

35. The half of the word of Heru-ra-ha, called Hoor-pa-Kraat and Ra-Hoor-Khut.

THE OLD COMMENT.

35-38. Mostly THE OLD COMMENT.

35. Note Heru-ra-ha,  $\aleph \eta - \aleph \gamma - \eta \gamma \eta$  = 418.

THE NEW COMMENT.

*Omitted*

Heru-ra-ha combines the ideas of Horus (cf. also 'the great angel Hru' who is set over the Book of Tahuti; see Liber LXXVIII) with those of Ra and Spirit. For  $\aleph \eta$  is the Atziluthic or archetypal spelling of Hé, the Holy Ghost. And Ha = 6, the number of the Sun. Hé is also Huith, H being Her letter.

The language suggests that Heru Ra Ha is the 'true Name' of the Unity who is symbolized by the Twins Harpocrates and Horus. Note that the Twin Sign - and the Child Sign - is Gemini, whose letter is Zain, a sword.

*First version was his.*

The doctrine of the dual character of the God is very important to a proper understanding of Him. "The Sign of the Enterer is always to be followed immediately by the Sign of Silence": such is the imperative injunction to the Neophyte. In Book 4 the necessity for this is explained fully.

35. The half of the word of Heru-ra-ha, called Hoor-pa-Kraat and Ra-Hoor-Khut.

THE OLD COMMENT.

35. Note Heru-ra-ha,  $\aleph \eta - \aleph \gamma - \eta \eta$  = 418.

THE NEW COMMENT.

*Counted*

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*Five from  
the Heru.*

The doctrine of the dual character of the God is very important to a proper understanding of Him. "The Sign of the Enterer is always to be followed immediately by the Sign of Silence": such is the imperative injunction to the Neophyte. In Book 4 the necessity for this is explained fully.

36. Then said the prophet unto the God:

THE OLD COMMENT.

36-38. Mostly translation from the stéle.

THE NEW COMMENT.

*187 revised.*

This passage now following appears to be a dramatic presentation of the scene shown in the Stéle. The interpretation is to be that Ankh-f-n-Khonsu recorded for my benefit the details of the Magical Formula of Ra Hoor Khuit. To link together the centuries in this manner is nothing strange to the accomplished Magician; but in view of the true character of Time as it appears to the Adept in Mysticism, the riddle vanishes altogether.

*Answer on his name of Ra!*

*With the name of the Sun!*

*Which is the name of the Ra!*

*The name of the Khuit for the Sun!*

*To give us of still and*

*and let it still and*

36. Then said the prophet unto the God:

THE OLD COMMENT.

36-38. Mostly translation from the stéle.

THE NEW COMMENT.

*not in 1st version.  
omitted*

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As the rays of the Sun

Shine the rays of the Sun!

Lighten the rays of the Sun!

The rays of the Sun run through

To give us of their light!

And let us see their light!

37. I adore thee in the song -

37. Mostly translations from the stela.

I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;

For me unveils the veiled sky,

The self-slain Ankh-af-na-Khonsu

Whose words are truth, I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of Thy breath.

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee:-

I, I adore Thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! let it fill me!

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The inspired forth-speaker of Mentu;  
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Open the ways of the Khu!

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The ways of the Khabs run through

To stir me or still me!

Aum! let it fill me!

THE OLD COMMENT.

37. Mostly translations from the stéle.

THE NEW COMMENT.

Stanza 3 suggests the Rosicrucian Benediction:

May thy Mind be open unto the Higher!

May thy Heart be the Centre of Light!

May thy Body be the Temple of the Rosy Cross!

Into the house of Ra and Puh,

Of Kenire and of Alathwak.

I am the Father, O Mother,

The sacred Ankh-of-ma-Khepsu!

By An-ma-rut my breast I beat!

By Puh I speak I weave my spell.

Shew thy star-anubisus, O Nub!

His be within thine House to dwell,

O vernal winds of light, Hail!

Abide with us, Ra-Khor-Khuit!

THE NEW COMMENT.

See the translation of the stéle in the Introduction to  
Book 4 Part IV. Note the Four Quarters or Four Solar sta-

38. So that thy light is in me; & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters, (there are the adorations, as thou hast written), as it is said:

The light is mine; its rays consume

Me; I have made a secret door

Into the house of Ra and Tum,

Of Kephra and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-Hech I weave my spell.

Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

#### THE NEW COMMENT.

See the translation of the Stéle in the Introduction to Book 4 Part IV. Note the Four Quarters or Four Solar Sta-

*see in the notes  
on the  
Stéle*

*1  
Collected  
- Religion of the Gods*

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hast written), as it is said;

The light is mine; its rays consume

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Bid me within thine House to dwell,

O winged snake of light, Hadit!

Abide with me, Ra-Hoor-Khuit!

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THE NEW COMMENT.

See the translation of the Stêlé in the Introduction to Book 4 Part IV. Note the Four Quarters or Four Solar Sta-

*100 - 115 missing  
with a*

*Collected  
- Rejoice of the gods*

tions enumerated in lines 3 and 4 of the first stanza, and compare the ritual given in Liber Samekh. (Book 4 Part III, Appendix.)

*[Faint, mostly illegible text, possibly bleed-through from the reverse side of the page.]*

This is being done... I have played in... seven years; and all... VIII.

This account is... with this comment itself.  
 The present volume is... to this...  
 'At their' may mean 'at their house', that is, the...  
 give them the... as a potential thing by...  
 accepting his... An alternative meaning is "in  
 their house".

39. All this and a book to say how thou didst come hither  
and a reproduction of this ink and paper for ever - for  
in it is the word secret & not only in the English -  
and thy comment upon this the Book of the Law shall be  
printed beautifully in red ink and black upon beautiful  
paper made by hand; and to each man and woman that thou  
meetest, were it but to dine or to drink at them, it is  
the Law to give. Then they shall chance to abide in  
this bliss or not; it is no odds. Do this quickly!

THE OLD COMMENT.

39. This is being done; but quickly? No. I have slaved at the riddles in this book for nigh on seven years; and all is not yet clear (⊙ in *My 20<sup>o</sup>*, An.V). Nor yet (⊙ in *—*, An.VII).

THE NEW COMMENT.

This account is published with this comment itself. The present volume is thus the obedience to this command. I have made no way whatever, owing to the object of my <sup>comment</sup> 'At them' may mean 'at their house', that is, one must give when one recognizes any one as a potential king by accepting his hospitality. An alternative meaning is "in their honour".

40. But the work of the comment? That is easy; and Hadit  
burning in thy heart shall make swift and secure thy  
pen.

THE OLD COMMENT.

40. I do not think it easy. Though the pen has been swift enough, once it was taken in hand. May it be that Hadit hath indeed made it secure! [I am still, (An VII, © in  $\Rightarrow$ ) entirely dissatisfied.]

THE NEW COMMENT.

*withd*  
*in son*  
*was here.*

I am less annoyed with myself than when I wrote the "Old Comment", but not wholly content. How is one to write a comment? For whom? One has more than the difficulties of the lexicographer. Each new Postulant presents new problems; the degrees and kinds of their ignorance are no less numerous than they. I am always finding myself, sailing along joyously for several months in the belief that my teaching is helping somebody, suddenly awakened to the fact that I have made no way whatever, owing to the object of my solicitude having omitted to learn that <sup>Julius</sup> ~~John's~~ Caesar conquered Gaul, or something of the sort, which I had assumed to be a matter of universal knowledge.

*(Miss Lili Bonbard illuminated me)*

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*omitted*  
*revision was here.*

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(Insert Ledi BonSaid illuminated in)

omitted  
in vision  
into heart.

41. Establish at thy Kaaba a clerk-house; all must be done well and with business way.

THE OLD COMMENT.

41. This shall be done as soon as possible.

THE NEW COMMENT.

It is being done now.

*omitted*

THE OLD COMMENT.

42. This shall be attended to.

THE NEW COMMENT.

"ordals": refer to the Comment on Chapter I, verses 32 seq. "Traitors": see Liber 418: 1st Aethyr.

I quote:-

mighty, mighty, mighty, mighty; yes, thrice and four times mighty art thou. He that riseth up against thee shall be thrown down, though thou raise not so much as thy little finger against him. And he that speaketh evil against thee shall be put to shame, though thy lips utter not the slightest

42. The ordeals thou shalt oversee thyself, save only the  
blind ones. Refuse none, but thou shalt know & destroy  
the traitors. I am Ra-Hoor-Khuit; and I am powerful to  
protect my servant. Success is thy proof; argue not;  
convert not; talk not over much! Them that seek to en-  
trap thee, to overthrow thee, them attack without pity  
or quarter; & destroy them utterly. Swift as a trodden  
serpent turn and strike! Be thou yet deadlier than he!  
Drag down their souls to awful torment; laugh at their  
fear; spit upon them!

THE OLD COMMENT.

42. This shall be attended to.

THE NEW COMMENT.

*omitted*  
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syllable against him. And he that thinketh evil concerning thee shall be confounded in his thought, although in thy mind arise not the least thought of him. And they shall be brought into subjection unto thee, and serve thee, though thou willest it not. And it shall be unto them a grace and a sacrament, and ye shall all sit down together at the supernal banquet, and ye shall feast upon the honey of the gods, and be drunk upon the dew of immortality - FOR I AM HORUS, THE CROWNED AND CONQUERING CHILD, WHOM THOU KNEWEST NOT!

The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman". In her case the prophecy of v. 43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred. (☉ in 20° by, An V.) It or an even more terrible equivalent is now in progress; (☉ in ~, An VII.) (P.S. - I sealed up the MSS of this comment and posted it to the printer on my way to the Golf Club at Holyoke. On my arrival at the Club, I found a letter advising me which stated that the catastrophe had occurred.) Let the next upon whom the cloak may fall beware!

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43. Let the Scarlet Woman beware! If pity and compassion and tenderness visit her heart; if she leave my work to toy with old sweetesses; then shall my vengeance be known. I will slay me her child; I will alienate her heart; I will cast her out from men; as a shrinking and despised harlot shall she crawl through dusk wet streets, and die cold and an-hungered.

THE OLD COMMENT.

43-45. The two latter verses have become useless, so far as regards the person first indicated to fill the office of "Scarlet Woman". In her case the prophecy of v.43 has been most terribly fulfilled, to the letter; except the last paragraph. Perhaps before the publication of this comment the final catastrophe will have occurred. (☉ in 20°  $\eta$ , An V.) It or an even more terrible equivalent is now in progress. (☉ in  $\simeq$ , An VII.) (P.S. - I sealed up the MSS of this comment and posted it to the printer on my way to the Golf Club at Holylake. On my arrival at the Club, I found a letter awaiting me which stated that the catastrophe had occurred.) Let the next upon whom the cloak may fall beware!

(Handwritten)  
201)

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(His wife  
202)

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(*his wife*  
20v)



44. But let her raise herself in pride! Let her follow  
me in my way! Let her work the work of wickedness!  
Let her kill her heart! Let her be loud and adulte-  
rous! Let her be covered with jewels, and rich gar-  
ments, and let her be shameless before all men!

THE CHILD.

It is impossible to identify such persons as those un-  
der this has furnished the appropriate.

The accounts of such a child's experiments in this  
case will be found in the book.

This 'child' is not necessarily to be identified with  
him who 'shall discover the boy of 44 all'.

From the book of the child's experiments.

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45. Then will I lift her to pinnacles of power; then will I breed from her a child mightier than all the kings of the earth. I will fill her with joy; with my force shall she see & strike at the worship of Nu; she shall achieve Hadit.

THE NEW COMMENT.

It is impossible to discuss such passages as these until time has furnished the perspective.

The accounts of certain magical experiments in this line will be found in "The Urn".

This 'child' is not necessarily to be identified with him who 'shall discover the key of it all'.

The meaning of these phrases is to be studied in my actual

extract from A.'s magical diary circa Sep. 1923.

I wonder if this means L. 2. 43, 44 describes Ros's conduct-fate.  
(holazya his daughter)

aimed to prove that there is a simpler and deeper sense in the text than I have so far disclosed.

"at four eyes" is a curious form of phrase. There may be some cryptographic implication, or there may not; at least, there is this, that the use of such un-English expressions makes a clear-cut distinction between A.'s and

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(holazaja kin daughter)

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"at your arms" is a curious turn of phrase. There may be some cryptographic implication, or there may not; at least, there is this, that the use of such un-English expressions takes a clear-cut distinction between AINAI and

omitted

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*Extract from A.L.'s magical diary circa Sep 1923.*

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(holatya his daughter)

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"at your side" is a curious-turn of phrase. There may be some cryptographic implication, or there may not; at least, there is this, that the use of such un-English expressions makes a clear-cut distinction between A.'s

45. I am the warrior Lord of the Forties; the Eighties cower before me, & are abased. I will bring you to victory & joy; I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

THE OLD COMMENT.

46. I do not understand the first paragraph.

THE NEW COMMENT.

*marked*

Forty is Mem, Water, the Hanged Man; and Eighty is P6, Mars, the Blasted Tower. These Trumps refer respectively to the "Destruction of the World by Water" and "by Fire". The meaning of these phrases is to be studied in my Rituals of Magick, such as Book 4, Parts II & III. Its general purport is that He is master of both types of Force. I am inclined to opine that there is a simpler and deeper sense in the text than I have so far disclosed.

*first version  
1872 here*

"at your arms" is a curious turn of phrase. There may be some cryptographic implication, or there may not; at least, there is this, that the use of such un-English expressions makes a clear-cut distinction between AIWAZ and

46. I am the warrior Lord of the Forties; the Eighties cower before me, & are abased. I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength; & ye shall turn not back for any!

THE OLD COMMENT.

46. I do not understand the first paragraph.

THE NEW COMMENT.

*omitted*

Ferty is Nem, Water, the Hanged Man; and Eighty is P6, Mars, the Blasted Tower. These Trumps refer respectively to the "Destruction of the World by Water" and "by Fire". The meaning of these phrases is to be studied in my Rituals of Magick, such as Book 4, Parts II & III. Its general purport is that He is master of both types of Force. I am inclined to opine that there is a simpler and deeper sense in the text than I have so far disclosed.

*first version 1870s here*

"at your arms" is a curious turn of phrase. There may be some cryptographic implication, or there may not; at least, there is this, that the use of such un-English expressions makes a clear-cut distinction between Aiwaz and

the Scribe. In the inspired Books, such as Liber LXX, VII,  
 DCCCXIII and others, written by The Beast 666 directly, not  
 from dictation, no such awkward expressions are to be found.  
 The style shows a well-marked difference.

Let his not say to try, but one  
 month after his death, who shall always  
 his for of it all, that this line draw is a key; then  
 this circle square in the future is a key also. And  
 abundant. It shall be his mind a that eternally.  
 let his not say to try, but one  
 fall from it.

THE OLD CODEX.

These mysteries are inscribable to us, as stated in the  
 text. Later (C in VI in X) I note that the letters of the  
 Book are the letters of the Book of Numbers; and are stars,  
 or letters of stars. (See 12th line in Lib. 478.) So that he  
 that shall divine it shall be a sage, &c.

THE NEW CODEX.

I am now (in XIV in XVI) and I agree  
 with the former codex. He need only be a Register of  
 the world is understanding.



Ached in letter 31.

III 47.

Note according to this theory the importance of the letters and their position  
to each other one another. Also the statement that we shall discover the  
key to it all. (By the way v. 39 makes a statement "It is the word  
secret and not only in the English"). I think this may mean that the word  
Al does not appear at all, and not only appear in the English instead of  
Hebrew. I think this is one of the reasons why the original in the writing  
of the Book must always be included with any translation into other tongues.  
For that and any others in the English that would not work out if translated.

Achad in letter 31.

III 47.

Note according to this theory the importance of the letters and their position to ~~each other~~ one another. Also the statement that one shall discover the key to it all. (By the way v. 39 makes a statement "In it is the word secret and not only in the English"). I think this may mean that the word AL does not appear at all, and not only appears in the English instead of Hebrew. I think this is one of the reasons why the original in the writing of the Book must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated.

Ached in letter 31.

III 47. Note according to this theory the importance of the letters and their position to each other one another. Also the statement that one shall discover the key to it all. (By the way v. 39 makes a statement "In it is the word secret and not only in the English"). I think this may mean that the word AL does not appear at all, and not only appears in the English instead of Hebrew. I think this is one of the reasons why the original in the writing of the Book must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated.

Added in letter 31.

III 47.

Note according to this theory the importance of the letters and their position to each other one another. Also the statement that one shall discover the key to it all. (By the way v. 39 makes a statement "It is the word secret and not only in the English"). I think this may mean that the word Ab does not appear at all, and not only appears in the English instead of Hebrew. I think this is one of the reasons why the original in the writing of the Book must always be included with any translation into other languages. For that and mysticism in the English that would not work out if translated.

