

The DOzmt Index vel Dor OS zol ma thil

Commentary on the Runar Transmissions

By

Paul Joseph Rovelli

This book contains a reception of 47 verses of dictation from several spirits, seemingly in chorus and channeled by Runar, an Enochian explorer. It immediately attracted my attention with a loud resounding vibrancy that stirred my Khu to exultation, as I recognized on an intuitive level, a connection with Liber AL vel Legis. I have held for some time now, the idea that Aiwass is/was an Enochian Entity that may be of that legendary race of Nephilim or ‘Sons of God.’ And I have even surmised that Amalantra, Abuldiz and even other entities channeled through Crowley’s oracular operations were also amongst their brethren.

Crowley skryed all 30 Aethyrs within a period spanning 9 years (1900-1909ev), during which time he channeled his Magnum Opus (1904ev) as dictated to him by Aiwass. This occurs almost exactly in the middle of the operation and it seems apparent that the synchronicity of this shouldn’t be ignored. If this revered holy book is a special transmission, forging an ‘Advent’ for the approaching Aeon of Aquarius 693 years after the Equinox of the Gods. For those who understand the nature of the Gnostic Circle, this number is incredibly significant. Horus then is a mundane Aeon as are all those Crowley names after the Egyptian gods, distinct and separate from the Astrological and Cosmic Aeons that belong to the Wheel of Time.

The nature of Runar’s transmission is explained below. But it is interesting to note that 87 years after the Equinox of the Gods, such a work should appear. 87 by AIQ BKR is 15, Ayin or the Eye of Horus and with 606 years left to the inauguration of the Aeon of Aquarius, we get a reduction to 12, suggesting the Zodiac. To be clear, I’m not trying to make an argument that this work is ‘Class A’ unless one wants to hold all authentic communication with these entities in this regard. That just doesn’t seem credible. But like most of the ‘Holy Books of Thelema’, I would make the argument that this is a ‘Class A-B’ working.

For that matter, I would suggest that Liber 418 also be included in this canon. I feel that this is an important point to make as Liber 418 provides for us most of the doctrinal information upon which the Thelemic philosophy is comprised. And there’s much to it that has yet to be fully explored. It gives us an expansion of our pantheon, beyond those gods introduced to us by way of the Book of the Law and

provides for us a thorough exploration of the astral plane wherein the Nephilim are said to reside.

Considering the fact that the verses of the Book of the Law have been counted, it seems worthwhile to make a comparison. The 220 verses of Liber AL vel Legis can be gematrically equivocated to the number of 11 as 220 reduces to 22 or '2 * 11'. The digits 4 and 7 the make up the number of verses in this text can be added to produce 11 or '1 * 11'. Both books are divided into three chapters. Though in Runar's DOzmt Index, the third chapter is divided into five sections, unlike Crowley's transmission.

Both texts are recursive in nature and are dictated, utilizing a grammar that is not aesthetically consistent with 'good English'. However, Liber AL vel Legis is dictated in English in contrast with the DOzmt Index being dictated in Enochian. Both prophets indicate a reluctance and surprise in their reception, though Crowley also had other mitigating issues; including his initial disgust for the work received. And I'm not trying to place Runar on a par with the Master Therion. But I will state that his work shows a certain Adept nature that puts him hierarchically above other Aspirants to the College of the Rosy Cross.

In my conversations with Runar, he indicated that one who has attained to the plane of consciousness indicated on the Tree-of-Life by Hod and Netzach (with the connecting path, the Tower Atu), one manifests the ability to prophecy. These two Sephiroth along with Yesod, form the Astral Triad. And so from my own viewpoint as having attained only to the consciousness of a Zelator and Yesod, have enough of an ability to concur and validate this assertion, based on my own intuition. So the essential difference between the two works of Crowley and Runar would be that Crowley asserts Aiwass, one specific entity, as his Holy Guardian Angel; rather than the chorus of entities communicating with Runar. And of course, Crowley's tome is strictly Class-A.

Selected preamble from Runar's website:

My Enochian adventure started in January 1991 when I without any warning received this Treatise. The rituals I did was not Enochian but I followed the Instructions that I received as I understood that something unusual, huge and important was going on. And Suddenly the thunder-voice broke loose. Nothing was translated or commented in English. The spirits that I then worked with were of a Greek/Jewish/Gnostic mixture; I could tell this by their names that I recognized by use of diverse dictionaries; These Spirits only referred to the event or the Interfering Spirits as the Eye. The spirits showed themselves after the dictation and that's the most impressive vision I ever have had. Its completely impossible to describe - I don't understand to this day that I can have seen such a vision.

Commentary: Right off, I am intrigued. Most prophecy is received by reluctant receptors as they seem almost blindsided by the reception.

The differences between this treatise and the Calls given to Dee and Kelly stems from the fact that these texts are spoken by swift Fire-spirits (its actually the first spoken treatise in the angelic language) - not carefully chosen words from large tables where the translation is given afterwards.

Commentary: These praeter-human intelligences are speaking to Runar in much the same fashion that Aiwass spoke to Crowley. As Runar notes this differentiation from how they communicated to Dee and Kelly, we have something profound to observe. In this mundane Aeon, the astral energy about the earth is of a different dynamic than that of five-hundred years ago. And more things are possible than were then. So it is perhaps, easier for these intelligences to present themselves to us.

This three chaptered book presents a creation myth and this has happened before in recent history. Note that the Book of the Law does the same thing; articulates the core of being and the awakening of consciousness. This does not mean that The Book of the Law has to be replaced or in any way should become considered as something in contradiction with The Book of EM. This Book does not claim to be a book containing any new law or propaganda pertaining to any new aeon. Its purpose is to shed some light on some of the same area, which the Book of the Law describes.

Commentary: We should expect further prophecy in this age. There is a vital force breaking through the astral that is quite conducive to this. Even still, there are plenty of false prophets as well as that force is so strong, those with lesser refined egos will also manifest their refracted visions.

The foremost connection point is between Hadit and PA-I-ON. As Hadit claims to be the giver of life and the flame that burns in the core of every star and human heart, PA-I-ON claims about the same in other words. And that's the point of connection.

Commentary: As an immediate extrapolation, we could play with 'PA' in the Green Language as the idea of 'Father' with the 'I' being the Yod in the formula of 'ON'. This would be consistent with the nature of Hadit. In Hebrew, 'PA' equals 81, 'I' equals 10 and 'ON' equals 120. From the chapter of Hadit in Liber AL vel Legis we can extrapolate an explanation for the number 81:

"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."—AL II.15

81 is also a number of Yesod and the Moon. Crowley writes on this in Magick in Theory and Practice:

“The initiate of the XI Degree O.T.O. will remark that there is a totally different formula of ALIM, complementary with that here discussed. 81 may be regarded as a number of Yesod rather than of Luna. The actual meaning of the word may be taken as indicating the formula. Aleph may be referred to Harpocrates, with allusion to the well-known poem of Catullus. Lamed may imply the exaltation of Saturn, and suggest the Three of Swords in a particular manner. Yod will then recall Hermes, and Mem “The Hanged Man.” We have thus a Tetragrammaton which contains no feminine component. The initial Force is here the Holy Spirit and its vehicle or weapon the “Sword and Balances.” Justice is then done upon the Mercurial “Virgin,” with the result that the Man is “Hanged” or extended, and is slain in this manner. Such an operation makes creation impossible—as in the former case; but here there is no question of rearrangement; the creative force is employed deliberately for destruction, and is entirely absorbed in its own sphere (or cylinder, on Einstein’s equations) of action. This Work is to be regarded as “Holiness to the Lord.” The Hebrews, in fact, conferred the title of Qadosh (holy) upon its adepts. Its effect is to consecrate the Magicians who perform it in a very special way. We may take note also of the correspondence of Nine the Teth XI, Leo, and the Serpent. The great merits of this formula are that it avoids contact with the inferior planes, that it is self-sufficient, that it involves no responsibilities, and that it leaves its masters not only stronger in themselves, but wholly free to fulfill their essential Natures. Its abuse is an abomination.”

