

K 2 (a)

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THE THIRD CHAPTER.

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Added in letter 31.

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THE END OF THE WORLD

Omilia

1. Abrahadabra: the reward of Ra Hoor Khut.

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 Amoun; so that the whole god represents in Qabalistic symbolism the Second Triad ("whom all nations of men call the first".)

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

Note that Ra-Hoor, 711, 7 X 7 .. 418.

THE NEW COMMENT.

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 Khut? We have seen that

Omitted

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. 208-233.)

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 O-IV) I understood Chapter I; at the end of the second five years (An X-XIV) I understood Chapter II. ---

Retreat from A.C. diag circa Sept 1923

"Are the ABRA, the 2 ^{no}/_h and 0?"

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secret from A.C.'s diary circa Sept 1923

"Are the ABRA's the 2nd of the 0?"

Added in letter 31

III 2. shelling in defunct, all is not aught" NO: AUGHT, may indicate
the nature of A² All LA. NO: AL aught"

It is the regular honorific termination for a God. As is
as shown in the Old Testament, the New, and the Vatican
Latin; the in Latin. It is the regular sign of a God. With
out the God or Lord, King, we get a human conception; the
insertion of that latter makes the first translation to Godhead.
When therefore the word is rendered or re-translated with
the English word of the Lord, he becomes God. Thus in the
next verse, I take the spell of the Lord King.

The text may also be read as follows. Anathema is
the regular formula of the Lord, by which man may accomplish
the Great Work. This formula is then the 'reward' given by
the God, the largest granted by Him on His accession to the
lordship of the world, just as the IRI-LAC-LIX formula of
attainment by way of manifestation was given by God to man
came to power in the Lord's name. (See Book 4 Part III, and
Epiphany I, III, pp. 200-201.)

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I; at the end of the second five years (An K-IV) I under-
stood Chapter II, and

at the end of the third five years (An M-IV) I understood Chapter III, and
at the end of the fourth five years (An N-IV) I understood Chapter IV, and

Added in lines 31

III 2. spelling is deformed, all is not aught. NR: AUGHT, may indicate
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It is the regular honorific termination for a God, as is
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Mass; who is ILM? He is the Biblical God of a Star. With
out the God or Iota, ILM-2, we get a human conception; the
inspiration of that latter makes the transformation to Godhead.
From therefore as Iota that is removed or re-created with
the higher word of the Aeon, he becomes God. Thus in the
next verse, I raise the spirit of the Iota ILM-2.

The text may also be read as follows. Apollonius is
the higher formula of the Aeon, by which man may accomplish
the Great Work. This formula is then the reward given by
the God, the largest granted by him on his accession to the
borderline of the Aeon, just as the ILM-1AUG-2VX formula of
Ascension by way of Constellation was given by Osiris when he
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stood Chapter II.

And the Aeon is a thing in itself
"I am the Aeon" is a thing in itself

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!

ally to verse 3. '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, (A) is not

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Divine '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 Abrahadabra, which was not known, it having been concealed by the corrupt spelling 'Abracadabra'.

'Spelling is defunct': this seems to be an echo of the statement in Cap. 14, 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'.)

Omitted

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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° 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."

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ALBION would never have made such an use of himself as the degenerate gang of "Liberty and Progress"; may jackals defile the pyres of their dog fathers!

(The God of Vengeance is in Greek 'O ANASTAS, Alastar. For some reason which I have not been able to trace, this God became ALASTOR, the Desert Demon of the Rabbins, and later the "Spirit of Solitude" of Shelley. The Atri-

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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Omitted
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bution is appropriate enough, the root being apparently ANAOMAI, I wander. The idea of "Going" is dreadful to the bourgeois, so that a wanderer is "accursed". But, ~~to~~ ^{to} me ~~justice~~, 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.)

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4. Choose ye an island!

THE OLD COMMENT.

4. An Island = one of the Cakrams 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 Thelama shall, by My counsel, become sole Mistress of the World.

5. Fortify it!

THE OLD COMMENT.

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

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 Wickham 21 Aug 05

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

A.C. to Louis Wickham 21 Aug 45

"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 state of the law?"

A.C. to Louis Wickham 21 Apr 65

Am I crazy? I look forward to seeing Libby AL IV 7.8" — ? you've had it
for 40 years. Don't you realize the state 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 forthshadowing of the real Great War, wherein Horus shall triumph utterly.