47. This book shall be translated into all tongues; but  
always with the original in the writing of the Beast;  
for in the chance shape of the letters and their posi-  
tion to one another; in these are mysteries that no  
Beast shall divine. Let him not seek to try; but one  
cometh after him, whence I say not, who shall discover  
the Key of it all. Then this line drawn is a Key; then  
this circle squared in its failure is a key also. And  
Alphadabra. It shall be his child & that strangely.  
Let him not seek after this; for thereby alone can he  
fall from it.

THE OLD COMMENT.

47. These mysteries are inscrutable to me, as stated in the text. Later (© in vj An V.) I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Lib. 418.) So that he that shall divine it shall be a Magus, 9°-2°.

THE NEW COMMENT.

I am now (An XIV © in vj) a Magus 9°-2°; and I agree with the former comment. He need only be a Magister Templi 8°-3°, whose world is Understanding.

47. This book shall be translated into all tongues; but  
always with the original in the writing of the Beast;  
for in the chance shape of the letters and their posi-  
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cometh after him, whence I say not, who shall discover  
the Key of it all. Then this line drawn is a Key; then  
this circle squared in its failure is a key also. And  
Abrahadabra. It shall be his child & that strangely.  
Let him not seek after this; for thereby alone can he  
fall from it.

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THE NEW COMMENT.

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534

"one cometh after him": 'one', i.e. Achad. See Appendix for this and other points of this most 'evidential' verse. "the Key of it all": all, i.e. AL 3! the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure".

revision of p  
hms

The attribution (in the Old Comment) of the letters to those of the Book of Enoch is unsupported.

extract from A.1's diary circa Sept 1923.

"him" must refer to the may refer to child, not to 666. "After this"? what "this"? also, what "it" and "his" in previous sentence.

extract from typescript "Memorandum" written 1922/3.

The Hebrew concealed the value of  $\pi$  in the name of God AChim - 3.1415, which is incorrect in the fourth place. But by putting our secret key SHT to sanctify this name, or put 3.141593,  $\pi$  correct to six places (with the 31 and 93).

534  
The first book I have looked at is the book of Enoch

"one cometh after him": 'one', i.e. Achad. See Appendix for this and other points of this most 'evidential' verse. "the Key of it all": all, i.e. AL 3! the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure".

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what 'this' ? also, what 'it' and 'his' in previous sentence.

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The Hebrew concealed the value of  $\pi$  in the name of God

Alchim - 3.1415, which is incorrect in the fourth place. But by putting  
our secret key SHT to sanctify this name, or put 3.141593,  $\pi$  correct  
to six places (note Re 31 and 93)".

534

"one cometh after him": 'one', i.e. Achad. See Appendix for this and other points of this most 'evidential' verse. "the Key of it all"; all, i.e. AL 3! the Key! See MB for allusion to the "line drawn" and the "circle squared in its failure".

revision 2/27  
hms

The attribution (in the Old Comment) of the letters to those of the Book of Enoch is unsupported. See Appendix.

extract from A. L.'s diary circa Sept 1923.

"him" will refer to may refer to child, not to 666. "After this"? what "this"? also, that "10" and "his" in previous sentence.

extract from typescript "Memorandum" written 1922/3.

The Hebrew concealed the value of  $\pi$  in the name of God  
Alchim - 3.1415, said in incorrect in the fourth place. But by putting  
our secret key SHT to sanctify this name, we get 3.141593,  $\pi$  correct  
to six places (with the 31 and 93).









48. Now this mystery of the letters is done, and I want to  
go on to the holier place.

THE OLD COMMENT.

48-62. Appears to be a plain instruction in theology and ethics. I do not understand "Din".

Bahlasti = 358, and Ompehda perhaps 210. See Appendix.

is the most profound blasphemy possible against all 'gods of man', because it makes every man his own God.

We may then take it that this Solar-Deities were to be in each man himself. As each independent will in our world is to us, so is each of us to Hari-De. Each man's 'child'-consciousness is a star in the Cosmos of the Sun, as the Sun is a star in the Cosmos of Vishnu.

48. Now this mystery of the letters is done, and I want to go on to the holier place.

THE OLD COMMENT.

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 Bahlasti = 358, and Ompehda perhaps 210. See Appendix.

is the most profound blasphemy possible against all 'gods of man', because it makes every man his own God.

We may then take it that this Solar-Monistic view is not only a self-interpretation of the old religion, but also a new religion. As each interpretation is a new religion, so is each of us to have his own. Each man's 'Din'-conscience is a star in the Cosmos of the soul, as the Sun is a star in the Cosmos of matter.

49. I am a secret fourfold word, the blasphemy against all  
gods of men.

#### THE NEW COMMENT.

The evident interpretation of this is to take the word to be "Do what thou wilt", which is a secret word, because its meaning for every man is his own inmost secret. And it is the most profound blasphemy possible against all 'gods of men', because it makes every man his own God.

We may then take it that this Solar-Phallic Heru Ra Ha is Each Man Himself. As each independent cell in our bodies is to us, so is each of us to Heru-Ra Ha. Each man's 'Child'-consciousness is a Star in the Cosmos of the Sun, as the Sun is a Star in the Cosmos of Nuith.

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gods of men.

#### THE NEW COMMENT.

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**50. Curse them! Curse them! Curse them!**

~~THE NEW TESTAMENT~~

THE NEW TESTAMENT.

We are to consider carefully the particular attack of certain writers against each of these 'gods', or prophets; for though they be, or represent, the best of the past, the curses of their 'Grade' must condemn them.

It is the eyes of 'Jesus' - his point of view - that must be destroyed; and this is wrong because of his religious posture of self-sacrifice.

We must not for a moment suppose that this worse supersedes the historicity of 'Jesus'. 'Jesus' is not, and never was, a man; but he was a 'god', just as a bundle of old rags or a horseshoe tin on a bush may be a 'god'. There is a man-made idea, built of ignorance, fear, and weakness, for the most part, which we call 'Jesus', and which has been tricked out from time to time with various gods from Paganism, and Islam.

The subject of 'Jesus' is, most unfortunately, too extensive for a note; it is treated fully in my book 500.

51. With my Hawk's head I look at the eyes of Jesus as he  
hangs upon the cross.

THE NEW COMMENT.

Johnston's **THE NEW COMMENT.** wrong too; but he needs no  
We are to consider carefully the particular attack of  
Heru Ra Na against each of these 'gods', or prophets; for,  
though they be, or represent, the Magi of the past, the  
course of their Grade must consume them. *liberty.* This ap-  
plies Thus it is the eyes of 'Jesus' - his point of view -  
that must be destroyed; and this is wrong because of his  
Magical Gesture of self-sacrifice. *point of view*  
One must not for a moment suppose that this verse sup-  
ports the historicity of 'Jesus'. 'Jesus' is not, and never  
or was, a man; but he was a 'god', just as a bundle of old  
rags and a kerosene tin on a bush may be a 'god'. There is  
a man-made idea, built of ignorance, fear, and meanness, for  
the most part, which we call 'Jesus', and which has been  
tricked out from time to time with various gauds from Pagan-  
ism, and *Judaism.*

The subject of 'Jesus' is, most unfortunately, too ex-  
tensive for a note; it is treated fully in my book 888.

dat. 21 Jan 7 1912  
No. 12 part of 9 1/2 x 1 2

it is the eyes of 'Jesus' - his point of view -  
be destroyed; and this <sup>point of view</sup> is wrong because of his  
gesture of self-sacrifice. even so, Islam is mag-  
must not for a moment suppose that this verse sup-  
historicity of 'Jesus'. 'Jesus' is not, and nev-  
man; but he was a 'god', just as a bundle of old  
a kerosene tin on a bush may be a 'god'. There is  
e idea, built of ignorance, fear, and meanness, for  
part, which we call 'Jesus', and which has been  
ut from time to time with various gauds from Pagan-  
Judaism.

subject of 'Jesus' is, most unfortunately, too ex-  
or a note; it is treated fully in my book 888.

↓  
dat. 21<sup>st</sup> or 2<sup>nd</sup> think  
No 12 part of 9<sup>th</sup> Ex XI 2

y in my book 888.

↓

dot. It was 7 think

No in part of 9 eq x 1 2

y in my book 888.

↓

dot. it was 7 think

No in part of 9 ex x1 2

51. With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

THE NEW COMMENT.

THE NEW COMMENT. We are to consider carefully the particular attack of Heru Ra Ha against each of these 'gods', or prophets; for though they be, or represent, the Magi of the past, the curse of their Grade must consume them. Thus it is the eyes of 'Jesus' - his point of view - that must be destroyed; and this is wrong because of his Magical Gesture of self-sacrifice. One must not for a moment suppose that this verse supports the historicity of 'Jesus'. 'Jesus' is not, and never was, a man; but he was a 'god', just as a bundle of old rags and a kerosene tin on a bush may be a 'god'. There is a man-made idea, built of ignorance, fear, and meanness, for the most part, which we call 'Jesus', and which has been tricked out from time to time with various gauds from Paganism, and Judaism.

The subject of 'Jesus' is, most unfortunately, too extensive for a note; it is treated fully in my book 808.

↓  
dot. 21 ca. 7 think  
No. 12 part of 9 64 x 1 2

52. I flap my wings in the face of Mohammed & blind him.

The Biblical, Jewish and Pagan.

THE NEW COMMENT.

Mohammed's point of view is wrong too; but he needs no such sharp correction as 'Jesus'. It is his face - his outward semblance - that is to be covered with His wings. The tenets of Islam, correctly interpreted, are not far from our Way of Life and Light and Love and Liberty. This applies especially to the secret tenets. The external creed is mere nonsense suited to the intelligence of the peoples among whom it was promulgated; but even so, Islam is magnificent in practice. Its code is that of a man of courage and honour and self-respect; contrasting admirably with the cringing cowardice of the damnation-dodging Christians with their unmanly and dishonest acceptance of vicarious sacrifice, and their curish conception of themselves as 'born in sin', 'miserable sinners' with 'no health in us'.

It is the Jewish Law, rather than the Faith (and 'sin') of Islam, assuming this, the six religions whose flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, is the other quest. Because the metaphysics, or point of view, is correct - I take Judaism as Bahianistic - but the practice imperfect.

52. I flap my wings in the face of Mohammed & blind him.

THE NEW COMMENT.

Mohammed's point of view is wrong too; but he needs no such sharp correction as 'Jesus'. It is his face - his outward semblance - that is to be covered with His wings. The tenets of Islam, correctly interpreted, are not far from our Way of Life and Light and Love and Liberty. This applies especially to the secret tenets. The external creed is mere nonsense suited to the intelligence of the peoples among whom it was promulgated; but even so, Islam is magnificent in practice. Its code is that of a man of courage and honour and self-respect; contrasting admirably with the cringing cowardice of the damnation-dodging Christians with their unmanly and dishonest acceptance of vicarious sacrifice, and their curish conception of themselves as 'born in sin', 'miserable sinners' with 'no health in us'.

Islam has, rather than the Faith (ad 'din) of Islam, as saying this, the six religions whose flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, as in the other cases? Because the metaphysics, or point of view, is correct - I take Judaism as typical - but the practice imperfect.

53. With my claws I tear out the flesh of the Indian and the Buddhist, Mongol and Din.

THE NEW COMMENT.

"The Indian". The religion of Hindustan, metaphysically and mystically comprehensive enough to assure itself the possession of much truth, is in practice almost as superstitious and false as Christianity, a faith of slaves, liars and dastards. The same remarks apply roughly to Buddhism.

"Mongol": presumably the reference is to Confucianism, whose metaphysical and ethical flawlessness has not saved its adherents from losing those ruder virtues which are proper to a Fighting Animal, and thus yielding at last a civilization coeval with history itself to the barbarous tribes of Europe.

"Din" - 'severity' or 'Judgment' may refer to the Jewish Law, rather than to the Faith (ad 'din) of Islam. Assuming this, the six religions whose flesh must be torn out cover the whole globe outside Islam and Christianity.

Why assault their flesh rather than their eyes, as in the other cases? Because the metaphysics, or point of view, is correct - I take Judaism as Qabalistic - but the practice imperfect.

54. Bahlasti! Ompehda! I spit on your crapulous creeds.

THE NEW COMMENT.

See Appendix.

By sound Bahlasti suggests "hurting" or "blasting";  
 Ompehda is not too phantastically onomatopoeitic for "an  
 explosion".

55. Let Mary inviolate be torn upon wheels; for her  
sake let all chaste women be utterly despised  
among you!

THE NEW COMMENT.

The name Mary is connected with Mara, Mors, etc., from the Sanskrit MR to slay; and with Mare, the Sea, whose Water opposes the Fire of Horus. I here quote a passage from Liber XCVII which deals with this fully.

*sentinal  
division*

"Let me strictly meditate this hate of the mother. M R is the Sanskrit root = 'Kill', hence Mara, Mors, Maria, and I suppose Meer, Mere, Mer - in short, lots of words meaning death or sea. Note Mordred as the traitor villain in Morte d'Arthur. In Liber Legis we have 'Mary' who is to be 'torn upon wheels' apparently because she is 'inviolate'. Liber 418 has some explanation of this: 'because she hath shut herself up', I seem to remember is the phrase.

*ad*

It appears (I don't remember the Sanskrit) as if a dental T or D were inserted phallically to give us Madar.

The name Mary is connect  
from the Sanskrit MR to slay;  
Water opposes the Fire of Hor  
from Liber XCVII which deals

*omitted*  
*11-1-1934*

"Let me strictly medita  
MR is the Sanskrit root = 'I  
and I suppose Meer, Mere, Me  
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in Morte d'Arthur. In Liber  
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*omitted*

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Water opposes the Fire of Horus. I here quote a passage  
from Liber XCVII which deals with this fully.

"Let me strictly meditate this hate of the mother.

*omitted*  
*11-1-1917*

M R is the Sanskrit root = 'Kill', hence Mara, Mors, Maria,  
and I suppose Meer, Mare, Mer - in short, lots of words  
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in Morte d'Arthur. In Liber Legis we have 'Mary' who is  
to be 'torn upon wheels' apparently because she is 'invio-  
late'. Liber 418 has some explanation of this: 'because  
she hath shut herself up', I seem to remember is the  
phrase.

*omitted*

It appears (I don't remember the Sanskrit) as if a  
dental T or D were inserted phallically to give us Madar.

*omitted  
in  
Liberation*  
M<sup>7</sup>T<sup>7</sup>(. Mater, Mother, (? meter = measure).

Does the accent in mere conceal a lost dental? I suppose Jung or Freud has this all worked out in detail. I have thought this before, long ago, but can't get a satisfactory Qabalah. 240 is a doubling of the Pentagram, of course, and is a sixfold of 40, the number of repressive 'sealed-up' law. By our R.O.T.A., M R is the Sea swallowing the Sun, and the insertion of a Tau would help this in a certain Formula of "He lives in the Sun". But that would only boost the Mother, which won't do, for she is the Tomb, the Eater of Flesh, and there's no getting away from it. But apparently she is all right just so far as she is open, to enter or leave at one's pleasure, the Gateway of Eternal Life.

*omitted*  
*included*  
She is Sakti, the Teh, the Magical Door between the Tao and the Manifested World. The great Obstacle then is if that Door be locked up. Therefore Our Lady must be symbolized as an Whore. (Note Daleth, the Door = Venus, The Dove; Free flowing; all this is linked up in the symbol.) Clearly, at least, the Enemy is this Shutting up of things. Shutting the Door is preventing the Operation of

*omitted  
in  
revision*  
MnTyl, Mater, Mother, (? meter = measure).

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*had*  
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*indeed*  
She is Sakti, the Teh, the Magical Door between the Tao and the Manifested World. The great Obstacle then is if that Door be locked up. Therefore our Lady must be symbolized as an Whore. (Note Daleth, the Door = Venus, The Dove; Free flowing; all this is linked up in the symbol.) Clearly, at least, the Enemy is this Shutting up of things. Shutting the Door is preventing the Operation of

*omitted  
in  
revision*  
M<sup>7</sup>T<sup>7</sup>(. Mater, Mother, (? meter = measure).

*omitted*  
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*included*  
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omitted  
 15/1/1912

Change, i.e. of love. The objection to Calypso, Circe, Arida, Kundry, and Co. is that one is liable to be shut up in their Gardens. The whole of the Book of the Dead is a device for opening the closed vehicles, and enabling the Osiris to go in and out at his pleasure. On the other hand, there seems to be a Sealing Up, for a definite period, in order to allow the Change to proceed undisturbed. Thus Earth lies fallow; the womb is closed during gestation; the Osiris is plugged with talismans. But it is vital to consider this as a strictly temporary device; and to cut out the idea of Eternal Rest. This Nibbana-idea is the Coward - 'Mother's Boy' idea; one ought to take a refreshing dip in the Tao, no more. I think this must be brought forward as the Cardinal Point of Our Holy Law. Thus though Nuit cries "To me!" that is balanced by the Formula of Hadit. "Come unto me" is a foolish word; for it is I that go.

