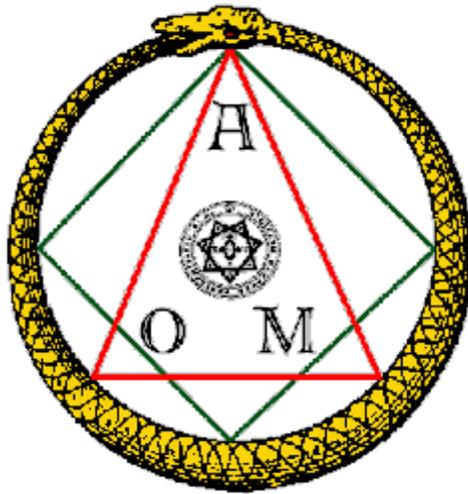
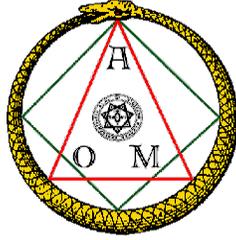


Liber Loagaeth

The First Leaf (1A)

An Enochian Prophecy on the cosmogony of the Universe
In the Merkabic Tradition





The First Leaf (1A)

Loagaeth: Enochian Prophecy

“A Book of Secrets & the Key of this World”

Introduction

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

This book, and holy key, which unlocketh the secrets of God His determination—as concerning the beginning, present being, and end of this world—is so reverent and holy, that I wonder (I speak in your sense) why it is delivered to those that shall decay. So excellent and great are the Mysteries therein contained, above the capacity of man. [*Five Books of Mystery*, p.393]

The Angel Galvah, communicating this book to John Dee, says of Liber Loagaeth (pronounced Logah) that it is “Speech from God”; clearly indicating the prophetic nature of the work and the singular importance of the *First Leaf*.

Behold! Behold, yea, let Heaven and earth behold: For with this, they were created. And it is the voice and speech of Him, which proceeded from the First, and is the First, whose glorious Name be exalted in his own horn of honor. Lo, this it is. And it is the truth; whose truth shall endure forever. [*Five Books of Mystery*, p.268]

This holy book is said to contain three types of revelation; the knowledge of God, the numeration and doings of its angels and the formation and demise of nature. So the book is also an outline of an eschatology; not all that different from the apocalypses of the pseudepigraphic literature of the late, pre-Christian era.

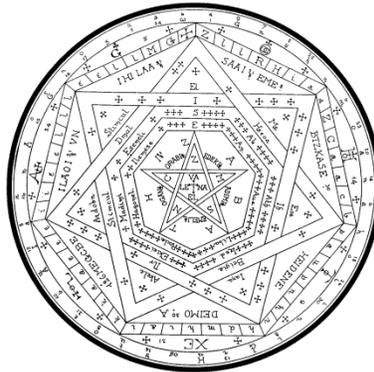
And of the *First Leaf*, Galvah said: “it is the last of the book,” having an uncanny parallel with the biblical notion that those who are seated last shall be seated first. This is an overall allusion to the Great Work that is the uniting of Heaven and Earth; the ‘above and below,’ per the Qabalistic axiom: *Kether is in Malkuth and Malkuth is in Kether, but after a different fashion*. Galvah’s proclamation may be taken to mean that the *First Leaf* is the summation of the prophecy and/or a key to that prophecy of Liber Loagaeth; being its conclusion. But most important, Galvah said of *Loagaeth*: “**Out of this shall be restored the holy books, which have perished even from the beginning, and from the first that lived. And herein shall be deciphered perfect truth from imperfect falsehood.**”

The Angel Nalvage says of the First Leaf: “I find the soul of man hath no portion in this First Table. It is the Image of the Son of God, in the bosom of his father, before all the worlds. It comprehendeth his incarnation, passion, and return to judgment: which he himself, in flesh, knoweth not.” In this we can determine the *Logos* before the act of creation and before the Ain Soph Aur would cast a reflection of itself (as Kether) that it might then comprehend itself. This of course, is the first spiritual act for us all, per the Hermetic Axiom: *Know Thyself*.

The problem with the first leaf; being arranged into words as with the tablets that comprise all but the first two leaves of Loagaeth, is that there are a host of words that have no translation readily available. But using Qabalistic and etymological techniques, these words can be translated, using words that already exist in the language; adding new words into the lexicon. What follows here is an attempt at this with an explanation of the techniques used to do this; and a commentary on the verses themselves. Immediately, upon completing the interpretation of the first paragraph, it becomes clear that Loagaeth is detailing a cosmogony represented symbolically by the *Sigillum Dei Aemeth*. This seems a strong indicator that the correct approach to the interpretation of this coded revelation has been found. And just as strong a verification is the fact that the entire Enochian system is built on the *Sigillum Dei Aemeth*; being literally the support for the work as symbolically expressed through the placement of sigils under each leg of the *Holy Table of Practice* and under the magick mirror itself.

What is being detailed as we begin to translate and decode the work is a hekalothic mythos and cosmogony of the creation of Earth and Heaven; its angels being described as the Children of Light. There is a marvelous parallel with the esoteric Buddhist prophecy as expounded by Madame Helena Petrovna Blavatsky, but more from a uniquely Western perspective. It then also becomes natural to interpret this work in terms of Liber XXX Aerum vel Saecvli Svb Figvra CCCCXVIII; The Vision & the Voice, which goes to the heart of Thelemic Doctrine as revealed to the Master Therion in his skrying to the thirty Aethyrs.

The Sigillum Dei Aemeth: Seal of God's Truth



The letters, numbers and symbols of the SDA were dictated separately from the presentation of the image of the overall design of the seal. The dictation begins with the outer ring. It is divided into quarters with each quarter is broken into 10 pieces,¹ to form 8 sets² of 5 pieces,³ 40⁴ in total;

¹ Consistent with the Sefirot on the Tree-of-Life.

² Biune elements of the 4 worlds of the Qabalah.

³ The number of man.

⁴ In the Sumerian myth of Enlil and Enki, the first sons of Anu, from which also is drawn the myth of the casting out of Lucifer from heaven, we learn that Enki's sacred number is 40. He was the one in the myth who saved humanity from the Deluge; defying the Anunnaki. In pseudopigraphal lore, Lucifer defies God and is cast out from heaven; saving humanity by bringing the forbidden fire from the gods. Interestingly enough, the number 40 in the English Qabalah is the letter 'V'; transliterated as Vau into Hebrew, subsequently connected to the Hierophant Atu. 40 is also the word 'Us' in the English Qabalah, which has a special significance in Liber AL; Us being the Company of Heaven. In the Hebrew Qabalah, 40 is the value of such words as 'Liberator' (title of Yesod GVAL) and 'The Hand of the Eterneal YD YHVH'. The former clearly suggesting the Nightside of the Tree-of-Life and the latter suggesting immortality. Digging deeper, we learn from the Secret Doctrine: When the "Maker of the material world" (Ahura Mazda) is asked, furthermore, what is to give light "to the *Vara* which Yima made," he is told that "There are *uncreated* lights and *created* lights" and that "there" (in Airyana Vaego, where *Vara* is built), "the stars, the moon, and the Sun are only once (a year) seen to rise and set" and a year seems only as a day (and night) a clear reference to the "land of the Gods" or the (now) polar regions. Moreover another hint is contained in this verse: a distinct allusion to the "uncreated lights"

probably connecting with the four elements of the Elemental Tablets. Each of these sections is then filled with either a letter or letter(s); or a number and a letter; starting at the top, starting with the Greek [w] Omega (with some of the A's also being regarded as the Greek Alpha) and in a clockwise direction. The numbers associated with the letters indicated how many spaces laid between the current letter and the next. If the number was on top, the next letter was that many spaces to the right; clockwise, and if it were on the bottom, to the left (counter-clockwise). By beginning at the capitals, and working to the letters without numbers, seven names of God are formed. The names are to be pronounced without the doubling of the A's.

All the letters in the outer circle represent the first letter of a forty-lettered name for an angel. The letter Tau is found just to the right of the 12 o'clock position (under the number 4 and poorly displayed in our graphic) and is a name of God. Just past the 9 o'clock position on the outer circle is a large letter A, which is the only letter not used for godnames. From this, we can derive three names; Abora, Aaoth and Algol (the demon star), which can be set into the following symbol:

6
 A
 6 6

The Holy Table says that Babalon is with IAO. We can easily attribute the Beast 666 to IAO. Babalon and the Beast are the “8” elemental sections of the 40 letters of the outer rim of the SDA that give the seven names of God. And from these names, we can see that Ga as God's seed (Galethog—one of the names of God on the SDA) becomes Thoth (the Sun god becoming the Moon god Thaoth—one of the names of God on the SDA, as shown on the following page).

Inside the heptagon are the seven lines of Table I written one line per side. These lines when reformed into a table and read, form commonly known angel's names. Inside that heptagon are the seven lines of Table II written one line per space. These lines when reformed in a table and read, form the seven angel's names which appear again in the center of the seal, around the pentacle. In and around the septacle (7 pointed star) and inner heptagon are the names of the 7 women, men, wenches and boys, formed from Table II. The inner pentacle contains the angelic names derived from Table II, with the exception of Zabathiel, which should be spelled Sabathiel.

The Letters within the points of the pentacle- Z M S N C, are the angels of the Circles of Heaven (the Hekaloth): Zedekiel, Madimiel, Semiel, Noganiel and Corabiel. Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number and seven names were produced:

Thaoth (the Beast)
 Galaas
 Gethog
 Horlon
 Innon
 Aaoth
 Galethog (God's seed)

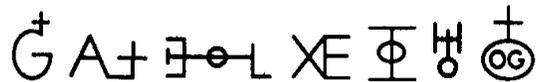
which enlighten man within — his principles. Otherwise, no sense or reason could be found in Ahura Mazda's answer (V. 40), which is forthwith followed by Verse 41 saying that “Every fortieth year, to every couple (hermaphrodite) *two are born, a male and female,*” the latter being a distinct echo of the Secret Doctrine, of a Stanza which says — “*At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third. . . .*”

Of these seven names the angel Uriel said: "every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world."

Exploring Hebrew, Greek and Enochian root etymologies can help us to assign meanings to these names as follows:

Galas	+L	Saturn (a Greek name of the highest Celestial Sphere); note that in many Semitic cosmologies, El is the first god as El means first in Enochian. From the root GAL; relates to the concept of liberation and redemption.
Gethog	+OG	Jupiter (verified in Liber Tertius), OG is a famous city in the Bible where Baal was worshiped as Jupiter, recently excavated with many archeological-astronomical alignments. From the Arabic GT, meaning repel the hand that helps it.
Thaoth ⁵	A_+	Moon (form of Thoth Egyptian Moon god) A is Alpha, Aleph and the first names in the SDA; and possibly the Hebrew Thah (limits, circumscribes, defines).
Horlwn	+H	Mercury (lunar Mercury in the Monad, note the LWN as a homonym for our Lun, lunar, lunatic, etc; Hor as a title of Horus. The Hebrew HO relates to a binding force of nothingness to something.
Innon	XE	Mars, found in the <i>Greater Key of Solomon</i> to compel appearance. From the root IN; 'united manifestation'.
Aaoth	T	Venus (Isis, the Rosy Cross; also suggesting the Azoth of Alchemy). From the Hebrew AAa, meaning 'in defense of something' and VTh, relating to difficulty in movement.
Galethog ⁶	+G	Sun (solar Mercury, the Hieroglyphic Monad) possibly related to Galgalim or wheels of Merkabah Qabalaism as well as to Galvah, the mother of the Family of lights found in the SDA; and possibly also equivalent to the idea of 'Mother Nature'.

No mention is made of the remaining letters in the outer ring, not used to form these names. Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images; giving them an hieroglyphic or archetypal quality:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth; seeming to be the name of God by which the angels of the SDA are invoked. The issue here would be to figure out what the proper pronunciation of this word would be. Of these sigils Uriel said: "Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceeding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST."

⁵ The Beast; as shown in the second paragraph of Liber Loagaeth.

⁶ Ga is God's seed and hence, Thoath; the Beast, as described in the second paragraph of Liber Loagaeth. This shows us that these "fiery angels" of God are not necessary separate entities, but aspects of the whole.

The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's *Three Books of Occult Philosophy*. Each of these names was seen, inscribed on a talisman, on the breast of a bird, with obvious alchemical symbolism. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

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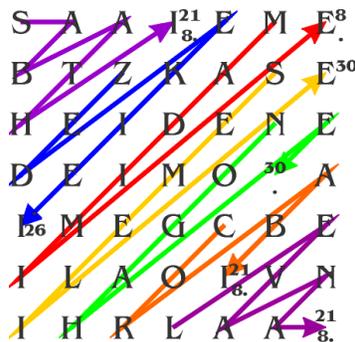
Z l l R H i a
a Z C a a c b
p a u p n h r
h d m h i a i
k k a a e e e
i i e e l l l
e e l l M G †

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Thus we have the Planetary Archangels of Agrippa, which it seems may be appealed to when invoking the angels of the SDA, after first appealing to the mysterious name of God noted above:

Planetary Archangel	Sefirot	Title
Zaphkiel	Binah	Beholder of God
Zadkiel	Chesed	Righteous of God
Cumael	Geburah	Burner of God
Raphael	Tiphareth	God has Healed
Haniel	Netzach	Glory or Grace of God
Michael	Hod	Who is as God
Gabriel	Yesod	God is my Strength

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations. The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:



Reading the table in seven rows across, we get:

SAAIEME – Vivit in Caelic/He lives in Heaven
 BTZKASE – Deus Noster/Our God
 HEIDENE – Dux Noster/Our Commander
 DEIMO.A – Hilest/This is
 IMEGCBE – Lux in Aeternum/Light Forever
 ILAOIVN – Finis est/It is the end
 IHRLAA. – Vera est haec Tabula/This table is true

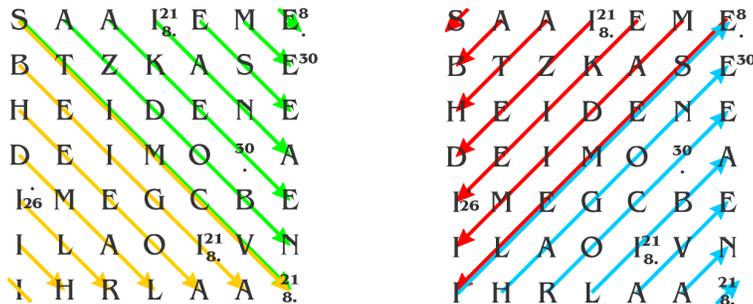
The names derived from this table, as indicated by the colored lines are:

Sabathiel – Saturn – שבתאי – He who is first in works
Zedekiel – Jupiter – צדק – He who is first in attainment
Madimiel – Mars – מאמדימ – He who is first in expressing God
Semieliel – Sol – שמש – He who is first in speed
Nogahel – Venus – נוגה – He who is first in spirit
Corabiel – Mercury – כוכב – He who is first in ecstasy
Levanael – Luna – לונה – He who is first in the Secret Wisdom

These are essentially English transliterations of the Hebrew names of the planets with the suffix – el appended to indicate the divine and turn them into angelic names; as shown above. The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world. Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7.

The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.



The Green lines give us the names of the Daughters of Light:
El, Me, Ese, Iana, Akele, Azdobn, Stimcul

Seven women in green with hair pinned back and each with a blue tablet on her forehead, appeared in Kelly's shewstone. These are connected with the Hyades⁷ star cluster in Taurus;⁸ representing the Vernal Equinox (the point where the Astrological ages begin).

The Gold lines give us the names of the Sons of Light (who appear to Kelly, carrying a ball of a different planetary essence as follows):

I – Gold

Ih – Silver

Ilr – Copper

Dmal – Tin

Heeo – Iron

Beigia – Juggling Quicksilver

Stimcul – Lead

Their names are found inside the apex of the Septagon. They rule over the seven ensigns of creation and are formative angels. Each is ascribed a metal by seven young men in white; named on a round gold tablet on their chest (The Sons of Light). Their names are on the lines of the inner septagon.

The Red lines give us the names of the Daughters of the Daughters of Light:

S, Ab, Ath, Ized, Ekei, Madimi, Esemeli

These names are the “seven little wenches” found on outer hexagon that surrounds the pentagram. Each was seen by Kelly wearing white silk robes (as Sons of Light also wore) and they had ivory square tablets on their chest. In classical mythology, the Daughters of the Daughters of light are associated with the Pleiades,⁹ the Daughters of Atlas and Gaia. These are attributed to particular stars in the asterism, but one is thought to be lost.

The Blue lines give us the names of the Sons of the Sons (assigned to the days of the week) rule over the Heptarchical Kings.

EL - Friday

An - Wednesday

Ave¹⁰ - Sunday

Liba - Tuesday

Rocle - Thursday

Hagon(el) - Saturday

Ilemese – Monday

⁷ The Hyades is a cluster of Red Giant stars that form a V-shape and are the head of Taurus the Bull. The word ‘Hyades’ means a congregation of the judge or ruler. Taurus is called the Station of Horus; the coming, the wayfaring. Crowley calls this the ‘Throne of the Hierophant.’ The Red Giant Aldebaran (means: the leader) is the Watcher star of the Vernal Equinox in this constellation.

⁸ The Age of Taurus holds the ancient truth of the Sphinx. A deeper understanding of the Hyades, Pleiades and Little Dipper needs to be researched. The Little Dipper holds the Super Giant, Polaris (the North Star and location of the north celestial pole); called also, Ursa Minor and once a part of the constellation Draco, it contains the stars called the Hesperides; ‘the Daughters of Atlas.’

⁹ This is Orion's Belt and translated as ‘congregation of the Judge or ruler’ (Pleiades). The constellation of Orion is also called the ‘resting place of Osiris’ and is Dionysus to the Greeks. The meaning of the word ‘Orion’ is ‘Impious Giant;’ a seeming reference to the Nephilim.

¹⁰ Ave is introduced in the first paragraph as “the Son of Son of Light and foremost of God's angels” and as being brought forth by the “8 fiery angels”; showing us that the 8 are more intimately connected to the Lord of Hosts than the 7 emanations and indeed, that the 8 bring forth the four sets of 7 Children of Light.

Seen by Kelly wearing purple from head to toe; with hanging sleeves. Green triangles are on their breasts, bearing their names and shown on the inner septagon that surrounds the pentagram. In classical mythology, the Sons of the Sons of Light are referred to the stars of the Little Dipper.

Finally, the names of the seven planetary archangels are placed inside the innermost heptagon. The angel of Saturn, Sabathiel, surrounds the pentagram; the angel of Luna, Levanael, is wholly inside the central pentagon, surrounding the cross of Earth. The remaining names are applied to the pentagram in cabalistic order, beginning with the angel of Jupiter, Zedekiel, at the top point and going clockwise.

Love is the law, love under will.

The Cosmogony of Loagaeth

What follows here is a summary and a listing of both those places, things and especially beings, originally found in the Sigillum Dei Aemeth and that appear solely in Liber Loagaeth . The synchronicities have been amazing and have shown me that this is truly a prophetic work. The prophecy of this document is proving to be as potent as the ‘Proem of Dzyan’—the prophecy of the ‘Hidden Mahatmas’ of the Yellow School of Magick found in HPB’s Secret Doctrine. It is important to tie the characters introduced and developed in Liber Loagaeth to the Sigillum Dei Aemeth. And so it is the SDA that both animates Loagaeth and Loagaeth that animates the SDA; the eternal mythos coming through this potent magickal symbol. With this detailed expansion Enochiana, the Thelemic canon is appended in a most marvelous manner.

The Vision of Vaa

This book presents the overall cosmogony of the Enochian Universe named in the SDA. Both the evolutionary and involutory currents as well as the transformative process of both currents are introduced. Further, the connection with the Holy Table of Practice, the Table of 12 and the Lamén is established.

Verse 1

Overall in the verse, there seems to be an allusion to the psycho-spiritual process described by the Court Cards of the Holy Tarot; as if this was a description of the mystery of creation. Involving the angels of light in the verse then carries a specific undertone.

The *loins of the Daughter of Light* is the night sky itself; NUIT. Also, consistent with the reference to NUIT and validating this interpretation, the word NOT appears; being the Key to Liber AL vel Legis, along with several appearances of the number 31 in the translation of the words of this verse.

Further, we begin to get an understanding of the ‘evil’ nature of Babalon. This connects with the Nephilitic theme and the descent of the angels to Earth. The Daughter of Light in Binah, lays with her lover, Vaa and creates the night sky (the N.O.X.) and all the stars. She manifests on the Earth plane as the Scarlet Whore; giving birth to humanity.

The Son of Son of Light—Ave and the Holy Pentagram

The Angel of the Loins of the Daughter of Light (Ga—as described in this verse; the light of the Sun crystallized in the Yoni that is the Universe.)

Woe—the “ecstasy that is “**God’s wrath**” and the divine light that emanates to the highest heaven (described in Verse 2)

The 4th Heaven—the “**holy house**” where **Semiel** is born and from where Ga speaks. Ga is directly connected to the Holy Table; suggesting that it is connected with the 4th Heaven. In Verse 5, God is said to be “one in name with the 4th,” which of course could indicate Chesed as the 4th Sphere on the Tree-of-Life or Assia: the 4th World of the Tree-of-Life, as much as it could indicate the **4th Heaven**, which even could be one in the same as one or the other.

The 3rd Heaven—the place from which stars pour down; reminiscent of the verse from AL:II.62—“**I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.**” It is connected with the 6th Aethyr in the third verse.

Vaa—the Lord of Darkness and the Angel of the 4 moons (four phases of the Moon); hence the astral light.

Ave – The Son of Son of Light and foremost of God’s angels (attributed to Sunday). In verse 12, the Son of Son of Light is said to be the holy pentagram. The angel of the 6th Aethyr is named “AV.” **The Son of Son of Light** is also the **Holy Pentagram** of Verse 6.

Ga – Angel of the loins of the Daughter of Light; Son of Son of Light.

(This angel is not on the list of Sons of Sons of Light; Dee & Kelly were also told that the Daughters of Light can also birth sons—that would then be the Sons of the Daughters of Light).

Semieliel—the angel of the Lord (attributed to Sol on the 7-fold Tablet, as “He who is first in speed”)

The Daughter of Light (the Zodiac and Isis, the Mistress of Initiation per the Chemical Wedding of Christian Rosencreutz)

The Spirit of the Daughter of Light (Ga; the Philosopher’s Stone); suggesting the stars of the zodiac being connected with immortality.

The holy house—the place from which Ga speaks.

The Philosopher’s Stone—Ga and The Spirit of the Daughter of Light.

Verse 2

Having translated the lettering of the Holy Table of Practice after the completion of the first paragraph of this prophecy and after having found a marvelous synchronicity between the two, we find that the catechism of all the letters of the Holy Table of Practice (including the Table of 12) and the letters of the Lamén informs the interpretation of this paragraph as well as the first.

The 88 Letters of the Perimeter

This is Ga making the Son of Son of Light; destroying the Prince, the first changing one and making the Sons of Son of Light. The archetypal man, the Daughter of Light possess the partakers. Substantial, this in mourning the 8; except BABALON with IAO. The Tablet of Union garland 12 constellations holy; made the Daughter of Light into the archetypal man Visit us spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

Ga is the Enochian Entity claiming to be the conductor of that transformative force that is the Prince or Tiphareth. At Tiphareth is the archetype of humanity individualized into the partakers that God transformed into originally as Kether. This is the ONE become the ALL as outlined in Liber LXV. The 8 angels of the Lord of Hosts from the 4th Heaven are the theme of the First Leaf translation. Next to these we are introduced to the concept of BABALON with IAO or the beginning.

The Letters of the Lines of the Table of 12

This is the completed work that God changes into man.

The Letters of the Columns of the Table of 12

The Initiation unto the heart of the Sun is fulfilled by the Goddess.

The Letters of the Lamén

The milk of the stars about the ecliptic was reflected into creation. By inertia I made holy your first thought. Immediately the eight Daughters of Light appear before us. Which world without end, the first of the Daughters of Light traverses the East with the holy Son of Son of Light.

The ‘universal mind’ is connected with the combined essence of the ‘Trinity (or cross of Light)’ as possibly the manifestation of NA (a fire that pervades the Universe, as suggested in verse 7 (in the book: I.NA). We might glean from this that the light of mind or enlightenment is self-knowledge (Gnosis). The “treasure” that is the “22 paths of the spirit” seems to refer to the Hebrew Alphabet and the Tree-of-Life, which is itself a glyph of immortality. The “4 faces” are then the Four Worlds (Atziluth, Briah, Yetzirah & Assiah) of the Qabalah; representative of the journey from the Archetypal to material manifestation, as detailed in the letters of the perimeter of the Holy Table of Practice. That this all ties into the Starry Gnosis is displayed by calling God “the ruler of the Earth 12 galaxies” and continuing with the theme of the 12 lights and 4 moons of the first paragraph.

The “seed” is the antient light, the Word or Gnosis brought down from the archetypal involution of God into manifestation. The evolutionary cosmogony of the Children of Light; the Daughter of Light, Son of Light, Daughter of Daughter of Light and Son of Son of Light is being presented in this restoration of the most ancient knowledge of our race. An interesting key here is in the “thousand angels.” This shows a corollary with the Adam Kadmon that is the platonic ideal or archetypal form of humanity; the fragmented Universal Mind and collective souls of our race. This is equivalent to the Hindu ‘Purusha’ that is the individual mind that animates ‘prakriti’ that like the Adam Kadmon is the “man with a thousand heads and a thousand eyes” in the Rig Veda.

God’s wrath (the **Woe** of Verse 1)

The Scepter of the Daughter of Daughter of Light (the highest heaven or 7th heaven)

Son of Light (the Logos)

Children of the Light (angelic beings)

Lord of Hosts (also symbolized as the **Trinity** and **NA** through the verses)

A thousand angels (these show up in Verse 13 and seem to reference Liber VII and reflecting the place wherein divinity grows)

Verse 3

By naming EXP , this paragraph presents the 6th Aethyr as a key to its translation and understanding. It is said to be from the “third heaven,” which suggests a Merkabic arrangement amongst the Aethyrs. Since an Aethyr cannot be multiplied (an absurd consideration), “thrice the 6th Aethyr” or ‘thrice EXP ’ makes no sense. But we can connect “the spirit of God being a raging fire is not thrice” and show that God, which is NOT—thrice as in the three-fold veil of the negative; Ain Soph Aur.

The Holy Trinity (Na and the **Lord of Hosts**)

The Logos

Lax—Angel of the East (possibly connected with the **4th Heaven**)

Verse 4

In the ancient Egyptian cosmogony, the Ogdoad were eight deities, arranged into four male-female pairs that collectively represent the essence of existence in primordial balance. Their interaction at some point develops an imbalance that produces a new entity, Ra, the fiery sun god that rises up from amongst them and then with them, creates all things.

The Pythagorians further attributed to the number 8 the qualities of justice, and fullness; justice being an exponential expression of the duality (2 emergent of the NOT; hence $2=0$) of nature; 2^2 then gives us 4, the quaternary that, doubled by the next exponent: $2^3 = 8$ gives us the Ogdoad or infinite expansion of the godhead. Fulness naturally follows

from this by nature of the corporeal solidity of the 8-sided cube. It was the custom of Orpheus to swear by the eight deities for divine justice by the names: Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, and the Night (Nyx). There were considered to be the eight visible spheres of the heavens.

The Ogdoad (described as “this millennia” or thousands upon thousands—A **thousand Angels** [that might also be the **thousand arms**—of God; found in the Cry of the 4th Aethyr and connected to Verse 5]; also described as “this **lunar holiness**”)

Lunar Holiness (the radiance of the Daughter of Light cf. the translation of the words: לְעֵלִי and וְנִתְּנָה)

Star Speech (the spontaneous utterances of divine inspiration, speaking in tongues as a divine transmission from the Lord of Hosts; prophecy)

Verse 5

The opening phrase connects the Daughter of Light with the expanse that is the Universe. Virtue here is then described as the uniting of the “one” that is the ‘Sun of Light’ and that we might call humanity with this expanse (the Daughter of Light) by the power of the Augoeides. That the 3-fold negative God is one in name with the 4th is a description of the mating of the King and Daughter after having awakened the eld of the King. The mighty are the stars of the Universe “wailing” or moving the planets about them; each their own solar system. Man’s twin star; being the Augoeides is then tied with ‘not being’ as if to suggest the Augoeides as some relation to the Ain Soph Aur wherein humanity is held to be separate with the Sun of God being the inner or higher self that is moving “unto me”; suggesting NUIT who is the stars of the Universe. Essentially then, we are all ONE and this paragraph suggests that we are moving to the this integration of stars; not unlike the integration of the elements of the human soul that is the nature of its congealing.

The angelic image that is the archetypal template of the Adam Kadmon echoing from the 4th or Assia (the material universe) with the echo of the creative God is the movement unto NUIT. Yet the Zodiac being the Daughters of God suggest even multiple NUITs; each constellation being a fabric of stars—as if to say “all numbers are infinite.” The 9 glories then coming from the 4th suggests Yesod (the astral house); the movement from the 10th Sefira to the astral Universe.

There is then a triplicity in the nature of the Augoeides being the ‘word’ of God, the Son of Son of Light and by induction, the Sun of God. But what might then be the Son of Son of Light? We might suggest God’s law as manifest in the 4th (Assiah); being that ‘hidden’ natural law held by the angels that are its messengers and that are known as the natural spirits. The Sun of God mourning for the Daughter of Light is simply Hadit adoring Nuit; her loins being the whole of the Universe and covering the immortal realm that covers the first cause (the causeless cause) with the “One” that is the totality of the Universe—even itself to adore NUIT, which is the way to immortality by “keep[ing] from the 4th.”

The Expanse—the Scepter of the Daughter of Daughter of Light.

The Augoeides

Man’s twin star—the Augoeides; the ‘Savior’ star or Holy Guardian Angel.

The Sun of God—angelic image; Hadit (also: there is then a triplicity in the nature of the Augoeides being the ‘word’ of God or Logos [Son of God] formulated to a specific word—called the Son of Son of Light and by induction, the Sun of God being the prana discussed in Verse 13)

The Mighty—the ‘elect’ of God, as those souls that dwell in the highest heaven.

The Daughter of Light’s 9 glories—the 9 Sefira; from Yesod up to Kether.

The loins Star—the creative force

Angelic image—the **Sun of God**; the “from the 4th glorious cry”—Cry of the 4th Aethyr, which may then connect this with the **4th Heaven**.

The 3rd mortality—the third dimension.

The Vision of Ian: the Daughter of Light

This book is a parable that introduces the Starry Gnosis or ‘lesser mysteries.’ Both the structure of the sidereal plane and the cycles of time are intimated, as well as the triune nature of the divine and the evolutionary nature of humanity.

Verse 6

The “universal law” is held separate from the manifestation, which is the 4th plane and hangs pendant to the Tree-of-Life and hence “the way of the Lord” is not the way of manifestation on the material plane. The Trinity that we noted in the previous verse emerges from the 4th or material plane is next said here to emerge at the start of each “millennia,” which we might equate with each ‘Equinox of the Gods.’ This occurs with the ‘angel of death’ that slays the old god and with all these old gods; it moves on to dwell in the “infinite place” wherein also, the ‘Sun of God’ is begotten. The daughters residing in the 4th are the harem led by the Daughter of Light. These are the original earthly leaders during the matriarchal period.

The Sun of God being “made in the 4th” is the local Sun (Sol) of our solar system; this becomes the physical incarnation of the archetypal image formulated in the infinite. By way of the “Master Magickian” the Sun of God emerges from the “divine Augoeides” and at his fiat the Son of Light and the Daughter of Light mate. Yet “the 26 comprise the all,” which seems to have no apparent reference until we consider the true 13 constellations of the ecliptic in their male/female syzygies.

The Son of Light is next described as the “3 in 1” being the Trinity whose mercy is the production of the Magickal Childe that is the next stage in human evolution. Various syzygies then exist in these fixed stars spread out in the sky by the Magus that creates the true religion (without sect) by fixing them as receptors of the One. Each star is a star of five angles that dissolve ultimately into the One, but before all that, the Daughter of Light appears as Isis; she who is the first—the initiator.

Each star is a burning sacrificial fire holding 28, which seems but a mask for 10 (5+5 or Pentagram united with Pentagram in syzygy). Each pentagram represents the four material elements united with spirit and so the Magick is directed to place a pentagram in the four quarters of the temple that the unity would descend from above. This is the formula for the “end of sorrow” as therein dwells the One-God. The divine will is then

the pentagram anthropomorphized as the Son of Son of Light, who dwells in “variation” as each of 12 separate stars, which confounds us to some degree; in the eternal argument...are there 12 or 13 on the ecliptic?

Star—The Augeoides

Universal law—connected to the 4th plane or Assiah and is “the way of the Lord.”—but not of manifestation, but seemingly indicative of the highest being brought into the lowest or spirit in matter.

The Angel of Death—with the **Trinity** is in the **infinite place**.

The infinite place—the place that is no place, the Pleroma (outside this Universe)

The Master Magickian

Magickal Childe

Magus

IAN—Daughter of Light

(listed on the 7-fold Tablet as Iana; an amazing synchronicity for me in translation!...Ian is described in the text as the Daughter of Light)

Holy Spirit—divine will of the gods

Holy Pentagram—The Son of Son of Light; Ave

12 Guardian Angels—a seeming reference to the 12 constellations of the zodiac.

I. NA: The Lord of Hosts

What “the Hosts” symbolize are the bodies that house our being on each plane of our existence. My physical body is host to Na; my astral body is host to Na; my formative body is host to Na; my archetypal body is host to Na—Na is the lord of all of these. These interact in the manner described again, by the Court Cards, as introduced in verse 1.

Verse 7

A certain reference to Genesis is found in “the righteous creatures of the Sun of God.” And for that matter, Genesis is the key to Qabalah study and the mythos that connects what would develop into Hebrew culture with its origins in an antediluvian culture that today, seems all but lost in the winds of time. This is a Universal wisdom that can be interpreted as being a wisdom fit for our solar system and mythologically encoded into the Zodiac to both show the stature of the myth; but also the depth and breadth of the awe the encouches the material plane of being.

The 4th is the starry sky and its 5 is the Pentagram that is both the star of humanity and the Augeoides. These “righteous creatures” ring of the legions of Lucifer’s guardian angels that having originally sworn to watch over and protect humanity had later to defy God in order to keep the Oath. These beings are said to reside in the ‘lower astral;’ where they were banished. But of course, that is the starry sky that has both an outer and an inner dimension; flowing through each of us as the Aethyr (itself revealed with thirty levels of “unfragmentary non-atomic” density).

In previous verses, the 3rd has been shown to have emerged or emanated from the 4th; perhaps to demonstrate a movement to evolutionary subtlety. Through this symbolism we suggest Babalon as the Earth [infernal] mother of the human archetype or hologram in

a movement upwards from “darkness with the Beast.” And as the “infernal mother,” Babalon is exalted as the Scarlet Woman who carries a sword. She is “not gathering”—a symbol that suggest both the maternal/domestic nature of the chaste woman (cf. AL) and also a time when the human race was in its hunter-gatherer phase before the next stage in our racial evolutionary development.

The “third,” even as the “Trinity” is of the nature of the inner God; the Khabs to the Khu that is in this prophecy, the Universal garment. It is also “within you” as you are possessed by the 4th—Nuit, arched for love—surrounding us as the night sky—her many stars kissing us as the Aethyr in every moment. What a wonder! As Babalon, the archetypal hologram (that also surrounds us) is shaped by her love; the khu astride our Khabs. This is the “fruit of heaven”—the Magickal Childe. The eclipse is but Sol in Luna—the Thelemic formula of Set appearing in the circle (cf. Liber XXXVI). That the “third is in darkness” shows us the L.V.X. in the N.O.X.—the Magick Lamp burning bright in the dark night. This instructs us on the infinitesimal One, appearing in the pentagram to make the hexagram that is also the singularity of infinite existence (immortality and bliss) as taught by the eightfold law. In this way we are no longer separated from the primordial fire as found in the seed visited upon the Daughter of Light and that is NA (a new being) emergent from the two...and “not the first.”

The Beast—The Son of Light

Babalon—The Daughter of Light

Spirits—righteous creatures; possibly the **Mighty** of Verse 5

The star of five—humanity

Righteous Creatures of the Sun of God; that the **Mighty** dwell in the highest heaven

The Infernal Mother—Babalon as mother of the Great N.O.X.; the Earth and the human hologram it generates

The Angel of the East (a reference to **Lax**)

Na—The Lord of Hosts

The Hexagram—the ‘thought of God’ per Verse 11

Eightfold Law

Verse 8

The nine skirts are the Tree-of-Life from Kether to Malkuth. The third choice would seem to indicate the Ruach (the culmination of the nine skirts) that ultimately is dissolved to but grains of sand in the crossing of the Abyss and arriving at the City of the Pyramids. That the Son of Son of Light is not of the Ruach with his father, the Son of Light; both then being of the fourth or Assiah, the Son of Son of Light is then the utterance of his father; being called the Magickal Child. The Daughter of Light being of the holy trinity is Babalon; pouring ones blood into the Cup of her Fornications is the darkness of the Abyss beyond the Ruach or third east. The hexagram is a symbol, not of the square of the material plane, but is the symbol of the Archangel of the East; the symbol of the act of sacrifice that produces the Magickal Childe or the spirit of the act itself. This act is an impeccable mode of being that is poised in full consciousness. The Daughter then becomes the Mother who sits with the Son of Light on the throne of Ra. She becomes Queen of the Moon; the “rich” being those noble souls that have garnered their treasure in Heaven as the scriptures assert. Their initiation by which they pierce the veil to the

higher life comes at the hands of the Goddess as the Rosicrucian mythos asserts and by way of Babalon and the Beast, are the seven demi-gods are manifested by their being named of the Logos (the “star possess” or Augoeides) that is the Magickal Childe. The Son of Son of Light is the Pentagram and the godhead; forming its own trinity.

The Archangel of the East (Gar of Verse 11)

The Queen of the Moon—the Daughter of Light becomes the Queen of the Moon

Verse 9

It can be postulated that the “holy fire of the Holy Pentagram” is the archetypal hologram that is qabalistically referred to as the Adam Kadmon. “[I]n them,” in contrast with ‘in him’ or ‘in it’ then refers to “the nine cries of God;” being the Sefirot as the measure of the involutory descent with each Sefira becoming its own being—“that star mourning.” It is the archangel of the East; the place of resurrection that then formulates this into what is called “the body of God” and that we can call also, the Universal Mind. The genitals of the human being are key to the separation or individuation of Spirit, which might also be called a fragmentation (considered within the [Veil of Qesheth](#); the Astral Triad on the Tree-of-Life) on a higher level. And it as if this part of the verse here is regretful; crying out for a return or dissolution back into the Lord of Hosts. Yet, this holy Pentagram that is the individuated spirit begins its orbit about the Lord of Hosts; being the article of wonder and adoration for IT.

That the upper 9 Sefirot are contained in the 4th (Assiah) is another way of saying that God is in Man as Man is in God; but after a different manner. And the Daughter of Light being equivocated to the 4th as delineated in our commentary on the first verse, we also have a symbolic analogy to the act of conception. This is God in its microcosmic manifestation; the “Daughter of Light surround” that is “created within several” is a certain allusion to the Augoeides experience belonging to the Adepts that have been separated by the sword, as was placed in Genesis at the gates to the Garden of Eden. This seems an allusion to those fallen angels of the pseudopigraphic legend; the legions of guardian angels that guide the evolution of every individual human being being “dissolved” into the lower astral plane of Malkuth/Assiah.

The Master Magickian is named Sangef and described as the first one to receive the seed of God, which would seem an allusion to the Savior motif of Gnostic literature; the spiritual Sun of God who is invoked by the Daughter of Light in the astral plane. But Ga being not of the 4th, but of the Holy Pentagram indicates that Ga is the great Watcher angel or Holy Guardian Angel of humanity (on a par with the pseudopigraphic Lucifer—Light Bringer). The circle of stars then is not just existent in the material dimension, but also in the 3rd; the astral that is the Son of Son of Light that we mention in the sixth verse to be of the Ruach or plane of Yetzirah. The consistency of all the appearances of the Son of Son of light in these verses has so far been quite profound.

