

An Essay Upon Number

by
Frater Hoor

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

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1. The Great Undefined

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There is one essential problem with mathematics as it stands: the fact that it is based entirely on the concept of *division*. That is, all of its formulae and theorems are founded on the idea of the number one, which is divided (has separation) from zero by some amount only knowable as itself, the number one. Repeated division produces 2, and 3, etc. There is a system of mathematical shorthand called “Typographical Number Theory”, from which it should theoretically be possible to write any conceivable mathematical formula or theorem, using only five basic axioms. These axioms are the basis of the current model of mathematics in its entirety.

However, Kurt Gödel showed that it is possible to create any number of theorems using that system which could neither be proved to be true, nor ultimately denied, within the rules of the system;¹ and this is done by positing a theorem in T.N.T. which reads: “Sentence G: This theorem is not a part of T.N.T.” The actual formulation of this theorem within the rules of T.N.T. is theoretically possible; and it has been taken as proof that all possible systems of logic are necessarily incomplete.²

There is an obvious point to be made here, which is that *in every respect* the “G-sentence” is equivalent in its *unknowability* to the number zero. Mathematically, zero is *not a part of the system*, in that it is defined by negation, as $1 - 1$. It has the effect of making “unknowable” any mathematical operation, either by nullifying it ($n \times 0 = 0$), or causing it to blow up into infinity ($\frac{n}{0} = \infty$); both of which are *not a part of the system*.

The foregoing brief analysis shows that there is a problem in mathematics, inescapably linked with our understanding of zero. The concept of infinity is the other side of the same coin, in that infinity cannot be defined except by negation (“without limit”): it is *not a part of the system*. Here again, mathematical analysis of this fundamental concept leads into a hideous “grey area”. Infinity is seen to be broken up into distinct “types” of infinity; which can be shown by Georg Cantor’s famous “diagonal proof”:

Consider that all of the possible decimal numbers between zero and one are arranged in an orderly list. It would be an infinitely long and wide list, containing an infinite number of numbers. Yet there exists at least one number which is not on that list, which we can create by making sure it is different in at least one decimal place from every other number on that list. We can write this new number by starting with the first number on the list, where we take the digit in the first decimal place, and add one to it, thus ensuring that the first decimal place of our new number is different to the first number. We do the same to the second number on the list, by adding one to the digit in the second decimal place, and so on:

e.g. 0.2848686 . . .
 0.3769406 . . .
 0.5868486 . . .
 0.7953396 . . .
 0.8326430 . . .

Producing: 0.38745

So there are at least two types of infinity, “countable” and “uncountable”; and one is always going to be “more infinite” than the other.³ The reader will note that this derives from the concept of the *succession* of numbers, and nothing more. It is of course perfectly alright to go on talking about numerical “infinities” as long as one likes, if one realises that it is really just fun and games, and that it doesn’t approach infinity *as a pure concept*.

No matter what the level of abstraction, however, mathematics as it stands is ultimately based on the idea that infinity is formed by *successive division*, $1 + 1 + 1 \dots$ etc. Even the “uncountable” infinity shown above is only inferred from the possibility of adding another number to an infinite series. A putative infinity formed by taking all the “integers” (0, 1, 2, 3, etc.) is one unit greater than that formed from the “natural” numbers (1, 2, 3, etc.); and this is one way of expressing what is essentially the corollary of the “ $n + 0 = n$ ” equation: “ $\infty + 1 = \infty$ ”.

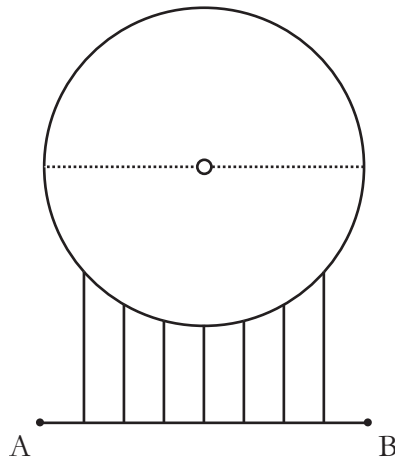
¹ See <http://www.ncsu.edu/felder-public/kenny/papers/godel.html>.