Excerpt from A.C.'s diary.

14 Apr 24. 11 a.m. War engine and some more. The only possibility of such things as inter-killen communication that I can see consists in a discovery of something which, like precession, produces acceleration, not velocity. For example: a repulsive force from which things would fly 5 feet in the first second to 25 in the second 45 in the third.

20 June 24. War engine. Only Telemeters should be able to use it; also they should be immune to it. If it be a King's Ark, 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"? i.e. it might induce them to commit suicide.

A.C. to Louis Wilkinson 7 Aug 25.

"The Atomic Bomb is interesting, not only because of the A.B. III 7.5. but because one of the men who were working on it was for some time at the Abbey in Lefebvre."

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"20 June 24. War engine. Only telemites should be able to use it; also they should be immune to it. If he be a King etc. 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' i.e. it might induce them to commit suicide.

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"The Atomic Bomb is interesting, not only because of the AL III 7.5. but because one of the men who were working on it was for some time at the Abbey in Cephalia."

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

THE OLD COMMENT.

8. Ye shall easily suppress invading thoughts.

8. Ye shall easily suppress invading thoughts. (The old comment is not in the text, but is in the margin of the original manuscript.)

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

THE NEW COMMENT.

"Bene! Bene! Bene!" describes the three parts of a certain magical gesture indicative of a legend which has proven very powerful in practical work.

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

9. Lark! 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.)

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

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2. Lurk! Withdraw! Upon them! this
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10. Get the stèle of revealing itself; set it in the se-
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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.

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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

letter to Hadd in 1923.

About the miracle of the Skile I wholly fail to understand the meaning of III 10-11. These verses 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 abstention. At the time I satisfied my conscience by taking it as confessing abstention and construction. I therefore caused a construction of a replica, then both taking it away and making a new thing. I was sure that this was childish. I felt sure that the word is vitally important. The two verses must indicate some horrific illogical 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.

10. The middle of revealing - see illustration.
That temple; it was arranged as an octagon; the length
double the breadth; entrance on all four quarters of each
side; enormous mirrors covering six of the eight walls (there
were no mirrors in the East and West or in the western
halves of the North and South sides).
There were an altar and two obelisks in the temple; a
lamp above the altar; and other furniture.
Kipling - any point to which one turns to pray, as he
as is the Kipling of the Mahometan.
"I shall not take," etc. It has not hitherto been
practicable to carry out this command.

THE NEW COMMENT.

The language is here so obvious and so tame that one

letter to Bladd in 1923.

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letter to Mudd in 1923.

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The temple of revelation - see illustration.
That temple; it was arranged as an octagon; the length
double the breadth; entrance on all four quarters of per-
petual 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 on either side two obelisks in the temple a
lamp above the altar; and other furniture.
Kiblah - any point to which one turns to pray, as Mos-
co is the Kiblah of the Mahomedans.
"I shall not take," etc. It has not hitherto been
practicable to carry out this command.
THE NEW COMMENT.
The language is here so obvious and so lame that one

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

Abstraction from the ill-ordered house is the Victo-
rious City. They shall have it with worship,
a temple, though they like it not. They shall have
a house & a temple. No door-kin is with thee. Worship
me with fire & blood, worship me with swords & with
swords. Let the woman be first with a sword before me:
let blood flow to my name. I will give you of their flesh
in war.

THE OLD COMMENT.

ii. "Abstraction". It was thought that this meant to con-
bine 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 Bu-
lak.

No door-kin; why is the name without its termination?

Why not Nice (the Victory)?

"Abstruction". 11 Pithms. sps. $203 + 104 = 307$. $307 \dots = 418$
Sp. 2: 71r
(From soup in Abstraction handwriting, 497)

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

Conquer! That is enough. I will make easy to you the
abstruction from the ill-ordered house in the Victo-
rious 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!

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

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

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

"Abstruction". 11 Pithu. 485. 203 + 100 = 130 = 333. Total ... = 418
 2p. 8 = 718
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Ra-Hoor-Khu; why is the name without its termination?

1. Well, is it? Why not Nice (N I K H, Victory)?

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. That hour, a blessed hour, and then the
secret knowledge of his desire.