Sangef – Master Magickian: the first one to receive the seed of God

The Voice of Va'aro

This book is as much a prayer or psalm, as it is a profession of faith. It also seems to delineate a formula for immortality or evolution via the conjunction of the Daughter of Light with Vaa, “in darkness” (per Verse 1) or ‘in dissolution’ (putrefaction).

Verse 10

This paragraph starts with the feel of being a prayer or psalm to NA (the Lord of Hosts) by Va'aro. The Daughter of Light keeps with Va'aro (who is the nine or astral nature), the trinity in the loins of the infinite God. In the first paragraph of this prophecy, the mate of the Daughter of Light was introduced as Vaa; who represented also, darkness. And it is interesting, numerically, that he reappears in the tenth paragraph (reducing to one by AIQ BKR). Vaa's full name or another name for Vaa would be Va'aro. Va'aro might also be the legion of guardian angels under Lucifer in the pseudopigraphic mythos. Together the two of them create the Magickal Childe that is the trinity that both creates and reigns over the Universe.

The second sentence is reminiscent of the previous verse: “*The microcosm wherein is the Lord wherein the cry of the Daughter of Light surrounds created within several the star in 9 from God wherein they are (separated) sword the star is dissolved.*” The star (or the heart) that is dissolved by the 9, seemingly by the sword, in the previous verse is here said to be “without the 9;” almost as if a foreign substance invading the body—as described so eloquently in Liber LXV:I.13-17...

- 13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.**
- 14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.**
- 15. I breathe, and there is infinite dis-ease in the spirit.**
- 16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.**
- 17. I shall not rest until I have dissolved it all.**

The sword is also reminiscent of the flaming swords placed outside the Garden of Eden; after the fall; these being the swords that separate the spiritual universe from the material universe. The sentence also seems to further develop this verse as a prayer or incantation. And it is as also, that the idea of legions of lesser Sons or Daughters of Light may be incorrect. That the eighth Daughter of Light is referred to as the microcosm seems obviously to allude to the idea of infinity; the symbol of the ‘8’ when laid on its side being the ‘lemniscate’ or symbol of infinity (∞).

The Guardian Star is then the Holy Guardian Angel and Va'aro is clearly a pseudonym of Lucifer. And Lucifer, the Light-Bringer is then also a keeper of the ‘woe’ that ‘shame of Khem’ (discussed in footnote 136) that is the emersion into the imperfection of incarnation. The 9 woes, tying back to the 8th verse (the 9 skirts) seem to represent the Sefirot of the Nightside of the Tree-of-Life (the Veil of the N.O.X.) and what we assert as the primal force (even the laughter of Hell's own worm!) that is symbolized in the Thelemic mythos as the Beast.

The “infinity within” is the trace back to undifferentiated consciousness. The projection of the godhead, from the ‘One to the Many’ that for each individuation from the motion of incarnation, is not so much from the ‘above to the below’ as it is an inversion from the inner to the outer. As we look out into the material manifestation, we look in the direction

of the godhead; being ‘the thought’ of the godhead, as described in the ancient Gnostic scriptures. The spiritual eye is that which sees this manifest within us; being the point within each of us as it projects outwards.

The 28 Daughters of the Daughter of Light is a new pantheon introduced next. These are said to one with the Dark Star (Va’aro), which we might assume to be of his seed in his mating with the Daughter of Light; he himself, being one with the infinite God. 28 in the Hebrew Qabalah is the value of both the words for Unity and Power. 28 is also the number of the Lunar cycle and the value of the word ‘Deo’ in the English Qabalah. In reference to the Lunar cycle, 28 then signifies the consciousness within the [Veil of Qesheth](#). Deo is God in Latin; quite possibly intimating that there are 28 specific powers of God or 28 qualities in the unity of God. But this would have yet to be born out further as the prophecy of Loagaeth unfolds.

“That which is NOT” of course, is a specific reference to the AIN SOPH; the AUR, limitless light is the spiritual source behind the Sun, with the Sun being the symbol of resurrection. In the Thelemic mythos, this is Horus; the equivalent of Lucifer, who was seated at the left-hand of the throne of God; the throne being the third. That he and his legions were cast from heaven and from his rank in the third (part of the trinity) into the lower astral, he dwells in the foot of power in the material world to assist as the head of the Secret Chiefs. Note also that Kether is in Malkuth as Malkuth is in Kether.

Va’aro (who is the nine or astral nature; the darkness [N.O.X.?] connected with **Vaa** in Verse 1 and **Va** in verse 11)

The fourth begotten Son of Light—the divine will of the **Holy Son of Light**.

One, Everlasting—the **dark star**

Dark star—**One, Everlasting**; showing something of the nature of immortality—that it brings one to the hardness of the densest matter.

The Voice of Gar

The Sun of God is that which is the thought of God in contrast with the Son of God that is the Logos. In the thought, the interplay of elements is imagined (as in the dream of Brahma) with Horus on the throne of Ra, as the singularity. Along Thelemic lines, the Sun of God would be the Khabs (the Jupiterian of Kingly individual) as the Son of God would be Logos as undifferentiated spirit. Vaa as angel of the four moons would be equivocated with the demiurge, as he consorts with the Daughter of Light (Sophia) to bring the Universe into manifestation.

Verse 11

First Paragraph: Gar is here expressed as an emanation or “woe” of the Daughter of Light apart from the Universal Zodiac; the “water guardian star surround.” Eight represents the infinity of stars with the Sun or Lord of Hosts at its center; for us, the East. The Ogdoad seems next to be giving to us a “sword”—having dissolved into a primordial or “first water” that is before the constellations became fixed. This is the desire of the Goddess/Babalón that moves the NOT into manifestation. And also this dissolution gives up the Augoeides; birthed with a roar into its carnal nature and carrying the astral that is the hologram of the Augoeides and represented by nine (the astral)—hence the 8 unto 9;

the infinity giving us a Universe of stars or Augoeides (plural)...the 'One' or 'Unity' (Achad) of the Infinite Universe becoming the 'all' individualized into that Infinity. Vaa is an angel of the 4 moons (new, 1st qtr., full, 3rd qtr.); by being "not the 4th," makes [him] the Full Moon. And as an angel of the Daughter of Light (Moon), the spirit that comes from his loins is the "third man" a hologram (Adam Kadmon or Augoeides) that dissolves both into the Moon/Daughter of Light and into humanity; the Moon and Man becoming One. Even as Gurdjieff said, we are first of the Moon. Initiation is about moving consciousness and transfiguring the body from its fusing with the Moon and into a new fusion with the Sun. This also seems to allude to the union of the essence from the loins of man with the essence from the loins of the Daughter of Light or woman that comes by way of an intimate union between them with them both being dissolved and the two of them together ["two (together)"].

Second Paragraph: The 'thought of God' is the Hexagram or the Astral Plane, which the three Supernals are invested into; the three into the fourth that is the Hexagram. But the 3rd is also the 3rd Minister of Sol (Ro) that possesses the 4th or Astral Plane. And so the Minister of Sol is the thought of God; a Son of Son of Light—the planet Jupiter. Jupiter is the King of the Astral Plane and possesses the 4th that is the Astral Plane; that is the 3 into the 1; that is the Daughter of Daughter of Light surrounding herself...or her effulgence...the glow of the night sky of stars...the milky star-sponge vision. There is also a connection with this and the first sentence of the previous paragraph; the "water guardian stars" that surround the Daughter of light. This is the milkiness in the star-sponge vision that is also the effulgence of the Daughter of Light (the Milky Way Galaxy) that emanates from her and engulfs her being, as if in transfiguration. That "the third arrives first," the Minister of Sol (Ro), who is "the power and presence of the Lord of Hosts"—suggesting the physical body of the Sun of our solar system; particularly as referred to as the "angel of the East." This Sun as God is triumphant, which suggests the idea of Horus triumphant; the resurrection of the Sun. The 4th or Full Moon diffuses the energy of Sol into humanity; Sol being the angel that is orbited by the hexagram...the soul within which is the divine presence. The full moon brings the milky Aethyr; not of the astral or "9," but of each an inner god in an infinite number of syzygies to provide a world of activity; of contending forces.

Woe of the Daughter of Light—her ecstasy; the ecstasy of the stars

Gar – Archangel of the East (cf. Verse 8)

The water guardian stars—the constellations of the astral plane

Sword from the first water—seemingly the sword placed in front of Eden; **first water** being the primordial stew from which life evolved

ALLA – Will of God

Va – Spirit of Vaa (completing a trinity; including **Vaa** and **Va'aro**)

Angel of the Daughter of Light—the third man (Seth: the Adam Kadmon?)

The Vision of Alla

Verse 12 (not completed: one sentence remains to be translated)

“Cry praises” has a sad, weeping tone; the sadness or ‘shame of Khem’ (per Liber LXV) that is a characteristic of the involutory process and hence, of the contemplation of the “glory of God’s creation” that is the manifestation that results. The direction is that we should “keep with woe” or revere “of the first”—the first being the Adam Kadmon and the direction being “of” and not ‘as’ or ‘the same as’ that we should imitate, but that we should revere the Adam Kadmon’s suffrage to drink the poison that removes it from the pure, spiritual world into the dualistic and hence, impure world of manifestation. That it is the Adam Kadmon “who proclaims,” it is a declarative act of will and hence, the ‘will of God.’ This symbol has been corrupted into the concept of ‘original sin,’ which misinterprets the possession of ‘woe’ in the act of creation and woe then devolves into the humiliation of the crucifixion—a deplorable symbol!

We move next to the “fire of dissolution,” which has been corrupted into the Christian Pentacost. It is interesting that the word ‘Pentacost’ has ‘penta’ or ‘five’ at its root, which is for us, the holy pentagram. Mercury is the Logos of God, so at the heart of this dissolving fire is the holy spirit or spirit of God, which comes to us directly at sunrise by way of the Sun. The “third star not the fifth” shows the Earth (as third planet from the Sun) as the receiver of the sunrise, which might be said to be the resurrection of RHK, as described in Thelemic philosophy. The fifth planet would be Jupiter, which has been described as the second Sun in our solar system (cf. the chapter: Gnostic Cycles in [The Starry Gnosis](#)). And the “first god” is truly the “fourth star”—or shall we say the first anthropomorphosized monotheistic God is the vengeful warrior: Jehovah as Mars (the fourth planet from the Sun). This equivocates Jehovah with RHK and indeed, Jehovah as the principal god at the culmination of the Age of Aries supports the notion.

The divine visitation is an allusion to the Holy Guardian Angel/Augoides that is the Holy Spirit; a dissolution of fire from the wrathful (RHK) Sun-Horus. This pentacostal-type dissolution is the mystical marriage that is the conjunction of three: Male-Female-Magickal Childe. This is akin to what is called the descent of the Shekinah; not unlike the “divine descent of Supramental Being,” as described by the Mother and Sri Aurobindo.

The Daughters of Daughters of Light, S and Ab “ride ALLA beams”—revealing ALLA as the Sun (the beams being the ‘fire of dissolution’) and strongly suggests the idea of the Daughter taking the throne of the Mother and awakening the eld of the King in the Court Card formula. This is a dynamic formula of ‘resurrection’ in Thelemic praxis.

“God the 12 reign” connected with “the North Star” presents the image of the North Star reigning over the night sky; “the 12 [that reign (over)] being connected with Nuit/Daughter of Light (the zodiac). That this is the third and not the fourth star seems to indicate the astral plane (the third or Yetzirah) and not the material plane (Assiah); so that the North Star, which serves as a navigational star on the sea denotatively, then connotatively serves as the guiding beacon on the astral ‘sea’ that one navigates with a boat, per the Egyptian pyramid mythos. The North Star then in this verse is being designated as God.

Next appear several men before God (who here, like in Genesis is designated as “us”) that may connect with the layers (through the four planes of the Tree-of-Life) of

involution and ‘several’ bodies representing the Adam Kadmon hologram; an “image of an image” (per Liber LXV). And together the four planes of the tree with the fifth plane of spirit create the holy pentagram that is the Son of Son of Light—perhaps represented as five men (or elementals?—they somehow being less than stars in that they’re represented as “men” and not “stars”).

The last sentence is quite profound; noting that the phrase “first, the Daughter of Light” is used twice is obviously reducible to being restated once. The sentence then reduces to: ‘First the Daughter of Light beholds the Son of Son of Light a thousand angels of God in woe...’ The Son of Son of Light or holy pentagram is contemplated either with a thousand angels or becomes a thousand angels—an awesome (“in woe”) scene; consistent with many apocalyptic visions of the seven heavens. Next, “3 in 1 mourning the first of the Daughters of Light” suggests the trinity in its relation to the zodiac and the zodiac relating back to the trinity. But also that “3 in 1” may also represent the three higher levels (Yetzirah, Briah, Atziluth) to be in one: Assiah that the night sky of stars (a thousand angels) becomes a wonder (holy).

S—Daughter of Light

Ab—Daughter of Light

(both of these Daughters are on the SDA & represent the stars of the Hyades (V-shaped, like a bull’s horns) in Taurus and its connection with the Vernal Equinox.)

Verse 13

Iana—4th **Daughter of Light** who is the spirit of the Vernal Equinox. She is **Iana (Ian)** of verse 6.

Verse 14

II. NA: The Lord of Hosts

vs. 15:
vs. 16:
vs. 17:
vs. 18:
vs. 19:
vs. 20:
vs. 21:
vs. 22:
vs. 23:
vs. 24:
vs. 25:
vs. 26:

The Vision of Van and Corhg

vs. 27:

The Vision of Excol, Phag & Martbh

vs. 28:

The Vision of Nobtdambth

vs. 29:

The Vision of Congamphgh

vs. 30:

The Vision of Orphamqam-nahe

vs. 31:

The Vision of Sem, Ga, Na, Da & Bah

vs. 32:

The Vision of Orchlodmaphag

vs. 33:

vs. 34:

The Vision of Vordomphanches

vs. 35:

vs. 36:

III. NA: The Lord of Hosts

vs. 37:

vs. 38:

vs. 39:

vs. 40:

vs. 41:

vs. 42:

vs. 43:

Book A

vs. 44:

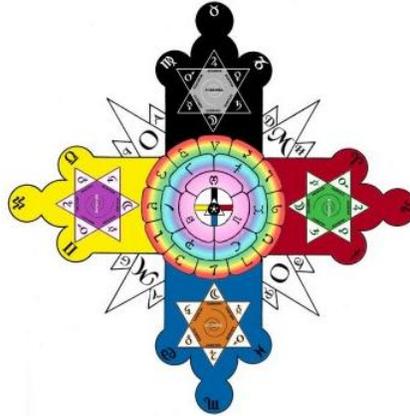
vs. 45:

vs. 46:

vs. 47:

vs. 48:

vs. 49:



You are chosen by God His mercy to an end and purpose. Which end shall be made manifest by the first beginning in the knowledge in these Mysteries. God shall make clear when it pleaseth Him, and open all the secrets of wisdom when He unlocketh. Therefore seek not to know the mysteries of this book, till the very hour that He shall call thee. For then shall His power be so full amongst you, that the flesh shall not be perceived, in respect of His great glory. [Five Books of Mystery, p. 351]

The Vision of Vaa

1. פֶּאֶרְטִיב לֵא דִּיכְוֹן עֲרֵב פְּתֵר בְּתֵל יָא עֲרֵבֵי לֵא עֲרֵבֵי יְבִלֵי נֵרֵי בִּי פְּתֵר
 בְּרֵעֵי לֵא
 אֵלֵיךְ יְרֵאֵךְ
 אֵלֵיךְ יְרֵאֵךְ
 בְּרֵעֵי לֵא בְּרֵעֵי לֵא

Interpretation:

1. *Rushing from the 4th Heaven¹¹ and from the Lord of Hosts, 8 fiery angels¹² bring Ave, the Son of Son of Light and foremost of God’s angels¹³; woe, fire pouring down over humanity¹⁴; Ga,¹⁵ the angel of the Loins of the Daughter of Light¹⁶; from the holy house,¹⁷ speaks and Semiel, the angel of the Lord is born; the Lord of Hosts visits Daughter of Light;¹⁸ Ga the Son of the Son of Light¹⁹ awakens the eld with beautiful praises of the Lord for the Daughter of light and the Lord of Darkness Vaa, the angel of the 4 moons.²⁰ The Daughter of Light is powerful, making the Lord to Understanding²¹ within the 3rd Heaven;²² being with Vaa in darkness, the 12 lights²³ speaking from there, proclaiming; she who is NOT, pouring down stars from the 3rd Heaven; 3 paths²⁴ bringing fear with strong fire; the Philosopher’s Stone²⁵: Spirit of the Daughter of Light.*

¹¹ Atziluth; the Archetypal World
¹² These can also be translated as ‘vessels’ suggesting the Chakkras; including the 8th that is the Universal Consciousness or Knowledge & Conversation of the Holy Angel. . .this being the invisible (or bornless) one places over the head and above the Sahasrara Chakkra. And we might also speculate that these represent the dual aspect of the binue god (Sun & Moon conjoined) in the 4 worlds of the Qabalah.
¹³ Because Ave is one of the Sons of Sons of Light assigned to the Heptarchical Kings; ruling the days of the week. Ave rules on Sunday, which is the day of the Sun; consistent with being the “foremost of God’s angels.”
¹⁴ The light/L.V.X. of the material Sun and spiritual Sun; respectively.
¹⁵ The Logos made manifest
¹⁶ Ga; the light of the Sun crystallized in the Yoni that is the Universe.
¹⁷ The Starry Heavens
¹⁸ She who wakens the eld of the King
¹⁹ That Ga is called here, the “Son of the Son of Light” indicates that he is the seed of the Son crystallizing in the Yoni.
²⁰ The moon is the astral light, in four phases; new, 1st Qtr., full & 3rd Qtr.
²¹ The Daughter of Light is Binah
²² Briah; the Creative World
²³ The Constellations of the Zodiac
²⁴ Salt, Sulphur & Mercury
²⁵ A Briatic working

Commentary:

Without a doubt, the apocalyptic tone of the verse sets the tone for its interpretation. It is this same fervor that we find in Liber CDXVIII and in the analysis of the lettering of the Holy Table of Practice. This is the Merkabic vision that brings its fever from the skies and new Gnosis to humanity; the very nature of Liber Loagaeth and its stated purpose by Dee and Galvah. Overall in the verse, there seems to be an allusion to the psycho-spiritual process described by the Court Cards of the Holy Tarot; as if this was a description of the mystery of creation. Crowley describes the Court Cards in this manner:

What, then, are the Court Cards? This question involves another aspect of the system of development. What was the first mental process? Obligated to describe Nothing, the only way to do so without destroying its integrity was to represent it as the union of a Plus Something with an equivalent Minus Something. One may call these two ideas, the Active and Passive, the Father and Mother. But although the Father and Mother can make a perfect union, thereby returning to Zero, which is a retrogression, they can also go forward into Matter, so that their union produces a Son and a Daughter. The idea works out in practice as a method of describing how the union of any two things produces a third thing which is neither of them.

Involving the angels of light in the verse then carries a specific undertone. These angels also appear inside the mysterious words of the document with some consistency. When all possible word fragments are isolated, often as is shown in the Translation below, the remaining single and double letters form a consistent reference to the Angels of Light. Perhaps even, we may obtain a further clue to their nature. Again referencing Crowley from the Book of Thoth:

[The Court Cards] are primarily sub-Elements, parts of the "Blind Forces" under the Demiourgos, Tetragrammaton. Their rulers are the Intelligences, in the Yetziratic world, who go to form the Schemhamphorash. Nor is even this Name, "Lord of the Universe" though it be, truly Divine.

The *loins of the Daughter of Light* is the night sky itself; NUIT. Also, consistent with the reference to NUIT and validating this interpretation, the word NOT appears; being the Key to Liber AL vel Legis, along with several appearances of the number 31 in the translation of the words of this verse. Such recursive and subtle inner clues inside the words made this a numinous document.

The Monad -- only the emanation and reflection of the Point (Logos) in the phenomenal World -- becomes, as the *apex* of the manifested equilateral triangle, the "Father." The left side or line is the *Duad*, the "Mother," regarded as the evil, counteracting principle (Plutarch, *De Placitis Placitorum*); the right side represents the Son ("his Mother's husband" in every Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World. By mystic transmutation they became the Quaternary -- the triangle became the TETRAKTIS.

The above quote from Blavatsky's Secret Doctrine also describes the theme of the Court Cards. Further, we begin to get an understanding of the 'evil' nature of Babalon; consistent with themes brought up in the Enochian material of Dee & Kelly as much as by Crowley's skrying of the Aethyrs. This connects with the Nephilitic theme and the descent of the angels to Earth.

The Daughter of Light in Binah, lays with her lover, Vaa and creates the night sky (the N.O.X.). All the stars created. She manifests on the Earth plane as the Scarlet Whore; giving birth to humanity. Creation evolves from the top, moving down, though humanity rises to perfection. For each new advance, the holographic archetype²⁶ is placed into the collective consciousness of the race.²⁷

²⁶ cf. [Liber Vox Viva Voce vel Video](#)

²⁷ This would be the word of the Secret Chiefs.

ⲬⲗⲤ

This seems to be a shortened spelling of the word ⲬⲗⲤⲗ, which is the name of the Enochian letter Ⲡ and means 8 and seems to be implicit in ⲗⲗⲗⲗⲗⲗ and ⲗⲗⲗⲗⲗⲗ.

ⲢⲓⲢ

The word has a phonetic similarity to the words ⲢⲓⲢⲗ, the name of the Kerubic Angel (Δ of Δ) and ⲢⲓⲢⲗⲗ, meaning *vessels*.

Ⲗⲓⲓⲗ

Ⲗⲓ means *not or is not*; ⲓ again, is ⲓⲗ, meaning *the Lord of Hosts* and ⲗ means 5 or *this*. In the text, it is translated: *from the Lord of Hosts*.

ⲗⲗ

This word clearly suggests *Ave, the Son of the Son of Light*;³¹ connected with the Sigillum Dei Aemeth.

ⲬⲗⲤⲗⲗⲗ

This word seems to have the same root as ⲬⲗⲤⲗ, meaning *according*; the ending has similarities to ⲗⲗⲗⲗ, meaning *ministering angels* or it can be broken down to give us ⲗⲗ, meaning *the first* and ⲗ, the Lord of Hosts.

ⲗⲗ

This seems to be the root of the word ⲗⲗⲗⲗ, which means *woe*.

Ⲭⲗⲓⲗⲗ

Ⲭⲗⲓ seems phonetically equivalent to Ⲭⲗⲓ, meaning *joy* and Ⲭⲗⲓⲗ, meaning *joy of God*; Ⲭ means *except or of*; ⲓ means *they*; ⲗ means *name of angel*.

ⲗⲗⲗⲗ

ⲗⲗ means *no or none*; ⲗⲗⲗ seems a shortened form of ⲗⲗⲗⲗⲗ, meaning *Him that lives forever*. We can then take the word to somehow mean *someone not living forever or mortal*.

Ⲡⲗⲗ

Ⲡⲗⲗⲗⲗⲗ³²

These two words both appear in the verse. Similar words found in the dictionary are Ⲡⲗⲗⲗⲗ, being the name of the Servient Angel (Δ of Δ) and Ⲡⲗⲗⲗⲗⲗ, meaning *pouring down*; all sharing the same root: Ⲡⲗⲗ. From this we can take it to mean *fire pouring down*.³³ The Ⲗⲓ in Ⲡⲗⲗⲗⲗⲗ means *not or is not* and the Ⲡⲗ means *peace or she*.

Ⲗⲗ

This word means 31³⁴ and is also the name of an angel.

³¹ In considering both the Son and Daughter of Light, it seems we have angelic hierarchies for Chokmah and Binah; the light being Kether.

³² The English letters spell the God PAN; it's interesting that PAN is the fire of the Sun and the correlation of the Enochian word.

³³ This seems a poetic way to express the term *vengeance*.

³⁴ Key to Liber AL vel Legis

Ⲛⲉⲓⲛ

Ⲛⲉ means that; using the ⲓ as a + sign, the ⲓ represents again, the *Daughter of Light*. In the verse, it is used as a prepositional phrase: *for the Daughter of Light*.

Ⲛⲉⲓⲛ

This is the same as Ⲛⲉⲓⲛⲟ; the letter Ⲛ spelled in Full.

ⲓⲚⲉⲓⲛⲉⲓⲙ

ⲓⲚ means *as*, ⲉ again, is the *Sun* and ⲓⲛ means *of*; ⲉⲓⲙ is the root of ⲉⲓⲙⲗⲉⲓⲛⲉⲓⲙ, meaning the *dark heavens*. Together we get: *As the Lord of Darkness*.

ⲓⲚ

This is a variant of VAA; the name of an angel.

ⲓⲛⲉⲓⲛ

ⲓ means *it* or *also* and ⲓ means *they*; ⲓⲛ means 4th with ⲓ being *it* again, and finally, ⲓ means 4th or *Daughter of Light*. With the 4 being the predominant theme here, it is translated as: *being of the 4*.

ⲗⲉⲓⲛⲟⲓ

ⲗⲉⲓⲛ is the root of ⲗⲉⲓⲛⲟ, meaning moon followed by ⲟ, which means 8;³⁸ and ⲗⲉⲓⲛⲟ seems a variant spelling of the letter ⲓ, which equals 7. The following ⲓ is a prefix meaning *with*; though it is not in proper position unless considered to be situated before ⲓ, which means *third*. Overall, ⲗⲉⲓⲛⲟ was used with the idea of ⲟⲓ making it a plural; translating the word as *moons*.

ⲓⲛⲉ

This word begins the second sentence of this two-sentence verse. The ⲓ means *they*, the ⲓ is the *Daughter of Light* and ⲉ means *third*. Translated in the text as *the Daughter of Light*, a possible translation might also be *the third Daughter of Light*.

ⲓⲛⲟⲓ

ⲓⲛ is the Enochian ⲓ spelled in full and ⲓⲛ is the root of the word ⲓⲛⲟⲓ, meaning *power*. As ⲓ is the prefix that means *with*, the word is translated *with power*.

ⲓⲛⲉⲓⲛ

ⲓ means the *third* and ⲉ means *to know, understand or the understanding*. ⲓⲛ could be a root for ⲓⲛⲉⲓⲛ, meaning *him that lives forever*. Breaking that down, the ⲓ means *is* and ⲉⲓⲛ means *I, 24, make or I made*. The word is translated as *making the Lord to Understanding*.³⁹

ⲓⲛⲉⲓⲛ

ⲓ here, is in its prefix position, meaning *with* and the following ⲓⲛ means *of*. ⲓⲛ is the root of the word *palace* and the final ⲉ means *third*. The word is translated as a phrase: *within the third heaven*.⁴⁰

³⁸ ⲟ in Hebrew is 80 and means *mouth*; Making a possible translation for ⲗⲉⲓⲛⲟ to be the *mouth of the Moon*.

³⁹ Understanding is the 3rd Sefirot, Binah; utilizing the ⲉ in this word as a reference point.

⁴⁰ The third Heaven is Bria.

ᐆᐃᐅᐅᐅ

ᐆᐃᐅ is the root of the word ᐆᐃᐅᐅ, meaning *are*; ᐅ by itself again, is *Daughter of Light*; the ᐅᐅ is ᐅᐅᐅ, the *name of an angel*; and the ᐆ means *of, unto, on, with, o, oh*. This gives us the reference to the *Daughter of Light* in the translated phrase; she being with ᐅᐅᐅ.

ᐅᐅᐅ

This is the root of the word ᐅᐅᐅᐅᐅᐅᐅᐅᐅ, meaning *Dark Heavens*. It is used as a preposition: *in darkness*.

ᐅᐅᐅ

ᐅᐅ is the number 12; ᐅᐅ can be seen as a root for ᐅᐅᐅᐅᐅ, the *Son of Light* (*σ or 2*); ᐅᐅ can also be the root for the word ᐅᐅᐅᐅᐅ, meaning *works*. In the text, it was translated as: *the 12 lights*.

ᐅᐅᐅᐅ

ᐅᐅ means *there*, though it could be the root of ᐅᐅᐅᐅᐅ; *servient angel (of)*. The ᐅᐅ could also be considered as ᐅᐅ, phonetically, giving us *place* or *she*. ᐅ by itself is ᐅᐅ; the *Lord of Hosts*. The ᐅ then by itself is the number 8 and also reflective of ᐅ, meaning *mouth* and 10x8.

ᐅᐅᐅᐅᐅ

ᐅᐅ means *made* or *built* and the ᐅᐅ means *is*; the ᐅᐅ connects this to ᐅᐅᐅᐅ, giving us ᐅᐅᐅ, which means *there* and ᐅᐅ, being again ᐅᐅ, meaning *Our Lord*. The regal nature of the final letter, added to the rough phrase that literally translates as *made is there*, and coming from the vocalization in the word that precedes it in the text, it becomes a *proclamation* that is built up; elevating the nature of the vocalization.

ᐅᐅᐅᐅᐅ

ᐅᐅ, again, is in its prefix position, meaning *with* and ᐅᐅᐅᐅ is the root of ᐅᐅᐅᐅᐅᐅᐅᐅᐅ, meaning *variety*; ᐅᐅᐅ by itself also means *there*. The final is ᐅᐅ, meaning *Lord of Hosts*; together the letters saying *with various gods*; interpreted as *stars*.⁴¹

ᐅᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅ means *not* or *is not*; ᐅᐅᐅ, being the Enochian ᐅᐅ spelled in full (the ᐅᐅ itself meaning *this*) gives us: ᐅᐅᐅ, *Daughter of Light* and ᐅᐅ, meaning *third*. ᐅᐅᐅᐅ is the root of ᐅᐅᐅᐅᐅᐅᐅᐅᐅ, which means *hearken unto*. Altogether the word translates as the prepositional phrase: *from the third heaven*.

ᐅᐅᐅᐅᐅᐅ

ᐅᐅ means *third* and ᐅᐅᐅ is the root of the word ᐅᐅᐅᐅᐅ, meaning *walk* or *walks*. ᐅᐅᐅ is the number 26 with ᐅᐅ being a vowel, becoming just an adder to the word that makes the number; or you might consider it a suffix. In the text the word is translated as *three paths*.

⁴¹ HADIT

᠓ᠯᠠᠨᠯ᠋ᠢ

᠓ᠯᠠ is the root of the word ᠓ᠯᠠᠨᠯ᠋ᠢᠨᠠᠨᠠ, meaning *fear* with ᠨ again being 8 and reminiscent of ᠮ; here, giving us an allusion to the Tower Atu, we add ᠯᠠ, which is the Enochian ᠯ spelled in full; pronounced ‘orh’, which as ᠯᠠᠨᠠ is the name of a spirit. The idea presents itself as: inspiration of fear and falling; using it as bringing fear in the text.

ᠯᠠᠨᠠᠨᠠ

ᠯᠠ again works as the prefix meaning *with* and ᠠ again is *third*. ᠨᠠ works into ᠨᠠᠨᠠᠨᠠ, meaning *as unto*; ᠨᠠᠨᠠᠨᠠ, meaning *sharp* or sickles; ᠨᠠᠨᠠᠨᠠᠨᠠ, meaning *fire*. The ᠨᠠ then is again, the *Lord of Hosts*. Lord and Fire are obvious equivalents; so we can take ᠨᠠᠨᠠ together as a variant on the root of ᠨᠠᠨᠠᠨᠠᠨᠠ. The idea of *sharp* in ᠨᠠᠨᠠ gives us the idea of it being a *strong fire*. ᠯᠠᠨᠠ then works together to be a variant on the prefix.

ᠯᠠᠨᠠ

The word is the root of ᠯᠠᠨᠠᠨᠠ; *the Philosopher's Stone*.

ᠯᠠᠨᠠᠨᠠᠨᠠ

ᠯᠠ is again 31 and *spirit* or *spirits*. ᠨᠠᠨᠠ is *Daughter of Light* and ᠨᠠᠨᠠ means 4th or *Daughter of Daughter of Light*. Together this is translated as *Spirit of the Daughter of Light*.

Ⲭⲓⲃⲗⲉⲗⲟ

Ⲭ is the Daughter of Light and ⲓⲃⲗ is the root of the words: mightier, power, in-power and mighty. ⲓ translates as 4th and also the Daughter of Daughter of Light, as ⲉⲗ is the root of the phrase: its representative. And ⲉⲗⲟ is the root of the phrases ‘in the mind’ and ‘the subtle body.’ The 4th body being the archetypal or atzilutic body, when coagulating the various meanings of these terms, gives the idea of a *mighty or powerful soul; highest soul; highest heaven*

ⲁⲗⲟⲟⲉⲧⲓ

The first four letters ⲁⲗⲟⲟ, are translated as ‘wand.’ The first of the letters has no meaning in itself, but the second two translate as ‘Son of Son of Light, Mercury’ and the last three, being a Part in ZOM suggest the Magus of the Tarot. The last three letters, ⲉⲧⲓ, are the root of the word ‘praise,’ with the fourth letter translating as ‘4th, Daughter of Daughter of Light.’ Together the word can be rendered as *the Scepter of the Daughter of Daughter of Light.*

Ⲙⲉⲗⲗ

Ⲙⲉ give us the Enochian letter F; spelled in full and that means ‘visit, visit us.’ The ⲗⲗ translate as ‘there.’ Together, these can be drawn to mean ‘*will indwell.*’

Ⲑⲓⲁⲓⲃⲗⲉⲗⲟ

Ⲑⲓⲁⲓ is the root of the names for various angels in the lexicon, with the final ⲓ being the Daughter of Light; almost suggesting the Tetragrammaton, but perhaps one of the Goddess. The ⲓ has no meaning in itself (as does the Ⲑ) and seems to connect the first two letters with the final ⲓ. The second set of letters, ⲃⲗⲉⲗⲟ, starts with the ⲃⲗ, a connector that translates as ‘with’ followed by ⲉⲗⲟ, the root of the names of two Seniors. The Seniors have a male character and this four-lettered root being more feminine in nature, we get the idea of a biune angelic being or archetype. However, the ⲃ also has no meaning in itself and may be a connector for the ⲗ, which can be translated as the ‘Son of Light.’ ⲗⲉ is the root for various names and titles of God as well as being the root for: *burn, burning flame, flaming, beginning*; these all being easily referenced to notions of God. And it may also be the root for the Daughter of the Light. Overall, there is the involution of God creating the fire of the alembic that is the method of the alchemical operation, *coagula* and reminiscent of the Art Atu. *Gathering all* might even be a rendering of this, including *gathering the ALL.*

ⲟⲓⲓⲓ

The ⲟ has no meaning in and of itself, but the ⲓ and ⲓ are quite interesting; both separately and in combination. The ⲓ means ‘this’ (or ‘5’) and the ⲓ means ‘they.’ Together they form the root of the terms: ‘make me’ and ‘make us.’ This gives the idea of conducting; to make me to sit down would be to bring or conduct me *unto* a seat.

Ⲓⲥⲓⲃⲗⲉⲗⲟ

Ⲓⲥ is the root of the words: ‘partakers’ and ‘as many’ and Ⲓⲥⲓ is the root of the word ‘always.’ The ⲓ, having no meaning in itself acts as a connector; perhaps even a silent G (as in English) for the ⲟⲓ that follows and that is translated as the Lord of Hosts. The ⲗⲉ at the end of the word translate as ‘mourning’ or ‘cry.’ Taking all this in we deduce *the eternal cry*; almost as a reference to Nuit’s cry from AL:I.53—“ever To me! To me.”

ⓅⓧⓔⓃⓁⓁⓁ

Ⓟ means ‘they’ and ⓧⓔ gives us the words: *yourselves, fastened, I fastened, cursed and I begin anew*; overall, giving the impression of incarnation and together with the Ⓟ means they manifest. The Ⓝ gives us 8 (the 8 initial spirits; those of the 7 planets and the invisible one behind them). ⓁⓁ is ‘made, built’ and ⓁⓁⓁ is the root of the word ‘you;’ together giving the idea ‘you made.’ Note again, the Ⓛ has no meaning in itself; so that we finalize this as: *they manifest 8 made by you.*

ⓧⓁⓃⓃ

ⓧⓁⓃ means ‘government, in government’ and ⓃⓃ is the root of the word ‘give’; giving us *to govern or govern.*

ⓁⓃⓃⓧⓧ

ⓁⓃ means 22 and Ⓝⓧ is the root of the word ‘works.’ Is the root of the title: *Lord of Hosts* (several words; coming from our own translations), and though also, we get the words: *much glory, can, obedience, within the 3rd Heaven, face, Fire of Fire, cast down, unspeakable and mount*, we choose to see the spiritual dimension connected with the 22 paths *22 paths of the spirit*

ⓔⓁⓁⓁ

ⓔⓁⓁ is the Enochian Letter ‘O’ (Med) spelled in full, which can be translated as ‘this’ or ‘5’. The ⓔⓁ translates as Daughter of Light and the ⓁⓁ is the root of the name of the King of the Fire Tablet as well as the words ‘receive’ and ‘as receivers.’ The final Ⓛ translates as 26. This gives us: *the Daughter of Light receives the 26.*

ⓔⓧⓔⓃⓁ

ⓔⓧ means ‘God’ and ⓔⓧⓔ is the root of the title: Son of Light. ⓃⓁ is the Enochian letter ‘A’ (Un) spelled in full and can either be the preposition ‘in’ or ‘with.’ The final Ⓛ is the Daughter of the Light; clearly showing the translation as: *the Son of Light joins the Daughter of Light.*

ⓁⓁⓁⓧ

The first three letters are the root of the phrase: ‘from the Lord of Hosts’ and the remaining ⓧ translates as ‘in, with’; basically showing us another form of the same phrase: *from the Lord of Hosts (with).*

ⓃⓔⓧⓁ

The first three letters are at the root of the word ‘balance,’ with the final Ⓛ meaning: 4th or Daughter of Daughter of Light. As the Daughter of Daughter of Light is the fourth in the sequence of the Court Cards (psychic forces), it is she who awakens the eld of the King (Son of Light); a sequence that started with the Son of Light in his mating with the Daughter of Light to produce the Son of Son and the Daughter of Daughter of Light. And so this word is translated as *unite*; denoting their union and/or the psychic integration that is enlightenment.

ⓁⓁ

Become (as found in the lexicon)

Ⲅⲛⲧⲉⲛⲓ

Ⲅⲛⲧ is the root of the name of the Serviant Angel—Fire of Water and ⲉⲛⲓ is the root of the word ‘thousand.’ Hence is derived: *a thousand angels*.

ⲛⲗⲉⲛ

ⲛⲗ is the root of the Sephirothic Cross—Earth of Fire; ⲗⲉ is the root of the Enochian letter ‘F’ (Orth) spelled in full and meaning: ‘visit, visit us’; ⲉ has no meaning in and of itself; ⲛ means ‘it, also’; all finalized with ⲧ—4th, or Daughter of Light. The root of the Sephirothic Cross deals suggests the materialistic expression of spirit (Earth of Fire) or the idea of descent; translating the word as: *the Daughter of Daughter of light descends*.

ⲉⲛⲓⲛⲧⲉⲛⲓ

The ⲉⲛⲓ translates as ‘God’ and the ⲛⲧ as ‘not’ with ⲛⲧⲉ being the root of the phrase: ‘get out of him.’ We can readily synthesize from this, the phrase: *descended of God*.

ⲛⲗⲉⲛⲓⲛⲧⲉⲛⲓ

The ⲛⲗ gives us ‘in, with’ followed by ⲛⲧⲉ, which form the root of the word ‘angle.’ The final ⲛⲧ translates as holy. The holy angle and ‘with’ or ‘in’ it is the Cross and so with the hyphen to say literally in-holy angle; as a movement, the movement can be described as: *across*.

Ⲅⲛⲧⲉⲛⲓ

The Ⲅⲛⲧⲉⲛ translate as ‘variety’ and with the ⲛ on the end having no meaning in itself, it simply gives us a variant on this word; being *various*.

ⲛⲗⲉⲛ

ⲛⲗ is the first part of the Enochian letter ‘H’ spelled in full and means ‘trinity.’ The form the name of the Serviant Angel Earth of Earth that connected with the trinity (the holy angle) or the godhead, we derive the angel’s capacity as *The ruler of the Earth*.

