LIBER LEGIS

THE COMMENT[1]

I

1. Compare II. 1, the complement of this verse.

In Nu is Had concealed; by Had is Nu manifested.

Nu being 56 and Had 9, their conjunction results in 65, Adonai, the Holy Guardian Angel.

See the Sepher Sephiroth and "The Wake-World" in "Konx Om Pax" for further details on 65.

Note, however, the sixty-five pages of the MS. of Liber Legis.

Or counting NV 56 HAD 10, we get 66, which is Σ (1-11).

Had is further the centre of the Key-Word *Abrahadabra.*

2. This book is a new revelation, or unveiling of the holy ones.

3. This should not be understood in the spiritualistic sense. It means that in each person is the sublime starry nature, a consciousness to be attained by the prescribed methods.

[Yet it may mean some real connection between a given person and a given star. Why not? Still, this is not in my knowledge. See Lib. 418.]

4. The limited is a mere mask; the illimitable is the only truth.

5. Nu, to unveil herself, needs a mortal intermediary, in the first instance.

It is to be supposed that Ankh-f-n-khonsu, the warrior lord of Thebes, priest of Men Tu, is in some subtle manner identical with either Aiwass or the Beast.

6. The recipient of this knowledge is to identify himself with Hadit, and thus fully express the thoughts of her heart in her very language.

7. Aiwass—see Introduction. He is 78, Mezla the "influence" from the Highest Crown, and the number of cards in the Tarot, Rota, the all-embracing Wheel.

Hoor-paar-Kraat. See II. 8.

Aiwass is called the minister of Hoor-paar-Kraat, the God of Silence; for his word is the Speech in the Silence.

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[1] Dates in brackets, giving solar position (An 0. ☉ in ♈ being March 21, 1904, ψ-χ), refer to the time of writing particular parts of this comment.

8. Here begins the text.

Khabs is the secret Light or L.V.X.; the Khu is the magical entity of a man.

I find later (☉ in ♏, An VII.) that Khabs means star. In which case *cf. v.* 3.

The doctrine here taught is that that Light is innermost, essential man. Intra (not Extra) Nobis Regnum Dei.

9. That Khabs is declared to be the light of Nu. It being worshipped in the centre, the light also fills the circumference, so that all is light.

10. This is the rule of Thelema, that its adepts shall be invisible rulers.

This, it may be remarked, has always been the case.

11. "The many and the known," both among Gods and men, are revered; this is folly.

12. The Key of the worship of Nu. The uniting of consciousness with infinite space by the exercise of love, pastoral or pagan love. But *vide infra.*

13. This doctrine implies some mystic bond which I imagine is only to be understood by experience; this human ecstasy and that divine ecstasy interact.

A similar doctrine is to be found in the Bhagavad Gita.

14. This verse is a direct translation of the first section of the stélé. It conceals a certain secret ritual, of the highest rank, connected with the two previous verses.

15. The authority of the Beast rests upon this verse; but it is to be taken in conjunction with certain later verses which I shall leave to the research of students to interpret. I am inclined, however, to believe that "the Beast" and "the Scarlet Woman" do not denote persons, but are titles of office, that of Hierophant and High Priestess (ו and ב), else it would be difficult to understand the next verse.

16. In II. 16 we find that Had is to be taken as 11 (see II. 16, comment). Then Hadit = 421, Nuit = 466.

421 − 3 (the moon) = 418.

466 + 200 (the sun) = 666.

These are the two great numbers of the Qabalistic system that enabled me to interpret the signs leading to this revelation.

The winged secret flame is Hadit; the stooping starlight is Nuit; these are their true natures, and their functions in the supreme ritual referred to above.

17. "Ye" refers to the other worshippers of Nuit, who must seek out their own election.

18. The serpent is the symbol of divinity and royalty. It is also a symbol of Hadit, invoked upon them.

19. Nuit herself will overshadow them.

20. This word is perhaps Abrahadabra, the sacred word of 11 letters.

21. Refers to the actual picture on the stélé. Nuit is a conception immeasurably beyond all men have ever thought of the Divine. Thus she is not the mere star-goddess, but a far higher thing, dimly veiled by that unutterable glory.

This knowledge is only to be attained by adepts; the outer cannot reach to it.