² See the more recent writings of Sir Roger Penrose.

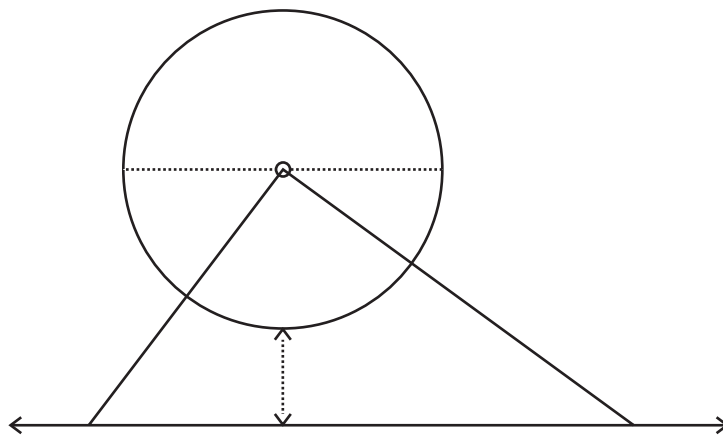
³ In fact, one can go on to show that there are an infinite number of distinct infinities, using “power sets”.

However, that in itself is not particularly problematical, mathematically; it merely shows that one can never express an infinity by using the idea of *successive division*, without being able to generate something “more infinite”.⁴ What does cause a problem in a true logical sense is the fact that Cantor proved that the number of points on a finite line is infinite, but is *equal* to the [infinite] number of points on an infinite line.

His proof is based on the fact that one can make a one-to-one correspondence between the [infinite number of] points on a semicircle and the [infinite number of] points on a finite line segment, as shown in the first diagram:



Now one simply extends that finite line AB (asserting that it forms the entire and infinite number line), matching each point on that line with the points on the semicircle again:



Thus proving that there are the same infinite number of decimals between zero and one as there are between, say, 10 and 37. Yet that is to ignore the real gem that this proof contains. This proof shows that the circle manifests the quality of the “uncountable” type of infinity in exactly the same way as does the “diagonal proof” above, but in a perfect and complete way, since the [countably] infinite number of points on the semicircle which match up with the finite line segment may be increased *or decreased* to match up with any other sized line, whilst remaining infinite; and yet, the circle itself retains its unity. In fact, the circle unites and transcends any linear (divisive) conceptions of infinity.⁵

The arbitrary definition of a circle as “the locus of all points equidistant from a given point” is therefore demonstrably false, in the same way that it is false to try to define the number line as a series of separate points. The sum is greater than its parts. One is led to the conclusion that the circle (as a simple continuous figure) can only be defined as “the *quality* of equidistance [from a given position]” (without “points” or “parts”); and that moreover the concept of a point (or number) cannot be defined

⁴ Referring again to “power sets”.

⁵ I mean this to include those types of infinity already referred to, conceived using “power sets”. Power sets are really just a kind of abstraction of the “diagonal proof” above, and do not need to be gone into in detail, except to say that they are logically equivalent with Gödel’s G-sentence: i.e., they constitute one of those class of proofs-by-contradiction which posit a hypothetical “complete set”, and then show that that set must contain an element which by definition cannot be contained in the set.

except as “the quality of *position*”, and that without any *necessary* distinction from zero. Thus the point and circle (or sphere) are cognate and inseparable.

This has quite fundamental implications for mathematics itself; for the quality of “equidistance from a given point”, or of “extension in all directions simultaneously”, allows us to formulate the scale of number without positing the concept of “dimensionality” or of “extension in one [particular] direction” (which is implicit in the idea of the number line). This has deep implications also for our model of the universe as a whole. Having put the *prima facie* case for the new system, it is now necessary to construct such a system, to see whether it can stand up on its own.

2. “Thelemic” Mathematics

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This “Thelemic” mathematics⁶ is founded on the simple conception of the point and the circle; where both are viewed as simple mathematical objects, each self-defined. That is, the concept of the point being the first place on a linear scale (1, 2, 3) is discarded in favour of a system in which there is no initial concept of “straightness”. The circle and point are seen as having *no meaning* unless defined in relation to each other. So the mathematical point, which has nothing but “position”, is nothing without relation to the circle, which is pure “positionability”. This circle evidently has no implicit magnitude, or size, but is unlimited in respect of every category of thought: it had better be referred to as a sphere, since that more amply conveys the idea of “pure circularity”.