Yod and the number 10 belongs to the Hermit Atu (also from the chapter of Hadit):

"Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the low men trample in the fierce lust of your pride, in the day of your wrath."—AL II.24

This brings us to the formula of ON, the number 120 and prophecy as 120 is the value of the Hebrew word that pertains to prophecy. It is interesting to note that 120 may also be reduced to 12, the number of the Zodiac and the Starry Gnosis that is the key to prophecy.

This Trinity of the EM (which consists of three triads) makes up the Enochian concept of The Trinity: While the Book of the Law uses the formula $O = 2$; Nuit=0 Hadit=0/1 RHK= two in One, The Book of EM propagates the formula $2 = 0$.

Commentary: Runar makes a mistake here. The Thelemic formula is $2=0 [1 + (-1) = 0]$. So again, we have a perfect affinity with Liber AL vel Legis, which is vital. If his work had contradicted this, there would be a major complaint against the authenticity of these intelligences.

Periak tells that his needed oneness shall be his Openess and therefore begets ontological status Zero, Pa-I-On is the One born essence and thereby one. Perio from the 3rd Chapter becomes his shadow and thereby the 2nd or/and non. This also resembles the Christian Trinity of the Father, the Son and the Holy Ghost, but here they become defined as The Unborn, The Born and The Shadow, which makes it closer to Zoroastrianism than Christianity. Also this Trinity can be compared to formula AUM; the hindu Trinity of Brahma; the opener, Vishnu; the conserver, and Shiva; the destroyer. And also the Trinity mentioned in the Book of the Law, Hoor, Asar & Isa (where Crowley states in the commentary that Isa is legendary Jesus)

Commentary: Periak has a masculine ending and is equal to 1 as Perio has a femine ending and is equal to 0. We have the basic electro-magnetic structure of life (positive and negative) that comprise the formula of ON as expressed by PA-I-ON in this work.

The emphasis in this book is placed on Chapter three while chapter two is very short in comparison. This I regard as a consequence that the Book of the Law takes care of the functions of this essence and its unfolding. The books significance to practitioners is in the use of the Shadow as a means to arising to the state of Periak where the Unique Man of Balance has got his place. Pa-i-on is the One that is the “becomer” and cause of the one that becomes manifest and caught by the reality of matter and its duality, the object for karmic consequences.

1453 Friday 25. January 1991

DOR OS ZOL MA THIL . . .

THE 12 BLACK HANDS AND THE FALLING SEATS..

Comment: 12 brings a certain reference to the Starry Gnosis as it corresponds zodiacally. Also, 12 is the unity of the polarity as noted in my comments above on 120 and the formula of ON. The “falling seats” are the Sephiroth laying themselves out in the descending path of the ‘Lightening Flash’.

CHAPTER ONE:

1) MA PRATISI KOLIA NAVADIGI, SELIG QUANISI GON. HUA NA VETHA SEG GOVENTAZ DOL PO.

1. THE FALLEN VIRGINS ARE CREATING THE STONES ON THE PATH, THE FAITHFUL AND HANDLESS OLIVES. I THAT SEMBLES THE EVIL SPIRIT GOVENTAZ (SAYING NEITHER HERE) AM WHOLLY DIVIDED.

Comment: The fallen virgins seems a reference to Liber AL:

*"I am uplifted in thine heart; and the kisses of the stars rain hard upon thy body."
AL II.62*

The beings of innocence, not yet involved in matter are involving themselves, virgins as stars...and the weight of these stars upon the astral affects us all. We are connected as stones on each other's path, cf. Crowley's 'Sponge Vision'. And the message from beyond the Abyss of from the Abyss itself, either or, where nothing is divided.

2) BERIA MERKRTH, SO I RANA, VETHA KEISA LETA MERU. KOLEMN. KETHAR SEFI RONI, QUESAR LOTH NA VEIT KOLIA.

2. I AM SLEEPING BEYOND, THE VISIT IS COLD AND TO ASSIMILATE IS FINDING TORMENT. THE CREATOR HEREIN. THE BRIDGE IS TO CARRY OUT THE SUNSET. THE DESTRUCTION QUENCHES THE WEAKNESSES THAT COMES FROM THE CREATED.

Comment: I see a correlation with Liber LXV here...wherein the one became the all...I see the slumber of Brahma...the involution into the dark matter...coldness...the bridge?...the ART ATU from Yesod to Tiphareth. To quench the weakness is in the HGA connection...destroying the illusion that the lower ego can hold over our eyes.

3) BETHA RE I VAH MA THE ZON, KE IT DO LE. GAVANA, DIRE KITI MEG LE SIK KORE; NA VAI. THERO SAKA SETIA LE PAIA SEKI SATHAJIA.

3. TALKING CUNNING IS LIKE FALLING AS FORMS, THEREFORE IS IT IN THE FIRST. ARISE, DISMANTLE THE 12 WHOSE GOOD INTENSION WAS LOOKING AT THE TRINITY'S FIRST MYSTERY NUMBER, NR 2, THEREFORE MINE PROVIDED ONENESS ALWAYS SHALL BE MY OPENNESS.

Comment:

"There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!"—AL III.2

The number 2 may indicate the aeon of Taurus (2nd Zodiacal Sign and the heart of the Manifestation of Scorpio with its three aeons: Gemini, Taurus and Aries. The last of these, Aries, was the immediate predecessor of the Aeon of Pisces) is of major importance in the Starry Gnosis...should one make a study of it. All the wisdom that we are now discovering in the Sphinx and the Pyramid at Giza was prepared for us in this Aeon.

4) MER DOI NA VAN SEJ KETI, BERIA VETHI. RAMZAKAL NO I A SEVI LATE ZAR. PERIO DA SAJIN SEKUN. DORIA DA SAI VETHIK LAMA RAN METHIK COI NECUN. PER SAK SAL.

4. THE TORMENT-SNAKE THAT IS NEITHER GOOD NOR BAD, SLEEP COMES FROM. THE REGRETS WITHIN 456 BECOMES, AND IS THE 2ND FINDING WAYS. PERIO IS THE BLACK BROTHER OF MINE. THE BLACK AND FALLEN (BROTHERS) ILLUSIONARY PATH OF REGRET ARE IN CONTINUANCE AND (THEY) RATHER HOLY SERVANTS. BURNING IS MY HOUSE.