22. A promise—not yet fulfilled. [Since (☉ in ♐, An V.) fulfilled.]

A charge to destroy the faculty of discriminating between illusions.

23. The chief, then, is he who has destroyed this sense of duality.

24. Nu נו $=6+50=56$.

25. Dividing $\frac{6}{50}=0.12$.

0 the circumference, Nuit.

. the centre, Hadit.

1 the Unity proceeding, Ra-Hoor-Khuit.

2 = the Coptic H, whose shape closely resembles the Arabic figure 2, the Breath of Life, inspired and expired. Human consciousness. Thoth.

Adding $50+6=56$, Nu, and concentrating $5+6=11$, Abrahadabra, etc.

Multiplying $50\times 6=300$, ש and Ruach Elohim, the Holy Spirit.

I am inclined to believe that there is a further mystery concealed in this verse; possibly those of 418 and 666 again.

26. The prophet demanding a sign of his mission, it is promised: a Samadhi upon the Infinite.

This promise was later fulfilled—see "The Temple of Solomon the King," which proposes to deal with the matter in its due season.

27-31. Here is a profound philosophical dogma, in a sense possibly an explanation and illumination of the propositions in "Berashith."

The dyad (or universe) is created with little pain in order to make the bliss of dissolution possible. Thus the pain of life may be atoned for by the bliss of death.

This delight is, however, only for the chosen servants of Nu. Outsiders may be looked on much as the Cartesians looked on animals.

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

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

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

[It has since been communicated.]

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

The third is granted unconditionally.

35. Definition of this book.

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

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

37. An entirely new system of magic is to be learnt and taught, as is now being done.

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

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

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

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

There is also most probably a very lofty secret interpretation.

I suggest—

The	the essential את, Azoth, etc. = θε.
Word	Chokmah, Thoth, the Logos, the Second Emanation.
of	the Partitive, Binah the Great Mother.
the	Chesed, the paternal power, reflection of the "The" above.
Law	Geburah, the stern restriction.
is	Tiphereth, visible existence, the balanced harmony of the worlds.
θελημα	The idea embracing all this sentence in a word.

Or—

θ the = ט the Lion, "Thou shalt unite all these symbols into the form of a Lion."

ε Word = ה the letter of Breath, the Logos.

λ of = ל ⚖ the Equilibrium.

η the = ח 418, Abrahadabra.

μ Law = מ the Hanged Man, or Redeemer.

α is = א the O (zero, Nuit, which is Existence).

θελημα the sum of all.

40. θε, the Hermit, י invisible, yet illuminating. The A.·. A.·.

λη, the Lover, ז visible as is the lightning flash. The College of Adepts.

μα, the Man of Earth, פ the Blasted Tower. The 3 Keys add up to 31 = לא Not and אל God. Thus is the whole of θελημα equivalent to Nuit, the all-embracing.

See the Tarot Trumps for further study of these grades.

$\theta\epsilon = 14$, the Pentagram, rule of Spirit over ordered Matter. Strength and Authority (ט and ה) and secretly $1+4=5$, the Hierophant ו. V. Also: ♌ ♈, the Lion and the Ram. *Cf* Isaiah. It is a "millennial" state.

$\lambda\eta = 38$, the Key-word Abrahadabra, 418, divided by the number of its letters, 11. Justice or Balance and the Charioteer or Mastery. A state of progress; the church militant.

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

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

I only put forward this suggestion to exhibit the profundity of thought required to deal even with so plain a passage.

All the meanings are true, if only the interpreter be illuminated; but if not, they are all false, even as he is false.

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

43. *No other* shall say *nay* may mean—

No-other (=Nuit) shall pronounce the word No, uniting the aspirant with Herself by denying and so destroying that which he is.

44. Recommends "non-attachment." Students will understand how in meditation the mind which attaches itself to hope of success is just as bound as if it were to attach itself to some base material idea. It is a bond; and the aim is freedom.

I recommend serious study of the word *unassuaged* which appears not very intelligible.

45. Perhaps means that adding perfection to perfection results in the unity and ultimately the Negativity.

But I think there is much more than this.