Now the “point” is no longer the basis of our idea of “magnitude”; but magnitude is defined as “that which distinguishes the point and circle”. Therefore magnitude is not related to extension in one direction, but *extension in every possible category*. And it is now seen that the idea of a “dimension” as a linear thing, to which other “dimensions” share “same-power” relationships,⁷ is quite unnecessary. Therefore I will the term “category” to mean “mode of manifestation”. It is the concept of *pure relation*.

Now we have three cognate conceptions, which are by nature self-defining. The classification under the headings of 0, 00 and 000 is such because they are the *basis* of number, and not numbers in themselves:

- 0) The point; the basis of “position”. This is the only possible conception of zero, since it has no qualities.
- 00) The sphere; the basis of the “unbounded”. This is the only possible conception of infinity, since it is the all-encompassing.⁸
- 000) The point and sphere as a complementary unity, the basis of “relation”. The “category”.⁹

This ultimate trinity is really a unity, which unity is the fundamental conception of the number one:

1) The number one is neither a point nor a sphere, nor their relation, but all three combined in one. It is rather difficult to pin down in thought, since it is everything, but is at once single. It is *existence*, but it does not in itself manifest; for to manifest would imply division. Therefore it can only be described as “potential”. Now this is not to assert a quality to it, from the realms of the imagination; and if I were to attempt to do that, it would merely be a logical basis for criticism. Therefore it is only described as “potential” in a clearly defined way; and that, as *the basis of all the numbers*. And one is only able to say that it is the basis of the numbers from the obvious inference that, as the unity must have everything “in it”, as it were, it can *potentially* generate the rest of the numbers.

2) One cannot formulate the number two from the number one, since the number one is the unity. To say “the unity can be doubled” is a contradiction in terms. However, we already have the dyad, the number two, since we have two distinct concepts: the “not” trinity and the unity. The simple confession that, in order to conceptualise the unity, we must do so with relation to nothingness, gives us our simple concept of the number two. This “two” is then Not-One! Joking aside, that is all that can be said of it, really. Yet we get some sense of it as an intelligible concept by noting that, since it is two things in one, it does not imply a *line* connecting two points (as in traditional maths), but implies the concept of *phase* $[0 \leftrightarrow 1]$, and therefore or *potential vibration*; and that, not along an axis, but throughout all possible categories.

3) We find that “potential vibration” implies some *space* wherein the system of “potential vibration” can subsist. Thus the number three might be termed “potential vibration space”; which is evidently cognate with our conceptual *sphere* (00), but of a different order of being; in the same way that “potential” is cognate with the point (0), and “potential vibration” is cognate with the concept of “relation” (000). These three (1, 2, 3) evidently form as it were a reflection of our Not-Trinity.

⁶ So called because it was first described in *The Book of the Law*.

⁷ e.g., extension at right-angles, in Euclidean geometry. The model here presented is more in line with Gauss’ notion of “action”, i.e. linear action, circular action, extended circular action, etc. This thesis, however, brings the idea of “action” to include even the point; and so of course the concept of extension is quite altered. It is hoped that the nebulousness of the following discourse will not prevent sincere discussion of these points.

⁸ These “0” and “00” are the philosophical “A”, and the implicit “Not-A”; where $A = 0$.

⁹ These are then defined as it were by each other: the point is “Not”, unless there be “No-Thing”; and when one posits that they “are”, it is merely to say “Nothing Is Not”.

The numbers 1, 2 and 3, being the Not-Trinity as known through the Not-Trinity, are shown forth in the numbers 4, 5 and 6, which form another triad.

4) Being the unified conception of 1, 2 and 3, the number four is a complete definition of matter, since the *binding*, as it were, of the concept of “potential vibration space” gives in each of its three terms respectively our conceptions of mass, energy and size. The concept of “potential”, when “realised”, is the very root of our concept of mass; and “real” vibration is energy, just as “real” space is our concept of “size”. Matter cannot be defined except by these concepts, and has no need of any other concepts. The number four specifies matter.

