Milo", is an argument in support of paragraphs 1 and 2, it being evident from this statement that the female body becomes beautiful in so far as it approximates to the male

The female is to be regarded as having been separated from the male, in order to reproduce the male in a superior form, the absolute, and the conditions forming the one absolute.

In the last two paragraphs there is a justification of a practice which might be called sacred prostitution.

In the common practice of meditation, the idea is to reject all impressions, but here is an opposite practice, very much more difficult, in which all are accepted.

This cannot be done at all unless one is capable of making Dhyana at least on any conceivable thing, at a second's notice; otherwise, the practice would be only ordinary mind - wandering.

Chapter 36 (A.F.)

The Star Sapphire corresponds with the Star - Ruby of Chapter 25, 36 being the square of 6, as 25 is of 5.

This chapter gives the real and perfect Ritual of the Hexagram .

It would be improper to comment further upon an official ritual of the A.:A.:.

Chapter 37 (AZ)

Dragons are in the East supposed to cause eclipses by devouring the luminaries.

There may be some significance in the chapter - number, which is that of Jechidah, the highest unity of the soul.

In this chapter, the idea is given that all limitation and evil is an exceedingly rare accident ; there can be no night in the whole of the Solar System, except in rare spots, where the shadow of a planet is cast, *by itself.*

It is our serious misfortune that we happen to live in a tiny corner of the system, where darkness reaches ^c such a high figure as 50 %.

The same is true of moral and spiritual conditions.

Chapter 38 (A H)

This chapter will be readily intelligible to E. A. Freemasons, and it cannot be explained to others.

Chapter 39 (170)

The word Looby occurs in folk-lore, and was supposed to be the author, at the time of writing this book, which he did when he was far from any standard works of reference, to connote, partly 'booby', partly 'lout'. It would thus be a similar word to 'Parsival'.

Paragraphs 2 - 6 explain the method which was given in chapters 11 and 31. This method, however, occurs throughout the book, on numerous occasions, and even in the chapter itself it is employed in the last paragraphs.

Chapter 40 (M.)

Paragraph 1 is, of course, a well-known scientific fact.

In paragraph 2, it is suggested analogically that all thinkable things are similarly blinds for the Unthinkable Reality.

Classing in this manner all things as illusions, the question arises as to the distinguishing between illusions ; how are we to tell whether a Holy Illuminated Man of God is really so, since we can see nothing of him but his imperfections.

~~"It may be yonder beggar is a King."~~

" It may be yonder
beggar is a King."

But these considerations are not to trouble such mind as the Chela may possess ; let him occupy himself, rather, with the task of getting rid of his personality ; this, and not criticism of his holy Guru, should be the occupation of his days and nights.

Chapter 41 (M A.)

The title is only partially explained in the note ; it means that the statements in this chapter are to be understood in the most ordinary and commonplace way, without any mystical sense.

(as so much He disclosed to the Exempt Adepts)
 V.V.V.V.V. is the motto of a Master of the Temple, referred to in Liber LXI. It is he who is responsible for the whole of the development of the A.'.A.'. movement which has been associated with the publication of THE EQUINOX ; and ~~His~~ utterance is enshrined in the sacred writing^s.

It is useless to enquire into ~~His~~ nature ; to do so leads to certain disaster.

However, Authority from him is exhibited, when necessary, to the proper persons, though in no case to anyone below the grade of Exempt Adept. The person enquiring into any such matters is politely requested to work, and not to ask questions about matters which in no way concern him.

The number 41 is that of the Barren Mother.

Chapter 42 (M B)

This number 42, is the Great Number of the Curse. See Liber 418, Liber 500, and the essay on the Qabalah in the Temple of Solomon The King. This number is said to be all hotch-potch and accursed.

The chapter should be read most carefully in connection with the Tenth Aethyr. It is to that dramatic experience that it refers.

The mind is called ' wind ', because of its nature; as has been frequently explained, the ideas and words are identical.

In this free-flowing, centreless material arises an eddy ; a spiral close-coiled upon itself.

This theory of the formation of the Ego is that of the Hindus, whose Ahankara is itself a function of the mind, whose ego it creates. This Ego is entirely divine.

Zoroaster describes God as having the head of the Hawk, and a spiral force.

It will be difficult to understand this chapter without some experience in the trans-valuation of values, which occurs throughout the whole of this book, in nearly every other sentence.

Trans-valuation of values is only the moral aspect of the method of contradiction.

The word ' turbulence ' is applied to the Ego to suggest the French ' tourbillon ', whirlwind, the false Ego, or dust-devil.

True life, the life which has no consciousness of ' I ', is said to be choked by this false ego, or rather by the thoughts which its explosions produce.

In paragraph 4, this is expanded to a macrocosmic plane.

The Masters of the Temple are now introduced ; they are inhabitants, not of this desert ; their abode is not this universe. They come from the Great Sea, Binah, the City of the Pyramids. V.V.V.V.V. is indicated as one of these travellers ; ~~He~~ is described as a camel, not because of the connotation of the French form of this word, but because ' camel ' is in Hebrew א , and א is the path leading from Tiphareth to Kether, uniting Microprosopus and Macroprosopus^{L.E.} performing the Great Work. }

The card א in the Tarot is the High Priestess, the Lady of Initiation ; one might even say, the Holy Guardian Angel.

Chapter 43 (M.F.)

 The title of this chapter refers to a Hebrew ^{legend, that} ~~legend~~, of the prophet who heard 'a going in the mulberry tops'; and to Browning's phrase, 'a bruised, black-blooded mulberry.'

In THE WORLD'S TRAGEDY, HOUSEHOLD GODS, ~~and~~ THE SCORPION, and also THE GOD-EATER, the reader may study the efficacy of rape, and the sacrifice of blood, as a ^{offerings} magical formula. Blood and virginity have always been the most acceptable to all the gods, but especially the Christian God.

In the last paragraph, the reason of this is explained; it is because such sacrifices come under the Great Law of the Rosy Cross, the giving-up of the individuality, as has been explained ad nauseam in previous chapters.

We shall frequently recur to this subject.

By 'the wheel spinning in the spirit' is meant the manifestation of magical force, ^{the spermatozoon in the conical phallus.} the spermatozoon in the conical phallus.
 For wheels, see Chapter 78.

Chapter 44. (MΔ)

This is the special number of Horus ; it is the Hebrew blood, and the multiplication of the 4 by 11, the number of Magick, explains 4 in its finest sense. But see in particular the account in Equinox VII, of the circumstances of the Equinox of the Gods.