46. $61 =$ אין. But the True Nothing of Nuit is 8, 80, 418. Now 8 is ח, which spelt fully, חית, is 418. And 418 is Abrahadabra, the word of Ra-Hoor-Khuit. Now 80 is פ, the letter of Ra-Hoor-Khuit. [Qy. this.]

47. Let us, however, add the Jewish half 61.

$8+80+418=506$. *Cf.* verses 24, 25.

$506+61=567=27\times21=$?

But writing 506 qabalistically backwards we get

605, and $605+61=666$.

666 = 6 × 111, and 111 = א = O in Taro
= 1 + 2 + . . . + 36, the sum of the numbers in the Magic Square of Sol.
= the Number of the Beast

Or, taking the keys of 8, 80, 418, we get vii., xvi., vii., adding to 30.

30 + 61 = 91 = אמן, Amen.

This may unite Nuit with Amoun the negative and concealed. Yet to my mind she is the greater conception, that of which Amoun is but a reflection.

48. See above for 111.

"My prophet is a fool," *i.e.* my prophet has the highest of all grades, since the Fool is א.

I note later (An V., ☉ in ♒) that *v.* 48 means that all disappears when 61 + 8, 80, 418 are reduced to 1. And this may indicate some practical mystic method of annihilation. I am sure (☉ in ♎, An VII.) that this is by no means the perfect solution of these marvellous verses.

49. Declares a New System of Magic and initiation.

Asar—Isa—is now the Candidate, not the Hierophant.

Hoor—see Cap. III.—is the Initiator.

50. Our system of initiation is to be triune.

For the outer, tests of labour, pain, etc.

For the inner, intellectual tests.

For the elect of the A.·. A.·., spiritual tests.

Further, the Order is not to hold lodges, but to have a chain-system.

51. The candidate will be brought through his ordeals in divers ways.

The Order is to be of freemen and nobles.

52. But distinctions must not be made before Nuit, either intellectually, morally, or personally.

Metaphysics, too, is intellectual bondage; avoid it!

Otherwise one falls back to the Law of Hoor from the perfect emancipation of Nuit. This is a great mystery, only to be understood by those who have fully attained Nuit and her secret Initiation.

53. The prophet is retained as the link with the lower.

Again the word "assuage" used in a sense unintelligible to me.

54, 55, 56 to the word "child."

A prophecy, not yet (May 1909 O.S.) fulfilled, so far as I know. I take it in its obvious sense.

56 from the word "Aum."

All religions have some truth.

We possess all intellectual truth, and some, not all, mystic truth.

57. Invoke me,—etc.—I take literally. See Liber NV for this ritual.

Love under will—no casual pagan love ; nor love under fear, as the Christians do. But love magically directed, and used as a spiritual formula.

The fools (not here implying א fools, for III., 57 says, All fools despise) may mistake.

This love, then, should be the serpent love, the awakening of the Kundalini. The further mystery is of ב and unsuited to the grade in which this comment is written.

The last paragraph confirms the Tarot attributions as given in 777. With one secret exception.

58. The Grace of our Lady of the Stars.

59. "Because," etc. This mystical phrase doubtless refers to some definite spiritual experience connected with the Knowledge of Nuit.

60. Nu = 56 and 5 + 6 = 11.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night: the wise perceive the golden stars in the vault of azure.

Concerning that Secret Glory it is not here fitting to discourse.

61. Practical and literal, yet it may be doubted whether "to lose all in that hour" may not refer to the supreme attainment, and that therefore to give one particle of dust (perhaps the Ego, or the central atom Hadit her complement) is the act to achieve.

62, 63. Again practical and literal. Yet the "Secret Temple" refers also to a knowledge incommunicable—save by experience.

64. The supreme affirmation.

65. The supreme adjuration.

66. The end.

II

1. *Cf.* I. 1. As Had, the root of Hadit, is the manifestation of Nuit, so Nu, the root of Nuit, is the hiding of Hadit.

2. Nuit is Infinite Extension; Hadit Infinite Contraction. Khabs is the House of Hadit, even as Nuit is the house of the Khu, and the Khabs is in the Khu (I. 8). These theologies reflect mystic experiences of Infinite Contraction and Expansion, while philosophically they are the two opposing Infinites whose interplay gives Finity.