13. But not now, that hour, a blessed hour, and then the
Scarlet Conscience 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 thereof. Ye shall be sad thereof. Ye shall be sad thereof.

THE NEW COMMENT.

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 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 dived to liber Logic something has happened to rekindle it in my heart.

"Know not this meaning all": another cipher for LA =

Al.

15. Ye shall be sad thereof.

15. Courage and safety of thought are necessary to the
 and to utility as well as to health. And, as for the little of the
 coming.

The God wisely refrains from direct 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 static revelation could have done. Every time
 that I have failed to liberate something has happened
 to reinforce it in my heart.

"Thus said this man: all"; another cipher for LA -
 AD.

16. Desea 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 dilled to Liber Legis something has happened to rekindle it in my heart.

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"Know not this meaning all"; another cipher for LA - AL, which I have taken of Our Hierarchy: compare what has been said on the subject in 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.

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.

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

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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.

Am xx4 ③ in 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} ~~Catholics~~. And the Jew is far from hopeless outside America, where the previous paragraph was written.

about from A.C.'s diary 7 Mar 1924.

"Damn them deeply" etc. - postulating a healthy society, fully in more revolt and improvement. He does not condemn their sympathy (based on multiple inspiration) or the contrary "love as mother with burning heart" of "Habit burning in thy heart". This from pure light and heat: it is the logical first of conversion. Their supporters "say damn their souls to awful torment" i.e. twist them until straight. "spit for them" - the purifying water. "Tumple them" to express the joy that we may have wine.

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on A.C.'s diary 7 Mar 1934.
more than 'half' etc - postulating a healthy society, fully is more insult and
me. As does not condemn poor sympathy (based on scientific imagination)
entirely "dove as mother with burning hearts" of "Habit" working in the
"The first gives light and heat: it is the logical first of correction."
"supposition" - my dear, their souls to awful torment" is "twist them
straight" - "spit for them" - the purifying water. "Triumph them" to
"let us may have wine."

written.

extract from A.C.'s diary 7 Mar 1924.

"Damn them 'No-fellows' etc - postulating a healthy & inflexible. As does not condemn poor sympathy (or the contrary) 'love' as another with burning heart ... This fire gives light and heat: it is the sun's opposition - they don't know how to suffer until straight. 'spit for them' - the pampering who express the joy that we may have wine.

7 Mar 1924.

etc - postulating a healthy society, fully is more insult and
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from A.C. diary 7 Dec 1934

"Damn them deeply" etc. - facilitating a healthy society, fully aware of itself and its own weakness. As does not condemn but sympathizes (based on multiple impressions) in the ordinary "damn as mother with burning heart" of "Hell" burning in the heart. This for the first time and last: it is the logical first of the Christian. Now suppose any damn this world to awful torment" is "Damn them" until straight "spit for them" - the purifying labor. "Punish them" to express the pain that we may have none.

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sent from A.C. diary 7 Dec 1924

"Dance Room" is - facilitating a healthy society, fully as more well and vigorous. As does not condemn love sympathy (based on multiple impression) in the ordinary "love as mother with burning hearts" of "Rudolf" being in the heart. The first part of light and heat: it is the highest form of love. Love is the opposite of any other kind of love. The "Dance Room" is the first step in the straight "spirit" for them - the purifying labor. "Temple Room" is the first step in the way to love.

19. That still 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 shall call it", not its proper name.

THE OLD COMMENT.

19. 718 is $\nu\pi\omicron\mu\omicron\pi$, the abstract noun equivalent to Perdurabo. (\odot in 3° \odot , 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 \odot in ν) undiscovered.

At last I chanced on An XVII \odot in π . 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 presterhuman character of the Author of this Book.

It follows in the words in which it was originally written, An XVII \odot in π , \sim in π , June 8, 1921 a.v., with no preliminaries, in my Magical Diary, at the Abbey of Thelma in Galesedim of Trinacria.

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

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first typescript
here

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THE OLD COMMENT.

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For Glossemata
Ap. here

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

derstand this allusion to the stélé; 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 ἐγμονον as 718; it means "Persistence", the Greek noun corresponding to "Perdurabo", my first magical Motto. Of course the Stélé 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, ① in II, ~ in ③) 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".

