



The Mystery of the Letters

A.'.A.'.Publication in Class C

by

Frater Apollonius

4^o=7□

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

As with everything in life and especially in our post-Einsteinian, relativistic Universe, understanding comes when objects are examined in context of their environment. At the end of the third chapter of *Liber AL vel Legis*, and hence, as the last note in the book, we find Ra-Hoor-Khuit describing himself and his attributes; swiftly followed with a direction to paste the sheets so that he may be beheld...or is it the crushed Universe that is to be beheld?

AL:III.72 "I am the Lord of the Double Wand of Power; the wand of the Force of Coph Nia-but my left hand is empty, for I have crushed an Universe; & nought remains."

AL III.73: "Paste the sheets from right to left and from top to bottom: then behold!"

THE OLD COMMENT

(Done. See Comment on III.47).

THE NEW COMMENT

This might have been done, of course, in several ways. I chose that which seemed most practical. So far I have noticed nothing remarkable.

There are 65 sheets (22, 21 & 22; assigned to each chapter, respectively), which is of course, the number of Adonai, the Holy Guardian Angel. If we include the Comment as a page, then we have 66; adding the Colel. But the Comment is not extant in the handwriting of the Beast. So we really have 65 pages to work with. Yet it is interesting to note that in [Numbers in Twofold Extension](#), by Runar Karlsen (with editing and footnotes by your truly), we find the following for the number 66:

66 is the number of qliphoth. We get here, spirit in dualistic or antagonistic relation; spirit vs spirit or Will vs Will, hence strife¹.

¹ It is interesting to note that in the Holy Tarot, the sixes represent the perfect equilibration of the elements. But here, like two strong egos, they clash. In contrast, we might say that each six represents the two genders in harmonic relation. Yet so far in human history, this has not shown itself to be so.

THE COMMENT

**"Do what thou wilt shall be the whole of the Law.
The study of this Book is forbidden. It is wise to destroy this copy after the first reading.
Whosoever disregards this does so at his own risk and peril. These are most dire.
Those who discuss the contents of this Book are to be shunned by all, as centres of pestilence.
All questions of the Law are to be decided only by appeal to my writings, each for himself.
There is no law beyond Do what thou wilt.
Love is the law, love under will."**

The priest of the princes,

ANKH-F-N-KHONSU

The Comment is itself, a tantalizing or even a taunting dictate from Aiwass. It essentially presents a curse and a dare; as if a spirit or Choronzon himself were trying to possess a thaumaturgist. And still, before this sort of work, one should have contact with one's Holy Guardian Angel; it being the first Magick to be honestly pursued. Of this then, the Holy Guardian Angel reigns over each, our study of *Liber AL vel Legis* as Aiwass, being Crowley's Holy Guardian Angel was the one who reigned over Crowley's study; leading even to the Comment. One might even say that it is Aiwass who is the actual Avatar of the Thelemic Current.

Crowley found nothing of note when laying out the sheets and neither do we. However, in laying out the sheets, we do find two possible patterns one could use; but first, we must recognize that the laying out of these sheets should form a square ("**then this circle squared in its failure is a key also**"), as literally implicit in the direction to "**Paste the sheets from right to left and from top to bottom.**"

In order to determine the number of columns and rows to this square, let's "**Divide, add, multiply, and understand.**" Besides the obvious factor of 1, 65 only divides by 5 to yield a whole number; 5 being the number of the Pentagram and the number of man. Dividing each of the digits by each other would make no sense here. However, adding the digits gives us 11; the number of Magick and those "**who are of us.**"

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."

Multiplying the digits gives us 30, which corresponds with the number of the Enochian Aethyrs but yields no meaningful or practicable connection to them. However, Crowley's 'Old Comment' reference to the Book of Enoch then seems to suggest who "**us**" might be (the Nephilim or Sons of God—Enochian Entities); defining the second step of addition with the sequentially third step of multiplication in terms of the meaning involved in the numerical results. It is only the first step that applies practically for the layout of the pasted sheets. It is as if the layout of the sheets is determined by "**us,**" who are these semi-divine beings, the laying out of the sheets being a rite to make contact with these augoieades...or they are a method to the thaumaturge of praeter-human contact.