The word ' Phoenix' may be taken as including the idea of ' Pelican ', the bird which is fabled to feed its young from the blood of its own breast.

Yet the two ideas, though cognate, are not identical, and 'Phoenix' is the ^{the} most accurate symbol.

This chapter is explained in Chapter 62.

It would be ~~improper~~ improper to comment further upon a ritual which has been accepted as official by the A.:A.:

Chapter 45 (M E)

The title of this chapter is drawn from paragraph 7.

We now, for the first time, attack the question of doubt ;
 ' The Soldier and The Hunchback ' should be carefully studied in *this* connection.

The attitude recommended is scepticism, but a scepticism under control. Doubt inhibits action, as much as faith binds it. All the best popes have been Atheists, but perhaps the greatest of them once remarked, " Quantum nobis prodest haec fabula Christi."

The ruler asserts facts as they are ; the slave has therefore no option but *to deny* ~~to deny~~ them passionately, in order to express his discontent. Hence such absurdities as " Liberté, Egalité, Fraternité " " In God we trust ", and the like. Similarly to-day we find people asserting that woman is superior to man, and that all men are born equal.

(in technical language, The Magus)
 The Master ~~does~~ does not concern himself with facts ; he does not care whether a thing is true or not : he uses truth and falsehood indiscriminately, to serve his ends. Slaves consider him immoral, and preach against him in Hyde Park.

In paragraphs 7 and 8 we find a most important statement, a practical aspect of the fact that all truth is relative, and in the last paragraph we see how scepticism keeps the mind fresh, whereas faith dies in the very sleep that it induces.

Chapter 46 (M P)

The title of this chapter is best explained by a reference to Mistinguette and Mayol.

It would be hard to decide, and it is fortunately unnecessary even to discuss, whether the distinction of their art is the cause, result, or concomitant, of their private peculiarities.

The fact remains that in vice, as in everything else, some things satiate, others refresh. Any game in which perfection is easily attained, soon ceases to amuse, although in the beginning its fascination is so violent.

Witness the tremendous, but transitory, vogue of ping-pong and diabolo. Those games in which perfection is impossible never cease to attract.

The lesson of the chapter is thus always to rise hungry from a meal, always to violate one's own nature. Keep on acquiring a taste for what is naturally repugnant : this is an unfailing source of pleasure, and it has a real further advantage, in destroying the Sankharas, which, however 'good' in themselves, are yet barriers upon the Path ; they are modifications of the Ego, and therefore those things which bar it from the absolute.

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Chapter 47 (M Z).

The allusion in the title is not quite clear, though it may be connected with the penultimate paragraph.

The chapter consists of two points of view from which to regard Yoga, two odes upon a distant prospect of the Temple of Madura, two Elegies on a mat of Kusha - grass.

The penultimate paragraph is introduced by way of repose. Cynicism is a great cure for over-study.

There is a good deal of cynicism in this book, in one place and another. It should be regarded as Angostura Bitters, to brighten the flavour of a discourse which were else too sweet. It prevents one from slopping-over into sentimentality.

Chapter 48 (M H)

This chapter is perfectly simple, and needs no comment
whatsoever.

Chapter 49 (M O)

49 is the square of 7.

7 is the passive and feminine number.

The chapter should be read in connection with Chapter 31, for I T now re-appears.

The chapter-heading, the Waratah, is a voluptuous scarlet flower, common in Australia, and this connects the chapter with chapters 28 and 29 ; but this is only an allusion, for the subject of the chapter is O U R L A D Y B A B A L O N, who is conceived as the feminine counterpart of I T.

This does not agree very well with ^{Re}common, or orthodox theology of Chapter 11 ; but it is to be explained by the dithyrambic nature of the chapter.

In paragraph 3 N O M A N is of course N E M O, the Master of the Temple. Liber 418 will explain most of the allusions in this chapter.

In paragraphs 5 and 6 the author frankly identifies himself with the B E A S T referred to in the book, and in the Apocalypse, and in LIBER LEGIS.

In paragraph 6 the word ' angel ' may refer to his mission, and the word ' lion & - serpent ' to the sigil of his ascending decan. *

Paragraph 7 explains the theological difficulty referred to above. There is only one symbol, but this symbol has many names : of those names B A B A L O N is the holiest. It is the name referred to in LIBER LEGIS, I, 22.

*2 = Snake = spermatorgon and 2 is the 2nd decan, which like you and Sol.
2 is all the snake-form. 0 not in the 0 = lying*

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1 = Itself, has the snake-form. Θ first written Θ = lingam.

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7 is the passive and feminine number.

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Q = Snake = spermatorgon and ♀ in the zodiac, which like you and Sol. Dithyrambic, has the snake-form. O just written O = lingam.

It will be noticed that the figure, or sigil, of B A B A L O N is a seal upon a ring, and this ring is upon the forefinger of I T. This identifies further the symbol with itself.

It will be noticed that this seal, except for the absence of a border, is the official seal of the A.'.A.'. Compare Chapter 3. It is also said to be the seal upon the tombs of them that she hath slain, that is, of the Masters of the Temple.

In connection with the Number 49, see Liber 418, the Twenty⁹ Second Aethyr, as well as the usual authorities.

Chapter 50 (H)

3-----

St. Hubert appears to have been a saint who saw a stag of a mystical or sacred nature.

The Stag-Beetle must not be identified with the one in Chapter 16. It is a merely literary touch.

The chapter is a resolution of the universe into Tetragrammaton; God the macrocosm and the microcosm beetle. Both imagine themselves to exist ; both say ' you ' and ' I ', and discuss their relative reality.

The things which really exist, the things which have no Ego, and speak only in the third person, regard these as ignorant, on account of their assumption of Knowledge.

50

Chapter 51 (H A.)

The number 51 means failure and pain, and its subject is appropriately doubt.

The title of the chapter is borrowed from the health-giving and fascinating sport of fox-hunting, which Frater Perdurabo followed in his youth.

This chapter should be read in connection with "The Soldier and the Hunchback". of which it is in some sort an epitome.

Its meaning is sufficiently clear, but in paragraphs 6 and 7 it will be noted that the identification of the Soldier with the Hunchback has reached such a pitch that the symbols are interchanged, enthusiasm being represented as the sinuous snake, scepticism as the Goat of the Sabbath.

In other words, a state is reached in which destruction is as much joy as creation. (Compare Chapter 46.).

Beyond this is a still deeper state of mind, which is T H A T.

51

Chapter 52 (N B.)

52 is ~~52~~ ⁹¹, the number of the Son, Osiris - Apis, the Redeemer, with whom the Master (Fra. P.) identifies himself. He permits himself for a moment the pleasure of feeling his wounds; and, turning upon his generation, gores it with his horns.