Now the Semen is God (the going-one, as shown by the Ash or Sandal-strap, which He carries) because he goes in at the Door, stays there for a specified period, and comes out again, having flowered, and still bearing in him that

omitted  
15/1/1914

Change, i.e. of love. The objection to Calypso, Circe, Armida, Kundry, and Co. is that one is liable to be shut up in their Gardens. The whole of the Book of the Dead is a device for opening the closed vehicles, and enabling the Osiris to go in and out at his pleasure. On the other hand, there seems to be a Sealing Up, for a definite period, in order to allow the Change to proceed undisturbed. Thus Earth lies fallow; the womb is closed during gestation; the Osiris is plugged with talismans. But it is vital to consider this as a strictly temporary device; and to cut out the idea of Eternal Rest. This Nibbana-idea is the Coward - 'Mother's Boy' idea; one ought to take a refreshing dip in the Tao, no more. I think this must be brought forward as the Cardinal Point of Our Holy Law. Thus though Nuit cries "To me!" that is balanced by the Formula of Hadit. "Come unto me" is a foolish word; for it is I that go.

Now the Semen is God (the going-one, as shewn by the Ankh or Sandal-strap, which He carries) because he goes in at the Door, stays there for a specified period, and comes out again, having flowered, and still bearing in him that

Seed of Going. (The birth of a girl is a misfortune everywhere, because the true Going-Principle is the Lion-Serpent, or Dragon; the Egg is only the Cavern where he takes refuge on occasion.)"

Liber 418 explains this succinctly; 3rd Aethyr.

"Moreover, there is Mary, a blasphemy against BABALON, for she hath shut herself up; and therefore is she the Queen of all those wicked devils that walk upon the earth, those that thou sawest even as little black specks that stained the Heaven of Urania. And all these are the excrement of Choronzon."

It is this 'shutting up' that is hideous, the image of death. It is the opposite of Going, which is God.

Women under Christianity are kept virgin for the market as Strasbourg geese are nailed to boards till their livers putrefy. The nature of woman has been corrupted, her hope of a soul thwarted, her proper pleasure balked, and her mind poisoned, to titillate the jaded palates of senile bankers and ambassadors.

Why do men insist on 'innocence' in women?

1. To flatter their vanity.

omitted 125  
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2. To give themselves the best chance of (a) escaping venereal disease, (b) propagating their noble selves.

3. To maintain power over their slaves by their possession of Knowledge.

4. To keep them docile as long as possible by drawing out the debauching of their innocence. A sexually pleased woman is the best of willing helpers; one who is disappointed or disillusioned a very psychical enemy.

5. In primitive communities, to serve as a guard against surprise and treachery.

6. To cover their secret shame in the matter of sex. Hence the pretence that a woman is 'pure', modest, delicate, aesthetically beautiful and morally exalted, ethereal and unfleshly, though in fact they know her to be lascivious, shameless, coarse, ill-shapen, unscrupulous, nauseatingly bestial both physically and mentally. The advertisements

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*anti-sweat preparations*

of "dress shields", perfumes, cosmetics, and "Beauty Treatments" reveal woman's nature as seen by the clear eyes of those who would lose money if they misjudged her; and they are loathsomely revolting to read. Her mental and moral characteristics are those of the parrot and the monkey. Her physiology and pathology are hideously disgusting, a sickening slime of uncleanness.

Her virgin life is a sick ape's, her sexual life a drunken sow's, her mother life all bulging filmy eyes and sagging udders.

These are the facts about "innocence": to this has man's Christian Endeavour dragged her when he should rather have made her his comrade, frank, trusty, and gay, the tenderer self of himself, his consubstantial complement even as Earth is to the Sun.

We of Thelma say that "Every man and every woman is a star". We do not feel and flatter women; we do not despise and abuse them. To us a woman is Herself, absolute, original, independent, free, self-justified, exactly as a man is. We dare not thwart Her going, Goddess she! We arrogate no right upon Her will; we claim not to deflect Her

development, to dispose of Her desires, or to determine Her destiny. She is Her own sole arbiter; we ask no more than to supply our strength to Her, whose natural weakness else were prey to the world's pressure. Nay more, it were too zealous even to guard Her in Her Going; for She were best by Her own self-reliance to win Her own way forth!

We do not want Her as a slave; we want Her free and royal, whether Her love fight death in our arms by night, or Her loyalty ride by day beside us in the Charge of the Battle of Life.

"Let the woman be girt with a sword before me!"

"In her is all power given".

So sayeth this our Book of the Law. We respect Woman in the self of Her own nature; we do not arrogate the right to criticise her. We welcome her as our ally, come to our camp as her Will, free-flashing, sword-swinging, hath told Her, Welcome, thou Woman, we hail thee, star shouting to Star! Welcome to rout and to revel! Welcome to fray and to feast! Welcome to vigil and victory! Welcome to war with its wounds! Welcome to peace with its pageants! Welcome to lust and to laughter! Welcome to board and to bed! Welcome to trumpet and triumph; welcome to dirge and to death!

+ Where (see Skelton's Etymological Dictionary) means  
"desire" - Latin "desire" - This English word  
which cannot conceive love as other than equal  
to friendship

It is we of Thelena who truly love and respect Woman, who hold Her sinless and shameless even as we are; and those who say that we despise Her are those who shrink from the flash of our falchions as we strike from Her limbs their foul fetters.

Do we call Woman Whore? Ay, Verily and Amen, She is that; the air shudders and burns as we shout it, exulting and eager.

O ye! Was not this your sneer, your vile whisper that scorned Her and shamed Her? Was not "Whore" the truth of Her, the title of terror that you gave Her in your fear of Her, coward comforting coward with furtive glance and gesture?

But we fear Her not; we cry Whore, as Her armies approach us. We beat on our shields with our swords. Earth echoes the clamour!

Is there doubt of the victory? Your herds of cringing slaves, afraid of themselves, afraid of their own slaves, hostile, despised and distrusted, your only tacticians the ostrich, the opossum, and the cuttle, will you not break and flee at our first onset, as with levelled lances of lust we ride at the charge, with our allies, the Whores whom we love

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and acclaim, free friends by our sides in the Battle of Life?

The Book of the Law is the Charter of Woman; the Word Thelema has opened the lock of Her "girdle of chastity". Your Sphinx of stone has come to life; to know, to will, to dare and to keep silence.

Yea, I, The Beast, my Scarlet Whore bestriding me, naked and crowned, drunk on Her golden Cup of Fornication, boasting Herself my bedfellow, have trodden Her in the market place, and reared this Word that every woman is a star. And with that Word is uttered Woman's Freedom; the fools and fribbles and flirts have heard my voice. The fox in woman hath heard the Lion in man; fear, fainting, flabbiness, frivolity, falsehood - these are no more the mode.

In vain will bully and brute and braggart man, priest, lawyer, or social censor knit his brows to devise him a new tamer's trick; once and for all the tradition is broken; vanished the vogue of bowstring, sack, stoning, nose-slitting, belt-buckling, cart's tail-dragging, whipping, pillory posting, walling-up, divorce court, eunuch, harem, mind-crippling, house-imprisoning, menial-work-wearying, creed-stultifying, social-ostracism marooning, Divine-wrath-scaring, and even the device of creating and encouraging

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prostitution to keep one class of women in the abyss under the heel of the police, and the other on its brink, at the mercy of the husband's boot at the first sign of insubordination or even of failure to please.

Man's torture-chamber had tools inexhaustibly varied; at one end murder crude and direct to subtler, more callous, starvation; at the other moral agonies, from tearing her child from her breast to threatening her with a rival when her service had blasted her beauty.

Most masterful man, yet most cunning, was not thy supreme stratagem to band the woman's own sisters against her, to use their knowledge of her psychology and the cruelty of their jealousies to avenge thee on thy slave as thou thyself hadst neither wit nor spite to do?

And Woman, weak in body, and starved in mind; woman, morally fettered by Her heroic oath to save the race, no care of cost, helpless and hard, endured these things, endured from age to age. There was no loud spectacular sacrifice, no cross on a hill-top, with the world agape, and monstrous miracles to echo the applause of heaven. She suffered and triumphed in most shameful silence; she had no friend, no follower, none to aid or approve. For thank she

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had but maudlin flatteries, and knew what cruel-cold scorn the hearts of men scarce cared to hide.

She agonized, ridiculous and obscene; gave all her beauty and strength of maidenhood to suffer sickness, weakness, danger of death, choosing to live the life of a cow - that so Mankind might sail the seas of Time.

She knew that man wanted nothing of her but service of his base appetites; in his true manhood-life she had nor part nor lot; and all her wage was his careless contempt.

She hath been trampled thus through all the ages, and she hath tamed them thus. Her silence was the token of her triumph.

But now the Word of Me the Beast is this; not only art thou Woman, sworn to a purpose not thine own; thou art thyself a star, and in thyself a purpose to thyself. Not only mother of men art thou, or whore to men; serf to their need of Life and Love, not sharing in their Light and Liberty; nay, thou art Mother and Whore for thine own pleasure; the Word <sup>I</sup> to say to Man I say to thee no less: Do what thou wilt shall be the whole of the Law!

Ay, priest, ay, lawyer, ay, censor! Will ye not gather in secret once again, if in your heard of juggler's tricks

there be not one untried, or in your cunning and counsel one device new-false to save your pirate ship from sinking?

It has always been so easy up to now! What is the blasting Magick in that Word, first thesis of the Book of the Law, that "every woman is a star".

Alas! it is I the Beast that roared that Word so loud, and wakened Beauty.

Your tricks, your drowsy drugs, your lies, your hypnotic passes - they will not serve you.

Make up your minds to be free men, fearless as I, fit mates for women no less free and fearless!

For I, The Beast, am come; an end to the evils of old, to the duping and clubbing of abject and ailing animals, degraded to that shameful state to serve that shameful pleasure.

The essence of my Word is to declare Woman to be Herself, of, to, and for Herself; and I give this one irresistible Weapon, the expression of Herself and Her will through sex, to Her on precisely the same terms as to man.

Murder is no longer to be dreaded; the economic weapon is powerless since female labour has been found industrially valuable; and the social weapon is entirely in her own hands.

The best women have always been sexually free, like the best men; it is only necessary to remove the penalties for being found out. Let Women's labour organizations support any individual who is economically harried on sexual grounds. Let social organizations honour in public what their members practise in private.

Most domestic unhappiness will disappear automatically, for its chief cause is the sexual dissatisfaction of wives, or the anxiety (of <sup>other</sup> mental strain) engendered should they take the remedy in their own hands.

The crime of abortion will lose its motive in all but the most exceptional cases.

Blackmail will be confined to commercial and political offences, thus diminishing its frequency by two-thirds, at least, maybe much more.

Social scandals and jealousies will tend to disappear.

Sexual disease will be easier to track and to combat, when it is no longer a disgrace to admit it.

Prostitution (with its attendant crimes) will tend to disappear, as it will cease to offer exorbitant profits to those who exploit it. The preoccupation of the minds of the public with sexual questions will no longer breed moral dis-

ease and insanity, when the sex-appetite is treated as simply as hunger. Frankness of speech and writing on sexual questions will dispel the ignorance which entraps so many unfortunate people; proper precaution against actual dangers will replace unnecessary and absurd precautions against imaginary or artificial dangers; and the quacks who trade on fear will be put out of business.

All this must follow as the Light the night as soon as Woman, true to Herself, finds that She can no longer be false to any man. She must hold Herself and Her Will in honour; and She must compel the world to accord it.

The modern woman is not going to be dupe, slave, and victim any more; the woman who gives herself up freely to her own enjoyment, without asking recompense, will earn the respect of her brothers, and will openly despise her 'chaste' or venal sisters, as men now despise 'milkops', 'sissies', and 'tango lizards'. Love is to be divorced utterly and irrevocably from social and financial agreements, especially marriage. Love is a sport, an art, a religion, as you will; it is not an ol' clo' Emperium.

'Mary inviolate' is to be 'torn upon wheels' because tearing is the only treatment for her; and RV, a wheel, is

the name of the feminine principle. (See Liber D.) It is her own sisters who are to punish her for the crime of denying Her nature, not men who are to redeem her, since, as above remarked, it is man's own false sense of guilt, his selfishness, and his cowardice, which originally forced her to blaspheme against herself, and so degraded her in her own eyes, and in his. Let him attend to his own particular business, to redeem himself - he has surely his hands full! Woman will save herself if she be but left alone to do it. I see it, I, The Beast, who have seen - who see - Space splendid with stars, who have seen - who see - the Body of our Lady Muith, all-pervading, and therein swallowed up, to have found - to find - no soul that is not wholly of Her. Woman! thou drawest us upward and onward for ever; and every woman is one among women, of Woman; one star of Her stars.

I see thee, Woman, thou standest alone, High Priestess art thou unto Love at the Altar of Life. And Man is the Victim thereon.

Beneath thee, rejoicing, he lies; he exults as he dies, burning up in the breath of thy kiss. Yea, star rushes flaming to star; the blaze bursts, splashes the skies.

There is a cry in an unknown tongue, it resounds  
 through the Temple of the Universe; in its one Word is Death  
 and Ecstasy, and thy title of honour, o thou, to Thyself  
 High Priestess, Prophetess, Empress, to Thyself the Goddess  
 whose Name means Mother and Whore!

extract from diary for Mar 1924.

AL III 55-7.

We are to despise

- a) all cheap women - utterly
- b) cowards
- c) professional soldiers etc etc
- d) all fools.

What quality unites these classes? I think they all lack Habit in  
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56. Also for beauty's sake and love's!

THE NEW COMMENT.

It is obvious to the physiologist that beauty (that is, the fitness of proportion) and love (that is, the natural attraction between things whose union satisfies both) need for fulfilment absolute spontaneity and freedom from restriction. A tree grows deformed if it be crowded by other trees or by masonry; and gunpowder will not explode if its particles are separated by such sand.

If we are to have Beauty and Love, whether in begetting children or works of art, or what not, we must have perfect freedom to act, without fear or shame or any falsity. Spontaneity, the most important factor in creation, because it is evidence of the magnetic intensity and propriety of the will to create, depends almost wholly on the absolute freedom of the agent. Gulliver must have no bonds of packthread. These conditions have been so rare in the past, especially with regard to love, that their occurrence has usually marked something like an epoch. Practically all men work with fear of result or lust of result, and the 'child' is a dwarf or still-born.

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It is within the experience of most people that pleasure-parties and the like, if organized on the spur of the moment, are always a success, while the most elaborate entertainments, prepared with all possible care, often fall flat. Now one cannot exactly give rules for producing a 'genius' to order, a genius in this sense being one who has the idea, and is fortified with power to enflame the enthusiasm of the crowd, with wit to know, and initiative to seize, the psychological moment.

But one can specify certain conditions incompatible with the manifestation of this spontaneity; and the first of these is evidently absolute freedom from obstacles, internal or external, to the idea of the 'genius'.

It is clear that a woman cannot love naturally, freely, wholesomely, if she is bound to contaminate the purity of her impulse with thoughts of her social, economical and spiritual status. When such things restrain her, Love may conquer, as often enough it does; but the Beauty engendered is usually stunted or wried, assuming a tragic or cynic mask. The history of the world is full of such stories; it is, one may almost say, the chief motive of Romance. I need only mention Tristan, Paolo, Romeo, Othello, Paris, Edward

the Second, Abelard, Tannhauser, of old, and recently Mrs. Asquith, Maud Allan, Charles Stuart Farnell, Sir Charles Dilke, Lord Henry Somerset, and Oscar Wilde. Down to 'Fatty' Arbuckle!

Men and women have to face actual ruin, as well as the probability of scandal and disgust, or consent to love within limits which concern not love in the least. The chance of spontaneity is therefore a small one; and, should it occur and be seized, the lawyers hasten to hide under the bridal bed, while the Families, glueing eye to chink and keyhole, intrude their discordant yowls on the Duet.

Then, when love dies, as it must if either party have more imagination than a lump of putty, the fetters are fixed. He or she must go through the sordid farce of divorce if the chance of free choice is to be recovered; and even at that the fetters always leave an incurable ulcer; it is no good playing the game of respectability after one is divorced.

