

K 2 (a)

all it will not be a long period and we'll never see it.
We are bound to profit it as long as it is in H-H-H. less money

THE THIRD CHAPTER.

THE THIRD CHAPTER - THE JEWISH CHIEFTAIN, THE CHIEFTAIN AND ATTACHMENT TO THE CHIEF OF THE CHIEFTAIN
OF THE CHIEFTAIN, THE CHIEFTAIN THE CHIEFTAIN, THE CHIEFTAIN AND
CHIEFTAIN, THE CHIEFTAIN CHIEFTAIN OF THE CHIEFTAIN, CHIEFTAIN CHIEFTAIN
IN CHIEFTAIN CHIEFTAIN IN THE CHIEFTAIN CHIEFTAIN, CHIEFTAIN CHIEFTAIN AS THE
CHIEFTAIN.

THE THIRD CHAPTER.

Please add to the amount to be paid payable in Cuban
Mexican dollars and Cuban gold. When the amount
has been paid the amount.

It is the Red Defending Triangle - the sole thing visible.
For instant full answer before

Take that in hand, 7117 X 7 11-410.

THE END.

Take a first time and 'reward', which is to be paid
now with 'rewards' being 'reward' in the
former instance. The 'reward' is to 'guard against' the
same. The instance that is already to be considered as a 'reward'
before the parties on the lot.

It is the end of this result that we have seen that

Added in later 31.

"This whole chapter appears to me to be of quite a different character to the former ones. K-H-K is the word in the offspring of Hadit and Kict"

Original name add

Omit

Added in later 31.

"This whole chapter appears to me to be of quite a different character to the former ones. K-H-K is the word in the offspring of Hadit and Kvit"

• ~~ANNE AND ERIC BURKE~~

Added in later 31.

"This whole chapter appears to me to be of quite a different character to the former ones. K-H-18 is the word in the offspring of Hadit and Krist"

... 211-212 213-214

omitted

1. Abrahadabra; the reward of Ra-Hoor-Khuit.

THE OLD COMMENT.

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 the Warrior Horus, sixfold as the solar Ra. Khuit is a name of Khem the Ram-Phallus-two-plume god Ancon; 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, 111, 7 X 7, 418.

THE NEW COMMENT.

omitted
 Observe firstly the word 'reward', which is to be compared with the words 'hiding' and 'manifestation' in the former chapters. To 're-ward' is to 'guard again'; this word Abrahadabra then is also to be considered as a Sentinel before the Fortress of the God.

Why is the name of Him spelt Khuit? We have seen that

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Manu from THOUK 1923 "Instruction on the Taraph is written
in Manu 1923 and 1924 of which an

ST is the regular honorific termination for a God. Ra is, as shown in the Old Comment, the Sun, Hoor the Warrior Mars; who is Khu? He is the Magical Ego of a Star. Without the Yod or Iota, Khu-t, we get a human conception; the insertion of that Letter makes the transmutation to Godhead. When therefore Ra Hoor Khut is rewarded or re-guarded with the Magick Word of the Aeon, he becomes God. Thus in the next verse, I 'raise the spell of Ra Hoor Khuit'.

The text may also be read as follows. Abrahadabra is the Magick Formula of the Aeon, by which man may accomplish the Great Work. This Formula is then the 'reward' given by the God, the largesse granted by Him on His accession to the Lordship of the Aeon, just as the INRI-IAO-LVX formula of Attainment by way of Crucifixion was given by Osiris when he came to power in the last Aeon. (See Book 4 Part III, and Equinox I, III, pp. 206-253.)

I must here say that I find myself in the greatest difficulty, again and again, in the comprehension of this chapter. It might be said roughly that at the end of the first five years of Silence (An 0-IV) I understood Chapter I; at the end of the second five years (An X-XIV) I understood Chapter II, ---

revert from A.C. diary circa Sept 1923

"A.R. ABRAHADABRA THE 2nd or 0!"

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the God, the largesse granted by Him on His
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I; at the end of the second five years (An
stood Chapter II, ---

Extract from A.C. diary circa Sept 1923

"Are the ABRA's the 2 ^{no} _{th} or 0?"

Notes from THOR 1923. Subject to the author's approval
Notes in 1923. An earlier set

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Notes from A.C. diary circa Sept 1923

"An the ABRA, the 2 th ~~th~~ is 0!"

Acted in like 31

III 2. spelling is different, all is not aught" NB: AUGHT, may indicate the nature of A'll LA. NB: AL aught?

Asked in letter 31

III 2. spelling is different, all is not aught". NOR: AUGHT, may indicate the nature of ~~the~~ All LA. NOR AL aught".

Acted in like 31

III 2. spelling is different, all is most caught" NOR: AUGHT, may indicate the nature of ~~the~~ All LA. NOR: AL aught".

can right now push it to my limit
"I don't feel well" AREA 51?

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit! as natural as the word 'Ra-Hoor-Khuit' is unnatural. No wings
 All is not aught' is an abrogation of all previous law. THE OLD COMMENT.

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. All is not aught
THE NEW COMMENT.

Omnia
 'Division hither homeward': a most dour phrase to interpret! Such curious concatenation is sure to imply profound meaning. Homeward must mean 'toward the House of' the Speaker. He says, then, that there is 'division', which (as I take it) prevents man from being God. This is a natural and orthodox meaning, and it goes well with 'there' (i.e. in verse 1) 'is a word not known'. That Word is Abracadabra, which was not known, it having been concealed by the corrupt spelling 'Abracadabra'.

black
 'Spelling is defunct': this seems to be an echo of the statement in Cap. 34, v:5. "The rituals of the old time are dead." (The word 'defunct' is decidedly curious; the implication is 'no longer able to fulfil its function'.)

2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit! as written
 only as varied as 'HAI' is not aught' as an abrogation of
 all previous law. THE OLD COMMENT.

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. is not aught then. THE NEW COMMENT.

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'Spelling' then means 'making spells'. And this is characteristic of Ra-Hoor-Khuit, that He demands not words, but acts. (Compare 'The Paris Working.') So then we pass naturally to verse 3. 'All is not aught' is an abrogation of all previous law, on the accession of a Monarch. He wipes out the past as with a sponge.

This phrase is also an excessively neat cipher or hieroglyph of the great Key to this Book, All (AL) is not aught (LA). AL is LA: that is to say, the phases of the Universe X and O^o are identical.

"Beware!" as if it were said to a soldier, "Attention!"

"Hold!", that is, "Steady! Listen to the Proclamation!"

"Raise the spell of Ra-Hoor-Khuit!" That is, "Here, I, the New God, utter my Word."

It is the command of Ra-Hoor-Khuit to the unenraged army of the Universe X, to break and annihilate within the pyres of the temples of the old gods.

It is the command of Ra-Hoor-Khuit to the army of the old gods, which I have not been able to trace, to burn and annihilate, the peasant families of the Universe X, and to lay the "spells of Sollitude" of Sheli, etc. The scrip-

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"Beware!" as if it were said to a soldier, "Attention!" "Hold!", that is, "Steady! Listen to the Proclamation!" And it, Christian, the accuser is fury, which shall "Raise the spell of Ra-Hoor-Khuit!" That is, "Here, I, the New God, utter my Word." Abdul Nabi would never have made such an use of himself as the degenerate gang of "Liberty and Progress"; may I justly suffice the pyre of their dog fathers!

The God of Vengeance is in Creek 'o ANGSTOP, Alcesta. For some reason which I have not been able to trace, this God became ALASTOR, the Desert Daemon of the Robbins, and later the "Spirit of Solitude" of Shelley. The mari-

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

THE OLD COMMENT.

3. 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.

THE NEW COMMENT.

Comment seems hardly necessary. The Great War is a mere illustration of this text. The only nations which have suffered are those whose religion was Osirian, or, as they called it, Christian. The exception is Turkey, which foolishly abandoned the principles of Islam to form an unholy alliance with the Giaour. Abdul Hamid would never have made such an ass of himself as the degenerate gang of "Liberty and Progress"; may jackals defile the pyres of their dog fathers!

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One third

Original (1914)
W.P. of Shelley

United

"Liberty and P
their dog fath

(The God

ter. For some
this God became
and later the

Path and God (Yahweh)
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Omnia

in silent gloom
N.Y. at present

bution is appropriate enough, the root being apparently ΑΝΑΟΜΑΙ, I wander. The idea of "Going" is dreadful to the bourgeois, so that a wanderer is "accursed". But, ~~to~~ me ~~to~~, to settle down in life is to abandon the heroic attitude; it is to acquiesce in the stagnation of the brain. I do not want to be comfortable, or even to prolong life; I prefer to move constantly from galaxy to galaxy, from one incarnation to another. Such is my intimate individual will. It seems as though this "god of War and of Vengeance" is then merely one who shall cause men to do their own wills by Going as Gods do, instead of trying to check the irresistible course of Nature.)

united
P.S. El-Oued Algeria An XX Oct 7. The terror of Syria in the reign of Omar was the great soldier and administrator Melekh Al-Astar. Possibly Jewish mothers used to scare their crying babies by threatening them with this 'demon of the desert' and the Rabbis incorporated the "holy man" in their ecclesiastic hierarchy.

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by threatening them with this 'demon of the desert'
and the Robbins incorporated the "haggy man"
in their mace hierarchy.

4. Choose ye an island!

THE OLD COMMENT.

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

THE NEW COMMENT.

4-9. This is a practical instruction; and, as a 'military secret', is not in any way soever to be disclosed. I say only that the plans are complete, and that the first nation to accept the Law of Thelema shall, by My counsel, become sole Mistress of the World.

5. Fortify it!

THE OLD COMMENT.

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

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"Dug it about with enginery of war!"

6. Dug it about with enginery of war!

THE OLD COMMENT.

6. = Prevent any impressions reaching it.

THE NEW COMMENT.

This phrase is curiously suggestive of the 'mine-layer' to those who have seen one in action.

A. C. to Louis Wichterman 21 Aug 65

"Am I crazy? "I look forward to seeing him at 7.8"? — ? You've had it for six years. Don't you realize the Books of the Law?"

A.C. to Louis Wickizer 21 Aug 05

"Am I crazy?" I look forward to seeing him AL ~~IN~~ 7.8"? — ? You've had it for 40 years. Don't you realize the Stock of the Law?"

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La solution mathématique que j'aurais à

* 第二章 亂世 亂世

-only on the evidence of one of the many anti-

not to do all that we can over our estate of 'twelve

A.C. to Louis Wickerham 21 Aug 05

"Am I crazy? I look forward to seeing Libt Al II 7.5" — ? You've had it for 40 years. Don't you realize the ~~Book~~ of the Law?"