The fourscore - and - eleven books do not, we think, refer to the ninety- one Chapters of this little masterpiece, or even to the numerous volumes which he has penned, but rather to the fact that 91 is the number of Amen, implying the completeness of his work.

In the last paragraph is a paranomasia. ' To chew the red rag ' is a phrase for to talk aimlessly and persistently, while it is notorious that a red cloth will excite the rage of a bull.

Chapter 53 (N /).

A dowser is one who practises divination, usually with the object of finding water or minerals, by means of the vibrations of a hazel - twig.

The meadow represents the flower of life ; the orchard, its fruit.

The paddocks, being reserved for animals, represents life itself. That is to say, the secret spring of life is found in the place of life, with the result that the horse, who represents ordinary animal life, becomes the divine horse Pegasus.

In paragraph 6 we see this spring identified with the phallus, for it is not only a source of water, but highly elastic, while the reference to the seasons alludes to the well-known lines of the late Lord Tennyson.--

In the Spring a levelier iris changes on
the burnished dove ;

In the Spring a young man's fancy
lightly turns to thoughts of love.

--Locksley Hall.--

In paragraph 7 the place of life, the universe of animal souls, is identified with the toad, which,

Ugly and venomous,

Wears yet a precious jewel in his head,

---Romeo and Juliet---

this jewel being the divine spark in man, and indeed in all that

' lives and moves and has its being.' Note this phrase, which is highly significant ; the word ' lives ' excluding the mineral kingdom, the word ' moves ' the vegetable kingdom, and the phrase ' has its being ' the lower animals, including woman.

This ' toad ' and ' jewel ' are further identified with the ~~with known~~ ^{to} Lohis and jewel of the well-known Buddhist phrase, and this seems to suggest that this ' toad ' is the Yoni ; the suggestion is further strengthened by the concluding phrase in brackets, " Keep us from evil ", since, although it is the place of life, the means of grace, it may be ruinous.

Chapter 54 (N 4.)

The title of this chapter refers to the duty of the Tyler in a blue Lodge of Freemasons.

The numbers in paragraphs 1 to 3 are significant; each Master-Mason is attended by five Fellow-Crafts, and each Fellow-Craft by three Apprentices, as if the Masters were sitting in pentagrams, and the Fellow-Craftsmen in triangles.

This may refer to the number of manual signs in each of these degrees.

The moral of the chapter is apparently that the mother-letter *W* is an inadequate solution of the Great Problem.

W is identified with the Yoni, for all the symbols connected with it in this place are feminine, but *W* is also a number of Samadhi and mysticism, and the doctrine is therefore that Magick, in that highest sense explained in that Book of the Law, is the truer Key.

X as above in 113 not clearly shared in the letter W in

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X clearly shared in H (Heeph) see ap 61

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~~*Thomas B.*~~

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** As shown in MS. but clearly showed in the letter H in*

the mass D.

** clearly showed in H (Hept) see ap 61.*

Chapter 55 (N R.)

The number 55 refers to Malkuth, the Bride ; it should then be read in connection with Chapters 28, 29, 49.

The ' drooping sunflower ' is the heart, which needs the divine light.

Since Jivatma^{was} separated from Para^matma, as in paragraph 2, not only is the Divine Unity destroyed, but Daäth, instead of being the Child of Chokmah and Binah, becomes the Abyss, and the Qliphoth arise.

The only sense which abides is that of loss, and the craving to retrieve it.

In paragraph 3 it is seen that this is impossible, owing (paragraph 4) to his not having made proper arrangements to recover the original position previous to making the division.

In paragraph 5 it is shown that this is because of allowing enjoyment to cause forgetfulness of the really important thing.

Those who allow themselves to wallow in Samadhi are sorry for it afterwards.

The last paragraph indicates the precautions to be taken to avoid this.

The number 90 in the last paragraph is not merely fact, but symbolism ; - 90 being the number of ~~Thaddi~~ ^{Thaddi} (Σ), the star, looked at in its exoteric sense, as a naked woman, playing by a stream, surrounded by birds and butterflies. The pole-axe is recommended instead of the usual razor, as a more vigorous weapon.

One cannot be too severe in checking any faltering in the work, any digression from the Path.

57

Chapter 56 (N F.)

The number of the chapter refers to LIBER LEGIS, I, 24, for paragraph 1 refers to Nuit. The ' twins ' in the title are those mentioned in paragraph 5.

555 is HADIT, HAD spelt in full. 156 is BABALON.

In paragraph 4 is the gist of the chapter, Laylah being again introduced, as in Chapters 28, 29, 49, and 55.

The exoteric blasphemy, it is hinted in the last paragraph, may be an esoteric arcanum, for the Master of the Temple is interested in Malkuth, as Malkuth is in Binah ; also "Malkuth is in Kether, and Kether is in Malkuth" ; and, to the Ipsissimus, dissolution in the body of Nuit, and a visit to a brothel, may be identical.

58

Chapter 57 (N Z).

The title of the Chapter suggests the two in one, since the ornithorhynchus is both bird and beast ; it is also an Australian animal, like Laylah herself, and was doubtless chosen for this reason.

This chapter is an apology for the universe.

Paragraphs 1 - 3 repeat the familiar arguments against reason in an epigrammatic form.

Paragraph 4 alludes to LIBER LEGIS, I, 52 ; ' place ' implies space ; denies homogeneity to space ; but when ' place ' is perfected by ' t '--as it were, Yoni by Lingam--we get the word ' placet ', meaning ' it pleases '.

Paragraphs 6 and 7 explain this further ; it was necessary to separate things, in order that they might rejoice in uniting. See LIBER LEGIS, I, 28 - 30, which is paraphrased in the penultimate paragraph.

In the last paragraph this doctrine is interpreted in common life by a paraphrase of the familiar and beautiful proverb, " Absence makes the heart grow fonder." (*p.s. / seem to get a subtle after-taste of hitomus.*)

It is to be observed that the philosopher having first committed the syllogistic error of ~~quaternio terminorum~~ *quaternio terminorum*, in attempting to reduce the terms to three, staggers into non distribution ~~termini~~ *termini* ~~medii~~. It is possible that consideration connected with Sir Wm. Hamilton's quantification of the predicate may be taken as intervening, but ~~so~~ *so* ~~it would render the humor of the chapter~~

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too subtle for the average reader in Oshikosh
for whom this book is evidently written.