3. A further development of higher meaning. In phrasing this verse suggests an old mystical definition of God: "He Whose centre is everywhere and Whose circumference nowhere."

4. The circumference of Nuit touches Ra-Hoor-Khuit, Kether; but her centre Hadit is for ever concealed above Kether. Is not Nu the *Hiding* of

Hadit, and Had the *Manifestation* of Nuit? [I later, ☉ in ♎, An VII., dislike this note; and refer the student to Liber XI. and Liber DLV.]

5. A reference to certain magical formulæ known to the scribe of this book. The purification of said rituals is in progress at this time, An V.

6. Hadit is the Ego or Atman in everything, but of course a loftier and more secret thing than anything understood by the Hindus. And of course the distinction between Ego and Ego is illusion. Hence Hadit, who is the life of all that is, if known, becomes the death of that individuality.

7. Hadit is both the Maker of Illusion and its destroyer. For though His interplay with Nuit results in the production of the Finite, yet His withdrawing into Himself is the destruction thereof.

"The axle of the wheel," another way of saying that He is the Core of Things.

"The cube in the Circle." *Cf.* Liber 418, "The Vision and the Voice," 30th Æthyr.

"Come unto me" is a foolish word; for it is I that go.

That is, Hadit is everywhere; yet, being sought, he flies. The Ego cannot be found, as meditation will show.

8. He is symbolised by Harpocrates, crowned child upon the lotus, whose shadow is called Silence.

Yet His Silence is the Act of Adoration; not the dumb callousness of heaven toward man, but the supreme ritual, the Silence of the supreme Orgasm, the stilling of all Voices in the perfect rapture.

9. Hence we pass naturally and easily to the sublime optimism of Verse 9. The lie is given to pessimism, not by sophistry, but by a direct knowledge.

10. The prophet who wrote this was at this point angrily unwilling to proceed.

11. He was compelled to do so,

12. For the God was in him, albeit he knew it not.

13. For so long as any knower remains, there is no thing known. Knowledge is the loss of the Knower in the Known.

"And me" (not "and I"), Hadit was the passive, which could not arise because of the existence of the Knower; "and" implying further the duality—which is Ignorance.

14. Enough has been said of the Nature of Hadit, now let a riddle of L.V.X. be propounded.

15. I am perfect, being Not (31 לא or 61 אין).

My number is Nine by the fools (IX. the Hermit ☍ and ☿).

With the just I am Eight. VIII., Justice ♎ Maat ♄, and One in Eight, א.

Which is Vital, for I am None indeed, לא.

The Empress ד III., the King ה IV., are not of me. III.+IV.=VII.

16. I am the Empress and the Hierophant (וV.) III.+V.=VIII., and VIII. is XI., both because of the 11 letters in Abrahadabra (=418=חית=ח=8), the Key Word of all this ritual, and because VIII. is not ♌, Strength, but ♎, Justice, in the Tarot (see Tarot Lecture and *777*).

17-21. This passage was again very painful to the prophet, who took it in its literal sense.

But "the poor and the outcast" are the petty thoughts and the qliphothic thoughts and the sad thoughts. These must be rooted out, or the ecstasy of Hadit is not in us. They are the weeds in the Garden that starve the Flower.

22. Hadit now identifies himself with the Kundalini, the central magical force in man.

This privilege of using wine and strange drugs has been confirmed; the drugs were indeed revealed.

Follows a curse against the cringing altruism of Christianity, the yielding of the self to external impressions, the smothering of the Babe of Bliss beneath the flabby old nurse Convention.

23. The Atheism of God.

"Allah's the Atheist! He owns
No Allah." Bagh-i-Muattar.

To admit God is to look up to God, and so not to be God. The curse of duality.

24. Hermits—see *v.* 15.

Our ascetics enjoy, govern, conquer, love, and are not to quarrel (but see vv. 59, 60—Even their combats are glorious).

25. The cant of democracy condemned. It is useless to pretend that men are equal; the facts are against it. And we are not going to stay, dull and contented as oxen, in the ruck of humanity.

26. The Kundalini again. The mystic Union is to be practised both with Spirit and with Matter.

27. The importance of failing to interpret these verses. Unspirituality leads us to the bird-lime of Intellect. The Hawk must not perch on any earthly bough, but remain poised in the ether.