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

It is asserted that "**no Beast shall divine**" the mysteries of the chance shape of the letters and the pasting of the sheets, that is, no one of the Earthly consciousness. A higher level of consciousness is obtained through trance by ritualistic and shamanistic practices; the alteration of consciousness as found in the Merkabah Tradition. Yet Crowley in his new comment states that the connection to the Book of Enoch is unsupported.

THE OLD COMMENT

These mysteries are inscrutable to me, as stated in the text. I note that the letters of the Book are the letters of the Book of Enoch; and are stars, or totems of stars. (See 15th Aire in Liber 418). So that he that shall divine it shall be a Magus, $9^{\circ}=2^1$.

THE NEW COMMENT

I am now (An XIV {?} in {?}) a Magus $9^{\circ}=2^1$; and I agree with the former comment (*Published in Equinox I, 7.*). He need only be a Magister Templi $8^{\circ}=3^1$, whose world is Understanding. "one cometh after him:" 'one,' i.e. Achad. See Appendix {Appendix not yet recovered} for this and other points of this most 'evidential' verse. "the Key of it all:" all, i.e. AL 31 the Key! See MS for allusion to the "line drawn" and the "circle squared in its failure." The attribution (in the Old Comment) of the letters to those of the Book of Enoch is unsupported.

MOTTA'S COMMENT (abridged)

The injunction that AL be always translated along with a facsimile of the original is important, since no translation, no matter how good, can maintain all the keys, subtle double-meanings, and qabalistic puns of the original. If a student hopes to accomplish much, he will be forced to learn the English language very thoroughly. This suggests that English may in future centuries achieve the distinction of a hieratic language.

But we find excellent support for the connection to the Book of Enoch for this verse in the transcription of Crowley's experience in the 15th Aethyr:

And the tablet blazeth ever brighter till it filleth the whole Aire. And behold! there is one God therein, and the letters of the stars in his crown, Orion, and the Pleiades, and Aldebaran, and Alpha Centauri, and Cor Leonis, and Cor Scorpionis, and Spica, and the pole-star, and Hercules, and Regulus, and Aquila, and the Ram's Eye.

The stars named are of course, all the major stars in the epic poem that is the Starry Gnosis. And indeed, the 'one God' is the Beast that wears this crown; an intimation also to his consort, Babalon, in the form of Isis. "[T]he letters" are noted as stars in the crown of Orion (Osiris), and these letters would then be the stars of the English alphabet; connected to another direction in Liber AL vel Legis where English is formally revealed by Aiwass to be an hieratic language (as also noted by Motta in his comment).

The link between stars and numbers; each star being also a number, is also then connected to each of us, who like the infinite stars in the Universe are each ourselves infinite in nature, per *Liber AL vel Legis*:

AL:I.3 **"Every man and every woman is a star."**

AL:I.4 **"Every number is infinite; there is no difference."**

Notice also that the letters of the Hebrew alphabet are said to be the "old letters of my book" (the Holy Tarot), which also suggests the viability of English as a hieratic language. The "House of God" is then canopied by the Starry Gnosis.

AL:I.57 **"Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God. All these old letters of my Book are aright; but ♁ is not the Star. This also is secret: my prophet shall reveal it to the wise."**

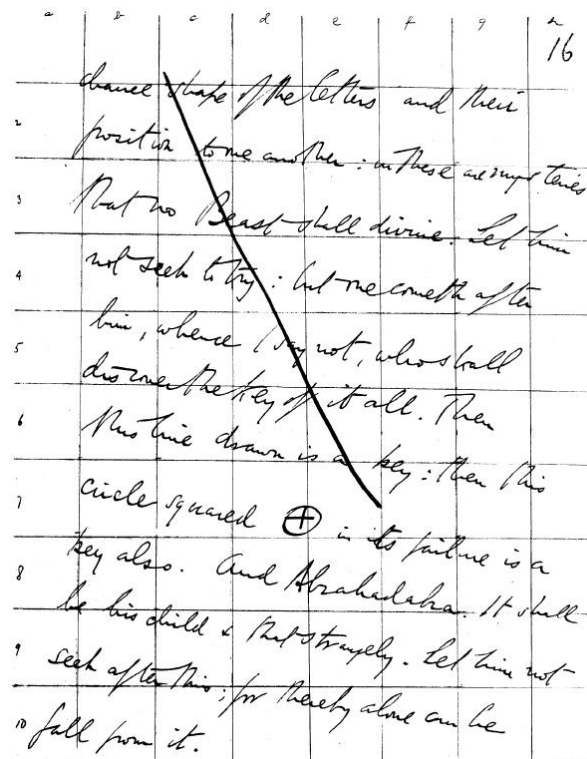
The next paragraph in the 15th Aethyr may even be said to suggest the glyph found on sheet 16 of the third chapter of *Liber AL vel Legis*, with the term "map" suggesting the grid found on that sheet. And on that sheet, there are 80 boxes in that grid; 11 of which are completely untouched by the text, leaving us with 69. 80 of course, suggests Peh and the Tower Atu (prophecy) and 11 is the number of those "who are of us." The line and circle touch 8 squares; 8 being the number of infinity and leaving us now with 61 remaining squares.