5) As with the formulation of the numbers two and one, the combined conception of the number 4 (matter: mass, energy and size) is referred back to the previous trinity (“potential vibration space”). The number five, then, allows the possibility of defining matter in three ways, which together compose the concept of “motion”:

Potential mass	Possibility of mass [being manifest at a given point]	i.e., density
Potential-vibration energy	Possibility of energy [varying from one point to the universe about it]	i.e., transfer of energy
Potential-vibration-space size	Possibility of distance [between points in the universe]	i.e., change of position in space

6) As with the number 3, we are now forced to conceive of some way in which these ideas (of matter and motion) can become realised. This is of course the conception of Time; which is then seen as the “space” in which matter can be manifest (or not), and the quality which makes motion possible.

Here again, the numbers 4, 5 and 6 form a complete trinity. As before, the next trinity is conceived through the totality of this one.

7) Having formulated an universe wherein matter, motion and Time are conceived as *possible*, one can only put forward the notion of *light* as their sum total. The “dark” universe of 4, 5 and 6 (wherein is only the *possibility* of matter, motion and Time) is only appreciable by the force of its own interaction, which *must be* light, for the simple reason that when one tries to formulate the question: “How can matter move in Time?”, one can’t do so without as it were “picturing the scene” (implying *light*). I beg the reader’s indulgence, and request him or her to try to formulate this question *whilst excluding light*. There is some barrier which cannot be pierced, unless one has this illumination! I suggest that “light” is then something that is *the reflection of everything in everything else*. Of course, this does not *necessarily* mean that there is no better concept than “light”; it’s just that one can’t conceive of any. This “light” is implicit and defines the very concept of *spatial separation*; and so the sense of this number is “that which separates and defines motion, matter and Time”.

8) Now by referring *light[-separation]* back to *matter-motion-Time*,¹⁰ we arrive at the concept of *the rate of separation of matter-motion-Time*. These compose the concept of the *speed of light*, which may be said to regulate the rate of Time, of motion and of matter. The “rate of matter” would seem rather awkward to describe – it does not mean the rate of vibration of molecules in matter (which is the rate of motion), but would seem to allow a differentiation between types of matter (e.g. quarks, hadrons, electrons, etc.).¹¹

9) This number is then the binding together of the concepts of “speed” and “that which separates” (light). Since we are to conceive of a universe in which “separation” and “speed” are contained, what we have is the concept of a holding together of the force of separation of things; which is *gravity*.¹²

In summary, it must be noted that we have used the same simple rules throughout. From our initial conception (the point), we have inferred another (the sphere); and from these two, we have inferred their relation in a third. This gives us another “point”, from which we may infer a second (being the relation of the first unit with the preceding triad), which gives us a third

¹⁰ Using the same process as for 2 and 5.

¹¹ The reader will note the connection with Relativity Theory.

¹² As an acceleration which contains the expansive force of the progression of number. This expansion is cognate with the Einsteinian notion of the “cosmological constant”. The Newtonian equation for the cosmological constant is the formula of a simple harmonic oscillator; which is a linear model of the concept of “relation” as “vibration”.

wherein they may relate; and so on. By the rules of this system, we must now posit the number 10 as the synthesis of all the above: the Universe itself. This seems to be the end of the series, since we have found all of the basic conceptions necessary to make an universe (though we don't know how they may be related, except as units on a scale). It seems complete, since we now have a trinity of triads formed our initial Not-Trinity; thus expressing as it were the permutations of that original trinity. There is no need to go beyond the number ten to *create* the universe.

However, there obviously *are* numbers beyond ten; and if we wish to proceed, we had better be aware that we are beings who live *in* number ten, as it were. Therefore any attempt to conjecture about the following numbers must be based solely on our [individual] experience of the first ten numbers. They should tally with our actual observations of the universe. It is important to note that from here on in, we must admit the possibility that individual interpretation may vary (and by this I mean, depending upon the mass, speed, etc., of the observer); yet we may make certain inferences from the rules of the system now established. We know that the rule is *union of opposites in a third*, which together make a triad. Three triads form a trinity of triads, which crystallizes out. It is therefore plausible that, since we are examining the universe as a whole, the numbers 1–10 inc. form the first point of a “decadic” triad (1–30) which then makes up a trinity-of-”decadic”-triads (1–90), crystallizing in the number 91;¹³ which may represent the [impersonal forces of the] Universe's experience of us.