So far, so good; but this is in no sense the name of the Stelé.

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.

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.

There is no such word as AXPICTA, "unchristlike things"; only blind bigotry could be satisfied with so crude an invention.

Then came XAPAH, 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

what the Stolid could claim with literal strictness as "its 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 fumbblings 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 "Stolid of Revealing", in the Book of the Law itself, "its

what the Stéle 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 droning 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 Stéle; 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 throned in the Abyss of my Being; and I wrote in my Magical Record the Triumph^Y for which I have warred for over seventeen years.

7 1 8

C T H A H 6 6 6

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 Stéle, its ordinary name, the only name it ever had until it was called the "Stéle 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.

Similarly, the hidden numbers such as 3, 14, 1593, 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. I have asserted.

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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.

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 there again.

THE OLD COMMENT.

20. In answer to some mental "Why" of the prophet the God gives this sneering answer. Yet perhaps therein is contained some key to enable me one day to unlock the secret of verse 19, at present (\odot in 20⁰ m_A An V) obscure. (Now (\odot in $\frac{1}{2}$, An VII) clear.)

THE NEW COMMENT.

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 ancestors 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'?

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. But there's more no special importance to 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 "any" is moreover suggestive of some mystery; it is used in the same dubiously intelligible sense in verse 40.

A.C. To Akad An XII O in S 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.

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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.

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.

Let the Phallie, representing Love and Liberty, Ra-Hoor-Khuit, like all true Gods, be therefore a Solar-Phallie deity. But we regard Him as He is in truth, eternal; the Solar-

Implied

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A. C. 16 Akhad An XII O n B C in X

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A. C. 6. Akkad An XII O in B C in X

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517

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omitted
First typescript
11/1/1904

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Set & his Wife are they; and for the
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inserted

First typeset
10/1/1909

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.

THE OLD COMMENT.

22. This first stage was accomplished; but nothing result-
 ed 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 sym-
 bol the Phallus, representing Love and Liberty. Ra-Hoor-
 Khuit, like all true Gods, is therefore a Solar-Phallic dei-
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extract from A.C. diary Apr 1924.

"I am the visible aspect of worship."

The obvious meaning is that in "The Men (Hu't + Hadit) are saved" the error has been in putting forward the metaphysical aspects of the law - perhaps even of Thelema itself. The proper policy is thus to proclaim Ra-Hor-Khuit, the crowned & conquering child.

There should be a definite division the Men gods have their part: "Let all be worshipped, for they shall endure to exalt me". By "the Men gods" we do not mean those of false formulae as per v.v. 49-55; but those elemental principles of Nature which compose the "unity uttermost" shroud 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 it may "sit up my eyes in the East", as it becomes clear that these factors may be summed in a single idolon.

(I do not understand "I shall buy thee these" etc in v. 21 in 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 come without warning, and must be interpreted and seized firmly. This should evidently be the opening of a door leading to all sorts of possibilities.

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do not mean those of false formulae as per v. 49-55; but those elemental
principles of Nature which compose the "unity uttermost" shroud of Ra-Hoor-Khuit.

Thus "Force and Fire", "Innocence", "Trust", "Fearlessness", "Free growth",
self-centred conception of Nature, and similar child qualities, should
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will come without warning, and must be interpreted and seized
firmly. This should evidently be the opening of a door leading to all
sorts of possibilities.

Therefore, for the people, in the Gift of the Sun, who is
our particular star of the body of Nuit, from now, in the
strictest scientific sense, come this earth, a child
spirit of him, and all our light and life. His viceroy
and representative in the animal kingdom is his consort
Ra-Hoor-Khuit, representing love and liberty.
Khuit, like all true Gods, is therefore a Solar-Phallic God.
But we regard him as he is in truth, eternal; the Solar-

extract from A.C. diary Apr 1924.

"I am the visible sign of worship."

The obvious meaning is that as "the Gods (Nuit & Hadit) are secret" the error has been in putting forward the metaphysical aspects of the law - perhaps even of Thelema itself. The proper policy is thus to proclaim Ra Hor Kheut, the worked & conquering child.

There should be a doctrine wherein the Gods have their part: "let all be worshipped, for they shall listen to what we say" By "the Gods" we do not mean those of false formulae as per v.v. 49-55; but those elemental principles of Nature which compose the "unity uttermost" of Ra Hor Kheut.