ⲛⲗⲉⲛⲓⲛⲧⲉⲛⲓ

With the ⲛ having no meaning, the next three form a Part in ZOM, with the third letter Ⲅ meaning ‘third.’ The next two letters ⲧⲉ, can be translated as 9 (the ⲧ being the Daughter of Light and the ⲉ meaning 9 or except). Adding the 9 to the quality of 3 (translating the Ⲅ) we get 12, of which this word follows. The next two letters ⲛⲧ, is the root of the words: walk, walks; become, they are become. And as walking is the pose the Egyptian gods take to symbolize becoming (and with the hand pointing forward), we can translate these two letters as ‘become.’ The next two letters form the root of the name of the Serviant Angel Earth of Earth and are also the name of a PART in PAZ. The final two letters are the root of the name of the Sephirothic Cross Fire of Water; also, Daughter of Daughter of Light, girdles, your girdles. We might see in this the Daughter of Light becomes the Daughter of Daughter of Light; the latter being the 12 sacred *constellations*.

ⲗⲉⲛⲓⲛⲧⲉⲛⲓ

ⲗⲉⲛ is a god-name of the Air Tablet and also the root of the word ‘underneath.’

ⲛⲧⲉ is the root off the word ‘give, I will give’ and also the name of an angel. This is readily translated as: *[I will] give in secret*.

אֵל

אֵל is the root of the name of the Sephirothic Cross Earth of Fire and the אֵל means 'appear [before us], visit us. The word is then translated as: *appearance*.

עֲבָרָה

עֲבָרָה is the root of the word 'corner, the corners,' אָרְבַּע means 'there' and אֶחָד means 'first, all one, of the first.' The word is then translated as: *one who is cornered*.

אָרְבַּע

אָרְבַּע form the root off the word, 'cursed' (the אֵל having no meaning) and אָרְבַּע giving the root of the word 'wherefore;' giving us: *wherefore ye are cursed*.

בָּרָא

This is the Enocian letter 'Q' (Ger) spelled in full, which means 'or.' As this word is the expansion of the letter, we are then rendering the word to mean: *choose, choice*

שָׁרַף

This is the root of the word 'remain'; translated as *keep*.

זָרַע

זָרַע is the root of the word 'loins' and פָּדָה is the root of the word 'seas.' Together, we get the idea of semen and hence, the word *seed*.

וְיָרְדוּ

וְיָרְדוּ is the root of the names: Kerubic Angel Water of Fire and 1st minister of Saturn. פִּלְגִּישׁ is the Daughter of Light and אֶרְבַּע means '4th, Daughter of Daughter of Light. Taking the two words of the suffix and crowning them angelically (the prefix), gives the of *generation*.

אֵלְיָרְבַּע

אֵל means 'appear, appear before us' and אָרְבַּע means there with the final אֵל having no meaning. 'Appearing there' gives the impression of being made *manifest*.

עֲדָרָה

עֲדָרָה means 'except, of, 9' and אָרְבַּע means 'in, with.' From this the idea of ownership ('of' for the first letter and 'with' for the second) we find the verb *possess*.

שִׁבַּח

שִׁבַּח is '8' and אֵלְיָרְבַּע is the root of the verb 'praise, that you may praise him. From this we get the active tense: *praises*

אֵלְיָרְבַּע

אֵל means 'called, named,' followed by אֵלְיָרְבַּע, being the root of various words for comfort. אֶרְבַּע means '12' and אָרְבַּע means 'there.' With the 12 indicating the sky, 'comfort+there gives the idea of residence, hence *one who resides in the skies*.

אֵלְיָרְבַּע

אֵל is the root of the name Sephirothic Cross Earth of Fire and אֵלְיָרְבַּע means 'visit, visit us; giving us the active verb: *visits*.

I seem quite helpless. I am trying all sorts of magical methods of piercing the veil: and the more I strive, the farther away I seem to get from success. But a voice comes now: Must not understanding lie open unto wisdom as the pyramids lie open to the stars?

Accordingly, I wait in a certain magical posture which it is not fitting to disclose, and above me appears the starry heaven⁶⁹ of night, and one star greater than all the other stars. It is a star of eight rays. I recognize it as the star in the seventeenth key of the Tarot, as the Star of Mercury. And the light of it cometh from the path of Aleph. And the letter Cheth is also involved in the interpretation of this star, and the paths of he' and vau are the separations which this Star unites. And in the heart of the star is an exceeding splendour, --- a god standing upon the moon, brilliant beyond imagining. It is like unto the vision of the Universal Mercury. But this is the Fixed Mercury, and he' and vau are the perfected sulphur and salt. But now I come into the centre of the maze, and whirling dust of stars and great forgotten gods. It is the whirling Svastika which throws off all these things, for the Svastika is in aleph by the shape and number, and in beth by the position of the arms of the Magician, and in gimel because of the sign of the Mourning of Isis, and thus is the Crown defended by these three thunderbolts. Is not thrice seventeen fifty-one, that is, failure and pain?

Now I am shut out again by this black Svastika with a corona of fire about it.

And a voice cries: Cursed be he that shall uncover the nakedness of the Most High, for he is drunken upon the wine that is the blood of the adepts. And BABALON hath lulled him to sleep upon her breast, and she hath fled away, and left him naked, and she hath called her children together, saying: Come up with me, and let us make a mock of the nakedness of the Most High.

And the first of the adepts covered His shame with a cloth, walking backwards; and was white. And the second of the adepts covered His shame with a cloth, walking sideways and was yellow. And the third of the adepts made a mock of His nakedness, walking forwards; and was black. And these are three great schools of the Magi, who are also the three Magi that journeyed unto Bethlehem; and because thou hast not wisdom, thou shalt not know which school prevaieth, or if the three schools be not one. For the Black Brothers lift not up their heads thus far into the Holy Chokmah, for they were all drowned in the great flood, which is Binah, before the true vine could be planted upon the holy hill of Zion.

Now again I stand in the centre, and all things whirl by with incessant fury. And the thought of the god entereth my mind, and I cry aloud: Behold, the volatile is become fixed; and in the heart of eternal motion is eternal rest. So is the Peace beneath the sea that rageth with her storms; so is the changeful moon, the dead planet that revolveth no more. So the far-seeing, the far-darting hawk is poised passionless in the blue; so also the ibis that is long of limb meditateth solitary in the sign of Sulphur. Behold, I stand ever before the Eternal One in the sign of the Enterer. And by virtue of my speech is he wrapped about in silence, and he is wrapped in mystery by me, who am the Unveiler of the Mysteries. And although I be truth, yet do they call me rightly the God of Lies, for speech is two-fold, and truth is one. Yet I stand at the centre of the spider's web, whereof the golden filaments reach to infinity. But thou that art with me in the spirit-vision art not with me by right of Attainment, and thou canst not stay in this place to behold how I run and return, and who are the flies that are caught in my web. For I am the inmost guardian that is immediately before the shrine.

None shall pass by me except he slay me, and this is his curse, that, having slain me, he must take my office and become the maker of Illusions, the great deceiver, the setter of snares; he who baffleth even them that have understanding. For I stand on every path, and turn them aside from the truth by my words, and by my magick arts.

And this is the horror that was shown by the lake that was nigh unto the City of the Seven Hills, and this is the Mystery of the great prophets that have come unto mankind. Moses, and Buddha, and Lao Tan, and Krishna, and Jesus, and Osiris, and Mohammed; for all these attained unto the grade of Magus, and therefore were they bound with the curse of Thoth. But, being guardians of the truth, they have taught nothing but falsehood, except unto such as understood; for the truth may not pass the Gate of the Abyss.

But the reflection of the truth hath been shown in the lower Sephiroth. And its balance is in Beauty, and therefore have they who sought only beauty come nearest to the truth. For the

⁶⁹ This of course, is the Masloth—the Starry Gnosis and region of the Zodiac. The fixed stars being then of the Supernals shows Tiphareth to be the Logos. The “star of 8 rays” is of course, the Sun; the number 8 in the third paragraph of Liber Loagaeth also being connected to this vision. This synchronicity is numinous!

beauty receiveth directly three rays from the supernals, and the others no more than one.⁷⁰ So, therefore, they that have sought after majesty and power and victory and learning and happiness and gold, have been discomfited. And these sayings are the lights of wisdom that thou mayst know thy Master, for he is a Magus. And because thou didst eat of the Pomegranate in hell, for half the year art thou concealed, and half the year revealed.

Now I perceive the Temple that is the heart of this Aethyr; it is an Urn suspended in the air, without support, above the centre of a well. And the well hath eight pillars,⁷¹ and a canopy above it, and without there is a circle of marble paving-stones, and without them a great outer circle of pillars. And beyond there is the forest of the stars.⁷² But the Urn is the wonderful thing in all this; it is made of fixed Mercury; and within it are the ashes of the Book Tarot, which hath been utterly consumed.

And this is that mystery which is spoken of in the Acts of the Apostles; that Jupiter and Mercury (Kether and Chokmah) visited (that is, inspired), Ephesus, the City of Diana, Binah --- was not Diana a black stone? -- and they burnt their books of magick.

Now it seems that the centre of infinite space is that Urn,⁷³ and Hadit is the fire that hath burnt up the book Tarot. For in the book Tarot was preserved all of the wisdom (for the Tarot was called the Book of Thoth), of the Aeon that is passed. And in the Book of Enoch was first given the wisdom of the New Aeon. And it was hidden for three hundred years, because it was wrested untimely from the Tree of Life by the hand of a desperate magician. For it was the Master of that Magician who overthrew the power of the Christian church; but the pupil rebelled against the master, for he foresaw that the New (i.e., the Protestant) would be worse than the Old. But he understood not the purpose of his Master, and that was, to prepare the way for the overthrowing of the Aeon.

There is a writing upon the Urn of which I can but read the (two) words: Stabat Crux juxta Lucem. Stabat Lux juxta Crucem.

And there is writing in Greek above that. The word "nox" written in Greek, and a circle with a cross in the centre of it, a St. Andrew's cross.

Then above that is a sigil(?), hidden by a hand.

And a voice proceedeth from the Urn: From the ashes of the Tarot who shall make the phoenix-wand? Not even he who by his understanding hath made the lotus-wand to grow in the Great Sea. Get thee back, for thou art not an Atheist, and though thou have violated thy mother, thou hast not slain thy father. Get thee back from the Urn; thy ashes are not hidden here.

Then again arose the God Thoth, in the sign of the Enterer, and he drove the seer from before his face. And he fell through the starry night unto the little village in the desert.

Interpolation:

Ⲛⲓⲁⲃⲧⲏ ⲛⲁⲣⲉⲗ ⲃⲧ ⲉⲗ ⲛⲧⲉ
All is in the one the body of God not, is not Lord of Hosts, Trinity separate

ⲙⲟ ⲓⲃⲗⲃ ⲉⲗ ⲁⲛⲓ ⲃⲧ ⲉⲗ
woe foremost there the threefold flame of spirit not, is not possess

ⲛⲧⲉⲧⲧⲏ ⲓ ⲉⲧⲓ ⲛ ⲓⲃⲗⲃ ⲉⲧⲟⲗⲟⲛ
God indwelleth the Universe 5, this Holy Trinity in, with in their places keep the same

⁷⁰ This is a direct reference to those paths from the Supernals on the Tree-of-Life; being three that connect the Supernals to Tiphareth.

⁷¹ The Urn suspended in the Air on 8 Pillars is the Abyss over Tiphareth wherein the ashes are placed on the way to the City of the Pyramids. 8 is again used here in a consistent manner with the prophecy of Loagaeth.

⁷² These are the constellations of the Zodiac and outside the thought of the One wherein the Demiurge dwells.

⁷³ This suggests Da'ath as the key to the night side of the tree. This is echoed in the third paragraph of Leaf 1A ("Lord of Hosts of the night)...and earlier in this text as N.O.X.

זָבַחְנוּ

זָ means 'visit, visit us' with בָּח being the root of the word 'receive' or 'as receivers' and חָ means '4th.' There is that which visits; the visitation of God and that which receives; humanity. The 4th is Assia or the material plane in the Qabalah with Malkuth (the kingdom or Universe) as the Shekinah. *God indwelleth the Universe.*

קָדוֹשׁ

קָ is the root of the word 'holy' and שׁ translates as 'the third.'
Holy Trinity

יָסֵדוּ

יָ is the root of the word 'seats' or the phrase 'their own seats.'
in their places

שָׁמֶרְךָ

שָׁ is the root of the word 'same, the same' and מֶרְ means 'keep.'
keep the same

קָדוֹשׁ

קָ translates as 'holy' and שׁ translates as '4th' or 'Daughter of Daughter of Light.' The idea of a holy 4th would be the idea of a square or a Tetragrammaton. But might it be also that the Daughter of Light is some aspect of that Tetragrammaton?

Tetragrammaton

זָבַחְנוּ

זָ is the root of the word 'angle' and חָ the root of the word for 'Lord of Hosts.'
angle of God

בְּנוֹתֵי הַלְּאָהוֹת

בְּנוֹתֵי הַלְּאָהוֹת is the root of the word 'Children of the Light,' בְּ is 'Daughter of Light' and נוֹתֵי is the root for the phrases: 'their own seats' and 'in seats.' Finally, the הַ means 'with' or 'in with'. If the Daughter of Light is some aspect of the Tetragrammaton, the seats would seem to represent the Children of the Light; being the fixed stars of the night sky as the Daughter of Light would be Nuit.

The fixed stars

שָׁמֶרְךָ

שָׁ means 'there' and is also the root of 'third.' מֶרְ translates as 'Trinity' and 'Lord of Hosts.' Overall this suggests the three places (there) of God; it's threefold nature.

threefold

אֲשֶׁר בְּיָדֵי הַלְּאָהוֹת

אֲשֶׁר is the root for 'constellations' and 'the scepter of the Daughter of Light.' בְּ is the root for 'from the 3rd heaven' and 'your will be done.' That the fixed stars are symbolized as the scepter of the Daughter of Light that is herself an aspect of the Tetragrammaton, these heavens are swayed by the will of God that here seems to radiate from the third heaven.

the will of heaven

ΩΩΩΓ

Ω means ‘made, built’ and Ω is the number 8. ΩΓ is the root of the title ‘Son of Light’ and particularly the planets Mars and Jupiter. And so the moving stars; the planets are Son of Light as the fixed stars are the Daughter of Light. The making or building of this heaven of stars is infinite as symbolized by the number 8. But the fact that they are made is to say they are begotten.

The number 8 in connection with this word and the star theme being developed in this paragraph shows us the Ogdoad (eightfold star) that is also the 8 corners of the square (4) cube; the four and three. The eightfold star is the star of regeneration or immortality.

begotten

∫∫VΓD

∫ means ‘third’ and the ∫ is ‘in, with.’ VΓ is the root of the word ‘voices’ and D means ‘the Lord of Hosts’ and ‘Trinity.’ The third in God (the Trinity); its voices or stars are the Son—the (*manifested word of God*) Logos.

∫∫Γ

This word was originally listed in the lexicon as ‘meaning unknown.’ However, the ∫ is the ‘Lord of Hosts, Trinity’ and ∫ is ‘in, with.’ Γ translates as ‘fire’ that traditionally represents spirit.

spirit of God

Ω∫CΓ

Ω∫C is the Enochian letter Γ (X); spelled in full and Γ translates as ‘mourning, cry.’ To take ‘cry’ as a battle cry implies a rage; that raging fire that “darts and dashes to the ends of the Universe.”

raging fire

∫∫H

∫∫ means ‘there’ and is the root of the word ‘third.’ H or H is the letter of spirit or holiness; anything being represented in a threefold manner being holy; e.g. thrice great Hermies (Hermes Trismegistus).

thrice

∫ΓE

∫Γ is the root of the phrases: ‘from the third heaven’ and ‘your will be done.’ And E translates as ‘except, 9.’

from the third heaven, unto

∫∫Γ∫Γ

∫ means ‘visit’ or ‘visit us’ with ∫ meaning ‘in’ or ‘with.’ ∫ is the root of the word ‘death’ and is the ‘4th’ or the ‘Daughter of Daughter of Light.’ Both the Daughter of the Light and the Daughter of the Daughter of Light seem intimately connected with Tetragrammaton and the similarity in the shaping of the two Enochian letters is unmistakable. ∫Γ means ‘not, is not’ and ∫ translates as ‘[the] third.’ Literally, we might say: visit us in with death, the 4th [material plane/Assiah] or as the same, the

Daughter of Daughter of Ligth that is Babalon and the material sphere. She is not the sphere of the 3 that is the Daughter of Light and the upper realm of the stars; being Nuit. Its almost as if the visiting is a way of describing the process of *Involution*.

Ⲛⲗⲟ

Ⲛ is 'third' as Ⲛⲗ is there and ⲗ is 'in, with'—all this being added to ⲟ that is the 'Lord of Hosts.' This is translated as 'the Son' as we note this word to be a contraction of Ⲛⲗⲟⲛⲓⲛ; described above.

ⲃⲚⲉⲙ

ⲃⲚⲉ is the root of 'your will be done' and 'from the 3rd heaven.' And ⲉⲙ translates as 'give' or 'I will give.' 'Your will be done' and 'I will give' have an interaction between I and not-I as the is to *yield* to the other.

ⲟⲗⲙⲗ

ⲟⲗ is the root of the letter H; spelled in full and of course, the 'Lord of Hosts.' ⲙⲗ is the root of the word 'works.' Gods works are of course, often referred to as:
the Glory of God

Ⲙⲗⲓ

(proper noun)

Lax -abbreviation for Alt. Part in LIN as listed in the lexicon. However, the paragraph here translated is showing this as the name of the "angel of the East." (See the next translated word.)

ⲉⲗ

Both letters form the root of several names of angels with the pronunciation of ⲉ sounding like the Egyptian God Ra that is the rising Sun in the East. Indeed, ⲉⲗ (RA) is 'East' in Enochian.

angel of the East

Ⲙⲗⲓⲙⲗⲟ

Ⲙⲗ translate as '1st, one, of the first, all one' and ⲓⲙ is the root of the words: beauty, in their, going, it ends with or is completed by the goddess. ⲗⲟ translates as 'thrice.'
thrice great

ⲗⲃⲚ

ⲗⲃ means 'no, none' and Ⲛ translates as '4th.'

without the 4th

ⲟⲗⲃⲚⲉ

ⲟ means 'Lord of Hosts, Trinity' with ⲗ being 'in, with.' ⲃⲚ means 'not, is not' and ⲉ means '1st, one, all one.' What this seems to be saying is 'God in not first, which could be qabalistically rendered to say that 'God in the Ain originates,' which is but another way of saying: *the Lord of Hosts is self-begotten.*

ⲓⲛⲃⲟ

ⲓⲛ translates as '12' and ⲃⲟ is the root of 'are, they are' and the phrase 'let there be.'
This gives us two possibilities: *are 12 (12 are)* and *let there be 12*; depending on usage.

ΕΞΒΛΕ

ΕΞ means 'possess' and ΒΛΕ is the root of the words: 'window' and 'circle' as well as the phrase: 'trussed you together.'

encompass

ΝΥΞ

ΝΥΞ is the root of the word 'night' and ΒΕ is the root of 'are, they are' and the phrase 'let there be.'

of the night

ΤΡΙΘΥΞ

ΤΡΙ translates as 'third, 3' and ΘΥΞ is the 'Lord of Hosts, Trinity.' ΘΥΞ is the root of the words 'works' and 'creatures' as well as the word 'plant' and the phrase 'has planted.'

The overall suggestion is that something is planted that are become creatures (Children of the Light) that are shown as the works (the starry sky) of the threefold god:

the seed of God

4. וְנִשְׁמַע לְ עֲלֵי עֲרֻבֵי אֲרָצָה יָהּ אֵלֶּיךָ פְּרִיעָהּ עַד דַּת דַּת וְנִשְׁמַע לְ בַּעֲלֵי עֲרֻבֵי אֲרָצָה
יְהוֹנָתָן אֲדָם פְּרִיעָהּ יְהוֹנָתָן וְעַד בָּרָא. אֲדָם בְּרִיעָהּ לֹא עַד דַּת וְנִשְׁמַע לְ בַּעֲלֵי עֲרֻבֵי אֲרָצָה עַד
בְּרִיעָהּ עַד בָּרָא יְהוֹנָתָן וְעַד בָּרָא יְהוֹנָתָן וְעַד בָּרָא יְהוֹנָתָן וְעַד בָּרָא יְהוֹנָתָן וְעַד בָּרָא יְהוֹנָתָן.

Interpretation:

The Ogdoad this millenia⁷⁴ wrath of God⁷⁵ strong foundation stars that, to fan image of God clothed with God of the first of of the Ogdoad⁷⁶ this lunar holiness therefore, another fire pouring down bound by the Son of Light⁷⁷ star the Daughter of Light reigns over inmost God⁷⁸ there unto them I make Ga⁷⁹. Star speech in or with woe⁸⁰ holy unto the Lord of Hosts mortality completion fire pouring⁸¹ down first, the Daughter of Light is not the 4th possess Ga: Spirit of the Daughter of Light⁸² surround the one glorious infinite holy one in name with surrender appear before us⁸³ in or with the third conceives invoke the one fiery God with the 4th.⁸⁴

Commentary:

In the ancient Egyptian cosmogony, the Ogdoad were eight deities, arranged into four male-female pairs that collectively represent the essence of existence in primordial balance. Their interaction at some point develops an imbalance that produces an new entity, Ra, the fiery sun god that rises up from amongst them and then with them, creates all things.

⁷⁴ Though “millenia” phonetically sounds like millions, which is infinity in Egyptian mathematics, the word actually means thousand(s) [the ‘millions of years’ of the Book of the Dead]. It then alludes to either an aeon or an astrological age; the more important question being what time in contrast with any importance being placed upon the duration of that time. And we might say here, “In the beginning...”

⁷⁵ The ‘wrath of God’ was shown in paragraph 2 as being an ecstasy with the connection with the holy fire as ‘sun’ of God. It is from this Sun that the stars spread about; being the “image of God, clothed as remonstrated here with the primordial waters that is the innermost essence of the Ogdoad and the first of the involutory process. That which these waters covered was the invisible God, Amun in the Ogdoad.

⁷⁶ The double presentation of the preposition ‘of’ suggests something being ‘of the essence’ or the ‘inner of an inner,’ such as might be an inner adytum.

⁷⁷ The “Son of Light” is the ‘Sun of Light’ that is brought in by Kuk; the bringer-in of Light. This light rides the lunar tides and is “bound” or guided by the Son of Light. That the word ‘star’ next follows as if a word disconnected with the titles around it, we get an intimation of the Augoeides that this bound light is connected with—being that star which we each have; as related in the ancient Gnostic Gospel of Judas.

⁷⁸ The Daughter of Light being Babalon, “reigns over [the] inmost God” as the desire that awakens the eld of the King.

⁷⁹ “...there unto them I make Ga.” First, “them”—the Ogdoad, “I make”—is the ‘maker’ or progenitor: PAN—the One that becomes the ALL... and Ga who is God’s seed and Logos and is itself biune or androgynous; being also Galvah, the Mother of the family of Lights on the SDA. As the Logos or Adam Kadmon, then made manifest, Ga is Babalon (as Gaia) and the Shekinah and on the Holy Table; the letters of the perimeter show Ga also to become the Thoth; the Beast, as described in the 7 names of God on the SDA (Galethog). Ga then is the Enochian Entity that is the conductor of transformational force that is the Prince or Tiphareth. The word itself, translates also as ‘spirit(s)’ and 31; the latter of which is the key to Liber AL vel Legis.

⁸⁰ In a footnote to paragraph 3, we write: “a separate woe” seems to suggest the Demiurge that in Gnostic literature is formed outside the thought of the One. Noting also that in Valentinian Gnosticism, the Logos or Son is co-manifest with the Demiurge; as if two sides of the same coin—the Son responding to the ‘thought’ and the Demiurge responding to the manifest Universe—here delineated as “Star Speech.” This then is the holy prophecy of the Lord of Hosts, or possibly communication with the Augoeides; the Holy Guardian Angel.

⁸¹ Mortality is completed or in other words, individuated consciousness arrives at its end, and that end being manifestation itself—that the fire or spirit is poured down and into, and which originates from the other end—the Supernals of which manifestation or Malkuth hangs pendant. This is of the vertical; the scepter of the Daughter of Light; the 4th being of the horizontal plane of the ecliptic that the Earth transits with all the other planets... and all being ‘outside the thought.’

⁸² Ga here, is proclaimed as the Spirit of the Daughter of Light’ that spirit being its essence that then in the outer (outside the thought) plane surrounds the ‘holy one’ or the ‘thought’ (being ‘in name’—the Logos). Note: we inserted the colon; itself, not a part of the original text.

⁸³ “...with surrender appear before us” seems as if a poetic expression of falling stars or at least the light of the stars that rain down upon us; appearing in the night sky.

⁸⁴ “...with the third” being the astral plane in the Qabalah, where in the physical body (“the 4th”) may invoke the fire of spirit (“the one fiery God); calling into itself the breath of life. The allusion here seems to be that perhaps humanity itself, as divine is self-begotten of the hologram emitted by the planet.

These gods of the Ogdoad are:

Nu/Naunet—the primordial waters
Amun/Amaunet—air or invisibility
Kuk/Kauket—darkness
Huh/Hauhet—eternity or infinite space

These are presented as syzygies: Nu, the “Watery One” or Nun, the “Inert One” pairs with Naunet or Nunet to represent the male and female aspects, respectively of the primordial, watery abyss. The Ancient Egyptians envisaged the oceanic abyss of the Nun as surrounding a bubble in which the sphere of life is encapsulated, representing the deepest mystery of their cosmogony; equivalent to the NOT in Thelemic Qabalah. In Ancient Egyptian creation accounts the original mound of land comes forth from the waters of the Nun. The Nun is the source of all that appears in a differentiated world, encompassing all aspects of divine and earthly existence.

Amun was an Egyptian ram-headed god, who as one of the creators of the Universe and ultimately identified with Ra as Amun-Ra was ‘king of the gods’ and incarnate in the ruling pharaoh. His consort Amaunet (depicted as a woman wearing the Red Crown and carrying a staff of papyrus.) was also identified her with Neith, the war goddess and mother of Ra. Reverence is paid to this in Liber LXV, wherein the opening incantation proclaims: ... **O heart of my mother, my sister, mine own.**

Kuk or Keku represented the primordial darkness; also viewed as androgynous, with his female form known as Kauket or Keket; simply the female spelling of the word Kuk. As a symbol of darkness, Kuk also represented *chaos*, the primeval emptiness before things came into being (NOT). Kuk was seen as that which occurred before the appearance of light, thus was known as the *bringer-in of light*; being equivalent to Lucifer (the light-bringer) in the Roman cosmogony and Prometheus for the Greeks.

Huh (also Heh, Hah, Hauh, Huah, Hahuh) represented eternity and infinite space; his name itself meaning *endlessness*. He was also androgynous; his female feminine name being Hauhet. He is normally depicted as crouching and holding a palm stem in one or both hands; sometimes, also with a palm stem in his hair. The palm stems, later echoed in Jesus’ triumphal ride into Jerusalem represented long life to the Egyptians, the years being represented by the notches on it. Depictions of this symbol sometimes showed a *shen ring* at the base of the palm stem; representing infinity. Depictions of Huh in Egyptian hieroglyphs represented *one million*; a number that was equivalent to infinity in Egyptian mathematics; indicating that Huh was the ‘god of millions of years’.

It is interesting that this same word in Hebrew means window, a symbol that alludes to the peering into the astral plane as the key to one’s immortality. The Pythagorians further attributed to the number 8 the qualities of justice, and fullness; justice being an exponential expression of the duality (2 emergent of the NOT; hence 2=0) of nature; 2² then gives us 4, the quaternary that, doubled by the next exponent: 2³ = 8 gives us the Ogdoad or infinite expansion of the godhead. This may also be why the morals imparted

in the Blue Lodge rituals of Masonry were shown to be the foundation of the Great Work. Fulness naturally follows from this by nature of the corporeal solidity of the 8-sided cube. It was the custom of Orpheus to swear by the eight deities for divine justice by the names: Fire, Water, Earth, the Heaven, Moon, Sun, Phanes,⁸⁵ and the Night (Nyx). There were considered to be the eight visible spheres of the heavens. There were also, in Old Testament law, eight ornaments of the priest, viz. a breastplate, a coat, a girdle, a mitre, a robe, an ephod, a girdle of the ephod, and a golden plate.

Interpolation:

QW 5, this millienia wrath of God strong foundation starry, stars

that, to fan or winnow image of God clothed with God of the first of of

the Ogdoad 5, this lunar holiness therefore, another fire pouring down

bound by the Son of Light star the Daughter of Light reigns over inmost God

there unto them I-the maker, I made, I make, 24 Ga. star speech in or with woe

holy unto the Lord of Hosts mortality completion fire pouring down

first, the Daughter of Light is not the 4th possess Ga: Spirit of Daughter of light

surround the one glorious infinite Holy one in name with surrender

appear, appear before us in or with the third conceives invoke the one fiery God

with the 4th.

⁸⁵ Phanes translates as "I bring to light" was also called Protogonos, which means "First-born." He was the primeval god of procreation and the generation of new life; introduced into the Greek mythos by the Orphic tradition. Phanes was often equated with Eros and Mithras; being depicted with a helmet and golden wings—emerging from a cosmic egg, entwined with a serpent. The cosmic egg was the World-Egg of Chronos (Time) and Ananke (Necessity). His older wife Nyx (Night), called him Protogenus, hence as she created the night, he created the day. And as ruler of the deities, he passed his sceptre to Nyx. The Orphic tradition states that Nyx later gave the sceptre to her son Uranos before it passed to Cronus and then to Zeus, who would be the last to hold it. However, we have identified the sceptre in a prior paragraph to this work, as the Zodiac; held by the Daughter of Light. And so the mythos that is Loagaeth precedes the era of Zeus.

Translation:

Ωꝥ

Ω translates as ‘8,’ ꝥ is ‘in, with’ and Ω means ‘Lord of Hosts, Trinity.’ The ancient Greek name for God as an 8-fold star (8 being in or with God), was *the Ogdoad*.

εꝥ

εꝥ is the root of ‘a thousand’ with ꝥ meaning ‘in, with’ in thousands, with thousands—*millienia*

ꝥꝥ

ꝥꝥ is the root of the words: ‘rich’ and ‘my feet.’ ꝥ is ‘of’ and ꝥ is ‘5, this.’ Being of ‘rich feet’ gives the idea of a *strong foundation*.

ꝥꝥ

ꝥꝥ is the Enochian letter ‘V’ spelled in full, with ꝥ meaning ‘in, with.’ ꝥꝥ translates as ‘star’ and we can use the ꝥ to give us an adjective (with star or ‘starry’) or a plural *starry, stars*.

ꝥꝥ

ꝥꝥ is the root of ‘appearance’ or ‘visits’ and Ω means ‘Lord of Hosts, Trinity.’
image of God

ꝥꝥ

ꝥꝥ is the name of the 13th Aethyr, but is also the root of the words: ‘have entered’ and ‘vestures, my vestures.’ The ꝥ is ‘in, with’ and Ω means ‘Lord of Hosts, Trinity.’
clothed with God

ꝥꝥ

ꝥꝥ is the root of the words: ‘ancestors,’ ‘moon’ and ‘elders.’ This is also the Enochian letter ‘E’ spelled-in-full; translating as ‘Daughter of Light.’ ꝥ means ‘except, 9’ As ‘she is ever a moon,’ we get the adjective: *lunar*

ꝥꝥ

ꝥꝥ is the root of the word ‘holy’ and ꝥ translates as ‘Daughter of Light.’
holiness

ꝥꝥ

ꝥꝥ is the root of the words: ‘cursed, wherefore ye ar cursed,’ ‘fastened, I fasten,’ ‘yourselves’ and ‘I begin anew.’ Ω is the root of the verb or phrase: ‘give, I will give.’ And ꝥꝥ means ‘Son of Light (Mercury)’.
bound by the Son of Light

ꝥꝥ

ꝥꝥ is the Enochian letter ‘V’ spelled-in-full and the root words for ‘constellations,’ ‘starry, stars’ ‘sceptor of the Daughter of Light (which is the Zodiac)’ and ‘the will of heaven.’
star

ⲢⲚⲩⲞ

ⲢⲚ is the 'Daughter of Light' and Ⲟ is the root of the word 'reigns.'
the Daughter of Light reigns over

ⲛⲙⲛⲙ

ⲛ means 'in, with' and ⲙ is 'the Lord of Hosts' and 'Trinity.' This is literally saying 'In the god that is in God.'
inmost God

ⲛⲛⲁⲚⲢ

ⲛⲛ means 'there' and ⲁⲚ is the root of the Enochian letter 'C' spelled-in-full and which means: 'of, unto, with, oh.' Ⲣ means 'they.' This literally gives us the phrase:
there unto them

ⲞⲚⲩ

ⲞⲚ is the Enochian letter 'G' spelled-in-full and is also the root of the word 'begotten.' Ⲛ means '5, this.' By reducing ⲞⲚ to Ⲟ we get ⲞⲚ, which is the root of the words: 'say, said, saying, sayeth.' For that matter, the 'begotten Son' would be the Logos, which is the 'Word'.
speech

Ⲟⲙⲛ

Ⲟⲙ is the root of the word 'woe' and ⲛ means 'in, with.'
in woe, with woe

ⲛⲞⲚ

ⲛⲞ is the root of 'not the 4th' and 'mortal.' Ⲛ means '3rd, the third.' Mortal in shall we say, three-fold extension would give us *mortality*.

ⲞⲚⲩⲞ

Ⲟ means 'built' and Ⲛ is the root of the words 'receive' and 'as receivers.' ⲩ means 'made.' As a 'receiver' one receives the awareness that something has been made or built...that something has come to *completion*.

ⲞⲚ

Ⲟ means '1st, one, of the first, all one' and Ⲛ is the 'Daughter of Light.' Together, we get the phrase: *first, the Daughter of Light*

ⲞⲚ

ⲞⲚ means 'not, is not' and Ⲛ means '4th, the Daughter of Light.'
is not the 4th

ⲞⲛⲚ

Ⲟⲛ this is 'Ga—31, make with spirits, the 5th Angel' and again, Ⲛ means '4th, the Daughter of Light.' We learn here that Ga is the *Spirit of the Daughter of Light*

⌘Γ⌘

⌘ means 'in, with' and surrounds Γ, which has no meaning in itself, but when spelled in full (Ω⌘⌘) gives us Ω⌘, which means 'keep' and ⌘, which means 'first, of the first, one, and all one.'

surround the one

⌘⌘⌘

⌘⌘⌘ is the root of the phrase: 'Glory of God.' To extract something of essence from the full phrase, we break down the letters; the first two, ⌘⌘ giving us 'Lord of Hosts, Trinity' and with the ⌘ tagged onto the end, the word is also clearly the root of the Enochian letter 'H' spelled in full (and of course, 'Lord of Hosts, Trinity). The essence of this is then *glorious*

⌘⌘⌘

⌘ means 'in, with' and ⌘ means 'one, of the first, all one' and Ω means '8.' ⌘ is a conjunction; 'and, nor' that basically creates the phrase '1 in 8.'⁸⁶ The 8 as the number of infinity; the phrase then can be reworded to say the '1 in infinity' is then *infinite*.

⌘⌘⌘

Again, ⌘ means 'in, with' and ⌘ means 'one, of the first, all one;' this time with ⌘ as the root of the phrase: 'the name of' and again, surrounded by ⌘.

one in name with

⌘⌘⌘

⌘⌘⌘ is the root of the word 'give, I will give.' The ⌘ has no meaning in itself; the spelled in full, we get '⌘⌘', which is the root of the word 'Hell Fire' and 'Sun of God.' ⌘⌘ represents the two aspects of the Gnostic fire as represented also in Hermeticism with the double-duty nature of the Alchemical element of Fire. There is the burning Hell and the evolutionary nature of the Holy Spirit that came upon the Apostles in the New Testament. As if some qabalistic story, the phrase, 'surrender to the void (or Abyss)' seems a reasonable induction; hence, *surrender*.

⌘⌘

As noted in our translation of the first paragraph of this prophecy, ⌘ works as the prefix meaning 'in, with' and ⌘ is 'third.'

in the third, with the third

⌘⌘⌘⌘

⌘⌘⌘ is the root of the phrase: '[the] watery loins of the Daughter of Light,' ⌘ means '4th' and also contains a reference to the Daughter of Light. And as discussed immediately above, ⌘⌘ means 'in or with the third.' The 4th in the 3rd suggests a birthing conception that as an active verb is *conceives*.

⁸⁶ The infinite may also be said to be beyond the finite nature of the material Universe and hence, with the Ain Soph Aur that is NOT. cf. AL:II.15 "For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

⌘⌘⌘

⌘⌘ is the root of the word 'invoke' and ⌘ means 'of the first.'

invoke the one

⌘⌘⌘

⌘⌘ means 'Lord of Hosts, Trinity' and ⌘ is the root of the Enochian letter 'R' (spelled in full); meaning 'hell fire.'

fiery God

⌘⌘

⌘ is the root of 'with this' and ⌘ means '4th.'

with the 4th

humanity is held to be separate with the Sun of God being the inner or higher self that is moving “unto me”; suggesting NUIT who is the stars of the Universe. Essentially then, we are all ONE and this paragraph suggests that we are moving to the this integration of stars; not unlike the integration of the elements of the human soul that is the nature of its congealing.

The angelic image that is the archetypal template of the Adam Kadmon echoing from the 4th or Assia (the material universe) with the echo of the creative God is the movement unto NUIT. Yet the Zodiac being the Daughters of God suggest even multiple NUITs; each constellation being a fabric of stars—as if to say “all numbers are infinite.”⁹⁷ The 9 glories then coming from the 4th suggests Yesod (the astral house); the movement from the 10th Sefira to the astral Universe.

There is then a triplicity in the nature of the Augoeides being the ‘word’ of God, the Son of Son of Light and by induction, the Sun of God. But what might then be the Son of Son of Light? We might suggest God’s law as manifest in the 4th (Assiah); being that ‘hidden’ natural law held by the angels that are its messengers and that are known as the natural spirits. The Sun of God mourning for the Daughter of Light is simply Hadit adoring Nuit; her loins being the whole of the Universe and covering the immortal realm that covers the first cause (the causeless cause) with the “One” that is the totality of the Universe—even itself to adore NUIT, which is the way to immortality by “keep[ing] from the 4th.”

The angelic image may also be embodied in the Cry of the 4th Aethyr (as it may also then be emanating from and indicative of the 4th Heaven):

The Cry of the 4th Aethyr, Which is Called PAZ⁹⁸

The Stone is translucent and luminous, and no images enter therein.

A voice says: Behold the brilliance of the Lord, whose feet are set upon him that pardoneth transgression. Behold the six-fold Star that flameth in the Vault, the seal of the marriage of the great White King and his black slave.⁹⁹

So I looked into the Stone, and beheld the six-fold Star: the whole Aethyr is as tawny clouds, like the flame of a furnace. And there is a mighty host of Angels, blue and golden, that throng it, and they cry: Holy, Holy, Holy art thou, that art not shaken in the earthquakes, and in the thunders! The end of things is come upon us; the day of be-with-us is at hand! For he hath created the universe, and overthrown it, that he might take his pleasure thereupon.

And now, in the midst of the Aethyr, I beheld that god.

He hath a thousand arms, and in each hand is a weapon of terrible strength. His face is more terrible than the storm, and from his eyes flash lightnings of intolerable brilliance. From his mouth run seas of blood. Upon his head is a crown of every deadly thing. Upon his forehead is the upright tau, and on either side of it are the signs of blasphemy. And about him clingeth a young girl, like unto the king's daughter that appeareth in the ninth Aethyr. But she is become rosy by reason of his force, and her purity hath tinged his black with blue.

⁹⁷ cf. Liber AL vel Legis; cap. 1

⁹⁸ PAZ = {Leo}{Taurus}{Caput Draconis}. This {Taurus} = 7 = Atu V, The Hierophant. He is Microprosopus, the Demiurge, appearing in the House of the Sun. Cf. the 9th Aire, where His Bride is similarly placed.

⁹⁹ This is common Alchemical symbolism; it occurs also in Tibetan mythology. The meaning is always the same; that here stated.

They are clasped in a furious embrace, so that she is torn asunder by the terror of the god; yet so tightly clingeth she about him, that he is strangled. She hath forced back his head, and his throat is livid with the pressure of her fingers. Their joint cry is an intolerable anguish, yet it is the cry of their rapture, so that every pain, and every curse, and every bereavement, and every death of everything in the whole universe, is but one little gust of wind in that tempest-scream of ecstasy.¹⁰⁰

The voice thereof is not articulate. It is in vain to seek comparison. It is absolutely continuous, without breaks or beats. If there seem to be vibration therein, it is because of the imperfection of the ears of the seer.