Thus we find that almost the only love-affairs which breed no annoyance, and leave no scar, are those between people who have accepted the Law of Thelma, and broken for good with the tabus of the slave-gods. The true artist,

loving his art and nothing else, can enjoy a series of spontaneous liaisons, all his life long, yet never suffer himself, or cause any other to suffer.

Of such liaisons Beauty is ever the child; the wholesome attitude of the clean simple mind, free from all complications alien to Love, assures it.

Just as a woman's body is deformed and diseased by the corset demanded by Jaganath Fashion, so is her soul by the compression of convention, which is a fashion as fitful, arbitrary and senseless as that of the man-milliner, though they call him God, and his freakish Fiat pass for Everlasting Law.

The English Bible sanctions the polygamy and concubinage of Abraham, Solomon and others, the incest of Lot, the wholesale rape of captured virgins, as well as the promiscuity of the first Christians, the prostitution of temple servants, men and women, the relations of Johannes with his master, and the putting of wandering Prophets to stud, as well as the celibacy of such people as Paul. Jehovah went so far as to slay Onan because he balked at fertilizing his brother's widow, condoned the adultery, with murder of the husband, of David, and commanded Hosea to intrigue with a

"wife of whoredom". He only drew the moral line at any self-assertion on the part of a woman.

In the past man has bludgeoned Woman into gratifying the lust of her leathed tyrant, and trampled the flower of her own love into the mire; making her rape more beastly by calling her antipathy Chastity, and proving her an unclean thing on the evidence of the torn soiled blossom.

She has had no chance to Love unless she first renounced the respect of society, and found a way to drive the wolf of hunger from her door.

Her chance is come! In any Abbey of Thelesia any woman is welcome; there she is free to do her will, and held in honour for the doing. The child of love is a star, even as all are stars; but such an one we specially cherish; it is a trophy of battle fought and won!

57. <sup>also</sup> Despise all cowards; professional soldiers who dare  
not fight, but play; all fools despise;

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To fight is the right and duty of every male, as of every woman to rejoice in his strength and to honour and perpetuate it by her love. My primary objection to Christianity is 'gentle Jesus, meek and mild', the pacifist, the conscientious objector, the Tolstoyan, the 'passive resister'. When the Kaiser fled, and the Germans surrendered their fleet, they abandoned Nietzsche for Jesus. Rodjestsvensky and Cervera took their fleets out to certain destruction. The Irish revolutionists of Easter Week, 1916, fought and died like men; and they have established a tradition.

'Jesus' himself, in the legend, 'set his face as a flint to go to Jerusalem', with foreknowledge of his fate. But Christians have not emphasized that heroism since the Crusades. The sloppy sentimental Jesus of the Sunday-school is the only survivor; and the War killed him, thank Ares!

When the Nonconformist Christian churches, especially in America, found the doctrine of Eternal Punishment no

scratched for the Great Race of Life, they watch the Party

57. <sup>also</sup> Despise all cowards; professional soldiers who dare  
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When the Nonconformist Christian churches, especially in America, found the doctrine of Eternal Punishment no

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lenger tenable, they knocked the bottom out of their religion. There was nothing to fight for. So they degenerated into tame social centres, so that Theosophy with its Black Brothers, Mrs. Eddy with her Mental Arsenic Experts, the T.K. with his Hypnotists and Jesuits, and Billy Sunday with his Hell Fire, made people's flesh creep once more, and get both credit and cash.

The Book of the Law flings forth no theological fulminations; but we have quarrels enough on our hands. We have to fight for Freedom against oppressors, religious, social, or industrial; and we are utterly opposed to compromise. Every fight is to be a fight to a finish; each one of us for himself, to do his own will; and all of us for all, to establish the Law of Liberty.

We do not want "professional soldiers", hired braves sworn to have no souls of their own. They "dare not fight"; for how should a man dare to fight unless his cause be a love mightier than his love of life? Therefore they "play"; they have sold themselves; their Will is no more theirs; life is no longer a serious thing to them; therefore they wander wastrel in clubs and boudoirs and greenrooms; bridge, billiards, polo, petticoats puff out their emptiness; scratched for the Great Race of Life, they watch the Derby

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instead.

Brave such may be; they may well be (in a sense) classed with the rat; but brainless and idle they must be, who have no goal beyond the grave, where, at the best, chance flings fast-withering flowers of false and garish glory. They serve to defend things vital to their country; they are the skull that keeps the brain from harm? Oh foolish brain! Wert thou not wiser to defend thyself, rather than trust to brittle bone that hinders thee from growth?

Let every man bear arms, swift to resent oppression, generous and ardent to draw sword in any cause, if justice or if freedom summon him!

"All fools despise." In this last phrase the word 'fools' is evidently not to be taken in its deeper mystical sense, the context plainly bearing reference to ordinary life.

But the "fool" is still as described in the Tarot Trump. He is an epicene creature, soft and sottish, with an imbecile laugh and a pretty taste in fancy waistcoats. He lacks virility, like the ox which is the meaning of the letter Aleph which describes the Trump, and his value is zero, its number. He is air, formless and incapable of re-

sistance, carrier of sounds which mean nothing to it, swept up into destructive rages of senseless violence from its idleness, incalculably moved by every pressure or pull. One-fifth is the fuel of fire, the corruption of rust; the rest is inert, the soul of explosives, with a trace of that stifling and suffocating gas which is yet food for vegetable, as it is poison to animal, life.

We have here a picture of the average man, of a fool. He has no will of his own, is all things to all men, is void, a repeater of words of whose sense he knows nought, a drifter, both idle and violent, compact partly of fierce passions that burn up both himself and the other, but mostly of inert and characterless nonentity, with a little heaviness, dullness, and stupefaction for his only positive qualities.

Such are the 'fools' whom we despise. The man of Thelma is vertebrate, organized, purposeful, steady, self-controlled, virile; he uses the air as the food of his blood; so also, were he deprived of fools, he could not live. We need our atmosphere, after all; it is only when the fools become violent madmen that we need our cloak of silence to wrap us, and our staff to stay us as we ascend our mountain-

ridge; and it is only if we go down into the darkness of  
 mines to dig us treasure of earth that we need fear to  
 choke on their poisonous breath.

58. But the keen and the proud, the royal and the lofty:  
ye are brothers!

THE NEW COMMENT.

THE NEW COMMENT.

"The keen": these are the men whose Will is as a sword sharp and straight, tempered and ground and polished its flawless steel; with a Wrist and an Eye behind it.

"The proud": these are the men who know themselves to be stars, and bend the knee to none. True pride prevents a man from doing aught unworthy of himself.

"The royal": these are the men whose nature is kingly, the men who 'can'. They know themselves born rulers, whether their halberd be Art, or Science, or aught else soever.

"The lofty": these are the men who, being themselves high-hearted, endure not any baseness.

and as such be raised within incorruptible.

59. As brothers fight vs!

THE NEW COMMENT.

Fight! Fight like gentlemen, without malice, because fighting is the best game in the world, and love the second best! Don't slander your enemy, as the newspapers would have you do; just kill him, and then bury him with honour. Don't keep crying 'Foul' like a fifth-rate pugilist. Don't boast! Don't squeal! If you're down, get up and hit him again! Fights of that sort make fast friends.

There is perhaps a magical second-meaning in this universe, a reference to the Ritual of which we find hints in the legends of Cain and Abel, Esau and Jacob, Set and Osiris, et cetera. The "Elder Brother" within us, the Silent Self, must slay the younger brother, the conscious self, and he must be raised again incorruptible, himself; and so shall he attain the Knowledge and Conversation of his Holy Guardian Angel.

I have myself practised constantly to prove the LAW by many and diverse modes in many and diverse spheres of thought, until it has become absolutely fixed in me, so much so that it appears as "mathematical equation", axiomatic indeed, and

60. There is no law beyond Do what thou wilt.

THE NEW COMMENT.

There are of course lesser laws than this, details, particular cases, of the Law. But the whole of the Law is Do what thou wilt, and there is no law beyond it. This subject is treated fully in Liber CXI Aleph, and the student should refer thereto.

Far better, let him assume this Law to be the Universal Key to every problem of life, and then apply it to one particular case after another. As he comes by degrees to understand it, he will be astounded at the simplification of the most obscure questions which it furnishes. Thus he will assimilate the Law, and make it the norm of his conscious being; this by itself will suffice to initiate him, to dissolve his complexes, to unweave himself to himself; and so shall he attain the Knowledge and Conversation of his Holy Guardian Angel.

I have myself practiced constantly to prove the Law by many and diverse nodes in many and diverse spheres of thought, until it has become absolutely fixed in me, so much so that it appears an "identical equation", axiomatic indeed, and

yet not a platitude, but a very sword of truth to sunder every knot at a touch.

As the practical ethics of the Law, I have formulated in words of one syllable my declaration of the

### RIGHTS OF MAN.

Do what thou wilt shall be the whole of the Law.

There is no god but Man.

Man has the right to live by his own law.

Man has the right to live in the way that he wills to do.

Man has the right to dress as he wills to do.

Man has the right to dwell where he wills to dwell.

Man has the right to move as he will on the face of the Earth.

Man has the right to eat what he will.

Man has the right to drink what he will.

Man has the right to think as he will.

Man has the right to speak as he will.

Man has the right to write as he will.

Man has the right to mould as he will.

Man has the right to paint as he will.

Man has the right to carve as he will.

Man has the right to work as he will.

Man has the right to rest as he will.

Things in wide ordering of the World under the Law of These

Man has the right to love as he will, when, where and whom  
he will.

Man has the right to die when and how he will.

Man has the right to kill those who would thwart these  
rights.

This statement must not be regarded as individualism  
run wild. Its harmony with statecraft is demonstrated in  
the Chapters of Liber Aleph here following: *checky quoted*  
*- see comment on Chapter II verse 72*  
*De Ordine Verum*

*21 already*  
*page 207*  
*D.L.*

~~"In the Body every Cell is subordinated to the general  
physiological Control, and we who will that Control do not  
ask whether each individual Unit of that Structure be con-  
sciously happy. But we do care that each shall fulfil its  
Function, and the Failure of even a few Cells, or their Re-  
volt, may involve the Death of the whole Organism. Yet even  
here the Complaint of a few, which we call Pain, is a Warn-  
ing of general Danger. Many Cells fulfil their Destiny by  
swift Death, and this being their Function, they in no wise  
resent it. Should Haemoglobin resist the Attack of Oxygen,  
the Body would perish, and the Haemoglobin would not even  
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Things in thine Ordering of the World under the Law of These-~~

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*already quoted in the comment on #72 page 469 W.L.*

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~~Love. These Things being first secured, thou mayst after-  
ward lead them into the Heavens of Poetry and Tale, of Music,  
Painting, and Sculpture, and into the Love of the Mind it-  
self, with its insatiable Joy of all Knowledge. Thence let  
them soar;~~

that Heru-Ra-Ha is not merely a particular form of  
Ra, but the God enthroned in Ra's seat. That is, His King-  
dom on earth is temporary, as explained in verse 24. And he  
is compelled by AIWAZ to confirm His Law, without knowing what  
it is about. For instance: "God's wind from nowhere which  
is called the Will; and is man's only excuse upon this  
earth", was written by so trivial a Fat Man as Gilbert  
Keith Chesterton in "The Flying Inn".

*omitted in  
the revision*

These birds imply the skeletal structure on which  
the soul is supported, the conditions of its incarnation.  
Man is the heir of ages of evolutionary experience, on cer-  
tain lines, so that he is organized on formulae which have  
determined the type of his development. Of some such formu-  
lae we are conscious, but not of all. Thus it is true for  
all men - empirically - that a straight line is the short-  
est distance between two points; some savages may not know  
this consciously, but they base their actions on that  
knowledge.

Now we cannot doubt that consciousness has developed  
elsewhere than in man; only a blind megalomaniac or a  
Christian divine could suppose our infinitesimal note of a

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61. There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul.

THE NEW COMMENT.

Note that Heru-Ra-Ha is not merely a particular form of Ra, but the God enthroned in Ra's seat. That is, His Kingdom on earth is temporary, as explained in verse 34. And he is here conceived as the Hierophant, "lightening the girders of the soul", that is, bringing man to initiation.

These "girders" imply the skeletal structure on which the soul is supported, the conditions of its incarnation. Man is the heir of ages of evolutionary experience, on certain lines, so that he is organized on formulae which have determined the type of his development. Of some such formulae we are conscious, but not of all. Thus it is true for all men - empirically - that a straight line is the shortest distance between two points; some savages may not know this consciously, but they base their actions on that knowledge.

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planet the sole habitat of Mind, especially as our minds are, at best, totally incompetent to comprehend Nature. It is also unlikely that our Earth's physical conditions of temperature, atmosphere, density and so on, which some still regard as essential to Life, are found frequently; we are only one of nine planets ourselves, and it is absurd to deny that life exists on the others, or in the Sun himself, just because the conditions of our own life are absent elsewhere.

Such Life and Mind may therefore be utterly different to anything we know of; the 'girders' of their souls in other spheres may be other than ours.

The above argument is a case of a "girder"; we are bound mentally by our race-experience of the environment in which our own lives flourish. A pioneer choosing a camp must look for wood, water, perhaps shelter, perhaps game. In another planet he might not need any of these.

The 'girders' which determine the 'form' of our souls are therefore limitations to our thought, as well as supports. In the same way, rails help a train to run easily, but confine it to a definite direction.

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The 'laws' of Nature and Thought, Mathematics, Logic, and so on, are "girders" of this sort.

Our race-inherited conceptions of space prevented men, until quite recent years, from conceiving a non-Euclidean geometry, or the existence of a fourth Dimension.

The initiate soon becomes aware of the untruth of many of these limiting laws of his mind; he has to identify Being with not-Being, to perceive Matter as continuous and homogeneous, and so far many another Truth, apprehended directly by pure perception, and consequently not to be refuted by syllogistic methods. The laws of Logic are thus discovered to be superficial, and their scope only partial.

(It is significant in this connexion that such advanced thinkers as the Hon. Bertrand Russell have found themselves obliged to refer mathematical laws to Logic; it seems to have escaped them that the Laws of Logic are no more than the statement of the limitations of their own intelligence.

I quote The Book of Lies, KEQ. ME: all night with Doubt, and

"CHINESE MUSIC. begin in the morning.")

"Explain this happening!"

See then consider the man whose soul has thoroughly explored "It must have a 'natural' cause."

"It must have a 'supernatural' cause." ) Let these two

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In this verse therefore both the God "enthroned in

*Omitted*

safely assume, ought, it is hardly questionable, almost certainly - poor hacks! let them be turned out to grass!

Proof is only possible in mathematics, and mathematics is only a matter of arbitrary conventions.

And yet doubt is a good servant but a bad master; a perfect mistress, but a nagging wife.

"White is white" is the lash of the overseer; "white is black" is the watchword of the slave. The Master takes no heed.

The Chinese cannot help thinking that the octave has 5 notes.

The more necessary anything appears to my mind, the more certain it is that I only assert a limitation. I slept with Faith, and found a corpse in my arms on awaking; I drank and danced all night with Doubt, and found her a virgin in the morning.")

*in revision*

Now then consider the man whose soul has thoroughly explored its structure, is actively conscious of its 'girders' of axiom. He must find that they confine him like prison bars, when he would gain the freedom of the initiate.

In this verse therefore doth the God "enthroned in

*omitted*  
 Ra's seat" declare that his Word lightens (or removes) the oppression of these 'girders of the soul'.

The study of this chapter is accordingly a sound preparatory course for whosoever will become Initiate.

See also the six verses following this; the word increases in value as the reader advances on the Path, just as a Rembrandt is a "pretty picture" to the peasant, a "fine work of art" to the educated man, but to the lover of Beauty a sublime masterpiece, the greater as he grows himself in greatness. We to revere this self in us, then, not to suppress it, and subordinate it. Nor are we to evade it, but to come to it. This is done "through tribulation of ordeal". This tribulation is that experienced in the process called psychoanalysis, now that official science has adopted - so far as its inferior intelligence permits - the methods of the seer. But the 'ordeal' is 'bliss'; the solution of each complex by 'tribulation' - note the etymological significance of this word, - is the spasm of joy which is the physiological and psychological accompaniment of any relief from strain and congestion.

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62. To Me do ye reverence! to me come ye through tribulation of ordeal, which is bliss.

THE NEW COMMENT.

This seems to indicate the means to be used in freeing the soul from its 'girders'.

We have seen that Ra-Hoor-Khuit is in one sense the Silent Self in a man, a Name of his Khabs, not so impersonal as Hadit, but the first and least untrue formulation of the Ego. We are to revere this self in us, then, not to suppress it, and subordinate it. Nor are we to evade it, but to come to it. This is done "through tribulation of ordeal". This tribulation is that experienced in the process called Psychoanalysis, now that official science has adopted - so far as its inferior intelligence permits - the methods of the magus. But the 'ordeal' is 'bliss'; the solution of each complex by 'tribulation' - note the etymological significance of this word! - is the spasm of joy which is the physiological and psychological accompaniment of any relief from strain and congestion.