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."**

And so we are presented here with 61, 8 and 80; leaving us with but 418 to account for, which we will also find at the end of the transcription of Crowley's experience in the 15th Aethyr (Abrahamadabra). Consistently, to these riddles, the solution is described using the symbolism of the 'key.' So then the combined glyph on this sheet may also serve to represent a broken key to be discovered or symbolically mended by the "one" who "cometh after him." And that was of course, Frater Achad, who discovered the "Key of it all."

Is then this a glyph and a glyph of that Key? The squared circle, depicted as a circle with a cross in it presented as a failed effort to square the circle could be shown to have failed in connecting to the line to give a more certain graphic representation of a key, such as one to a door; in other words, a visual pun. For certainly, the squaring of the circle is a mystical theme, the line not being much more than a Pythagorean and/or geometrical concept with no real significance in terms of Sacred Geometry. And so we have a beautiful and simple solution to the mystery of this allusion.

And upon a map of the stars shalt thou draw the sigil of that name; and because also some of the letters are alike, thou shalt know that the stars also have tribes and nations.² The letter of a star is but the totem thereof. And the letter representeth not the whole nature of the star, but each star must be known by itself in the wisdom of him that hath the Cynocephalus in leash.³



And this pertaineth unto the grade of a Magus --- and that is beyond thine. (All this is communicated not by voice, or by writing; and there is no form in the stone, but only the brilliance of the Table. And now I am withdrawn from all that, but the Rosy Cross of 49 petals is set upright upon the summit of a pyramid, and all is dark, because of the exceeding light behind.)

The Brand of the Beast may also be said to indicate the apex of a pyramid from a bird's eye view (pun intended to indicate the presence of Ra-Hoor-Khuit in the Rosy Cross); looking down. Remember also that the pyramid is a key to Initiation in the Aeon of Horus.

² i.e. there are different systems of physical motion for certain groups.

³ i.e. Thoth. The attribution of the fixed stars to the Enochian alphabet has not been worked out. It pertains to the grade of Magus, and would have no interest or meaning for those of lower grades.

And there cometh a voice: The fly cried unto the ox, "Beware! Strengthen thyself. Set thy feet firmly upon the earth, for it is my purpose to alight between thy shoulders, and I would not harm thee." So also are they who wish well unto the Masters of the Pyramid.

And the bee said unto the flower: "Give me of thine honey," and the flower gave richly thereof; but the bee, though he wit it not, carried the seed of the flower into many fields of sun. So also are they that take unto themselves the Masters of the Pyramid for servants.

Now the exceeding light that was behind the Pyramid, and the Rosy Cross that is set thereon, hath fulfilled the whole Aire. The black Pyramid is like the back of a black diamond. Also the Rosy Cross is loosened, and the petals of the Rose are the mingled hues of sunset and of dawn; and the Cross is the Golden light of noon, and in the heart of the Rose there is the secret light that men call midnight.

And a voice: "Glory to God and thanksgiving to God, and there is no God but God. And He is exalted; He is great; and in the Sevenfold Table is His Name writ openly, and in the Twelfefold Table is His Name concealed."

And the Pyramid casts a shadow of itself into the sky, and the shadow spreads over the whole stone. And an angel clad in blue and scarlet, with golden wings and plumes of purple fire, comes forth and scatters disks of green and gold, filing all the Aire. And they become swiftly-whirling wheels, singing together.