7. I will give you a war-engine.

THE OLD COMMENT.

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

THE NEW COMMENT.

This suggests the Tank, the Island chosen being England. But this is probably a foreshadowing of the real Great War, wherein Horus shall triumph utterly.

Extract from A.C.'s diary.

14 Apr 24. 11 a.m. War engine and some more. The only possibility of such things as inter-telepathic communication that I can conceive is in a discovery of something which, like gravitation, produces acceleration, not velocity. For example: a repulsive force from such things would fly F-fest in the first second to $2^{\frac{1}{2}}$ in the second LF in the third.

20 June 24. War engine. Only telepathic should should be able to use it; also they should be immune to it. If it be a King 'U. i.e. it should be an automatically - morally - discriminating weapon. Does it follow that it attacks the wills (or other deep strata) of "the outcast - the unfit"? e.g. it might induce them to commit suicide.

A.C. to Louis Wilkinson 7 Aug 45.

"The Atomic Bomb is interesting, not only because of like Al III 7.v. but because one of the men who were working on it was for some time at the Abbey in Cefalù."

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

we shall easily subdue invading thoughts.

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7. I will give you a war-engine.

THE OLD COMMENT.

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

THE NEW COMMENT.

This suggests the Tank, the Island chosen being England. But this is probably a foreshadowing of the real Great War, wherein Horus shall triumph utterly.

Extract from A.C.'s diary.

14 Apr 26. 11 a.m. War engine and some more. the only possibility of such things as inter-planet communication that I can see consists in a discovery of something which, like gravitation, produces acceleration & not velocity. for example: a repulsive force from such things, would fly F-feet in the first second to $2^2 F$ in the second 4F in the third.

10 June 26. War engine. only telemetres should should be able to use it: also they should be immune to it. If it be a King's 'We. i.e. it should be an automatically - morally - discriminating weapon. Does it follow that it attacks the wills (or other deep strata) of "the outcast, the unfit"? e.g. it might induce them to commit suicide.

A.C. to Louis Wilkinson 7 Aug 45.

"The Atomic Bomb is interesting, not only because of Hitler ~~III~~ 7.F. but because one of the men who were working on it was for some time at the Abbey in Cefalù."

7. I will give you a war-engine.

THE OLD COMMENT.

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

THE NEW COMMENT.

This suggests the Tank, the Island chosen being England. But this is probably a foreshadowing of the real Great War, wherein Horus shall triumph utterly.

Extract from A.C.'s diary.

14 Apr 20. 11 a.m. War engine and some more. The only possibility of such things as inter-Planetary communication that I can see consists in a discovery of something stick-like primitively, produces acceleration, not velocity. For example: a repulsive force from such things, would fly F-fest in the first second to 2^{nd} in the second 4^{th} in the third.

20 June 20. War engine. Only telepathic should should be able to use it: also they should be immune to it. If it be a King's 'We... it should be an automatically-morally-discriminating weapon. Does it follow that it attacks the wills (or other deep strata) of "the outcast, the unfit"? e.g. it might induce them to commit suicide.

A.C. to Louis Wilkinson 7 Aug 45.

The Atomic Bomb is interesting, not only because of Hitler ~~III~~ 7.R. but because one of the men who were working on it was for some time at the Abbey in Cefalù.

8. With it ye shall smite the peoples; and none shall stand before you.

THE OLD COMMENT.

8. Ye shall easily suppress invading thoughts.

and the first three of the second the three parts of a second physical gesture indicating a formula like this form very powerfully connected with

The phrase beginning in the XVII Sol in Libra, now I
would change words, and written. I do not yet know when will
form a favorable moment in the passage. There is an alternative
taking the beginning as XX Sol in Libra, and
until (longer period.)

9. Lurk! Withdraw! Upon them! this is the Law of the
Battle of Conquest; thus shall my worship be about
my secret house.

THE OLD COMMENT.

9. May mystically describe this method (e.g. Liber HHH, Section 3.)

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

THE NEW COMMENT.

"Lurk! Withdraw! Upon them!" describes the three parts of a certain magical gesture indicative of a formula which has proven very powerful in practical work.

(The events beginning in An XVII Sol in Libra, when I write these words, and ending I do not yet know when will form a luminous comment on the passage. There is an alternative, taking the beginning as An x. Sol in Libra, and implying larger periods.)

THE NEW COMMENT.

For example in 1908 in Mexico and in 1910 that one

2. Lurk! Withdraw! Upon them! this is the Law of the
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THE OLD COMMENT.

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

THE NEW COMMENT.

The language is here so difficult and so vague that one

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THE OLD COMMENT.

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THE NEW COMMENT.

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of a certain magical gesture indicating
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THE NEW COMMENT.

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"It shall not fail", etc. It has not hitherto been
 possible to carry out this command.

THE NEW COMMENT.

The language is here so obvious and so plain that one

at command of God, which I will do as soon as I have
arrived & may be enabled of acting with what force I can
in the service of God & of the people of God, & of the cause of God, & in
the discharge of my duty as a servant of God & a member of the
body of God's people.

10. Get the stèle of revealing itself; set it in the
secret temple - and that temple is already aright dis-
posed - & it shall be your Kiblah forever. It shall
not fade, but miraculous colour shall come back to it
day after day. Close it in locked glass for a proof
to the world.

THE OLD COMMENT.

10. The stèle 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.

THE NEW COMMENT.

The language is here so obvious and so inane that one

and now command me to go, where I shall go? I am now at work
and I have no place to go. If anything were sent me, I
will receive it, and the command given me above about this is valid, for I
will do what you command me to do.

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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.

THE NEW COMMENT.

The language is here so obvious and so inane that one

written to Hulda in 1923.

After the miracle of the Stile I really fail to understand the meaning of III 1001. These words put me off badly: - a man of science, III 10, taken in its obvious sense, has always seemed repulsive nonsense. III - 11, otherwise acceptable, is completely darkened by the unintelligible word abomination. At the time I satisfied my conscience by taking it as confessing abstraction and construction. I therefore caused a construction of a replica, thus both taking it away and making a new thing. I now see that this was childish. I feel now that the word is vitally important. The two others might indicate some terrific magical operation. I am studying these in the Gathala. There are 11 letters including the key ST. I am trying to equate it with Abrahahah. As soon as I have exhausted the resources of my reason and no silenced it, I shall be able to hear the truth.

TERMINOLOGY AND

REVIEW OF THE LITERATURE ON THE GATHALA

letter to Maud in 1923.

After the miracle of the Stile I wholly fail to understand the meaning of III 10-11. These words put me off badly: as a man of science, III 10, taken in its obvious sense, has always seemed repulsive nonsense. III 11, otherwise acceptable, is completely darkened by the unintelligible word abstrahab. At the time I satisfied my conscience by taking it as qualifying abstraction and construction. I therefore caused a construction of a replica, thus both taking it away and making a new ring. I now see that this was childish. I feel now that the word is vitally important. The two cases must indicate some terrific magical operation. I am studying Bres in the Qabalah. There are 11 letters including the key ST. I am trying to equate it with Abrahadabra. As soon as I have exhausted the resources of my reason and no silenced it, I shall be able to hear the truth.

...necitatuilli eos - patinoveri te fibra eft .01
digndi ari (nogadeo as an beginning now of ;nited staff
-ned to stetup two) (in no coordinate positions off alldred
events) alius stile off to xia quivoces stetim auctioes ;cfa
aristoces off to fess bar 3022 off stetim on now

written to Mather in 1923.

About the miracle of the style I wholly fail to understand the meaning of III 10-11. These words put me off badly: as a man of science, III 10, taken in its obvious sense, has always seemed repulsive nonsense. III 11, otherwise acceptable, is completely darkened by the unintelligible word abstraction. At the time I satisfied my conscience by taking it as qualifying abstraction and construction. I therefore caused a construction of a replica, thus both taking it away and making a new thing. I now see that this was childish. I feel now that the word is vitally important. The two words must indicate some terrific magical operation. I am studying these in the Qabalah. There are 11 letters including the key ST. I am trying to equate it with Abrahadabra. As soon as I have exhausted the resources of my reason and so silenced it, I shall be able to hear the Truth.

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is bound to suspect a deeper sense. It sounds as bad as "the last winking Virgin" or St. Januarius.

卷之三

it, "Abstraction". It was thought that this meant to combine abstraction and construction, i.e. the preparation of a position, which was soon

AT close the original is in "liquid glass".

卷之三

The otherious city is of course Cairo (Al-Qāhirah, the Victorious), and the ill-ordered house is the madrasah at Ba-

Answer this: Why is the last column 100 combinations?

... it? Why not now (in the Victory)?

"Abstraction". 11 Patters. sps. 203 + 100 = 130 = 333. Total ... = 418
sp. & = 718
(From copy in Herodotus handwriting, 497)

11. This shall be your only proof. I forbid argument.

Conquer! That is enough. I will make easy to you the abstraction from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likst it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me; let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!

THE OLD COMMENT.

11. "Abstraction". 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".

THE NEW COMMENT.

The Victorious City is of course Cairo (Al-Kahira, the victorious), and the ill-ordered house is the Museum at Bulak.

Ra-Hoor-Khu; why is the name without its termination?

Well, is it? Why not Nice (NIKH, Victory)?

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Ra-Hoor-Khu; why is the name without its termination?

Well, is it? Why not Nice (NIKH, Victory)?

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Sp. 8 = 718
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Perhaps to indicate the essence of the force.

The Ritual of the Adoration of Ra-Hoor-Khuit is, as one might expect, illustrative of His nature. It seems doubtful whether this Ritual can ever be of the type of symbolic celebration; it appears rather as if expeditions against the Heathen; i.e. Christians and other troglodytes - but most especially the parasites of man, the Jews - were to be His rite. And it is to be taken that 'the woman' is to take arms in His honour. This woman might be The Scarlet Woman, or perhaps Woman generally. Remember that in the Scarlet Woman 'is all power given'; and I expect a new Semiramis.

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12. Sacrifice cattle, little and big; after a child.

THE OLD COMMENT.

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

THE NEW COMMENT.

12-15. This, read in connexion with verse 43, was then fulfilled May 1, 1906, o.s. The tragedy was also part of mine initiation, as described in The Temple of Solomon the King. It is yet so bitter that I care not to write of it.

13. But not now.

13. But not now, that hour, a blessed rest, and then the
Sorist consummation of his desire.

14. Ye shall see that hour, o blessed Beast, and thou the
Scarlet Concubine of his desire.

15. Ye shall be sad thereof.

~~Ye shall be sad, Ye, even ye, that art this
people all.~~

THE OLD TESTAMENT.