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63. The fool readeth this Book of the Law, and its com-  
ment; & he understandeth it not.

~~THE OLD COMMENTARY.~~

~~63. A Fool.~~

**THE NEW COMMENTARY**

*Small*  
The Fool is also the Great Fool, Bacchus Diphues, Har-  
pocrates, the Dwarf-Self, the Holy Guardian Angel, and so  
forth. "He understandeth it not", that is, he understandeth  
that it is NOT, LA, 31.

But the above is only the secondary or hieroglyphic  
magical meaning. The plain-English still discusses the  
technique of initiation. The 'fool' is one such as describ-  
ed in my note on verse 57. The vain, soft, frivolous, idle,  
mutable sot will make nothing either of this Book, or of my  
comment thereon. But this fool is the child Harpocrates,  
the "Babe in the Egg", the innocent not yet born, in silence  
awaiting his hour to come forth into light. He is then the  
uninitiated man, and he has four ordeals to pass before he  
is made perfect. These ordeals are now to be described.

The initiate will now perceive that the sum of the No-

63. The fool readeth this Book of the Law, and its com-  
ment; & he understandeth it not.

~~THE OLD COMMENTARY~~

~~63. A Fool.~~

THE NEW COMMENTARY

The Fool is also the Great Fool, Bacchus Diphues, Harpocrates, the Dwarf-Self, the Holy Guardian Angel, and so forth. "He understandeth it not", that is, he understandeth that it is NOT, LA, 31.

But the above is only the secondary or hieroglyphic magical meaning. The plain-English still discusses the technique of initiation. The 'fool' is one such as described in my note on verse 57. The vain, soft, frivolous, idle, nut from the tents and lowest of these spheres, which reputable sot will make nothing either of this Book, or of my comment thereon. But this fool is the child Harpocrates, the "Babe in the Egg", the innocent not yet born, in silence awaiting his hour to come forth into light. He is then the uninitiated man, and he has four ordeals to pass before he is made perfect. These ordeals are now to be described.

Mentioned with change, symbolized by the fact that any multiple of 9 has 9 for the sum of its digits.

The initiate will now perceive that the sum of the no-

64. Let him come through the first ordeal, & it will be to him as silver.

THE OLD COMMENT.

64-67. This too shall be proven to him who will and can.

THE NEW COMMENT.

*omitted*

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of these containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and many other groups of things; indeed all things may be referred to one or other of them. (See Book 4 Part III.) <sup>and *hills 777*</sup> The four ordeals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing, among other ideas, those of the generative organs, Air, the Moon, and Silver. Its secret Truth is that Stability is identical with Change; <sup>*of this we are reminded*</sup> symbolised by the fact that any multiple of 9 has 9 for the sum of its digits.

The initiate will now perceive that the sum of the no-

64. Let him come through the first ordeal, & it will be  
him as silver.

THE OLD COMMENT.

64-67. This too shall be proven to him who will and can

THE NEW COMMENT.

*Omitted*

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of them containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and other groups of things; indeed all things may be referred one or other of them. (See Book 4 Part III.) <sup>and verse 777.</sup> The four deals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing among other ideas, those of the generative organs, Air, Moon, and Silver. Its secret Truth is that Stability is identical with Change; <sup>of this we are reminded</sup> symbolised by the fact that any multiple of 9 has 9 for the sum of its digits.

64. Let him come through the first ordeal, & it will be to him as silver.

like divagations, the sea-consciousness abides untouched, the True Foundation of the Temple of his body, the Root of the Tree of Life, that grows from Earth to

64-67. This too shall be proven to him who will and can,

THE NEW COMMENT.

*Omitted*

The "Tree of Life" in the Qabalah represents ten spheres arranged in three pillars, the central one of these containing four, and the others three each. These spheres are attributed to certain numbers, planets, metals, and many other groups of things; indeed all things may be referred to one or other of them. (See Book 4 Part III.) <sup>and later 777</sup> The four ordeals now to be described represent the ascent of the aspirant from the tenth and lowest of these spheres, which refers to the Earth, unregenerate and confused, in which the aspirant is born. He riseth in the first ordeal to the sphere called the Foundation, numbered 9, and containing, among other ideas, those of the generative organs, Air, the Moon, and Silver. Its secret Truth is that Stability is identical with Change, <sup>of this we are reminded</sup> symbolized by the fact that any multiple of 9 has 9 for the sum of its digits.

The initiate will now perceive that the sum of the no-

tions of his mind is zero, while, below their moon-like phases and their Air-like divagations, the sex-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of his Tree of Life that grows from Earth to Heaven. This Book is new to him "as silver". He sees it pure, white and shining, the mirror of his own being that this ordeal has purged of its complexes. To reach this sphere he has had to pass through a path of darkness where the Four Elements seem to him to be the Universe entire. For how shall he know that they are no more than the last <sup>old</sup> ~~the~~ of 22 segments of the Snake that is twined on the tree?

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

In this sphere hath the aspirant come by the Path called Esotericism, shot as an arrow from a Rainbow. He hath beheld the light, but only in division. Nor had he won to this sphere except by Esotericism, <sup>under</sup> by which name we denote the

tions of his mind is zero, while, below their moon-like phases and their Air-like divagations, the sex-consciousness abides untouched, the true Foundation of the Temple of his body, the Root of his Tree of Life that grows from Earth to Heaven. This Book is now to him "as silver". He sees it pure, white and shining, the mirror of his own being that this ordeal has purged of its complexes. To reach this sphere he has had to pass through a path of darkness where the Four Elements seem to him to be the Universe entire. For how shall he know that they are no more than the last <sup>old</sup> ~~the~~ of 22 segments of the Snake that is twined on the tree?

Assailed by gross phantoms of matter, unreal and unintelligible, his ordeal is of terror and darkness. He may pass only by favour of his own silent God, extended and exalted within him by virtue of his conscious act in affronting the ordeal.

This Book now appears as the perfect metal, the symbol of the sacred everywhere latent. In the sphere with the aspirant come by the Path called of Experience, and as an arrow from a Rainbow. He has been led to this only in division. Now and he sees to the end of the experience, by which pass we through the

65. Through the second, gold.

THE NEW COMMENT.

The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret Truth in this place is that God is Man, symbolized by the Hexagram. (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell there, radiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He hath beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, <sup>under</sup> by which name we <sup>mask</sup> conceal the

65. Through the second gold whole of our life, to the last spilt of our blood, yet losing never the least drop thereof.

THE NEW COMMENT.

*marked*  
The next sphere reached by the aspirant is named Beauty, numbered 6, and referred to the heart, to the Sun, and to Gold. Here he is called an "Adept". The secret truth in this place is that God is Man, symbolized by the Hexagram. (in which two triangles are interlaced).

In the last sphere he learnt that his Body was the Temple of the Rosy Cross, that is, that it was given him as a place wherein to perform the Magical Work of uniting the oppositions in his Nature. Here he is taught that his Heart is the Centre of Light. It is not dark, mysterious, hollow, obscure even to himself, but his Soul is to dwell there, radiating Light on the six spheres which surround it; these represent the various powers of his mind. This Book now appears to him as gold; it is the perfect metal, the symbol of the Sun itself. He sees God everywhere therein.

To this sphere hath the aspirant come by the Path called Temperance, shot as an arrow from a Rainbow. He had beheld the Light, but only in division. Nor had he won to this sphere except by Temperance, <sup>under</sup> by which name we conceal the <sup>mask</sup>

**art of pouring freely forth the whole of our Life, to the last splith of our blood, yet losing never the least drop thereof.**

**THE NEW GOSPEL.**

Now once again the adept awakes and comes to the sphere called the Crown numbered 1, referred to the God Ra-Hoor-Khuit himself in man, the one beginning of Whirling Motion, and the Fifth Gate of Light. (See Liber VII, The Emerald, and Book 4 for these attributions.) Its secret truth is that Earth is Heaven as Heaven is Earth, and shows the contrast to himself as being a star, ~~and~~ all that seemed to his reality not even to be deemed illusion, but all one light-infusing star and star. The Many, each of them, are the One; each individual, no twin alike, yet all identical; late he knows not is, for now the Word hath lightened his soul's girders. (The logic of the Rosicrucian - the normal intellect - is transcended in the occult experience. It is, indeed, unthought - explain in the number 6 he was not interlocked with man, two principles and one; but here he knows that there was never not was.

*(See this in 1e.)*

This new truth Book is 'stones of precious water'; its light is not the borrowed light of gold, but <sup>colored</sup> through the Rock itself, clear-sparkling, flashed from its facets. Each person is a diamond; each is divergent, yet all identical. In such we see the light laugh!

66. Through the third, stones of precious water.

Princess; she is his silent self, virgin beyond all veils,

safe free to speak **THE NEW COMMENT.** of this third actual thera-

*Omitted*

Now once again the adept aspires and comes to the  
 sphere called the Crown numbered 1, referred to the God Ra-  
 Hoer-Khuit himself in man, to the Beginning of Whirling Mo-  
 tions, and the First Mode of Matter. (See Liber 777, The  
 Equinox, and Book 4 for these attributions.) Its secret  
 Truth is that Earth is Heaven as Heaven is Earth, and shows  
 the aspirant to himself as being a star, and <sup>is</sup> All that seemed  
 to him reality <sup>is</sup> not even to be deemed illusion, but all one  
 light infusing star and star. The Many, each of them, are  
 the One; each individual, no twain alike, yet all identical;  
 this he knows and is, for now the Word hath lightened his  
 soul's girders. *(The logic of the Ruach - the normal intellect - is  
 transcended in Spiritual Experience. It is evident, unthought - explain -*  
 In the Number 6 he saw God interlocked with man, two  
 trinities made one; but here he knows that there was never  
 but one.

*how this can  
 be.)*

Thus now this Book is 'stones of precious water'; its  
 Light is not the borrowed light of gold, but <sup>is</sup> shed through the  
 Book itself, clear-sparkling, flashed from its facets. Each  
 phrase is a diamond; each is diverse, yet all identical. In  
 each the one Light laughs!

Now once again the adept aspires and comes to the sphere called the Crown numbered 1, referred to the God Ra-Hoor-Khuit himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter. (See Liber 777, The Equinox, and Book 4 for these attributions.) Its secret Truth is that Earth is Heaven as Heaven is Earth, and shows the aspirant to himself as being a star, and all that seemed to him reality <sup>is</sup> not even to be deemed illusion, but all one light infusing star and star. The Many, each of them, are the One; each individual, no twain alike, yet all identical; this he knows and is, for now the Word hath lightened his

soul's girders. *(The logic of the Ruach - the normal intellect - is transcended in Spiritual Experience. It is, evidently, unworkable to "explain"*

In the Number 6 he saw God interlocked with man, two trinitities made one; but here he knows that there was never but one.

Thus now this Book is 'stones of precious water'; its Light is not the borrowed light of gold, but <sup>is shed</sup> through the Book itself, clear-sparkling, flashed from its facets. Each phrase is a diamond; each is diverse, yet all identical. In each the one Light laughs!

Omitted

Now once again the adept aspires and co-  
sphere called the Crown numbered 1, referred  
Hoor-Khuit himself in man, to the Beginning  
tions, and the First Mode of Matter. (See Li  
Equinox, and Book 4 for these attributions.)  
Truth is that Earth is Heaven as Heaven is Earth  
the aspirant to himself as being a star, and  
to his reality <sup>is</sup> not even to be deemed illusion  
light infusing star and star. The Many, each  
the One; each individual, no twain alike, yet  
this he knows and is, for now the Word hath  
soul's girders. (The logic of the Reach - the un-  
transcended in Spiritual Experience. It is, evidently,  
In the Number 6 he saw God interlocked  
trinitities made one; but here he knows that there  
but one.

how this can  
be.)

Thus now this Book is 'stones of precious  
Light is not the borrowed light of gold, but  
Book itself, clear-sparkling, flashed from its  
phrase is a diamond; each is diverse, yet all  
each the one Light laughs!

Priestess; she is his silent self, virgin beyond all veils,  
made free to be. **THE NEW COMMENT.** of this third ordeal there-

*Omitted*

Now once again the adept aspires and comes to the  
sphere called the Crown numbered 1, referred to the God Ra-  
Hoer-Khuit himself in man, to the Beginning of Whirling Mo-  
tions, and the First Mode of Matter. (See Liber 777, The  
Equinox, and Book 4 for these attributions.) Its secret  
Truth is that Earth is Heaven as Heaven is Earth, and shows  
the aspirant to himself as being a star, and All that seemed  
to him reality <sup>is</sup> not even to be deemed illusion, but all one  
light infusing star and star. The Many, each of them, are  
the One; each individual, no twain alike, yet all identical;  
this he knows and is, for now the Word hath lightened his  
soul's girders. *(The logic of the Ruach - the normal intellect - is  
transcended in Spiritual Experience. It is, evidently, unaccountable to explain.)*  
In the Number 6 he saw God interlocked with man, two  
trinities made one; but here he knows that there was never  
but one.

*how this can  
be.)*

Thus now this Book is 'stones of precious water'; its  
Light is not the borrowed light of gold, but <sup>is shed</sup> through the  
Book itself, clear-sparkling, flashed from its facets. Each  
phrase is a diamond; each is diverse, yet all identical. In  
each the one Light laughs!

66. Through the third, stones of precious water. the High Priestess: She is his silent self, virgin beyond all veils, made free to teach.

THE NEW COMMENT.

Now once again the adept aspires and comes to the sphere called the Crown numbered 1, referred to the God Ra-Hoor-Khuit himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter. (See Liber 777, The Equinox, and Book 4 for these attributions.) Its secret Truth is that Earth is Heaven as Heaven is Earth, and shows the aspirant to himself as being a star, and <sup>is</sup> All that seemed to him reality <sup>is</sup> not even to be deemed illusion, but all one light infusing star and star. The Many, each of them, are the One; each individual, no twain alike, yet all identical; this he knows and is, for now the Word hath lightened his soul's girders. (The logic of the Rosach - the normal intellect - is transcended in Spiritual Experience. It is, evidently, untranslatable - explain.) In the Number 6 he saw God interlocked with man, two trinities made one; but here he knows that there was never but one.

Thus now this Book is 'stones of precious water'; its Light is not the borrowed light of gold, but <sup>is shed</sup> through the Book itself, clear-sparkling, flashed from its facets. Each phrase is a diamond; each is diverse, yet all identical. In each the one Light laughs!

*omitted*

*how this can be.)*

Now to this sphere came he by the Path called the High Priestess; She is his Silent Self, virgin beyond all veils, made free to teach him, by virtue of this third ordeal wherein he, passing through the abyss, <sup>he has</sup> stripped from him every rag of falsehood, his last complexes, even his phantasy that he called 'I'. And so he knew at last how the soiled harlot's dress was mere disguise; naked in Moonlight shone the maiden Body!

Now in the 'atmosphere of precious water' the Light leapt clear indeed, but they were not themselves that Light. This sphere of the One is indeed Na-Moor-Nahit; is not our Crowned and God-bearing Child the source of Light? Nay, He is Father Lord of Unity, child of two married infinities; and in this last ordeal the aspirant must go beyond even his Star, finding therein the core thereof Na-Hit, and losing it also in the Holy of Naith.

There is no Path that he may tread, for all is equally everywhere; nor is there sphere to attain, for measure is not in Naith.

There are no words to make known the Way or the End, where the end is one with the Way; this only is said, that he who has passed through this fourth ordeal this Book

67. Through the fourth, ultimate sparks of the intimate  
 all fire. *But they themselves are the original, the not-to-*  
*be-analyzed Light, of the 'intimate fire' of Hadit! He*

**THE NEW COMMENT.**

*Beyond the One, how shall he pass on? What is this*  
 One, which is in every place the Centre of All? Indeed the  
 logic-girders of our souls need lightening, if we would win  
 to freedom of such Truth as this!

Now in the 'stones of precious water' the Light leapt  
 clear indeed, but they were not themselves that Light. This  
 sphere of the One is indeed Ra-Hoor-Khuit; is not our Crown-  
 ed and Conquering Child the source of Light? Nay, he is fi-  
 nite form of Unity, child of two married infinities; and in  
 this last ordeal the aspirant must go beyond even his Star,  
 finding therein the core thereof Hadit, and losing it also  
 in the Body of Nuith.

Here is no Path that he may tread, for all is equally  
 everywhere; nor is there <sup>any</sup> sphere to attain, for measure is  
 now no more.