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 we may "set up my image in the East", as it becomes clear that these factors may be summed in a single idolon.

(I do not understand "Nor shall they see thee" etc in v. 21 on this interpretation. But we have "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 interpreted and seized firmly. This should evidently be the opening of a door leading to all sorts of possibilities.

Therefore, for the people, as the Gift of the Sun, who is our particular star of the body of Nuit, from whom, in the strictest scientific sense, come this earth, & child, & speak of Him, and all our light and life. His viceroy

extract from A.C. diary Apr 1924.

"I am the visible object of worship."

The obvious meaning is that as "the Mess (Hu) & Hadit" are secret the error has been in putting forward the metaphysical aspects of the Law - perhaps even of Thelema itself. The proper policy is thus to proclaim Ra Hor Khuit, the crowned & conquering child.

There should be a doctrine which the Mess gods have their part: "Let all be worshipped, for they shall exult to exalt me". By "the Mess gods" we do not mean those of false formulae as per v.v. 49-55; but those elemental principles of Nature which compose the "unity uttermost" shew 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 we may "set up my image in the East" - it becomes clear that these factors may be summed in a single idolon.

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The obvious meaning is that in "The Mass (Mist - Madist) are secret" the word has been in putting forward the metaphysical aspects of the law - perhaps even of Tolstoy himself. The proper feeling is thus to proclaim Ra Hoo Khut, the crowned & conquering child.

There should be a doctrine which the Mass gods have their part: "Let all be worshipped, for they shall endure to exalt me." By "the Mass gods" it does not mean those of false formulae as per v.v. 49-55, but those elemental principles of Nature which compose the "unity uttermost" showed of Ra Hoo Khut.

Thus "force and fire", innocence, trust, fearlessness, free growth, self-controlled conception of Nature, and similar child-qualities, should be advocated (worshipped: held worthy). Thus it may "set up my image in the East", as it becomes clear that these factors may be summed in a single idolon.

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Phallic deities of the old Aeon, such as Osiris, "Christ", Hiram, Adonis, 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 afterward soften & smooth down with rich fresh blood, rap-

hion: last of cold blood, no matter what.

THE OLD COMMENT.

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

THE NEW COMMENT.

Meal: ordinary wheaten flour.

Leavings: the "beeswing" of port should be good.

Oil of Abramelin: take eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil, consulting Book 4 Part III, and applying the knowledge which appears in the Hierarchy of the Genesis of the Ninth Degree of O. T. O. The "chirm" is "BARABOL and THE BEST conjoined, the Secret Revelation", that is, the being symbolized by the egg and serpent microglyph of the Phoenician adept. The second kind is also a form of RAPHOMET, but differs from the "chirm" 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-

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.

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Oil of Abramelin: take eight parts of oil of cinnamon, four of oil of myrrh, two of oil of galangal, seven of olive oil, consulting Book 4 Part III, and applying the knowledge which reposes in the Sanctuary of the Gnosis of the Fifth Degree of S.T.O. The "child" is "BARALON and THE BLAST conjoined, the Secret Symbol", that is, the Being symbolized by the Egg and Serpent hieroglyph of the Esoteric adept. The second King is also a form of RAPHOMET, 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 indivi-

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 worship-
pers; last of some beast, no matter what.

The first typescript has

THE OLD COMMENT.

THE NEW COMMENT.

A: menstrual blood
 B: possibly placental blood
 C: possibly 'dragon's blood'

The New Comment then reads

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.

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 C: possibly "dragon's blood".

The New Comment then ends

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-

omitted

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 worship-
pers; last of some beast, no matter what.

The first "typescript" has

THE OLD COMMENT.

THE NEW COMMENT.

A: menstrual blood
 B: possibly placental blood
 C: possibly "dragon's blood".

The New Comment then reads

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-

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.

W.H. 189.

THE NEW COMMENT.

These beetles, which appeared with amazing suddenness in countless numbers at Beloskine during the summer of 1904 A.D. 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.

THE NEW COMMENT.

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. of the proper force of the text in "Isis". But even the English retain "Isis".