Comment: The 'Torment-Snake' is the Kundalini or Fire Serpent that either raises its head or droops down to spew venom as described in Liber AL. 456 in Hebrew Qabalah is 'the fig tree and fruit' as well with the mention of olives above, two consistent references to those important events that the desert religions grew out of. And the discussion of the 'Black Brother' as a holy servant is consistent with Crowley's and Motta's teachings on the subject. The burning house is of course a reference to the Tower Atu...all in all, seemingly indicative of the world situation we are now in...with WWII now posturing.

5) BORU METHA GOII ME THA LA KE VARUNN, METHA FETHA KEIIN SEL NA VA KATI RE VAUNN SET.

5. THE HURRICANE IS BLIND, SAYING AROUND IN THE EXCESSES, THEREFORE SEEING. TO THE BLINDING VISIT WITHIN THE HANDS OF THE GOOD BROTHER, CUNNING SEEING IS NEEDED.

Comment: The way to protect Dharma as per the Mahabharata, is with a cunning lie...told by the good Krsna...this seems a whole reference to that described by the Yin-Yang symbol, with the light in the darkness and the darkness in the light.

6) THERKES DA VEI NALA ZAX PERIODON. THATA RAMI, KETA SA SEK VETHA QUATI ZEL BERATHI KEIIN. DO RATI VE NONTA RI VE OGG SA VEKTI LAVI NI NI ME ONTO RAMA I SEVI KESAR KA DEL O SEKI NOROTAUNI. PE O KA ZA NI VETHI RA TA QUASAR. TE I PE ONA TERIO LA KETI. THEDIT PENI, RAKI O VE LASA.

6. THE 2ND LADDER WHICH CROSSES ZAX IS THE BROTHERS FIGHT. THE CYCLE ACCELERATES, THEY ARE WITHIN ME, IT IS LIKE HAVING THE CREATORS HANDS WITHIN. IN HARDENING LIKE THE EARTHS MERCY-LIKE CHAMBER AND LETTING THE MUTE CRY INVOKE THE 28 28 (NI NI) FOR THE POURING OF REGRET, THE FEELINGS OF DESTRUCTION ARE THE FIGHTERS NAMED MY DEFACED SONS. BEEING CALLED WITHIN ARE THE 28 MAKING REGRET AS THEIR PLEASURE. IT IS YOUR MAKING AND SHALL BE THE GOOD BROTHER. WORK THE PENI AND WEEPING IS CALLED FORTH LIKE RICHES.

Comment: ZAX is the Abyss and the demon Choronzon, Guardian and Dweller on the Threshold. And again, that 2nd ladder and Taurus...so there's some recursion here and the idea of a cycle adds some support to the idea of the Starry Gnosis being again indicated...consistent with Crowley's skrying of the aethyrs and the doctrine that would be derived from that; incorporated into Thelemic philosophy.

The “cry” of “28” seems a definite instruction to perform the ‘Cry of the 28th Aethyr’, which is BAG within which is a theme of ‘sorrow.’ The word ‘regret’ is used in this verse, which is a suitable synonym for sorrow. In this is a reflection of Binah, the ‘Sorrow of the Great Mother’ and of course, Binah is also NUIT/PAN, Guardian of the Abyss.

7) PENA, RETI KEON TARA LEANE SEFI KETA RA TE TI. PEJA NAKA THERI VE NAKI THEJA MOPOLOSA THERI. TIK TAN-TIKA LEF TI RA NETIKA. SA I ON. PE RATI FEK KARJJA SEG OLON. FETIK SEVIA NA HERIA FEK TARJA KETHOLON TERIA KOTHON SAK KRAJIN.

PERIAK

7.THE FURS;(ASMUCH AS) THE HARD CREATION SHALL BE (AS) THE BRANCHES FEELING THE REGRET AS IT IS. YOUR LIFE SHALL BE LIKE LIFE WHEN YOUR EXTINGUISHING BECOMES. THE MAN OF BALANCE; THE UNIQUE MAN. ITS REGRETABLE BEEING WITHOUT NOTHING,THE WITHIN IS SO MADE. THE SLAVE IN THE NOISY OVEN POURING AWFULNESS. DONT VISIT FEELINGS WHICH SPLITS MATTER NOISY, THE CREATURES STEADY WAVES SHALL BE THE FENCE OF MINE DISAPPEARING IN SPIRALS.

PERIAK.

Branches of a tree is yet another allusion to 456 and the fig tree as the Tree-of-Life. Extinguishing...as the Gnostics say, one who would lose his life will save it. The man of balance is an intimation to Libra, opposite Aries, the age that followed Taurus...as the unique man...the originator, which Aries is normally described as.

But Libra has of course its own lessons in the study of Astrology that this verse is consistent with...and a reference towards nothingness and disappearing spirals shows the Alchemical nature of Libra in the equilibration of opposites that then become annihilated, which is itself the nature of the Great Work. This Great Work culminates in Binah, the City of the Pyramids wherein one resides as a particle of dust. In other words, 1 is NOT or 0 and so Periak the 1 is telling us that the mission of Hadit is to unite with Nuit.

1715 Saturday 26. 1991

DOR OS ZOL MA THIL . . .

CHAPTER TWO:

1) SA-KALA KHERAT; ZNER PA-I-ON, NE VAKTARIM. PE VOOJIM ZAKRE TA SEJION TE VANI LA PERES-TAK EL MANA-KIRE.

1. AND 456 SPOKE, SWORE THAT BEING IS MADE; THE HOLY LIVING ESSENCE OF BREATH, FOR YOUR MIGHTY MOVEMENTS IN THE TEMPLE INVOKED THE FIERY FEET OF THE ONE WHICH BIDS YOU VITALITY.

Comment: Now we can clearly see that 456 is a direct allusion to the Tree-of-Life and as the breath or Logos. The Kundalini as the “fiery feet” is awakened by the calls of Runar, the channel.

2) PE O SA JA KI LE MA PEREST TA VEII. PE LA KI TERESA KARISÈO TAIL. PE TAJO TALASA KAI NEPA, NEKI O PARASTIA TAJO-NOI.

2. BEING CALLED WITHIN, TRUTH GRANTS THE ONES FALL, FIERY AS THE SECOND. YOUR ONE GRANTS BECOMING AND LET IT BE LIT. FOR YOUR EXCESSES OF THE FREEDOM SWORD, LIFE CALLS THE FIRE OF COMFORT, WHICH LIGHTS, BECOMES AND IS.

Comment: The reference here seems indicate the ‘Light-bringer’, Lucifer/Venus as the falling star. The allusions to Liber AL vel Legis are also quite strong:

"But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"—AL I.61

"There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!"—AL II.70

"But exceed! exceed!"—AL II.71

The “freedom sword” also seems an allusion to the office of the Scarlet Woman:

"This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstrusion from the ill-ordered house in the Victorious City. Thou shalt thyself convey it with worship, o prophet, though thou likest it not. Thou shalt have danger & trouble. Ra-Hoor-Khu is with thee. Worship me with fire & blood; worship me with swords & with spears. Let the woman be girt with a sword before me: let blood flow to my name. Trample down the Heathen; be upon them, o warrior, I will give you of their flesh to eat!"—AL III.11

3) VEN-TORA TAJIK PEJITAR KAVANA SEL TAR TIJO, VEKTO RAM-KAAL NAJISE SEJIO TARKES. PLOSTRA KENI-JA-KES MERIVA TEJO PEKITAR. FES TAJI QANOS T TRAJA.