There are no words to make known the Way or the End,  
 where the End is one with the Way; this only is said, that  
 to him that hath passed through this fourth ordeal this Book

is as 'ultimate sparks'. No more do they reflect or transmit the Light; they themselves are the original, the not-to-be-analysed Light, of the 'intimate fire' of Hadit! He shall see the Book as it is, as a shower of the Seed of the Stars!

THE NEW COMMENT, ...  
 ... to all; i.e. to Pan; or to All.  
 ... the sudden degradation of the style and the subject,  
 ... the petulance of the point of view; what should these things  
 intend?

It sounds as though the scribe had protested violently in his mind against the chapter, and was especially aggrieved at the first paragraph of this verse, which, taken at its face value, promises a phenomenon impossible in literature. The second phrase may then be a contemptuous slap at the scribe who was perhaps thinking: "Well, it seems otherwise to me, for one!" and the hit was a bull's eye; for I was a more liar when I thought it. I was so enraged at having engaged myself on such an adventure, so hated "the hand and the pen" which I pledged to transcribe sentiments so repugnant to me, such a jargon of absurdities and vulgarities as seemed to me displayed in many parts of this third chapter, that

68. Yet to all it shall seem beautiful. Its enemies who  
may not so, are mere liars, to my wife to see it  
 through, to discredit the Book. I did deface my diaries  
 with sentences of **THE OLD COMMENT.**

*Omitted*

68. A fact. **THE NEW COMMENT.** I did lose the Manuscript more  
 or less purposeful. **THE NEW COMMENT.** to publish the Book 'to  
 get to all; i.e. to Pan; or to AL. was one of the 'mere  
 lies. The sudden degradation of the style and the subject,  
 the petulance of the point of view; what should these things  
 intend? *lover, the reculant mystic.* And as I now know, the  
 It sounds as though the scribe had protested violently  
 in his mind against the chapter, and was especially aggriev-  
 ed at the first paragraph of this verse, which, taken at its  
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 liar when I thought it. I was so enraged at having engaged  
 myself on such an adventure, so hated "the hand and the pen"  
 which I pledged to transcribe sentiments so repugnant to  
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 ed to me displayed in many parts of this third chapter, that

68. Yet to all it shall seem beautiful. Its enemies who  
say not so, are mere liars,

THE OLD COMMENT.

68. A fact.

THE NEW COMMENT.

To all; i.e. to Pan; or to AL.

The sudden degradation of the style and the subject, the petulance of the point of view; what should these things intend?

It sounds as though the scribe had protested violently in his mind against the chapter, and was especially aggrieved at the first paragraph of this verse, which, taken at its face value, promises a phenomenon impossible in literature. The second phrase may then be a contemptuous slap at the scribe who was perhaps thinking "Well, it seems otherwise to me, for one!" and the hit was a bull's eye; for I was a mere liar when I thought it. I was so enraged at having engaged myself on such an adventure, so hated "the hand and the pen" which I pledged to transcribe sentiments so repugnant to mine, such a jargon of absurdities and vulgarities as seemed to me displayed in many parts of this third chapter, that

I would have gone to almost any length, short of deliberate breach of my thoughtless promise to my wife to see it through, to discredit the Book. I did deface my diaries with senseless additions; I did carry out my orders in such a way as to ensure failure, I did lose the Manuscript more or less purposely. I did threaten to publish the Book 'to get rid of it'; and at this verse I was one of the 'mere liars'. For its Beauty already constrained even the world-infected man, the nigh-disillusioned poet, the clinker-clogged lover, the recusant mystic. And, as I now know, the thought that all these things were myself was a lie. Yet the Liar was at pains to lie to itself! Why did it so? It knew that one day this Book would shine out and dissolve it; it feared and hated the Book; and, gnashing its teeth, swore falsely, and denied the Beauty that bound it.

As for my true Self, silent abiding its hour, is not this Book to it the very incarnation of Beauty? What is Beauty but the perfect expression of one's own Truth? And is not this Book the Word of Aiwaz, and is not He mine Holy Guardian Angel, the master of my Silent Self, His virgin bride on whom His love hath wrought the mystery of Identity?

I would have gone to almost any length, short of deliberate breach of my thoughtless promise to my wife to see it through, to discredit the Book. I did deface my diaries with senseless additions; I did carry out my orders in such a way as to ensure failure, I did lose the Manuscript more or less purposely. I did threaten to publish the Book 'to get rid of it'; and at this verse I was one of the 'mere liars'. For its Beauty already constrained even the world-infected man, the nigh-disillusioned poet, the clinker-clogged lover, the recusant mystic. And, as I now know, the thought that all these things were myself was a lie. Yet the Liar was at pains to lie to itself! Why did it so? It knew that one day this Book would shine out and dissolve it; it feared and hated the Book; and, gnashing its teeth, swore falsely, and denied the Beauty that bound it.

As for my true Self, silent abiding its hour, is not this Book to it the very incarnation of Beauty? What is Beauty but the perfect expression of one's own Truth? And is not this Book the Word of Aiwaz, and is not He mine Holy Guardian Angel, the master of my Silent Self, His virgin bride on whom His love hath wrought the mystery of Identity?

69. There is success.

THE OLD COMMENT.

69. I take this as a promise that the Law shall duly be established.

THE NEW COMMENT.

My memory tells me that the word "there" was not emphasized. Read, then, "there is" as the French "Il y a"; it is a simple and apparently detached statement. It was spoken casually, carelessly, as if a quite unimportant point had been forgotten, and now mentioned as a concession to my weakness.

"my headdress" (better split 'headdress') is the regular head-dress of a God. It is a close cap, but with wings behind the ears which end in lappets that fall in front of the shoulders. It is gathered at the nape of the neck into a cylindrical 'pigtail'. I think the shape is meant to suggest the head of Ureus serpent.

It "arounds the night-blue sky" because the actual

70. I am the Hawk-Headed Lord of Silence & of Strength;  
my nemyss shrouds the night-blue sky.

THE OLD COMMENT.

70-72. A final pronouncement of his attributes. I do not know the exact meaning of v.71. (Later, Ⓞ in  $\simeq$  An VII, Yes; I do.)

Coph Nia. I cannot trace this anywhere; but KOPHNIA adds to 231. Nia is Ain backwards; Coph suggests Qeph. All very unsatisfactory.

THE NEW COMMENT.

*omitted*  
 It is important to observe that He claims to be both Horus and Harpocrates; and this two-in-one is a Unity combining Tao and Teh, Matter & Motion, Being & Form. This is natural, for in Him must exist the Root of the Dyad.

"my nemyss" (better spelt 'nemmes') is the regular head-dress of a God. It is a close cap, but with wings behind the ears which end in lappets that fall in front of the shoulders. It is gathered at the nape of the neck into a cylindrical 'pigtail'. I think the shape is meant to suggest the Royal Uraeus serpent.

It "shrouds the night-blue sky" because the actual

Handwritten notes at the top of the page, including the number 621.

light shed by the God when He is invoked is of this colour.  
It may also mean that he conceals Nuth.

The Hawk's Head symbolizes keen sight, swift action,  
courage and mobility.

This is a clear statement as to the War which was to  
come, and did come, in 1914 B.V.

I now (An xx 0 - 2) no longer agree with the  
above paragraph. I think the pillars of the world  
were the Pillars of Hercules, about the Straits  
of Gibraltar. And I think the really big  
war will start there.

P.S. In 2m (Seph 375v) Can 'Pine warriors'  
imply a civil war? The Spaniards had started

Handwritten notes at the bottom of the page.

Ached in letter 31.

"Verse 71 may indicate Ab as Chokmah and LA as Binah and the solution of  
the mystery in Kether Hadit".

Ached in like 31.

"Verse 71 may indicate Ab as Chokmah and LA as Binah and the solution of  
the mystery in Kether Hadit"

Ached in letter 31.

"Verse 71 may indicate. At an Chokmah and LA on Divah and the solution of  
The Mystery in Kithan Hadit".

... of ... ..  
... ..  
... ..  
... ..

71. Hail ye trin warriors about the pillars of the world!

for your time is nigh at hand.

THE NEW COMMENT.

This is a clear statement as to the War which was to come, and did come, in 1914 B.V.

... (An xxx o i =) ... no longer agree with the above paragraph. I think "the pillars of the world" mean "the Pillars of Hercules" about the Straits of Gibraltar. And I think the really big war will start there.

P.S. An 2m (Saff 8 37 c.v.) Can "trin warriors" imply a civil war? The Span & troubles started in Spain ...

... ..  
... ..  
... ..  
... ..

... ..  
... ..  
... ..



71. Hail! ye twin warriors about the pillars of the world!  
for your time is nigh at hand.

THE NEW COMMENT.

This is a clear statement as to the War which was to come, and did come, in 1914 E.V.

I now (An xx @ in 2). no longer agree with the above paragraph. I think "the pillars of the world" mean "the Pillars of Hercules" - about the Straits of Gibraltar. And I think the really big war will start there.

P.S. An Im (Sept 8, '37 E.V.). Can "twin warriors" imply a civil war? The Spanish troubles started in Spain & Strait

... "twin warriors" ...  
"twin warriors" ...

G.S. An XIX 0 in 8. Some days after the arrival of Father Omnia Sore Veritate at the Abbey of Thelema at Cephaloedium of Tomaricia - which coincided within an hour announcement to me of the order of expulsion from Italy made against me - I was moved to discuss this verse 72. On consulting the original MS. I saw the crossed and unfinished feet "The Word of the Cophit" ... and immediately remembered distinctly that Aiwass had wished to say, if He had not actually said, "Of the Cophit" and that I had failed or refused to hear this because I was instantly reminded that Cepheliosio called himself "The Grand Cophit". I feared therefore that the allusion implied an interference with the dictation of my previous thought, and possibly also wished deliberately to forget the fact that I was myself Cepheliosio. However the feet in MS are clear and indubitable - the "correction" might be taken as bringing added light upon the meaning of this term, as in the apparent case of the apparent mis-spelling "Aiwass" Chap 1. v. 7

III-72. Koph 270 : 186 : 53 x 2 hence Double Wand  
 = 42 in full = 24 The Twin Spiritual vibrations (see Aiwass III)  
 #2] perhaps = 70 reversed = Nothing reversed into TWO. But  
 this may refer to the next sentence and have no connection with koph at all.

also given two groups in H. P. Lovecraft's handwriting).

Added to A.C. 7 day 34  
 the Book of the Law is written and concealed" in koph NIA, because  
 K O M (final) N I A = 451 : "The Book of the Law".

G.S. An xix 0 in 8. Some days after the arrival of Father  
 Omnia 600 Vrivate at the Abbey of Triluma at Cephalonium  
 of Trinacria - which coincided within 24 hours announcement to  
 me of the order of expulsion from Italy made against me -  
 I was moved to discuss this verse 72. On consulting the  
 original MS. I saw the crossed and unfinished text "The Word  
 of the Copti... and immediately remembered directly that  
 Aiwass had wished to say, if He had not actually said, "Of  
 the Copti" and that I had failed or refused to hear  
 this because I was instantly reminded that Cypriano  
 called himself "The Grand Copti". I feared therefore that  
 the allusion implied an interference with the dictation  
 of my conscious thought, and possibly also wished  
 deliberately to forget the fact that I was myself  
 Cypriano. However the text is now clear and  
 indubitable. The "correction" might be taken as  
 throwing added light upon the meaning of this  
 term, as in the ~~apparent~~ case of the apparent  
 mis-spelling - Aiwass' Chap 1. v. 7

capitulum. However the "correction" might be taken as  
indubitable. The "correction" might be taken as  
throwing added light upon the meaning of this  
form, as in the apparent case of the apparent  
mis-spelling "Aiwass" Chap 1. v. 7

III. 72. Koph 272 = 186 = 53 x 2 hence Double Wand  
= 42 in full = 24 The Twin Spiritual vibrations (see AEW XIII)  
[?] perhaps = 704 reversed = Nothing reversed into TWO. But  
Nia may refer to the next sentence and have no  
connection with Koph at all.

(above from two scraps in Aleister's handwriting).

Ached to A.C. 7 May 34  
"The Book of the Law is written and concealed" in Koph Nia, because  
K O P H (final) N I A = 951 = "The Book of the Law".

G.S. An  $2 \times 2 \times 8$  in 8. Some days after the arrival of Frank  
 Omnia pro Veritate at the Abbey of Thelema at Cephalodion  
 of Tomaricia - which coincided within 24 hours announcement to  
 me of the order of expulsion from Italy made against me -  
 I was moved to discuss this verse 72. On consulting the  
 original MS. I saw the crossed and unfinished feet - "The Wand  
 of the Copti... and immediately remembered distinctly that  
 Aiwass had wished to say, if He had not actually said, "Of  
 the Copti" and that I had failed or refused to hear  
 this because I was instantly reminded that Euphrosino  
 called himself "The Grand Copti". I feared therefore that  
 the allusion implied an interference with the dictation  
 by my conscious thought, and possibly also wished  
 deliberately to forget the fact. But I am myself  
 Euphrosino. However the verb is too clear and  
 indubitable. The "correction" might be taken as  
 throwing added light upon the meaning of this  
 form, as in the apparent case of the apparent  
 mis-spelling - Aiwass' Chap 1. v. 7

III. 72. Koph 272 = 186 =  $3 \times 2$  hence Double Wand  
 = 92 in full = 36 The Twin Spiritual vibrations (see Aiwass III)  
 #2] perhaps = 709 reversed = Nothing reversed into TWO. But  
 this may refer to the next sentence and have no  
 connection with koph at all.

(Labels from two scraps in Aleister's handwriting).

Added to A.C. 7 July 34  
 in Book of the Law is written and concealed" in koph dia, because  
 K O M (final) N I A = 951 = "The Book of the Law".

72. I am the Lord of the Double Wand of Power; the wand of  
the Force of Geph Nia - but my left hand is empty, for  
I have crushed an Universe; & naught remains.

THE OLD COMMENT.

72. Deity. See THE NEW COMMENT, Comment on III. 47.

"The Double Wand of Power" is a curious variant of the common "Wand of Double Power"; the general meaning is "I control alike the Forces of Active and Passive".

"Geph Nia": the original MS. has ----- left incomplete as not <sup>having been</sup> properly heard. The present text was filled in later in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing an Ankh, or sandal-strap, in the left hand, the wand being in the right. This ankh signifies the power to go, characteristic of a god.

But apparently Ra Hoer Khuit had an Universe in his left hand, and crushed it so that naught remains. I think this "Universe" is that of monistic metaphysics; in one hand is the "Double Wand", in the other "naught". This seems to refer to the 'None and Two' ontology outlined in previous notes.

For Achad; also QNA vol. NUMBER 251 sub figure 661 151 end of this vol.

wand of Double Power": the general meaning is "I  
control alike the Forces of Active and Passive".

"Geph Nia": the original MS. has ----- left incomplete  
<sup>having been</sup> not properly heard. The present text was filled in later  
in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing  
an Ankh, or sandal-strap, in the left hand, the wand being  
in the right. This ankh signifies the power to go, charac-  
teristic of a god.

But apparently Ra Hoor Khuit had an Universe in his  
left hand, and crushed it so that naught remains. I think  
his "Universe" is that of monistic metaphysics, in one hand  
the "Double Wand", in the other "naught". This seems to  
refer to the 'None and Two' ontology outlined in previous  
notes.

For Achad; Liber QNA vol NOMIN DESI sub figura. c. 111 135 end of this vol.

CONTROL OF DOUBLE POWER: the general meaning is "I  
control alike the Forces of Active and Passive".

"Goph Nia": the original MS. has ----- left incomplete  
<sup>having been</sup> not properly heard. The present text was filled in later  
in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing  
an Ankh, or sandal-strap, in the left hand, the wand being  
in the right. This ankh signifies the power to go, charac-  
teristic of a god.

But apparently Ra Hoor Khuit had an Universe in his  
left hand, and crushed it so that naught remains. I think  
his "Universe" is that of monistic metaphysics, in one hand  
the "Double Wand", in the other "naught". This seems to  
refer to the 'None and Two' ontology outlined in previous  
notes.

For Achad; Liber QNA vcl NOMIN DEI sub figura celi 135 end of this vol.

72. I am the Lord of the Double Wand of Power; the wand of the Force of Goph Nia - but my left hand is empty, for I have crushed an Universe; & naught remains.

EX. 111. 1. 1. 1.

73. THE NEW COMMENT.

"The Double Wand of Power" is a curious variant of the common "Wand of Double Power": the general meaning is "I control alike the Forces of Active and Passive".

"Goph Nia": the original MS. has ----- left incomplete as not <sup>having been</sup> properly heard. The present text was filled in later in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing an Ankh, or sandal-strap, in the left hand, the wand being in the right. This ankh signifies the power to go, characteristic of a god.