We must now turn from straight mathematics to the consideration of all this in relation to the Enochian system of Dr. John Dee and Sir Edward Kelley.

¹³ These trinities of triads (1–10 & 1–91) may form two parts of a trinity-of-trinities-of-triads (if the rule may be expanded indefinitely, as it seems it should); but it seems that (given our knowledge of the Enochian system) this enumerates to 441.

It is also possible to gauge from Crowley's attribution of the first three Sephiroth that there is a way to attribute the planets (and the 21 Enochian letters)¹⁶ to the Ayres 10–30 inc. This is likened to the attribution of the Sephiroth in the hexagram, where Saturn represents the Supernals, and Luna contains Malkuth. In this arrangement (but not shown in the table) the planets are equivalent to the Sephiroth Chesed–Yesod, in the final Yesod of which is contained Malkuth (=L, Earth).

More importantly, by “exalting Malkuth to Binah” in the hexagram,¹⁷ we have a 27-fold schema, which may then correspond with *Liber Trigrammaton*.

The English alphabet corresponds with the Trigrams in the above table, and numerical values may be attributed by reference to *Liber Trigrammaton* and *The Book of the Law*. *Liber Trigrammaton* begins: “Here is Nothing under its three forms. It is not, yet informeth all things.” This corresponds with the attribution of A to the numbers 1, 2 and 3; and it suggests that its value should be zero. Yet it is also possible to suggest that A (as “nothing”) informs “all things” in the trinity of triads (1–9 inc.), as a triform expression of zero; thus giving values of B = 0 and C = 0. This is both supported and denied in the descriptions of their respective Trigrams:

Now cometh the glory of the Single One, as an imperfection and stain.

Consider this with reference to my description of the number 2 as “Not-One”. And then:

But by the Weak One the Mother was it equilibrated.

The equilibration of the Not-One in the number three.

Therefore the first triad may be seen to subsume the first three triads into itself, as the threefold expansion of the Not-Trinity (zero). However, these triads are of course distinct, composing respectively Kether-Chokmah-Binah, Chesed-Geburah-Tiphareth and Netzach-Hod-Yesod. Therefore there are also *positive* values for these three letters. These have been gleaned from the text of *The Book of the Law*:

*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. (Liber AL, II:15)*

This has a solution both in Hebrew¹⁸ and in English. “Nine” is the first 9 Ayres, and “eight” is then the value of A (which is also Aleph = 1, therefore “one in eight”, being the union of the triform nothing). This is supported by the following:

Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen. But they have the half: unite by thine art so that all disappear. (Liber AL, I:46 & 47)

Sixty-one is AIN, “the Not”, which is the letter A (Trigram 1) in its three forms. The “art” referred to is the method of I:25, “Divide, add, multiply, and understand”:

(A)	A	= 8
(AI)	A × Yod	= 80
(AIN)	A + Yod + (A × Nun)	= 418

Eight is the central sphere of the third trinity of 7-8-9, which suggests that the letters B and C might be similarly representative of the second and third trinity respectively, as it were a process of redintegration.¹⁹ Thus we have B = 5 and C =

single Tree, making 40 Sephiroth; and in each Sephiroth there is a further tree, making 440 Sephiroth in total. It is therefore possible to suggest that the Enochian system is in some sense a reconstitution of the Hebrew Qabalah.

¹⁵ Interestingly, since the names EXARP-HCOMA-NANTA-BITOM are written twice in the Black Cross, and if we add the two missing “L”s, we find there are 666 letters in the Great Table.

¹⁶ Which are divided into three groups of seven in the relevant Spirit Action.

¹⁷ i.e., equilibrating Earth (Malkuth) and Saturn (the Supernals).

