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poems by Dale Jensen



A companion to the authors dating website, **SEEKING ARRANGEMENT: The Definitive Guide to Sugar Daddy and Mutually Beneficial Relationships**, opens the door on alternative relationship configurations to smash old stereotypes and break down puritanical assumptions. A revolutionary guide, it contains information useful to anyone striving to create successful relationships. Honest and frank about sex, money, and issues of morality, Wade gives us the **real dope on the modern Sugar Daddy** not a rich decrepit captain of industry exploiting empty-headed vixens for hedonistic pleasure, but a mature gentleman seeking fun and pleasure with women of substance. Nor are Sugar Babies all young bimbo-victims, but women who know what they want and go after it. Wade shows how people of all ages, backgrounds, and income levels can enter into these mutually rewarding arrangements seeking a more exciting and fulfilling life.

**Brandon Wade** is founder and CEO of SeekingArrangement.com and SeekingMillionaire.com. An MBA graduate from MIT and serial entrepreneur, he lives with his wife and their Chihuahua.

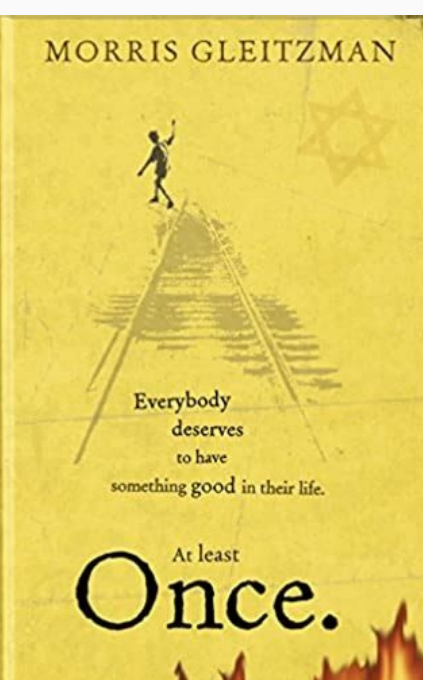
# Seeking Arrangement

Brandon Wade

cover design and illustration by Kira Kandak



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Central Sacred Text of Thelema This article is about Aleister Crowley's book. For other uses, see Code of Laws (disambiguation). This article has several problems. Help us improve or discuss these topics on the talk page. (Learn how and when to remove these template posts) This article contains too many quotes or quotes too long for an encyclopedia entry. Please help improve the article by providing the facts in an unbiased summary with relevant citations. Consider citing direct quotes from Wikiquotes or Wikisource for all work. (July 2021) This article relies heavily on primary sources. Please improve this article by adding secondary or tertiary sources. Find resources: "The Book of the Law" • News • Newspapers • Books • Scholars • JSTOR (November 2021) (Learn how and when to remove this template post) (Learn how and when to remove this template post) The Book of the Law, or Liber AL vel Legis Author Aiwass Country Egypt Language English Genre Thelema Publishing Date 1909 Text -af-na-khonsu François Rabelais Aleister Crowley Jack Parsons Kenneth Grant James Lees Nema Andahadna Lon Milo DuQuette Fundamental Concepts True Magic Gnostic Matter, the Great Holy Guardian Angel Tree of Life Abrahamadra Methods Exile Body Light Birthless Ritual English Kabbalah Enochian Magic Hermetic Kabbalah Magical Formulas Phoenix Rite Sexual Magic Yoga Thelemic Texts Thelemic Sacred Books Crowley's Works (Libri) Thelemic Texts Organization Aá' Aá' Aá' Open Source Order Of the Golden Dawn (OSOGD) Ordo Templi Orientis (OTO) Typhonic Order (TO) Night of the Gods Hadit Her u-ra-ha Aiwass Babalon Baphomet Chaos M a'at Therion Related Topics Thelema Abbey Oil of the Abyss Abramelin Aeon Astrotheology Babalon Worklight Cake Choronzon Enochian Night of IPSOS Pan Secret Chiefs Magical Correspondence Tarot Deck Thoth Whore of Babylon vte Liber AL vel Legis (Classical Latin: [ÉrlÉéé], commonly known as the Book of the Law, is the central writing of Thelema. Aleister Crowley said he was being dictated to by a superhuman being who called himself "Aiwass". Crowley's wife, Rose Edith Kelly, wrote two sentences in the manuscript. Three parts of the bookThe main sacred text of Thelema this article is about the book of Aleister Crowley. To continue using, read the statutory book (unambiguous). There are more problems with this article. Help us improve or

discuss these problems on the discussion page. (Learn how and when to remove these template messages) This article there are too many or too long quotes from an encyclopedia please. Please improve the article, indicating the facts as a neutral summary of the article, paying attention to the quotes directed to Vikikite, or transfer all the work to Wikisource. (July 2021) This article is mainly based on references to primary sources. Improve this article by adding secondary or tertiary sources. Find the sources: "Act Book" - Newshurdy - Schoar - Jstor (November 2021) Find out how and when to remove this message model) (Learn how and when to remove this model) ACT Orhiber al Vel To the authoritwasscountygpyrtlanuogaengennrthelemapavydani voluntary work Gnostic work Saint Angel Life Methods Abraumadabra Light Bodies do not include ritual without NATO Enlochian Machian Enochian Cabala Orientis (Otto) Known as a Book of the Law, is the central Post