But apparently Ra Hoor Ekhuit had an Universe in his left hand, and crushed it so that naught remains. I think this "Universe" is that of monistic metaphysics, in one hand is the "Double Wand", in the other "haught". This seems to refer to the 'None and Two' ontology outlined in previous notes.

For Akhed; like QNA via NOMEN DSI sub figura cui 185 end of this vol.

72. I am the Lord of the Double Wand of Power; the wand of  
the Force of Geph Nia - but my left hand is empty, for  
I have crushed an Universe; & naught remains.

THE OLD COMMENT.

72. Done. See THE NEW COMMENT.

"The Double Wand of Power" is a curious variant of the common "Wand of Double Power": the general meaning is "I control alike the Forces of Active and Passive".

"Geph Nia": the original MS. has ----- left incomplete as not <sup>having been</sup> properly heard. The present text was filled in later in her own hand by the first Scarlet Woman.

The Egyptian Gods are usually represented as bearing an Ankh, or sandal-strap, in the left hand, the wand being in the right. This ankh signifies the power to go, characteristic of a god.

But apparently Ra Hoor Khuit had an Universe in his left hand, and crushed it so that naught remains. I think this "Universe" is that of monistic metaphysics, in one hand is the "Double Wand", in the other "naught". This seems to refer to the 'None and Two' ontology outlined in previous notes.

For Akh'd; also QNA via NOMEN DSI sub figura cui iss end of this vol.

Handwritten notes at the top of the page, including the number 624.

**73. Paste the sheets from right to left and from top to bottom; then behold!**

**THE OLD COMMENT,**

73. Done. See illustration. (See Comment on III, 47.)

**THE NEW COMMENT.**

This might have been done, of course, in several ways. I chose that which seemed most practical. So far I have noticed nothing remarkable. ... the Old Comment indicates ... but I have not yet discovered it.

*omitted*

Added in L. 31.

"Cross 74 may indicate that the splendor in His name hidden and glorious  
is the two creative cultures A.A. The Silver Star. N.S. according to Alevatky  
A. is the Sun or shallus".

13. Place the sheets from right to left and from top to

bottom; then behold!

THE OLD GOVERNMENT.

13. Done. See illustration. (See Comment on III, 47.)

THE NEW GOVERNMENT.

This might have been done, of course, in several ways.  
I chose that which seemed most reasonable. So far I have no  
great nothing remarkable.

Achad in letter 31.

Verse 74 may indicate that the splendor in His name hidden and glorious  
in the two creative letters A.A. The Silver Star. Note according to Alevatshy  
Ab in the sun or shallus".

13. Place the sheets from right to left and from top to

bottom; then behold!

THE OLD GOVERNMENT.

73. Done. See illustration. (See Comment on III, 47.)

THE NEW GOVERNMENT.

This might have been done, of course, in several ways.

I show that which seemed most practical. So far I have no-

thing nothing remarkable.

Added in letter 31.

Verse 74 may indicate that the splendor in His name hidden and glorious  
is the two creative letters A.A. The Silver Star. N.B. according to Alevatky  
Ab is the Sun or Chalus".

73. Take the sheets from right to left and from top to

bottom: then behold!

THE OLD COMMENT.

73. Bone. See illustration. (See Comment on III, 47.)

THE NEW COMMENT.

This might have been done, of course, in several ways.

I chose that which seemed most practical. So far I have no-

ted nothing remarkable.

Acked in letter 31.

"Cross 74 may indicate that the splendor in His name hidden and glorious  
in the two creative letters A.A. The Silver Star. N.B. according to A.A. My  
Ab in the Sun or shallus".

13. Place the sheets from right to left and from top to

bottom: then behold!

THE OLD COMMENT.

13. Done. See illustration. (See Comment on III, 47.)

THE NEW COMMENT.

This might have been done, of course, in several ways.  
I chose that which seemed most practical. So far I have no  
good reasons remaining.

74. There is a splendour in my name hidden and glorious  
as the sun of midnight is over the sea.

THE OLD COMMENT.

74. Perhaps refers to the addition of the name to 418. But Kephra is the Sun at midnight in the North. Now in the North is Taurus, the Bull, Apis, the Redeemer, the Sea.

THE NEW COMMENT.

*omitted*  
I suspect some deeper and more startling arcanum than the Old Comment indicates; but I have not yet discovered it. An XVI,  $\odot$  in  $\psi$ .

Three, the Gate, Moral spells in 7417, etc. Using the Key of Aun Sa, we get XII + IV + 0, and IV + 0, their sum is 16. (I.E., If for IV we use XVII, the sum is 33, the special number of Horus.)

THE NEW COMMENT.

This is of course the hieroglyphic "word" familiar to most students. (See book 4 Part III.) It is a way of spelling the letter whose value is 5 so that it shall add to 7. The writing the 5 and the 7 is a symbol of the Great Work.

74. There is a splendour in my name hidden and glorious  
as the sun of midnight is ever the son.

THE OLD COMMENT.

74. Perhaps refers to the addition of the name to 418. But Kephra is the Sun at midnight in the North. Now in the North is Taurus, the Bull, Apis, the Redeemer, the Son.

THE NEW COMMENT.

I suspect some deeper and more startling arcanum than the Old Comment indicates; but I have not yet discovered it. An XVI, O in V.

*omitted*

... the sun is ...  
... the sun is ...  
... the sun is ...

... is of course the hieroglyphic "word" familiar to most students. (See Book 4 Part III.) It is a way of speaking the letter whose value is 1 so that it shall add to ...  
... writing the word the O is a symbol of the Great Work.

75. The ending of the words is the Word Abrahadabra.

The Book of the Law is Written

and Concealed.

Aum. Ha.

THE OLD COMMENT.

75. The ending of the words is the ending of the Work -  
Abrahadabra. The Book is written, as we see; and concealed  
- from our weak understanding.

Aum-Ha, DYN = 111, N 7 = 6, 111 x 6 = 666, the Seal of  
The Beast. Note well that DYN with a  $\square$  final adds to 671.  
Throa, the Gate, Adonai spelt in full, etc. Using the Keys  
of Aum Ha, we get XII + XV + O, and IV + O, their sum 31 =  
N 3, Not. (P.S. If for IV we use XVII, the sum is 44, the  
special number of Horus.)

THE NEW COMMENT.

Aum is of course the Sanskrit "Word" familiar to most  
students. (See Book 4 Part III.) Ha is a way of spelling

the letter whose value is 5 so that it shall add to 6. This  
uniting the 5 and the 6 is a symbol of the Great Work.



1. In the beginning, created, ALHIM, the essence of the Heavens and the essence of the Earth (per 11)
2. Thus the first name given in the book of Genesis is that of The Elohim, the creative gods.
3. And the numeration thereof is 86, many and great are its mysteries.
4. Then in the ~~second~~ Creation story, in made mention of IHVH = Jahveh, the Tetragrammaton or Name-of-the-Four-Letters, whose numeration is 26.
5. An this name was throughout the second story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112 (per 24)
6. And the Name-of-the-Four-Letters, IHVH, was considered by the great 100 Holies, amid the blast of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "lord". And the numeration thereof is 45. (per 18)
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name, IHVH was not revealed, for by Him He was known by His Name AL (God) Shaddai, that is to say God Almighty (per 17); and the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI is 345, which is also that of the mysterious word HSHM, Ha Shema, which meaneth THE NAME (per 12)
8. But only unto the prophet MSH, Moses, the numeration of this name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Terumah of 345, which name is AHIM ASHRAHIM, which Ashur Elch, which meaneth "wisdom is wisdom" -- THE NAME of the Highest God.
9. Even as it is written in Exodus 3:13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say unto them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?' And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel, I AM (AHIM) hath sent me to you.'"
10. And the numeration of AHIM is 21, many and great are its mysteries.
11. And God said ~~moreover~~ unto Moses, "Thus shalt thou say to the children of Israel; IHVH (<sup>Jahveh</sup> Jahveh) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations."

1. In the beginning, created, ALHIM, the essence of the Heavens and the Earths of the Earth (Gen. 1:1)
2. Thus the first Name given in the book of Genesis is that of The Elohim, the creative gods.
3. And the numeration thereof is 86. Many and great are its mysteries.
4. Then in the ~~second~~ Creation story, is made mention of IHVH = Jahveh, the Tetragrammaton or Name - of - the Four - letters, whose numeration is 26.
5. An this name was throughout the second story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112 (Gen 2:4)
6. And the Name - of - the - Four - letters, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest of the Holy of Holies, amid the blast of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "lord". And the numeration thereof is 65. (Gen 18:3)
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by them He was known by His Name AL (God) Shaddai, that is to say God Almighty. (Gen 17:1) And the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI is 345, which is also that of the mysterious word HSHM, Ha Shema, which meaneth THE NAME (Gen 12:8)
8. But only unto the prophet MSHH, Moses, the numeration of this name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Terumah of 345, which Name is AHIM ASH R AHIM, which Ashur Ekeith, which meaneth "existence in existence" -- the NAME of the Highest God.
9. Even as it is written in Exodus 3:13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say unto them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?' And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel; I AM (AHIM) hath sent me to you.'"
10. And the numeration of AHIM is 21, many and great are its mysteries.
11. "And God said ~~moreover~~ unto Moses, 'Thus shalt thou say to the children of Israel; IHVH (<sup>Jahveh</sup> ~~Jahveh~~) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations.'"

1. In the beginning, created, ALHIM, the essence of the Heavens and the essence of the earth (per 11)
2. Thus the first name given in the book of Genesis is that of the Elohim, the creative gods.
3. And the numeration thereof is 86. Many and great are its mysteries.
4. Then in the ~~second~~ Creation story, in made mention of IHVH = Jahveh, the Tetragrammaton or Name-of-the-Four-Letters, whose numeration is 26.
5. And this name was throughout the second story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112 (per 20)
6. And the Name-of-the-Four-Letters, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest of the Holy of Holies, amid the blast of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "lord". And the numeration thereof is 65. (per 18)
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by Him He was known by His Name AL (God) Shaddai, that is to say God Almighty. (per 17) And the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI is 345, which is also that of the mysterious word HShM, Ha Shema, which meaneth THE NAME (per 12)
8. But only unto the prophet MSH, Moses, the numeration of His name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Transmutation of 345, which Name is AHIM ASHRAHIM, which Asher Esheth, which meaneth "wisdom is wisdom" -- the NAME of the Highest God.
9. Even as it is written in Exodus 3:13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say unto them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?' And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel, I AM (AHIM) hath sent me to you.'"
10. And the numeration of AHIM is 21, many and great are its mysteries.
11. "And God said moreover unto Moses, 'Thus shalt thou say to the children of Israel; IHVH (<sup>Jahveh</sup> ~~Jahveh~~) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations.'"

1. In the beginning, created, ALHIM, the essence of the Heavens and the essence of the earth (Gen. 1:1)
2. Thus the first Name given in the book of Genesis is that of the Elohim, the Creative God.
3. And the numeration thereof is 86. Many and great are its mysteries.
4. Then in the ~~second~~ Creative Story, is made mention of IHVH = Jahveh, the Transpiration or Name of the Four-Element, whose numeration is 26.
5. As this name was throughout the second story combined with that of the first, as it is written IHVH ALHIM, whose numeration is 112 (Gen. 2:4)
6. And the Name of the Four-Element, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest of the Holy of Holies, amid the blast of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "lord". And the numeration thereof is 45. (Gen. 18:3)
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by Him He was known by His Name AL (God) Shaddai, that is to say God Almighty. (Gen. 17:1) And the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI is 365, which is also that of the mysterious word HSHM, Ha Shema, which meaneth THE NAME (Gen. 12:8)
8. But only unto the prophet MSH, Moses, the numeration of His name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Terumah of 345, which Name is AHIM ASHRAHIM, which Asher Elshah, which meaneth "wisdom is wisdom" -- the NAME of the Highest God.
9. Even as it is written in Exodus 3:13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say to them?' And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel; I AM (AHIM) hath sent me to you.'"
10. And the numeration of AHIM is 21, many and great are its mysteries.
11. "And God said moreover unto Moses, 'Thus shalt thou say to the children of Israel; IHVH (<sup>Jahveh</sup> ~~that~~) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations.'"

12. And again in Exodus 6: 2. "And God spoke, unto Moses, saying and said unto him, " I AM IHVH (Jahveh). And I appeared unto Moses Abraham to Isaac, and to Jacob, as AL (God) Almighty, but by my name IHVH was I not known unto them. And I also established my covenant with them to give them the land of CANAAN, the land of their sojournings. saying they sojourned."

13. And the numeration of AHH IHVH, I AM JAHVEH, is 47, but by the Pabaliti's Most Names (of Macroprosopus and Microprosopus) have been reduced into the most mysterious name AHHVH, the numeration of which is 32.

14. Thus did ~~God~~ <sup>God</sup> reveal his name to Moses in of the First Covenantance AHH and of the Second Covenantance IHVH, and both these Holy Names have been held most sacred.

15. But in the whole of Judaism and its sacred Literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "THE NAME" -- "Hear O Israel. IHVH ALHIM IHVH ACHD. Jahveh our God Jahveh is One ACHAD: Ached meaning ONE -- UNITY. (And this sphema occurs in the Book of Deuteronomy chapter vi verses 4)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might". And these words I command thee this day, shall be in thy heart; and thou shalt fear them upon thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-post of thy house, and on thy city gates."

17. This then is the Commandment which IHSHVH (Jesus) later referred to as "The whole of the law and the prophets".

18. And the numeration of Ached ACHD (Unity) is 13. likewise is the numeration of AHH (Ahsbah) LOVE, 13. And together Unity and love are 26, which is the numeration of IHVH, with implicit that the One God is love, and as such most worthy of the whole love of His chosen people - first and foremost and always.

19. After which First Commandment cometh the love of the neighbour and of one another, and of all creatures for His sake.

20. And that of this love (AHSBH) was extended, or as the Pabaliti's say spelt in full? spelt in full AHSBH (13) becomes ALP HH BITH HH the numeration of which is 543. The equivalent of AHH ASIR AHH - I AM THAT I AM - the name of the Highest God.

12. And again in Exodus 6. 2. "And God spoke unto Moses, saying and said unto him, 'I AM IHVH (Jahveh). And I appeared unto ~~Abraham~~ Abraham to Isaac, and to Jacob, as AL (God) Almighty, but by my name IHVH was I not known unto them. And I also established my covenant with them to give them the land of CANAAN, the land of their sojournings wherein they sojourned'."

13. And the numeration of AHIM IHVH, I AM JAHVEH, is 47, but by the Pabalit's these names (of Macroprosopus and Microprosopus) have been combined into the most mysterious name AHIMVH, the numeration of which is 32.

14. Thus did ~~God~~ <sup>God</sup> reveal his name to Moses as of the Vast Covenantance AHIM and of the Lesser Covenantance IHVH, and both these Holy Names have been held most sacred.

15. But in the Code of Judaism and its sacred Literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "THE NAME" -- "Hear O Israel. IHVH ALHIM IHVH ACHD. Jahveh our God Jahveh is ONE ACHAD: Ached meaning ONE -- UNITY. (And this Sphema occurs in the Book of Deuteronomy chapter vi verse 4)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might". And these words I command thee this day, shall be in thy heart; and thou shalt pass them upon thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-post of thy house, and on thy city gates."

17. This then is the Commandment which IHSHVH (Jesus) later referred to as "The whole of the Law and the Prophets".

18. And the numeration of Ached ACHD (Unity) is 13. likewise is the numeration of ANBH (Abah) LOVE, 13. And together Unity and Love are 26, which is the numeration of IHVH, which implies that the One God is Love, and as such most worthy of the whole love of his chosen people - first and foremost and always.

19. After which First Commandment cometh the Love of the neighbour and of one another, and of all creatures for His sake.

20. And that of this Love (ANBH) was extended, or as the Pabalit's say spell in full? spell in full ANBH (13) becomes ALP HH BITH HH the numeration of which is 543. The equivalent of AHIM ASIR AHIM - I AM THAT I AM - the name of the Highest God.

12. And again in Exodus 6. 2. "And God spoke unto Moses, saying and said unto him, 'I AM IHVH (Jahveh). And I appeared unto Moses Abraham to Isaac, and to Jacob, as AL (God) Almighty, but by my name IHVH was I not known unto them. And I also established my covenant with them to give them the land of CANAAN, the land of their sojournings wherein they sojourned'."

13. And the numeration of AHIM IHVH, I AM JAHVEH, is 47, but by the Pabalist's these Names (of Macroprosopus and Microprosopus) have been combined into the most mysterious name AHIVH, the numeration of which is 32.