28-31. The great Curse pronounced by the Supernals against the Inferiors who arise against them.

Our reasoning faculties are the toils of the labyrinth within which we are all caught. *Cf.* Lib. LXV. V. 59.

32. We have insufficient data on which to reason.

This passage only applies to "rational" criticism of the Things Beyond.

33. We pass from the wandering in the jungle of Reason to

34. The Awakening.

35. Let us be practical persons, not babblers of gossip and platitude.

36-43. A crescendo of ecstasy in the mere thought of performing these rituals; which are in preparation under the great guidance of V.V.V.V.V.

44. Without fear rejoice; death is only a dissolution, a uniting of Hadit with Nu, the Ego with the All, י with א. (Note י10+א 1=11, Abrahadabra, the Word of Uniting the 5 and the 6.)

45. Those without our circle of ecstasy do indeed die. Earth to earth, ashes to ashes, dust to dust.

46. The prophet was again perplexed and troubled; for in his soul was Compassion for all beings.

But though this Compassion is a feeling perhaps admirable and necessary for mortals, yet it pertains to the planes of Illusion.

47. Hadit knows nothing of these things; He is pure ecstasy.

48. Hadit has never defiled His purity with the Illusions of Sorrow, etc. Even love and pity for the fallen is an identification with it (sympathy, from συν παθειν), and therefore a contamination.

49. Continues the curse against the slave-soul.

Amen. This is of the 4, *i.e.* should be spelt with 4 letters (the elements), אמתש not אמן. The fifth, who is invisible, is ע, 70, the Eye. Now אמתש=741+70 =811=IAO IN GREEK, and IAO is the Greek form of יהוה, the synthesis of the 4 elements אמתש.

(This ע is perhaps the O. in N.O.X., Liber VII. I. 40.)

50. *Cf.* I. 60.

51. Purple—the ultra-violet (*v.* 51), the most positive of the colours.

Green—the most negative of the colours, half-way in the spectrum.

The Magical Image of Hadit is therefore an Eye within a coiled serpent, gleaming red—the spiritual red of ש not mere △—at the apex of the Triangle in the half circle of Nuit's Body, and shedding spangles as of the spectrum of eight colours, including the ultra-violet but not the ultra-red; and

52. Set above a black Veil.

This verse is very difficult for anyone, either with or without morality. For what men nowadays call "Vice" is really virtue—virtus, manliness—and "Virtue"—cowardice, hypocrisy, prudery, chastity, and so on are really vices—vitia, flaws.

53. But the prophet again disliked the writing. The God comforted him.

Also he prophesied of his immediate future, which was fulfilled, and is still being fulfilled at the time (An V., ☉ in 20° ♋) of this writing. Even more marked now (An VII., ☉ in ♎), especially these words, "I lift thee up."

54. The triumph over the rationalists predicted.

The punctuation of this book was done after its writing; at the time it was mere hurried scribble from dictation.

See the MS. facsimile.

55. Done. See Liber Trigrammaton, Comment.

56. The God again identifies himself with essential ecstasy. He wants no reverence, but identity.

57. A quotation from the Apocalypse. This God is not a Redeemer: He is Himself. You cannot worship Him, or seek Him—He is He. And if thou be He, well.

58. Yet it does not follow that He (and His) must appear joyous. They may assume the disguise of sorrow.

59. Yet, being indeed invulnerable, one need not fear for them.

60. Hit out indiscriminately therefore. The fittest will survive.

This doctrine is therefore contrary to that of Gallio, or of Buddha.

61. At the ecstasy of this thought the prophet was rapt away by the God. First came a new strange light, His herald.

62. Next, as Hadit himself, did he know the athletic rapture of Nuit's embrace.

63. Each breath, as he drew it in, was an orgasm; each breath, as it went out, was a new dissolution into death.

Note that throughout these books death is always spoken of as a definite experience, a delightful event in one's career.

64. The prophet is now completely swallowed up in the ecstasy. Then he is hailed by the Gods, and bidden to write on.

65, 66. The division of consciousness having re-arisen, and been asserted the God continues, and prophesies—of that which I cannot comment.