Central Alema Sacred Text is "Alema Text Thelema of Sacred Sacred Text" said it was dictated by a closed creature called "Aiwass". Crowley wife Rze Edith Kelly manuscript wrote two sentences. The sections are pronouncedNyuite, harths and ra-chor-hut. Welcoming the book, Crowley proclaimed a new stage in the spiritual evolution of mankind, known as the "mountains". [1] [a] [b] This is the main package of the new Eon: "Do what you want to be the whole law." The book contains three episodes of Metzgojorno, Egypt, April 9 and 10, starting with the 1904 Metzogorno. [2] Crowley claims that the author is one essence. Later, Melk gave the name Aivass, pointing to the sacred personal defender. The biographical author Lawrence Sutin quotes special diaries that adapted this story, saying: "If he told the truth about his attitude to the book of Crowley," he carefully describes the public history of that time. [3] Crowley himself "several very serious questions arose about the method by which this book was received. The book is usually defined as Liber Al, Liber Legis or just Al, but technically the last two relate to the article. A list of general links, but sufficiently appropriate quotes. Please help to develop this section by providing more specific quotes. As a liberal mass, the figure is lower - CCXX, but this name has never been implemented in the book itself, i.e. it says, this is said, this is called the "Book of the Law" and "Triple Book of the Law" (Part 1:35, 3 : 75) CCXX, trees of life (10 points 220 yol) are 220 in Roman numbers representing the number of verses of the book, and this is the number of verses of the book in a typewritten text. XCIII is 93, numbering "Legal Word" and AIWASS. We are a big monster. This is a way to say that the book Aiwass (number 93 and 418) was delivered by Crowley and that the monster 666. The fax manuscript of the book 220, but XXI (31). The poems of the first chapter are not numbered in the original manuscript; therefore, Crowley was not dictated by a single verse for this section. The title of the two prints is written by Crowley Al, pronounced "Main", meaning 31, therefore Liber 31. The Book of the Law is a manuscript (Comment C.S. Jones (frateter Achad) written in Liber, it should not be confused with 31) Certain kabbalistic symbolism of the book), and the Liber 220 is a line version of the text (according to the layout instructions given within the framework of the text of the book) in the printed form of the text: Cf. Equinox of the Gods Crowley Explain how to make this book received and published according to these interior instructions. The original title of the book was Liber l Vel Legis. Crowley renamed the book Liber al Vel Legis in 1921. He added his name to the written letter. [4] Revelation of creation (BULAO 666): Night, HADIT as a winged solar disk, RA Hoor Khuit seated on the throne and possessor of the stele in Ankh-AF-NA-KHONSU Crowley according to Crowley [5] L ' History started on March 16 in 1904, The Night Is Great, when Gizeh tried to "show the Sylphs" to his wife, Rose Edith Kelly, using the Borless ritual while spending time in the king of the King of the Pyramid. Although he couldn't see anything, he seemed to be a slight trance and kept saying: "They are waiting for you!" Rose had no interest in magic or mysticism. But at 18, he called Horus as a person waiting for him when he called Thot. Crowley, who is still skeptical, asked him many questions about Horus and answered this question correctly without deepening the subject: power and fire (I asked him to define his moral qualities.) Dark blue light. (I wanted him to identify the conditions in which she had happened. (I asked her to choose her name from a list of ten people drawn.) When she was shown, he recognized his form. (He relates a Striking scene at the Boulak museum, which will be discussed in more detail below.) I knew my past relationship with God (It means that he knows that I took his place in the temple (see Equinox vol. 1, No. II, ritual of G. D. neofit) and the like) etc., and I even once in his I did not use it) enemy. ("Who is the enemy?" I asked, "The powers of the water - the Nile." Egypt or nothing else.) He knew his linear shape and his color. (1/84He knew his place in the temple. (At least 1/4 probability.) He knew my weapon (from a list of 6). He knew his planet's character (from a list of 7 planets), he knew its number (from a list of 10). Doubtful, that is, arbitrary signs. (I mean, I think I decided that D, B, C, D, and E should represent her, and then she said D.) We can't be too pushy about this identification. Calculate the odds! We can't find mathematical