¹⁸ 8 the letter Cheth, which is spelt ChITH, adding to 418; and moreover nine is Teth, spelt TITH, which is 419. Thus, 419 – 418 = 1 is the “one in eight”. Note also 2³ = 8 and 3² = 9, and cf. AL II:7.

¹⁹ Notwithstanding the earlier correspondences.

2. It may be noted that the three “manifest nothings” A, B and C show forth respectively the Berashith Equation²⁰, the Pentagram-Circle of I:60 and the $0 = 2$ equation (which may be discussed at length elsewhere). It will be noted that these are the bases of Life, Light and Love.

Continuing with the rest of the letters, we find that D, E, F, and G (the 4 elements governed by the 10th Ayre) must be 3, 4, 6 and 7, and the other letters are then H=9, I=10, J=20, etc., down to Z=900. The letter A fills up the last place both in the same way that in Hebrew, Aleph “writ large” is 1000; but here, it completes the system of the Ayres in the letters AL, the key of *The Book of the Law*, which is 31 in the Hebrew, suggesting the 30 Ayres “and the unity thereof”. It is also LA, “Not”.

These values may be tried in the fire of gematria. There are a few obvious words to start with, assuming first that A = 0, B = 0, C = 0:

boleskine = 418

See AL II:78.

stélé babalon = 718

This corresponds with Crowley’s $\sigma\tau\eta\lambda\eta$ 666²¹ = 718. 666 is clearly the Beast,²² and so there is an identification of Babalon and the Beast.

aleister = 666

For this, one must use the value A = 8. If A = 0, it adds to 658, which is “half” and “understanding” in Greek; thus giving some initial justification for the use of two different values for A.

These alphabetic values form the basis for the following brief analysis of *The Book of the Law*.

²⁰ This is: $0^0 = 0^{1-1} = \frac{0^1}{0^1} \left[\text{Multiply by } 1 = \frac{n}{n} \right]$ See *Berashith* in Crowley, *Collected Works*; which is online at:

$$\text{Then } \frac{0^1}{n} \times \frac{n}{0^1} = 0 \times \infty$$

<http://lilytears.com/spirituality/thelema/qabalah/berashith.htm>.

Please note that 0^0 is the “Absolute [Qabalistic] Zero”, not merely “non-extension”. The number 8 may be considered logically as a 3-dimensional cube (having 8 vertices, and being 2^3), which is equivalent to the portion $\frac{0^1}{n} \times \frac{n}{0^1}$. The argument that the “rules” of algebra are designed not to produce such awkward results is a *petitio principii*, since the universe evidently “is”!

²¹ Using the *stigma* or compound $\sigma\tau$, which equals 6.

²² ThRIVN and To Μεγα Θηριον both equal 666.

4. A Brief Analysis of *The Book of the Law*

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This chapter consists of a gematric analysis of certain significant verses from *The Book of the Law*, using my revised [Sepher Sephiroth](#) and Kieren Barry's *Greek Qabalab*²³. It is assumed that the reader is familiar with the basic symbolism of the Gods, etc., and with Crowley's "Old" and "New" Comments, and the various gematrias already discovered in Hebrew and Greek.

English words are in bold, and Hebrew is transcribed in the usual way.

The "full values" of the letters A, B and C in any particular word or phrase are used completely (denoted by "(f)"), or not at all.

Identities from Hebrew and Greek are generally given only in translation.

"Greek" is abbreviated to "Gk.", and "Hebrew" to "Hb."

A Brief Analysis of *The Book of the Law*:

Chapter I

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1. Had! The Manifestation of Nuit.

had = 12 = manifestly / earth
{The manifestation of Nuit is earth; Nuit being the All-sphere.}

manifestation = 1070 = **company**(f) / manifold / not concept, as the "company [of heaven]" of verse 2.}

{Shows the manifold expansion of the zero-point-sphere

}

nuit = 770 = ON(f), the Sun-God / winged / perfect / sea

{Suggests Hadit, the winged sun-globe. cf. I:45, "The Perfect and the Perfect are one Perfect and not two; nay, are none!" And it also has "sea", suggesting Binah. Also note **nuit** + (6 × 50) = **manifestation**; cf. v.24.}