The Puritan is undoubtedly a carol. 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 known as a certain place suffering from certain diseases are charged with performing certain acts" is a common enough line in the newspapers. It allows the fullest play to the dirtiest imaginations - which appears to be the aim of the doctrine for the Suppression of Vice, and their like.

fore you, thereof.

THE OLD COMMENT.

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

*not all experiments
omitted*

THE NEW COMMENT.

See Liber 418, First Aethyr, fina

proper force of the term in "lustly".
retain "lustly".

The Paritan is undoubtedly a man
ceeded in attaching a foul connotation
like "certain" - "In a section of the
reputation women of a certain class as
diseases are charged with performing a
now enough item in the newspapers. It
play to the dirtiest imaginations - wh
aim of the Societies for the Suppression
like,

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

THE OLD COMMENT.

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

THE NEW COMMENT.

See Liber 418, First Aethyr, final paragraphs. of the proper force of the term in "lustic". But even the English retain "lustic".

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 filthiest imaginations - which appears to be the aim of the Society for the Suppression of Vice, and their like.

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

THE NEW COMMENT.

NA in 115 1/2 1/4 1/8 1/16

The word "lust" is not necessarily to be taken in the sense familiar to Puritans. It means robustness, 'merri-ment' 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 Soc^eities for the Suppression of Vice, and their like.

29. Also ye shall be strong in war. is better; for they
shall win by force. All before me.

THE NEW CONVENT.

It is not altogether clear whether the devils or the
sakes are referred to in this strange passage. The proper
way to discover the truth of 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 when apparent frankness
defends its own ends as well as those of policy.

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

THE NEW COMMENT.

30. 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.

There is a considerable amount of evidence in my possession 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.

*omitted
NCC in 185
version*

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

THE OLD COMMENT.

30. Not yet accomplished. (© in 20th My, An.V.)

THE NEW COMMENT.

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

omitted.
The obvious meaning of "from the West" in an Egyptian document would be "from the House of the Dead."
(It was told Ben Afaia was given up 274)

Alternately, 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 unmistakable accuracy.
(I write this in An XVII © in 274.)

ver or fold!

THE OLD COMMENT.

30. Not yet accomplished. (© 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, © in *W*.)

The obvious meaning of "From the West" is an Egypt
(It was sold when Cefale was given up § 7.4)
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
will occur to fill the passage with unmistakable accuracy.
(I write this in An XVII © in *W*.)

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

THE OLD COMMENT.

30. Not yet accomplished. (© in 20th My, An.V.)

THE NEW COMMENT.

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

omitted
The obvious meaning of "from the Tent" in an Egyptian context would be "from the house of the dead,"
(it was sold when Apule was given up 174)

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 unmistakable accuracy.
(I write this in An XVII © in 17.)

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

THE OLD COMMENT.

31, 32. Certainly, THE OLD COMMENT, comes.

31. Not yet accomplished. (© in 20th An V.)

THE NEW COMMENT.

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

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 © in ≈.)

Smiled

PS in 1st
version

32. From gold forge steel!

THE OLD COMMENT.

32,33. Certainly, when the time comes.

Amidst

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.

Q

33. 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.

100 in 12th version
Discussed

34. But your holy place shall be untouched throughout the centuries; though with fire and sword it be burnt down & 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 globed 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 Jackson

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. The incident was necessary to my

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.

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

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 O.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

omitted

of which was
him

Omitted

Grand Treasurer General of the Order, one George MacRie 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 244-261. 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

omitted

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"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	: The Union of AIWAZ and The Beast in Aleister Crowley.	: 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-
Shall mingle in the globed priest	: The identification of Matter and Spirit in our Doctrine.	

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Another woman shall awake	: See Comment on Chapter I, verse 15.	: "Venus" of the Adonis legends. We have no clue to her name.
The last & 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.
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Another sacri- Love is the magical
fice shall Formula. Set as the
stain the tomb. Key to life. the
of Love. the temple
of Love.
shall reign. H. H. H. (Be Hear
Khut, the Crowned
Chit.)

generate incorrupti-
ble body - 27:33 5
Crucifixion, etc., as
the magical Formula:
Death as the Key to
Life. "The Tomb" -
the coffin of grave.
Ostris (Jesua, etc.)
the dying king (See
Gnostic)

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 concern-
ing the next Aeon after this.