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The title of this book is "The Life of the
American Indian" by John R. Sweeney. It is a
history of the American Indian from the time of
the first discovery of the continent to the present
time. The book is written in a simple and
clear style, and is suitable for the average
reader. It is a good book to read for
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good book to read for information and interest.

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too subtle for the average reader in bookish
for whom this book is evidently written;



too subtle for the average reader in Oshkosh
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[illegible]

1. The first of these is the fact that the
2. second of these is the fact that the
3. third of these is the fact that the
4. fourth of these is the fact that the
5. fifth of these is the fact that the
6. sixth of these is the fact that the
7. seventh of these is the fact that the
8. eighth of these is the fact that the
9. ninth of these is the fact that the
10. tenth of these is the fact that the

to separate things, in order that they might be closer in relation.

too subtle for the average reader in Oshkosh
for whom this book is evidently written.

57

Chapter 58 (N H.)

Haggai, a notorious Hebrew prophet, is the Second Officer in a Chapter of Royal Arch Masons.

In this chapter the author, in a sort of raging eloquence, bewails his impotence to express himself, or to induce others to follow him to the light.

In paragraph 1 he explains the sardonic laughter, for which he is justly celebrated, as being in reality the expression of this ^{feeling} feeling.

Paragraph 2 is a reference to the Obligation of an Entered Apprentice Mason.

Paragraph 3 refers to the Ceremony of Exaltation in Royal Arch Masonry.

The Initiate will be able to discover the most formidable secret of that degree concealed in the paragraph.

Paragraphs 4 - 6 express an anguish to which that of Gethsemane and Golgotha must appear like whitlows.

In paragraph 7 the agony is broken up by the sardonic or cynic laughter to which we have previously alluded.

And the final paragraph, in words of the noblest simplicity, praises the Great Work ; rejoices in its sublimity, in the supreme art, in the intensity of the passion and ecstasy which it brings forth.

(Note that the words ' passion ' and ' ecstasy ' may be taken as symbolical of Yoni and Lingam.).

Chapter 39 (N 6)

The title is an euphemism for homo sapiens.

The crab and the lobster are higher types of crustacea than the crayfish.

The chapter is a short essay in poetic form on Determinism. It hymns the great law of Equilibrium and Compensation, but cynically criticises all philosophers, hinting that their view of the universe depends on their own circumstances. The sufferer from toothache does not agree with Doctor Pangloss, that 'all is for the best in the best of all possible worlds'. Nor does the wealthiest of our Dukes complain to his cronies that 'Times is cruel' and 'ard'.

Chapter 60 (≡).

The title is explained in the note.

The number of the chapter may refer to the letter Samech (~~IV~~), Temperance, in the Tarot.

In paragraph 1 the real chastity of Percivale or Parsifal, a chastity which did not prevent his dipping the point of the sacred lance into the Holy Grail, is distinguished from its misinterpretation by modern crapulence.

The priests of the gods were carefully chosen, and carefully trained to fulfil the sacrament of fatherhood ; the shame of sex consists in the usurpation of its function by the unworthy.

Sex is a sacrament.

The word virtus means ' the quality of manhood '. } Modern
'virtue' is the negation of all such qualities.

In paragraph 3, however, we see the penalty of conservatism ; children must be weaned.

In the penultimate paragraph the words ' the new Christ ' alludes to the author.

In the last paragraph we reach the sublime mystic doctrine that whatever you have must be abandoned. Obviously, that which differentiates your consciousness from the absolute is part of the content of that consciousness.

Chapter 61 (ΞΑ)

The number of this chapter refers to the Hebrew word Ain, the negative, and Ani, I .

The ' fool ' is the Fool of the Tarot, whose number is 0, but refers to the letter ~~Α~~ ^Η (aleph), 1.

A fool's knot is a kind of knot which, although it has the appearance of a knot, is not really a knot, but pulls out immediately.

The chapter consists of a series of complicated puns on I and I, ^{with} ~~which~~ regard to their shape, sound, and that of the figures which resemble them in shape.

Paragraph 1 calls upon the Fool of the Tarot, who is to be referred to Ipsissimus, to the pure fool, ParSifal, to resolve this problem.

The word Naught - y suggests not only that the problem is sexual, but does not really exist.

Paragraph 2 shows the Lingam and Yoni as, in conjunction, the foundation of ~~ecstasy~~, (Io !), and of the complete symbol I A O.

The latter sentence of the paragraph unites the two meanings of giving up the Lingam to the Yoni, and the Ego to the Absolute.

(This idea, ' I must give up ', I owe, is naturally completed by I pay, and the sound of the word ' pay ' suggests the Hebrew letter ~~Π~~ ^ץ (See Liber XVI), which represents the final dissolution in Shiva ~~darshana~~.

In Hebrew, the letter which follows O is P ; it therefore follows Ayin, the Devil of the Tarot ;

AYIN is spelt O I N, thus replacing the A in A I N by an O, the letter of the Devil, or Pan, the phallic god.

Now A I N means nothing, and thus the replacing of A I N by O I N means the completion of the Yoni by the Lingam, which is followed by the complete dissolution symbolised in the letter P.

These letters, O P, are then seen to be the root of opus, the Latin word for ' work ', in this case, the Great Work. And they also begin the word ' opening '. In Hindu Philosophy, it is said, that Shiva, the Destroyer, is asleep, and that when he opens his eye, the universe is destroyed,--another synonym, therefore, for the accomplishment of the Great Work. But the ' eye ' of Shiva is also his Lingam. Shiva is himself the Mahalingam, which unites these symbolisms. The opening of the eye, the ^{ej}aculation of the lingam, the destruction of the universe, the accomplishment of the Great Work,--all these are different ways of saying the same thing.

The last paragraph is even obscurer to those unfamiliar to the masterpiece referred to in the note ; for the eye of Horus, (see 777, Col. XXI, line 10, " The blind eye that weeps " is a poetic Arab name for the lingam.)

The doctrine is that the Great Work should be accomplished without creating (new Karma, for the letter N, the fish, the vesica, the womb, breeds, wherever the Eye of Horus does not ; or, if it does so, breeds, according to Turkish tradition, a Messiah.

(س)

60

Death implies resurrection ; the illusion is reborn, as the scythe of Death in the Tarot has a cross-piece. This is in connection with the Hindu doctrine, expressed in their injunction, " Fry your seeds." Act so as to balance your past Karma, and create no new, so that, as it were, the books are balanced. While you have either a credit or a debit, you are still in account with the universe.

N. B. Fra P. wrote this chapter⁶¹ while dining with friends, in about a minute and a half. That is how you must know the Qabalah.