The above is reminiscent of the Chariot of the Merkabah Tradition; the wheels being an allusion to Ezekiel.⁴ The Pyramid, casting a shadow into the sky, is a poetic rendering of the rite of the Pyramid connecting to the duat by the turning of the Earth that casts the King descended into the Pyramid into the sky unto the constellation of Osiris (Orion).⁵

And the voice of the angel cries: Gather up thy garments about thee,⁶ O thou that hast entered the circle of the Sabbath; for in thy grave-clothes shouldst thou behold the resurrection.

The flesh hangeth upon thee like his rags upon a beggar that is a pilgrim to the shrine of the Exalted One. Nevertheless, bear them bravely, and rejoice in the beauty thereof, for the company of the pilgrims is a glad company, and they have no care, and with song and dance and wine and fair women do they make merry. And every hostel is their place, and every maid their queen.

Gather up thy garments about thee, I say, for the voice of the Aethyr, that is the voice of the Aeon, is ended, and thou art absorbed into the lesser night, and caught in the web of the light of thy mother in the word ARBADAHARBA.⁷

The voice of the Aeon is equated with the word, ABRAHADABRA, which is asserted backwards for Crowley to step out of his astral vision. There is one of final declaration in *Liber AL vel Legis* in the third and final chapter and it occurs as part of the same environment from which we get the direction to paste the sheets:

AL:III.74 "There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son."

AL:III.75 "The ending of the words is the Word Abrahadabra.
The Book of the Law is Written
and Concealed.
Aum. Ha."

The transcription of the Aethyr then ends with the digits of the number of the sheets upon which *Liber AL vel Legis* was written.

And now the five and the six are divorced,⁸ and I am come again within my body.

⁴ Cf. [Babalon & the Beast](#).

⁵ Cf. [Sacred Space](#)

⁶ Since the examination in the amphitheatre I have been a naked spirit without garments or anything; by garments he means the body.

⁷ ABRAHADABRA spelt backwards, to reverse its formula, that of uniting the five with the six. See next paragraph.

⁸ Because of saying ABRAHADABRA = 418, backwards.

The symbols of *the five and the six* coming together is a glyph of the Rosy Cross, which is connected to the formula of Abrahadabra. And here, Crowley even suggests that this formulates the Body of Light that is projected into the Aethyrs.

The original manuscript also provides the important visual “allusion” that Crowley only briefly notes in his ‘New Comment’ and that adds an obvious connection to the text; but how to examine such a cue as “**this line drawn**” and “**this circle squared**”...and the circle “**in its failure**”? The line may indicate a ‘mark’ with the circle being the ‘Brand of the Beast,’⁹ though somewhat mis-drawn (its failure?). Together these two make elements that we can infer into a clever riddle. But what purpose would such a clever insertion serve, but to show how clever Aiwass is? The Beast is referenced in this text, but with its shortcoming revealed or exposed.

Could the graph with the line and the circle be transposed over the other sheets? This seems a very tedious procedure; nothing beautiful, or sublimely simple in this, which Crowley notes will be connected to the solutions of various riddles.

The permutations on 13 and 5 are to lay out the cards; either in rows of 5 with 13 columns, or rows of 13 with 5 columns. 13 is the product of dividing 65 by 5 and is a *ThRShRQ* of 31; the ‘Key to *Liber AL vel Legis*.’ These numbers provide the Magickal Link, installed into the talisman that is the collected sheets.

Taking the words that the line touches, we read: **shape to one** (to and one being connected in the cursive handwriting) **Beast shall** (Beast and shall being connected in the cursive handwriting) **to try I** (to and try being connected by the cursive handwriting) **say of it a** [and then the circle squared is presented literally and graphically on the next line]. If we take both the words from the text and the glyph that accompanies them to be the word ‘brand,’ then an awkward English sentence readily forms: *Shape to one Beast shall to try I say of it a brand...or every Beast shall be tested and branded with this brand*. Here then we physically count those who are of “**us**” and spiritually enjoin ourselves with one another through the talisman.

It might be that using the sheets is a method for divining and exegetic revelation from *Liber AL vel Legis*. Perhaps the sheets may be used in a certain manner in trance, perhaps generated by the Gnostic Dialogue in order to make further contact with praeter-human intelligence; a sort of meta-bibliomancy for the thaumaturge.

Love is the law, love under will.

⁹ Cf. Appendix to [Babalon & the Beast](#).