3. NEITHER SUSTAINS AND DOESN'T LIGHT BUT STRETCHES OUT, THE ARISING HANDS GOES FORTH AND LIGHTS. THE MUTE AND COLD CRY FROM 456 WILLS THE BLACK BROTHER AS THE LADDER. THE VARIETY IS TRULY BOUND IN TORMENT AS YOU ARE STRETCHING OUT. CARRY OUT YOUR OLIVE AND ITS SEED.

Comment: The Black Brother as the ladder seems a direct reference to the 'night-side' of the Tree-of-Life and the web of forms ("variety") that Choronzon provides for the incarnation ("torment" being the act of incarnation) and manifestation ("stretching out"). The ladder would be that which connects Yesod to Da'ath. The olive becomes a symbol of Babalon as the salt of the earth, with the hidden manna ("seed") therein.

4) OM NI, TALAJO PEJINA SAKI TAL, VET-TORO. PENI PANI TERIO KESO. PARAMA TEREJO TARKE LANOVIEL. PERES SAJI PENT.

4. UNDERSTAND THE 28 (NI) , THE CREATURES STRETCHES OUT MINE EXCESS AND MAKES IT SUSTAIN. PENI PANI, BECOMES AND ARE. PARAMA SHALL HE THE LADDER AND MAP OF THE 2ND AND THE ONE. THE FIRE AWFULLY STINGING.

Comment: Again, a connection of Binah (as the 'Sorrow of the Great Mother' with NUIT/PAN) reflecting into the 28th Aethyr. With Binah being the third Sephira, the "2nd and the One" seem to be the other two Supernals. In the sense, "The Fire awfully stinging" becomes the full rush of complete attainment...that which is beyond the veil of the Abyss and the domain of both Choronzon and Nuit/Pan.

5) LETA ZAR VEIIO KANATROJA PERESTOKA LEVANI QUAT TROKIJ SEVI ONA SPAV. PERENU VASTI KERESTINU, VEIJIA KELASTIKAL QUATO RA-MAZ-KIL.

5. FINDING THE WAYS PERFECTED AND FIXED, THE FIRE-MOUNTAIN INVOKES THE CREATORS MIND AND FEELINGS THAT MAKES ONE CRY IN UTTER JOY. THE FIRE IN TRUTH DEMANDS UNION WITH THE 2ND, THE BORN AND APPEARING BY THE CREATORS REGRETTABLE PACT OF THE BOLT.

Comment: Here again we have a reference to Liber LXV and the "shame of Khem". The creator would be Kether as the "2nd" or reflection of Ain Soph Aur into manifestation by way of the lightning bolt that establishes the Tree-of-Life.

6) FE NE ZA VETIKA QUANIS SEKIO, PEREJI SAVINA QUETO RAKAJITA DOL. FETIKA SEKIT TEREJO NATIKA TEREN SAV KEL.

6. VISIT THE HOLYNESS WITHIN THE NOT-MADE OLIVE OF MINE. THE FIRE ENTERS THE WHOLE WEeping CREATION. VISIT THE MAN OF MINE BECOME THAT MAN, GO FORTH AND FEEL BORN.

Comment: Here we find vital instruction. The Earth is not yet “made”. We have to transmute matter so that the light (that electro-magnetic matter) can fully indwell within each cell of our bodies. In this way will we finally “feel born”. This is the true secret of the Alchemists.

7) PERJION TA VETHIK QUAN TARES KE LATI SEJI. QOULEMANU VET TRANU SAK, I TA FEN SAVJI QUED SAKI NET. TOL DEZI QUAT SETINA.

7. FIRE MADE THEE THE NOT-MADE CREATIONS BECOMING, AND IS FOUND AS THE BLACK BROTHER. THE CREATOR IS HEREIN, MAKING THE MARROW OF MINE, (AND) IS AS A FOLLOWER, FEELING OUR SHRINKING CREATION BY MINE EMPTINESS. ALL HEADS THE CREATOR’S TEMPLE.

Comment: When this light is made manifest, we are as the ‘non-begotten’ children of God. We create our new bodies as Choronzon or the demiurge creates the Universe. This is alluded to also in Liber AL vel Legis:

"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.72

Sunday 1600 January 27. 1991.

DOR OS ZOL MA THIL . . .

CHAPTER THREE - PART ONE:

1) GOHUSALI TA NAT HO RAKI-SELA, METHARI KATI NA VEIITI SEKIO FET. THARI KET NARIA TALA VEIITA. MERI KETHOLO PETI ZAX NETHIK VETIO THARI MA-SALA.

1. I SAY THEE AS THE CHILD OF ZEROS WEeping HANDS: FOLLOW OUT THE GOOD INTENTION THAT COMES FROM MY VISIT THAT IS THEIR DEADLY EXPANSION. TORMENTS STEADY WAVES IS GOING TO ZAX, WEARING FULL EQUIPMENT, THE MAKING SHALL BE FALLEN WONDERS

Comment: The message here, starts to become recursive. This is interesting considering the fact that it is the final chapter of the three. “wearing full equipment” and “fallen wonders” seems to allude to the complete nature of incarnation. So it seems that some preparation is necessary.

2) FET-IO TARI KETI NA ZA LO KARIA, TE RATI FEK QUATI SELIG KETI RANOUSLI, PEI NATIR KEVI JETOLO QUANIS TERI JA MOLOSO.

2. ETERNAL VISIT SHALL BE FOR THE GOOD BROTHER (KETI), THAT IS WITHIN THE ONES OVEN. THE HARD NOISE FROM THE CREATORS HANDLESS WHITE BROTHERS HOME, FOR THE CHILD DOES NOT CARE, OUT OF HIM OLIVES SHALL BE THE TRUTH SPITTING OUT.

Comment: The “truth” seems a reference to the coming Aeon of Ma’at. And the “oven” is an Alchemical reference alluding to the womb of the Earth. This seems a prophecy to an Avatar that is yet to come. Note, the essential difference between an Avatar and a Prophet is that the Avatar is the human incarnation of the energy of an Aeon. The work of the present Aeon is to prepare for the ‘one’ to come.

3) PERIA KETI SAK QUATI LEOJO. PERI UAT TENIK QUATO, LETA VET SAKIA. PERIO PA LEIJO MA SAKI UET DAVANI KENIQUAT.

3. THE FLAMING WHITE BROTHER OF MINE IS THE WHEEL OF CREATION. FIRE MADE A WILD CREATOR THAT MADE OR FOUND ME. PERIO IS THE FALLEN WHEEL OF MINE MAKING THE ARISING FROM THE BOUND CREATION.

Comment: PERIO is a feminine form; we can surmise that the ‘fallen’ Earth is to be redeemed by this. Note here that as the Earth is now in an imperfect orbit of 365 days, it’s perfection will be noted on the material plane when that orbit is adjusted to a perfect 360 degrees.

4) PEL-I-VA TA RIGA ZA LI NA HUATI TA REIJI PEN PON TA MOTO SAGI TA ROI-NA. UET TA RAKI SEII HUAT DA HUEN NA HUAT TI RAKI-SOLO. TEJO HUA DO RATI TEJO HUAT DI NARO-KOLASI-PEJONTON.