Chapter 62 ($\equiv B$) ,

9-----

This chapter is itself a comment on Chapter 44. }

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9-----

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Chapter 63 (三十一)

This chapter returns to the subject of Laylah, and to the subject already discussed in Chapters 3 and others, particularly Chapter 56.

The title of the chapter refers to the old rime :-

See- saw,

Margery Daw,

Sold her bed to lie upon straw.

Was not she a silly ~~child~~ ^{slut}

To sell her ~~bed~~ to lie upon dirt ?

The word ' see-saw ' is significant, almost a comment upon this chapter.

To the Master of the Temple opposite rules apply. His unity seeks the many, and the many is again transmuted to the one. Solve et coagula.

[Faint handwritten notes at the bottom of the page:]
The Master of the Temple...
opposite rules apply...
His unity seeks the many...
and the many is again transmuted to the one...
Solve et coagula.

Chapter 64 (ΞΔ)

64 is the number of Mercury, and of the intelligences of that planet, Din and Doni.

The moral of the chapter is that one wants liberty, although one may not wish to exercise it : the author would readily die in defence of the right of Englishmen to play football, or of his own right not to play it. This is the meaning of his attitude towards complete freedom of speech and action. He refuses to listen to the ostensible criticism of the spirits, and explains his own position. Their real mission was to rouse him to confidence and action.

Chapter 65 (ΞΕ)

65 is the number of Adonai, the Holy Guardian Angel ; see Liber 65, Liber O, Konx Om Pax, and other works of reference.

The chapter-title means, " So may he pass away ", the blank obviously referring to N E M O.

The 'moon-pool of silver' is the Path of Gimel, leading from Tiphareth to Kether ; the 'flames of violet' are the ^{na} Ajna - Chakras, the lily itself is Kether, the lotus of the Sahasrara. ' Lily ' is spelt with a capital to connect with Laylah.

* As a great part has expressed it " We don't want to fight, but, by Jove, if we do "

Chapter 56 (E F)

66 is the number of Allah ; the praying mantis is a blasphemous grass-hopper, which caricatures the pious.

The chapter recurs to the subject of Laylah, whom the author exalts above God, in continuation of the reasonings given in Chapters 56 and 63. She is identified with N.O.X by the quotation from Liber 65.

Chapter 67 (E Z)

This chapter means that it is useless to try and abandon the Great Work. You may occupy yourself for a time with other things, but you will only increase your bitterness, rivet the chains still faster on your feet.

Paragraph 4 is a practical counsel to mystics not to break up their dryness by relaxing their austerities.

The last paragraph will only be understood by Masters of the Temple.

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Chapter 68 (E H)

Manna was a heavenly cake which, in the legend, fed the Children of Israel in the Wilderness.

The author laments the failure of his mission to mankind, but comforts himself with the following reflections :-

- (1) He enjoys the advantages of solitude.
- (2) Previous prophets encountered similar difficulties in convincing their hearers.
- (3) Their food was not equal to that obtainable at Rumpelmayer's.
- (4) In a few days I am going to rejoin Laylah.
- (5) My mission will succeed soon enough.
- (6) Death will remove the nuisance of success.

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The key to the understanding of this chapter is given in the number and the title, the former being intelligible to all nations who employ Arabic figures, the latter only to Experts in deciphering English puns.

The chapter alludes to Levi's drawing of the Hexagram, and is a criticism of, or improvement upon, it. In the ordinary hexagram, the hexagram of nature, the ~~red~~ ^{red} triangle is upwards, like fire, and the blue triangle downwards, like water. In the magical hexagram this is reversed; the descending red triangle is that of Horus, a sign specially revealed by him personally, at the Equinox of the Gods. The blue triangle represents the aspiration, since blue is the colour of devotion, and the triangle, kinetically considered, is the symbol of directed force.

In the first three paragraphs this formation of the hexagram is explained; it is a symbol of the mutual aspiration of the Holy Guardian Angel and his client. In the interlocking is indicated the completion of the work.

Paragraph 4 explains in slightly different language what we have said above, and the scriptural image of tongues is introduced.

In paragraph 5 the symbolism of tongues is further developed. Abrahadabra is our primal example of an interlocked word. We assume that the reader has thoroughly studied that word in Liber D, etc. The sigil of Cancer links up this symbolism with the number of the chapter.

The remaining paragraphs continue the Gallic symbolism.

Chapter 70 (0)

Seventy is the number of the letter Ain (5), the Devil in the Tarot. The chapter refers to the Witches' Sabbath, the description of which in Payne Knight should be carefully read before studying this chapter. All the allusions will then be obvious, save those which we proceed to note.

Sanhedrim, a body of seventy men.

In Eye. Eye in Hebrew is Ain, (5) 70.

The ' gnarled oak ' and the ' glacier torrent ' refer to the confessions made by many witches.

Paragraph 6 states a fact unsuited to the grade of any reader of this book.

In paragraph 7 is seen the meaning of the chapter; the obscene and distorted character of much of the universe is a whim of the Creator.

Chapter 71 (O A).

This chapter is a plain statement of fact, put in anthem - form for emphasis.

The title is due to the circumstance of the early piety of Frater Perdurabo, who was frequently refreshed by hearing the anthems in this chief of the architectural glories of his Alma Mater.

~~22 is 2200-221.~~

There are three consecutive verses in the Pentateuch, each containing ~~twenty-four~~ ²² letters. If these be written beneath each other, the middle verse being reversed, i.e., as in English, and divisions are then made vertically, ~~twenty-four~~ ^{seventy-two} tri-literal names are formed, the sum of which is Tetragrammaton ; this is the great and mysterious Divided Name ; by adding the terminations Yod^{He}, or Aleph Lamed, ^{the} names of seventy-two angels are formed. The Hebrews say that by uttering this name the universe is destroyed. This statement means the same as that of the Hindus, that the effective utterance of the name of Shiva would cause him to awake, and so destroy the universe.

In Egyptian and Gnostic magick we meet with Pylons and Aeons, which only open on the utterance of the proper word.

In Mohampedan Magick we find a similar doctrine and practice ; and the whole of Mantra-Yoga has been built on this foundation.

Thoth, the god of Magick, is the inventor of speech ; ~~Christ~~ is the Logos.

Lines 1 - 4 are now clear.

In lines 5 - 7 we see the results of Shiva ~~darshana~~ ^{darshana}. Do not imagine that any single idea, however high, however holy, (or even however insignificant !!), can escape the destruction.

The logician may say, " But white exists, and if white is destroyed, it leaves black ; yet black exists. So that in that case at least one known phenomenon of this universe is identical,

79
with one of that." Vain words! The logician and his logic
are alike involved in the universal ruin.

