

examination, that its conditions are the same as those of "Earth."

Nor is there any rational issue from this hell of thought. The transcending of the Trance of Sorrow is to be made by means of such other trances as the Higher Beatific Vision, the Trance of Wonder, and others, even the Trance called the Universal Joke, though this last is thereunto strangely akin!

There is this further consideration; that every subject of contemplation asks only that the mind should become fixed upon it, in a degree far inferior to that of true concentration such as secures Samadhi, to become evidently an illusion.

So much for a brief summary of the technical aspects of the matter. But all this is remote indeed from the simplicity of the affirmation of the Book of the Law:

"Remember all ye that existence is pure joy: all the sorrows are as shadows: they pass and are done; but there is that which remains."

Upon what can depend this perception, which claims to sweep away with the fire of scorn the formidable batteries of all serious philosophical thought? The solution must lie in the metaphysics of Thelema itself.

ADDENDUM:—*follows page 23.*

Furthermore, to the normal or dualistic consciousness it is precisely the shadows 'which pass and are done' which constitute perceptibility: what man "sees" is in fact just that which obstructs the rays of light. This is the justification for the Buddha saying: "Everything is Sorrow": in that word 'Everything' he is most careful to include specifically all those things which men count joyous. And this is not really a paradox; for to him all reactions which produce consciousness are ultimately sorrowful, as being disturbances of the Perfection of Peace, or (if you prefer it) as obstructions to the free flow of Energy.

Joy and Sorrow are thus to him relative terms; subdivisions of one great sorrow, which is manifestation. We need not trouble to contest this view; indeed, the 'Shadows' of which our book speaks are those interferences with Light caused by the partiality of our apprehension.

The Whole is Infinite Perfection, and so is each Unit thereof. To transcend the Trance of Sorrow it is thus sufficient to cancel the subject of the contemplation by marrying it to its equal and opposite in imagination. We may also pursue the analytical method, and resolve the