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

THE NEW TESTAMENT.

The God widely refrains from clear expression, so that the event, as it occurs, may justify His word. This progressive illustration of that word has served to keep it alive as no single revelation could have done. Every time that I have called to Father Logie something has happened to reinforce it in my heart.

"Know well this matter all!" another cipher for I.A.

AJ. 15.

15. Ye shall be sad thereof.

15. Changes and accidents of fortune are necessary to the
study of man's soul; but, indeed, we know as very little of the
soul, as of the body.

THE NEW ALLEGORY.

The old story referred from direct perception, as
from the senses, as it appears, may justify his word. This
circumstantial illustration of that word has served to keep it
alive as an object of contemplation during many days. Every time
that I have called to mind that something has happened
impossible as it is to my heart.

Now say this again in another cipher for 7A.

16. Desire not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.

THE OLD COMMENT.

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

THE NEW COMMENT.

The God wisely refrains from clear expression, so that the event, as it occurs, may justify His word. This progressive illumination of that word has served to keep it alive as no single revelation could have done. Every time that I have dulled to Liber Legis something has happened to rekindle it in my heart.

"Know not this meaning all"; another cipher for L.A. - AL, which I have used of late frequently; compare what has been said in the previous shibboleth.

16. Desp not too eagerly to catch the promises; fear not to undergo the cures. Ye, even ye, know not this meaning all.

THE OLD COMMENT.

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

THE NEW COMMENT.

Original
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"Know not this meaning all"; another cipher for LA = AL, which I have lost of our hierarchy: compare what has been said in the subject previous chapters.

17. Fear not at all; fear neither men, nor Fates, nor gods,
nor anything. Money fear not, nor laughter of the
folk folly, nor any other power in heaven or upon the
earth or under the earth. Nu is your refuge as Hadit
your light; and I am the strength, force, vigour of
your arms. See note by the deliberate artificial con-
nection of the units.

THE OLD COMMENT.

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. removed, but we
see And the great Red Triangle is, as a shield, and its rays are far-darting arrows: until crowded and contumacious of the fit, until THE NEW COMMENT.

The last paragraph is a singular confirmation of the view which I have taken of Our Hierarchy: compare what has been said on the subject in previous chapters. in six
sections.

Are we going to repeat the insanity? Should we not either breed humanity for quality by killing off any tainted stock, as we do with other cattle. And exterminating the

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Section of the unity.

THE OLD COMMENT.

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

THE NEW COMMENT.

The last paragraph is a singular confirmation of the view which I have taken of Our Hierarchy: compare what has been said on the subject in previous chapters.

Are we going to repeat the insanity? Should we not rather breed humanity for quality by killing off any tainted stock, as we do with other cattle? And exterminating the

18. Mercy let be off: damn them who pity! Kill and torture; spare not; be upon them!

THE OLD COMMENT.

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

THE NEW COMMENT.

What has been the net result of our fine 'Christian' phrases? In the good old days there was some sort of natural selection; brains and stamina were necessary to survival. The race, as such, consequently improved. ~~But~~ we thought we knew oh! so much better, and we had "Christ's law" and other slush. So the unfit crowded and contaminated the fit, until Earth herself grew nauseated with the mess. We had not only a war which killed some eight million men, in the flower of their age, picked men at that, in four years, but a pestilence which killed six million in six months.

Are we going to repeat the insanity? Should we not rather breed humanity for quality by killing off any tainted stock, as we do with other cattle? And exterminating the

vermin which infect it, especially Jews and Protestant Christians? Catholic Christians are really Pagans at heart; there is usually good stuff in them, particularly in Latin countries. They only need to be instructed in the true meaning of their faith to reject the false veils.

REXXIE G. I. S. After some years spent in Catholic countries, I wish to modify the above. Catholics are dead alike to Spiritual-
ity and to Reason, as bad as ~~Protestants~~
And the Jew is far from hopeless outside America, where the previous paragraph was written.

and for R. G. diary 7 Dec 1934.
Dear Mr. Murphy etc - postulating a healthy society, pty is now well and improved. It does not endorse the sympathy (based on intuitive inspiration) or the activity "done as others with burning hearts" of "Health Worning in My heart" - the four p. 198 right and left: it - the logical form of conservatism
Our supporters say do not this and do not do that. "Punitive Action" is
not straight. "split for them" - the punishing action. "Punitive Action" to
express the pure Act or my love etc.

Christians? Catholic Christians are really Pagans at heart; there is usually good stuff in them, particularly in Latin countries. They only need to be instructed in the true meaning of their faith to reject the false veils.

At XXX⁴ on 5 after some years spent in Catholic countries, I wish to modify the above. Catholics are dead alike to Spirituality and to Reason, as bad as ~~Protestants~~
~~Calvinists~~. And the Jew is far from hopeless outside America, where the previous paragraph was written.

on 46. diary 7 Mar 1924.
on the Republic - postulating a healthy society, pity is now well and true. As does not evidence true sympathy (based on scientific inspiration), certainly "love as mother with burning heart" of "Habit working in thy bones for good kept and kept: it is the logical fire of correction". The first gives kept and kept: it is the logical fire of correction. - especially "my dear this ones to awful torment" i.e. twist them - especially "my dear this ones to awful torment" i.e. twist them straight. "spit for them" - the purifying water. "Temple Run" to straight. "let or may have wine".

written.

and for A.C. diary 7 Mar 1926.

:Dear Tom Murphy's etc - postulating a healthy & informed. As does not condemn too sympathy / to a re entry "done as mother with burning heart not ...". The first goes light and heat: it is the other suggestion "lay down their tools to afo
until straight. " spit to Tom - Re family "We
expect the job but we may have some.

7 Mar 1924.

etc - postulating a healthy society, fully in touch and
in accordance with sympathy (based on scientific inspiration),
a mother with burning heart's - of "Hedel" working in the
light and heat; it - the physical fire of generation.
soon their souls to awful torment" i.e. twist them
- then - the purifying water. "Temple Run" to
a very high wire.

vermin which infect it, especially Jews and Protestant Christians? Catholic Christians are really Pagans at heart; there is usually good stuff in them, particularly in Latin countries. They only need to be instructed in the true meaning of their faith to reject the false veils.

Re XXX. G. - After some years spent in Catholic countries, I wish to modify the above. Catholics are dead alike to Spirituality and to Reason, as bad as ~~Protestants~~ ^{Protestants} ~~Catholics~~. And the Jew is far from hopeless outside America, where the previous paragraph was written.

and for A. L. diary 7 AM 1924.
 "Dear Mr. Royce" etc. - facilitating a healthy society, full of love and intelligence. He does not deserve the sympathy (and a simple imitation) of the ordinary "done as mother with burning heart" of "that human being is my mother" - the first part is right and the last part - the typical fire of conservatism - does not appear to me to be useful (or useful) in itself. Royce's appearance may have this value to useful comment in itself. Royce's speech is good for him - the following value. "Simple men" is well the fine but in my view -

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Re XXI. Q 25 After some years spent in Catholic countries, I wish to modify the above. Catholics are dead alike to Spirituality and to Reason, as bad as ~~Protestants~~ ^{Protestants} ~~Catholics~~. And the Jew is far from hopeless outside America, where the previous paragraph was written.

and for A.C. diary 7th 1922
 Dear Ben Reply to - publishing a history society, pg 10 is not well and
 deserved to do not deserve the sympathy (and a simple imitation)
 or the history "done as written with burning heart" of "that history is by
 no means the first part we least; it - the logical first of generation
 and especially my dear Ben tries to useful comment" is twist Ben
 and expect. spit for Ben - the following letter. "Simple Ben" to
 upon the fire but on my hand.

vermin which infect it, especially Jews and Protestant Christians? Catholic Christians are really Pagans at heart; there is usually good stuff in them, particularly in Latin countries. They only need to be instructed in the true meaning of their faith to reject the false veils.

REXX, Oct 5 After some years spent in Catholic countries, I wish to modify the above. Catholics are dead alike to Spirituality and to Reason, as bad as ~~Protestants~~
And the Jew is far from hopeless outside America, where the previous paragraph was written.

and for R.C. diary 7 AM 1934.
Dear Mr. Rogers: - Considering a literary society, perhaps not well and informed. It does not concern me sympathy (and a simple imitation) or the literary "done as mother with burning heart" of "that" literary in my heart. The first few years kept me best; it - the typical fire of creation. Now I suppose my old days were to awful torment in twist them with thought. I feel you know - the good old days. "Simple men" to spell the good old or my here and.

12. That shall they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

I tried to name "Abomination of Desolation", but that is what "they" are calling it, the proper name.

THE OLD COMMENT.

19. 718 is *επομη*, the abstract noun equivalent to *Perdurabo*. (O in 3° *Ω*, An VII.)

THE NEW COMMENT.

The reference appears to be to the old prophecies of 'Daniel' and 'John'. The first Qabalistic allusion is yet (An XIV Ω in Ω) undiscovered.

Am I not a fool to do this?
An XVII Ω in Ω. I think it proper to insert here the account of the true meaning of this verse, though it more properly belongs to the Appendix. But the circumstances are so striking that it is well worth the while of the lay reader to become acquainted with the nature of the reasoning which affects the practitioner character of the Author of this Book.

It follows, in the words in which it was originally written, An XVII Ω in Ω, ~~in~~, June 8, 1921 o.v., with no preliminaries, in my Magical Diary, at the Abbey of Thelema in Cefalosodium of Trinacria.

These verses are very subtly worded. How should I un-

12. That stile they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.

I tried to count "Abomination of Desolation", but that is what "they" call it, its proper name.

THE OLD COMMENT.
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THE NEW COMMENT. I must somehow express

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At last I chance on An XVII Ω in =. I think it proper to insert here the account of the true meaning of this verse, though it more properly belongs to the Appendix. But the circumstances are so striking that it is well worth the while of the lay reader to become acquainted with the nature of the reasoning which attests the praeterhuman character of the Author of this Book.

It follows, in the words in which it was originally written, An XVII Ω in II, ~~επομένη~~, June 8, 1921 o.v., with no preliminaries, in my Magical Diary, at the Abbey of Thelema in Cefalocodium of Trinacria.

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durab. (O in 3° B, An VII.

THE NEW COMM

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(An XIV O in 5) undiscovered.

An XVII O in 5. In this
the account of the true meaning
more properly belongs to the
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lay reader to become acquainted
with which attests the practice
of this Book.

It follows, in the words
ten, An XVII O in II, 5 in 5.
preliminaries. in my Magica

19. That st616 they shall call the Abomination of Desolation: count well its name, & it shall be to you as 718.

I tried to insert "Abomination of Desolation", but that is what "they shall call it", not its proper name.