Lines 8 - 11 indicate that this fact is the essential one
about Shiva ^{dashana} ~~dashana~~.

The title is explained by the intentionally blasphemous puns
and colloquialisms of lines 9 and 10.

Chapter 73 (OF)

The Hebrew letter Gimel (ג) adds up to 73; it means a camel.

The title of the chapter is borrowed from the well-known lines of Rudyard Kipling :

" But the commissariat camel, when
all is said and done,
'E's a devil and an ~~aw~~stridge and
An orphan-child in one."

Paragraph may imply a dogma of death as the highest form of initiation. Initiation is not a simple phenomenon. Any given initiation must take place on several planes, and is not always conferred on all of these simultaneously. Intellectual and moral perception of truth often, one might almost say usually, precedes spiritual and physical perceptions.

One would be foolish to claim initiation unless it were complete on every plane.

Paragraph 2 will easily be understood by those who have practised Asana. There is perhaps a sardonic reference ^{to} in rigor mortis, and certainly one conceives the half-humorous attitude of the expert towards the beginner.

Paragraph 3 is a comment in the same tone of rough good-nature: ~~and word Zelator is not meant the~~
The ~~word~~ Zelator of the A.:A.: has to pass an examination in Asana before he becomes eligible for the grade of Practicus. The ten days

allude merely to the tradition about the camel, that he can go
~~ten~~ ten days without water.

Paragraph 4 identifies the reward of initiation with death ;
which
it is a cessation of all that we call life, in a way in/what we
call death is not.

3, silver, and the moon are all correspondences of Gimel,
the letter of the Aspiration, since Gimel is the Path that leads
from the Microcosm in Tiph^aareth to the Macrocosm in Kether.

The epithets are too complete to explain in full detail, but
Mem (**D**), the Hanged Man, has a close affinity for Gimel, as
will be seen by a study of Liber 418.

Unt is not only the Hindustani for Camel, but the usual ter-
mination of the third person plural of the present tense of Latin
words of the Third and Fourth Conjugations.

The reason for thus addressing the reader is ^{that} he has now
transcended the first and second persons. (Cf. Liber LXV, Chapter
III, Verses 21 - 24, and Fitzgerald's Omar Khayyam :-)

"Some talk there was of Thee and Me
The^{re} seemed ; and then no more of
Me and Thee.")

and the Third Person Plural must be used, because he has now per-
ceived himself to be a bundle of impressions. For this is the
point on the Path of Gimel, when he is actually crossing the
Abyss ; the (student must consult the account of this given in
" The Temple of Solomon the King."

The Ego is but ' the ghost of a non-Ego ', the imaginary
focus at which the non-Ego becomes sensible.

Paragraph 5 expresses the wish of the Guru that his Chela may attain safety to Binah, the Mother.

Paragraph 6 whispers the ultimate and dread secret of initiation into his ear, identifying the vastness of the Most Holy with the obscene worm that gnaws the bowels of the damned.

Chapter 74 (24)

Carey Street is well-known to prosperous Hebrews and poor Englishmen, as the seat of the Bankruptcy buildings.

Paragraphs 1 - 4 are in prose, the downward course, and the rest of the chapter in poetry, the upward.

The first part shows the fall from Mought in four steps ; the second part, the return.

The details of this Hierarchy have already been indicated in various chapters. It is quite conventional mysticism.

Step 1, the illumination of Ain as Ain Soph Aur ; step 2, the concentration of Ain Soph Aur in Kether ; step 3, duality and the rest of it down to Malkuth ; step 4, the stooping of Malkuth to the Qliphoth, and the consequent ruin of the Tree of Life.

Part 2 shows the impossibility of stopping on the Path of Adeptship.

The final couplet represents the first step upon the Path, which must be taken even although the aspirant is intellectually aware of the ~~marvellous~~ severity of the whole course. You must give up the world for love, the material for the moral ideal, before that, in its ^{turn} truth, is ~~surrendered~~ to the spiritual. And so on.

This is a Laylah-chapter, but in it Laylah figures as the mere woman.

The title is explained in the note, but also alludes to paragraph I, the plover's egg, being often contemporary with the early strawberry.

Paragraph 1 means that change of diet is pleasant ; vanity pleases the mind ; the idyllic fixe is a sign of insanity. See paragraphs 4 and 5.

Paragraph 6 puts the question, "Then is sanity or insanity desirable ?"

The oak is weakened by the ivy which clings round it, but perhaps the ivy keeps it from going mad.

The next paragraph indicates the difficulty of expressing thought in writing ; it seems, on the face of it, absurd that the text of this book, composed as it is, of English, simple, austere, and terse, should need a commentary. But it does so, or my most gifted Chela and myself would hardly have been at the pains to write one. It was in response to the impassioned appeals of many most worthy brethren that we have yielded ^{up} ~~at~~ that time and thought which gold could not have bought, or ~~fortune~~ ^{torture} wrested.

Laylah is again the mere woman.

Chapter 76. (D.F).

Phaeton was the charioteer of the Sun in Greek mythology.

At first sight the prose of this chapter, though there is only one dissyllable in it, appears difficult; but this is a glamour cast by Maya. It is a compendium of various systems of philosophy.

No	=	Nihilism
Yes	=	Monism, and all dogmatic systems.
Perhaps	=	Pyrrhonism, and ^{and} agnosticism
O I	=	The system of Liber Legis. (See Chapter 0.)
Eve	=	Phallism. (Cf. Chapters 51 and 70).
I	=	Fichteanism.
Al I	=	Transcendentalism.
W-T	=	Scepticism; and the method of science.

NO denies all these, and closes the argument.

But all this is a glamour cast by Maya; the real meaning of the prose of this chapter is as follows:-

No, some negative conception beyond the I T spoken of in Chapters 51, 49, and elsewhere,

Yes, I T.

Perhaps, the flux of these.

O I, Nuit, Hadit, Ra-Hoor-Khuit.

Eve, the phallus in Kether.

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O !, Nait, Asdit, Es door Khuit.

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Yes, I T.

Perhaps, the flux of these.

O I, Nait, Asdit, Ba Noor Khuit.

Eye, the phallus in Kether.

I, the Ego in Chokmah.

All I, Binah, the feminist principle fertilised. (He by Kord.)

Y?, the Abyss.

NO, the refusal to be content with any of this.

But all this is again only a glamour of Maya, as previously observed in the text, (Chapter 51). All this is true and false, and it is ^{true and} false to say that it is true and false.