The ecstasy rekindles,

67, 68. So violently that the body of the prophet is nigh death.

69. The prophet's own consciousness re-awakens. He no longer knows anything at all—then grows the memory of the inspiration past; he asks if it is all.

[It is evidently his own interpolation in the dictation.]

70. Also he has the human feeling of failure. It seems that he must fortify his nature in many other ways, in order that he may endure the ecstasy unbearable of mortals.

There is also a charge that other than physical considerations obtain.

71. Yet excess is the secret of success.

72. There is no end to the Path—death itself crowns all.

73, 74. Yet death is forbidden: work, I suppose, must be done before it is earned; its splendour will increase with the years that it is longed for.

75, 76. A final revelation. The revealer to come is perhaps the one mentioned in I. 55 and III. 47. The verse goes on to urge the prophet to identify himself with Hadit, to practise the Union with Nu, and to proclaim this joyful revelation unto men.

77, 78. Though the prophet had in a way at this time identified himself with the number 666, he considered the magic square drawn therefrom rather silly and artificial, if indeed it had yet been devised, on which point he is uncertain.

The true Square is as follows:

[It follows when it is discovered!]

The House of the Prophet, not named by him, was chosen by him before he attached any meaning to the number 418; nor had he thought of attaching any importance to the name of the House. He supposed this passage to be mystical, or to refer to some future house.

Yet on trial we obtain at once

בולשבי = 418

79. So mote it be!

III

1. Abrahadabra—the Reward of Ra-Hoor-Khuit. We have already seen that Abrahadabra is the glyph of the blending of the 5 and the 6, the Rose and the Cross. So also the Great Work, the equilibration of the 5 and the 6, is shown in this God; fivefold as a Warrior Horus, sixfold as the solar Ra. Khuit is a name of Khem the Ram-Phallus-two-plume god Amoun; so that the whole god represents in qabalistic symbolism the Second Triad ("whom all nations of men call the first").

It is the Red descending Triangle—the sole thing visible. For Hadit and Nuit are far beyond.

Note that Ra-Hoor ראהוור = 418.

2. Suggested by a doubt arising in the mind of the prophet as to the unusual spelling. But the "I" makes a difference in the qabalistic interpretation of the name.

3—end. This whole book seems intended to be interpreted literally. It was so taken by the scribe at the time.

Yet a mystical meaning is easy to find. Exempli gratia; vv. 4-9.

4. An Island = one of the Cakkrams or nerve-centres in the spine.

5. Fortify it! = Concentrate the mind upon it.

6. = Prevent any impressions reaching it.

7. = I will describe a new method of meditation by which

8. Ye shall easily suppress invading thoughts.

9. May mystically describe this method [*e.g.*, Liber HHH, Section 3].

But the course of history will determine the sense of the passage.

10. The stélé of revealing—see illustration.

That temple; it was arranged as an octagon; its length double its breadth; entrances on all four quarters of temple; enormous mirrors covering six of the eight walls (there were no mirrors in the East and West or in the western halves of the South and North sides).

There were an altar and two obelisks in the temple; a lamp above the altar; and other furniture.

Kiblah—any point to which one turns to pray, as Mecca is the Kiblah of the Mahometan.

"It shall not fade," etc. It has not hitherto been practicable to carry out this command.

11. "Abstruction." It was thought that this meant to combine abstraction and construction, *i.e.* the preparation of a replica, which was done.

Of course the original is in "locked glass."

12-15. This, ill-understood at the time, is now too terribly clear. The 15th verse, apparently an impossible sequel, has justified itself.

16. Courage and modesty of thought are necessary to the study of this book. Alas! we know so very little of the meaning.

17. The infinite unity is our refuge, since if our consciousness be in that unity, we shall care nothing for the friction of its component parts. And our light is the inmost point of illuminated consciousness.

And the great Red Triangle is as a shield, and its rays are far-darting arrows!

18. An end to the humanitarian mawkishness which is destroying the human race by the deliberate artificial protection of the unfit.

19. 718 is ὑπομονη, the abstract noun equivalent to Perdurabo. (☉ in 3° ♋, An VII.)