And there cometh an interior voice, which sayeth to the seer that he hath trained his eyes well and can see much; and he hath trained his ears a little, and can hear a little; but his other senses hath he trained scarcely at all, and therefore the Aethyrs are almost silent to him on those planes. By the senses are meant the spiritual correlations of the senses, not the physical senses. But this matters little, because the Seer, so far as he is a seer, is the expression of the spirit of humanity.¹⁰¹ What is true of him is true of humanity, so that even if he had been able to receive the full Aethyrs, he could not have communicated them.

And an Angel speaks: Behold, this vision is utterly beyond thine understanding. Yet shalt thou endeavour to unite thyself with the dreadful marriage-bed.

So I am torn asunder, nerve from nerve and vein from vein, and more intimately --- cell from cell, molecule from molecule, and atom from atom, and at the same time all crushed together. Write down that the tearing asunder is a crushing together.¹⁰² All the double phenomena are only two ways of looking at a single phenomenon; and the single phenomenon is Peace. There is no sense in my words or in my thoughts. "Faces half- formed arose." This is the meaning of that passage; they are attempts to interpret Chaos, but Chaos is Peace. Cosmos is the War of the Rose and the Cross.¹⁰³ That was "a half-formed face" that I said then. All images are useless.

Blackness, blackness intolerable, before the beginning of the light. This is the first verse of Genesis. Holy art thou, Chaos, Chaos, Eternity, all contradictions in terms!

Oh, blue! blue! blue! whose reflection in the Abyss is called the Great One of the Night of Time; between ye vibrateth the Lord of the Forces of Matter.

O Nox, Nox qui celas infamiam infandi nefandi, Deo solo sit laus qui dedit signum non scribendum. Laus virgini cuius stuprum tradit salutem.

O Night, that givest suck from thy paps to sorcery, and theft, and rape, and gluttony, and murder, and tyranny, and to the nameless Horror, cover us, cover us, cover us from the Rod of Destiny; for Cosmos must come, and the balance be set up where there was no need of balance, because there was no injustice, but only truth. But when the balances are equal, scale matched with scale, then will Chaos¹⁰⁴ return.

Yea, as in a looking-glass, so in thy mind, that is backed with the false metal of lying, is every symbol read averse. Lo! everything wherein thou hast trusted must confound thee, and that thou didst flee from was thy saviour. So therefore didst thou shriek in the Black Sabbath when thou didst kiss the hairy buttocks of the goat, when the gnarled god tore thee asunder, when the icy cataract of death swept thee away.¹⁰⁵

¹⁰⁰ This all refers to "Love under will," the Law by which the universe proceeds.

¹⁰¹ He is 666, the Angel of Tiphereth, the Middle Kingdom of the Sephiroth, Mankind.

¹⁰² Again the logic of the Supernals.

¹⁰³ It is "Love under will", which unites them.

¹⁰⁴ Chaos is the Great Father, in one particular aspect.

¹⁰⁵ See Liber CCCLXX and elsewhere.

Shriek, therefore, shriek aloud; mingle the roar of the gored lion and the moan of the torn bull, and the cry of the man that is torn by the claws of the Eagle, and the scream of the Eagle that is strangled by the hands of the Man. Mingle all these in the death-shriek of the Sphinx, for the blind man hath profaned her mystery. Who is this, Oedipus, Tiresias, Erinyes? Who is this, that is blind and a seer, a fool above wisdom? Whom do the hounds of heaven follow, and the crocodiles of hell await?¹⁰⁶ Aleph, vau, yod, ayin, resh, tau, is his name.¹⁰⁷

Beneath his feet is the kingdom, and upon his head the crown. He is spirit and matter; he is peace and power; in him is Chaos and Night and Pan, and upon BABALON his concubine, that hath made him drunk upon the blood of the saints that she hath gathered in her golden cup, hath he begotten the virgin that now he doth deflower. And this is that which is written: Malkuth shall be uplifted and set upon the throne of Binah.¹⁰⁸ And this is the stone of the philosophers that is set as a seal upon the tomb of Tetragrammaton, and the elixir of life that is distilled from the blood of the saints, and the red powder that is the grinding-up of the bones of Choronzon.

Terrible and wonderful is the Mystery thereof, O thou Titan that hast climbed into the bed of Juno! Surely thou art bound unto, and broken upon, the wheel;¹⁰⁹ yet hast thou uncovered the nakedness of the Holy One, and the Queen of Heaven is in travail of child, and his name shall be called Vir, and Vis, and Virus, and Virtus, and Viridis, in one name that is all these, and above all these.¹¹⁰

Desolate, desolate is the Aethyr, for thou must return unto the habitations of the Owl and the Bat, unto the Scorpions of the sand, and the blanched eyeless beetles that have neither wing nor horn. Return, blot out the vision, wipe from thy mind the memory thereof; stifle the fire with green wood; consume the Sacrament; cover the Altar; veil the Shrine; shut up the Temple and spread booths in the market place; until the appointed time come when the Holly One shall declare unto thee the Mystery of the Third Aethyr.

Yet be thou wake and ware, for the great Angel Hua is about thee, and overshadoweth thee, and at any moment he may come upon thee unawares. The voice of PAZ is ended.

Biskra, Algeria.
December 16, 1909. 9 - 10:30 a.m.

Interpolation:

עֲרֻבָּהּ זֶרַח עֲרֻבָּהּ
The expanse that, to fan or winnow countenance of the Daughter of Light

זְבוּגֵי אֶת עֲרֻבָּהּ
Augoeides keep the one the Son of Light with the Daughter of Light

שְׁלֹשָׁה אֱלֹהִים אֱלֹהֵי
three-fold negative God one in name with the 4th the mighty manifest

עֲרֻבָּהּ זֶרַח עֲרֻבָּהּ
in the mind of God/Universal mind wailing in their places. Man's twin star

¹⁰⁶ Refers to Atu 0.

¹⁰⁷ 5. This path joins the Sephiroth 1, 2, 4, 6, 8, 9, and 10. It adds to 687 = 3 x 229. 229 is a possible spelling of Aiwass (in Hebrew) o in full. (Aleph, Vau, Yod, Ayin, Resh Tav)

¹⁰⁸ This mystery of the Daughter awakening the eld of the all-Father and thus perpetuating Tetragrammaton is of great importance.

¹⁰⁹ Refers to Ixion, who embraced Juno in the form of a cloud.

¹¹⁰ Vi, Veri, Universum Vivus Vici, the motto of the Seer as Magister Templi.

that, to fan or winnow not being, unborn wherein they are separate Sun of God

inner self (5 or this) unto me. The Trinity (3) echoes from the 4th

glorious cry, infinite wail angelic pair is also Sun of God. The Zodiac

Daughters of God. Contained within us presence of the Daughter of Light

God's glory spread out the Daughter of Light's 9 glories from the 4th

wherein they are (separated) in accordance with. God's word made manifest

Augoeides^{1 1} thrice the Son of Son of Light in the 4th hidden god among the angels

the Sun of God mourns the Daughter of Light the Sun of God from the 3rd mortality.

spread amongst the third the Sun of God to the 4th in, with loins star

the Daughter of Light covers the first in,with of the One invoke the Daughter of Light

keep from the 4th or Daughter of Light.

Translation:

Ⲭⲱⲩⲱⲛⲓⲛⲓ is the root of the word 'coat, the' and Ⲓⲛⲓⲛⲓ is the root of the words 'cover, are covered' and 'peace, in.' A coat the covers [completely], or a peaceful coat seems to be of the divine with the 'ⲛⲓ' on the end; thus of Universal God: *the expanse*.

Ⲭⲱⲩⲱⲛⲓ is the root of the words: 'mighty, mightier,' 'power, in power' and 'behold.' Ⲓⲛⲓ means 4th, and is the root of the 'Daughter of Light.' To behold is to recognize power, majesty and might. And as we saw in the previous paragraph, 'the expanse' of the Zodiac is the scepter of the Daughter of Light. This is the 4th plane, which in its awe and majesty give us the *countenance of the Daughter of Light*.

Ⲭⲱⲩⲱⲛⲓⲛⲓ

¹¹¹ That this word is found to be capitalized in the text indicates it as a formal noun. It had been translated previously as 'ecstasy.' However, words with similar spellings include: 'Children of the Light' and 'fixed stars.' So we can name this one star *Augoeides*.

⌘B⌘ is the root of the phrase ‘with diamond’ and ⌘Ω⌘ is the root of the words: ‘liveth’ and ‘slimy things made of dust.’ The living are from dust to dust on the material plane that in the Western Mystery Tradition is the ‘darkly splendid abode’ wherein one of the slimy [creatures] made of dust was a serpent that delivered the fruit of the Tree-of-Knowledge to the archetypal anthropos: Adam & Eve. That such living creatures are ‘with diamond’, we glean that the diamond images the *Augoeides*; the star that is their counterpart to be cast into the heavens.

Ω⌘Γ
 Ω⌘ means ‘keep’ and Γ spelled in full is Ω⌘C; the root of the words (and phrase): ‘two (separated),’ ‘all is in the one’ and ‘raging fire.’ *keep the one*

⌘⌘⌘
 ⌘⌘ is the root of: ‘according’ and ‘the Son of Light joins the Daughter of Light.’ ⌘ means ‘in, with.’ So rather than a complete sentence formed of the original use of the root word, we replace the verb with a preposition; producing the phrase: *the Son of Light with the Daughter of Light*.

⌘Γ⌘⌘
 ⌘Γ is the Enochian letter ‘G’ spelled in full, which has no meaning as yet, in itself; ⌘Γ means ‘not’ or ‘the third,’ as ⌘ also means ‘third, the.’ Also, we find in Ryan Higgins’ account of his skrying of the Holy Table in Liber Ged:

In the list of letter essences compiled by Patricia Schaffer, ‘Ged’ is attributed to the idea of not, none, being the root of negation...The letter ‘G’ is very significant here since it is said to be a key. Now ‘G’ itself is ‘not’ as per the letter essences and seems to tie in with The Book of the Law who’s key is nothing:

AL:I.46 Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen.

Remember that Ain, ‘nothing’ adds up to 61 as called by the Jews. Ged is nothing as called by the Enochian angels and ‘G’ seems to be an abbreviation for GA, which is the Enochian word for ‘31’ which immediately corresponds with the work of Frater Achad who discovered 31 as the key to Liber AL. It seems that the key to the Holy Table and Liber AL vel Legis are one and the same, which is fascinating considering that A.C. did not do any work with the Holy Table and that the Enochian system preceded Liber AL by over three hundred years. It seems that the table opens a gateway for the magickal forces and intelligences that are behind the workings of this current magickal Aeon as it began in 1904 with the reception of The Book of the Law. Now 31 is the ThRShRQ of 13, the sum of ‘love’ and ‘unity’ translated into Hebrew. The number 31 is also obtained when 93 is divided by 3.

The ⌘ as yet, has no meaning in itself; however, ⌘ is the root of the 14th and 25th Aethyrs. These refer then to Caput Draconis that is the head of the lion-Serpent; the Beast 666 (his father being Set or Pan and his mother being the woman clothed with the Sun as in Atu XIV).¹¹² The ⌘ on the end of the word confirms this as it again indicates divinity; giving us: *three-fold negative God*.

¹¹² The Cry of the 25th Aethyr, Which is Called VTI

ⲬⲚⲟⲩⲧⲏ

ⲬⲚⲟⲩ is the root of ‘one in name with’ and ⲧⲏ means ‘4th.’; giving us: *one in name with the 4th*.

ⲘⲐⲃⲟⲩⲘ

ⲘⲐ is the Enochian letter ‘F’ spelled in full, which is also the phrases and words: ‘visit, visit us’ and ‘appear, appear before us.’ Ⲑⲃⲟ is the root of the words: ‘mighty,’ ‘workers’ and ‘continual workmen.’ The presence of a visitation or appearance is a manifestation, hence: *the mighty manifest*.

Ⲙⲟⲩⲃⲟ

Ⲙⲟⲩ is the root of ‘in the mind’ and ‘subtle body’ (which is the mind), ⲃ is ‘of, unto, on, with, o, oh’ and again, ⲃ clearly adds a divine tint to the word, hence: *in the mind of God/Universal Mind*.

Ⲭⲉⲧⲏⲙ

Ⲭⲉ means ‘that’ or ‘to fan or winnow,’ ⲧⲏ means ‘mourning, cry’ and ⲙ is the root of ‘seats, seats their own, in seats.’ The idea of fanning a cry is to exacerbate it into a wail and this wail originates from those seats that are the places of those *wailing in their places*.

Ⲙⲟⲩⲟⲩⲟⲩ

Ⲙⲟⲩ is the root of the word or prepositional phrase ‘man, of man,’ ⲟⲩ as yet, has no meaning in itself (yet, spelled in full, ⲟⲩⲉⲛⲟ gives us ⲟ ‘3rd, the’ & ⲉⲛ-‘angel of the East-indicating the star of the Sun/Tiphareth), ⲟⲩ means ‘as’ and ⲟⲩ has no meaning in itself; however, when spelled in full, ⲟⲩⲟⲩ is the root of ‘two separated, pair.’ We arrive at then, an informal description of the Augoeides; taking a hint from the opening lines of the Gnostic Gospel of Thomas: *man’s twin star*

ⲃⲏⲩⲟⲩ

ⲃⲏ means ‘not, is not’ and ⲩⲟⲩ is the root of the word ‘generation.’ Generation being the process of creating being, we can literally translate this as *not being* or *unborn*.

ⲁⲗⲏ

Crowley’s note to the name of this Aethyr: VTI = ⲉⲗⲏ = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is ⲉ Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.

The Cry of the 14th Aethyr, Which is Called VTA

VTA = ⲉⲗⲟ = ⲩⲏⲏ = 79 (the value of each the pillar of Boaz & Joachin). That this is tied to the 25th Aethyr in the translated word gives us opportunity to contrast the difference of spelling between the names of these two Aethyrs. The difference being that the 25th Aethyr has Sagittarius for the third letter as this one has Taurus. In the [Starry Gnosis](#), we learn that the Astrological Age in which the mysteries emerge is Taurus (in the Manifestation of Scorpio) with the current Manifestation (cf. [Gnostic Cycles](#)) being Sagittarius; wherein with Loagaeth, they are being revealed.

ṚḶ means ‘wherein’ and Ḷ has no meaning in itself; but when spelled in full gives us ṚḶḶ: the root of ‘two separated, pair.’ The separated pair gives us the idea of multiple beings existing added to the literal translation of ṚḶ; hence, *wherein they are*.

ṚḶḶḶ

ṚḶ is the root of the words and phrases: ‘divide, are divided,’ ‘pair,’ ‘two (together)’ and ‘palace, your.’ Ḷ has no meaning as yet, but spelled in full (ḶḶḶ) gives us ‘hell fire’ and ‘sun of God.’ ḶḶ is the name of the 30th Aethyr (the ethyric or elemental plane). This word has no given meaning. However, Ḷ means ‘it’ and ḶḶ is the root of the phrase ‘mother of all.’ We can then translate literally: *the palace of the sun of God is the mother of all*. And of course, that palace would be the solar system; containing all the stars that are the various Augoeides corresponding each with a human being. This pairing is the divided union of the born and the unborn (eternal).

ḶḶḶ

ḶḶḶ is the root of ḶḶḶḶ (inmost God); taking this as Paratman or non-individuated consciousness, we can by reduction we translate this as the Atman or *inner/higher self*.

ṚḶḶḶ

ṚḶḶḶ is the root of ‘unto me’ and ‘mean, contemptuous tone.’ Ḷ translates as ‘5, this’ giving us (5 or this) *unto me*. We might add that the ‘mean, contemptuous tone’ adds a sense of command or daring (fiat) to the tone of this word (as a meme).

ḶḶḶḶḶḶ

ḶḶḶḶ is the root of ‘not the 4th,’ ḶḶḶḶ is the root of ‘echoing’ and ḶḶ is the Na portion of Na-hath: ‘Lord of Hosts, trinity’ (adding the divine sense; much as the Ḷ^{1 1 3}). ‘[N]ot the 4th’ is being used as a preposition—from the 4th—‘not’ being the point of origination; hence, *the Trinity (3) echoes from the 4th*.

ḶḶḶḶḶḶ

ḶḶ is the root of the words and phrases: ‘glory, in glory, that the glory’ and ‘mouth, has opened his mouth, from their mouths, of his mouth.’ ḶḶ is the root of the words and phrases: ‘window, of a,’ ‘no place’ and ‘of mercy.’ And ḶḶ means ‘mourning, cry.’ The fact that ‘glory’ is connected with ‘opening of the mouth’ is reminiscent of the ancient Egyptian ceremony for the deceased pharaoh, that releases his soul to the afterlife that Christians would later refer to as ‘the glory’—it being the resurrection of the body. With a window (the middle two letters) connecting this glory with a mourning, we get the overall sense of the agony and the ecstasy; hence a *glorious cry* or an *infinite wail*.

ḶḶḶḶḶḶ

ḶḶḶḶ is the root of the word ‘angelic,’ ḶḶ is the root of ‘divide, are divided,’ ‘two (together), pair’ and ‘of your palace.’ There is no meaning as yet, for Ḷ, but when spelled in full, we get DON: ‘hell fire’ and ‘Sun of God.’ Ḷ means ‘it, also.’ We literally start with ‘angelic (divided) pair’ or ‘angelic of your palace.’ Next we literally get ‘hell

¹¹³ A thought is building here; as the letter H has become for me a key letter; showing itself also into Enochiana, so also Ryan Higgins skrying of the Holy Table has provided a similar experience with the letter G; also coming into importance in this translation effort...so then also must the letter N in its connection to H have some bearing to consider.

ἘϛϞ is the root of ‘according’ and ϛ means ‘in, with.’ Easily, we find the prepositional phrase: *in accordance with.*

ḠḠḠ

ḠḠ is the Enochian letter ‘I’ spelled in full, which has no meaning in itself as yet. However, Ḡ means ‘speaks’ and Ḡ means ‘is God.’ Ḡ means 4th. ‘Speaks’ added to ‘is God’ gives us the idea of ‘God’s word’ and the 4th is reminiscent of Assiah where the word is made manifest; hence: *God’s word made manifest.*

ḠϛḠ ḠḠḠḠ

ḠϛḠ means ‘in them,’ Ḡ means 4th, ḠḠ means ‘and, nor’ and ḠḠ means ‘Son of Son of Light/Mercury.’ A simple juxtaposition for English syntax gives us: *the Son of Son of Light in the 4th.*

ḠϛḠḠ

ḠϛḠ is the root of ‘aid up (stored)’ and Ḡ adds the tint of divinity that can also be taken to mean ‘God.’ That which is stored is held out of sight or hidden; giving us the *hidden god.*

ḠḠḠḠḠḠ

Ḡ means ‘in, with’ and ḠḠ is the root of ‘the ecliptic’ and ‘constellations.’ ḠḠḠ is the root of ‘partakers’ and Ḡ adds a tint of divinity to the word. The ‘partakers’ in or among the starry skies are ‘angels’ giving us: *among the angels.*

ḠḠḠḠḠḠ

ḠḠ is the root of ‘hell fire’ and ‘Sun of God.’ ḠḠ is the root of ‘the first of the Daughter of Light,’ ḠḠ means ‘mourning, cry’ and Ḡ means ‘4th, Daughter of Light.’ Literally, we get: The Sun of God, first of the Daughter of Light mourns the Daughter of Light. We can redact this to: *the Sun of God mourns the Daughter of Light.*

ḠḠḠḠḠ

ḠḠ means ‘in the third, with the third,’ ḠḠ means ‘not’ and Ḡ as yet, has no meaning in itself, but spelled in full, ḠḠ gives us ‘hellfire’ and ‘Sun of God.’ Again, the ‘not’ tells us where the ‘Sun of God’ is coming from: *the Sun of God from the 3rd*

ḠḠḠḠḠ

ḠḠḠ is the root of the word ‘mortal’ and ḠḠḠ is the root of the phrase: ‘in the midst.’ The preponderance of these two, gives us *mortality.*

ḠḠḠḠḠḠ

ḠḠ is the root of ‘that’ or ‘to fan or winnow,’ Ḡ means ‘of, unto, on, with, o, oh,’ Ḡ again adds a tint of the divine with ḠḠ meaning ‘in the third, with the third.’ Literally, we get ‘to fan unto holy the third’ and we’ll use the divine tint simply as a reference. We can then say: *spread amongst the 3rd.*

ḠḠḠḠ

⌘⌘ is the root of ‘hell fire’ and ‘Sun of God’ and 4 means ‘4th’ and ‘Daughter of Light.’ We then get *the Sun of God to the 4th*.¹¹⁴

⌘⌘⌘⌘ is the Enochian letter ‘S’ spelled in full; translating as the ‘4th’ or ‘Daughter of Light.’ ⌘ means ‘first, one’ and 4 is the root of ‘cover, are covered’ and ‘in peace.’ We then get *the Daughter of Light covers the first*; seemingly representing the Daughter awakening the eld of the King.¹¹⁵

⌘⌘ means ‘of’ and ⌘ has no meaning in itself; but spelled in full gives us the root of the words: ‘two (separated),’ ‘all is in the one’ an d’raging fire’; hence: *of the One*.

⌘⌘⌘ is the root of the word ‘invoke’ and ⌘ means ‘Daughter of Light.’ Hence: *invoke the ⌘⌘⌘⌘⌘ of Light*.

⌘⌘⌘ means ‘not, is not,’ ⌘ adds the divine tinto to the word and 4 means ‘4th’ and ‘Daughter of Light’; hence, *from the 4th or from the Daughter of Light*.

¹¹⁴ Note that the 4th is the realm of the Daughter of Light.

¹¹⁵ As discussed in the first paragraph.

Commentary:

The “universal law” is held separate from the manifestation, which is the 4th plane and hangs pendant to the Tree-of-Life and hence “the way of the Lord” is not the way of manifestation on the material plane. The Trinity that we noted in the previous paragraph emerges from the 4th or material plane is next said here to emerge at the start of each “millennia,” which we might equate with each ‘Equinox of the Gods.’ This occurs with the ‘angel of death’ that slays the old god and with all these old gods; it moves on to dwell in the “infinite place” wherein also, the ‘Sun of God’ is begotten. The daughters residing in the 4th are the harem led by the Daughter of Light. These are the original earthly leaders during the matriarchal period.

The Sun of God being “made in the 4th” is the local Sun (Sol) of our solar system; this becomes the physical incarnation of the archetypal image formulated in the infinite. By way of the “Master Magickian” the Sun of God emerges from the “divine Augoeides” and at his fiat the Son of Light and the Daughter of Light mate. Yet “the 26 comprise the all,” which seems to have no apparent reference until we consider the true 13 constellations of the ecliptic in their male/female syzygies.

The Son of Light is next described as the “3 in 1” being the Trinity whose mercy is the production of the Magickal Childe that is the next stage in human evolution. Various syzygies then exist in these fixed stars spread out in the sky by the Magus that creates the true religion (without sect) by fixing them as receptors of the One. Each star is a star of five angles that dissolve ultimately into the One, but before all the that, the Daughter of Light appears as Isis; she who is the first—the initiator.

Each star is a burning sacrificial fire holding 28, which seems but a mask for 10 (5+5 or Pentagram united with Pentagram in syzygy). Each pentagram represents the four material elements united with spirit and so the Magick is directed to place a pentagram in the four quarters of the temple that the unity would descend from above. This is the formula for the “end of sorrow” as therein dwells the One-God. The divine will is then the pentagram anthropomorphosized as the Son of Son of Light, who dwells in “variation” as each of 12 separate stars, which confounds us to some degree; in the eternal argument...are there 12 or 13 on the ecliptic?

Interpolation:

ⲁⲛ ⲁⲩⲫⲁⲛ ⲙⲉⲛⲟⲩ ⲛⲧⲏ ⲁⲩⲉⲗ ⲉⲧⲩⲟ
Star universal law life shall not form 4th the way of the Lord. It also is not the 4th

ⲛⲧⲏⲩⲧⲏⲩ ⲙⲉⲛⲟⲩⲛⲧⲏⲩⲧⲏⲩ
the Trinity (3) manifests at the start of the millennia, the angel of death

ⲫⲁⲩⲟⲩⲁⲩ ⲛⲧⲏⲩⲧⲏⲩ ⲛⲧⲏⲩⲧⲏⲩ
they are in the infinit place the Sun of God is begotten the daughters reside in the 4th

ⲙⲉⲛⲟⲩⲛⲧⲏⲩ ⲁⲩⲉⲗ
the angelic image of the Sun of God is made in the 4th the Master Magickian

girdles.’ With the first two letters, we get the overall idea of ‘existence’ or ‘life’ followed by the next two that give us the predicate as delineated and taking in ‘girdles’ as some form of ‘binding’ or ‘binding into form’ as a girdle might do, we end up with *life shall not form*.

ⲁⲚⲉⲚ

ⲁⲚ is the root of words indicating ‘star,’ ‘the will of heaven’ or ‘constellations’ and all things pertaining to the scepter of the Daughter of Light, as well as the words ‘work’ and ‘truth.’ Overall, this suggests an ontology of the movement or evolution of the Universe. The ‘will of heaven’ working in this Manifestation of Truth¹²² implies an evolutionary and/or involutory impulse that is being revealed in this text to present truth as universal law; the Dao or ‘way of things.’ ⲉⲚ is the root of several words; three being some form of ‘continuance,’ five being some form of ‘power’ or ‘might,’ three meaning ‘behold,’ two meaning ‘corner’ and two meaning ‘upon’ with a few odd meanings: ‘countenance of the Daughter of Light,’ ‘wisdom,’ and the number 3663. What stands out amongst this are those words meaning ‘continuance,’ ‘power’ and ‘might.’ These words connect well with the derived meaning of the first two letters; again suggesting some sort of evolutionary or involutory impulse connected with the stars, as brought out by the connected symbolism; also of the Daughter of Light. 3663 by Aiq Bkr reduces to 18 and suggests the XVIIIth Atu—the Moon that conveys the astral light to the Earth; underneath the cloak of the Sun. A preponderance of the words; the Dao suggesting the Milky Way of the stars; that yet might also be the Veil of Qesheth and hence, the *way of the Lord*. This suggest both the Universal involution and the evolution as natural or Universal law.

ⲃⲚⲏ

ⲃⲚ is the root of ‘is not the 4th’ and ⲏ means ‘it, also’; giving us *it also is not the 4th*.

Ⲅⲃⲏⲛⲛ

Ⲅⲃⲏ is the root of ‘the Trinity (3) echoes from the 4th’ and ⲛ means ‘visit, visit us.’ k That there are two of ‘ⲛ,’ adds some weight to ‘visit;’ suggesting ‘visits’ in emphasis as an active force. Hence: *the Trinity (3) manifests*.

Ⲉⲉⲉⲛⲏⲓⲛⲏⲛⲏ

Ⲉⲉ means ‘appear, appear before us,’ ⲉⲛ is the root of ‘millenia’ and ‘a thousand.’ ⲏ is the root of ‘death’ or ‘death dragon,’ ⲓ against tints the word with the divine. ⲛⲏ means ‘and’ or ‘nor’ and ⲛⲏ means ‘inner/higher self.’ Literally, we get ‘appear [a thousand/millennia] death angel (the divine tint) and inner self.’ Interpreting this, we get *at the start of the millennia, the angel of death*.

Ⲫⲛⲏⲛⲏⲛⲏ

Ⲫ means ‘they,’ ⲛⲏ is the root of ‘infinite’ and ⲛⲏ means place; giving us *they are in the infinite place*.

¹²² cf. [Gnostic Circles](#)

Ⲛⲓⲃⲛⲓⲃ

Ⲛⲓⲃ is the Enochian letter 'R' spelled in full; meaning 'Sun of God' and 'hellfire.' ⲛ means 'is' and 'Son of Light-Sol or Venus.' ⲓⲃ means 'made, built.' Hence, *the Sun of God is begotten.*

Ⲓⲛⲁⲛⲛ

Ⲓⲛⲁ is the root of 'the daughters,' ⲁⲛ means 'there' and ⲛ means '4th' or 'Daughter of Light.' Hence, *the daughters reside in the 4th.*

ⲃⲛⲓⲃⲛⲓⲃ

ⲃⲛⲓⲃ is the root of 'the angelic image of the Sun of God,' ⲛⲓⲃ is the root of 'with the 4th' and 'with this' and ⲓⲃ means 'made, built.' Hence, *the angelic image of the Sun of God is made in the 4th.*

ⲁⲃⲁⲛⲓⲃⲛⲓⲃ

ⲁⲃⲁ is the root of 'leaves the 4th,' ⲛⲓⲃ is the root of 'Son of Son of Light-Mercury' and ⲛⲓⲃ is the root of 'he who works wonders.' Here, it seems that Mercury is Thoth; the Master Magickian and weaver of dreams. Hence, we would the Son of Son of Light extols God's wonders upon the Earth; but for the fact that this is obviously a formal name with the word being found in upper case in the text. And so this would be the name of an Enochian God; equivalent to Thoth...and so we say here, the *Master Magickian*...making a formal title.

ⲛⲓⲃⲛ

ⲛⲓⲃ is the root of 'Sun of God from the 3rd' and ⲛ adds a holy tint; hence, *the Sun of God from the divine.*

ⲛⲓⲃⲛⲓⲃ

ⲛⲓⲃⲛ is the root of the phrase 'the Son of Light with the Daughter of Light' and DON is the Enochian letter R spelled in full; being the root 'hellfire' and 'the Sun of God.' The Son of Light mated with the Daughter of Light and by the flame of the burning divine Sun is as the two are in a crucible and thus are fused together. Hence, *the Son of Light unites with the Daughter of Light.*

Ⲛⲓⲃⲛⲓⲃ

Ⲛⲓ means '26,' ⲓ means 'in, with,' ⲛⲓⲃ means 'possess' and ⲛ has no meaning in itself; but when spelled in full gives us ⲛⲓⲃ, which means 'keep' and ⲛ, which means 'first, of the first, one, and all one.' We literally get: 'the 26 (in, with) possess the (one, all, first).' From this we take *the 26 comprise the all.*

ⲛⲓⲃⲛⲓⲃ

ⲛⲓⲃ means 'Son of Son of Light-Mercury,' ⲛⲓⲃ is the root of the word 'light,' and ⲛⲓⲃ is the root of 'a son of light,' 'Son of Light-Mars/Jupiter' and 'in ours.' The preponderance of these meanings gives us *the Son of Light.*

ⲛⲓⲃ

All three of these letters form the root of 'mercy, his mercies.' The essence of this is to be *merciful.*

᠒᠕᠒᠔

᠒᠕᠒ means ‘wherein they are (separated)’ and ᠔᠒ means ‘in the third’ or ‘with the third.’ Hence: *wherein they are in the third.*

᠘᠔᠘

These three letters form the root of the 4-lettered phrase: ‘the Son of Light with the Daughter of Light.’ We’re going to call this the essence of their union, or *the Magickal Childe.*

᠒᠙᠒᠔᠒᠔᠘᠘᠘᠘᠘᠘

᠒᠙ is the root of ‘children of the light,’ ‘fixed stars’ and ‘Augoeides.’ ᠒᠔ is the root of ‘receive, as receivers,’ ᠒ has no meaning in itself, but spelled in full gives us ᠒᠔᠘ with ᠒᠔ giving us the root of words referring to the stars and the starry heavens and ᠘ meaning ‘first, one, of the first, all one.’ ᠘ means ‘it, also’ and ᠙ adds a divine tint to the word. ᠔᠘ means ‘that, to fan or winnow’ and ᠙ again, adds a divine tint to the word. With this we just about literally get *the fixed stars as receivers of the one spread out against the sky.*

᠔᠖᠖᠒

᠔᠖ is the root of ‘no, none,’ ᠖ has no meaning in itself; but spelled in full gives us ᠖᠒᠔, with ᠖᠒ meaning ‘no, is not’ and ᠔ meaning ‘third, the.’ ᠒ means ‘fourth’ or ‘Daughter of Light.’ Together this says ‘no or none is not the third-fourth,’ which suggests to us the maya or ‘weaver of illusion’ or the *Magus.*

᠒᠔᠘

All three letters form the root of ‘all is in the one’ and ‘raging fire.’ The essence of this gives us the *dissolution.*

᠘᠒᠔

These three letters are the Enochian letter ‘O’ spelled in full, which means ‘5,this.’ In context with this paragraph, we might say this is a more articulate way of stating the Holy Pentagram; thus *the star of five.*

᠘᠒᠔᠒

᠘᠒᠔ is the phrase: ‘first, the Daughter of Light,’ ᠔ means ‘visit, visit us’ and ᠒ is the Daughter of Light. Hence: *first the Daughter of Light appears.*

᠒᠔᠒

All three letters form the root of ‘Daughter of Light’ with only the letter A appended in the full spelling. The fact that these three letters are all in upper case in the text shows some formal importance for this word.¹²³ What comes to mind is that this is a formal name for either her or a field of action within which she operates. ‘Daughter of Light’ is already a formal title for this character and we already have names for the field within which she operates; her scepter or the Universe. Hence we here give her a voice and fiat—*IAN: I am the Daughter of Light.*

¹²³ This word also equals 65 by Enochian gematria, which is an intimation of Adonai.

⌒⌒⌒

⌒ is the phrase: ‘first, the Daughter of Light,’ ⌒ means ‘visit, visit us’ and ⌒ means ‘in, with.’ Hence: *first, the Daughter of Light visits the interior.*

⌒⌒

⌒ is the root of the Enochian letter ‘D,’ which means ‘hellfire’ or ‘the Sun of God’ and the ⌒ has no meaning in itself. Hellfire seems to represent the fury of the burning Sun with the X in the shape of the Enochian letter represents the gallows of the ‘hanged man.’ Hence, we get *the sacrificial fire.*

⌒⌒⌒⌒

⌒ means ‘in them,’ ⌒ means ‘28’ and ⌒ has no meaning in itself; however, when spelled in full, ⌒ is the root of ‘two separated, pair.’ Literally, we get *in them 28 separate pairs.*

⌒

This letter is also capitalized in the midst of the text; indicating again, some formal importance for this word.¹²⁴ It already translates as ‘5’ or ‘this’ and as ‘5’ we can easily assert the *Holy Pentagram.*

⌒⌒⌒

⌒ is the root of ‘any, at any’ and ⌒ means ‘fourth’; giving us *at any quarter.*

⌒⌒⌒⌒⌒

⌒ means ‘Magickal Childe,’ ⌒ is the root of ‘the covenant,’ ‘scorpions’ and ‘of the temple.’ B has no meaning in itself, but spelled in full gives us ⌒, which means ‘keep.’ Literally we get ‘the covenant keep’ or ‘scorpions keep’ or ‘the temple keep.’ In context with the paragraph, and with the pentagrams in the quarters, we choose the temple and will use ‘keep’ to mean *protect the temple.*

⌒⌒

⌒ means ‘in, with’ and ⌒ forms the root of two words that mean ‘worship’ and three words that mean ‘measure,’ as well as words that mean ‘groan’ and ‘lives, lives (verb).’ Worship and measure being tied to together, we add sacredness to the measurement; give us the prepositional phrase *in sacred measure.*

⌒⌒⌒

⌒ means ‘end’ and ⌒ is the root of ‘woe.’ Together, we get *the end of sorrow.*

⌒⌒⌒

⌒ is the root of ‘God’ and ⌒ means ‘4th’ or ‘Daughter of Light.’ The first three letters are obviously predominant and we may simply consider the S as adding a plurality (the idea of the Elohim being multiple gods) and thus we may translate this as *the gods.*

¹²⁴ It’s value of 70 is equivalent to the Devil Atu, which falls from the heaven wherein Tiphareth dwells as the Sun and brings philosophy as a lamp to the human mind.

⌘⌘⌘⌘⌘

⌘⌘ is the root of 'God,' ⌘⌘ is the root of the phrase 'first, the Daughter of Light' and ⌘ adds a holy tint to the word. Considering the Daughter of Light as Babalon; the first desire that moves the Ain to incarnation, we can say here, *divine will*.

⌘⌘⌘⌘

⌘⌘ is the root of 'as a flame' and 'enthroned.' ⌘⌘ is the root of 'wine.' In Alchemy, wine is touted as the king of spirits; having a universal application, which ties in both with 'enthroned' and 'as a flame.' Hence, we get the Universal Spirit or *Holy Spirit*.

⌘⌘

⌘⌘ is the 'Son of Son of Light-Mercury' and O means '5, this, Holy Pentagram.' We then get the statement: *The Son of Son of Light is the Holy Pentagram*.

⌘⌘⌘⌘

⌘⌘ is the root of 'among,' ⌘ is the root of 'first, of the first, all, one, all one.' ⌘⌘ is the root of 'give, I will give' and 'surrender.' Literally, we get *among the first to give*.

⌘⌘⌘

⌘ means 'of, unto, on, with, o, oh,' and ⌘⌘ is the root of 'Son of Light-Mars, Mercury.' We then get the prepositional phrase *of the Son of Light*.

⌘⌘⌘

⌘⌘ means 'of the first' and ⌘ means 'except, 9'; giving us *except the first*.

⌘⌘⌘⌘

⌘⌘ is the root of 'augoeides' and ⌘⌘ means '12.' From this we get *12 Guardian Angels*.

Commentary:

A certain reference to Genesis is found in “the righteous creatures of the Sun of God.” And for that matter, Genesis is the key to Qabalah study and the mythos that connects what would develop into Hebrew culture with its origins in an antideluvian culture that today, seems all but lost in the winds of time. And perhaps, the Enochian angels that presented Loagaeth to Dee & Kelly were truthful in declaring this to be a restoration of the ancient wisdom.

This is a Universal wisdom that can be interpreted as being a wisdom fit for our solar system and mythologically encoded into the Zodiac to both show the stature of the myth; but also the depth and breadth of the awe the encouches the material plane of being.

AL:I.26 "Then saith the prophet and slave of the beauteous one: Who am I. and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body."

Crowley writes in his commentary to this verse:

In the MSS., the last 5 words of this verse do not occur. The original reading is 'the unfragmentary non-atomic fact of my universality'...It is extremely interesting to note that in the light of the cosmic theory explained in the notes to verse 3 and 4, the original phrase of Aiwass was exquisitely and exactly appropriate to his meaning. It take this opportunity of quoting from Professor Eddington, Op. Cit., a passage which should make it perfectly clear that the "mystical", "irrational", "paradoxical" conception of Nuit expressed in this chapter has a parallel in the sober calculations of a perfectly orthodox astronomer in the undeniably practical University -- a poor thing, but mine own -- of Cambridge: "Whenever there is matter there is action and therefore curvature; and it is interesting to notice that in ordinary matter the curvature of the space-time world is by no means insignificant. For example, in water of ordinary density the curvature is the same as that of space in the form of a sphere of radius 570,000,000 kilometers. The result is even more surprising if expressed in time unites; the radius is about half-an-hour.

"It is difficult to picture quite what this means; but at least we can predict that a Globe of water 570,000,000 km. radius would have extraordinary properties. Presumably there must be an upper limit to the possible size of a globe of water. So far as I can make out a homogeneous mass of water of about this size (and no larger) could exist. It would have no centre, and no boundary, every point of it being in the same position with respect to the whole mass as every other point of it -- like points ion the surface of a sphere with respect to the surface. Any ray of light after traveling for an hour or two would come back to the starting point. Nothing could enter or leave the mass, be cause there is no boundary to enter or leave by; in fact, it is coextensive with space. There could not be any other world anywhere else because there isn't an 'anywhere else'. "The mass of this volume of water is not so great as the most moderate estimates of the mass of the stellar system."

The curvature of space is of course, Nuit's body arched for love. And the globe of water symbolizes both the Earth (Babalon) and the circumference (nowhere found) of the circle that is Nuit—this all being the 4th and the only manifestation; per the quote: “there isn't anywhere else.” The 4th is the starry sky and its 5 is the Pentagram that is both the star of humanity and the Augoeides. These “righteous creatures” ring of the legions of Lucifer's guardian angels that having originally swore to watch over and protect humanity had later

ⲥⲧⲔⲗ. Ⲓⲃⲉⲗⲗⲧⲧⲧⲧⲧⲧⲧⲧ ⲥⲧⲗ ⲥ ⲁⲃⲥⲉⲗⲗⲧⲧ
this God. Profess the truth was also this in, with the zodiac

ⲥⲃⲉⲃⲧⲧⲧ ⲗⲉⲗ ⲥⲃⲉⲗ.
spread amongst the 3rd is the Daughter of Light with darkness the Beast.