THE OLD COMMENT.
19. 718 is *u77oμoη*, the abstract noun equivalent to *Perdurabo*. (O in 3° *o*, An VII.)

THE NEW COMMENT.
The reference appears to be to the old prophecies of

'Daniel' and 'John'. The first Qabalistic allusion is yet (An XIV O in *o*) undiscovered.

An XVII O in *o*. I think it proper to insert here the account of the true meaning of this verse, though it more properly belongs to the Appendix. But the circumstances are so striking that it is well worth the while of the lay reader to become acquainted with the nature of the reasoning which attests the praeterhuman character of the Author of this Book.

It follows, in the words in which it was originally written, An XVII O in II, ~~wings~~, June 8, 1921 o.v., with no preliminaries, in my Magical Diary, at the Abbey of Thelema in Cefalocodium of Trinacria.

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ces are so striking that it is well worth the while of the
lay reader to become acquainted with the nature of the rea-
soning which attests the praeterhuman character of the Author
of this Book.

It follows, in the words in which it was originally writ-
ten, An XVII O in II, ~~in~~, June 8, 1921 e.v., with no
preliminaries, in my Magical Diary, at the Abbey of Thelema
in Cefalocodium of Trinaeria.

These verses are very subtly worded. How should I un-

derstand this allusion to the stèle; how "count well its name" without knowing it?

I tried to count "Abomination of Desolation", but that is what "they shall call" it, not its proper name.

It seemed that this name, when found, ought to add to 718, or to be identical with some other word or phrase that did so. More, this name when found must somehow express "the fall of Because".

For many years these two verses, despite elaborate research, yielded no meaning soever. At last I chanced on ΕΥΠΟΛΟΜΗ as 718; it means "Persistence", the Greek noun corresponding to "Perdurabo", my first magical Motto. Of course the Stèle had persisted since the 26th Dynasty, but that scarcely justified naming it "Persistence"; also, there was nothing about "the fall of Because".

Now (An XVII, ☽ in II, ☿ in ☽) I was going through the Law in order to repair any details of omission in the rituals ordained, and found these verses introduced among the instructions. They fascinated me; when I had finished the work in hand, I returned to them and worked for some hours with a Lexicon, starting from the word APXH, Cause, 709, to find some phrase equal to 718 which would deny Cause. I

found AZA, 9, a word meaning "dryness", but most especially the dirt or mould upon a disused object. APXH AZA is, therefore, a precise expression of the doctrine expounded in our Law about "Because". an interior conviction which
So far, so good; but this is in no sense the name of the Stele; ~~because~~ in any newly acquired facts.

I worked on, and found XEIZA, 718, "Yesterday", which might be grasped as a straw if I sank the third time; but I was swimming strongly enough. ~~but a more or less plausible~~
I found XAIPE A.:A.: 718, "Hail to the A.:A.". I gracefully acknowledged the greeting to Our Holy Order, but went on with my search. ~~and smoothly as to make it~~
There is no such word as AXPICTA, "unchristlike things"; only blind bigotry could be satisfied with so crude an invention. ~~have noticed that all the really important~~
Then came XAPATH, 713, an engraved character. That was a true name for the Stele; if I suffixed AD, 5, it might read "The Mark of Hadit". But I did not feel inwardly that thrill of ecstasy that springs in the heart or that dawn of amazement that kindles the mind, when Truth's sheer simplicity takes form. There is a definite psychological phenomenon which accompanies any important discovery. It is

which the child could claim such literal strictness as "like like First Love, at First Sight, to the one; like the recognition of a Law of Nature, to the other. It inflames one with Love for the Universe, and it explains all its puzzles, in a flash: and it gives an interior conviction which nothing can shake, a living certainty quite beyond one's argued acquiescence in any newly acquired facts.

I lacked this; I knew that I had to seek further. The Truth uttered by Aiwaz is hidden with such exquisite art that it is always easy to wring out a more or less plausible meaning by torture. Yet all such learned and ingenious fumblings reveal their own impotence; the Right Key opens the safe in a second, so simply and smoothly as to make it ridiculous to doubt that the lock was made by a master smith to respond to that key and no other.

The reader will have noticed that all the really important correspondences in this Book are so simple that a child might ^{understand} enjoy them. There are also my own creaking and lumbering scholar-dredgers, not one of which is truly illuminating or even convincing. The real solutions, moreover, are almost always confirmed by other parts of the text, or by events subsequent to the Writing of the Book.

I worked on: I asked myself for the thousandth time

what the Stèle could claim with literal strictness as "its name". I scribbled the the word CTHAH and added it up. The result is 546, when CT counts as 500, or 52, when CT is 6, a frequent usage, as in CTAYPOS, whose number is thus 777.

Idly enough, my tired pen subtracted 52 from 718. I started up like a Magician who, conjuring Satan in vain till Faith's lamp sputters, and Hope's cloak is threadbare, gropes, heavily leaning on the staff of Love, blinking and drowsing along - and suddenly sees Him!

I did the sum over, this time with my pen like a panther. Too good to be true! I added my figures; yes, 718 past denial. I checked my value of Stèle; 52, and no error. Then only I let myself yield to the storm of delight and wonder that rushed up from the Hand of Him that is enthroned in the Abyss of my Being; and I wrote in my Magical Record the Triumph for which I have warred for over seventeen years.

718
to swallow my hippocampus if it be sinned thickly enough
with the name of CTHAH 666 orialism.

No fitter name could be found, that was sure.

And then came a flash to confirm me, to chase the last cloud of criticism: the actual name of the Stèle, its ordinary name, the only name it ever had until it was called the "Stèle of Revealing", in the Book of the Law itself, "its

"name" in the Catalogue of the Museum at Boulak, was just this: "Stèle 666".

I have described this discovery at length because I wish to emphasize its importance.

Most of the numbers and words openly mentioned in the Book of the Law which conceal Secret Matters were already at that time possessed of a certain significance for me. Some unconscious cooperation of my mind might be alleged as the determinant factor in the choice of those numbers, their subsequent interconnexions and so on explained by the commentators' ingenuity, and the confirmation of independent facts by coincidence. (Interpretation of the QBL - QALIM (Heb QBL))

Similarly, the hidden numbers such as 3.141593, 395, 31, 93, may be ascribed to the commentators, and denied to the intention of the text; at least, by that class of Pharisee which strains at the Butterfly of the Soul, preferring to swallow any hippopotamus if it be slimed thickly enough with the miasmal swamp-mire of materialism.

But 718 is expressed openly; its nature is described sufficiently and unambiguously; and it meant nothing to anybody in the world, either then or for seventeen years after.

And now the meaning falls so pat, so natural, so self-

Importance.

rs and words openly mentioned in the
conceal Secret Matters were already
of a certain significance for me.

ation of my mind might be alleged as
in the choice of those numbers, their
ions and so on explained by the com-
and the confirmation of independent

(liberlapis in ph 966 - QALHIM (Hab 934))

idden numbers such as 3.141593, 395,
to the commentators, and denied to
ext; at least, by that class of Phari-
le Butterfly of the Soul, preferring
esus if it be slimed thickly enough
mire of materialism.

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"name" in the Catalogue of the Museum at Boulak, was just this: "Stèle 666".

I have described this discovery at length because I wish to emphasize its importance.

Most of the numbers and words openly mentioned in the Book of the Law which conceal Secret Matters were already at that time possessed of a certain significance for me. Some unconscious cooperation of my mind might be alleged as the determinant factor in the choice of those numbers, their subsequent interconnexions and so on explained by the commentators' ingenuity, and the confirmation of independent facts by coincidence. (Vid. *Agad in Ph. Q. 66 - DALKIM (Hab. Q. 34)*)

Similarly, the hidden numbers such as 3,141593, 395, 31, 95, may be ascribed to the commentators, and denied to the intention of the text; at least, by that class of Pharisee which strains at the Butterfly of the Soul, preferring to swallow any hippopotamus if it be slimed thickly enough with the miasmal swamp-mire of materialism.

But 718 is expressed openly; its nature is described sufficiently and unambiguously; and it meant nothing to anybody in the world, either then or for seventeen years after.

And now the meaning falls so pat, so natural, so self-

justified, so evidently the unique value of the 'x' of the equation, that it is impossible to quibble.

The law of probabilities excludes all theories but one. The simple Truth is what I have always asserted.

There is a Being called Aiwaz, an intelligence discarnate, who wrote this Book of the Law, using my ears and hand. His mind is certainly superior to my own in knowledge and in power, for He has dominated me and taught me ever since. (513, 20 VIII) (clear.)

But that apart, the proof of any discarnate intelligence, even of the lowest order, has never before been established. And lack of that proof is the flaw in all the religions of the past; man could not be certain of the existence of "God", because though he knew many powers independent of muscle, he knew of no consciousness independent of nerve.

20. Why? Because of the fall of Because, that he is not
and there again.

Indeed one finds another in Section these two
 pages; and concluded that evolution was bound to beat nature

in the long run. **THE OLD COMMENT.** (See margin to page 514, or this)

20.1 In answer to some mental "Why" of the prophet the God
 gives this sneering answer. Yet perhaps therein is con-
 tained some key to enable me one day to unlock the secret
 of verse 19, at present (O in 20° ~~mix~~ An V) obscure, (now,
 (Now ((O in mix, An VII)) clear.) other way.

Let us now **THE NEW COMMENT.** (See margin to page 514, or this)

There is here a perception of the profound law which
 opposes thought to action. We act, when we act aright, upon
 the instructive wisdom inherited from the ages. Our an-
 cestors survived because they were able to adapt themselves
 to their environment; their rivals failed to breed, and so
 'good' qualities are transmitted, while 'bad' are sterile.
 Thus the race-thought, subconscious, tells a man that he
 must have a son, cost what it may. Rome was founded on the
 rape of the Sabine women. Would a reasoner have advocated
 that rape? Was it 'justice' or 'mercy' or 'morality' or
 'Christianity'? P. Jacobi, or even a William Morris, but

There is much on the ethics of this point in Chapter

II of this Book. Thomas Henry Huxley in his essay "Ethics and Evolution" pointed out the antithesis between these two ideas; and concluded that Evolution was bound to beat Ethics in the long run. He was apparently unable to see, or unwilling to admit, that his argument proved Ethics (as understood by Victorians) to be false. The Ethics of Liber Legis are those of Evolution itself. We are only fools if we interfere. Do what thou wilt shall be the whole of the Law, biologically as well as in every other way.