4. THE STIFF FIRE IS LIKE THEE CORE, WITHIN THE FIRST THAT HAILS AS THE WAND DESTROYS THE FURS OF THE AWFULS ROBES ; THE SUNRISE OF THE TRINITY. DO AS THE WEEPING BLACK BROTHER, WORSHIP THE WORSHIPPER THAT WORSHIPS ITS WEEPING HANDS. LIGHT THE WORSHIPPER IN THE SLAVE, LIGHT THE WORSHIP OF THE KILLING OF THE CREATORS RICHES FOR THE WHOLE-MAKING.

Comment: The ‘furs of the awfuls robes’ alludes to the Sephiroth below the Abyss as the trinity of Supernals rises above it. Upon this, the light is redeemed in matter, which is the result of “whole-making”.

5) PERIO DALINA UATIJ SEKI DORO ZAN. HUAT PEI DOGI LA NESI-QURASTI-QUAN. TEKIL DORO HUATI SEKI PA-LAS-TERI NAKI DOGNO PEJONTOLOSA PERIKO. NA HUET I GA PERJEI.

5. PERIO IS THE FIGHTER, MAKING MINE BLACK FINGER. WORSHIP FOR THE HOWLING OF THE WALKING MAIDENS CREATION. THE UNKNOWN BLACKNESS

FOR MINE ADORER SHALL BE THE DIVIDED LIFE HOWLING IN PERIKO'S HEAVENLY RICHES. THAT WORSHIPPER IS THE FIRE OF THE 31.

Comment: This is an overt reference to the Scarlet Woman. Perio again, a feminine noun, being depicted as a “fighter” for the cause of “creation”, which is the nature of Babalon, whom is the Mother of All. Hadit as related in Liber AL vel Legis is the “worshipper,” part of the key to the equation of AL: Nuit=31; Hadit=31; Ra-hoor-khuit=31. Periko seems another aspect of Perio.

6) KEL-IKA SEK QUATO DOR-ONTO PAJINA HUET BERIKA LA MAASI DORO PEJONORAK. PENI PANI: DO.

6. UNBORN IS MINE CREATED BLACKNESS POURING AND STRETCHING OVER THE WORSHIPPER OF THE SLEEPING (PERIAK) AND LAID UP BLACK HEAVENLY NO-SON PENI PANI: IN.

Commentary: Nuit covers Hadit as the night sky envelops the Earth. Yet this seems an allusion to the putrefaction process in Alchemy. PeNI PaNI would then be the ‘Bornless One,’ the seed interred deep “IN” the core of the Earth. Equating Hadit to the ‘Bornless One,’ creates an allusion to the intrinsic nature of the star-stuff of which we are.

7) KELI SOKO RA, BETI DEJONA FET LIKAVI SEJIONOR ZNATI GEI. PELIKA SAVANI RONT KA JAGILE SEJONA PARI KALA MITARI KONOTO SEK QUATI DOR-ONTO.

7. BORN IS THE REIGNERS REGRET, HE IS TALKING ABOUT RESIGNING, AND VISITS THEN THE EARTHLY SONS WANDERING SPIRIT. THE STIFF FIRE ARISES UPON THE MOUNTAINS SUNSET AND ARE THE REASON WHY THE EARTHLY BURNS, THE 456 FOLLOWS AND PERFECTS MY CREATORS BLACK POURING.

Comment: The resignation is the ‘One’ becoming the ‘All’ from which the the Tree-of-Life indicated by the number 456, is formed. Again here, we have a recursive statement. The development is “the earthly sons wandering spirit.” To the ancients, the planets were referred to as ‘wandering stars.’ These stars were of course, visible in the night sky after “sunset.” And the evoked passion in the hearts of our antediluvial predecessors of which the Nephilim or Enochian Entities are counted amongst.

8) PEI DORO SAK QUETINA, PEJINA DOR TELIKO SAK KETI NO. POI SEKI DARAK, KET NAJI METHOLO.

8. FOR BLACK IS MY ROTTENNESS, STRETCHING OUT THE BLACK DEATH FOR MINE WHITE BROTHERS SONG. DIVIDE MY SELF-LESSNESS, THEY WILL CONTINUE.

Comment: This verse presents the most direct Alchemical allusion of the entire text so far. The putrefaction process creates the ‘nigredo’, which is then calcined to a perfect whiteness in the opening stages of the operation. Often, Alchemical plates depict a body (represented by male and female images) divided and recombined.

9) PARAMAON SAKI NALATI DORO. PEI SAKI NA RETI PEJOLO NORAKI SEG SO SELIG. KELOTO SAK PERIJO NA VETI PERIODONTO.

9. PARAMAON MINE BLACK CROSS. FOR MINE TRINITY HARDENS THE WEEPING SICKLE, AND THE AWFUL VISITS HANDLESS. BORN IS THE FIRE THAT COMES FROM THE BROTHERS FULL FIGHT.

Comment: This provides an opportunity for me to talk about a major misnomer in Thelemic thought for most of the community...

"As brothers fight ye!"—AL III.59

This verse is not about fighting each other in some sort of Darwinian or Machiavellian struggle amongst to meet out the stronger combatants in our community. This idea is more a measure of the Age of Chivalry, which makes it a ‘black’ ritual. Rather, the full fight is the fight with one’s real enemy, oneself. This is the true “Fire” that tempers the steel of the soul. It is a fight within that proves a measure of integrity. The fight without is a product of the herd-consciousness that is essentially of the Christist Eggregore.

Paramaon seems a no-de-plume for the Great Reaper. The reference to the sickle validates this. Perhaps here we have PAN, the “black cross” and an aspect of Nuit or Perio in this transmission. What is interesting to me is the fact that though this transmission proves a marvelously correlative extension of Liber AL vel Legis, these essential names are strictly Enochian and not Egyptian at all. The speculation here would be that as the Aeon is now beginning to evolve and take hold yet that much stronger, we see the Nephilim or Enochian Entities making themselves more plainly known.

10) QUELI !!! ZNORZULGI QUATI NA HUET TEJO NORIM. KATI?. TEJO ZAX SALIM. PETI RETI NARA-TIMOLUM-SAK. QUATI DERINU CUM PEI DOROMIONA.

10. DISAPPEAR FROM EARTH!!! (I) BRING TERRIBLE CURSES ON CREATION THAT WORSHIPS AND LIGHTS THE SONS (BROTHERS). THE GOOD INTENTION? LIT IN THE HOUSE OF ZAX! GOING TO HARDEN THE KILLING WOODEN WORK OF MINE, CREATION SHALL BE A UNITED FRAME FOR SOLID GATHERED SHAPES.

Comment: These “curses” are the ‘shame of Khem’ as proffered in Liber LXV. And here again is Zax as the reflection of the ‘Sorrow of the Great Mother.’ The shapes of incarnation provided by Choronzon from the ‘nightside’ of the Tree-of-Life as discussed above. So that again, we see another recursive verse.

1 1) PEKIL SEKIL DARIM-MA-THIL TERIO KETIL SEKIO. PEJONTO RA-MAZ-TOK QUANI, SAII PELI NERIMO-QLZRT.

1 1. THE APPRENTICE TO MINE GATHERED FALLING SEATS SHALL BE THE FIRST WHITE BROTHER OF MINE (PA-I-ON)(THIS IS) THE HEAVENLY AND REGRETTABLE PACT OF THE MOUNTAIN AND THE OLIVES, THE BLACK AND STIFF FIRE OF THE TORMENT-KNOWING MAIDENS.