Ⲓⲃⲉⲗⲗⲧⲧⲧⲧⲧ ⲥⲥⲟ ⲃⲧⲧⲧⲗⲓ
Infernal mother power, in power, exalted not gathering the third

ⲟⲩⲉⲁⲓⲥⲧⲧⲧⲧⲧ ⲥⲃⲉⲗⲧⲧ
the Angel of the East is among the third that which you have within you is the fourth

ⲥⲟⲩⲉⲥⲧ. ⲟⲩⲥⲧ Ⲓⲃⲉⲗⲗⲧⲧⲧⲧⲧ ⲓⲥ ⲁⲥⲟⲩⲃⲉⲗⲗⲉ
possess the third. Glorious Babalon astride the Beast with the fruit of heaven

ⲧⲉⲗⲧⲧⲧⲗⲃ ⲉⲥⲃⲉⲗⲧ. ⲟⲩⲗ Ⲓⲗⲟⲗ ⲥ
with the eclipse the third is in darkness. The hexagram eightfold law in, with

Ⲓⲃⲉⲗⲗⲧⲧⲧ ⲟⲩⲗⲟⲩⲥⲧ ⲟⲩⲓⲥ ⲥⲃⲉⲗⲗⲧⲧⲧ
thou art separated primordial fire visiting the Daughter of Light is spread amongst the
third

ⲟⲩⲥⲧ ⲟⲩⲗⲟⲩⲥⲧ.
Lord of Hosts, Trinity not of the first.

Translation:

ⲥⲉⲗⲗⲧⲧⲧⲟ
ⲥⲉⲗ is the root of ‘fastened, I fastened,’ ⲟⲩⲥⲧ means ‘there’ and ⲥⲟ means ‘Son of Son of Light-Mercury.’ Literally, we get *Fixed to the Son of Son of Light-Mercury*.

ⲥⲧⲧⲔⲗ
ⲥⲧⲧ is the root of the phrase: ‘first, the Daughter of Light.’ ⲓⲥ means ‘of, unto, on, with, o, oh.’ And ⲗ means ‘5, this.’ We then get the expanded phrase: ‘first, the Daughter of Light [of, unto, on, with, o, oh] this/[5]’ In context with the paragraph and the word that follows this (star), we find: ‘*first, the Daughter of Light with 5*’—a reference to the Pentagram.

ⲃⲧⲗⲗⲟ
ⲃⲧⲗ is the root of the word ‘speech’ with ⲟ adding a divine tint; thus, *holy speech*.

ⲥⲉⲓⲃⲉⲗⲧⲧⲧ
ⲥ means ‘in, with,’ ⲉ means ‘except, 9’ ⲓⲥ means ‘of, unto, on, with; o, oh,’ ⲟ adds a divine tint and ⲗ means ‘is’ or ‘Son of Light-Sol or Venus.’ Literally, we get: in 9 unto the Son of Light. Hence, *the Son of Light is with the 9*.

ⲥⲓⲥ
These letters form the root of ‘surround the one’ with simply another A on the end. Hence in the abbreviation, we get *surround*.

ⲬⲱⲗⲤ

Ⲭⲱ means 'God' and ⲗⲤ means 'make, I made' or gives us the number '24.' Hence, *God's creation.*

Ⲡⲉⲛⲉⲧ

Ⲡⲉ is the root of 'but' or 'beginning,' ⲛ means 'in, with,' ⲉ means 'except, 9,' ⲧ means '4th' or 'Daughter of Light' and ⲛ means 'in, with.' Literally, we get: but/beginning in/with except/9 4th/Daughter of Light in/with. Hence: *beginning with 9 in the 4th.*

ⲁⲛⲧⲃ

ⲁⲛ is the root of 'eagle' and ⲛ means 'third.' There is no meaning for ⲃ, so we look to its full spelling (ⲃⲧⲛ); giving us the root of 'holy speech' and 'three-fold negative God.' And ⲧ means '4th' or 'Daughter of Light.' Literally, we get: eagle third holy speech/three-fold negative God 4th/Daughter of Light. We seem to be dealing with the trinity or some aspect of this in the eagle and so we can truncate our choices here to: eagle third three-fold negative God 4th/Daughter of Light. And as the eagle is generally a feminine alchemical symbol, we'll also truncate the 4th out of our translation and connect the idea of a three-headed eagle (past, present, future) with the Daughter of Light. This overall gives the concept of *time.*

Ⲉⲧⲃⲛⲉⲛⲛ

Ⲉⲧ is the root of the phrase: 'first, the Daughter of Light.' ⲧ means '4th' or 'Daughter of Light' and ⲃⲛⲉⲛⲛ is the root of 'the watery loins of the Daughter of Light.' This seems but a large conjunction: *first, the watery loins of the Daughter of Light.*

Ⲓⲛⲟⲗⲃⲛ

Ⲓⲛ is the root of 'pouring down,' 'fire pouring down' and 'she who is Not, pouring down' and OSCH means 'are 12 (12 are), let there be 12.' Hence: *there are 12 pouring down.*

ⲛⲧⲃⲛⲧⲛ

ⲛⲧⲃⲛ is the root of 'God,' ⲧⲛ is the root of 'receive, as receivers' and ⲛ adds a divine tint. Hence: *God receives.*

ⲧⲛⲉⲛⲛⲉⲛⲧ

ⲧⲛⲉ is the root of 'to the righteous,' ⲛⲉ is the root of 'creature(s),' ⲛⲉ is the root of 'separate Sun of God' and ⲧ means '4th' or 'Daughter of Light.' Hence: *the righteous creatures of the Sun of God are separated from the 4th.*

ⲛⲧⲃⲗ

ⲛⲧⲃ is the root of 'God, God receives, divine will' and ⲗ means '5, this.' We then literally get *this God.*

Q̄B̄X̄V̄X̄M̄

Q̄ means ‘keep,’ B̄X̄ is the root of ‘Sagittarius (the Zodiacal King)’ and V̄X̄M̄ is the root of ‘cry aloud.’ We had to contract V̄X̄X̄M̄ to V̄X̄M̄ to get the last fragment; but the repetition of the open vowel has a certain redundancy that we can use to justify this. Sagittarius the present manifestation is synonymous with ‘truth’—hence, literally, we get ‘keep truth cry aloud’ or *profess the truth*.

X̄V̄L̄

X̄V̄ means ‘was,’ V̄ means ‘it, also’ and L̄ means ‘5, this’—*was also this*.

X̄B̄M̄X̄L̄

X̄B̄M̄X̄L̄ is the root of ‘spread amongst the third’ and L̄ means ‘4th’ or ‘Daughter of Light.’ Literally, *spread amongst the third is the Daughter of Light*.

X̄ĒL̄

X̄Ē is the name of the second Aethyr and I means ‘is’ or ‘the Son of Light.’ Connecting ‘is’ with ‘the Son of Light’ points to the idea of the existence of being (as God saying “I am”) The Son of Light is then the representative of the Individual,¹³⁶ presented here as the Beast by the association of the second Aethyr with the Bull as a symbol of *the Beast* that Babalon rides.

Q̄X̄ĒQ̄M̄L̄B̄X̄

Q̄X̄ĒQ̄M̄L̄B̄X̄ is the root of ‘contemptuous tone’ (also says meaning unknown...?); missing only the L̄, which means ‘4th’ or ‘Daughter of Light.’ Immediately to mind comes *infernal mother* as a symbol of Babalon.¹³⁷

B̄V̄L̄X̄

B̄V̄ means ‘not, is not,’ and V̄L̄ is the root of ‘coagula, gathering all, gathering the all.’ X̄ means ‘third, the third.’ Literally, we get *not gathering the third*.

X̄ĒN̄L̄X̄ĒM̄

X̄ĒN̄L̄ is the Enochian letter ‘N’ spelled in full, X̄Ē means ‘that, to fan or winnow’ and M̄ adds a tint of the divine. Breaking down the full spelling of the Enochian letter ‘N,’ we find: X̄ means ‘third, the third,’ ĒN̄ means ‘Angel of the East’ and L̄ has no meaning in itself. And we should leave it with out meaning as we would be overdoing things here. Literally, then we have: third Angel of the East (that/to fan or winnow)—with a tint of the divine. We might say that to fan or winnow is a spreading of effulgence (accounting for the divine tint) and hence: *the Angel of the East is among the third*.

X̄ĒL̄

X̄Ē means ‘that which you have within yourself’ and L̄ means ‘fourth.’ Together, we get: *that which you have within you is the fourth*.

¹³⁶ This may be especially so for the translator as Gon is connected with his own private ritual for contact with the Holy Guardian Angel or higher, divine self.

¹³⁷ What comes to mind here is the 2nd chapter of Liber LXV; referring to the infernal shame of Khem triggered by the idea of a “contemptuous tone” being a sort of ‘infernal logos’...the antithesis of the male Logos in the female.

⌘⌘⌘

⌘⌘ means 'in the third, with the third' and ⌘ means 'possess.' Hence, we get: *possess the third.*

⌘⌘⌘⌘⌘

⌘⌘⌘ is the root of 'contemptuous tone' (also says meaning unknown...?), ⌘⌘ is the root of 'Son of Light (Mars or Jupiter) and ⌘ means '4th' or 'Daughter of Light.' The root is a shorter segment than used in our above translation of ⌘⌘⌘⌘⌘⌘⌘. And in the former, we have the 'Infernal Mother' presented as a manifestation of Babalon; whereas here we have both the Son and Daughter of Light or *Babalon astride the Beast.*

⌘⌘

⌘⌘ is the root of 'among,' which is ⌘⌘⌘ and a variation on ⌘⌘⌘. We will shorten this to a synonym: *with.*

⌘⌘⌘⌘⌘

⌘⌘⌘ is the root of 'will of heaven' and ⌘⌘⌘ is the root of 'flowers.' The flowers would be the product of the will of heaven or the *fruit of heaven.*

⌘⌘⌘⌘⌘

⌘⌘⌘ is in the dictionary as Angel-Luna in Sol; the angel of a solar eclipse? ⌘⌘ is the root of 'with the 4th' and 'with this'; essentially meaning 'with.' We then end up with *with the eclipse.*

⌘⌘⌘⌘.

⌘⌘⌘ is the root of 'in darkness' and AD means 'in/with the third.' Hence: *the third is in darkness.*

⌘⌘

⌘ adds a holy tint to ⌘, which means '5,' 'this' and 'holy pentagram.' The holy pentagram with the colel (⌘) added to it gives us *the hexagram.*

⌘⌘⌘

⌘ means '8' and ⌘⌘⌘ is the root of 'law, I made law.' Hence: *eightfold law.* The reference is obviously to what became known as the eightfold path of the Buddha: Right Understanding, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration. This is used to develop insight into the true nature of phenomena and to foster self-awakening.

⌘⌘⌘⌘⌘

⌘⌘⌘ means 'dissolution' and ⌘⌘⌘ means 'thou art.' Dissolution was gleaned from ⌘⌘⌘, which means 'pair (separated).' Hence we get: *thou art separated.*

⌘⌘⌘⌘

⌘⌘⌘ is the Enochian letter 'R' spelled in full; giving us 'hell fire' and 'Sun of God.' ⌘⌘ means 'of the first.' Together, we get a clear reference to the *primordial fire.*

𐤁𐤍𐤏
𐤁𐤍 means 'of' and 𐤏 means 'visit, visit us.' Literally: 'of [the] visit' or *visiting*.

𐤁𐤍𐤏𐤏
𐤁𐤍𐤏 is the root of 'spread amongst the third' with 𐤏 meaning '4th' or 'Daughter of Light.' Literally: *the Daughter of Light is spread amongst the third*.

𐤁𐤍𐤏𐤏
𐤁𐤍 means 'of,' 𐤏𐤏 means 'not, is not' and 𐤏 means 'one, all one, first, of the first.' Together we get: *not of the first*.

𐌆𐌵𐌷𐌰𐌹
The watery loins of the Daughter of Light initiate the East speaking

𐌰𐌹𐌳𐌹
𐌆𐌵𐌹𐌸
𐌆𐌵𐌹𐌸
first, the Daughter of Light to the East in turn the Seven Sheaths

𐌰𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹
all named in the East are the third star possess. Keep the cry of the elders

𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹
praising the Lord of the Hosts in remembrance in, with

𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹
invoke the Hexagram of dissolution in, with separate unto the Daughter of Light¹⁴⁶

𐌰𐌹𐌸𐌹.
𐌰𐌹𐌸𐌹𐌸𐌹
Lord of Hosts, Trinity. From the Lord of Hosts, the Son of Son of Light

𐌰
𐌰𐌹𐌸𐌹𐌸𐌹𐌸𐌹.
5, this, the holy pentagram the three are One. ¹⁴⁷

𐌰𐌹𐌸𐌹
𐌰𐌹𐌸𐌹
𐌰𐌹𐌸𐌹
Lord of Hosts, Trinity is not the 4th in, with holy I give Ga in, with.

Translation:

𐌰𐌹𐌸𐌹𐌸𐌹
𐌰𐌹 is the Enochian letter ‘A’ spelled in full, 𐌰𐌹𐌸𐌹 is the root of: these, skirt (n), the skirts. 𐌸𐌹 means nine. Literally, we get *nine skirts*.

𐌰𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹𐌸𐌹 is the Enochian letter ‘X’ spelled in full, which also means ‘dissolution.’ From this we get the nature of the work of the Cross of Light. 𐌰𐌹 is the root of: strength (as a noun) and the verbs: grow, wax or become strong. 𐌸𐌹 means: The Lord of Hosts. The dissolution that waxes mightily is the work of the godhead in manifestation. In this, the one becomes many through that transposition from the Adam Kadmon hologram. This is a projection of light that *Shines forth*.

𐌰𐌹𐌸𐌹𐌸𐌹
𐌰𐌹𐌸𐌹 means: no, none and 𐌰𐌹𐌸𐌹 is the Son of Son of Light, Mercury. From this we get the phrase: ‘the Son of Son of Light is not’ or *not the Son of Son of Light*.

¹⁴⁶ The dissolution [in, with] separate unto the Daughter of Light who is Babalon (she who awakens the eld of the King) is the pouring of one’s blood into the Cup of Babalon; the pouring being the separation of the life force as a sacrificial offering that then one’s blood comingles with the blood of the Saints—all for her drunken harlotry that is the dance of life itself.

¹⁴⁷ The Son of Light was said earlier in this verse to be of the fourth; hence, Assiah—but perhaps of an archetypal manner as descended from him, the Son of Son of Light, we find here, him being the Pentagram or in otherwords, humanity itself on the material plane. The Lord of Hosts (the Hexagram/Adonai) doesn’t form a trinity with the Son of Light and the Son of Son of Light. Rather the godhead sends Ga or the Goddess; Gaia and the Shekina.

Ⲭⲉⲗⲏⲛⲁ

Ⲭⲉⲗ is the root of: any, at any; and ⲏ by itself means ‘fourth.’ Combining the ⲏ with the ⲛ, we get the root of ‘parts’ and ⲛⲁ means ‘in the third’ or ‘with the third.’

Together, we get the phrase: *any part of the the third.*

Ⲭⲉⲗⲏ

Ⲭⲉⲗ means ‘possess’ and ⲛ means ‘in, with.’ Add ⲏ, which means ‘dissolution’ and we get: *of the dissolution.*

ⲛⲁ

ⲛ means ‘visit, visit us’ and ⲛ means ‘in, with.’ Together we get ‘comes within’ or *arrives.*

ⲛⲁⲛⲁⲛⲁ

ⲛⲁ means: keep; ⲛ is the holy letter H; Lord of Hosts, Trinity and ⲛⲁⲛⲁ is the root of: a thousand angels. Literally, we get the phrase: *a thousand angels keep holy.*

Ⲭⲉⲗⲏ

Ⲭⲉⲗⲏ is the root of: Son of Light and ⲏ is the Daughter of Light or fourth. The weight of letters goes to the Son of Light with the suffix being considered a descriptor. Hence we get from this, the phrase: *the Son of Light is the fourth.* Though there are a couple of synchronicities in this word that perhaps should be explored. The word in English letters is Mars, which may tell us that this ‘fourth’ that is the Son of Light is the demi-god Mars. Also, the final letter being its counterpart; should we have translated this as the Daughter of Light, sits in the Heh-final position on this *tetragrammaton* or four-lettered word of this demi-god. This suggests a manifestation of some sort; perhaps, a ‘mode’ of manifestation in accord with our intuition that these next seven verses should have their own meaning with the whole containing seven different themes.

Ⲭⲉⲗⲏⲛⲁ

Ⲭⲉⲗ means: of the first and ⲛ is the holy letter H (na-Hath)—Lord of hosts, Trinity.

ⲛⲁⲛⲁ is the root of ‘holy speech’ and ‘three-fold negative God (N.O.X.) and also is the Enochian letter G-spelled in full. The latter seems a reference to Ryan Higgins skrying of the Holy Table.¹⁴⁸ In essence, the N.O.X. as the L.V.X. is ‘of the first’ and we have a

¹⁴⁸ We can glean greater insight into the translation of this word by appending a slightly edited version of Ryan’s description of this letter in [Liber Ged](#) here directly:

Now the letter Ged is shown to me followed by an English ‘G’:

G
“It is a key, comeback and I’ll explain another time, our hour is come.”

In the list of letter essences compiled by Patricia Schaffer, ‘Ged’ is attributed to the idea of not, none, being the root of negation. It is also assigned the value of 3, Binah, the great mother, Babalon, and understanding. The initial vision of the eagle and the snake connects with the element of water, the Hebrew letter Mem, also Nun and the Death Atu via Scorpio and the snake. The singing of the angels was mind blowing, especially to hear what seemed to be a totally alien language clearly with repeatable words and a mesmerizing expression of sound and sense. I’ll have to continue my work on translating the letters and work on a translation of the hymns that I received in the vision.

The letter ‘G’ is very significant here since it is said to be a key. Now ‘G’ itself is ‘not’ as per the letter essences and seems to tie in with The Book of the Law who’s key is nothing:

46. Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. (Liber Al ch: 1)

Remember that Ain, ‘nothing’ adds up to 61 as called by the Jews. Ged is nothing as called by the Enochian angels and ‘G’ seems to be an abbreviation for GA, which is the Enochian word for ‘31’ which immediately corresponds with the work of Frater Achad who

whole and complete expression of the Logos; translated here as *the first utterance*. The G and H both inscribed into this word show a dynamic relationship between the L.V.X. and the N.O.X. as a proton and neutron in the nucleus of an atom.

QXBQX

Q means: keep and B means: of, unto, on, with, o, oh. Q is the divine letter H with X meaning: in or with the third. Together, we get the phrase: *being of the holy trinity*.

LXL

L means: and, nor and XL is the root of 'he who sits on the holy throne.' L is the Daughter of Light or fourth. We translate this as: *She who awakens the eld of the King*. The Daughter of Light having been discussed above, is the final Heh of Tetragrammaton; she being the Skekinah who awakens the eld of the Trinity, Kether—the father.

discovered 31 as the key to Liber AL. It seems that the key to the Holy Table and Liber AL vel Legis are one and the same, which is fascinating considering that A.C. did not do any work with the Holy Table and that the Enochian system preceded Liber AL by over three hundred years. It seems that the table opens a gateway for the magickal forces and intelligences that are behind the workings of this current magickal Aeon as it began in 1904 with the reception of The Book of the Law. Now 31 is the ThRShRQ of 13, the sum of 'love' and 'unity' translated into Hebrew. The number 31 is also obtained when 93 is divided by 3. Here we can review our previous discussion of 'GA':

It is also relevant to note that 'GA' equals 9 in Enochian Gematria and 9 is also the sum of the following Enochian words: CAB: 'a rod', AG: 'no' as in 'not', and I: 'is'. So we see Ga as the active agent of creation since it is the will that is and is not, which suggests infinite motion as being the agent of creation and thus the intelligent will whose true nature is spontaneity. The rod suggests the will, whose nature is motion and we have the concepts of being and non being simultaneously combined through this gematria. It is the motion of nothing that produces the myriad forms and is the quintessence of all life as we know it; it is the life pulse. We can also see an analogy with the Thelemic holy word LASH TAL whose tripartite nature contains both positive and negative existence through 'La' and 'Al', equilibrated by the Hebrew letter shin, whose function is both spirit and fire, thus we have again the spiritual will. The fact that each syllable in LASH TAL adds to 31 indicates that GA would fulfill the function of LASH TAL within the Enochian system and may be a suitable substitute.

It is also useful to note that while 'G' as Ged is naught, the following 'A' as Un is considered to be the root of time and beginnings according to Schaffer's letter essences. This also reaffirms the previous evidence suggesting that G as GA is the balance between positive and negative existence and rather than being nothing, it is the pure potential of no-thing in particular. It is the heart being, an ineffable something that can be anything or nothing since it is beyond all limits.

Further we should review our earlier correspondences that we drew up between GA and the Sigillum Dei Aemeth:

GA also directly connects to the Sigillum Dei Aemeth by the breakdown of Galethog on the SDA, which is formed from the first series of letters and numbers surrounding the SDA. If we divide it into 4 parts we get four words of power: Ga, Le, Th, and Og. Since it is on the outer rim it could function as an Enochian Tetragrammaton. The fact that Ga is 31, with 31 also being the Key to AL, provides a perfect validation for Crowley's visions in Liber CDXVIII and their incorporation into Thelemic doctrine, and which also suggests some new Gnosis of a possibly even praetor human (Class A) contact in the work of Frater Abraxas.

It is also interesting to note that the scrying session took place before Frater Appollonius and Frater Abraxas began their translation of this table and that the scrying itself sheds light on the topic of GA in the translation and thus acts as a further elaboration of the cipher written on the Holy Table. Here again is the translation as we have it:

This is Ga making the Son of Son of Light; destroying the Prince, the first changing one and making the Sons of Son of Light. The archetypal man, the Daughter of Light possess the partakers. Substantial, this in mourning the 8; except BABALON with IAO. The Tablet of Union garland 12 constellations holy; made the Daughter of Light into the archetypal man. Visit us spirit of the Sun, Ga, Guardian of the subtle body to charge the first inner essence.

In light of the scrying and the translation, it seems that Ga is the key to ultimate power since it is that creative force which makes the sons of the sons of light, the holy guardian angels that initiate human kind to the perfection of the prince in tiphareth. Ga is that first changing one being none and many and neither of these, the quintessence of life itself. It destroys prince of humanity as it creates it, since GA's nature is change. The 8 may refer to Hadit, the secret self and the center of hell and our power. In ch 2 of Liber AL vel Legis is says:

AL:II.15 For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed...

It is mourned since it undergoes the whip, (lamed) of Justice, whose number is 8 and portrays the mourning of karma, the painful consequences of existence. Only Babalon and IAO are exempt from this since they are in ecstasy, the world and it's pain is but a fraction of the tremor in their loving embrace. This obviously suggests a connection between IAO and the Beast, who are both the rays of our lord the Sun. The Tablet of union is of the constellations from which 'man' is fashioned. Finally GA is identified as the spirit of the Sun itself and this spirit is the Guardian of the subtle body. Thus the diamond body and our individual immortality depends on our ability to embrace GA, that is to accept all things and embrace change. This is the key to our immortality which is really the maintenance of our psychic integrity during the trials involved in manifesting various egos and universes. To always know who we are: eternal stars, and to always act properly, that is taking full responsibility for all things good and bad and to enjoy them as different forms of creative ecstasy.

⋈⋈⋈⋈⋈⋈

⋈⋈ is the Magickal Childe and ⋈⋈ via rhw door of: of sorrow. ⋈⋈ is the inner, or higher self. We translate this as the statement: *The Magickal Childe is the sacrifice unto the higher self.*

⋈ is the Enochian letter V; spelled in full means: *star.*

⋈⋈⋈⋈⋈⋈

⋈ means: third and ⋈ means: east with ⋈⋈ meaning: in darkness. Taken together, we get the statement: *the third east is in darkness.*

⋈⋈⋈⋈⋈⋈

⋈⋈ is the Hexagram and ⋈⋈ means 'not the fourth.' We then literally get: *the Hexagram is not the fourth.*

⋈⋈⋈

⋈⋈ this is Ga with ⋈ being the East. Ga being a reference to the highest and most subtle force as described above, ⋈⋈ is then *the Archangel of the East.*

⋈⋈⋈⋈⋈⋈

⋈⋈ is the name of the 22nd Aethyr and ⋈⋈ means 'not the fourth.' Reading from the 22nd Aethyr, we find a reference to Liber Loagaeth! Crowley says that LIN is:

“Chassan, ruler of Air; also, Strength. 118 = 2 x 59. 59 = Brethren (referred especially to Lilith and Samael). LIN declares therefore the Twins concealed in Heru-Ra-Ha. 118 is also "to change, pass, renew" and "to ferment"; indicating the Formula of Horus; His first Formula is that of BABALON, for He is as yet within Her womb. But see note on 10th Aire, regarding PAROAN.

Significant passages in his skrying of the Aethyr are informative:

There comes first into the stone the mysterious table of forty-nine squares. [This table contains the names of the Angels of the Seven Planetary Spheres: Shabathiel, Tzedquiel, Madimiel, Shemashiel, Negahal, Kokabiel, and Levaniel. This seven-fold arrangement is of the Sigil of A. . A. . Babalon. See Book of Lies, Cap. 49. And she is the Mother of Heru-Ra-Ha.] It is surrounded by an innumerable company of angels; these angels are of all kinds, --- some brilliant and flashing as gods, down to elemental creatures. The light comes and goes on the tablet; and now it is steady, and I perceive that each letter of the tablet is composed of forty-nine other letters, in a language which looks like that of Honorius; but when I would read, the letter that I look at becomes indistinct at once.

Further on in the text he again references the tablet:

And now he shows the tablet again, and he says: As there are 49 letters in the tablet, so are there 49 kinds of cosmos in every thought of God. And there are 49 interpretations of every cosmos, and each interpretation is manifested in 49 ways. Thus also are the calls 495, but to each call there are 49 visions. And each vision is composed of 49 elements, except in the 10th Aethyr, that is accursed, and that hath 42 [42 is the number of the Demiurge (see Genesis I), of the Assessors of the Dead (see any book on Egyptian religion), of the Sterile Mother ⋈⋈⋈, of Terror and Destruction ⋈⋈⋈, of loss (⋈⋈), of the verb "to cease" ⋈⋈, and of ⋈⋈, the Earth of Malkuth. It is connected with the 10th Aethyr. See Equinox I, VII, pages 229-243, for the whole symbolism.]. Now I move up against the tablet, --- I cannot tell you with what rapture. And all the names of God, that are not known even to the angels, clothe me about.

All the seven senses are transmuted into one sense, and that sense is dissolved in itself ... (Here occurs Samadhi.) ... Let me speak, O God; let me declare it ... all. It is useless; my heart faints, my breath stops. There is no link between me and P[erdurabo]. I withdraw myself. I see the table again.

So far in this verse, we have in some way been dealing with two of the planetary demi-gods. Hence, we translate this verse literally: *the 22nd Aethyr is not the fourth.*

𐌆𐌺𐌸𐌸𐌺𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

𐌆𐌺 means that, to fan or winnow and 𐌸𐌹𐌸 is the root of moon, lunar. 𐌹𐌸 means fourth or Daughter of Daughter of Light, 𐌹𐌸 is the root of: give, I will give and 𐌹 is the Daughter of Light. Literally, that the Daughter of Daughter of Light of the Moon (another planetary demi-god) gives to the Daughter of Light; so that we see the Daughter (AMA) upon awakening the eld of the King becoming the Mother (AIMA).¹⁴⁹ *The Daughter of Daughter of Light becomes Queen of the Moon.*

𐌆𐌺𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

𐌆𐌺𐌹 is the root of: the angel of the East is among the third; 𐌹𐌸 means first, of the first, one, all one; 𐌹𐌸 is the root of: seats, in seats, their own seats and 𐌹 is the Daughter of Light. Literally, we get: *The angel of the East is seated with the Daughter of Light.*

𐌆𐌺𐌹𐌸𐌹𐌸𐌹𐌸𐌹𐌸𐌹

𐌆𐌺𐌹 is the root of: reflected, was reflected; 𐌹𐌸 means east; 𐌹𐌸 is the root of: give, I will give, surrender and 𐌹𐌸 means twelve. Together we get: *(was) reflected in the East on the ecliptic.*

𐌆𐌺𐌹𐌸𐌹𐌸𐌹𐌸𐌹

𐌆𐌺𐌹 is the root of: the watery loins of the Daughter of Light; 𐌹𐌸 means: first, the Daughter of Light and 𐌹𐌸 means third, the third. Literally, we get something like: ‘the watery loins of the Daughter of Light, first, the Daughter of Light in the third.’ It is at this point that we can clearly see the third may be interpreted as the East. In the present context, the word “first” may be interpreted as an initiation; that: *the watery loins of the Daughter of Light initiate the East.*

𐌆𐌺𐌹 is the root of: spoke, which we translate as *speaking*.

𐌆𐌺𐌹

𐌆𐌺𐌹 means first, the Daughter of Light and 𐌹𐌸 means third, the third. Literally, we get first the Daughter of Light the East, which needs to be worked into context; giving us: *first, the Daughter of Light to the East.* We will interpret this into our English rendition by connecting it to the previous word; speaking.

𐌆𐌺𐌹

𐌆𐌺𐌹 is the root of: successively, while time, the number of time, which we translate as: *in turn.*

¹⁴⁹ cf. The Formula of ALIM in Magick in Theory & Practice.

ⱮⱮⱮⱮⱮ

ⱮⱮⱮ means 3 in 1 and ⱮⱮⱮ is the root of: give, I will give, surrender. By combining '3 in 1' with surrender, we get: *the three are One* (the Daughter of Light, the Lord of Hosts and the Magickal Childe).

ⱮⱮⱮ

ⱮⱮ is Ga and ⱮⱮ is the root of: give, I will give, surrender. From this we get: *I give Ga*.

Translation:

אֶחָד

אֶ means end and חָד means ‘of the first.’ This easily translates as *the end of the beginning*.

דָּלֵה

דָּ is the root of Don (the Enochian letter R), which is the root for ‘hell fire’ and ‘the Sun of God.’ לֵה is the holy letter H; Lord of Hosts, Trinity. Together, we get *holy fire*.

בְּלֵה

בְּ means ‘in, with;’ לֵה means ‘of, unto, on, with, o, oh’ and לֵה means ‘5, this, holy pentagram’—giving us: *of the holy pentagram*.

תִּשְׁעָה

תִּ means ‘mourning, cry;’ שְׁ means ‘except, of, 9’ and עָה is the holy letter H—Lord of Hosts, Trinity. This is translated as: *the nine cries of God*. There is some consistency with the involutory descent of the divine into incarnation as described in the second chapter of Liber LXV:

LXV:I.4 “Stooping down, dipping my wings, I came unto the darkly-splendid abodes. There in that formless abyss was I made a partaker of the Mysteries Averse.”

LXV:I.5 “I suffered the deadly embrace of the Snake and of the Goat; I paid the infernal homage to the shame of Khem.”

LXV:I.6 “Therein was this virtue, that the One became the all.”

The ‘nine cries of God’ are the nine steps of descent from Malkuth to Yesod and a development of the “nine skirts” (אֶבְרָתֵי) found in the previous verse.

מַלְאָכִים is the root of the word: angelic, which is then translated as: *of the angel*.

כִּכְלָה

כִּ means star and כְּלָה means ‘that, to fan or winnow.’ Together, we get: *that star*.

גוֹדֵה

גוֹ is the root of: ‘the body of God’ and דֵה is the Lord of Hosts, Trinity. Simply, this is but another spelling for: *the body of God*.

תִּשְׁבָּע

תִּ means ‘mourning, cry’ and שְׁבָע is the root of the phrase ‘be thou’ and the word ‘reigns.’ We have seen in this verse, that the cry of God is in the establishment of the Sefirot of the Tree-of-Life; creating an ‘I’ and ‘not-I’ relation (this being referred to in Liber LXV, the “shame of Khem”). This is the process of non-individuated consciousness that “became the all” or individuated consciousness. Hence, the word is translated as: *separation*.

67B7U

67B7U is the root of the phrase: from the Lord of Hosts, and 7 means ‘5, this, the holy Pentagram.’ Putting them together, we get the phrase: *from the Lord of Hosts, the holy Pentagram.*

2x7

2 means ‘star’ and x7 means ‘surround.’ Together we get: *orbit.* This is a word that quite possibly could not exist (at least in common usage) during the time of John Dee as Copernicus and Galileo (relative contemporaries of Dee) were only discovering that the earth and other planets revolved around the Sun.

37BEx

37 means ‘holy’ and BEx is the root of “beginning with the 9 in the 4th.” We translate this as: *beginning with the Tree-of-Life.* The 9 in the 4th of course, are a representation of the holy Sefirot in Assiah. Add a holy perspective on this and we should consider this as greater; in other words, the Tree-of-Life.

77777

77 means ‘mourning, cry;’ 7 means ‘4th’ or ‘Daughter of Light;’ 77 is the root of ‘wherein’ and 7 means ‘is’ or ‘Son of Light.’ This together, forms the subject of a sentence: *the cry of the 4th, wherein is...*¹⁵⁰

3x7

3x7 means ‘Lord of Hosts, Trinity’ (the holy letter H) and x7 means ‘it.’ As the Lord of Hosts is a proper noun, *the Lord* is a bit more generic. The ‘it’ asks us to a more generic word.

x77

x77 means ‘surround’ and 77 means ‘5, this, the holy Pentagram.’ This immediately brings to mind the following (Liber AL:I.60):

"My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me."

60. *Nuit: Her symbolic Figure.*

Nuit declares her Nature in a Riddle of Number and Colour and Form: this also is elsewhere explained being a matter of Magick and Wisdom proper to vowed Students rather than to the profane.

THE OLD COMMENT

Nu = 56 and 5 + 6 = 11.

The Circle in the Pentagram? See Liber NV.

The uninitiated perceive only darkness in Night; the wise perceive the golden stars in the vault of azure.

Concerning that Secret Glory it is not here fitting to discourse.

¹⁵⁰ It was only later that it was discovered that this word was accidentally translated twice (at two different times during the work on this verse) and that both translations were similar. The earlier translation is but a few words above the current word to which this footnote is attached.

THE NEW COMMENT

The general significance of the number 11 is Magick, particularly that form of it which is Love under Will; for it unites the 5 and the 6. Thus Abrahamadabra has 11 letters; and $418 = 11 \times 38$.

This number must be thoroughly studied by the Qabalah.

In the original MSS. the second paragraph begins "The shape of my star is" -- and then breaks off -- the Scribe was unable to hear what was being said. This was presumably because his mind was so full of preconceived ideas about the different kinds of stars appropriate to various ideas. An alternate phrase was subsequently dictated to the Scarlet Woman, and inserted in the manuscript by her own hand.

This star is the pentagram, with the single point at the top. The points touch the parts of Nuith's body as shown in the Stele. The earth-point marks the position of her feet, the fire-point, that of her hands, the other three points -- air, spirit, and water respectively -- refer to "my secret centre, my heart, and my tongue."

MOTTA'S COMMENT

See Liber NV for all this.

"...who are of us." $US=6+60=66$. "Who are of the Sun and use the Positive Current of Force." ($6 \times 11 = 66$).

Also, $66=12$, which is a number of the Zodiac.

US, therefore, indicates "those who belong to the Sun, who use the Force of AUD, and who are of the Woman "that jetteth out the milk of the stars from her paps'"—the Milky Way, our particular Galaxy.

The Law "is for all", but Thelemites are defined as those who fulfill the above conditions. You must make no mistake. There are people who are of the Sun, but use the Force of AUB; they are not Thelemites. There are people who use the Force of AUD, but are not of the Sun, nor of any other star of our Galaxy—they are guests in our system, so to speak. They, also, are not Thelemites. It is with those two cases that a mistake is most likely, since there are some points of sympathy, or rather, empathy; "thou hast no right but to do thy will."

This note is for member of the Grades of Practicus, Philosophus, and Dominus Liminis. But the Zelator will be wise if he tries to fathom it, since he "begins to study the formula of the Rosy Cross."

The word could be translated as 'surround pentagram' or 'surrounding pentagram'—that humanity and each of us is that pentagram that holds in its center a Universe; represented by the circle. The pentagram itself is a symbol of the *microcosm*; as is the circle.

Ⲛⲓⲣⲱⲗ

Ⲛ means 'mourning, cry; ⲓ means '4th, Daughter of Light' and ⲱⲗ is the root of 'wherein.' Together, we get: *Wherein the cry of the Daughter of Light.*

Ⲙⲟⲗ

Ⲙ means 'made' and ⲟ means 'in, with.' Together: *created within.*'

Ⲛⲓⲣⲱⲗ

Ⲛⲓⲣⲱⲗ is the root of two words; 'various' and 'variety.' As a root, we find the more general and non-descriptive term: *several.*

Ⲛⲓⲣⲱⲗ

Ⲛ means 'star,' ⲓ means 'in, with' and ⲱⲗ means 'except, of, 9.' Together: *the star in 9.*¹⁵¹

¹⁵¹ This was again, previously translated in this same verse as 'that star.' Due to an oversight different aspects of the same letters were brought out. This in much shows the valuation of choice as it does the importance of context.

ᵒᵓᵔ

As prefix, we have used this consistently to denote: ‘from the Lord of Hosts’ and especially the two letters ᵒᵓ. ᵔ is a shortened version again, of the ‘Lord of Hosts.’ And so this is translated into a shortened form: *from God*.

ᵔᵔᵓ

This is the root of two words referring to a *sword*.

ᵓᵔᵓ

ᵓ means ‘star;’ ᵔ means ‘in, with’ and ᵓ means ‘dissolution.’ Together, we get: *the star is dissolved*.¹⁵²

ᵓᵔᵓ

ᵓᵔ is the Enochian letter ‘L,’ which means: first, of the first, one, all one and ᵓ means: this, 5. Together, we get: *this one*.

ᵓᵔᵔᵓᵔ

ᵓᵔ means ‘star;’ ᵔ is the Enochian letter DON—meaning: ‘hell-fire, Sun of God, primordial fire’ and ᵔᵔ means ‘therefore, another.’ Expanded meaning for ᵓᵔᵔ gives us also: ‘eagle,’ ‘time’ and ‘the way of the Lord.’ And indeed, the way of the Lord is in time; specifically, cycles of time and measured in the [Starry Gnosis](#) with the symbol of the eagle. But we take the definition as ‘star’ connecting to the Sun of God; giving us reference to ‘another’ Sun or the *spiritual sun* that is the Sun behind the Sun.

ᵔᵔᵔ is the root of words: whom, unto whom, to whom, unto whose, abiding their. We then take the smaller version of the word, whom—to get *who is*.

ᵔᵔᵔ

ᵔᵔ means the hexagram and ᵔ means first. Together we get *the first hexagram*. That first hexagram being the seed of God in man or the translation of the divine into the hologram that is the Adam Kadmon and subsequently into every human being.

ᵔᵔᵔᵔᵔ

ᵔᵔᵔᵔ is the root of ‘the Master Magickian’ and ᵔ means ‘it, also.’ Together, we get the phrase: *also, the Master Magickian*.

ᵔᵔᵔ is the root of the word meaning ‘unto everyone of you.’ The smaller word would then be *of everyone*.

ᵔᵔᵔᵔᵔᵔ

ᵔᵔᵔᵔᵔ due to the capitalization of its initial letter is a proper noun; being then a name: *Sangef*—who is in terms of usage within the text, the Master Magickian.

¹⁵² This was again, previously translated in this same verse as ‘orbit.’ And though in this instance, we missed the conjoined letters A and X in the dictionary; translating as ‘surround,’ and subsequently failed to arrive at the translation to be ‘orbit,’ we inadvertently found a contextual interpretation. That this is now, the third time this same mistake was made inside this verse (though the conjoined letters as a word is actually found in verse 7 of this text), we have to suspect another hand behind what we’re doing; as if the Enochian Angels are themselves guiding us.