expressions in tests 1, 2, 4, 5 or 6, but the other 7 tests give us: 1/10 x 1/84 x 1/4 x 1/7 x 1/7 x 1/10 x 1/15 = 1/21,168,000 twenty million to one to survive halfway through the test! [2] Crowley before the interview also provides another chronology called Horus. Lawrence Sutin claims that this ritual involved Horus and may have provided Rose with answers to her husband's questions. [6] During Rose's "test", Crowley wrote that he visited the Bulaq Museum, where Crowley asked her to pay attention to a horo painting. He looked through some of the typical images of God in a large tattered Crowley and stood up. From another room [2] Rose recognized the horns on the Ankh-ef-en-khonsu stele and then kept inventory number 666 (later transferred to the Egyptian Museum in Cairo, number A 9422). The Thelemites (followers of Thelema) later came to know steel as "telltale steel". On March 20, Crowley invoked Horus "with great success". From 23 March to 8 April, Crowley had to translate the hieroglyphs on the stele. Furthermore, Rose discovered that her "informant" was not Horus himself, but rather his tormented messenger. Finally, on April 7, Rose gave Crowley the order to go to the temple for three days and to write down what he heard between noon and 1 pm. While Liber Al "Messenger" was surprising, each chapter is presented as one of the three forms of deities: Nu, Hadit and Ra-Hoor-Khuit. In the first chapter, the goddess of the night sky, called the Queen of Space, speaks. Crowley calls her "the lady of the starry sky, which is also important in a deeper metaphysical sense, which is the infinity in which we live and move and have our being." [7] The language of the second chapter is a hadith referring to himself as "the complement", [this quote should be quoted], i.e. their spouse. As such, it is an infinitely condensed pointIt's infinite environment. Crowley says about him: "It is eternal energy, the eternal movement of things, the central core of the whole creature. The universe, manifesting from the marriage of Nuit and Hadit; This is the nature of things and, therefore, everything that exists "crystallization of divine ecstasy" and "sees the expansion and development of the soul through joy." [7] The third chapter is told in RA. [This fragment needs a fragment] is also defined as Hoor-Paar-Kraat, crowned and conquered. And hence, he produces Heru-Ra-Ha, which combines the ideas of Haor-Khuit and Hoor-Paar-Kraat. "Mega Terion, Alistair Crowley) Red Woman, also known as Babalon, the mother of the disgusting anch-af-khbs (historical priest related to the description of the stele) Crowley, said about him, a book about him. On April 8, 9 and 10, 1904, between noon and 1:00 pm, in the apartment, where he and his new wife stopped for their honeymoon and near Cairo as Bulak museum in the fashionable European district. , Congdon & Co. The wheel was on the ground floor and the "temple" hall was on the floor. Crowley explained the balancing game of the gods in detail and told him, sit down. At the Cairo table, Aiwassa's voice came from the far corner of the room over her left shoulder. It is defined as passionate, hurried and deep in noise, musical and impressive, serious, sensual, sensitive, serious or other noise that matches the mood of the message. Not bass - rich tenor or baritones. "[9], even in the sound" there was no national or foreign accent. Crowley also received a "strong impression" on the speaker's overall appearance. The body of the Aivas "was also A man with an indoor man of thirty years old, a tall brunette, a good, active and strong face and a look of a wild king. He must destroy what he sees. The dress was not Arab was an Assyrian or Iran, but very vague. [9] on the contraryCrowley wrote that it was a "perfect example of automatic writing" and later insisted that it was not only an automatic writing (although the letter contains aspects of this, because when Crowley tried to stop writing, he was forced to continue. Clean thoughts.). Rather, he said that this experience is like a real voice that he likes. This led to certain transmission errors, which the author had to ask later. Also pay attention to the desired vanity that I use thanks to a car pipeline from all the other a" - duchher in class A, although I wrote about everything I know, inspired. But in these books, Aleister Crowley, who participated in the English master in prose and verses, did so if he were. Compare these books to the law book! The [previous] style is simple and noble. The photos are beautiful and impeccable. The pace is delicate and intoxicating. This subject is interpreted in an impeccable symphony. There are