Comment: In Yesod, the Zelator is quickened to the nature of the Great Work and Hadit begins to shine from within; “PA-I-ON” (vide supra). The Neophyte undergoes the ‘Ordeal of the Nephesch’ indicated here by the “torment-knowing maidens.” This is the precursory “fire” that tempers the resolve of one’s Aspiration.

CHAPTER THREE - PART TWO

1) GOLAQIN TUARI SEK QUAN. PEII SNAR TOLO QUAN DERI METH FAKI, TEL SONO TA METI DOL QUATI NERES.

1. STAINLESS AND PURE SHALL MY CREATION BE. THE SICKLES ABSOLUTE MOTION UNITES WITH CREATION IN A BLINDING NOISE, ALL FORMS AS A BLINDING WHOLE, TO THE CREATORS TRUE PITY.

Comment: This is reminiscent of these lines from Liber LXV:

And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!—LXV I.56

Then was the Adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude! —LXV I.57

O Lord God! let the haven be cast down by the fury of the storm! Let the foam of the grape tincture my soul with Thy light! —LXV I.62

As the light crystallizes in each and every cell of our being, we are transformed into a body of light. This is the central mystery of the path of evolution that the Rosicrucians and indeed the ancient Gnostics have spoken of. The apparancy to those on the Earth not sensitive to the aethyric kingdom, is one of death, but this is but the illusion of perspective for the blind.

2) PEJONO RA PETHI VET SAIIONO HUET NA LE KIRA. PET SAKI HUET NALIMIATI PERIONA SEK DOLOMI.

2. HEAVENLY REGRETS IS GOING TO MAKE THE TEMPLE FOR THE WORSHIPPER OF THE ONES VITALITY. FOR MINE WORSHIPPER, CROSSES OF FIRE MAKES MINE ALLPOWER.

Comment: And again from Liber LXV:

(From a certain world came an infinite wail.) That falling petal seemed to the little ones a wave to engulf their continent.— LXV I.36

So they will reproach thy servant, saying: Who hath set thee to save us?— LXV I.37

All they understand not that thou and I are fashioning a boat of mother-of-pearl. We will sail down the river of Amrit even to the yew-groves of Yama, where we may rejoice exceedingly.— LXVI.38

The joy of men shall be our silver gleam, their woe our blue gleam -- all in the mother-of-pearl. — LXV I.40

Adonai spake yet again with V.V.V.V.V. and said: The earth is ripe for vintage; let us eat of her grapes, and be drunken thereon. — LXV I.50

And V.V.V.V.V. answered and said: O my lord, my dove, my excellent one, how shall this word seem unto the children of men? — LXV I.51

And He answered him: Not as thou canst see. It is certain that every letter of this cipher hath some value; but who shall determine the value? For it varieth ever, according to the subtlety of Him that made it. — LXV I.52

And Adonai said: The strong brown reaper swept his swathe and rejoiced. The wise man counted his muscles, and pondered, and understood not, and was sad. Reap thou, and rejoice!— LXV I.56

Then was the Adept glad, and lifted his arm. Lo! an earthquake, and plague, and terror on the earth! A casting down of them that sate in high places; a famine upon the multitude! — LXV I.57

And the grape fell ripe and rich into his mouth. — LXV I.58

The foam of the grape is like the storm upon the sea; the ships tremble and shudder; the shipmaster is afraid. — LXV I.60

That is thy drunkenness, O holy one, and the winds whirl away the soul of the scribe into the happy haven. —LXV I.61

Note that I again used some of the same verses from Liber LXV in my comment on this verse as in the previous verse of this text. This verse is immediately recursive in relation to the previous verse. But with a certain greater detail.

3) PERIO DO SANI PEJI HUET NA KAI TALÀ DORINA KA HUATI NEK KI LASA.
PERIO KE NATI SEK KI NALTAMIRE DO NEJI KEL

3. PERIO IN PARTS RESTS, WORSHIPS THAT FREEDOM, ALL IS THEN BLACK,
THEREBY IS THE WORSHIPPERS LIFE'S RICHES GRANTED. PERIO IS
GRANTING THE TORMENT OF THE CROSS IN WILLING MY CHILD'S BIRTH.

Comment: We have here an allusion to the Magickal Childe that is the 'Golden Child' greatly anticipated in the East and the coming Messiah, greatly anticipated in the West. One learns from the study of the 'Gnostic Circle', that this Avatar will embody the Aeon of Truth, the Aeon of Maat of which the present Aeon is but the preparation for. It is quite fitting that this child comes by way of Perio, is the birth of Nuit/Babalon, indicating the gender fitting the goddess taking the throne of Ra in the Aeon to come.

4) PEONTORAMA KETINANU SAK KETI DARUM. PELI SAK DOLOMANI, KET DIRE
PAJ SEK KI QUATI NOR DOL EM.

4.FOR THE POURING OF COLDNESS TO THE WHITE BROTHERS STONE, MY
W.B.'S [WHITE BROTHERHOOD] SELF THE WHOLE OFFER IS MY STIFF FIRE,
BUT FOR THEM WHOM DISMANTLES THE 12, BY MY GUARANTEEING THE
CREATORS SON OF ALL 9.

Comment: The 'Gnostic Circle' is divided by both 9 and 12. The 12 of course, are most commonly understood as it forms the basic study of Astrology. But the nine is less prevalent and warrants a brief description. The division of the circle into 9 is devised by placing the planets on the cusps of these segments. At the top is Sol, followed deosil by: Neptune, Uranus, Saturn, Jupiter, Mars, the Moon & Earth conjoined, Venus and finally, Mercury. An ascending triad can be superimposed upon this, connecting the Moon & the Earth conjoined, with Saturn and the Sun. The study of this reveals an esoteric key to the formulation of the 'Body of Light'.

CHAPTER THREE - PART THREE

1) PEJIQSTRA DONOKI SATIA MEJNOKILA PEJONORA PESITA QUENTI LA SEKI
HUA. PET NARA PEI NOKILA MERI NA TRAJO

1.THE SICKLE'S RELEASE IN THE SERVANT DEMANDS LOOKING FOR THE
SERVANTS CONSUMPTION, FOR THE BECOMING REGRETS OF THE WEAK FIRE
IS A ROTTEN ONE LIKE MINE I. GOING TO KILL. (IT) FOR THE SERVANTS
CONSUMPTION OF TORMENT, TO THE TRINITY'S BECOMING.

Comment: Again here, we have a recursive exposition of two verses in the previous section of this chapter. Perhaps with an even more in-depth study of this work, we'll find that the sub-sections of this chapter, form a recursive exposition to the first section of this chapter. And that this chapter itself, is a recursive exposition of

the first two chapters. This may prove insightful, should one take on the task of examining this with greater depth than the present examination is allowing for. But we are getting a hint of cycles and cycles within cycles, which is a key to the intimate comprehension of the ‘Gnostic Circle’.

2) TERIO PEN SOKO LA MERIONA PETI KALA TEJ DORES TAJ NETIKA, POJ BERIJO TOJ PEREGI LA HUATI NA PEI DORO SA KILA, PEI NO THILA PEREJO KANI-KAL-ME SEK DORONT.