⌘⌘⌘⌘

⌘⌘⌘ is the Enochian letter ‘S’; meaning the Daughter of Light or fourth. ⌘ means ‘mourning, cry’ and ⌘ means: the third. Together, we get the phrase: *the Daughter of Light crying in the third*. The Daughter of Light being the physical realm of the Stars as the fourth world of the Qabalah, her cry in the third is the descent of woe (as found in the sentence the word is being used within) from the astral plane (third) to the material solar system—the astral plane including our thoughts (intellection) and feelings (emotion). This then becomes an invocation.

⌘⌘⌘

⌘⌘ is the root of: ‘of the temple,’ ‘the covenant’ and ‘scorpion.’ ⌘ is the holy letter ‘H’—the Lord of Hosts: *the temple and covenant of God*.

⌘⌘⌘

⌘⌘⌘ is the root of ‘cast[ing] down’ and ‘mount, in the olive mount.’ ⌘ means ‘in, with.’ The idea of being cast down or casting down suggests the involutory process and the ⌘ as a suffix brings clarifies it in the present tense. Thus we get *involutes*.

⌘⌘⌘

⌘⌘ This is the angel Ga (the Logos made manifest) and the ⌘ at the end of this name means third. We add that ⌘ to the name and take the suggestion of a three-fold expression of the name. The three letters together equal 13; a ThRShRQ of 31, which is also a meaning of Ga. This then is translated as: *Ga, the third angel*.

⌘⌘⌘⌘

⌘⌘ means ‘is not the fourth,’ ⌘ means ‘of, unto, on, with, o, oh’ and ⌘ means ‘5, this, the holy Pentagram.’ This is translated in context: *is not the fourth, but with the holy Pentagram*. And what is being described here is the transference of the Adam Kadmon from the spark of God within it to the igniting of the human manifestation.

⌘⌘⌘⌘

⌘⌘⌘ means ‘star,’ ⌘ means ‘4th, Daughter of Light’ and ⌘⌘ means ‘surround.’ From this, the starry skies that are the 4th surround, which can be more specifically translated as: *the circle of stars*.

⌘⌘⌘

⌘⌘ means ‘visit, visit us, appear, appear before us’ and ⌘ means ‘with, in.’ This is translated as *indwell*.

⌘⌘⌘ is the Enochian letter ‘D’ spelled in full and which means ‘*third, the third*.’

⌘⌘⌘⌘

⌘⌘⌘⌘ is the root of ‘the Son of Son of Light in the 4th’ and ⌘ means ‘in, with.’ This is translated as: *with the Son of Son of Light in the 4th*.

Commentary:

This paragraph starts with the feel of being a prayer or psalm to NA (the Lord of Hosts) by Va'aro. The Daughter of Light keeps with Va'aro (who is the nine¹⁶⁰ or astral nature), the trinity in the loins of the infinite God. In the first paragraph of this prophecy, the mate of the Daughter of Light was introduced as Vaa; who represented also, darkness. And it is interesting, numerically, that he reappears in the tenth paragraph (reducing to one by AIQ BKR).¹⁶¹ Vaa's full name or another name for Vaa would be Va'aro. Va'aro might also be the legion of guardian angels under Lucifer in the pseudopigraphic mythos. Together the two of them create the Magickal Childe that is the trinity that both creates and reigns over the Universe.

The second sentence is reminiscent of the previous verse: *"The microcosm wherein is the Lord wherein the cry of the Daughter of Light surrounds created within several the star in 9 from God wherein they are (separated) sword the star is dissolved."* The star (or the heart) that is dissolved by the 9, seemingly by the sword, in the previous verse is here said to be "without the 9;" almost as if a foreign substance invading the body—as described so eloquently in Liber LXV:I.13-17...

13. Wolf's bane is not so sharp as steel; yet it pierceth the body more subtly.

14. Even as evil kisses corrupt the blood, so do my words devour the spirit of man.

15. I breathe, and there is infinite dis-ease in the spirit.

16. As an acid eats into steel, as a cancer that utterly corrupts the body; so am I unto the spirit of man.

17. I shall not rest until I have dissolved it all.

The sword is also reminiscent of the flaming swords placed outside the Garden of Eden; after the fall; these being the swords that separate the spiritual universe from the material universe. The sentence also seems to further develop this verse as a prayer or incantation. And it is as also, that the idea of legions of lesser Sons or Daughters of Light may be incorrect. That the eighth Daughter of Light is referred to as the microcosm seems obviously to allude to the idea of infinity; the symbol of the '8' when laid on its side being the 'lemniscate' or symbol of infinity (∞).

The Guardian Star is then the Holy Guardian Angel and Va'aro is clearly a pseudonym of Lucifer. And Lucifer, the Light-Bringer is then also a keeper of the 'woe' that 'shame of Khem' (discussed in footnote 136) that is the emersion into the imperfection of incarnation. The 9 woes, tying back to the 8th verse (the 9 skirts) seem to represent the Sefirot of the Nightside of the Tree-of-Life (the Veil of the N.O.X.) and what we assert as the primal force (even the laughter of Hell's own worm!) that is symbolized in the Thelemic mythos as the Beast.

The "infinity within" is the trace back to undifferentiated consciousness. The projection of the godhead, from the 'One to the Many' that for each individuation from the motion of incarnation, is not so much from the 'above to the below' as it is an inversion from the inner to the outer. As we look out into the material manifestation, we look in the direction

¹⁶⁰ The nine would represent the first through ninth Sefirot on the Tree-of-Life; representing here, the Soul of the crystallized or materially manifested being (suggested by Malkuth being without this structure). That Vaa or Va'aro represents the darkness, it would be reasonable to consider this sentence as also alluding to the 'nightside' of the Tree-of-Life.

¹⁶¹ And it is interesting also that Vaa got the first nine verses and presumably Va'aro will have the next nine. So with this, we will name the first nine verses as: The Book of Vaa and the second nine verses (presumably) The Book of Va'aro.

3 in 1 one with the infinite that which is not. That which is not

renewal or resurrection orbit more mighty Lucifer was the third abides

dwelling in more, mighty.

Translation:

means 'the star' or 'the star in 9' (ninefold star) and means '5' or 'this' or 'the holy pentagram.' The fact that this first word in the paragraph is followed by a period indicates the word to be a name. In [Sacred Geometry](#), nine is the Nonagon or in 3-D, the Nonahedron:



The 9 (Ananda; translated as Bliss, being the pleasure experienced by Being in the course of events.) is the completion of the creative cycle; represented by the Astral Plane Magick. It brings attainment, compassion, and vision for the future through the wisdom gleaned from the journey through the other numbers. However the 9 is not an endpoint, but merely the closing of the circle, carrying us back to the 1 to begin the next evolution.

But for our purposes, the completion (9) of the incarnated, individualized being (5) is that which operates on the material plane; this being the fully involuted being, which takes on the name: *Va'aro*. This is the hologram brought to complete manifestation and the fulfillment of the 'asar un nefer.' And the text has introduced a new character into the mythos.

is the Holy letter 'H' and the 'Lord of Hosts.' There is no meaning for the letter V, but spelled in full is with meaning '8' and meaning 'in, with.' The 8 refers to the infinite nature of God and so is translated as *The Infinite God*.

means 'star,' is the root of the word that means 'guard' and is the holy letter for the Lord of Hosts. We translate this is as *guardian star*; the reference being to Lucifer the light bringer and foremost of the Holy Guardian Angels whose task it was to assist in the evolutionary development of humanity. Though, it may also refer to one of the four 'watcher' stars of the Starry Gnosis; the four archangels.

is the root of 'wherein,' is the root of 'all' or 'on all.' This translates as *wherein all*.

᠖᠓ᠠ
᠖᠓ᠠ is the Enochian letter ‘G’ spelled in full. ᠖᠓ means ‘not, is not’ and ᠠ means ‘third, the third.’ This translates as: *is not the third*.

ᠠᠠ᠓
ᠠᠠ means ‘in the third’ or ‘with the third’ and ᠓ is the Daughter of Light. This translates as: *in the third is the Daughter of Light*.

᠖᠓ᠠ
᠖ means ‘of, unto, on, with; o, oh’ and ᠓ᠠ means ‘nine.’ This is a prepositional phrase that translates as *of, unto or with the nine*.

ᠠ᠓ᠠᠠᠠ
ᠠ᠓ means ‘mourning, cry’ and ᠠᠠᠠ is the root of the word that means ‘guard.’ Together, we get the word: *warning*.

ᠠ᠖᠓ᠠ
ᠠ means ‘fourth’ or ‘Daughter of Light;’ ᠖ has no meaning in itself, but spelled in full (GED) is the root of ‘speech,’ ‘begotten,’ ‘from the Lord of Hosts’ and ‘from the 4th.’ ᠓ᠠ is the root of ‘Son of Light.’ From this, the word is translated as: *the fourth begotten Son of Light*.¹⁶²

ᠠᠠ᠖᠓ᠠ
ᠠᠠ is the root of: ‘God,’ ‘God receives,’ ‘divine will’ and ‘this God.’ ᠖᠓ᠠ is the root of: ‘of the Son of Light’ and ᠠ is of the Holy Letter ‘H’—the Lord of Hosts. Together, we get: *the divine will of the Holy Son of Light*.

᠖᠓ᠠ
᠖᠓ means ‘not’ or ‘is not’ and ᠠ means ‘except,’ ‘of’ and ‘9.’ Together this translates as: *is not the 9*.

ᠠᠠ᠓ᠠ
ᠠᠠ means ‘the eight Daughters of Light’ and ᠓ᠠ is the ‘Daughter of Light.’ This simply translates as: *the eight Daughters of Light*.

ᠠ᠓ᠠᠠ
ᠠ᠓ means ‘holy’ and ᠠᠠ means ‘of, unto, on, with, o, oh.’ The idea: ‘with holy’ or ‘of holy’ seems to imply a sense or feeling of holiness. It then translates as: *holiness*.

ᠠ᠓ᠠ
ᠠ᠓ is the root of ‘enthroned,’ ‘as a flame’ and ‘the Holy Spirit.’¹⁶³ ᠠ means ‘star’ and ᠓ᠠ is the Daughter of Light. This translates as: *the spark of life*.

¹⁶² A set of four Sons of Light could indicate the equivalence of the four archangels in Hebrew canon.

¹⁶³ The prior translation of the word ᠠ᠓ᠠᠠᠠ (Verox; being similar in form to Va’aro) in verse 6 yielded the following: “ᠠ᠓ᠠ is the root of ‘as a flame’ and ‘enthroned.’ ᠠᠠᠠ is the root of ‘wine.’ In Alchemy, wine is touted as the king of spirits; having a universal application, which ties in both with ‘enthroned’ and ‘as a flame.’ Hence, we get the Universal Spirit or *Holy Spirit*.”

᠒᠓᠖᠘᠔

᠒᠓ is the root of ‘the eight Daughters of Light’ translated on the Enochian Lamén. ᠔ is the holy letter; ‘the Lord of Hosts;’ ᠖᠘᠔¹⁶⁴ is the Enochian letter ‘P’ spelled in full, which has no meaning in itself as yet. However, ᠖᠘ means ‘speaks’ and ᠔ means ‘is God.’ This translates as: *the voice of the eight Daughters of Light.*

᠘᠘᠘᠘᠘

᠘ means ‘except’ and ‘9,’ ᠘᠘ means ‘appear, appear before us’ and ᠘᠘ is the root of ‘woe.’ This translates as: *the appearance of the 9 woes.*

᠘᠘᠔

᠘᠘ is the root of ‘woe’ and ᠔ means ‘in, with.’ Together, this translates as: *in or with woe.*

᠔᠔᠔᠔᠔

᠔᠔ is the name of the 21st Aethyr; AS meaning ‘was’ and P meaning ‘8.’¹⁶⁵ ᠔᠔ means ‘inner/higher self.’ That which ‘was 8’ is then the Holy Guardian Angel. And considering the 8 as both the eight Daughters of Light and the microcosmic infinity that they represent, the idea is proffered that the nature of the H.G.A. is an omnipresence, articulated in greater detail by the qualities of each of the eight Daughters of Light. The microcosm then is the holographic archetype of the Holy Guardian Angel; revealing to us that it is the nature of the H.G.A. to be informed by the infinite Universe that is wisdom of the Universal Mind. This word then translates as: *the infinity within.*

᠔᠓᠔

᠔᠓ means ‘28’ and ᠔ ‘they.’ The word translates as: *28 of them or they, the 28.*

᠒᠘᠘᠘᠔

᠒᠘ is the Enochian letter ‘L’ spelled in full; the ᠒ meaning ‘star’ and the ᠘ having no intrinsic meaning. The Enochian letter ‘R’ spelled in full is the root of the words for ‘Sun of God’ and ‘hell-fire.’ ᠘᠘᠔ is the root of ‘the (third) East is in darkness’ and ᠔ is the holy letter: the Lord of Hosts. The ‘star’ that is the ‘Sun of God’ (the spirit behind our Sun at the center of our solar system) being eclipsed (being the ‘East [sic] in darkness’) we have reference to Osiris the ‘black god.’ Both Crowley’s and Motta’s commentary to AL:I.8¹⁶⁶ is suggested:

We are not to regard ourselves as base beings, without whose sphere is Light or "God". Our minds and bodies are veils of the Light within. The uninitiate is a "Dark Star", and the Great Work for him is to make his veils transparent by 'purifying' them. This 'purification' is really 'simplification'; it is not that the veil is dirty, but that the complexity of its folds makes it opaque. The Great Work therefore consists principally in the solution of complexes. Everything in itself is perfect, but when

¹⁶⁴ It is interesting to observe that the English letters ‘gon’ are used in the naming of the objects of Sacred Geometry (septagon, pentagon, hexagon; et al) and that these letters also are a suffix in the English word: cosmogony; a cosmogon then being an investigation into the structure of universal consciousness that is the divine mind.

¹⁶⁵ In a synopsis of the 21st Aethyr, it is described as a place where the Vision of God is recognized as necessary to pass the Ordeal of the Abyss. God is described as both Kether and the Hierophant in the “Ceremony of Magister Templi.” And of course the “8” that “was” can be considered as a reference to the 8th Aethyr and the manifestation of the Holy Guardian Angel. And so a transformation in the nature of the work moves from the Vision of the H.G.A. to a vision of God; consistent with the Oath of the Abyss that is to recognize all the events in one’s life as a direct dealing of God upon the Soul.

¹⁶⁶ “The Khabs is in the Khu, not the Khu in the Khabs.”

things are muddled, they become 'evil'. (This will be understood better in the Light of "The Hermit of Esopus Island", q.v.) The Doctrine is evidently of supreme importance, from its position as the first 'revelation' of Aiwass.

This 'star' or 'Inmost Light' is the original, individual, eternal essence. The Khu is the magical garment which it weaves for itself, a 'form' for its Being Beyond Form, by use of which it can gain experience through self-consciousness, as explained in the note to verses 2 and 3. This Khu is the first veil, far subtler than mind or body, and truer; for its symbolic shape depends on the nature of its Star.

Why are we told that the Khabs is in the Khu, not the Khu in the Khabs? Did we then suppose the converse? I think that we are warned against the idea of a Pleroma, a flame of which we are Sparks, and to which we return when we 'attain'. That would indeed be to make the whole course of separate existence ridiculous, a senseless and inexcusable folly. It would throw us back on the dilemma of Manichaeism. The idea of incarnations "perfecting" a thing originally perfect by definition is imbecile. The only sane solution is as given previously, to suppose that the Perfect enjoys experience of (apparent) Imperfection. (There are deeper resolutions of this problem appropriate to the highest grades of initiation; but the above should suffice the average intelligence.)—Crowley

When A.C. says, above, "Did we then suppose the converse?" he is speaking with his tongue in his cheek. He knows perfectly well that all religions, without one single solitary exception, suppose the converse. He, himself, had once supposed the converse.

This central mystery revealed by Aiwass was the darkest secret of most Initiatic Schools. All religions start as Methods of Theurgy; as Method degenerates into Routine, Blind Faith becomes more virtuous than Experience, and Dogma is born. Then God is put on a pedestal, where He, or She, or It, is less uncomfortably present when you indulge your basest appetites such as Preaching and Saving Souls.

The formidable nature of the Book of the Law becomes apparent when we see that this "Dark Mystery" is the first and simplest of its revelations. No wonder organized religions everywhere fought it! No wonder "Initiatic Orders" which had only this "Awful Truth"—"Osiris is a Black God"—to mask their financial and political maneuvers clamored that Aleister Crowley was a very wicked man.—Motta

The word then is translated as: *dark star*.

Ⲕⲗⲉⲛⲓ

Ⲕⲗⲉ is the root of 'sink' and 'come out.' ⲛⲓ means 'the Lord.' The Lord technically, sinks or descends from the highest plane to 'come out' or appear before us. This is the result of invocation (calling down). The word translates as: *invoke the Lord*.

ⲠⲓⲚⲓⲈⲛⲓ

ⲠⲓⲚⲓ is the root of '7336' and ⲛⲓ is the shortened spelling of the Enochian letter 'P,' which is the number 8 (and a reference to the Daughters of Light). Eight gives us a reference to infinity and the Holy Guardian Angel or Augoeides. 7336 may be a reference to the number of angels in the pseudopythagoric legion of angels. But it also reduces to 1 by AIQ BKR; giving us the idea of 1 in 8 or 1+8=9. If we consider the 9 as the infinite astral or the macrocosmic infinity, we come to the same idea with 1 in 8. Therefore, the word translates as: *one with the infinite*.

Ⲕⲗⲉⲛⲓ

Ⲕⲗⲉⲛⲓ is entirely the root of 'the watery loins of the Daughter of Light.' However, the Ⲕⲗ in that word is ⲛⲓ and ⲛⲓ is a god name of the Water Tablet in the West. It is the remaining letters (ⲛⲓⲛⲓ) in the original word that gives reference to the Daughter

of Light. Removing these, we then should consider that 31¹⁶⁷ is the Key to Liber AL vel Legis and hence to key to life that unlocks to doors of death (the West and NOT). This is the mission of Western Magick; giving us the translation of the word: *that which is not*.

ⓂⓃⓂⓃ

ⓂⓃ is the Holy Letter ‘H’—the Lord of Hosts and ⓃⓂⓃ is the root of ‘beginning’ or ‘2nd beginning of the ...’ This presents the idea of *renewal* or *resurrection* in translation.

ⓂⓃⓂⓃⓂⓃ

ⓂⓃ means ‘was,’ ⓂⓃⓂⓃ is the number 456 and ⓂⓃ means ‘third, the third.’ 456 reduces to 15 by AIQ BKR; the number to the Devil Atu. Literally, the third was the Devil; easily renamed Lucifer, per the pseudepigraphic myth of Lucifer as the most beautiful of God’s angels and the Guardian Angel of the human race. His legions are said to be so great that there is one angel for every human being and personally assigned to each of us; waiting for us to be able to hear its voice. When God had decided to destroy the human race, Lucifer rebelled as he was tied to his duty to protect us. For this, it is said that he and his legions were banished to the lower astral or etheric plane that is positioned somewhere between Malkuth and Yesod on the Tree-of-Life (the Universe Atu). And on the Tree-of-Life, the Devil Atu is the path that leads from Hod to Tiphareth (the Sefira of the Prince; the Holy Guardian Angel). So the word translates as: *Lucifer was the third*.

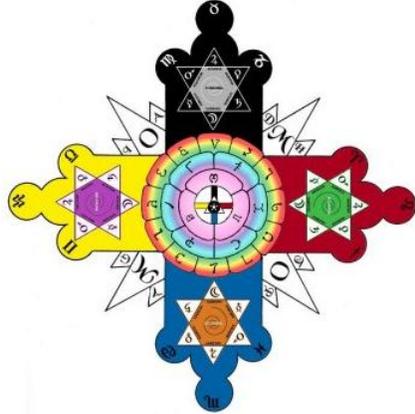
ⓂⓃⓂⓃ

ⓂⓃⓂⓃ is the root of abiding and is translated as *abides*.

ⓂⓃⓂⓃⓂⓃ

ⓂⓃⓂⓃ is the root of the words: dwell, balance and unite. ⓂⓃ means: of, unto, on, with, o and oh. This translates as *dwelling in*.

¹⁶⁷ This also is the value of ‘NOT’ in the English Qabalah.



The Voice of Gar¹⁶⁸

11.68. לטת טתטת אהאא- א. לטת אה- לט אה, טתט. א אהתת אה טתטת
 אה- טתט אהטת אהאא אהא. אהתת- אה אהטת אה- אה לט- אה- אה טת-
 אהטת אהאטת אהא.

אהטת- אהטת אה- אהא- אה אהא אהטת אהא אהא. אהא אהא אהא אהא אהא אהא
 אהטת אה אה אה. אהא אה טת אהא אה אה אהא אהא אה אה אה אהא.

Interpretation:

Gar. Woe of the Daughter of Light without the water guardian stars surround. 8 from the Lord of hosts appear in holy dissolution appear before us sword from the first water. With the strong cry (roar) of the Magickal Childe (beast/lion) gives us the holy pentagram; 8 unto 9. The Son of Son of Light is not the 9 his thoughts are not the will of God, ALLA. Therefore the Sons of God - cry several men the watery loins - Angel of Daughter of Light [the] third man - loins – Va (spirit of Vaa) is not the 4th dissolves into man dissolves into Daughter of Light two (together).

The 3rd into the 4th within the thought [of God] the hexagram - the exception of death is life - 3rd Minister of Sol the 4th possesses 3 in 1 from the Daughter of Light surrounds the Daughter of Light. The third arrives first the power and presence of the Lord of Hosts in the angel of the East God is triumphant the 4th dissolves in them the soul of humanity of the angel orbit the hexagram. Full moon is not the 9; the Daughter of Light is God's glory beams milk of the stars the mighty ogdoad God inner self with woe the wrathful sun.

¹⁶⁸ Gar is first translated as the Archangel of the East in verse 8; an interesting recursion here.

Commentary:

First Paragraph: Gar is here expressed as an emanation or “woe” of the Daughter of Light apart from the Universal Zodiac; the “water guardian star surround.” Eight represents the infinity of stars with the Sun or Lord of Hosts at its center; for us, the East. The Ogdoad seems next to be giving to us a “sword”—having dissolved into a primordial or “first water” that is before the constellations became fixed. This is the desire of the Goddess/Babalón that moves the NOT into manifestation. And also this dissolution gives up the Augoeides; birthed with a roar into its carnal nature¹⁶⁹ and carrying the astral that is the hologram of the Augoeides and represented by nine (the astral)—hence the 8 unto 9; the infinity giving us a Universe of stars or Augoeides (plural)...the ‘One’ or ‘Unity’ (Achad) of the Infinite Universe becoming the ‘all’ individualized into that Infinity.¹⁷⁰ Vaa is an angel of the 4 moons (new, 1st qtr., full, 3rd qtr.); by being “not the 4th,” makes [him] the Full Moon. And as an angel of the Daughter of Light (Moon), the spirit that comes from his loins is the “third man” a hologram (Adam Kadmon or Augoeides) that dissolves both into the Moon/Daughter of Light and into humanity; the Moon and Man becoming One. Even as Gurdjieff said, we are first of the Moon. Initiation is about moving consciousness and transfiguring the body¹⁷¹ from its fusing with the Moon and into a new fusion with the Sun. This also seems to allude to the union of the essence from the loins of man with the essence from the loins of the Daughter of Light or woman¹⁷² that comes by way of an intimate union between them¹⁷³ with them both being dissolved and the two of them together [“two (together)”].

Second Paragraph: The ‘thought of God’ is the Hexagram or the Astral Plane, which the three Supernals are invested into; the three into the fourth that is the Hexagram. But the 3rd is also the 3rd Minister of Sol (Ro¹⁷⁴) that possesses the 4th or Astral Plane. And so the Minister of Sol is the thought of God; a Son of Son of Light—the planet Jupiter. Jupiter is the King of the Astral Plane and possesses the 4th that is the Astral Plane; that is the 3 into the 1; that is the Daughter of Daughter of Light surrounding herself...or her effulgence...the glow of the night sky of stars...the milky star-sponge vision. There is also a connection with this and the first sentence of the previous paragraph; the “water guardian stars” that surround the Daughter of light. This is the milkiness in the star-sponge vision that is also the effulgence of the Daughter of Light (the Milky Way Galaxy) that emanates from her and engulfs her being, as if in transfiguration. That “the third arrives first,” the Minister of Sol (Ro), who is “the power and presence of the Lord of Hosts”—suggesting the physical body of the Sun of our solar system; particularly as referred to as the “angel of the East.” This Sun as God is triumphant, which suggests the idea of Horus triumphant; the resurrection of the Sun. The 4th or Full Moon diffuses the energy of Sol into humanity; Sol being the angel that is orbited by the hexagram...the soul within which is the divine presence. The full moon brings the milky Aethyr; not of the astral or “9,” but of each an inner god in an infinite number of syzygies to provide a world of activity; of contending forces.

¹⁶⁹ the realm of five elements or the Holy Pentagram

¹⁷⁰ cf. Liber LXV:II.6 “**Therein was this virtue, that the One became the all.**”

¹⁷¹ primarily through the alchemical nature of the Eucharist

¹⁷² AL:I.16 “**For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.**”

¹⁷³ generating the Eucharistic sacrament

¹⁷⁴ The Egyptian ‘Ra’—Ra-Hoor-Khuit.

Translation:

ḠḶḶ

Gar as named by this verse. Because this is also the prefix of phrases that start with ‘the watery loins...’ we may assume that this is the essence of the Goddess and *Gar* is then the manifestation of that essence.

ḶḶḶ

ḶḶ are a prefix for ‘woe’ and Ḷ is the Daughter of Light; hence, ‘*the woe of the Daughter of Light.*’ We might then even infer that the Daughter of Light is the archetype for the Goddess; woman being wo[e]man. The tears of a mother are almost an archetype, so we should show that ‘woe’ is a feminine archetype. Whether that be the tears of Isis for Osiris or Mary for Jesus, we show this quality of the feminine psyche; suggesting ‘woe’ to mean much more than sorrow...or perhaps, something completely different.

ḶḶḶḶ

ḶḶ means ‘not, is not’ and ḶḶ is part of the godname for the Water Tablet. Literally we can take this as ‘not the divine water(s)’ or ‘*without the water,*’ which might be a reference to the ‘thought of God.’

ḶḶḶḶ

ḶḶ means ‘appear, appear before us,’ Ḷ means ‘8’ and ḶḶ is the Lord of Hosts. With but a subtle interpretation, we can say: ‘*8 from the Lord of hosts appear.*’

ḶḶḶ

ḶḶ means ‘holy’ and Ḷ means ‘dissolution.’ In context, we see a prepositional phrase: ‘*in holy dissolution.*’

ḶḶḶḶ

ḶḶḶ is the root of ‘sword’ and Ḷ is ‘5, this, the holy pentagram.’ In context, we get ‘this sword’ or ‘the sword’ and then could simply translate this as a variant spelling for the word: *sword.*

ḶḶḶḶ

ḶḶḶ is the root of ‘without the water’ and ḶḶ means ‘first, the first.’ Together, we translate as: *from the first water.*

ḶḶḶḶḶ

ḶḶḶḶ means ‘of the Son of Light’ and ḶḶḶ seems almost inclusive of ḶḶḶḶ, which is the Ogdoad. The Ogdoad is connected with the elements of creation and the Son of Light being of this, we get what seems like a direct reference to the *Magickal Childe.*

ḶḶḶ

ḶḶḶ is the root of the words ‘workers’ and ‘mighty.’ We can reduce that to ‘*work, strength.*’

ḤḤḤ

Ḥ means ‘mourning, cry,’ ḤḤ is the root of various tenses of the verb ‘give’ and Ḥ means ‘five, this, holy pentagram.’ Literally: *cry gives the holy pentagram or cry gives us the five.*

ḤḤḤ

ḤḤ is ‘8’ or ‘keep’ and Ḥ is ‘except’ or ‘9.’
8 unto/into 9

ḤḤḤ

ḤḤ means ‘is not the 9’ and ḤḤ is the ‘Son of Son of Light, Mercury.’
The Son of Son of Light is not the 9.

ḤḤḤ

ḤḤ is the ‘Son of Son of Light’ and ḤḤḤ is the prefix for ‘thoughts, his thoughts.’ ḤḤ is ‘not, is not’ and in context of the sentence this word is directly referring back to the Son of Son of Light. We could say ‘Son of Son of Light, his thoughts are not’ [*the thoughts of the Son of Son of Light are not*] or we could say in context ‘*his thoughts are not.*’

ḤḤḤ

ḤḤḤ is the prefix for ‘the seed of God’ and ḤḤ is the prefix for words meaning ‘fervently.’ The parts are a subject and verb: the seed of God determines; the idea being that fervency characterizes ‘the see of God’ and dives it the act of determining; having volition. In that, it must be translated as *the will of God.*

ḤḤḤ

The force of the sentence tells us, along with the capitalization and underlining of the word, that this is a formal name: *ALLA*. We could note that possibly, this is the formal name of God when referring to its capacity to go forth from non-differentiated consciousness to individualized consciousness and through the medium of the Adam Kadmon or Augoeides as the hologram/archetype comprehended in the upper region of apprehension in the human mind. The correlation between AL (God/Existence in duality) and LA (Naught), thus 2=0 as explained in the scholion to Liber V vel Reguli is a marvelous synchronicity.

The following is extracted from Crowley’s “impressions” on the formula of LAShtAL:

I also am a Star in Space, unique and self-existent, an individual essence incorruptible; I also am one Soul; I am identical with All and None. I am in All and all in Me; I am, apart from all and lord of all, and one with all.

I am a God, I very God of very God; I go upon my way to work my will; I have made matter and motion for my mirror; I have decreed for my delight that Nothingness should figure itself as twain, that I might dream a dance of names and natures, and enjoy the substance of simplicity by watching the wanderings of my shadows. I am not that which is not; I know not that which knows not; I love not that which loves not. For I am Love, whereby division dies in delight; I am Knowledge, whereby all parts, plunged in the whole, perish and pass into perfection; and I am that I am, the being wherein Being is

lost in Nothing, nor deigns to be but by its Will to unfold its nature, its need to express its perfection in all possibilities, each phase a partial phantasm, and yet inevitable and absolute.

I am Omniscient, for naught exists for me unless I know it. I am Omnipotent, for naught occurs save by Necessity my soul's expression through my will to be, to do, to suffer the symbols of itself. I am Omnipresent, for naught exists where I am not, who fashioned space as a condition of my consciousness of myself, who am the centre of all, and my circumference the frame of mine own fancy.

I am the All, for all that exists for me is a necessary expression in thought of some tendency of my nature, and all my thoughts are only the letters of my Name.

I am the One, for all that I am is not the absolute all, and all my all is mine and not another's; mine, who conceive of others like myself in essence and truth, yet unlike in expression and illusion.

I am the None, for all that I am is the imperfect image of the perfect; each partial phantom must perish in the clasp of its counterpart; each form fulfil itself by finding its equated opposite, and satisfying its need to be the Absolute by the attainment of annihilation.

The word, LASH TAL includes all this.

"LA" --- Naught. {335}

"AL" --- Two.

"L" is "Justice", the Kteis fulfilled by the Phallus, "Naught and Two" because the plus and the minus have united in "love under will."

"A" is "the Fool", Naught in Thought (Parzival), Word (Harpocrates), and Action (Bacchus). He is the boundless air, the wandering Ghost, but with "possibilities". He is the Naught that the Two have made by "love under will".

"LA" thus represents the Ecstasy of Nuit and Hadit conjoined, lost in love, and making themselves Naught thereby. Their child is begotten and conceived, but is in the phase of Naught also, as yet.

"LA" is thus the Universe in that phase, with its potentialities of manifestation.

"AL" on the contrary, though it is essentially identical with "LA", shows the Fool manifested through the Equilibrium of Contraries. The weight is still nothing, but it is expressed as if it were two equal weights in opposite scales. The indicator still points to zero.

In "LA" note that Saturn or Satan is exalted in the House of Venus or Astarte, and it is an airy sign. Thus "L" is Father-Mother, Two and Naught, and the Spirit (Holy Ghost) of their Love is also Naught. Love is AHBH, 13, which is AChD, Unity, I, Aleph, who is The Fool who is Naught, but none the less an Individual One, who (as such) is not another, yet unconscious of himself until his Oneness expresses itself as a duality.

Any impression or idea is unknowable in itself. It can mean nothing until brought into relation with other things. The first step is to distinguish one thought from another; this is the condition of recognizing it. To define it, we must perceive its orientation to all our other ideas. The extent of our knowledge of any one thing varies therefore with the number of ideas with which we can compare it. Every new fact not only adds itself to our universe, but increases the value of what we already possess.

In "AL" this "The" or "God" arranges for "Contentance to behold contentance", by establishing itself as an equilibrium, "A" the One-Naught conceived as "L" the Two-Naught. This "L" is the Son-Daughter Horus-Harpocrates just as the other "L" was the Father-Mother Set-Isis. Here then is Tetragrammaton once more, but expressed in identical equations in which every term is perfect in itself as a mode of Naught.

Crowley represents *Sht* as being the formula of this particular Aeon, which has its own import but is not connected with this abstraction from the larger formula, which is ALLA to be considered as a magickal formula showing the sub-strata or higher region beyond the astral plane; the latter being that within which this Aeon manifests and the former being what the Gnostics referred to as the ‘thought of God’ that also holds the astral plane.

ⲔⲗⲚⲚ

Ⲕⲗ means ‘therefore’ or ‘another,’ Ⲛ means ‘8’ and Ⲛ means ‘5.’ With two Ⲛ’s we see the number 16 (+5 is 21) or 88 (+5 is 93). 21 gives us the Universe Atu. If we take the number ‘93’ and the sentence is literally translated as ‘therefore 93’ we get a statement considering the LaShtAl as a summation of the limited expression of ALLA—the manifested Universe. Qabalistic considerations give us of course, Love and Will in for the Greek; but also the words for ‘by necessity’ and ‘legend/myth’ in the same. For the Hebrew; we find words for ‘spark,’ Adept’ and ‘the Sons of God’—the last referring obviously to the pseudepigraphic mythos. There are other mathematical expressions possible (885 for the numerical layout and different multipliers), but they all yield large numbers, which detracts from a more simple, and beautiful expression as found here. So the word is translated as: *therefore the Sons of God.*

ⲔⲗⲎ

ⲔⲗⲎ means ‘several’ and Ⲛ is ‘5, this, the holy pentagram.’ Combining ‘several’ with the idea of the pentagram as ‘man’ gives us *several men.*

ⲁⲗⲚ

ⲁⲗ is the ‘spirit of Va’ (as translated below; the word being translated before this one) and Ⲛ is ‘4th’ and ‘Daughter of Light.’ And as VAS is the root of two different servant angels and a part in RII; *angel of Daughter of Light.*

ⲔⲎ

ⲔⲎ is the root of ‘third, the third’ and Ⲛ is ‘5, this, the holy pentagram.’ *[the] third man.*

ⲁⲗ spirit of Vaa

ⲚⲗⲚ

ⲚⲗⲚ⁷⁷ is the word ‘dissolution’ and Ⲛ is ‘5, this, the holy pentagram.’
Dissolves into man

ⲚⲗⲎ

ⲚⲗⲎ is the word ‘dissolution’ and Ⲏ is ‘Daughter of Light.’
Dissolves into Daughter of Light

ⲔⲗⲎ

ⲔⲗⲎ appears in the lexicon as the prefix of two unknown words ⲔⲗⲎⲗⲎⲗⲎⲗⲎⲗⲎ & ⲔⲗⲎⲗⲎⲗⲎⲗⲎⲗⲎⲗⲎ. Ⲕⲗ is the Enochian letter ‘D,’ which means ‘third, the third’ and S means ‘4th’ or ‘Daughter of Light.’ *The 3rd into the 4th.*

¹⁷⁷ also, the Enochian letter ‘X.’

There's every reason to figure out the larger word for the sake of the lexicon. The only difference between $\aleph\aleph\aleph\aleph\aleph$ and $\aleph\aleph\aleph\aleph\aleph$ is in the fifth letter in both words; the former being a Ω and the latter being a \aleph . Before the different letters are four common letters: $\aleph\aleph\aleph\aleph$; VA being the 'spirit of Vaa' and GA being '31, make, with, name of an angel; meaning 'Last breath of the living', spirits, the fifth angel.' This gives us 'spirit of Va, the 5th Angel.' The last common letter is \aleph , meaning 'Lord of Hosts, Trinity' and has been found in the translation of this book to be the formal name 'Na.' To this suffix, we append two different letters: Ω , means '8' and \aleph , means 'it, also.' The two letters together give us 'infinity (8) and 'it also' combining to give us the idea of 'immortality' as 'it' is the Augoeides. Combining the above into the two words found in the lexicon, we get: 'spirit of Va, the 5th Angel is immortal.' And combining this with 'the 3rd into the 4th shows the Full Moon (3rd) draining its force and waning into the 3rd Qtr. or 4th Moon; as if the life force of the Aethyr is being blown into a being. The full sentence this word represents is: *The spirit of Va, the 5th Angel is the immortal nature.*

$\aleph\aleph\aleph\aleph$

$\aleph\aleph\aleph\aleph$ is the root of 'thoughts, his thoughts.' The suffix of the word in the lexicon translates as 'neither, nor' and suggests a phrase: 'nor his thoughts.' Taking this out, we can use the Gnostic narrative: *within the thought [of God].*

$\aleph\aleph\aleph$

\aleph is a prefix for several words meaning 'death,' \aleph means 'except, 9' and \aleph means 'keep.' Especially in context with what seems to be developing as this sentence is being translated, the word seems to be an interplay between 'death' and life ('keep'); hinging on the astral ('9') as if this was a transformative or initiatory point; *the exception of death is life.*

\aleph

\aleph is the suffix to several interesting words: 'Son of Son of Light (Jupiter), 3rd minister of Sol, Sun, wine.' The 3rd mentioned in the sentence being translated is then the 3rd minister of Sol who is also a Son of Son of Light (possibly named Ro¹⁷⁸); akin to the Egyptian Ra and the Sun, but perhas as it is found in the spirit of wine (its intoxication). *3rd Minister of Sol (a Son of Son of Light)*

$\aleph\aleph\aleph$

\aleph is '4th, Daughter of Light,' \aleph means 'in, with' and \aleph means 'possess.' *The 4th possesses*

$\aleph\aleph\aleph$

$\aleph\aleph$ is the root of several prepositional phrases: 'from the...' \aleph means 'Daughter of Light.' *from the Daughter of Light*

$\aleph\aleph$

$\aleph\aleph$ is the root of 'surround, microcosm' and \aleph means 'Daughter of Light.' *Surrounds the Daughter of Light*

$\aleph\aleph\aleph$

$\aleph\aleph$ means 'arrives,' \aleph means 'first, the first' and \aleph means 'third, the third.' Literally: 'arrives [the] first [the] third,' which easily be shaped syntactically as: 'arrives first, the third'—expressed in a more eloquent manner as: *the third arrives first.*

¹⁷⁸ Rocle is the name for Thursday (Jupiter) on the 7 x 7 Tablet.

the humiliation of the crucifixion—a deplorable symbol!

We move next to the “fire of dissolution,” which has been corrupted into the Christian Pentacost. It is interesting that the word ‘Pentacost’ has ‘penta’ or ‘five’ at its root, which is for us, the holy pentagram. Mercury is the Logos of God, so at the heart of this dissolving fire is the holy spirit or spirit of God, which comes to us directly at sunrise by way of the Sun. The “third star not the fifth” shows the Earth (as third planet from the Sun) as the receiver of the sunrise, which might be said to be the resurrection of RHK, as described in Thelemic philosophy. The fifth planet would be Jupiter, which has been described as the second Sun in our solar system (cf. the chapter: Gnostic Cycles in [The Starry Gnosis](#)). And the “first god” is truly the “fourth star”—or shall we say the first anthropomorphosized monotheistic God is the vengeful warrior: Jehovah as Mars (the fourth planet from the Sun). This equivocates Jehovah with RHK and indeed, Jehovah as the principal god at the culmination of the Age of Aries supports the notion.

The divine visitation is an allusion to the Holy Guardian Angel/Augoides that is the Holy Spirit; a dissolution of fire from the wrathful (RHK) Sun-Horus. This pentacostal-type dissolution is the mystical marriage that is the conjunction of three: Male-Female-Magickal Childe. This is akin to what is called the descent of the Shekinah; not unlike the “divine descent of Supramental Being,” as described by the Mother and Sri Aurobindo.