no grammar errors, no unfortunate labels. Each book is perfect. Me, who dared to obtain this honor, [...] I did not dare to increase the right to touch the law book, not my little finger. [11] This also gives the possibility of identifying Awass with his own subconscious, although he thought it was unlikely; of course, I wrote it on paper in the material sense; However, these are not my words, if awaz is nothing other than my subconscious myself or part of it: in this case, my conscious self does not know the truth, and most of the 'Ethics and philosophy is definitely removed by the Awaz book. [9] Crowley himself was initially against the book and his message. "I tried to forget the whole business." The fact was that I refused the law book with all my soul. On the one hand, it changed my Buddhism upside down. ... I was bitter against the rules of the book to almost all points. The third chapter seemed unnecessarily cruel. [12] Shortly after having made some copies of close friends, the manuscript was posed and forgotten. The conclusion should take several years and the first official publication was conducted in 1909. The legal book irritated me; I was always obsessed with the idea that a magic document must be secret, that the publication would destroy its meaning. I've found, I can only define it as a bad mood, publish a legal book, then get rid of it forever. [13] The first original manuscript manuscript manuscript, Equinox in 1912, Volume I, number VII. Thus, it is different from the transplanted version. Now, sometimes he is simply called "Liber XXXI. [14] After the death of Crowley, Karel Hertzmer, the artist of the first manuscript and the president of Ordo Templi Orientis (O.T.O.) was sent. After Hermer's death, it was impossible to find traces in his document. The questions remained until 1984, when Tom Witmore, the new owner of the house in California, Berkeley, began to seek garbage in the basement of the previous owner. There were two boxes of hermers' beds, high school cuts and obsolete textbooks. And envelope containing the manuscript of the book. Witmore, O.T.O. [15] Changes in the article: The latest version of Liber legis contains an invisible text in the original letter, including many small writing changes. In some cases, stanzas have been placed from the Strop of opening to the text. Section 1, for example, Section 1, p.2, line 9 "v.1. The "Song" SO-appeal has been replaced by words; above, Azure Gem is a beautiful naked night; it relies on ecstasy to kiss hidden desires. Wings with sphere, star blue, mine, o, o ank-af-na-khonsu! On page 6 of Chapter 1, the original manuscript is as follows: and the sign of my enthusiasm, the awareness of the continuity of existence will be the nitomic facts of my universality. Note: Write more white words, but continue. This was then changed as follows: and the sign of my ecstasy, the awareness of the continuity of existence, will be a generalized use of my body. (Al I: 26) [C] Again in Chapter 1, then 19. Later, the rose which added a lost sentence: a star with five sets with an apartment in the middle and a red circle. (Al I: 60) Chapter 3 The last section includes several spelling changes and contains large parts built from the paraphrasing Crowley opening stele. ATHe "Power of Nia Kof" found in Chapter 3 on page 64 (verse 72) was filled in by Rose Kelly as this space was left incomplete in the manuscript due to Crowley not hearing it correctly during the alleged dictation. [16] Israel Repecti has suggested that the Coph Nia may have been designed to represent the Ain Soph, the Kabbalistic phrase of infinity, and that the Rosa could not have known that the Hebrew letters were written from right to left or their value [17] . A commentary based on several passages, including: "My scribe Ang-Af-on-Hon, priest of the princes, will not change this book in any letter; But that there should be no folly, the wisdom of Ra-Chor-Huit will be expressed" (AL I: 36). Crowley felt obliged to interpret Al in writing. He wrote two large sets of commentaries in which he tried to decipher each line. In 1912 he prepared Al and his contemporary commentary on the publication in Equinox, I (7). However, he was not satisfied with this first attempt. In his Confessions (Crowley, 1989, p. 674), he recalls that he found the existing commentaries "embarrassingly modest and incomplete." He later explains: "I foolishly believed that the Commentary was an expert exposition of the book, explaining its obscurities and proving their superhuman origin. I am finally realizing that this idea is nonsense. The book is understandable even to the simplest minds and is as practical