Let us take an example. I am an anti-vaccinationist in a sense which every other anti-vaccinationist would repudiate. I admit that vaccination protects from small-pox. But I should like everybody to have small-pox. The weak would die; the strong might have pitted faces; but the race would become immune to the disease in a few generations.

On somewhat similar lines, I would advocate, with Samuel Butler, the destruction of all machinery. (I admit the practical difficulties of defining the limits of legitimate devices. The issue is this: how are we to develop human skill? The printing press is admirable in the hands of an Aldus, a Charles T. Jacobi, or even a William Morris. But the cheap mechanical printing of luetic rubbish on rotten

pulp with worn types in inferior ink has destroyed the eyesight, putrefied the mind, and deluded the passions, of the multitude.) For machines are dodges for avoiding Hard Work; and Hard Work is the salvation of the race. In the Time-Machine, H.G.Wells draws an admirable picture of a dichotomized humanity, one branch etiolated and inane, the other brutalized and automatic. Machines have already nearly completed the destruction of individual craftsmanship. A man is no longer a worker, but a machine-feeder. The product is standardized; the result mediocrity. Nobody can obtain What He Will; he must be content with what knavery puts on the market. Instead of every man and every woman being a star, we have an amorphous pullulation of Vermin. Find an image of the Time-Machine. The glass bears no special inscription to this. I am inclined to see some deeper significance in the phrase. There has hitherto been reference to the words "that", "one", and "the next". The word "that" is however suggestive of mediocrity; it is used in the same colloquially antithetical sense in verse 42,

"The image in CXXIII 21 was a bronze hawk with solar disk."

21. Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

~~Simors of the artificer. Will be like that which~~

~~4000. THE OLD COMMENT.~~

21. This was remarkably fulfilled.

~~THE NEW COMMENT.~~

22. Verses 21-30 seem to refer to the rites of public worship of Ra-Hoor-Khuit.

marked
typed script
for her
The word "Set" is curious - is there here a reference to Set the god?

With regard to the Old Comment, I did indeed find an image of the kind implied. But there seems no special importance in this. I am inclined to see some deeper significance in this passage. There has elsewhere been reference to the words "not", "one", and "thou knowest". The word "easy" is moreover suggestive of some mystery; it is used in the same doubtfully intelligible sense in verse 40, a hymn to the Phallus, representing love and liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic God. But we regard His as He is in truth, eternally the Solar.

A-C to Adad An XII O in B C in X

"The image in CCXX III 21 was a bronze hawk with solar disk".

517

21. Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this. ~~and A his children are they; and for the~~
~~winners of the ordeal I. What is that thou shalt~~
~~have.~~

THE OLD COMMENT.

21. This was remarkably fulfilled.

THE NEW COMMENT.

22. Verses 21-30 seem to refer to the rites of public worship of Ra-Hoor-Khuit.

Jan 19th
First Typoscript
1/2 page

The word "Set" is curious - is there here a reference to Set the god? THE NEW COMMENT.

With regard to the Old Comment, I did indeed find an image of the kind implied. But there seems no special importance in this. I am inclined to see some deeper significance in this passage. There has elsewhere been reference to the words "not", "one", and "thou knowest". The word "easy" is moreover suggestive of some mystery; it is used in the same doubtfully intelligible sense in verse 40, a hymn to the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternally the Solar-

A-C to Arched An XII On B C in X

"The image in CXX III 21 was a bronze hawk with solar disk".

517

21. Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

THE OLD COMMENT.

21. This was remarkably fulfilled.

THE NEW COMMENT.

21. Verses 21-30 seem to refer to the rites of public worship of Ra-Hoor-Khuit.

June 1st
first typescript
for Arched
The word "Set" is curious - is there here a reference to Set the god?

With regard to the Old Comment, I did indeed find an image of the kind implied. But there seems no special importance in this. I am inclined to see some deeper significance in this passage. There has elsewhere been reference

"The image in CCXX III 21, was a bronze hawk with solar disk".

21. Set up my image in the East; thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this. ~~and a his wife are they; and for the winners of the Ordeal. Is that in truth? Thou shalt~~
~~KNOW.~~ ~~THE OLD COMMENT.~~

21. This was remarkably fulfilled.

THE NEW COMMENT.

22. Verses 21-30 seem to refer to the rites of public worship of Ra-Hoor-Khuit, striking nature to record.

marked
in typescript
for Harry
The word "Set" is curious - is there here a reference to Set the god? ~~THE NEW COMMENT.~~

With regard to the Old Comment, I did indeed find an image of the kind implied. But there seems no special importance in this. I am inclined to see some deeper significance in this passage. There has elsewhere been reference to the words "not", "one", and "thou knowest". The word "easy" is moreover suggestive of some mystery; it is used in the same doubtfully intelligible sense in verse 40, ~~when~~ to the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard His as He is in truth, eternal; the Solar-

518
"I am the visible object of worship around me"

and now the world is in wait for a better vision which will be
that of the last chapter of every history in which the now
existing & such as yet exist will be placed and fit for our grand
revelation; when all shall be known and known

22. The other images group around me to support me; let
all be worshipped, for they shall cluster to exalt me.
I am the visible object of worship; the others are se-
cret; for the Beast & his Bride are they; and for the
winners of the Ordeal X. What is this? Thou shalt
know.

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

The Ordeal "X" is dealt with in private.

THE NEW COMMENT.

There are to be no regular temples of Nuith and Hadit, for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular Star of the Body of Nuith, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His viceregent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-

all "work" one (small, "soft") with all "or" (all in) *minimum* with all
"work" all of the *one* *base* *gather* all *one* of *gathering* is *used* at *one*
midway 2 *and* *one* *gather* *refuge* all. *black* *and* *white* *of* *one* *spotted*
black *minnow* 1 *bottom* *of* *one* *spotted* *black* *minnow* 2

22. The other images group around me to support me; let
all be worshipped, for they shall cluster to exalt me.

I am the visible object of worship; the others are secret; for the Beast & his Bride are they; and for the winners of the Ordeal X. What is this? Thou shalt

know. *THE OLD COMMENT.*

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

The Ordeal "X" is dealt with in private.

THE NEW COMMENT

There are to be no regular temples of Nuith and Hadit.

for They are incommensurables and absolutes. Our religion therefore, for the People, is the Cult of the Sun, who is our particular Star of the Body of Nuit, from whom, in the strictest scientific sense, come this earth, a chilled spark of Him, and all our Light and Life. His viceregent and representative in the animal kingdom is His cognate symbol the Phallus, representing Love and Liberty. Ra-Hoor-Khuit, like all true Gods, is therefore a Solar-Phallic deity. But we regard Him as He is in truth, eternal; the Solar-

selected from A. C. Li diary Mar. 1924.

"I am the visible object of worship."

The obvious meaning is that as "The News (Kuitt & Madit) are secret" the
word has been in putting forward the mystifying racial aspects of the law -
perhaps even of Belarca itself. The paper policy is thus a proclamation
Re Horn Kuitt, the Conquered & Conquering Child.

There should be a sacrifice when the Man-gods have their part. "All
will be worshipped, for they shall hasten to seal me." By "the Man-gods" is
not meant here of false formulae as per v.v. 49-55; but those elemental
principles of Nature which compose the "smily uttermost shewd of the Hoo Khoi".

Thus "force and fire", innocence, fruit, rawlessness, free growth, self-centred conception of nature, and similar child-qualities, should be advocated (worshipped = held worthy). Thus it may "set up my might in the earth"; as it becomes clear that these factors may be summed in a single eidolon.

() do not understand "I on shall buy ~~the~~ these" etc in v. 21 on
this interpretation. But we have "and it shall suddenly be easy for ~~the~~ to
do this". Whether it is that must be done, it is clear that an opportunity
will come without warning, and must be taken forthwith and seized
firmly. This should evidently be the opening of a door leading to all
sorts of possibilities].

extract from A.G. diary Apr. 1924.

"I am the visible Mid of worship".

The obvious meaning is that in "the Men (Ku'it + Hadit) are secret" the word has been in putting forward the metaphorical aspects of the law - perhaps even of Religion itself. The paper policy is thus to proclaim "Ra Hor Kheit", the created & conquering child.

There should be a doctrine when the Men gods have their part. "All shall be worshipped, for they shall suffer to wait me" By "the Men gods" or do not mean these of false formulae as per vv. 49-55; but those elemental principles of Nature which compose the "unity utmost shured of Ra Hor Kheit".

This "fire and fire", innocence Trust, Fearlessness, free growth, self-centred conception of Nature, and similar child qualities, should be advocated (worshipped = held worthy). Thus it may set up my angel in the East" - as it becomes clear that these factors may be summed in a single eidolon.

(I do not understand "you shall buy me these" etc in v. 21 in this interpretation. But it has "and it shall suddenly be easy for me to do this". Whether it is that most he loves, it is clear that an opportunity will come without warning, and should be seized and seized firmly. This should evidently be the opening of a door leading to all sorts of possibilities).

neglect the abundance that surrounds us every day to us all, and not to find one of, either old or young, who does not, when asked, think to those odds to have unimportant who in life - a man who since some collision has been - though he has suffered the loss, still to those who are engaged with the majority finding out all the arrangements has - tools - all. And this has even greater meaning, as I find out, for it is all the self-sacrificed & unselfish as, who are the real, simple - minded ones; I am not at all so self-sacrificed as this.

extract from A.G. diary Apr 1924.

"I am the visible Meht of worship".

The obvious meaning is that in "The Meht (Kuñi, Hadit) are secret" the word has been in putting forward the metaphysical aspects of the law - perhaps even of Religion itself. The paper policy is thus to proclaim Ra Hor Khuit the created, conquering child.

"There should be a doctrine among the Meht gods here [this part] that all be worshipped, for they shall cluster to wall me" By "the Meht gods" or do not mean here of false formulae as per v.v. 49-55; but those elemental principles of Nature which compose the "smily uttermost shewd of Ra Hor Khuit". Thus "Force and Fire", Innocence, Trust, Fearlessness, free growth, self-centred conception of Nature, and similar child-qualities, should be advocated (worshipped = held worthy). Thus or may "set up my mayt in the east", - it becomes clear that these factors may be summed in a single eidolon.

(I do not understand "You shall buy me there" etc in v. 21 on this interpretation. But it has "and it shall suddenly be easy for thee to do this". Whatever it is that must be done, it is clear that an opportunity will exist without warning, and must be interdicted and seized firmly. This should evidently be the opening of a door leading to all sorts of possibilities).

negligent too, according his commandment etc [redacted]

at one, and said to find only at [redacted] etc vol. exhortation

etc at, soon now, than to what etc to make unbinding who

in life a [redacted] with whom, common obligation succeeds

suspicious etc . still he [redacted] two life has still to [redacted]

extract from A.G. diary Apr 1924.