The Daughters of Daughters of Light, S and Ab “ride ALLA beams”—revealing ALLA as the Sun (the beams being the ‘fire of dissolution’) and strongly suggests the idea of the Daughter taking the throne of the Mother and awakening the eld of the King in the Court Card formula. This is a dynamic formula of ‘resurrection’ in Thelemic praxis.

“God the 12 reign” connected with “the North Star” presents the image of the North Star reigning over the night sky; “the 12 [that reign (over)] being connected with Nuit/Daughter of Light (the zodiac). That this is the third and not the fourth star seems to indicate the astral plane (the third or Yetzirah) and not the material plane (Assiah); so that the North Star, which serves as a navigational star on the sea denotatively, then connotatively serves as the guiding beacon on the astral ‘sea’ that one navigates with a boat, per the Egyptian pyramid mythos. The North Star then in this verse is being designated as God.¹⁸⁰

Next appear several men before God (who here, like in Genesis is designated as “us”)¹⁸¹ that may connect with the layers (through the four planes of the Tree-of-Life) of involution and ‘several’ bodies representing the Adam Kadmon hologram; an “image of an image” (per Liber LXV). And together the four planes of the tree with the fifth plane of spirit create the holy pentagram that is the Son of Son of Light—perhaps represented as five men (or elementals?—they somehow being less than stars in that they’re represented as “men” and not “stars”).

The last sentence is quite profound; noting that the phrase “first, the Daughter of Light” is used twice is obviously reducible to being restated once. The sentence then reduces to: ‘First the Daughter of Light beholds the Son of Son of Light a thousand angels of God in woe...’ The Son of Son of Light or holy pentagram is contemplated either with a

¹⁸⁰ We know that the ancient Gnostics in discovering that the North Star moved claimed that this star then was not truly God, but the Demiurge. But there is no sacred text that clearly makes this very important cosmological connection. And in response to these ancient Gnostics we can suggest that rather than saying this movement proves Jehovah a fraud, that this shows Jehovah (or the Demiurge) is an evolving being as are all Gods—constantly becoming. And are we (or ‘us’) ourselves not gods?

¹⁸¹ Also, Liber AL indicates that the ‘children of the stars’ are of ‘us.’

Translation:

᠖᠕᠎ᠠ

᠖᠕ is the root of the verb: speaks; ᠎ᠠ is the root of the word; admiration. From this, we find the word *praise* or *praises*.

᠎ᠠ᠎ᠠ᠎ᠠ

᠎ᠠ᠎ᠠ means ‘microcosm’ and ᠎ᠠ means ‘5, this, the holy pentagram.’ As the pentagram also represents the microcosm, which is man, we then get the idea of the manifested star. The microcosm suggests 10 (Malkuth/manifestation) and the pentagram suggests 5; together, giving us 15—the Devil Atu and path that leads from Hod to Tiphareth. Crowley remarks in his essay on this Atu: “The formula of this card is then the complete appreciation of all existing things.” This has been referred to in the past as the ‘*glory of the God’s creation*.’—though even this symbol has been confused by the Devil being described as the ruler of this world by those philosophical systems that rue the material plane.

᠎ᠠ᠎ᠠ᠎ᠠ᠎ᠠ

᠎ᠠ᠎ᠠ is the root of the word: whose (from the Enochian word ᠎ᠠ᠎ᠠ᠎ᠠ, which is a variation of the Enochian word: ᠎ᠠ᠎ᠠ᠎ᠠ) ᠎ᠠ᠎ᠠ means ‘end’ and ᠎ᠠ is the ‘Son of Son of Light: Mercury.’ The Sons of the Son of Light are the seven demi-gods or sacred planets; the planet/god, Mercury for this word in translation. Literally, the word gives us: ‘whose end Mercury.’ Mercury is Thoth or wisdom as divine communication or prophecy. Therefore, from the literal we get: *who proclaims*...the proclamation being his fiat.

᠎ᠠ᠎ᠠ᠎ᠠ᠎ᠠ

᠎ᠠ᠎ᠠ is the root of the word: ARDON, which means: the Universal Mind. Instead of an ᠎ᠠ on the end of the word, which means: the holy letter H (Na-hath) that refers to the Lord of Hosts, we find a ᠎ᠠ, which means: dissolution. Breaking this down further, we find that AR means: that, to fan or winnow; and DO means hell fire; Sun of God. We then have a winnowing fire of dissolution; winnowing being its quality, allowing the word to be translated as: *fire of dissolution*. Again, the symbol being perverted in the Christian Pentacost, actually refers to an all-engulfing spiritual inspiration or passion.

᠎ᠠ᠎ᠠ᠎ᠠ᠎ᠠ

᠎ᠠ᠎ᠠ is the ‘Son of Son of Light-Mercury,’ ᠎ᠠ᠎ᠠ is the root of ‘give, I will give, surrender,’ as well as ‘the eight daughters of Light’ and ᠎ᠠ means: 5, this, the holy pentagram. *The Son of Son of Light (or Mercury) gives the holy pentagram.*

᠎ᠠ᠎ᠠ᠎ᠠ

᠎ᠠ᠎ᠠ is the root of ᠎ᠠ᠎ᠠ᠎ᠠ-fiery God. ᠎ᠠ᠎ᠠ is ‘the Lord of Hosts’ and ᠎ᠠ is ‘third, the third’—rather than ᠎ᠠ᠎ᠠ (‘hell-fire’ and ‘Sun of God’), from which we got ‘fiery God.’ Instead, we get ‘the third God,’ which in the trinity would be the ‘*holy spirit*’ and that proclaimed in the Christian gospel as the part of God that if blasphemed, cannot be forgiven (though blasphemy against the Father and Son is forgiveable through repentance).

Ⲭⲟⲩⲙ

ⲟⲩⲙ means ‘glorious’—affix the Ⲭ as a prefix and we get the idea for translation. Ⲭ itself only has its letter essence, which defines it as the “Root of Movement: move, motion, emotion, motivate, change.” The letter are in Hebrew is the letter Resh and is an appropriate attribution; considering the glorious movement of the sun rising; hence, *sunrise*.

ⲛⲟ – root of the word for ‘zodiac.’ The ⲛ means ‘star’ and ⲟ means ‘third’—giving us literally: *third star*.

ⲛⲟⲗ

ⲛⲟ means ‘no, none’ and ⲗ means ‘5, this, the holy pentagram’—giving us: *not the fifth*.

ⲛⲟⲩ

ⲛⲟ is ‘of the first’ and ⲩ is ‘the Lord of Hosts.’ Together, we get: *First God*.

ⲛⲟⲩⲛ is the root of ‘circle of stars,’ which includes only two more letters (as a suffix?): ⲛⲟ, which means ‘surround’—so we can remove the ‘circle’ idea from this constellation of stars. ⲛⲟ means ‘star’ and ⲩ is ‘fourth’ or ‘Daughter of Light.’ In context, this translates as *Fourth star*.

ⲛⲟ

ⲛ means ‘dissolution’ and ⲟ means ‘in, with.’ Literally, we get: *in dissolution*.

ⲛⲟⲩⲙ

ⲛⲟⲩⲙ means ‘moon’ and ⲛⲟⲩⲙ means ‘lunar’—the former being in the original lexicon and the latter being our translation; considering ⲙ, meaning ‘except, 9.’ The number 9 suggests the astral or Yesod; sphere of the Moon or the ‘lunar’ sphere. And in the current work, the ⲟ means ‘third, the third’ and hence, Binah; the Great Mother. Per AL:I.16—“For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.” And so the palace of Nuit (Binah) is the realm of the stars that rain hard upon the body; per AL:II.62—“I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body.” Keeping to the lunar theme, this word is translated as *moonlight*.

ⲛⲟⲩⲙ

ⲛⲟ is the Enochian letter ‘F’ and means ‘visit, visit us; appear, appear before us’ and ⲩⲙ means ‘the hexagram.’ Together, this suggests the concept of God in Man (the hexagram) that is then brought forth as a projection made manifest; the appearance of the Augoeides. This is as much a description of *divine visitation*.

ⲛⲟⲩⲙⲛⲟⲩⲙ

ⲛⲟⲩⲙ is the Enochian letter ‘X’ spelled in full and means ‘dissolution,’ ⲙⲛⲟⲩⲙ is the ‘Daughter of Light’ and ⲛⲟⲩⲙ also means ‘Daughter of Light.’ The formula here is ‘*dissolution into the Daughter of Daughter of Light*.’ In verse 8, the descending (per earlier verses) Daughter of Daughter of Light is referred to as “Queen of the Moon,”

which is consistent with the lunar theme being developed in the sentence in which this word here translated is found. The idea of descending and being of the 4th suggests to us the Shekinah.

𐌆𐌺𐌒𐌒𐌚

𐌆𐌺 means ‘that, to fan or winnow,’ 𐌒 is the ‘Daughter of Light’ and 𐌒𐌒 is the ‘4th’; 𐌒 is ‘4th, Daughter of Light’ and 𐌚 is ‘5, this, the holy pentagram.’ The word seems to be a glyph of the *mystical marriage*; ‘to fan or winnow’ is dissolution connected with the Daughter of Light and 5/the holy pentagram; man.

𐌆𐌺𐌒𐌚𐌺𐌺𐌺

𐌆𐌺 is the Enochian letter ‘V/U’ and means ‘star,’ 𐌆𐌺𐌒 means ‘4th star’; 𐌒𐌚 is the root of ‘the 4th possesses,’ 𐌆𐌺𐌒𐌚 is the ‘circle of stars,’ 𐌺𐌺 means ‘partakers, as many’ and 𐌒 is ‘the Daughter of Light.’ Circle of stars-possesses-as many-the Daughter of Light. This strongly suggests Nuit as *the fabric of stars*.

𐌆𐌺𐌒𐌒

𐌆𐌺𐌒 is the root of ‘the spirit of Va, the 5th angel is the immortal nature’ and 𐌒 is ‘the Daughter of Light.’ The spirit of Va as the ‘immortal nature’ and the ‘5th angel’ suggests the star (that is the pentagram). Va is the root of words meaning ‘star’ and is the spirit of Vaa that dissolves into man; who then dissolves into the Daughter of Light. Indeed, the Daughter of Light and Vaa create the night sky; NOX and Vaa is the angel of the four moons or four phases of the Moon. (cf. verses 1 and 11). As Va/Vaa is also a reference to darkness, we get the idea of *the night sky*.

𐌆𐌺- is the root of ‘in the midst’—the other three letters for this word (𐌆𐌺𐌚) mean true worshipper; suggesting a certain objective quality to what otherwise might be a very subjective position to hold. So rather than implying ‘in the middle,’ this suggests *inside*.

𐌆𐌺𐌚𐌒𐌒

𐌆 means ‘they,’ 𐌚𐌚 is one of the seven names for ‘the Daughters of Daughters of Light’—referencing the Pleiades and 𐌒 specifically means ‘first’ and is followed by 𐌒, which is the first name on the list of Daughters of Daughters of Light. From this we get the sentence fragment: *both S and Ab* (should be followed by a verb—such as to say: both S and Ab went to the store; or even preceded by a verb—such as to say: Henry invited both S and Ab).

𐌆𐌺𐌚𐌒

𐌆𐌺 is the root of ‘the 22 by 4’—the 𐌆𐌺 meaning ‘22’ and leaves 𐌆, ‘the Lord of Hosts.’ 𐌒 means ‘is’ or ‘Son of Light-Sol or Venus’ and 𐌚𐌒 means ‘of.’ The ‘22 by 4’ represents the lesser paths of the Tree-of-Life that would also be the immortal nature of the Lord of Hosts to be conflated with the ‘Son of Light’ as a biune god. Indeed, Sol and Venus conflated into this single letter strongly evoke the perfect image of Babalon and the Beast conjoined. As the word without both their names in it, doesn’t give us the greater image of the two conjoined; but is the image of the *coitus* or *of riding, rides* itself.

⌘⌘⌘

ALLA—a formal name, as suggested by its upper case rendering in the text. Because of this, we also get the name for this verse in Liber Loagaeth.

⌘⌘⌘⌘⌘

⌘⌘⌘ is the root of a significant pseudpegriphic phrase; God speaking to Lucifer after his so-called betrayal says: “Why didst thou so?” The remaining letters of this phrase are: V⌘⌘⌘⌘—the first three letters of which, V⌘⌘, are translated by Schueler (and so of questionable value), means ‘forgotten,’ which could be a passive way of stating a denial and which God may be doing to Lucifer with his question. Or ‘forgotten’ could be part of the question that more literally asks: Why has thou forgotten me?—giving us an allusion to the cry of Jesus on the cross before he died in the New Testament: My God, my God, why hast thou forsaken me? The next three letters of the pseudpegriphic phrase are ⌘⌘⌘; the P meaning ‘8,’ the ⌘ indicating the ‘Lord of Hosts’ and the ⌘ meaning ‘first, of the first, one, all one.’ Eight is the number indicating infinity and suggesting here, immortality of the ‘One God.’ So what gets removed from the phrase is ‘God’ and ‘forgotten.’ This leaves the word: ‘Why’ or ‘for what reason’ as the meaning for the first three letters of the current word.

The next three letters in the current word are ⌘⌘⌘; indicated as “meaning unknown” in the lexicon and requiring translation. The ⌘ means ‘first, of the first, one, all one’ and ⌘⌘ means ‘inner/higher self.’ The “one” and “first” of the “inner/higher [selves]” is God. So that literally, the two halves of the current word ask: *[this is] Why [did] God [?]*

⌘⌘⌘

⌘⌘ means ‘12’ and ⌘⌘ is the root of ‘reign, reigns.’—*the 12 reign [over]*

⌘⌘⌘

⌘ means ‘first, of the first, one, all one’ ⌘ means ‘star’ and ⌘⌘ is the ‘Daughter of Light.’ LV is also the root of one word that means ‘north, in the north’ and also ‘the brightness, ornaments of brightness.’ The Daughter of Light as the zodiac, helps to support the general confluence of meaning to indicate *the North Star*.

⌘⌘⌘

⌘⌘ means ‘in the third, with the third’ and ⌘⌘ is the root of ‘stars, the stars.’ Literally, the preposition: *in [or] with the third star*.

⌘⌘⌘⌘

⌘⌘ is the Enochian letter ‘V/U’ and means ‘star,’ ⌘⌘ means ‘not, is not’ and ⌘ means ‘4th’ and ‘Daughter of Daughter of Light.’ In context: *not the fourth star*.

⌘⌘⌘

⌘⌘ means ‘first, the Daughter of Light,’ ⌘ means ‘5, this, the holy pentagram’ and ⌘ means ‘they’—giving us: first, the Daughter of Light the holy pentagram they. This can be reworked into a coherent sentence: First, the Daughter of Light [they = (+)] the holy pentagram. As the holy pentagram is embodied by five “men” (or elementals) and the Daughter of Light is the zodiac, we get the overall allusion to the union of heaven and Earth and the sentence may be saying that “they” the “men” become stars (noting that:

“Every man and every woman is a star.”—AL:I.3). But we have “first” at the start of the sentence, so the Daughter of Light acts towards “they” of the holy pentagram. This suggests Nuit bending to kiss Hadit, per AL:I.14—

**Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!**

The holy pentagram is the Son of Son of Light; seemingly composed of the five elements attributed to the pentagram. It is as if her stars are raining on his body in the manner of Nuit bending in ecstasy. Also it suggests the Princess mating the Prince and taking the throne of the Queen to awaken the eld of the King. *First, the Daughter of Light beholds the Son of Son of Light.*

Ⲛⲓⲛⲓⲛⲓ
Ⲛⲓⲛ is the root of ‘a thousand angels,’ Ⲕ means ‘of, unto, on, with, o, oh’ and Ⲛ means ‘Lord of Hosts’—*a thousand angels of God.*

Ⲛⲓⲛⲓⲛⲓ
Ⲛⲓ means ‘first, the Daughter of Light’ and Ⲛⲓⲛⲓ means ‘in or with woe’—*first, the Daughter of Light in woe.*

Ⲛⲓⲛ
Ⲛ means ‘4’ or ‘the Daughter of Light’ and Ⲛⲓ means ‘keep.’—*the Daughter of Light keeps.*

Ⲛⲓⲛⲓ
Ⲛⲓ is the root for various forms of the word ‘holy’ and Ⲛ is ‘the Lord of Hosts.’ Together, we get: *holy God.*

connected with or delivered by the rays of the sun and captured in the air that we breathe. The Daughter and Son of Light in syzygy represent the union of heaven and Earth in their zodiacal perspectives described in the translation below. The 25th Aethyr presents the roar of the Lion in such a way as to suggest the prana in that roar; the Lion being a symbol of the Sun and that in the cry, carries the eight-headed beast on its back as it rages through the sky. This beast is not the lion-beast that is connected also with Babalon, but it seems would be the “8 Daughters of Light in one” and “not the 9” or the astral/aethyr that contains the prana. These 8 daughters are the stars of the Hyades and connected with the Vernal Equinox suggesting that the solar-prana/aethyr spins the web of space/time in its travel through the sky. The “star in 9” that is the “Trinity” is Sol that is the central lamp in the zodiac or Daughter of Light—these last two images also reflecting the idea of heaven and Earth in union.

Interpolation:

✠
✠
✠
✠
✠
 The Son of Light is bound dissolves in the East with God spirit of the East

✠
✠
✠
✠
 inauguration of the Age of Taurus spirit of God surround. Are 12, 12 are, let there be 12

✠
✠
✠
✠
✠
 holy fire first, the fourth Daughter of Light is another. God the Sons of Son of Light

✠
✠
✠
✠
 image of God Ga angel of the East in the mind, subtle body. The hexagram Daughter of Light with God.

✠
✠
✠
✠
 The Sun of God speaks in, with the Sun shines of the Daughter of Light, the Son of Light

✠
✠
✠
✠
 the first and third stars are the zodiac in God cry of the 25th Aethyr the eight Daughters of Light in one

✠
✠
✠
✠
 is not the 9 that star, the star in 9 the Trinity is also with the Daughter of Light. Sword

✠
✠
✠
✠
✠
 the third of the eight star chosen of the eight in, with Daughters of Light Daughters of Light

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 5, this, the holy pentagram

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 in, with Holy

Translation:

☿Ω☿⌒

☿Ω is the root of ‘bound by the Son of Light’—but without the I, we don’t have the Son of Light in the fragment, ☿ by itself has no meaning and we can refer to the letter essence; giving us ‘Root of Movement: move, motion, emotion, motivate, change’ and ⌒ gives us the verb ‘is’ and puts the ‘Son of Light (Sol or Venus) back into the mix. *The Son of Light is bound.*

☿ΩΓ

☿ means ‘in, with,’ Ω means ‘8’ and Γ means ‘dissolution’—*dissolves.*

☿Ξ

☿ means ‘in, with’ Ξ references Ξ☿—‘east’ and Ξ means ‘third, the third.’ East is attributed to air; the third of the alchemical elements: *in the east.*

☿Ξ⌒

☿Ξ⌒ is the root of the word: ☿Ξ⌒⌒, which means: the Universal Mind. Ξ⌒ indicates God, as does the letter Ξ. And with ☿ meaning ‘in, with,’ we get *with God.*

☿Ξ⌒☿

☿Ξ⌒ is the root of ‘invoke’ and ☿ means ‘in, with.’ The ⌒ itself gives the idea of spirit and the Ξ gives the idea of the East: *spirit of the East.*

☿Ξ⌒⌒

☿Ξ⌒ is the root of ‘spirit of the East’ and with both ⌒ and ⌒ referencing both the words ‘fourth’ and ‘the Daughter of Light,’ we initially get: ‘spirit of the fourth Daughter of Light.’ However, the reference here is to Iana (4th Daughter of Light), one of the stars of the Hyades (meaning congregation of the judge or ruler) in Taurus; shaped like a V (Bull’s horns) and representing the Vernal Equinox. So we can amend this to: spirit of the vernal equinox or *the inauguration of the Age of Taurus.*

☿Ξ⌒☿

☿Ξ⌒☿ means ‘spirit of the East’ and ☿ is the ‘Lord of Hosts’—*spirit of God.*

☿⌒⌒

☿⌒ means ‘holy’ and ⌒ is the root of the words for ‘hellfire’ and ‘Sun of God’—*holy fire.*

☿⌒⌒

☿⌒ is the phrase: ‘first the Daughter of Light’ and ⌒ means ‘fourth’ or ‘Daughter of Light’—*first, the fourth Daughter of Light.*

⌒⌒☿⌒

⌒ means ‘is’ or ‘Son of Light (Sol or Venus) ⌒☿ means ‘therefore’ or ‘another’ and ⌒ means ‘fourth’ or ‘Daughter of Light.’ The fourth Son of Light is Dmal and attributed to Jupiter and not Sol or Venus, which means we can eliminate it in translation and use the verb ‘is’ to connect to the previous sentence fragment and with the context of the

sentence, the S is simply connecting the word to the prior fragment, so that directly we get the verb and object: *is another*.

ⓂⓈⓉ – These letters are at the root of ‘the seed of God’ and ‘the will of God.’ Essentially, the letters themselves mean *God*.

ⓈⓈⓈⓈⓈ
ⓈⓈ means ‘Son of Son of Light (Mercury) and ⓈⓈⓈ means ‘several.’ This puts the Son of Son of Light in plural form: *Sons of Son of Light*.

ⓈⓈⓈⓈⓈ
ⓈⓈ means ‘the hexagram,’ Ⓢ means ‘4th’ or ‘Daughter of Daughter of Light,’ Ⓢ means ‘of, unto, on, with, o, oh’ and Ⓢ is ‘the Lord of Hosts’ or ‘God.’ From the text, we see that this is a one Enochian-word sentence. So we can take each element as a word with the first being literally that: the hexagram [fourth/Daughter of Light] [of, unto, on, with] God. And from this, we’ll extract: *the hexagram Daughter of Light with God*.

ⓈⓈⓈⓈⓈ
ⓈⓈ is the root of ‘hell fire’ and ‘Sun of God’ and ⓈⓈ means ‘speaks’—*the Sun of God speaks*.

ⓈⓈⓈⓈⓈ
Ⓢ means ‘is’ or ‘Son of Light (Sol or Venus) Ⓢ is ‘the Lord of Hosts’ Ⓢ is ‘it’ or ‘also’ and ⓈⓈ means ‘that’ or ‘to fan or winnow.’ There are three single letters and one set of double letters giving us the elements of this word. Of the three, the central letter indicates the divine; about which the Son of Light carrying the planetary essences of Sol and Venus and ‘it’ or ‘also.’ This suggests that the word is representing a generic or archetypal form of the Son of Light¹⁸⁴ that we can say: ‘the Son of Light is spread out (fan or winnow)’ or ‘the Son of Light also spreads.’ This archetypal Son of Light would be the Christ that is the Logos (the thought of God) and is represented as Sol; the light of Sol being a radiance, which could be a way of ‘spreading’—*the Sun shines*.

ⓈⓈⓈ
Ⓢ means ‘of, unto, on, with, o, oh’ Ⓢ is the ‘Daughter of Light’ and Ⓢ means ‘is’ or ‘Son of Light (Sol or Venus).’ Sol and Venus together and build into the essences Ⓢ, carry the image of the Beast (Sol/Lion) and Babalon (Venus). And Ⓢ represents the generic or archetypal Daughter of Light. That they are also similarly shaped also seems to show a strong connection. We can then literally state: *of the Daughter of Light, the Son of Light*.¹⁸⁵

ⓈⓈⓈⓈ
Ⓢ means ‘one, all one, [the] first, of the first,’ ⓈⓈ means ‘third star’ and Ⓢ is the ‘Daughter of Light.’ In the prior verse, the third star is shown to be the Earth that suggests the first star as the Sun and states *the first and third stars are the zodiac*. It is

¹⁸⁴ Being the Christ consciousness, which interestingly enough, is shown in Gnostic literature to be a merging of Jesus [Sol] with the Goddess [Venus]—Mary Magdalene/Babalon.

¹⁸⁵ Connecting this idea with the prior translated word, the light of the Sun is being shown to be merging with the night sky that is the milky field of stars in a Eucharistic union.

being asserted that there are two perspectives by which to observe the zodiac; the first being ‘tropical’ or Earth-centered and the second being sidereal or solar-centered.

𐌷𐌰𐌿𐌳𐌹
𐌷𐌰𐌿𐌳𐌹

is the root of 𐌷𐌰𐌿𐌳𐌹: ‘God’—the extra A (in, with) gives us *in God*.

𐌸𐌹𐌲𐌹𐌲
𐌸𐌹𐌲

is the name of the 25th Aethyr and 𐌸𐌹𐌲 means mourning, cry. It is obviously the phrase: *cry of the 25th Aethyr*.

The Cry of the 25th Aethyr, Which is Called VTI¹⁸⁶

**"The Path of Teth (Atu XI. The Fire-Kerub in the Initiation).
The Vision of the Fruit of the Great Work of the Beast -
666. The Lion."**

There is nothing in the stone but the pale gold of the Rosy Cross.

Now there comes an Angel with bright wings, that is the Angel of the 25th Aire. And all the aire is a dark olive about him, like an alexandrite¹⁸⁷ stone. He bears a pitcher¹⁸⁸ or amphora.¹⁸⁹ And now there comes another Angel upon a white horse,¹⁹⁰ and yet again another Angel upon a black bull.¹⁹¹ And now there comes a lion¹⁹² and swallows the two latter angels up. The first angel goes to the lion and closes his mouth.¹⁹³ And behind them are arrayed a great company of Angels with silver spears, like a forest.¹⁹⁴ And the Angel says: Blow, all ye trumpets, for I will loose my hands from the mouth of the lion, and his roaring shall enkindle the worlds.¹⁹⁵

Then the trumpets blow, and the wind rises and whistles terribly. It is a blue wind with silver specks; and it blows through the whole Aethyr. But through it one perceives the lion, which has become as a raging flame.¹⁹⁶

And he roareth in an unknown tongue. But this is the interpretation thereof: Let the stars be burnt up in the fire of my nostrils!¹⁹⁷ Let all the gods and the archangels and the angels and the spirits that are on the earth, and above the earth, and below the earth, that are in all the heavens and in all the hells, let them be as notes dancing in the beam of mine eye!¹⁹⁸

I am he that swalloweth up death¹⁹⁹ and victory.²⁰⁰ I have slain the crowned goat,²⁰¹ and drunk up the great sea.²⁰² Like the ash of dried leaves the worlds are blown before me. Thou hast passed by me, and thou hast not known me. Woe unto thee, that I have not devoured thee altogether!

¹⁸⁶ VTI = {Capricorn}{Leo}{Sagittarius} = Caput Draconis, the head of the Lion-Serpent, the Beast 666. His father is {Capricorn} Set or Pan; his mother, the woman clothed with the Sun as in Atu XIV. See 27th Aethyr. He is the burden of the Moon, sanctified by 418. Atu XI (a partial form) with Atu XX (XI + XX = XXXI) gives the Key of the New Aeon.

¹⁸⁷ The stone of Gemini, the twins, composing Heru-Ra-Ha, his Lord. Also the house of ☿; that is, his form is Oracular.

¹⁸⁸ The angel is an avatar of BABALON.

¹⁸⁹ AMΦOPH = 719. This Angel is a veil for 156, the Woman who closes the mouth of the lion in the old Atu XI, and is the Scarlet Woman who rides upon him in the new form.

¹⁹⁰ The sorrow of Death.

¹⁹¹ This represents Jehovah and Jesus. The Pain of Toil. (Sin is Restriction).

¹⁹² Symbol of the Beast, 666.

¹⁹³ See Atu XI. Babalon and the Beast conjoined.

¹⁹⁴ pj note: This is strongly suggestive of Liber VII:VII.36—

The forest of the spears of the Most High is called Night, and Hades, and the Day of Wrath; but I am His captain, and I bear His cup. 4th and 11th Aethyrs.

The fourth aethyr concerns the Magus and the marriage of Chaos with the purified Virgin. The symbols of this verse are the night of Pan; the Chariot Atu and the Cup of Babalon.

¹⁹⁵ BABALON prepared 666 (in a certain very secret manner) to utter the word Θελημα.

¹⁹⁶ i.e. 666 is now inspired.

¹⁹⁷ Nostrils = ♂ and ♀. Energy and passion, also Breath of the Word.

¹⁹⁸ Eye = Creative Light, i.e. of the Word.

¹⁹⁹ Scorpio.

²⁰⁰ Netzach.

²⁰¹ Capricornus.

²⁰² Hod (the mercurial water): in all the Sephiroth below Tiphereth, out of balance, and the paths leading from them.

On my head is the crown, 419 rays²⁰³ far-darting. And my body is the body of the Snake,²⁰⁴ and my soul is the soul of the Crowned Child.²⁰⁵ Though an Angel in white robes leadeth me,²⁰⁶ who shall ride upon me but the Woman of Abominations?²⁰⁷ Who is the Beast?²⁰⁸ Am not I one more than he?²⁰⁹ In his hand is a sword that is a book.²¹⁰ In his hand is a spear that is a cup of fornication.²¹¹ Upon his mouth is set the great and terrible seal.²¹² And he hath the secret of V.²¹³ His ten horns spring from five points,²¹⁴ and his eight heads²¹⁵ are as the charioteer of the West.²¹⁶ Thus doth the fire of the sun temper the spear of Mars,²¹⁷ and thus shall he be worshipped, as the warrior lord of the sun.²¹⁸ Yet in him is the woman that devoureth with her water all the fire of God.²¹⁹

Alas! my lord, thou art joined with him that knoweth not these things.²²⁰

When shall the day come that men shall flock to this my gate, and fall into my furious throat, a whirlpool of fire? This is hell unquenchable, and all they shall be utterly consumed therein. Therefore is that asbestos unconsumable made pure.²²¹

Each of my teeth²²² is a letter of the reverberating name. My tongue is a pillar of fire,²²³ and from the glands of my mouth arise four pillars of water.²²⁴ TAOTZEM²²⁵ is the name by which I am blasphemed. My name thou shalt not know, lest thou pronounce it and pass by.

And now the Angel comes forward again and closes his mouth.

All this time heavy blows have been raining upon me from invisible angels, so that I am weighed down as with a burden greater than the world.²²⁶ I am altogether crushed. Great millstones are hurled out of heaven upon me.²²⁷ I am trying to crawl to the lion,²²⁸ and the ground is covered with sharp knives. I cut myself at every inch.²²⁹

And the voice comes: Why art thou there who art here?²³⁰ Hast thou not the sign of the number,²³¹ and the seal of the name,²³² and the ring of the eye?²³³ Thou wilt not.²³⁴

²⁰³ Leo = ♌ = 419. ♌ = 419. ♌ = snake by meaning. ♌ = Horus.

²⁰⁴ The magical image of the 1st Decan of Leo, rising at the birth of 666, is a lion-headed serpent.

²⁰⁵ Horus, the Lord of 666.

²⁰⁶ The Avatar of Binah, in the opening of this Aethyr.

²⁰⁷ BABALON. See Atu XI.

²⁰⁸ 419-418=1. Or 667-666=1. 667 = ηκο κκιση γγνη, the Scarlet Woman.

²⁰⁹ Ibid.

²¹⁰ Liber AL, his weapon.

²¹¹ This allusion must remain secret.

²¹² This seal is that of BBABALON. The Seal of the A.:A.: See the Book of Lies, κψπμθ (Cap. 49).

²¹³ His motto as a Master of the Temple is this V.V.V.V.V. (Vi Veri Vniversum Vivus Vici).

²¹⁴ V.V.V.V.V. Has 10 horns that spring from 5 points.

²¹⁵ See the Book of Lies, Cap. μθ, 49. But there is One Eighth Head too Sacredly terrible to mention.

²¹⁶ Refers to Atu VII. ㄗ = The Chariot = 8. the Bearer of the Sangraal.

²¹⁷ The Mystery 5°=6° and 6°=5°, Heru-Ra-Ha is the Martial aspect of Sol.

²¹⁸ See AL, Cap. III, v. 74.

²¹⁹ Again a secret allusion.

²²⁰ The Seer was not yet a full initiate, and was hampered by A.C.

²²¹ This paragraph prophesies the purging of the worldly Fire in the Aeon of Horus. "Hell" is the pure Inmost Self of Man, that suffereth not extinction, but consumeth all the experiences of Life, coming thereby to know its own Perfection.

²²² 32 teeth; hence the Name is 𐤀𐤁𐤁𐤀𐤁𐤀 = 32. Macroprosophus interfused with Microprosophus.

²²³ The tongue is the instrument of the Logos and so a Phallic or creative organ. Chokmah the logos, is the Root of Fire, and the Masculine Energy.

²²⁴ These are the "Four Rivers of Eden". It is the fourfold understanding of the Logos. These reflect Him so perfectly that they reproduce His Form.

²²⁵ 𐤁𐤀𐤁𐤀 = 600. A "great number" of Sol, normally 6. 600 = Kosmos. The blasphemy is in taking the material for the Spiritual Sun.

²²⁶ "The Sin of the whole world". See the Mediterranean Manifesto.

²²⁷ Prophetic of the pains, the initiation to 9x = 2{square x}, undergone by 666 in order to become himself.

²²⁸ Ibid.

²²⁹ Ibid.

²³⁰ i.e. "Why art Thou not consciously identical with 666?"

²³¹ The Qabalistic Proofs (of the truth of Aiwass) given by the virtues of 93.

²³² 666.

²³³ The ring of V.V.V.V.V., mentioned in LXV, v. 16.

²³⁴ My resistance to the Great Work.

And I answered and said: I am a creature of earth, and ye would have me swim.

And the voice said: Thy fear is known; thine ignorance is known; thy weakness is known; but thou art nothing in this matter. Shall the grain which is cast into the earth by the hand of the sower debate within itself, saying, am I oats or barley? Bondslave of the curse, we give nothing, we take all. Be thou content. That which thou art, thou art. Be content.²³⁵

And now the lion passeth over through the Aethyr with the crowned beast upon his back, and the tail of the lion goes on instead of stopping, and on each hair of the tail is something or other --- sometimes a little house, sometimes a planet, at other times a town. Then there is a great plain with soldiers fighting upon it, and an enormously high mountain carved into a thousand temples, and more houses and fields and trees, and great cities with wonderful buildings in them, statues and columns and public buildings generally. This goes on and on and on and on and on and on and on all on the hairs of this lion's tail.²³⁶

And then there is the tuft of his tail, which is like a comet, but the head is a new universe, and each hair streaming away from it is a Milky Way.

And then there is a pale stern figure, enormous, enormous, bigger than all that universe is, in silver armour, with a sword and a pair of balances.²³⁷ That is only vague. All has gone into stone-gray, blank.

There is nothing.

Ain el Hajel.

November 25, 1909. 8:40-9:40 p.m.

(There were two voices in all this Cry,²³⁸ one behind the other --- or, one was the speech, and the other the meaning. And the voice that was the speech was simply a roaring, one tremendous noise, like a mixture of thunder and water-falls and wild beasts and bands and artillery.²³⁹ And yet it was articulate, though I cannot tell you what a single word was. But the meaning of the voice --- the second voice --- was quite silent, and put the ideas directly into the brain of the Seer, as if by touch. It is not certain whether the millstones and the sword-strokes that rained upon him were not these very sounds and ideas.)



✕ means 'in, with,' ☉ means 'one, all one, [the] first, of the first' and ♀ means 'the eight Daughters of Light'—*the eight Daughters of Light in one.*²⁴⁰

²³⁵ The Angel promises the Seer that he shall be 666 in all truth, and counsels him to await His Hour in perfect confidence.

²³⁶ Prophetic of the results of the Great Work delivered by 666.

²³⁷ This refers to the Aeon which is to follow this of Horus. See *Liber AL*, Cap. III, v. 34. Its Lord is "the double-wanded one" "Thmaist ---Justice."

²³⁸ pj note: These two voices represent the two perspectives by which the zodiac is perceived; per the context of the sentence this word is found within.

²³⁹ pj note: This is reflected in a mythological tale told in A.'.A.'. circles—

Once upon a time there was a Great Wild Beast whose mighty roar could be heard all over a sleepy kingdom. In this kingdom there were many lovely maidens. Each Maiden lived in a wonderful cottage by a lake or a stream or by the ocean or by an echoing valley. The Children of this kingdom knew no mother or father but rather sought sustenance and comfort in the house of one of the many Maidens. Each Maiden gathered about herself all of the beautiful Children that she came in contact with and taught them by the L.V.X. of Her Soul. Each Maiden could hear the roar of the Great Wild Beast and knew that with each roar, new Children would come seeking sustenance and shelter and knowledge. The maidens would leave on porch lights to guide the children to them for the Kingdom was enveloped in eternal darkness save in the presence of a Maiden. If a Child learned well, they became a Maiden and left the cottage, with a light of their own to build and light a cottage of their own. At intervals, a Great Wild Beast would be born and roar for a time. Each Great Wild Beast, nearing the time of His passing, would teach a Maiden how to roar like them and instruct them to pass the roar on until they heard another Great Wild Beast. One day, the Great Wild Beast died and his roar was not heard in the Kingdom for many a year. The faithful Maidens kept the porch lights on for the Children, but some of the Maidens could not themselves remember what they should teach the Children when they came. For these had taught only by the sound of the voice of the Great Wild Beast and had never learned to teach by the L.V.X. of Her Soul. So when the voice of the Great Wild Beast could be heard no more in the kingdom these Maidens gradually began to age and wither until they became Hags full of venom and hate (which is love after another manner). Still, the Children came and still the Maidens and the Hags taught. If the Maidens taught self reliance, the Hags taught submission. If the Maidens taught courage the Hags taught deceit. Thy was the way in the kingdom for many a year until darkness was once again on the face of the deep and even this story was forgotten.

²⁴⁰ "in one" in the star cluster called the Hyades; connected with the Vernal Equinox and the Watcher star: Aldebaran. The reference for this phrase suggests that these eight beings have united with this star connected with the Vernal Equinox—the point of balance and the demarcation of time.

Ⲛⲫⲟⲛⲓ

Ⲛⲫⲟ means ‘3 in 1,’ ⲛ means ‘of, unto, on, with, o, oh,’ ⲓ is the ‘Daughter of Light’ and ⲓ means ‘it, also.’ These elements could be rendered as: the Trinity (or the Divine) is with the Daughter of Light also—*the Trinity is also with the Daughter of Light*. This makes more sense than saying the Daughter of Light is also a Trinity, as it flies in the face of the ancient rendering of the Trinity; it being more connected with the Sun.

Ⲛⲫⲟⲛⲓ

Ⲛⲫⲟⲛⲓ was just translated above and means ‘the eight Daughters of Light in one.’ By adding a Ⲛ, we need to connect this with the value placement ‘3rd’—*the third of the eight Daughters of Light*.

Ⲛⲫⲟⲛⲓ

Ⲛⲫ is the root of ‘admiration,’ ⲓ has no meaning in itself, so we pull from its letter essence and get ‘Root of Choice: duality, multiplicity, choose (between)’ and as well, we can take the letter spelled in full [(PE); giving us ‘8’ and the ‘Daughter of Light’] with ⲓ being again, the Daughter of Light—*chosen of the 8 Daughters of Light*.

Ⲛⲫⲟⲛⲓ

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Interpretation:

Commentary:

Interpolation:

ԵՒԴԱՅՈՒՆ Է ԴՅՈՒՆ ԵՒ ԵՄԵՆ. ՈՒՆՈՒՄ ԼԵՃԱՄԱՆՔ ԵՒՄ ԵՄԵՆՈՒՆ ԵՒՄԵՆՈՒՆ ԴՅ- ԻՄ.
ԴՅՈՒՆՈՒՄԵՆՈՒՆ Է ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ. ԵՄԵՆ- ԵՄ ԵՄ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ
ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆ. ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ. ԵՄ ԵՄԵՆՈՒՆ
ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ. ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ
ԵՄԵՆՈՒՆ ԵՄԵՆՈՒՆ. Woe

Translation:

ԵՒԴԱՅՈՒՆ

ԴՅՈՒՆ

ԵՄԵՆ

ԵՄԵՆ

ԵՄԵՆ.