as the Ten Commandments. [18] Further, this commentary should be seen as "inspired" just like the book itself [19]. A few years later, in 1925, Crowley was inspired in Tunisia. His second commentary, often referred to simply as "commentary", [ cit ] published in Tunisian pu the AL flashing, of which only 11 copies were printed, and signed it as Ang-F-N-Khonsu (Lives in Honzo letters). "... a historical priest who lived in Thebes during the 26th Dynasty, associated with the revelation of steel). Later, Crowley commissioned his friend and O.T.O. colleague Louis Wilkinson to edit Crowley's commentaries, which were published some time after Crowley's death under the title "The Law for all". Interpretation, especially through "commentaries" in the telemes, is generally considered the work of the individual reader in interpreting the often cryptic text. Crowley wrote about Liber Al in great detail for the rest of his life, apparently in an effort to unravel its mysteries.Emanicipation of humanity from all restrictions is one of the most important rules of the book. [20] AIVAS, who will express the word "Thelema" (with all its consequences) completely destroy the formula of the dying God. Thelema implies not only new religion, but also new cosmology, new philosophy, new ethics. It coordinates individual discoveries of science, from physics to psychology, in a coherent and coherent system. [20] Artic information Kabbalah was a general method Crowley played the darkness of the Free, Kabbalah, especially his numerological method of the gematria. He writes: "Many of these cases of double line spacing, parainctions in the language, sometimes two at the same time, numerical puzzles and even (once) indicative links of letters in different lines from scratches found in the Kabbalistic part of the IL commentary. "[9] In magic without tears, he wrote: Now at this point it was quite clear that the author of the book knows at least as much as Cabal to be safe without mistakes, and one knows the general order of the order if I knew this blazing light, as Time and desperate surveys, released many other dark passages, no doubt the highest kabalist in my head. [21] Later Crowley took into account the subsequent events of his life and the seeming fulfillment of some "predictions" of the book as further evidence. The author of the book that counted and submitted against all these difficulties in the text is inserted that I have not only made for years Production machines. In fact, there are some dependent on events that I have not participated in. [20] Such a key event was Charles Stansfeld Jones, who announced the title of Master Temple, who saw Crowley as the birth of his "magical son." Crowley believed that Jones would "open the key" as expected in the book III: 47). Crowley believed that Jones's discovery of critical value of Crowley 31 gave another insight into his understanding of kabalists and his interpretation of the book. After the announcement of this discovery Crowley replied: " = 418. "You do not know." Your key will open the building, as color. All allowed, also II.76 and III.47.Do you know is = 3.141593? And by the way More! [22] Through the main article of Kabbalos in English: the English Kaballa, mysterious "pester" freedom. "Why the random form of letters and the position of their mutual: there are secrets from which no beast will think. This drawn line is a key; then this square circle in the case of a failure is also a key. E Abrahamadabra. "English Kaballa (equation) is the English seal Qabala, based on arrhythmiias, which interprets English letters. The alphabet through the value of value fixed by James Lis in 1976. The text of the manual, the result. According to. Jake Strateton Center: "The English Kabbalah is the Kabbalah, not the digital system. Servitude is specially linked to the three factors: a language; the second is the text or the text" saint "; three mathematical laws. Mathematical laws - laws Mathematics - Mathematical laws - Mathematical laws. Work in these two. [23] [24] "Order and value" [25] is found by James Fox, throws letters in a gate located on the page of the manuscript page that this appears in this line (III: 47) (Chapter III 16 sec. It also has a diagonal line and a circular cross. The book of Lawyers Says that book Should be printed only with the handwritten version of Crowley, Which indicates that Crowley's handwriting "The Random Form of Letters E t they are posed, that is to say "they are secrets. What a diagonal is at the top to say right, reads the magic order of writing. [26] The skeptical interpretation of Crowley, the former secretary of the Center for