

## CHAPTER O

### THE MAGICAL THEORY OF THE UNIVERSE.

There are three main theories of the Universe: Dualism, Monism and Nihilism. It is impossible to enter into a discussion of their relative merits in a popular manual of this sort. They may be studied in Erdmann's "History of Philosophy" and similar treatises.

All are reconciled and unified in the theory which we shall now set forth. The basis of this Harmony is given in Crowley's "Berashith" — to which reference should be made.

Infinite space is called the goddess NUIT, while the infinitely small and atomic yet omnipresent point is called HADIT.<sup>1</sup> These are unmanifest. One conjunction of these infinities is called RA-HOOR-KHUIT,<sup>2</sup> a Unity which includes and heads all things.<sup>3</sup> (There is also a particular Nature of Him, in certain conditions, such as have obtained since the Spring of 1904, c.v.) This profoundly mystical conception

1. I present this theory in a very simple form. I cannot even explain (for instance) that an idea may not refer to Being at all, but to Going. The Book of the Law demands special study and initiated apprehension.

2. More correctly, HERU-RA-HA, to include HOOR-PAAR-KRAAT.

3. The basis of this theology is given in Liber CCXX, AL vel Legis which forms Part IV of this Book 4. Hence I can only outline the matter in a very crude way; it would require a separate treatise to discuss even the true meaning of the terms employed, and to show how The Book of the Law anticipates the recent discoveries of Frege, Cantor, Poincaré, Russell, Whitehead, Einstein and others.