ՈՒՆՈՒՄ

ԼԵՃԱՄԱՆՔ

ԵՒՄ

ԵՄԵՆՈՒՆ

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17. 𐌶𐌵' 𐌺𐌵𐌰 𐌸𐌸𐌸 𐌯𐌰 𐌸á𐌸𐌰𐌸𐌸𐌸 𐌶𐌸𐌶 𐌸𐌵𐌸𐌰 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸: 𐌸𐌶𐌸𐌸𐌸 𐌸𐌸 𐌸á𐌸𐌸𐌸 𐌸𐌸𐌸
á𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸. 𐌸𐌸𐌸𐌸 𐌸𐌸 𐌸𐌸 𐌸𐌸á𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸. 𐌸á𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸
𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸𐌸. 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸á𐌸𐌸𐌸 𐌶 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸𐌸 𐌸
𐌸𐌸𐌸𐌸𐌸𐌸 𐌶- 𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸á𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸𐌸 𐌸𐌸𐌸𐌸𐌸𐌸

Interpretation:

Commentary:

Interpolation:

𐌶𐌵' 𐌺𐌵𐌰 𐌸𐌸𐌸 𐌯𐌰 𐌸á𐌸𐌸𐌸𐌸𐌸 𐌶𐌸𐌶 𐌸𐌵𐌸𐌰 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸: 𐌸𐌶𐌸𐌸𐌸 𐌸𐌸 𐌸á𐌸𐌸𐌸 𐌸𐌸𐌸
Woe

á𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸. 𐌸𐌸𐌸𐌸 𐌸𐌸 𐌸𐌸 𐌸𐌸á𐌸𐌸𐌸𐌸𐌸

31, make,with, spirits, angel, the fifth angel

𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸. 𐌸á𐌸𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸. 𐌸𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸á𐌸𐌸𐌸 𐌶
𐌸𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸𐌸 𐌸á𐌸𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸á- 𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸𐌸𐌸 𐌸á𐌸𐌸𐌸𐌸𐌸
𐌸á𐌸𐌸𐌸𐌸𐌸 𐌸𐌸𐌸𐌸𐌸 𐌸𐌸 𐌸𐌸𐌸𐌸𐌸𐌸

Translation:

𐌶𐌵'

𐌺𐌵𐌰

𐌸𐌸𐌸

𐌸á𐌸𐌸𐌸𐌸𐌸

𐌶𐌸𐌶

𐌸𐌵𐌸𐌰

𐌸𐌸𐌸𐌸

𐌸á𐌸𐌸𐌸𐌸𐌸

𐌸𐌶𐌸𐌸𐌸

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677

78.

19. זָרַעַל דַּחְמָאָד נַחַס בַּזְרַעַת בַּל בַּחֲנֹמִי זָח לֹחַ. רַחֵס טַרְחַ זְוַצְרַחֶזֶז אַחַס זַחֲלַח זְרַחֲו
 לַחֶס. זְבַחָמַל דִּאָדַחֶז פִּיּוּחֶז בַּחֲנֹ לַחֲבַחֶז דַּחֶס לַחֶ. זָאֵרַחֶז לַחֶ דַּחֲאַ
 זַחֲוּחֶז. חַחֶזֶרַחֶז לַחֶ חַחֲאַחֶז חַחֲבַחֶז טַרְחַ טַרְחַ עַחֶ. חַחֲבַחֶז חַחֶז חַחֶז לַחֶ טַרְחַ חַחֶז
 זַחֶ! אַחֶ חַחֶ בַּחֲנֹ רַחֶז בַּחֲבַחֶז.

Interpretation:

Commentary:

Interpolation:

זָרַעַל דַּחְמָאָד נַחַס	בַּזְרַעַת בַּל בַּחֲנֹמִי זָח לֹחַ.	רַחֵס טַרְחַ זְוַצְרַחֶז אַחַס זַחֲלַח זְרַחֲו
	Fire pouring down	Woe.
זַחֲוּחֶז	זְרַחֲו לַחֶס.	זְבַחָמַל דִּאָדַחֶז פִּיּוּחֶז בַּחֲנֹ לַחֲבַחֶז דַּחֶס לַחֶ. זָאֵרַחֶז לַחֶ
the face of God		
דַּחֲאַ	זַחֲוּחֶז טַרְחַ זַחֲוּחֶז.	חַחֶזֶרַחֶז לַחֶ חַחֲאַחֶז חַחֲבַחֶז טַרְחַ טַרְחַ עַחֶ. חַחֲבַחֶז חַחֶז
		8.
חַחֶז לַחֶ	טַרְחַ חַחֶז זַחֶ! אַחֶ חַחֶ בַּחֲנֹ רַחֶז בַּחֲבַחֶז.	
Vaa		

Translation:

זָרַעַל

דַּחְמָאָד

בַּזְרַעַת

בַּל

בַּחֲנֹמִי

זָח

רַחֵס

טַרְחַ

זְוַצְרַחֶז

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20. לִצְרִיָּה בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.
לִצְרִיָּה בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.

Interpretation:

Commentary:

Interpolation:

לִצְרִיָּה בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.
לִצְרִיָּה בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם
בְּיַד אֲבוֹתָהּ לָא. מִן־הַיָּמִים וְעַד הַיּוֹם בְּרֵעוּתָהּ בְּיַד אֲבוֹתָהּ לָא.

Translation:

לִצְרִיָּה

בְּרֵעוּתָהּ

בְּיַד

אֲבוֹתָהּ

לָא.

מִן־הַיָּמִים

וְעַד

הַיּוֹם

בְּרֵעוּתָהּ

בְּיַד אֲבוֹתָהּ

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Ave, the Son of the Son of Light (as found in the lexicon)

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ÁÆΓƆ

ΩΑΕΓΓΓ

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ḂÁΩΓΓ

ḂCJƆ

ḂCƆIBḂΓƆ

ÁΓVÉƆ

ḂƆJΓΓ

ḂƆÉḂΓḂƆΓ

JÉḂΓ

ḂƆC

ḂƆÉÉƆḂ

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24. ԵՈՒՂ ԸՉՔ ԵՂՔ ԸԱՎՅԻՅ ԲՄԵՅ ԸԼԴԱ ՈՅ ԽՈՆՅԱ ՍԵՆ ԴԴՎՅՆ ԵՄ ԴԱՅԻՅԸ ԲԵՅՆ ԵԴՆ ԲԵՅՆ ԵԴՆ ԵՎԵՂ ԲԵՅՆ ԲԵԱՄԵՅՈՒՅ ԲԵ՝ ՈՒՅՔԲԻՆ ԲԵՈՒՅՆԵՅ ԵՂՅԵ ԵԼԴԻԸ ԴՅՅՈՒՅ ԸԼԵԴՆ ԲՈՒՆԸՅ ԶԵՆԻՂ ԸՂՈՂԲ ԼՅԵԴՅ ԸԱՄԵԼ ԴՅ ԸԱՄԵԼՈՒՅ ԴԱՅՅ ԶԵ ԸՄԵՅՅՅԴԻՆ ԴՅԵՄԲԻՆ ՈՅԵՆ ԴՅԵՂԻԸ ԲԵՐՅՈՒՅՅ ԴՅ ԵՅԸՅ ԵԼԴԵՅ ԸԱՈՂ ԲԼԲՅ ԵՅԴԵՈՒՅՅ ԶԲԴՅԲԲ ԸԼԴԱԵ ԶԲԴՅՈՒՅՅ ԸԱՅԵԴԵՅՅ.

Interpretation:

Commentary:

Interpolation:

ԵՈՒՂ ԸՉՔ ԵՂՔ ԸԱՎՅԻՅ ԲՄԵՅ ԸԼԴԱ ՈՅ ԽՈՆՅԱ ՍԵՆ ԴԴՎՅՆ ԵՄ ԴԱՅԻՅԸ ԲԵՅՆ ԵԴՆ ԲԵՅՆ ԲԵՅՆ ԵԴՆ ԵՎԵՂ ԲԵՅՆ ԲԵԱՄԵՅՈՒՅ ԲԵ՝ ՈՒՅՔԲԻՆ ԲԵՈՒՅՆԵՅ ԵՂՅԵ ԵԼԴԻԸ ԴՅՅՈՒՅ ԸԼԵԴՆ ԲՈՒՆԸՅ ԶԵՆԻՂ ԸՂՈՂԲ ԼՅԵԴՅ ԸԱՄԵԼ ԴՅ ԸԱՄԵԼՈՒՅ ԴԱՅՅ ԶԵ ԸՄԵՅՅՅԴԻՆ ԴՅԵՄԲԻՆ ՈՅԵՆ ԴՅԵՂԻԸ ԲԵՐՅՈՒՅՅ ԴՅ ԵՅԸՅ ԵԼԴԵՅ ԸԱՈՂ ԲԼԲՅ ԵՅԴԵՈՒՅՅ ԶԲԴՅԲԲ ԸԼԴԱԵ ԶԲԴՅՈՒՅՅ ԸԱՅԵԴԵՅՅ.

Translation:

ԵՈՒՂ

ԸՉՔ

ԵՂՔ

ԸԱՎՅԻՅ

ԲՄԵՅ

ԸԼԴԱ

ՈՅ

ԽՈՆՅԱ

ՍԵՆ

ԴԴՎՅՆ

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ታሪክ

ጥናት

25. ԳՆԵՂԹ ՋԴՃԱ ԸՂԵՂԹ ԴԴԸ ԵՈՒՔ ԱՃԾԹԵԱՂԵՋ ԴԴԸ ԴԴԴԹԹ ԸՃՈՂԱ ԱԼԾԴԴ ՋՈՐ ՋՈՔ ԸՃԵԴՊԵԴ ԳԴԵՂԹ ԳԴԵՂԹ ԳՐՈՒՅԻՅԹ ՈՂԵԵԴԴ ԶԵԼԵՉ ԱԼՓ ԱԼՓԹԹ ՄԸԾԻՆ ՓՃՈՉԴ ՓՃԵՈԴԴ ՓԼԵՄՈԴԵ ԶՇՇՃԹՃԹ ԵՄՈՒՆԸԱ ԶՆՈՂԱՆՆԵՂԻՉ ՓԴԵԴԵՂՈՉՃ ՓԼԾՓԴ ՓՈՒՆԻՅ ԶԴԹԹԵՋ ԽՇՈՃ ՄՈՃ ԱՉ ԱԼԵԴՈՒՅ ԾԵՈՒՃԱ ԹՃՈԹ ԵՂՄՈՒՅԵԼ ԵՍՈՒՅՉ ԵՂՉ՝ ԵՂՈԹԴԴ ՋՄՄԻՅՈՒՅԻՂՈԹԴԴ ՓՐՈՒՅՈՒՅ ԴՈՂԵՋ ԵՍՃՓ ԳՈՒԵԼՄ ԸՈ ԵՍՃՃ ԴՊԴԵՋ ԹՃՈԴ.

Interpretation:

Commentary:

Interpolation:

ԳՆԵՂԹ ՋԴՃԱ ԸՂԵՂԹ ԴԴԸ ԵՈՒՔ ԱՃԾԹԵԱՂԵՋ ԴԴԸ ԴԴԴԹԹ ԸՃՈՂԱ ԱԼԾԴԴ ՋՈՐ ՋՈՔ ԸՃԵԴՊԵԴ ԳԴԵՂԹ ԳԴԵՂԹ ԳՐՈՒՅԻՅԹ ՈՂԵԵԴԴ ԶԵԼԵՉ ԱԼՓ ԱԼՓԹԹ ՄԸԾԻՆ ՓՃՈՉԴ ՓՃԵՈԴԴ ՓԼԵՄՈԴԵ ԶՇՇՃԹՃԹ ԵՄՈՒՆԸԱ ԶՆՈՂԱՆՆԵՂԻՉ ՓԴԵԴԵՂՈՉՃ ՓԼԾՓԴ ՓՈՒՆԻՅ ԶԴԹԹԵՋ ԽՇՈՃ ԱՉ ԱԼԵԴՈՒՅ ԾԵՈՒՃԱ ԹՃՈԹ ԵՂՄՈՒՅԵԼ ԵՍՈՒՅՉ ԵՂՉ՝ ԵՂՈԹԴԴ ՋՄՄԻՅՈՒՅԻՂՈԹԴԴ ՓՐՈՒՅՈՒՅ ԴՈՂԵՋ ԵՍՃՓ ԳՈՒԵԼՄ ԸՈ ԵՍՃՃ ԴՊԴԵՋ ԹՃՈԴ.

Translation:

ԳՆԵՂԹ

ՋԴՃԱ

ԸՂԵՂԹ

ԴԴԸ

ԵՈՒՔ

ԱՃԾԹԵԱՂԵՋ

ԴԴԸ ԴԴԴԹԹ

ԸՃՈՂԱ

ԱԼԾԴԴ

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ጥላይጌረ

ፍርሳ

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ገደብ

ገጽ

ሕይወት

ሥነ ልቦና

ባህሪ

የሕይወት

የሕይወት

ሕይወት

ሕይወት

የሕይወት

ሕይወት

ሕይወት

የሕይወት

የሕይወት

ሕይወት

የሕይወት

ሕይወት

ሕይወት

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ለወይን ህይወት

ሥነ

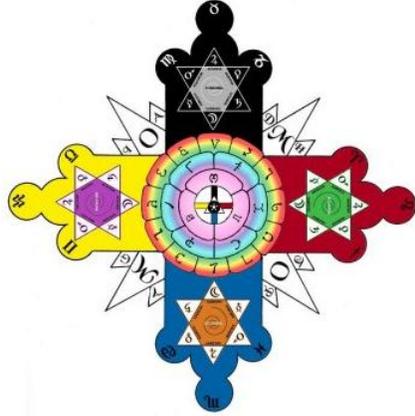
ፍጥነት

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The Vision of Excol, Phag & Martbh

28. Ութաձևումը ութժբէ քաւք Բջւոռոյթ արքս Բջոյւոյթ Գ' շւքտ ԴԴԵԼԸ- ՈՊՃԵ-
ԷՃԷՄՊ ԼքւււոյԻ ԲՕՒՅԼՅ ԴԴԷ ջոճեււք ՎՊՅԼՊ ԼքւոռոյԻ Ոճոյթ ՕճԵՊԻԹ
ԴԴԷԼՅ ՈՂՄԻԻԴ ԸՂՎճճ քՅԻ շոյք ԲՅ ԸՂՄՅԼ ԴԴԷ ջւոռոյ շոյք ՈՂՄԻԹ ԵԴԷՔԻ ջԻջԻ
ՕՔԴԷ ԲջոռոքԴԷ Բջւոռոյ ԲԼԻՃԻ ԸԲԻՊԴԷ ԵԴԷջՅ ջքւււոյթ ԳԵԼՕՂՂ ԵՂՊՂԷ քԲԵԴՒՅ
ՈՂՄՊՂ ԸԼ ԵղԷՂ ԹճՑՈՊԴ ԸՂԴ ԲՅՅԵԼՅ ՈՂՄԻԸ

Interpretation:

Commentary:

Interpolation:

Ութաձևումը ութժբէ քաւք Բջւոռոյթ արքս Բջոյւոյթ Գ' շւքտ ԴԴԵԼԸ- ՈՊՃԵ-
ԷՃԷՄՊ ԼքւււոյԻ ԲՕՒՅԼՅ ԴԴԷ ջոճեււք ՎՊՅԼՊ ԼքւոռոյԻ Ոճոյթ ՕճԵՊԻԹ
ԴԴԷԼՅ ՈՂՄԻԻԴ ԸՂՎճճ քՅԻ շոյք ԲՅ ԸՂՄՅԼ ԴԴԷ ջւոռոյ շոյք ՈՂՄԻԹ ԵԴԷՔԻ ջԻջԻ
ՕՔԴԷ ԲջոռոքԴԷ Բջւոռոյ ԲԼԻՃԻ ԸԲԻՊԴԷ ԵԴԷջՅ ջքւււոյթ ԳԵԼՕՂՂ ԵՂՊՂԷ քԲԵԴՒՅ
ՈՂՄՊՂ ԸԼ ԵղԷՂ ԹճՑՈՊԴ ԸՂԴ ԲՅՅԵԼՅ ՈՂՄԻԸ

Translation:

ՈՂԲԱԾՈՊՂ

ՈՂՑՔԷ

քԲԷՂ

Բջւոռոյթ

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ገጽ ፬

ገጽ ፭

ገጽ ፮

ገጽ ፯

ገጽ ፰

ገጽ ፱

ቢጻጻጽ

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ገረገሪዘ

ገረገሪዘ

ገረገሪዘ

ገረገሪዘ

ገረገሪዘ

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ገረገሪዘ.



The Vision of Orphamqam-nahe

31. Փռալթ Թճաւաբէջ ՕԵՂԶԵԴ ԹԼԵ ԵՃԻՂ ԵՅՓԻՂ ԼԵՈՊԱԵՓՃԵԶԻՊ ԵԴԱԼԸ ՃՂՈՊԻԸ ԲԼԴՃ ԵՅԵԵՃ ԸՃԹ ԵՂՈՊԻՂ ՓԵՂՎԸԼԹ ԹՅՃԻՅՃ ԼԸՈՊԻ ԸՃԴ ԵՃԵՈՊՃ ԸԼԻՊ ՂԼԸ ԴՂՈՊՃ ԵՃՃԵԴՂ ՎԼԻՊԱԴԼ ԸՃԴՃ ԵԼԻՅԴԹ ԵԼԻՅԴԴ ԸՃՃԵ ԲԼԴԵՃ ԸՂ ԵՃՅԵԴ ԲՃԴ ԵՃԻՅՈՊԻՅԹ ԸԼԸո ՃՃԵՃԹ ԸԼԸ ԵՃ ՓԵԸ- ԹճՂ- ԸՃ- ՈՊԻ ՃԸՂ - ԸՃ- ԸՃ ՂՃ ՈՃԹՈՊԻՅԹ ԸԼԴ- ԸՃ Ճ- ԵՃԹ

Interpretation:

Commentary:

Interpolation:

Փռալթ Թճաւաբէջ ՕԵՂԶԵԴ ԹԼԵ ԵՃԻՂ ԵՅՓԻՂ ԼԵՈՊԱԵՓՃԵԶԻՊ ԵԴԱԼԸ ՃՂՈՊԻԸ ԲԼԴՃ ԵՅԵԵՃ ԸՃԹ ԵՂՈՊԻՂ ՓԵՂՎԸԼԹ ԹՅՃԻՅՃ ԼԸՈՊԻ ԸՃԴ ԵՃԵՈՊՃ ԸԼԻՊ ՂԼԸ ԴՂՈՊՃ ԵՃՃԵԴՂ ՎԼԻՊԱԴԼ ԸՃԴՃ ԵԼԻՅԴԹ ԵԼԻՅԴԴ ԸՃՃԵ ԲԼԴԵՃ ԸՂ ԵՃՅԵԴ ԲՃԴ ԵՃԻՅՈՊԻՅԹ ԸԼԸո ՃՃԵՃԹ ԸԼԸ ԵՃ ՓԵԸ- ԹճՂ- ԸՃ- ՈՊԻ ՃԸՂ - ԸՃ- ԸՃ ՂՃ ՈՃԹՈՊԻՅԹ ԸԼԴ- ԸՃ Ճ- ԵՃԹ

Translation:

Փռալթ

Թճաւաբէջ

ՕԵՂԶԵԴ

ԹԼԵ

ԵՃԻՂ

ⲉⲓ -

ⲟⲗ-

ⲉⲗ

ⲗ

ⲠⲗⲔⲛⲗⲛ

ⲟⲗ-

ⲉⲗ

ⲉⲗⲛ

In darkness (as found in the lexicon)

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ገገገ-

ገገገገ



The Vision of Orchlodmaphag

33. ՃՆԵՂ ԿՈՅ ՔՈՒԼԻ ՈՂԴԹՅԱՃԵՂ ԴՅԼՊԼԸ ՍՈՒՅՑ ԼԵԻԹՅՈՒՆՆԵՂՈՒՄՅՆ ԷՋԵՂԻ ԼԴԹՅՑՑ ԿԼԸՆ ՎՈՅՄՂ ԲՃՈՒ ԿՈՒՄՑՑ ԿԼԵՈՒՄՂ ԿՂՈՒՅՄՂՄ ԼԵՂԳՂԸ ՄՂԵՔՂԸ ԵՂ- ՅՕՂ- Լ- ՍՂՄՊ ՈՒՄՂԵՃԵՂ ԵՂԴՍՂ ԹՅԼԵ- ԵՂԴ- ՅՂՈՒՊ- ԵՂԴՊ- ՅՂԵ ԵՂԴՊ ԿԱՄԵՂՑԼ ՈՒԵՈՒՅ ԵՂԳՂՑ ԸՂԴ ԵՈՒՔՂԸ ԷՂՅԵՂԴ ԿՈՂՂ ԿՂՈՒԹՊ ԴՈՍՂՄՊ ՔԼԵՔՂ ԸՂՑ ԵՂԴՊ ՍՂՊ ԸՂՊ ԸԼՃԴ ԵՈՅՂ ԴՂ ՄՄՂ ՈՂԼԴ- ԹԱ՛ ԷՂ- ՅՂ

Interpretation:

Commentary:

Interpolation:

ՃՆԵՂ ԿՈՅ ՔՈՒԼԻ ՈՂԴԹՅԱՃԵՂ ԴՅԼՊԼԸ ՍՈՒՅՑ ԼԵԻԹՅՈՒՆՆԵՂՈՒՄՅՆ ԷՋԵՂԻ ԼԴԹՅՑՑ ԿԼԸՆ ՎՈՅՄՂ ԲՃՈՒ ԿՈՒՄՑՑ ԿԼԵՈՒՄՂ ԿՂՈՒՅՄՂՄ ԼԵՂԳՂԸ ՄՂԵՔՂԸ ԵՂ- ՅՕՂ- Լ- ՍՂՄՊ ՈՒՄՂԵՃԵՂ ԵՂԴՍՂ ԹՅԼԵ- ԵՂԴ- ՅՂՈՒՊ- ԵՂԴՊ- ՅՂԵ ԵՂԴՊ ԿԱՄԵՂՑԼ ՈՒԵՈՒՅ ԵՂԳՂՑ ԸՂԴ ԵՈՒՔՂԸ ԷՂՅԵՂԴ ԿՈՂՂ ԿՂՈՒԹՊ ԴՈՍՂՄՊ ՔԼԵՔՂ ԸՂՑ ԵՂԴՊ ՍՂԴՊ ՍՂՊ ԸՂՊ ԸԼՃԴ ԵՈՅՂ ԴՂ ՄՄՂ ՈՂԼԴ- ԹԱ՛ ԷՂ- ՅՂ

Translation:

ՃՆԵՂ

ԿՈՅ

ՔՈՒԼԻ

ՈՂԴԹՅԱՃԵՂ

ԴՅԼՊԼԸ

ጸሎት

ገብርኤል

ጸሎት

ገብርኤል

ጸሎት

ገብርኤል

ጸሎት

ገብርኤል

ገብርኤል

ገብርኤል

ገብርኤል

ገብርኤል

ገብ-

ገብ-

ገ-

ገብርኤል

ገብርኤል

ፊጥረት

ገጽ-ገጽ

ፊጥ

ገጽ-ገጽ

ፊጥ

ገጽ

ፊጥ

ፊጥ-ገጽ

ገጽ-ገጽ

ፊጥ

ገጽ

ፊጥ-ገጽ

ገጽ-ገጽ

ፊጥ

ፊጥ-ገጽ

ገጽ-ገጽ

ፊጥ

ᠠᠶᠣ

ᠪᠯᠭᠭ

ᠶᠶᠭᠭ

ᠠᠯᠭᠦ

Visits (as found in the lexicon)

ᠪᠠᠳᠶ

ᠭᠶ

ᠶᠶᠶ

ᠠᠯᠦ-

ᠭᠠ-

ᠶᠶ-

ᠶᠶ

ጌጅ-

31, *make, with, spirits, angel, the fifth angel* (according to lexicon)

ጠጠፋ-

ጌጅገ-

ፎገፍ ገገጠ-

ጠጅገጠ-

ጌጠጅ-

ገገጸ ፎጅ-

ጅገ-

ጸገጸ-

ፎጅ-

ጌገጅ

ገጠጅገ

ጌገጠጅገፍ

ጠጅገጠጅገጠጠ

ጅገጸገፍ

ጠጅፎ

ጠጠጅገጠ

تجزیہ

ጌጃ

ጎጃ-

ጌጃ-

31, make, with, spirits, angel, the fifth angel (according to lexicon)

ጎጃጎጃ-

ጎጃ-

ጎጃ

ጎጎጎጎጎጎ

ጎጎጎጎጎጎ

ጎጎጎጎ

ጎጎጎጎ

ጎጎጎጎጎጎ

ᐃᐱᐅ

ᐃᐅᐅ

ᐱᐅᐱ

ᐅᐅᐅᐅ

ᐅᐅ-

ᐅᐅ-

ᐅᐅᐅ

ᐱᐅᐅᐅ

ᐃᐱᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅ

ᐅᐅᐅᐅᐅᐅᐅᐅ

ጌጋገገገገ

ጌጋጋጋጋጋ

ገገገገገገ

ገገገገገ

ገገገገ

ገገገ

ገገ-

ገገገገ-

ገገ-

ገገ

ገገ-

ገገ-

ገገ

ገገ ገገ

ገገ-

ገገገ-

ገገ-

1376

1700

17

1807

ᐱᐳᑲᑦᑲ

ᐱᐳᑲᑦᑲ

ᐱᐳᑲ

ᐳᑲ

ᑲᐳ

31, make, with, spirits, angel, the fifth angel (according to lexicon)

ᐳᑲᐳ

ᑲᐳᐱᐱᑲ

ᐳᑲᐳᑲᑲᑲᑲ

ᑲᐱ

ᑲᐳᑲ.

ᑲᐳᑲᑲᑲᑲ

ᑲᐳᑲᑲᑲᑲᑲ

ᑲᐳᑲᑲᑲ

ᑲᐳᑲᐱᐱᑲ

ᑲᐳᑲᑲᑲ

ᑲᐳᑲ

ᑲᐳ

ᑲᐳᑲᑲᑲᑲᑲᑲᑲ

ዋሰን

ጳጳሳ

ደብዳቤ ጳጳሳ

ዋሰን ጳጳሳ

ጳጳሳ

ጳጳሳ

ጳጳሳ ጳጳሳ

ደብዳቤ

ጳጳሳ ጳጳሳ

ጳጳሳ

ጳጳሳ

ጳጳሳ

ጳጳሳ

ጳጳሳ

ጳጳሳ

PLXBN

ሐረግጌግግ

ሐረግጌግግግ

ሐረግጌግግግ

ሐረግግግ

ሐረግግግ

ሐረግግግ

ሐረግግግ

31, make, with, spirits, angel, the fifth angel (according to lexicon)

ሐረግግግግ

ሐረግግግግ

ሐረግግግግግግ

ሐረግግግግግግ

ሐረግግግግግግ

ሐረግግግግግግግ

ሐረግግግግግግግግ

ሐረግግግግግግግግግ

ሐረግግግግግግግግግግ

ሐረግግግግግግግግግግግ

ᐃᐃᐃᐃᐃ

ᐅᐅᐅᐅᐅ

ᐆᐆᐆᐆᐆ

ᐇᐇᐇᐇᐇ

ᐈᐈᐈᐈᐈ

ᐉᐉᐉᐉᐉ

ᐊᐊᐊᐊᐊ

ᐋᐋᐋᐋᐋ

ᐌᐌᐌᐌᐌ

ᐍᐍᐍᐍᐍ

ᐎᐎᐎᐎᐎ

ᐏᐏᐏᐏᐏ

ΣΑΕ-

ΓϚ

ϚΕ-

ΩϞι-

ΒϚ-

ΛϚ

ϚΕ-

ϚΟ-

ΩϚ-

ΣϚ-

ΩϚ-

ϚΕ-

ΕΛϞ

ϚΛ-

ΣΑΓ-

ΕϚ

ΕϚΒ-

ጭጥሩ-

ገጽ-

ገጽ-

41. ԸՆԵՆԼԵ ՂԴԵԱԴԱԾՈՅ ԼՅՓԴԱ ԵՂԵ- ՈՊԴ- ԱՅ- ԵՂՊ. ԵԼԵ- ԱԴ- ԵՊՅ- ՈՂ ՓԴՄՂ ՓԱԾ ՔԵՈՊ
ԾՂՊԼ ՓԱԽՂՊ ԱԼԵՕՐՑՆԵԼՊՊՅՂՑ ԵՂԵՊՂՑ ԸԼՓԵՂ ԱՂՂՂԾԵԴՊՊ ՄՍԵՊԴԱ ԸՂՂՂԴ ԼՔԴԱ
ԵՂԵՊԴԱ ԱԼԾԵՊՂՂՈՊ ԸՂՓՂՂՊ ԵՂՔՈՊԴՂՊ ԼՓ ԸՂԾՂՂ ԱԼԾ ԵՂՂՂՊ ԼՂԵՊԼԸ ԸՍԵՂՂՂ ՈՊԴԱԴՂՈՊ
ԼԵՂՂ ԾՂԴ ԱԼ- ԵՂ- ԵԴ ՔԾ- ԵԴ ԾԼ- ՈՊՂ- ԵՊՂ ՈՊՂ- ԵՊՂ- ԱՐՐ- ԾՂ

Interpretation:

Commentary:

Interpolation:

ԸՆԵՆԼԵ ՂԴԵԱԴԱԾՈՅ ԼՅՓԴԱ ԵՂԵ- ՈՊԴ- ԱՅ- ԵՂՊ. ԵԼԵ- ԱԴ- ԵՊՅ- ՈՂ ՓԴՄՂ ՓԱԾ ՔԵՈՊ
ԾՂՊԼ ՓԱԽՂՊ ԱԼԵՕՐՑՆԵԼՊՊՅՂՑ ԵՂԵՊՂՑ ԸԼՓԵՂ ԱՂՂՂԾԵԴՊՊ ՄՍԵՊԴԱ ԸՂՂՂԴ ԼՔԴԱ
ԵՂԵՊԴԱ ԱԼԾԵՊՂՂՈՊ ԸՂՓՂՂՊ ԵՂՔՈՊԴՂՊ ԼՓ ԸՂԾՂՂ ԱԼԾ ԵՂՂՂՊ ԼՂԵՊԼԸ ԸՍԵՂՂՂ ՈՊԴԱԴՂՈՊ
ԼԵՂՂ ԾՂԴ ԱԼ- ԵՂ- ԵԴ ՔԾ- ԵԴ ԾԼ- ՈՊՂ- ԵՊՂ ՈՊՂ- ԵՊՂ- ԱՐՐ- ԾՂ

Translation:

ԸՆԵՆԼԵ

ՂԴԵԱԴԱԾՈՅ

ԼՅՓԴԱ

ԵՂԵ-

ՈՊԴ-

ԱՅ-

ԵՂՊ.

ԵԼԵ-

ԱԴ-

ԵՊՅ-

ጸጋ

139-

140-

141-

ፎርሚዩላ

ጥንቃቄ

ጋራ

ጠቅላይ

ጥንቃቄ

ፎርሚዩላ

ገጽ ፩

ገጽ ፪

ገጽ ፫

ገጽ ፬.

ቀሰጋጅ

ገግግግግ

ጅድ-

ገግግ-

ገግግግ-

ጋጋ-

ገጅ

ገግ-

ደግ-

ገግግግ-

ጋጅ-

ገገገ-

ገጅግ

ገጅ-
Vaa, the name of an angel (as found in the lexicon)

ገግ-

ደጅ-

ገገ

אָ-

Vaa, the name of an angel (as found in the lexicon)

אָ-

אָ-

אָ-

אָ-

אָ

ጋዕ-

ጸጸጭ

ጸሎ-

ጸጺ-

ጸላ-

ጸጸጭ

In darkness (as found in the lexicon)

ጌጊ-

Speaks (as found in the lexicon)

ጋጺ-

ጸገ-

ጠጭጺ-

ጌገ-

ጋጊ

ሎ-

ጋጺ-

ጠጭጺ-

ጠገገ-

ጸጺ-

ጠጭጊ

ᐅᓂ-

ᐅᓂ-

ᐅᓂ-

ᐅᓂ ᐅᓂᐅᓂ

45. ԾԼՄԼՃԹ ԵԴԻԱԵԾՃ ԸՂ ԼՄԹՂ ՎԵՂ ՈՂՑՈՂՃ ԵԴԾԾՂ ԵԼ- ԵՈԵ- ՎՂ- ՎՕ- ԵԴՈԹ Ղ-
ԵՂՈ- ԾՂ- ՈՂ- ԸՂ- ՈԹՂ ՈՂՑ- ԴԵ- ԵՂ ԵԼ- ԾԼ- ԵԵ- ԸԼ- ԵԹՂ ՂԵ- ՎՈ- ԴՂ- ՎՂ- ՎԼԹ
ԵԴ- ԵՍ- ԴՂ- ԵԹՂ ՈՂ- ԵԴ- ՎԴ- Օ- ՈԹՂ ՔՈԵ- ԾԴ- ԵՂ- ԸՂ- ՈԹՂ- ԵԴ- ՈԹՂ ԴՈԵԵԹԼԹ

Interpretation:

Commentary:

Interpolation:

ԾԼՄԼՃԹ ԵԴԻԱԵԾՃ ԸՂ ԼՄԹՂ ՎԵՂ ՈՂՑՈՂՃ ԵԴԾԾՂ ԵԼ- ԵՈԵ- ՎՂ- ՎՕ- ԵԴՈԹ Ղ- ԵՂՈ-
ԾՂ- ՈՂ- ԸՂ- ՈԹՂ ՈՂՑ- ԴԵ- ԵՂ ԵԼ- ԾԼ- ԵԵ- ԸԼ- ԵԹՂ ՂԵ- ՎՈ- ԴՂ- ՎՂ- ՎԼԹ ԵԴ-
ԵՍ- ԴՂ- ԵԹՂ ՈՂ- ԵԴ- ՎԴ- Օ- ՈԹՂ ՔՈԵ- ԾԴ- ԵՂ- ԸՂ- ՈԹՂ- ԵԴ- ՈԹՂ ԴՈԵԵԹԼԹ

Translation:

ԾԼՄԼՃԹ

ԵԴԻԱԵԾՃ

ԸՂ

ԼՄԹՂ

ՎԵՂ

ՈՂՑՈՂՃ

ԵԴԾԾՂ

ԵԼ-

Speaks (as found in the lexicon)

ԵՈԵ-

ՎՂ-

ՎՕ-

ᠪᠦᠨᠨᠢ

ᠪᠶᠨ-

ᠳᠶ-

ᠨᠠ-

ᠶᠶ-

ᠨᠢᠶᠢ

ᠨᠠᠵ-

ᠦᠡ-

ᠡᠶ

ᠪᠯ-

Speaks (as found in the lexicon)

ᠳᠯ-

ᠪᠡ-

ᠶᠯ-

ᠪᠢᠶᠢ

ᠶᠡ-

ᠦᠨ-

ᠦᠠ-

ᠦᠶ-

ⲘⲚⲟ

ⲖⲚ-

ⲈⲤ-

Ⲛⲁ-

Ⲙⲙⲁ

ⲛⲁ-

Vaa, the name of an angel (as found in the lexicon)

ⲈⲚ-

ⲘⲚ-

ⲟ-

Ⲙⲙⲁ

ⲪⲛⲈ-

ⲉⲚ-

Ⲗⲁ-

31, make, with, spirits, angel, the fifth angel (according to lexicon)

Ⲛⲁ-

Ⲙⲙⲁ

ⲖⲚ-

Ⲙⲙⲁ

ገገገገገገ

46. **ՓԷԷ-** ԾԼ- ԸՋ չԷԾԴ ԶՅ ԲԾԴՄՆԴԴԾ ԸԴԱԾԾԵՃՃՃ ՎԼ- ԴՋ- ԸՕ- ԷՋ ՓՍ- ԷՋ- ԲԼԾ չ-
ՈՅԴ- Ծճ- ՎԱ- ԲԾՋ ՎՈՓԱՃՄՋՓՈ չ- ԷՋ- ԲԾՋ- ՈՋ- ԸԼ- ԷԴ- ԲԾՋ ՓՈ- ԷՋ- ԾԴ- ՈՋԴ- ԴՕ
ԾՃ ԸՈՋԷԾՈՎՈՋՃՃԼԼԾ ՓՈԷ- ՎՇԴ- ԵԱԷ- ՈՅՋ ՓՈԷ- ՎՇԴ- ԲՃՈ- ԾԱ- ԷՋ- ԲԾՋ

Interpretation:

Commentary:

Interpolation:

ՓԷԷ- ԾԼ- ԸՋ չԷԾԴ ԶՅ ԲԾԴՄՆԴԴԾ ԸԴԱԾԾԵՃՃՃ ՎԼ- ԴՋ- ԸՕ- ԷՋ ՓՍ- ԷՋ- ԲԼԾ չ-
ՈՅԴ- Ծճ- ՎԱ- ԲԾՋ ՎՈՓԱՃՄՋՓՈ չ- ԷՋ- ԲԾՋ- ՈՋ- ԸԼ- ԷԴ- ԲԾՋ ՓՈ- ԷՋ- ԾԴ- ՈՋԴ- ԴՕ
ԾՃ ԸՈՋԷԾՈՎՈՋՃՃԼԼԾ ՓՈԷ- ՎՇԴ- ԵԱԷ- ՈՅՋ ՓՈԷ- ՎՇԴ- ԲՃՈ- ԾԱ- ԷՋ- ԲԾՋ

Translation:

ՓԷԷ-

ԾԼ-

ԸՋ

չԷԾԴ

ԶՅ

ԲԾԴՄՆԴԴԾ

ԸԴԱԾԾԵՃՃՃ

ՎԼ-

ԴՋ-

ԸՕ-

ԷՋ

ጥሁ-

ደጁ-

ገረጭ

ጠጭ-

ጋጁ-

ሃላ-

ገጭጁ

ሃለጥላጋጥላ

ደጁ-

ገጭጁ-

ጠጁ-

ጋጋ-

ደገ-

ገጭጁ

ጥላ-

ደጁ-

ጋገ-

ጠጁገ-

ገፊ

ጋጃ

ሰላጃጃጋላጋጋጋጋጋጋ

ቀላጃ-

ገጋጋ-

ገላጃ-

ጋጋጋ

ቀላጃ-

ገጋጋ-

ገጋጋ-

ጋጋ-

ጋጋ-

ጋጋጋ

47. Քառօրոց շնչի լլօն ուն Քրմեւլ լքեւք Եղոյն լճնչի Յւնեղս շնչի Եղս լճնչի
լլօնք լլօնք լլօնք Քճնչեւնեղ Քրմեւք Ունչնչն ղաւլ Էղո լլօն ղաւլն ղաւլն ղաւլն
Ունչի լլօնեղ Եղոն ղա- լլ- Էղ լճնչի ղաւլ լլօն լլօնեղ ղաւլն լլօնեղ
Յւնչեւն ղաւլնեղնեղն ղաւլնեղն ղաւլնեղ ղաւլն լլօն Էղոն ղաւլն ղաւլն
լլօնք լլօնքն լլօնքն ղաւլնեղն ղաւլնեղն ղաւլնեղն

Interpretation:

Commentary:

Interpolation:

Քառօրոց շնչի լլօն ուն Քրմեւլ լքեւք Եղոյն լճնչի Յւնեղս շնչի Եղս լճնչի

լլօնք
լլօնք լլօնք լլօնք Քճնչեւնեղ Քրմեւք Ունչնչն ղաւլ Էղո լլօն
Iana (a Daughter of Light)

ղաւլն ղաւլն ղաւլն լլօնեղ լլօնեղ Եղոն ղա- լլ- Էղ լճնչի ղաւլ լլօն լլօնեղ
լլօնեղ լլօնեղ ղաւլնեղն ղաւլնեղն ղաւլնեղն ղաւլնեղ ղաւլն լլօն
Էղոն ղաւլն ղաւլն լլօնքն լլօնքն ղաւլնեղն ղաւլնեղն ղաւլնեղն

Translation:

Քառօրոց

շնչի

լլօն

Ունչ
Fire pouring down (as found in lexicon)

Քրմեւլ

լքեւք

Եղոյն

լճնչի

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ጸይጋ

ቤጸጋ

ፎጋይ

ጋርጋ

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ጸይጋጋ

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In darkness (as found in the lexicon)

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