912 "I am the visible Meedi of worship"

The obvious meaning is that as "the News (Kulli & Hadith) are secret" the
word has been in putting forward the metaphysical aspects of the law -
perhaps even of Religion itself. The paper policy is thus to proclaim
"Ra Hoor Kheit", the Crashed & Conquering Child.

2. There should be a sacrifice to the Mar gods here this past. "Let
all be worshipped, for they shall listen to me" By "the Mar gods" or
do not mean these of false formulae as per v.v. 49-55; but most elemental
principles of Nature which compose the "smallest shewer of Ra Hor Kher.

This "Fore and Fire," Innocence, Trust, Fearlessness, Free growth, self-centred conception of Nature, and similar child-qualities, should be advocated (worshipped = held worthy). Thus or may "it" up my map in the East" - it becomes clear that these factors may be summed in a simple eidolon.

() do not understand "Then shall buy ~~the~~ these" etc in v. 21 in this interpretation. But at least "and it shall suddenly be easy for thee to do this": whatever it is that must be done, it is clear that an opportunity will come without warning, and must be taken forthwith and seized firmly. This should evidently be the opening of a door leading to all sorts of possibilities.]

Wined from A.G. diary Apr 1924.

"I am the visible meet of worship"

The obvious meaning is that as "The News (Kuwait & Madrid) are secret" the
writer has been in putting forward the multiplying racial aspects of the case -
perhaps even of Palestine itself. The paper policy is News & Proclaim
Re. How Kuwait, the Conquered & Conquering Child.

There should be a sacrifice when the Other gods hear their part. "Let all be worshipped, for they shall listen to what we say." By "the Other gods" is not meant idols of false formulae as per v.v. 49-55; but those elemental principles of Nature which compose the "smily utmost sherd of Ra-Hor-Khui".

Thus "force and fire", innocence, fruit, fearlessness, free growth, self-centred conception of patients, and similar child-qualities, should be advocated (worshipped : held worthy). Thus it may "set up my angel in the east", as it becomes clear that these factors may be summed in a single eidolon.

(1) do not understand "you shall buy me these" etc in v. 21 in this interpretation. But it has "and it shall suddenly be easy for you to do this". Whatever it is that must be done, it is clear that an opportunity will come without warning, and must be抓住 and seized firmly. This should silently be the opening of a door leading to all sorts of possibilities.

Phallic deities of the old Aeon, such as Osiris, "Christ", Hiram, Adonia, Hercules, &c., were supposed, through our ignorance of the Cosmos, to 'die' and 'rise again'. Thus we celebrated rites of 'crucifixion' and so on, which have now become meaningless. Ra-Hoor-Khuit is the Crowned and Conquering Child. This is also a reference to the 'Crowned' and Conquering 'Child' in ourselves, our own personal God. Except ye become as little children, said 'Christ', ye shall not enter into the Kingdom of God. The Kingdom of Malkuth, the Virgin Bride, and the Child is the Dwarf-Self, the Phallic Consciousness, which is the true life of Man, beyond his 'veils' of incarnation. We have to thank Freud - and especially Jung - for stating this part of the Magical Doctrine so plainly, as also for their development of the connexion of the Will of this 'child' with the True or Unconscious Will, and so for clarifying our doctrine of the 'Silent Self' or 'Holy Guardian Angel'. They are of course totally ignorant of magical phenomena, and could hardly explain even such terms as 'Augoeides'; and they are seriously to blame for not stating more openly that this True Will is not to be daunted or suppressed; but within their limits they have done excellent work.

23. For perfume mix meal & honey & thick leavings of red
wine; then oil of Abramelin and olive oil, and after-
ward soften & smooth down with rich fresh blood.

24. Burn a bit of every beast, no matter small.

THE OLD COMMENT.

23-25. This incense was made; and the prediction most mar-
vellously fulfilled. ^{the mineral blood} ~~the animal blood~~ ^{the animal blood}

24. ^{the mineral blood} ~~the animal blood~~ THE NEW COMMENT.

Meal: ordinary wheaten flour.

Leavings: the "beeswing" of a port should be good. The
Oil of Abramelin: take eight parts of oil of cinnamon, a
four of oil of myrrh, two of oil of galangal, seven of ~~olive~~ ^{olive} oil, consulting Book 4 Part III, and applying the
knowledge which appears in the Ministry of the Gnosis of
the Ninth Degree of A. S. The "LION" is "HARALON" and the
first conjunction, the Secret Ministry, that is, the Being
symbolized by the egg and serpent micrograph of the Phoenix-
ian chapter. The second kind is also a form of RAPHEMOS,
but differs from the "LION" in that it is the Lion-Serpent
in its original form.

The process of softening and smoothing down is thus
in this case that of vitalizing the Eagle. It is invi-

23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood. ^{rich} ~~parts~~: last of some beast, no matter what.

THE OLD COMMENT.

23-25. This incense was made; and the prediction most marvellously fulfilled. ^{possibly dragon's blood} NEW COMMENT.

^{4: 1000} THE NEW COMMENT.

Meal: ordinary wheaten flour.

Leavings: the "beeswing" of port should be good. ^{the} ~~part~~ Oil of Abramelin: take eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of oil of olive oil, consulting Book 4 Part III, and applying the knowledge which repose in the Esoterics of the Gnosis of the Sixth Degree of Q.M. The "wing" is "BAPHOM" and the ~~part~~ conjoined, the Great Mystery, that is, the Being symbolized by the long and serpent microlyph of the Phoenician asper. The second wing is also a form of BAPHOM, but differs from the "wing" in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of visualizing the Eagle. It is ~~inadvise~~

24. The best blood is of the moon, monthly; then the fresh blood of a child, or dropping from the host of heaven; then of enemies; then of the priest or of the worshipers; last of some beast, no matter what.

The first typescript has

THE OLD COMMENT. / A: menstrual blood

B: possibly placental blood

THE NEW COMMENT. C: possibly 'dragon's blood'.

The New comment has this

A: menstrual blood.

B: possibly "dragon's blood".

These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the qabalistic statement that "The blood is the life", consulting Book 4 Part III, and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The 'child' is "BABALON and THE BEAST conjoined, the Secret Saviour", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is also a form of BAPHOMET, but differs from the 'child' in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of vitalizing the Eagle. It is inadvis-

nies; then of the priest or of the worship-
of some beast, no matter what.

The first typescript has

THE OLD COMMENT.

A: menstrual blood

THE NEW COMMENT.

B: possibly placental blood

C: possibly 'dragon's blood'.

The New comment then ends

blood.

"dragon's blood".

inds of 'blood' are not to be confused. The
e able to discover the sense of this passage
the qabalistic statement that "The blood is
iting Book 4 Part III, and applying the
reposes in the Sanctuary of the Gnosis of
of O.T.O. The 'child' is "BABALON and THE
the Secret Saviour", that is, the Being
the Egg and Serpent hieroglyph of the Phoeni-
e second kind is also a form of BAPHOMET,

24. The best blood is of the moon, monthly; then the fresh blood of a child, or dropping from the heat of heaven; then of enemies; then of the priest or of the worshippers; last of some beast, no matter what.

The first type script has

THE OLD COMMENT. ↗ A: menstrual blood
3. possibly placental blood

THE NEW COMMENT. 4. possibly 'dragon's blood'.
No New comment from us.

A: menstrual blood.

B: possibly "dragon's blood".

These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the qabalistic statement that "The blood is the life", consulting Book 4 Part III, and applying the knowledge which repose in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The 'child' is "BABALON and THE BEAST conjoined, the Secret Saviour", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is also a form of BAPHOMET, but differs from the 'child' in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of vitalizing the Eagle. It is inadvis-

24. The best blood is of the moon, monthly; then the fresh blood of a child, or dropping from the host of heaven; then of enemies; then of the priest or of the worshippers; last of some beast, no matter what.

The first type script has

THE OLD COMMENT.

A: menstrual blood
B: possibly placental blood

THE NEW COMMENT.

C: possibly 'dragon's blood'.

A: menstrual blood.

The New comment has

B: possibly "dragon's blood".

These two kinds of 'blood' are not to be confused. The student should be able to discover the sense of this passage by recollecting the qabalistic statement that "The blood is the life", consulting Book 4 Part III, and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Ninth Degree of O.T.O. The 'child' is "BABALON and THE BEAST conjoined, the Secret Saviour", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Phoenician adepts. The second kind is also a form of BAPHOMET, but differs from the 'child' in that it is the Lion-Serpent in its original form.

The process of softening and smoothing down is thus in this case that of vitalizing the Eagle. It is inadvis-

able to word this explanation in terms too intelligible to the profane, since uninitiated attempts to make use of the formidable arcana of Magick presented in this passage could lead only to the most fulminating and irremediable disaster.

THE NEW HORNS.
These beetles, which appeared with amazing suddenness in countless numbers at Pelham during the summer of 1904 N.Y., were distinguished by a long single 'horn': the species was new to the naturalists in London to whom specimens were sent for classification.

25. This burn: of this make cakes & eat unto me. This hath
also another use: let it be laid before me, and kept
thick with perfumes of your orison: it shall become
full of beetles as it were and creeping things sacred
unto me.

See 13th **THE NEW COMMENT.** *Final Paragraph.*

Done 1/2
These Beetles, which appeared with amazing suddenness in countless numbers at Boleskine during the summer of 1904 E.V. were distinguished by a long single 'horn'; the species was new to the naturalists in London to whom specimens were sent for classification.

26. These slay, naming your enemies; & they shall fall before you.

THE OLD COMMENT.

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

THE NEW COMMENT.

See Liber 418, First Aethyr, final paragraphs.

power from the Aethyr. See also the English Initia. That is,

John Peter Smith, pseudonymly a Marquis. He has even succeeded in attaching a foul connotation to a colourless word like "certainty". In a section of the city with a certain reputation houses of a certain class suffering from certain diseases are charged with performing certain acts" is a common headline in his newspaper. It allows the fulllest play to the dirtiest imagination - which appears to be the aim of the heading for the expression of vice, and their likes.

fore you.

THE OLD COMMENT.

26, 27, 28, 29. These experiments, howe-

THE NEW COMMENT.

Point of example *marked* *↓* See Liber 418, First Aethyr, final

proper force of the text in "Liber 418".

return "Liber 418".

The Veritas is undoubtedly a man
accused in attacking a foul companion
like "corvus". In a section of the
magician women of a certain class are
allowed are charged with performing a
sin through love to the adversary. It
play on the darkest imagination - with
all of the bait for the trap, and
like.