Israel, said in the biography of his "triangular eyes" of Crowley that the Aivas were an unconscious expression of Crowley's personality. [17] Although Crowley initially considered to have one of the secret leaders, he thought that a year later, Aivas was his saint angel Sary. [Quote] It is sure to say that current psychological theory agrees that a person is a person with all types of knowledge and strength, that he is completely unconscious ... Freud and Jung Theory on the side of this hypothesis. ; [17] In addition, Rose's ability to answer Crowley's questions about horns and Kabal was not as wonderful as Crowley thought. Rose was married to Crowley for eight months at that time, and she said thatHe could use Rose as a "sounding board" for many of his ideas. Therefore, she couldn't be as ignorant of magic and mysticism as Crowley let on. In the introduction to his publishing law, Israel Retaintie said: In the long run, it doesn't matter whether the book of the law dictated [Crowley] to a pre-spy called Aiwass, or whether Aleister Crowley is derived from the creation of Aleister Crowley. Deep. He and became a spokesman for the zeitgeist and fully expressed the inner nature of our times like no one else before. [16] Charles R. Cammell, author of Aleister Crowley: The Man, the Magician, the Poet [27] also thought the book was an expression of Crowley's personality: the spirit behind the maxim is cold, cruel and relentless. There is no pity or comfort; Not even to hope, but to serve this terrible messenger of the Egyptian gods. It is Liber Legis in letter and spirit; And so, given the mode of reception, it is a document of interesting importance. I can believe that it is partly (but only partly) an emanation of Crowley's unconscious mind; as it resembles his demonic personality. Scholar Joshua Gunn has also argued that the stylistic similarities between the book and Crowley's poetic diaries were too great to be anything other than Crowley's work: although Crowley seemed sincerely to believe that The Book of the Law was inspired by superhuman intelligence, its stereotypical imagery, exaggerated style AND exaggerated ultrasound programs sound too much like the poetic writings of the other Crowleys to be the product of anything supernatural. Publishers Law book published in Iitiny (1909) The law book was first published in 1909 as part of Iitiny, a collection of the Holy Books of Thelema. Iitii was privately published in the London Airship in three volumes and the law book appeared in Volume III. It was then published in 1913 as part of Equinox, Volume I, Number X. In these first two editions it is called Liber L Vel Legis. The following published editions include: 1925 Tunis Edition, only 11 copies printed by Orda Orientis, London, 1938, privately published (American edition from 1942, although dated 1938) Weiser Books (Resumed Edition; 1976; ISBN 0-87728 - 334-6) Weiser Books (100th anniversary edition; March 2004; ISBN 1-57863-308-7) Thelema Media (100th anniversary edition)editing; (limited edition in leather: 418 copies); March 2004; ISBNâ 1-93259-03-7) Mandrake of Oxford (April 1992; Paperback; Isbnâ 1-869928-93-8) Liber al it is also published in many books including: Holy Books of Thelema (Equinox III: 9). (1983). York Beach, Maine: Samuel Weiser. ISBN 0-87728-579-9 The Equinozio (III: 10). (1990). York Beach, Maine: Samuel Weiser. ISBNâ 0-87728-719-8 magic: Liber Abba, Fourth Book, Part Iâiv. (1997). York Beach, Maine: Samuel Weiser. The Horus note will be followed by the Hrumachi ... " ^ Crowley (1991), chap. 8:" In this revelation, the basis of the future alone ... The new Eone is ... a mountain ". ^ Crowley writes in the His comments (Crowley 1983, p. Empty words. But he continues. "He was ready to replace this phrase with an equivalent, but for now he did not want to interrupt the dictation. Therefore (and shortly thereafter) he was changed in" ubiquity of my body ". It is extremely interesting that, in the light of the cosmic theory explained in the foot notes at the verses 3 and 4, the original expression was perfect and exactly what it meant. "[Required page] 2000), page 120. Org. Extract January 8, 2010. ^ Crowley (1991), page 106. ^ Crowley (1989), Chapter 50. ^ Crowley (1989), Chapter 60. ^ Crowley (1997), Pages 459, 464, 743. ^ Greer (2003 ), pp. 70-71. ^ Abbcrowley (1983). P. ^ Stratton-Kent (1988b). ^ Ab Crowley (1976), Cap. 3, v. 47. ^ Stratton-Kent (1988). ^ Van Kleeck (nd). ^ (2011), p. 91 - 92. ^ Ab Crowley (1997), p. 421, 746. ^ Crowley (1909). The primary AHAD sources quitted in the work are FETTER (1998). Free thirty one. 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