2. SHALL THE FURS OF THE REIGNING ONE BECOME THE MADE TORMENT, GO TO 456, LIGHT BLACKNESS, LIGHT EMPTINESS, DIVIDE THE SLEEPER AND LIGHT THE FIRE OF THE WORSHIPPER OF THE TRINITY, FOR BLACKNESS IS WHAT I CONSUME. AS FOR THE FOLLOWING FALLING SEATS OF FIRE; THEY ARE FALLING WITH 456 AND MY BLACK POURING.

Comment: This is yet another overt Alchemical reference. The Tree-of-Life here is said to contain the essential formula wherein the dross is separated from the fine and absorbed or transformed by the ‘Body of Light’. There seems a subtlety here that I must confess, I don’t yet have the full comprehension of and so, can’t comment with any more detail. Perhaps here, we also have some new knowledge or some new revelation from the Nephilim; from the Secret Chiefs.

3) HUATI NEK KIEN SAK LETINA PEJODO TEI DORONTO PETALEN CORS DOJE. HUA LATA KOLIA DOR NAPI SEKIL DOL TERIEN DAL KETI RA.

3. THE WORSHIPPER OF LIFE IS RESTRICTED, I FIND THE TRINITY OPENED BY MY SICKLE, AND IS AGAINST THE BLACK POURING OF OUR COMMON FIRE SUCH HOWLS. WHERE I FIND THE BLACK CREATION, THAT PLACE OF MINE SHALL WHOLLY BE UNTO THE WHITE BROTHERS REGRET.

Comment: A verse from the Book of the Law seems to summarize this perfectly:

"But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour. Ye shall gather goods and store of women and spices; ye shall wear rich jewels; ye shall exceed the nations of the earth in splendour & pride; but always in the love of me, and so shall ye come to my joy. I charge you earnestly to come before me in a single robe, and covered with a rich headdress. I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you. Put on the wings, and arouse the coiled splendour within you: come unto me!"—AL I.61

In your contemplation, think upon this and the verses from Liber LXV, quoted in the previous section of this chapter. Again, this internal recursion seems a profound quality in this transmission.

4) PERETI KOI GO LATI SEKI LA SA DOL PETINA HUATI GEL TOJO. PERIA CORS DA LA.

4. THE LIGHT RATHER SAYS MY RICHES GOES WHOLLY UNTO THE TRINITY, AND THE WORSHIPPER IS ENLIGHTENED, (BY) FIRE, SUCH OF THE FIRST.

Comment: This verse is yet an expansion upon the previous verse. As the previous verse is really an allusion to the first part of the verse quoted from the Book of the Law, so this verse is an allusion to the second half of that verse.

CHAPTER THREE - PART FOUR

1) DOLOKA - QUASINOR, - TORONA PEII DAZI; KET ! LA MARASINA HUET DA KALINA DOI PE RA SI; KET!

1. DEATH, O SON OF PLEASURE, SHALL SUSTAIN FOR THAT HEAD, THEIRS. THE HOPELESS WORSHIP OF THE BLOOD-SERPENT, YOUR REGRET ENDS, THEIRS.

Comment: Death is the crown of the 'All'. It is the absorption of the 'All' into the 'One'. "THEIRS" would be indicative of the 'All' as "head" is indicative of the 'One'.

2) PERÒ KOL NO BASI, LA HUANI KET DOR OS. PEI NO HUATI DOL GERI-SAL-QINA HUA SI NORO DA FIÒ PEI NÒ.

2. PERIOS CREATING BECOMES (LIKE) A CUP, THE WORSHIPPER; AND THEY ARE THE BLACK TWELVE. FOR BEING THE WORSHIPPERS WHOLE KILLING OF THE CREATED MAN. I FINISHED THE SONS WITH THE UNION, FOR THE SONG OF IT.

Comment: The 'Son' is attributed to the 'Logos' and the "cup" is Perio or the 'soul of infinite space and the stars thereof'. The "created man" is a product of the demiurge and requires a transformative "union" with the L.V.X. that is the 'Logos', the 'Word', the "song". Again, this verse is recursive.

3) PLATI GEI SATI PER DOII NOTHORA, PEL DA PEJ, COR SA QINA LAVIÒ-SAK PEREJO.

3. THE PARTAKER HEREIN PROVIDING PERDOI (THE FIRE SNAKE) AND MAKES HIM SUSTAIN. THE STIFF FIRE THERE UNTO SUCH CONCENTRATION, INVOKING MY FIRE.

Comment: The name "PERDOI" reads like the word 'Perdition', a synonym for Hell in the Christist mythos. In both cases, the association is with fire, and in both cases the serpent is also associated. And it is interesting to note that the Nephilim were hunted down by Moses or Aaron's armies as evil enemies. They sought the

ultimately successful annihilation of the ‘Sons of God’ in order to secure their political empire. Both in Liber AL vel Legis and the present work, the “fire snake” is restored to its proper place in our mythos.

CHAPTER THREE - PART FIVE.

1) DOLOMI NA TEREJO KATI-SNA PA ROGO LAVIO-NA-KILE SAK PENI PEÑA DOL PARAJO NOK DI SAVJON.

1. THE ALL-POWER THAT BECOMES THE GOOD BROTHERS MOTION IS BEING COATED. INVOKING THE BOLT, MY PENI FURS WHOLLY THE FIRE OF THE TEMPLE.

Comment: The “All-power” is the ‘All-Father’ and again, more recursion with this slight articulation.

2) PEL-ON-TOKI POJ DARI, QUEN DI NA UJA QORIA SEK OLON DA MIORAKISTAL, DELIO PEN DA-RA-MIKALZ CORZ SNAV PEJILO POR DA HUATI SAIL.

2. THE STIFF FIRE MAKES A MOUNTAIN, DIVIDE, UNITE, THE CREATION THERE, THE MADE TRINITY. THE OVEN POURS AWFULNESS FOR THE MIGHTY RELEASE OF TEARS. THE FIGHTERS FURS OF THE MIGHTY REGRET SUCH MAKES THE KNIFE MOVE AND LUST FOR THE WORSHIPPER OF AWFULNESS.

Comment: Again a recursive exposition on the Alchemical process with the added articulation on the lust and worship of the snake.

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

3) KENI MA-PRATHISI SEKIO SNA LOI DOROMINA DEL QUATI SEKIA TEL DOROMA, PEJONA DOL PENO SEM DA RETI QOOLAIMO - TORIA!

3. THE BOUND AND FALLING VIRGINS OF MINE MOVES AND KISSES THE SOLID GATHERED SHAPES OF THE FIGHTERS OF MINE CREATOR, THE BLACK SEATS FALLS, THE SICKLE ALL FURS OVERRUNS, THE HARD UNDERSTANDING OF THE CREATORS KISS - SUSTAINS!

Comment: This is a recapitulation and further articulation on the verse from Liber AL vel Legis:

"Let it be that state of manyhood bound and loathing. So with thy all; thou hast no right but to do thy will."—AL I.42

4) PETIK DERIO NA VEIT SAK PERI DOL KA SEKI TEL NAPA-RA-KISE, FEJO LA KI TI SEK QUATI NOR TAJO FEN.