From a scrap in Aleister's handwriting. June 4 1923.
About III - 34. Don't imagine that Thelema can ever be superseded. It
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 in IAO down to the 6, hence the great danger of lack of balance.
Really Thelema 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 is as we do in that its present manifestation are
simply its workmen.

Another sacri- fice shall stain the tomb.	Love is the Magical Formula; Sex as the Key to Life. The tomb, the temple of Love.	generate incorrupti- ble body - as Crucifixion, &c., as the magical Formula; Death as the Key to Life. "The tomb" - the coffin of grave.
Another king shall reign	Horus (Ra Hor Khuit) the Crowned Child.	Ostria (Jesus, &c.) the dying king (See Ensis)
And blessing no longer be pour- ed to the Hawk- headed mystical Lord.	Blessing = Semen	Blessing = Blood.

It may be presumptuous to predict any details concern-
ing the next Aeon after this.

From a scrap in Aleister's handwriting. June 4 1923.
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Really Thelema 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 personal manifestations are
simply its sacrament.

Another sacri-
fice shall
stain the tomb.

Love is the Magical
Formula, Sex as the
Key to Life. The
tomb, the temple
of Love.

generate incorrupti-
ble body.

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

Another king
shall reign

Horus (Ra Hor
Khuit) the Crowned
Child.

Osiris (Jesus &c.)
the dying king (See
Brazh)

And blessing no
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fice shall
stain the tomb.

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Formula, Sex as the
Key to Life. The
tomb, the temple
of Love.

generate incorrupti-
ble body.

Crucifixion, &c., as
the Magical Formula:
Death as the Key to
Life. "The tomb" -
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Another king
shall reign

Horus (Ra Hor
Khuit) the Crowned
Child.

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the dying king (See
Ezekiel)

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

Blessing = Semen

Blessing = Blood.

It may be presumptuous to predict any details concern-
ing the next Aeon after this.

From a scrap in Abstrahl's handwriting. June 4 1923.
About III - 34. Don't imagine that Thelema can ever be superseded. It
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 in IAO down to the 6, hence the great danger of lack of balance.
Really Thelema should not be 5 but the Gate of 120. 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 workmen.

Another sacri- Love is the Magical
fice shall Formula; Sex as the
stain the tomb. Key to Life. The
Somb the temple
of Love.
Another king. W. Hermes (So Hear
shall reign. Khuit, the Crowned
Child.

generate incorrupti-
ble body - 23:33 5.

Crucifixion, &c. as
the Magical Formula:
Death as the Key to
Life. "The tomb" -
the coffin or grave.

Ostria (Jesus, &c.)
the dying king (See
23:33)

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 concern-
ing the next Aeon after this.

From a scrap in Aleister's handwriting. June 4 1923.
About III - 34. Don't imagine that Thelema can ever be superseded. It
is a definite brick in the pyramid of initiation: perhaps corresponds
to the 5 in IAO down to the 6, hence the great danger of lack of balance.
Really Thelema should not be 5 but the 6th of 12. 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 sacrament.

III 15.

35 we have him worshipped on AL in pod (Unity - utmost - might of beauty)

A-C to Akhad 2 Apr 1963
did not sign for 16 November CCXX III 35 and other papers

The child is a twin - HNK deriving from LA and RHK from AL.
HNK is Alpha, the innocent babe in fact; RHK is Lamed, having
sinned and become. This is a twin in my mind,
one of the most important that I have. I was always bothered
by the final H of INHN. VN must be understood as two in
one. In this way we keep the Trinity, yet enable the work
to start again, with VN becoming IN when the daughter is set
up for the throne of the mother and the son passes
up and succeeds his father.

And blessing no : blessing - woman
longer be four :
ed to the Hawk :
heated mystical :
-d

It may be presumptuous to predict any details concerning

ing the next four days.

From a map in Andrews' handwriting, June 4, 1885.
 West III - 24. But mapping that the same was even & represented as
 in a different book in the possession of investigator. But map
 is the 2nd in 1880 then to the 6th, then the great number of back of volume.
 Greatly the same sheet with 2 but the date 1880. But book
 after the formula of 1880 - having been any, or the contrary it
 has been completely assimilated in the case of our finding
 what it is as to its present manifestation and
 chiefly its movement.

Ached in dhr 31

III 35.