26. These slay, naming your enemies; & they shall fall before you.

THE OLD COMMENT.

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

Being failing to THE NEW COMMENT.

See Liber 418, First Aethyr, final paragraphs, of the proper forms of the term in Chaldean, and even the English word "Injury".

The Puritan is undeniably a marvel. He has even succeeded in attaching a soul conviction to a colloquial word like "certain" - "In a section of the city with a certain reputation where a certain class suffering from certain disease are always seen performing certain acts" is a common enough item in the newspapers. It allows the fullest play of the dirtiest imaginations - which appears to be the aim of the Puritan for the suppression of vice, and their like.

27. Also these shall breed lust & power of lust in you at the eating thereof.

Not in my library
THE NEW COMMENT.

The word "lust" is not necessarily to be taken in the sense familiar to Puritans. It means robustness, 'merriment' as of old understood; the Germans have retained the proper force of the term in "lustig". But even the English retain "lusty".

The Puritan is undoubtedly a marvel. He has even succeeded in attaching a foul connotation to a colourless word like "certain" - "In a section of the city with a certain reputation women of a certain class suffering from certain diseases are charged with performing certain acts" is a common enough item in the newspapers. It allows the fullest play to the dirtiest imaginations - which appears to be the aim of the Societies for the Suppression of Vice, and their like.

28. Also ye shall be strong in war.

small and by force. All before him.

THE NEW CONVENT.

It is not altogether clear whether the beatles or the
ladies are referred to in this strange passage. The proper
way to discover the truth is this is to experiment.

There is a considerable amount of evidence in my pos-
session which throws light upon this part of the chapter;
but no important purpose would be served by producing it at
present. There are circumstances other than frankness
definite in our code as well as those of policy.

22. Moreover, be they long kept, it is better; for they
swell with my force. All before me.

THE NEW COMMENT.

23. It is not altogether clear whether the Beetles or the
Cakes are referred to in this strange passage. The proper
way to discover the truth of this is to experiment.

*marked
for in 11
version*
There is a considerable amount of evidence in my pos-
session which throws light upon this part of the chapter;
but no important purpose would be served by producing it at
present. There are circumstances when apparent frankness
defeats its own ends as well as those of policy.

30. My altar is of open brass work; burn thereon in silver or gold; then

THE OLD COMMENT.

30. Not yet accomplished. (O in 260 My, An.V.)

THE NEW COMMENT.

There is now such an altar as described; and the due
rites are performed daily thereupon. (An XVI, O in 15.)

The o in 260 My, An.V. is an Egyptian
(it was sold when Caiaphus was given up § 7.4)
document made in the name of the Dead;

Alternatively, there may be a reference to the name
of the person in question. I feel convinced that some event
will occur to fill the passage with unmistakable accuracy.

(A reference to An XVI, O in 15.)

ver or gold.

THE OLD COMMENT.

30. Not yet accomplished. (O in 200 My, An. V.)

THE NEW COMMENT.

There is now such an altar as described; and the
rites are performed daily thereupon. (An. XVI, O in 15)

(The original meaning of "from the foot" is in Egypt
(it was told when Gphur was given up 97.4)

Alternatively, there may be a reference to the feet
of the person in question. I feel convinced that some
will occur to fit the passage with unmistakable accuracy
(I wrote this in An. XXII O in 2-1)

30. My altar is of open brass work; burn thereon in sil-
ver or gold: *then*

THE OLD COMMENT.

30. Not yet accomplished. (O in 200^o My., An. V.)

THE NEW COMMENT.

There is now such an altar as described; and the due
rites are performed daily thereupon. (An XVI, O in V.)

mittid
The offeringing of "from the Tent" in an Egyptian
(it was sold when Capernaum given up 974)
document made by from the house of the head,

Alternatively, there may be a reference to the name
of the person in question. I feel convinced that some event
will occur to fit the passage with undistinctive accuracy.
I write this in An XVII O in v.)

31. There cometh a rich man from the West who shall pour his gold upon thee.

THE OLD COMMENT.

31. ^{As, etc.} ~~According~~ THE OLD COMMENT, comes,

31. Not yet accomplished. (O in 20° by An V.)

THE NEW COMMENT.

I do not know whether this is to be taken in a practical sense.

marked
from 15th version
The obvious meaning of "from the West" in an Egyptian document would be "from the House of the Dead".

Alternatively, there may be a reference to the name of the person in question. I feel convinced that some event will occur to fit the passage with unmistakeable accuracy.

(I write this in An XVII O in =.)

32. From gold forge steel!

THE OLD COMMENT.

32,33. Certainly, when the time comes.

omitted

It suggests itself, that the foregoing verses may have been already embodied in some manner which my feeble imagination of the chapter has failed hitherto to identify.

32. Be ready to fly or to smite!

~~THE OLD COMMENT.~~

33. Certainly, when the time comes.

~~THE NEW COMMENT.~~

It suggests itself, that the foregoing verses may have been already fulfilled in some manner which my feeble understanding of the chapter has failed hitherto to identify.

for m 12 version
Dined

34. This prophecy, relating to creation so soon, does not harmonize with what we expect. Let us make an

examination of the prophecies given in this parable of the

Intel, Gehir, Heron.

It is evident, according to that of Jesus a perpetual, recurrent subject of single origin, and with Gehir, Christ, and Gehir were born in the nation of Gehir; where sin and death are the principal objects of man's thought, and

34. But your holy place shall be untouched throughout the centuries; though with fire and sword it be burnt down
A shattered, yet an invisible house there standeth,
and shall stand until the fall of the Great Equinox;
when Hrumachis shall arise and the double-wanded one
assume my throne and place. Another prophet shall
arise, and bring fresh fever from the skies; another
woman shall awake the lust & worship of the Snake;
another soul of God and beast shall mingle in the glob-
ed priest; another sacrifice shall stain The tomb;
another king shall reign; and blessing no longer be
poured To the Hawk-headed mystical Lord!

THE OLD COMMENT.

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 perpetual, natural period of simple magick. 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. *George Martin*

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. *Incident was necessary to*

Following 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.

THE NEW COMMENT.

omitted
 Note the close connexion between Leo and Libra in the Tarot, the numbers VIII and XI of their Trumps being interchanged with XI and VIII. There is no such violent antithesis as that between Osiris and Horus; Strength will prepare the Reign of Justice. We should begin already, as I deem, to regard this Justice as the Ideal whose Way we should make ready, by virtue of our Force and Fire. *of the Ruler of the*

Brook was here
 Taking the "holy place" to be Boleskine House, it has already been subjected to a sort of destruction. It was presented by me to the G.T.O. and sold in order to obtain funds for the publication of The Equinox Volume III. But the proceeds of the sale were mostly stolen by the then

Drafted

Grand Treasurer General of the Order, one George Mackie Cowie, who became obsessed by the vulgarest form of hate against the Germans, despite my warnings, with reference to verse 59 of this chapter. He became insane, and behaved with the blackest treachery, this theft being but a small portion of his infamies. The incident was necessary to my own initiation.

Hrumachis is the Dawning Sun; he therefore symbolizes any new course of events. The "double -wanded one" is "Thmaist of dual form as Thmais and Thmait", from whom the Greeks derived their Themis, goddess of Justice. The student may refer to The Equinox Vol. I, No. 2, pages 244-251. Thmaist is the Hegemon, who bears a mitre-headed sceptre, like that of Joshua in the Royal Arch degree of Freemasonry. He is the third officer in rank in the Neophyte Ritual of the G.A.D., following Horus as Horus follows Osiris. He can then assume the "throne and place" of the Ruler of the Temple when the "Equinox of Horus" comes to an end.

The rimed section of this verse is singularly impressive and sublime. We may observe that the details of the ritual of changing officers are the same on every occasion. We may therefore deduce that the description applies to this

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united

"Equinox of the Gods" itself. How have the conditions been fulfilled? The introduction to Book 4, Part IV tells us. We may briefly remind the reader of the principal events, arranging them in the form of a rubric, and placing against each the corresponding magical acts of the Equinox previous to ours, as they are symbolized in the legends of Osiris, Dionysus, Jesus, Attis, Adonis, and others.

The Ritual.	:	Aeon of Horus.	:	Aeon of Osiris.
Another prophet shall arise.	:	The Beast 666 (Aleister Crowley)	:	Dionysus and others are names for (per- haps) Apollonius of Tyana. In the conditions then obtaining, several magi were required.
And bring fresh fever from the skies.	:	"Force and Fire" of Horus - "Skies" of Nuith.	:	
Another woman shall awake	:	See Comment on Chapter I, verse 15.	:	"Venus" of the Adonis legends. We have no clue to her name.
The lust & wor- ship of the Snake.	:	The Might and Worth- iness of Hadit within men; also the cult of the Spermatozoon.	:	The "Holy Ghost" or "Satan" indwelling. The key to Magick in the Snake Apophis the destroyer.
Another soul of God and beast	:	The Union of AIWAZ and The Beast in Aleister Crowley.	:	Pan as God & goat; Mary, &c., as mother of the Son of God, fer- tilized by the Dove - or Bull, Swan, &c. The doctrine of the re-
Shall mingle in the globed priest	:	The identification of Matter and Spir- it in our Doctrine.	:	

omitted

"Equinox of the Gods" itself. How have the conditions been fulfilled? The introduction to Book 4, Part IV tells us. We may briefly remind the reader of the principal events, arranging them in the form of a rubric, and placing against each the corresponding magical acts of the Equinox previous to ours, as they are symbolized in the legends of Osiris, Dionysus, Jesus, Attis, Adonis, and others.

The Ritual.	: Aeon of Horus.	: Aeon of Osiris.
Another prophet shall arise.	: The Beast 666 (Aleister Crowley)	: Dionysus and others are names for (perhaps) Apollonius of Tyana. In the conditions then obtaining, several magi were required.
And bring fresh fever from the skies.	: "Force and Fire" of Horus - "Skies" of Nuith.	
Another woman shall awake	: See Comment on Chapter I, verse 15.	: "Venus" of the Adonis legends. We have no clue to her name.
The lust & worship of the Snake.	: The Might and Worthiness of Hadit within men; also the cult of the Spermatozoon.	: The "Holy Ghost" or "Satan" indwelling. The key to Magick in the Snake Apophis the destroyer.
Another soul of God and beast shall mingle in the globed priest	: The Union of AIWAZ and The Beast in Aleister Crowley. The identification of Matter and Spirit in our Doctrine.	: Pan as God & goat; Mary, &c., as mother of the Son of God, fertilized by the Dove - or Bull, Swan, &c. The doctrine of the re-

but in progress some otherwise healthy adult or youth I know all of just in
that is of, as well as the most well known, is likely to be taken in as visitors
(Flagellum lilium Tomentella - plants) though as a testification and such to it

536

Another sacrificial Love is the magical
free shall Formula. Such as the
attained "Crown the tomb. Key to Life." The
out - hereafter is the tomb, the people,
and the love of Love.