14. Thus did ~~Moses~~ <sup>God</sup> reveal his name to Moses as of the First Covenantance AHIM and of the Lesser Covenantance IHVH, and both these Holy Names have been held most sacred.

15. But in the Code of Judaism and its sacred Literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "THE NAME" -- "Hear O Israel. IHVH ALHIM IHVH ACHD. Jahveh our God Jahveh is ONE ACHAD: Ached meaning ONE -- UNITY. (And this Sphema occurs in the Book of Deuteronomy chapter vi verse 4)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might". And these words I command thee this day, shall be in thy heart; and thou shalt pass them upon thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-post of thy house, and on thy city gates."

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13. And the numeration of AHIM IHVH, I AM JAHVEH, is 47, but by the Pabalists these names (of Macroprosopus and Microprosopus) have been combined into the most mysterious name AHIVH, the numeration of which is 32.

14. Thus did God reveal his name to Moses in of the first covenantance AHIM and of the lower covenantance IHVH, and both these Holy Names have been held most sacred.

15. But in the code of Judaism and its sacred Literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "THE NAME" -- Here is so-called IHVH ALHIM IHVH ACHD, Jahve our God Jahve is one ACHAD: Ached meaning ONE -- UNITY (And this sphere occurs in the Book of Deuteronomy chapter VI verse 4)

16. And these words of the Shema are immediately followed by the command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might". And these words I command thee this day, shall be in thy heart; and thou shalt press them upon thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the door-post of thy house, and on thy city gates."

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20. And that of this Love (ANSH) was extended, or as the Pabalists say spelt in full? spelt in full ANSH (13) becomes ALP HH BITH HH the numeration of which is 543. The equivalent of AHIM ASAR AHIM - I AM THAT I AM - the name of the Highest God.

21. ACHAD is AHEBAH - God in dove.

22. But there is a further great mystery of the Name of God which was also revealed unto Moses (34:5), but of which word is indeed seldom spoken, yet which when known and reversed unlocks many secret paths.

23. This Holy Name is QNA whose numeration is 151

24. What meaneth this?

25. When Moses having broken the First Tablets of the Law received from God on Mount Sinai, returned again with other Tablets that the Lord might write again thereon (Exodus 34:1). God made a further covenant with him (v.10) and disclosed a Third Name to Moses (v.14) as follows: "For thou shalt worship no other God; for IYHVH whose Name is JEALOUS (QNA) is a jealous God."

26. Now the primary meaning of this word JEALOUS is: eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in its tertiary and final meaning does it have reference to: Apprehension of being supplanted, outdone by a rival in love, or in the favour of another etc. But it does also mean: zealously vigilant. Thus its root is in 'jeal': intense enthusiasm, ardour, fervour.

27. It is this intense enthusiasm, this ardour, this fervour that QNA is in Himself and demands of others: Thou shalt love Me with thy whole heart, thy whole soul, thy whole mind and thy whole strength for I AM LOVE MYSELF and I AM JEALOUS, because passionate love in its very nature implies the possibility of jealousy.

28. And how does this great Name of God give us the key to our choice of a Number most adequate to represent Him?

29. The numeration of QNA is 151

30. The numeration of AHIM (I AM) in full (ALPH HH IVD HH) is 151

31. The numeration of IYHV ALHIM IYHV ACHD (Jahveh our GOD Jahveh in OMN) is 151

32. This shows in one combination or another the original ALHIM (Our GOD) of the First Creation Story, AHIM the highest Name given to Moses, IYHV the Ineffable Name of Four letters, ACHD, the Line Unity, are all through the Number 151 equivalent to this Holy Name QNA which has been "rejected".

33. That it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the original Law was written on a

21. ACHAD is AHEBAH - God is dove

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25. When Moses having broken the First Tablets of the Law received from God on Mount Sinai, returned again with other Tablets that the Lord might write again thereon (Exodus 34:1) God made a further covenant with him (v. 10) and disclosed a third Name to Moses (v. 14) as follows: "For thou shalt worship no other God; for IHVH whose Name is JEALOUS (QNA) is a jealous God."

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30. The numeration of AHIM (I AM) in full (ALPH HH IVD HH) is 151

31. The numeration of IHVH ALHIM IHVH ACHD (Jehovah our God Jehovah is ONE) is 151

32. This shows in one combination or another the original ALHIM (Our God) of the First Creation Story, AHIM the highest Name given to Moses, IHVH the Ineffable Name of Four letters, ACHD, the true Unity, are all through the Number 151 equivalent to this Holy Name QNA which has been "rejected".

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21. ACHAD is ANEBAH - God is dove

22. But there is a further great mystery of the Name of God which was also revealed unto Moses (345), but of which word is indeed seldom spoken, yet which when known and revered unlocks many secret paths.

23. This Holy Name is QNA whose numeration is 151

24. What meaneth this?

25. When Moses having broken the First Tablets of the Law received from God on Mount Sinai, returned again with other Tablets that the Lord might write again thereon (Exodus 34 v. 1) God made a further covenant with him (v. 10) and disclosed a third Name to Moses (v. 14) as follows: "For thou shalt worship no other God; for IHVH whose Name is JEALOUS (QNA) is a jealous God."

26. Now the primary meaning of this word JEALOUS is: eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in its tertiary and final meanings does it have reference to: Apprehension of being supplanted, outdone by a rival in love, or in the favour of another etc. But it does also mean: zealously vigilant. Thus its root is in 'jeal': intense enthusiasm, ardour, fervour.

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32. This shows in one combination or another the original ALHIM (Our God) of the First Creation Story, AHIM the highest Name given to Moses, IYHWH the Ineffable Name of Four letters, ACHD, the true Unity, are all through the Number 151 equivalent to this Holy Name QNA which has been "rejected".

33. But it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the original Law was written on a

sapphire stone. Moses broke and discarded the original tablet of the law. And QNA being written in full becomes QOPH NUN ALPH which is 403 and number in that of the words ABN SPHR, that is to say the Sapphire Stone (NUN added to ~~Now is for~~ in A.C.'s hand: AEN Ex 24.10 re 'stone').

24. Now as for the sound of this Holy Name QNA it is CANA. And this surely support the land of CANAAN, the promised land flowing with milk and honey. It is also significant that the first miracle performed by IHSVH took place at CANA of Galilee in connection with a marriage, or love feast, where water was changed into wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man as shown in within three measures of meal.

25. But finally there is a more than possible connection with certain prophecies in dibern depis, said to be called the Book of the Law in the New Aeon. Mention is made therein (III 2) of a word not known, and this was once explained (after the discovery of the Key AL) as the word NOT KNOWN.

26. But there is towards the end of this Book (III 72) a certain mysterious word which may have reference to the 'not-known' of III 2. "I am the Lord of the Double Wand of Power: The word of the Force of Coph Nia -- etc."

27. For there is, as has been shown elsewhere, a most interesting correspondence between the words 'Coph Nia' and 'The Book of the Law' their Hebrew equivalents having the same numeration.

28. But in the Commentary on dibern depis written by 666 there occurs these words: 'Coph Nia; the original MS has ... left incomplete or not properly heard. The present text was filled in latter in her own hand by the Scarlet Woman.'

29. Now there was another word not rightly heard when the original MS was made: Thus the title of first editions appeared as dibern L uel depis, and only after the discovery of the Key to the Book did this get changed to the proper title: dibern AL uel depis.

30. It is here suggested, then, that the word 'COPH' was given (or just done) for the Hebrew letter 'Coph' and that the Intelligence dictating dibern depis part this repeated letter 'Coph' as the first letter of a word, but pronounced it

sapphire stone. Moses broke and discarded the original tablet of the law. And QNA being written in full becomes QOPH NUN ALPH which is 403, same number in that of the words ABN STHA, that is to say the Sapphire Stone (NOTE added ~~to~~ Now is for in A.C.'s hand: APO Ex 24.10 re "stone").

34. Now as for the sound of this Holy Name QNA it is CANA. And this surely support the land of CANAAN, the promised land flowing with milk and honey. It is also significant that the first miracle performed by IASHVH took place at CANA of Galilee in connection with a marriage, or love feast, where water was changed into wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man as heaven is within these measures of meal.

35. But finally there is a more than possible connection with certain prophecies in dibeir depis, which is called the Book of the Law in the New Aeon. Mention is made therein (III 2) of a word not known; and this was once explained (after the discovery of the Key AL) as the word NOT known.

36. But there is towards the end of this Book (III 72) a certain mysterious word which may have reference to the 'not-known' of III 2. "I am the Lord of the Double Wand of God: the end of the Force of Coph Nia -- etc."

37. For there is, as has been shown elsewhere, a most interesting correspondence between the words 'Coph Nia' and 'The Book of the Law' their Hebrew equivalents having the same numeration.

38. But in the Commentary on dibeir depis written by 666 there occurs these words: 'Coph Nia; the original MS has ... left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman.'

38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as dibeir L vel depis, and only after the discovery of the Key to the Book did this get changed to the proper title: dibeir AL vel depis.

39. It is here suggested, then, that the word 'COPH' was given (or first down) for the Hebrew letter 'Qoph' and that the Intelligence dictating dibeir depis part then repeats letter 'Qoph' as the first letter of a word, but pronounced it

sapphire stone. Moses broke and discarded the original tablet of the laws. And QNA being written in full becomes QOPH NUN ALPH which is 403, that number in that of the words ABN SPHR, that is to say the Sapphire Stone (NOTE added ~~to~~ Now is for in A.C.'s hand: APO Ex 24.10 re "zone").

34. Now as for the sound of this Holy Name QNA it is CANA. And this surely support the land of CANAAN, the promised land flowing with milk and honey. It is also significant that the first miracle performed by IASHVH took place at CANA of Galilee in connection with a marriage, or love feast, where water was changed into wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man or woman in within these measures of meal.

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36. But there is towards the end of this Book (III 72) a certain mysterious word which may have reference to the 'not-known' of III 2. "I am the Lord of the Double Wand of Power: the Lord of the Force of Coph Nia - etc."

37. For there is, as has been shown elsewhere, a most interesting correspondence between the words 'Coph Nia' and 'The Book of the Law' their Hebrew equivalents having the same numeration.

38. But in the Commentary on dibeir depis written by 666 there occurs these words: "Coph Nia; the original MS has ... left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman."

38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as dibeir L'el depis, and only after the discovery of the Key to the Book did this get changed to the proper title: dibeir AL'el depis.

39. It is here suggested, then, that the word 'COPH' was given (or first down) for the Hebrew letter 'Qoph' and that the Intelligence dictating dibeir depis part then repeated letter 'Qoph' as the first letter of a word, but pronounced it

sapphire stone. Man wrote and discarded the original title of the dawn. And QNA being written in full becomes QOPH NUN ALPH which in 403 value number is that of the words ABN SPHR, that is to say the Sapphire Stone (NBE added ~~to this as for~~ in A.C.'s hand: APN & 24.10 re (Zion)).

24. Now as for the sound of this Holy Name QNA it is CANA. And this surely supports the land of CANAAN, the promised land flowing with milk and honey. It is also significant - that the first miracle performed by IASHVH took place at CANA of Galilee in connection with a marriage, or love feast, where water was changed into wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man or creature in within these measures of meal.

25. But finally there is a more than possible connection with certain prophecies in diller depis, which is called the Book of the dawn in the New Aeon. Mention is made therein (III 2) of a word not known; and this was once explained (after the discovery of the Key AL) as the word NOT known.

26. But there is towards the end of this Book (III 72) a certain mysterious word which may have reference to the 'not-known' of III 2. "I am the Lord of the Double Wand of Gessen: the end of the Force of Coph Nia -- etc."

27. For there is, as has been shown elsewhere, a most interesting correspondence between the words 'Coph Nia' and 'The Book of the dawn' their Hebrew equivalents having the same numeration.

28. But in the commentary on diller depis written by 666 there occurs these words: 'Coph Nia; the original MS has ... left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman.'

29. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared on diller & red depis, and only after the discovery of the Key to the Book did this get changed to the proper title: diller AL red depis.

30. It is here suggested, then, that the word 'COPH' was given (or first done) for the Hebrew letter 'Coph' and that the Intelligence dictating diller depis part this repeated letter 'Coph' as the first letter of a word, but pronounced it

apart specially to distinguish it from the "Kaph". It is further suggested that "Kai" was written as "KAI" was intended to be the rest of the word, viz: NA, so that the word should read QNA or CANA, or KANA by sound. Had however the whole word been pronounced that it would surely have been written with a double dash with an initial of either C or K, and to avoid this the first sound given was a "Coph" or "Qoph". This led (as JEALOUSY does) to a misunderstanding. May not the word JEALOUS (QNA) be the word "not know" which has caused "Division hitherto hitherto" of III 2?

40. The further correspondences of this number 151 are also worthy of note.

41. There is the word QVMH which means: A standing upright, and 'station'.

42. There is also the sacred word MQVH which appears in Jeremiah XVII 12, 13, where it is written

12. "A glorious throne on high from the beginning hath been the place of our Sanctuary

13. "O IHVH, the hope of Israel, all that forsake thee shall be ashamed. They that draw back from me shall be written on the earth, because they have forsaken IHVH, "THE FOUNTAIN OF LIVING WATERS" (MQVH = 151)

43. Let us then not forget "to rejoice" (G16 = 43) to

THE END.

Written and by Foster Aked his twenty third day of April in the year Nineteen hundred and thirty six at "Tale Trunk" Deep Water, B.C. Canada.

P.S. In sending me a carbon copy of the above from which the above was copied Aked with 8/4/36 "This is the carbon A.C. read and returned - requested for possible revision or lacuna. He approved it... It is not for publication or further distribution at present..."

apart" specially to distinguish it from "KA" "Kaph". It is further suggested that "KAT" was written as "KIA" was intended to be the rest of the word, viz: NA, so that the word should read QNA or CANA, or KANA by sound. Had however the whole word been pronounced that it would surely have been written ~~down~~ down with an initial of either C or K, and to avoid this the first sound given was a "Coph" or "Qoph". This led (as JEALOUSY does) to a misunderstanding. May not the word JEALOUS (QNA) be the word "not known" which has caused "Division hither homeward" of III 2?

40. The further correspondences of this number 151 are also worthy of note.

41. There is the word QVMH which means: A standing upright, and 'station'.

42. There is also the same word MQVH which appears in Jeremiah XVII 12, 13, where it is written

12. "A plentious branch on high from the beginning hath been the place of our Sanctuary

13. "O IHVM, the hope of Israel, all that forsake thee shall be ashamed. They that draw back from me shall be written on the earth, because they have forsaken IHVM, 'THE FOUNTAIN OF LIVING WATERS' (MQVH = 151)

43. Let us then not forget "to rejoice" (GIL = 43) to

THE END.

Written down by Frank Achad on Tuesday third day of April in the year Nineteen hundred and thirty six at "Tall Timbers" Deep Water, B.C. Canada.

P.S. In sending me a carbon copy of the above from which the above was copied Achad wrote 8/6/48. This is the carbon A.C. read and returned as requested for possible revision re. Caanan. He approved it... It is not for publication or further distribution at present..."

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41. There is the word QVMH which means: A standing upright, and "station".

42. There is also the same word MQVMH which appears in Jeremiah XVII 12, 13, where it is written

12. "A plentious vine on high from the beginning hath been the place of our Sanctuary"

13. "O JHVH, the hope of Israel, all that forsake thee shall be ashamed. They that draw back from me shall be written on the earth, because they have forsaken JHVH, "THE FOUNTAIN OF LIVING WATERS" (MQVMH = 151)

43. Let us then not forget "to require" (G16 = 43) to

THE END.

Written and by Foster Ashed the twenty third day of April in the year Nineteen hundred and thirty six at "Tall Timber" Deep Water, N.C. Canada.

P.S. In sending a carbon copy of the above from which the above was copied Ashed with 4/4/48 "This is the carbon A.C. read and returned - requested for possible revision or correction. He approved it... It is not for publication or further distribution at present..."

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12. "A plentious vine or high from the beginning hath been the place of our Sanctuary"

13. "O IHVM. The hope of Israel, all that forsake thee shall be ashamed. They that draw back from me shall be written on the earth, because they have forsaken IHVM, 'THE FOUNTAIN OF LIVING WATERS' (MQVMH = 151)

43. Let us then not forget "to require" (G16 = 43) to

THE END.

Written down by Foster Ashed his twenty third day of April in the year Nineteen hundred and thirty six at "Tall Timber" Deep Water, N.C. Canada.

P.S. In sending it a letter copy of the above from which the above was copied. Ashed with 8/4/48. This is the letter A.C. read and returned as requested for possible revision or correction. He approved it... It is not for publication or further distribution at present...