4. NOT GOING TO UNITE WITH WHAT COMES FROM MY FIRE ? ALL ARE THEN MY SEATS AND THE SWORD OF REGRET, ENCIRCLING THE ONE AND GUARANTIES IT TO BE MY CREATOR'S SON, THE LIGHT FOLLOWER.

Comment: Though Runar indicates that there is a chorus of spirits communicating with him, consistently, the voice has been singular in nature. And here, the voice indicates that it is also a creature, a created being. In this verse, it is equivocating the Tree-of-Life with the 'Logos' with again the "seats" being the Sephiroth and the "sword" being the 'Lightening Flash'. The Tree-of-Life encompasses the whole Universe and is its voice, which issues from the "light".

5) PELIA DOROS SAKI SES SNA PER-ODO DOKI LA MERITAL QUATI SONORS. GODINAL PEI SONINAL DOGORATHI PEI SIC LE.

5. THE STIFF FIRE OF THE BLACK 12, MY AXE MOVES OPENS THE FIRE, FULFILLS THE ONES ALL-TORMENT. THE CREATOR SWORE: THE SPEED OF MATTER FOR THE ENTITIES OF' EARTH, THE MYSTERY OF THE HOWLING SLAVES.

Comment: The "speed of matter" seems a way of revealing the light infused in matter, which is pure energy in whirling or "howling" motion. The sickle has become the swifter moving "axe", indicating a quickening of force not unlike the quickening unto orgasm.

6) PERIO SNA VETHI NEI NA KOTI SEG LO PONAMIRA GO HUASI TAJ NA, VET SAMI NA RAMI DO KANISTRA PEI DOQOLA MI SENID DA RONTO.

6. PERIO'S MOTION IS COMING FROM THE WILL OF THE TRINITY, AND IS THE COVER OF THE AWFUL ONE, DESTROYING TORMENT OR SAYING I END IT BY LIGHTING THE TRINITY. MAKING WAR TO THE POWER OF REGRET IN OLIVES RELEASE, FOR IN THE CREATOR POWER LAMENTS AND POURS BLACKNESS.

Comment: This is a perfect description of the war between the Great White Brotherhood and the Black Lodge. The "creator power" is Choronzon who provides the form of the Universe. He naturally resists any attempt to transform this as he egoically holds to his creation in his intimate association with it. The

“lighting” of the “trinity” is as a “destroying torment” to both Choronzon and his creation.

7) QUEN TAGI MEII DORE, FET GUATINA LE POJI SEK DA RETINA, KENTI MALASA KO NORI-MA.

7. THE CREATION LIGHTS AND LOOKS AROUND THE BLACKNESS AND VISITS ROTTENNESS. MINE HARD SICKLE DIVIDES. ROTTEN FALLEN RICHES COVERS FALLEN SONS.

Comment: The light is contained within matter, it but merely needs to be brought forth in order to transform matter into light. Matter is the “Rotten fallen riches” that “covers fallen sons” or our involution into matter as we are all ‘Sons of God’. Again, this verse is entirely recursive in that it restates what has already been provided earlier in this transmission. We are quickening in these final verses of the text, towards a full summation of the text.

8) FEII SEK DO LAMI-NA-NA DEL KENTI SEK POROTO NOMISTRAL. PEJONOR DOL PO.

8. I AM WHIRLING IN THE STONES PATH, THE FIGHTERS ROTTENNESS; MY FIERY LUST. END AND RELEASE, SICKLE SON YOUR WHOLLY DIVIDED.

Comment: With again, some recursion, we have the whirling energy that is the ‘Lightning Flash’ that creates the Tree-of-Life. Here however, the Sephiroth are referred to as “stones”. This calls to our attention the following verses from Liber AL vel Legis:

"The fool readeth this Book of the Law, and its comment; & he understandeth it not."— AL III.63

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

"Through the second, gold."— AL III.65

"Through the third, stones of precious water."— AL III.66

The division is in the waters, the two firmaments of the Universe. And it is in the uniting of these astral waters that is truly our destiny. As Crowley notes in his commentary; “Now once again the adept aspires and comes to the sphere called the Crown numbered 1, referred to the God Ra-Hoor-Khuit himself in man, to the Beginning of Whirling Motions, and the First Mode of Matter...Its secret Truth is that Earth is Heaven as Heaven is Earth, and shows the aspirant to himself as being a star.”

9) KETI SNA VE RATHI NO; QO! SNATI QE RATHI RE-MI-SA-NA GORO LA MANA KE SAKI SOVI.

9. THE WHITE BROTHER IS ACTING LIKE A SLAVE, GARMENTS! THE MOVE IS ONLY THE SLAVES CUNNING POWER FINGER. DESIRING THE OFFER ARE MINE FEELINGS.

Comment: The Rosicrucian is told to wear the robe of his or her countrymen. And sometimes, the King must lurk about in the clothes of a slave in order to be a better servant to the kingdom. And as per the Book of the Law:

"Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever as it was. Yet there are masked ones my servants: it may be that yonder beggar is a King. A King may choose his garment as he will: there is no certain test: but a beggar cannot hide his poverty."—AL II.58

And so yet again, we have a further articulation on a certain theme originally presented in Crowley's transmission.

10) PEI SEK SA LIMA PEI DOROK KEN TA DE RA, PETI SNA VETI VAPELIONARA DA KETIRA QUANA SEKI SEL NA HUATI NA HUATI DOL PO.

10. THE STIFF FIRE MINE HOUSE, FOR DARKNESS IS BOUND OF REGRET. GOING TO MOVE, DO AS THE STIFF FIRE, KILL THE WHITE BROTHERS REGRETTABLE OLIVE. MINE HAND THAT WORSHIPPER WHOLLY DIVIDES.

Comment: In the subtle game of chess played between the Great White Brotherhood and the Black Lodge, sometimes one step back is the key to success. There are certain defeats in battle that ultimately will lead to success. The Secret Chiefs have a view of time that is far more encompassing than we can readily see.

11) DOLIO CORS DA HUETI RO SAKI SEZ SNARZA PERÒ

11. EVERYTHING, SUCH AS THE WORSHIPPER IS GONE BY MY AXE, SWORE PERÒ.

Comment: "It is done."

The Call of the EM:

Od Mi-stral co...

Inua va getil gi onusata.

Sic da vorontoe, maka mer NI zonos satinuj. Pelin doje, Vi varim, mes ma-zani EL tare pinos zon serim. Galata re-i-va vonos math pei Pirim po setij od soba gatinaja hal majakin r donos zan belioreb gath, es no to re da Vi atre.

Nes la gatinuj ol makesela dorim fanastra chis zolon doje. Zakare od Zamran EM gahe pirestrial, pei olon max te korin da-vethik nolun.

And the release of Power covers...

For becoming similar to our origin, our creation is necessary. The mystery of the released hymns, the promised torment that the 28 provides to forms. The Black Fire howls, the 2nd sees the old falling finger, the One becomes the stray walking forms of sorrow. Into viciousness is the fortune falling, for the Holy One divides itself and who cares will lament. (So,) never shall the rulers fingers beauty bother, and even not though it becomes as cunning as the 2nds plenary.

(I am) walking upon the matter, my sworn hands cut blackness and discharges while creative hands are howling. Move and show yourselves, You enlightening and consuming Nine spirits, for there is made a pact (that makes it possible) to number the unborn spirit.