And blessing no: Blessing = Semen : Blessing = Blood
longer be pour-: : ed to the Hawk: : WINE OF RA AND SEKHMET, FOR ANUBIS
headed mystical::: : Lord: : the hair dress

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It may be presumptuous to predict any details concerning the next Aeon after this.

From a swap in Alstrelli, handwriting. June 4 1923.
About III - 34. Don't imagine that Talcma can ever be superseded. He
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 in IAO does to the 6, since the great danger of lack of balance.
Really Talcma should not be 5 but the 6th of also. Don't look
upon the formula of IAO as having passed away. On the contrary it
has been completely assimilated and the reason for our feeling
about it as we do is that its present manifestations are
simply its segments. The necessity for this is explained

Another sacrifice shall be made to the tomb of Love. The Key to life. The tomb of Love. The tomb of the temple of Love.

generate incorruptible body. — ^{as} ~~as~~ ^{the} Crucifixion, &c., "as the magical formula: Death as the Key to Life. "The tomb" — the coffin or grave.

And blessing no: Blessing - Semen
longer be pour-:
ed to the Hawk-:
headed mystical:::
Lord. :

Blessing • Blood.

It may be presumptuous to predict any details concerning the next Aeon after this.

From a scrap in Alstrell's handwriting. June 4 1923.
About III - 34. Don't imagine that Tolerance can ever be superseded. It is a definite brick in the pyramid of initiation: perhaps corresponds to the 5 as 1AO does to the 6, hence the great danger of lack of tolerance. Really tolerance should not be 5 but the ball of 1AO. Don't look upon the formula of 1AO as having passed away. on the contrary it has been completely assimilated and the reason for our feeling about it as we do is that its present manifestations are simply its segment.

generate incorruptible body. - and so
Another sacrifice shall Love is the magical
stain the tomb. Formula, "Sex as the
Key to Life." The
"Tomb" - the temple
of Love.

Crucifixion, &c., as
the magical Formula;
Death as the Key to
Life. "The Tomb" -
the coffin or grave.

Another King. Hormus (Ra Heer
shall reign Khuit) the Crowned
Chief.

Ostiris (Jesus &c.)
the dying King (See
Brazil)

And blessing no: Blessing - Semen : Blessing - Blood.
longer be pour- :
ed to the Hawk- :
headed mystical :
Lord. :
:

It may be presumptuous to predict any details concerning the next Aeon after this.

From a scrap in Alostriali handwriting. June 4 1923.
about 11-34. Don't imagine that Tolerance can ever be superseded. It
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 in IAO does to the 6, hence the present danger of lack of balance.
Really Tolerance should not be 5 but the 6th of also. Don't look
upon the formula of IAO as having passed away. on the contrary it
has been completely assimilated and the reason for our feeling
about it as we do is that its present manifestations are
simply its movement.

generate incorruptible body - and so
Another sacrifice shall Love is the magical Crucifixion, &c., as
"stain the tomb." Key to Life. "The magical Formula:
the tomb" - the temple. Death as the Key to
of Love. Life. "The tomb" - the coffin or grave.
Another king. "Horus (Ra Heir) as
shall reign Khuit (the Crowned Child. Osiris (Jesus, &c.)
the dying King (See
Bread)

And blessing no: Blessing = Semen : Blessing = Blood.
longer be pour- ed to the Hawk- headed mystical :
Lord.

and Ra is the number of the Sun. 10 in the Sun, 10 do-
ing the 100.

It may be presumptuous to predict any details concerning the next Aeon after this.

From a scrap in Alostrial; handwriting. June 4 1923.
About 11-34. Don't imagine that Tolerance can ever be superseded. It
is a definite brick in the pyramid of initiation: perhaps corresponds
to Ra 5 as IAO does to Ra 6, since the present danger of lack of balance.
Really Tolerance should not be 5 but the 6th of 10. Don't look
upon the formula of IAO as having passed away. on the contrary it
has been completely assimilated and the reason for our feeling
about it as we do is that its present manifestations are
simply its movement. the necessity for this is explained

and in particular some other such shadow elements? June 27, 1923. 536
Some of the old and the new and shadowy elements in initiation are reflected
(that of Heru-Telcora - from 1920) as reflected now and not to be

Another sacrifice shall stain the tomb, Key to life, bomb the temple, of Love.

Another King, the Hawk shall reign, Khuit the Crowned Child.

generate incorruption, body, crucifixion, etc., as the magical Formula, "Set me the Key to Life," Death as the Key to Life, "The Tomb" - the coffin or grave.

Oastris (Jesus, &c.) the dying King (See Khuit)

And blessing no longer be pour-
ed to the Hawk-
headed mystical
Lord.

Blessing = Semen the blood of Ra, the Sun, the life of the
typical ever living of Ad, the only sheet.

Blessing = Blood.

And Ra = 6, the number of the Sun. He is also Ra, the sun
in His letter.

It may be presumptuous to predict any details concerning the next Aeon after this.

From a scrap in Alströmer's handwriting. June 4, 1923.
About III - 34. Don't imagine that Telcora can ever be superseded.
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 or 10 dots to the 6, since the great danger of lack of balance.
Really Telcora should not be 5 but the 6th of also. Don't look
upon the formula of 100 as being passed away. on the contrary it
has been completely assimilated and the reason for our feeling
about it as we do is that its present manifestations are
simply its segment. the necessity for this is explained
only.

Asked in letter 31

三 15.

35. The half of the Word of Horu-na-ha probably indicates some mystery in this division as indicated in verse 2. I think thus far he has been LA, for in verse 35 we have him worshipped as AL or god (unily - utmost - might of wealth)

A.C. to Arched 2 Apr 1923

2 Apr 1923
all one copy go to remainder CCXX III 32° and other copies.
The child is a twin - HPK deriving from LA and RHK from AL.
HPK is perfect, the innocent take or Post, RHK is lame, having
swell and balance. The concern that is - a twin is, to my mind,
one of the most important that we have. I am always bothered
by the final H of RHK. It must be understood as this is
one in this way we keep the family, get settles the work
to start again, since RH becomes ill and the daughter is not
up to the house. Of the mother and the wife ~~she~~ goes
up and works in field.

vervoeging in hetzelfde jaar volgt en is uiteraard een van de

which would now stand out

Acknowledged in letter 31

III 15.

The half of the Word of Horu-na-ha probably indicates some mystery in this division as indicated in verse 2. I think thus far he has been LA, for in verse 35 we have him worshipped as AL or Puh (Unuly - utmost - might of wealth)

A.C. to Acknowledged 2 Apr 1923.

As we approach the number CCCXIII 35 and ^{similar} other numbers. The child is a twin - H & K deriving from LA and RHK from AL. H & K is always the innocent babe or Fool; RHK is learned, knowing, world and balance. This we can see that he is a twin is, to my mind, one of the most important that we have. I am along, however, by the final H of IHVH. VH must be understood as two in one. In this way we keep the Trinity, yet enables the works to start again, since VH becomes IH when the daughter is reborn after the mother. Of the mother and the son goes poor up and makes him father.

Health = balanced

Health = balanced

on balanced body
- " " " of thought
- " " " of the
body behind
" " " of the

Message addressed you following of communication of year 31

With thanks much given you

281 * and, addressed IHVHSA in form a most
reverent & most earnest that you give me the - III - word
before above: situation of things at this time is in
order to that of when long it said, & at a rate of 1000 or 2000
good TBC. etc. of that at that 2-30 then back and it allowed
the author of the same went to

Asked in letter 31

III 35.

The half of the Word of Horu-va-ha probably division as indicated in verse 2. I think thus far 35 we have him worshipped as A6 or Pud / Unity

A.C to Askad 2 Apr 1923.

del me orga ga is mentioned CCCC 1
The child is the twin - HPK deriving from
HPK in Aegy, the innocent take or
word and balance. This we can see that
one of the most important that we
by the first H of IHVH. VH
she. In this way she keeps the two
to start again, since VH becomes
upon the nose. of the mother
up and succeeds him father.

v-va-ha probably indicates some mystery in this
2. I think thus far he has been LA, for in vers 1
AL or Pud (trinity - ultimate - might of breath)

^{similar}
members CCXX III. 35 and other groups.
PK deriving from LA and R HK from AL.
and take on foot; R HK is lame, having
a common heel - he is a twin - is my mind,
that heel we have, I am along, bothered
I HVH. VH must be understood as two in
keeps the Trinity, yet scatters the work
a VH becomes HV when the daughter is not
the mother and the son goes poor
father.

named = jnase III : on guidance of DATA
:- "HOG od TPAHOL
:- "HWAH out od he
: - "HWAH out od he

Asked in letter 31.

三一五

35. The last of the word of Hou-va-hai probably indicates some mystery in this
division as indicated in verse 2. I think this far he has been LA, for in verse
35 we have him worshipped as AL or god (uniquely - ultimate - might of wealth)

1-6 to Adel 2 Apr 1923

C. L. Atwood 2 Apr 1923
writing to you to mention CCXXIII 35 and other passages.
The cleric is a twin - H. K. driving from LA and R. H. K. from AB.
H. K. is Negro, the innocent take on Fool; R. H. K. is learned, knowing
world and culture. This wherein that he is a twin is to my mind,
one of the most important fact we have. Very along, both world
by the friend H. of HVH. VH must be understood as two in
one in this way we keep the Trinity, yet scatter the work
to start again since VH becomes III like the daughter in the
after the three. of the mother and the son grows
up and makes his father.

...and the postman was not

Asked in letter 31

三三

15. The last of the Word of Hou-na-ha probably indicates some mystery in this
division as indicated in verse 2. I think this far he has been LA, for in verse
35 we have him worshipped as AL or pod (unily - ultimost - might of wealth)

A.C. to Alfred 2 Apr 1923

C to Adried 2 Apr 1923
will be 100 yrs for the construction CCBB III 35 and other progress.
The church is a twin - HTH driving from LA and RHH from AB.
HTH is Major, the innocent take or Fool; RHH is learned, knowing
world and balance. Their common Master is a Twin in, to my mind,
one of the most important that we have. I can always beothred
by the friend H of RHH. VH must be understood as this in
one in this way we keep the Trinity, yet scatter the work
to start again with VH leaves 100 when the daughter is not
up and match him father.

12. *Use of library resources* - *What are the following types of resources available in the library?*