The prose of this chapter combines, and of course denies, all these meanings, ^{both} singly and in combination. It is intended to stimulate thought to the point where it explodes with violence and for ever.

A study of this chapter is probably the best short cut to Nibbana.

The thought of the Master in this chapter is exceptionally lofty.

That this is the true meaning, or rather use, of this chapter, is evident from the poetry.

The Master salutes the previous paragraphs as horses which, although in themselves worthless animals, (without the epithets), carry the charioteer in the path of the Sun. The question is, how? Not by their own virtues, but by the silence which results when they are all done with.

The word 'neigh' is a pun on 'may', which refers to the negative conception ^{already postulated as} already postulated as beyond IT. The suggestion is, that there may be something falsely described.

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It would be possible to interpret this chapter in its entirety as an adverse criticism of metaphysics as such, and this is doubtless one of its many sub-meanings.

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Chapter 77 (OZ).

(אֵיזֶה)

77 is the number of Laylah, to whom this chapter is wholly devoted.

The first section of the title is an analysis of 77 considered as a mystic number.

7, the septenary ; 11, the magical number ; 77, the manifestation, therefore, of the septenary.

Through matter, because 77 is written in Hebrew *Ayin Zayin* (אין זין), 02, an He-Goat, the symbol of matter, Capricornus, the Devil of the Tarot ; which is the picture of the Goat of the Sabbath upon an altar, worshipped by two other devils, male and female.

As will be seen from the photogravure inserted opposite this chapter, Laylah is herself not devoid of 'Devil', but, as she habitually remarks, on being addressed in terms implying this fact, 'It's nice to be a devil when you're one like me.'

The text needs no comment, but it will be noticed that it is much shorter than the title.

Now, the Devil of the Tarot is the Phallus, the Redeemer, and Laylah symbolises redemption to Prater P. The number 77, also, interpreted as in the title, is the redeeming force.

The ratio of the length of title and text is the key to the true meaning of the chapter, which is, that Redemption is

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veils) of truth are obscure and many, the Truth itself plain
and one; but that the latter must be reached through the
former.

This chapter is therefore an apology, were one needed,
for the Book of Lies itself. In these few simple words, it
explains the necessity of the book, and offers it, humbly, yet
with confidence—as a means of redemption to the world of
sorrowing men.

The name ~~initia~~^{in Velin} with full-stops, under the photogravure
represents an analysis of the name, which may be left to the
ingenium of the advanced practitioners.

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with confidence—as a means of redemption to the world of
sorrowing men.

in Valin
~~initiating~~
The name ~~initiating~~ with full-stops, under the photogravure
represents an analysis of the name, which may be left to the
ingenium of the advanced practitioner.

Chapter 78 (O.R.).

The number of this chapter is that of the cards of the Tarot.

The title of this chapter is a pun on the phrase 'weal and woe.' It means motion and rest. The moral is the conventional mystic one ; stop thought at its source!

Five wheels are mentioned in this chapter ; all but the third refer to the universe as it is ; but the wheel of the Tarot is not only this, but represents equally the Magical Path.

This practice is therefore given by Frater P. to his pupils ; to treat the sequence of the cards as cause and effect. Thence, to discover the ^{cause behind all causes} ~~cause behind all causes~~. Success in this practice qualifies for the grade of Master of the Temple.

In the penultimate paragraph the bracketed passage reminds the student that the universe is not to be contemplated as a phenomenon in time.

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Chapter 79 (000)

The title of this chapter is that of a place frequented by Frater P., until it became respectable.

The chapter is a rebuke to those who can see nothing but sorrow and evil in the universe.

The Buddhist analysis may be true, but not for men of courage. The plea that 'love is sorrow', because its ecstasies are only transitory, is contemptible.

Paragraph 5. ~~Coote~~ is a blackmailer exposed by The Equinox. The end of the paragraph refers to Catullus, his famous epigram about the youth who turned his uncle into Harpocrates. It is a subtle way for Frater P. to insist upon his virility, since otherwise he could not employ the remedy.

The last paragraph is a quotation. In Paris Negroes are much sought after by sportive ladies.. This is therefore presumably intended to assert that even women may enjoy life sometimes.

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Chapter 80. (77).

Frater P. continues the subject of Chapter 79.

He pictures himself as a vigorous, reckless, almost rowdy Irishman. He is no thin-lipped prude, to seek salvation in unmanly self-abnegation ; no Creeping Jesus, to slink through existence to the tune of the Dead March in Saul ; no Cremerian Gallus to warehouse his semen in his cerebellum.

' Now Thoughtist ' is only Old Eunuch writ small.

Paragraph 2 gives the very struggle for life, which disheartens modern thinkers, as a good enough reason for existence.

Paragraph 5 expresses the sorrow of the modern thinker, and paragraph 6, Frater P.'s suggestion for replying to such critics.

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Chapter 81 (M A).

The title is the name of one of the Authors of the affair of the Haymarket, in Chicago. See Frank Harris, The Bomb.

Paragraph 1 explains that Frater P. sees no use in the employment of such feeble implements as bombs. Nor does he agree even with the aim of the Anarchists, since, although Anarchists themselves need no constraint, not daring to drink ^{wine} ~~coke~~, lest their animal passions should be aroused, (as Olvis Haddon assures my favourite Chela), yet policemen, unless most severely repressed, would be dangerous wild beasts.

The last bitter sentence is terribly true; the personal liberty of the Russian is immensely greater than that of the Englishman. The latest Radical devices for securing freedom have turned nine out of ten Englishmen into slaves, obliged to report their movements to the Government like so many ticket-of-leave men.

The only solution of the Social Problem is the creation of a class with the true patriarchal feelings, and the manners and obligations of chivalry.

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The only solution of the Social Problem is the creation of a class with the true patriarchal feelings, and the manners and obligations of chivalry.

Chapter 82 (ITB).

The title of this chapter, and its two sub-titles, will need no explanation to readers of the classics.

This poem, inspired by Jane Cheron, is as simple as it is elegant.

The poet asks, in verse 1, How can we baffle the Three Characteristics ?

In verse 2, he shows that death is impotent against life.

In verse 3, he offers the solution of the problem.

This is, to accept things as they are, and to turn your whole energies to progress on the Path.

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Chapter 85 (nr.).

The title of this chapter refers to the Greek number, $\pi\tau$ or P 6 being 'Fig.' without an i.

The subject of the chapter is consequently corollary to Chapters 79 and 80, the ethics of Adept life.

The Adept has performed the Great Work ; he has reduced the Many to Nought ; as a consequence, he is no longer afraid of the Many.