20. In answer to some mental "Why" of the prophet the God gives this sneering answer. Yet perhaps therein is contained some key to enable me one day to unlock the secret of verse 19, at present (☉ in 20° ♍, An V.) obscure. [Now (☉ in ♎, An VII.) clear.]

21. This was remarkably fulfilled.

22. This first charge was accomplished; but nothing resulted of a sufficiently striking nature to record.

The Ordeal "X" will be dealt with in private.

23-25. This incense was made; and the prediction most marvellously fulfilled.

26, 27, 28, 29. These experiments, however, were not made.

30. Not yet accomplished (☉ in 20° ♍, An V.)

31. Not yet accomplished (☉ in 20° ♍, An V.).

32, 33. Certainly, when the time comes.

34. This prophecy, relating to centuries to come, does not concern the present writer at the moment.

Yet he must expound it.

The Hierarchy of the Egyptians gives us this genealogy: Isis, Osiris, Horus.

Now the "pagan" period is that of Isis; a pastoral, natural period of simple magic. Next with Buddha, Christ, and others there came in the Equinox of Osiris; when sorrow and death are the principal objects of man's thought, and his magical formula is that of sacrifice.

Now, with Mohammed perhaps as its forerunner, comes in the Equinox of Horus, the young child who rises strong and conquering (with his twin Harpocrates) to avenge Osiris, and bring on the age of strength and splendour.

His formula is not yet fully understood.

Following him will arise the Equinox of Ma, the Goddess of Justice, it may be a hundred or ten thousand years from now; for the Computation of Time is not here as There.

35. Note Heru-ra-ha = 418.

36-38. Mostly translations from the stélé.

39. This is being done; but quickly? No. I have slaved at the riddles in this book for nigh on seven years; and all is not yet clear (☉ in ♍ 20°, An V.). Nor yet (☉ in ♎, An VII.).

40. I do not think it easy. Though the pen has been swift enough, once it was taken in hand. May it be that Hadit hath indeed made it secure! [I am still (An VII., ☉ in ♎), entirely dissatisfied.]

41. This shall be done as soon as possible.

42. This shall be attended to.

43-45. The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman." In her case the prophecy of v. 43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred (☉ in 20° ♍, An V.). It or an even more terrible equivalent is now in progress (☉ in ♎, An VII.). [*P.S.*—I sealed up the MSS. of this comment and posted it to the printer on my way to the Golf Club at Hoylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.]

Let the next upon whom the cloak may fall beware!

46. I do not understand the first paragraph.

47. These mysteries are inscrutable to me, as stated in the text. Later

(☉ in ♑, An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) So that he that shall divine it shall be a Magus, 9=2.

48-62. Appears to be a plain instruction in theology and ethics. I do not understand "Din." Bahlasti=358, and Ompehda perhaps 210.

63. A fact.

64-67. This too shall be proven to him who will and can.

68. A fact.

69. I take this as a promise that the Law shall duly be established.

70-72. A final pronouncement of His attributes. I do not know the exact meaning of v. 71. [Later, ☉ in ♎, An VII. Yes: I do.]

Coph Nia. I cannot trace this anywhere; but KOPhNIA adds to 231. Nia is Ain backwards; Coph suggests Qoph. All very unsatisfactory.

73. Done. See illustration. (See Comment on III. 47.)

74. Perhaps refers to the addition of the name to 418. But Khephra is the *Sun* at midnight in the North. Now in the North is Taurus, the Bull, Apis the Redeemer, the *Son.*

75. The ending of the words is the ending of the Work—Abrahadabra The Book is written, as we see; and concealed—from our weak understanding.

Aum-Ha, אעם=111, הא=6, 111×6=666, the Seal of the Beast. Note well that אעם with a ם final adds to 671, Throa, the Gate, Adonai spelt in full, etc. etc. Using the Keys of Aum Ha, we get XII.+XV.+O, and IV.+O, their sum, 31=לא, Not.

We defer consideration of the sequel to this revelation, and our account of Fra. P.'s further progress, until the next chapter. This appointment to the Priesthood constituted him—even had he no other claim—a member of the grade of Exempt Adept; it was a long and terrible journey of death thence to rebirth as a Babe of the Abyss, and to the final chapter of our work, which must describe his attainment of the Grade of Master of the Temple.

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THE EQUINOX

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