The half of the Word of Huru-ra-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 (Unity - utmost - might of wealth)

A-C to Ached 2 Apr 1923.

del me eye go to remember CXX III 35 and then passages.
The child is a twin - H P K driving from LA and R H K from AL.
H P K is Alpha, the innocent babe or Fool, R H K is Lamed, having
word and balance. This means that he is a twin in my mind,
one of the most important that is here. I am alone, both of
by the final H of INVM. VM must be understood as two in
one. In this way he keeps the Trinity, yet creates the work
to start again, since VM becomes IN when the daughter is set
upon the throne of the mother and the son passes
up and meets his father.

And blessing no: Blessing = Sonen
longer be four-
ed to the Hawk-
hatched mystical:
Lord.

It may be presumptuous to predict any details concerning

the next year after this.

From a group in Ached, looking up June 4 1923.
Ached III - 34. But imagine that the time can ever be improved so
is a definite book in the preparation of initiation. Perhaps complete
to the 2 in 1AD and to the 6, since the book ranges of back of before
greatly the time should not be 2 but the book of 100. But book
the next year after this.

Achad in dhr 31

III 35.

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

A-C to Achad 2 Apr 1923.

dui na orpe got to mention CCXX I
The child is a twin - H P K deriving from
H P K is Alpha, the innocent babe or For
word and balance. This acronym Nat
one of the most important Nat or
by the final H of INVM. VM
one in this way we keep the two
to start again since VM becomes
upon the throne of the mother
up and weeds his father.

Blessing = Blessing

Blessing = Blessing

u-ra-ha probably indicates some mystery in this
2. I think thus far he has been LA, for in verse
AL or pud (unity - utmost - might of wealth) "

similar
remember CCKK III 35 and then passages.
PK deriving from LA and RHK from AL.
cant take or Fool; RHK is loved, having
- concern that he is a twin is, to my mind,
stand that is here. I am alone, bothered
INVH. VN must be understood as two in
keeps the Trinity, yet crabbles the work
a VN becomes IN when the daughter is not
the mother and the son ~~proves~~ proves
father.

And blessing no: Blessing = Seven
longer be four-
ed to the Hawk-
book of...

Ahead in line 31

11 15.

35. The half of the Word of Huru-ra-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 Ab or p'd (Unity - utmost - might of wealth)

A-C to Richard 2 Apr 1923

C 16 Asked 2 Apr 1923
 did we ever get the connection CCKK III 33 and other passages.
 The check is a twin - HNK deriving from LA and RHK from AB.
 HNK is A-type, the innocent babe in fool; RHK is Laced, heavy
 sword and balance. This connection that is - a twin is, in my mind,
 one of the most important that we have. I am always bothered
 by the final H of INHN. VN must be understood as two in
 one in this way we keep the trinity, yet enables the work
 to start again, since VN becomes IN when the daughter is set
 upon the throne of the mother and the son passes from
 up and succeeds his father.

It may be inappropriate to predict any details concerning-

ing the next day after this.

[illegible]

Achad in letter 31.

III 35.

The half of the Word of Huru-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 POK (Unity - Allmost - might of wealth)

A-C to Achad 2 Apr 1923.

Let me say for the moment CCXX III 35 and then jump to the close in the film - H & K driving from LA and A & H from AL. H & K is ALPH, the innocent tale in Foul, A & H is Lamed, being sword and balance. This occurs in the film as a film in, to my mind, one of the most important that we have. I can always obtained by the final H of INCH. V & H must be understood as two in one. In this way he keeps the Trinity, yet creates the work of that year, since V & H becomes IN when the daughter is set upon the throne of the mother and the son goes from up and under his father.

And blessing no: blessing no: blessing no:
longer be your-
all to the Hawk-
headed mystical:
Lord.

It may be presumptuous to predict any details concerning

the next year after this.

From a point in A & H's handwriting, June 4 1923.
A & H is ALPH, the innocent tale in Foul, A & H is Lamed, being sword and balance. This occurs in the film as a film in, to my mind, one of the most important that we have. I can always obtained by the final H of INCH. V & H must be understood as two in one. In this way he keeps the Trinity, yet creates the work of that year, since V & H becomes IN when the daughter is set upon the throne of the mother and the son goes from up and under his father.