BERASHITH

Paragraph 4. See BERASHITH.

Paragraph 5, take things for what they are ; give up interpreting, refining away, analysing. Be simple and lucid and radiant as Fra. P.

Paragraph 6. With this commentary there is no further danger, and the warning becomes superfluous.

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Chapter 34. (ΠΔ).

This continues the subject of Chapter 33.

The title refers to the mental attitude of the Master ; the avalanche does not fall because it is tired of staying on the mountain, or in order to crush the Alps below it, or because it feels that it needs exercise.

Perfectly unconscious, perfectly indifferent, it obeys the laws of cohesion and of Gravitation.

It is the sun and its own weight which loosen it.

So, also, is the act of the Adept. "Delivered from the lust of result, he is every way perfect."

Paragraphs 1 and 2. By 'devotion to Prater Perdurabo' is not meant sycophancy, but intelligent reference and imaginative sympathy. Put your mind in tune with his ; identify yourself with the Intelligence that communicated to him the Holy Books.

Paragraphs 3 and 4 are explained by the Thirteenth Aethyr and the title.

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Chapter 85 (AE).

We now return to that series of chapters which started with chapter 8. (H).

The chapter is perfectly simple, and needs no comment.

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Chapter 86 (NF):

The number 86 refers to Elohim, the name of the elemental forces.

The title is the ~~Sanskrit~~ ^{Heb.} for ~~That~~, in its sense of "The Existing".

This chapter is an attempt to place Elohim by a more satisfactory hieroglyph of the elements.

The best attribution of Elohim is Al^eph^e (\aleph), Air ; Lamed (λ), Earth ; ~~Mem~~ ^{He} (μ), Spirit ; Yod (γ), Fire ; Men (ν), Water. But the order is not good ; Lamed is not satisfactory for Earth, and Yod too spirituslised a form of Fire. (But see Book 4 part III)

Paragraphs 1 - 6. Out of Nothing, Nothing is made. The word Nihil is taken to affirm that the universe is Nothing, and it is now to be analysed. The order of the elements is that of J^eshua. The elements are taken rather as in Nature ; N is easily Fire, since Mars is the ruler of Scorpio ; the virginity of I suits air and water, elements which in Magic are closely interwoven ; H, the letter of breath, is suitable for Spirit ; Abrahada^{bra} is called the name of Spirit, because it is Cheth ; (π) γ , and it is mystically said in the Cabalah that he (π) becomes Cheth (π) ; L is Earth, green and fertile, because Venus, the greenness, fertility, and earthiness of things is the Lady of Libra, Lamed (λ).

In paragraph 7 we turn to the so-called J^eshuaic attribution of Penteagrammaton, that followed by Doctor Dee, and by

the Hindus, Tibetans, Chinese and Japanese.

Fire is the Foundation, the central core, of things ; above this forms a crust, tormented from below, and upon this condenses the original steam. Around this flows the air, created by Earth and Water through the action of vegetation.

Such is the globe ; but all this is a mere strain in the aethyr, A I O H P.

Here is a new Pentagrammaton, presumably suitable for another analysis of the elements ; but after a different manner. Alpha (A) is Air ; Phi (P) the Sun ; these are the Spirit and the Son of Christian theology. In the midst is the Father, expressed as Father-and-Mother. I and H (Yod and He), Eta (H) being used to express ' the Mother ' instead of Epsilon (E), to show that She has been impregnated by the Spirit ; it is the rough breathing, and not the soft.

The centre of all is Theta (Θ), which was originally written a point in a circle (⊙), the sublime hieroglyph of the Sun in the Macrocosm, and in the Microcosm of the Lingam in conjunction with the Yoni.

This word, A I O H P, (Aethyr), is therefore a perfect hieroglyph of the Cosmos in terms of Gnostic Theology.

The reader should consult La Messe et ses Mystères, par Jean-Marie de V....., (Paris et Nancy, 1844), for a complete Demonstration of the incorporation of the Solar and Phallic Mysteries in Christianity.

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Chapter 87. (12)

This chapter is technically ^{one} out of the Laylah - chapters.

It means that, however great may be one's own achievements, the gifts from on high are still better.

The Sigil is taken from a Gnostic talisman, and refers to the Sacrament.

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Chapter 33 (7H).

The term 'gold bricks' is borrowed from American finance.

The chapter is a setting of an old story.

A man advertised that he could tell any one how to make four hundred a year certain, and would do so on receipt of a shilling. To every sender he despatched a post-card with these words, 'Do as I do.'

The word 'sucker' is borrowed from American finance.

The moral of the chapter is, That it is no good trying to teach people who need to be taught.

Chapter 38 (NH).

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The word 'sucker' is borrowed from American finance.

The moral of the chapter is, That it is no good trying to teach people who need to be taught.

Chapter 89 (70).

Frater P. had been annoyed by a scurvy doctor, the number of whose house was 89.

He shows that his mind was completely poisoned in respect of that number by his allowing himself to be annoyed.

But ~~not~~ that a good Qabalist cannot err. "In Him all is right"
89 is "Body" - that which annoys }
and the angel of the Lord of }
Despair and Cruelty."

Also "Silence" and "Shut up"

The four meanings completely describe the chapter.

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Chapter 90. (P).

This chapter is a sort of final Confession of Faith.
It is the unification of all symbols and all planes.
The End is inexpressible.

Chapter 91 (P A).

The ' Heikle ' is to be distinguished from the ' Huckle ', which latter is defined in the late Sir W. S. Gilbert's " Prince Cherrytop ".

A clear definition of the Heikle ^{as it has been} may be obtained from Mr. Oscar Eckenstein, 54, Greencroft Gardens, South Hampstead, London, N.W. ^{when his comment was written.}

But its ^{genuine} nature is that of a certain minute whiteness, appearing at the extreme end of great blackness.

It is a ^{good} title for the last chapter of this book, and it also symbolises the eventual coming out into light of him that has wandered long in the darkness.

91 is the numeration of Amen, 1004

The chapter consists of an analysis of this word, but gives no indication as to the result of this analysis, as if to imply this : The final Mystery is always insoluble.

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91 is the numeration of Amen, 1774

The chapter consists of an analysis of this word, but gives no indication as to the result of this analysis, as if to imply this : The final Mystery is always insoluble.

Handwritten notes:

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1750 - 1751

F I N I S

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C O N F I D E N T I A L

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F I N I S

C O R O N A T

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The first of these is the fact that the
 system is not a simple one. It is a
 complex one, and it is not possible to
 describe it in a few words. It is a
 system of many parts, and it is not
 possible to describe it in a few words.