3. Every man and every woman is a star.

star = 600 = **union** / world, universe / the godhead

{Kether ("union", "godhead") as the manifest universe – "Kether is in Malkuth," etc. Each star is an unique universe.}

4. Every number is infinite; there is no difference.

infinite = 460 = **nu** / gematria

{The verse states the doctrine of the point-sphere, that all numbers are essentially one with the infinite; but implies nevertheless "every number has its [gematric] value".}

5. Help me, o warrior lord of Thebes, in my unveiling before the Children of men!

{This verse unveils, as it were, the "secret word" of I:20, and the "secret name" of I:22;}²⁴

lord of thebes = 806 = BABALON(f)

²³ Crowley's "Greek Qabalab" (*Liber 1264*), *The Book of the Law*, and many other sources have been incorporated by Barry in this excellent volume.

²⁴ See Crowley's Commentaries to these verses.

children of men (f) = 418 = ABRAHADABRA / the not [etc., etc.]

{And:}

children – 1 = 225 = child

thebes = 517 = **beast**(f) / priest

{See notes to I:15.}

6. *Be thou Hadit, my secret centre, my heart & my tongue!*

{The “warrior lord” being identified with Hadit, and with reference to II:25, “[Ye are] against the people, O my chosen!”, we have:}

hadit = 322 = against / people

warrior lord = 1193 = **my chosen**

hadit(f) = 330 = **eight**

{cf. II:15.}

{The three characteristics of Hadit are concealed in “secret centre”, which is evidently the descending triangle of spirit (the yoni):}

secret centre = 1076 = free; sacred

secret centre (f) = 1080 = threefold / the holy spirit / concealed

{And revealed in “tongue”:]}

tongue = 841 = Alpha + Mu + Omega (beginning, middle, end) / one in three [or] three in one / praises

{Whilst “heart” resumes both the ideas of the power of speech (expressed by the tongue), and the inward or silent meditation on the highest (secret centre):}

heart = 413 = voice / the spell

heart(f) = 421 = to meditate

7. *Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat.*

aiwass = 1010 = the number of me

{A signature. Also of course OIVZ = 93 and AIFΑΣΣ = 418.}

minister = 734 = to bring forth

{The function of a minister or servant. The antonym of “magister”.}

hoor-paar-kraat = 859 = **house of ra** / thrice-great / an offering

{It is not inconceivable that “paar” (elsewhere written “pa”) could in this instance be “per-Ra”, “the house of Ra”. Compare this with “khabs” as the “house of Hadit” (II:2). The epithet “thrice-great” is given to Hermes or Tahuti, the word-bearer; yet Hoor-paar-kraat is the Lord of Silence. The only possible conclusion as yet is that Aiwass is “bringing forth” the Speech in the Silence (but see the notes to I:49). The “offering” then refers to *The Book of the Law* itself.}

8. *The Khabs is in the Khu, not the Khu in the Khabs.*

khabs = 239 = **coph nia** (f) / iron

{The house is the boundary of one’s sphere, in a manner of speaking; and as a star builds up heavier and heavier elements by nuclear fusion, the formation of iron is the first reaction that is endothermic, and thus in a sense it marks the outer limit of the sphere of operation of Hadit, who is the “core of every star” (II:6). It is conjectured that the core of the sun is iron. There is a further suggestion linking “the double wand of power” (III:72) with the “rod of iron” (Rev. 2:27, from Psalm 2) – see the notes to III:72.}

khabs(f) = 252 = serpent’s den

{The house of the serpent hadit; cf. II:2.}

khu = 439 = exile, banishment / judges

{Unhelpful except as **khabs** + 200; suggesting that the Khu is the Khabs

illuminated by the Sun (Resh = 200 = Atu XIX).}

10. *Let my servants be few & secret: they shall rule the many & the known.*

few = 610 = **secret**(f) / closed, shut up / the sea

{“Shut up” and “the sea” indicate the type of “shutting up” of the Masters of the Temple;²⁵ cf. *Liber 418*, 7th Ayre: “For they that sit encamped upon the sea in the city of the Pyramids are indeed shut up. But they have given their blood, even to the last drop, to fill the cup of BABALON.” The identity with “secret” is clear. Note also **secret** = 608 = **star**(f).}

12. *Come forth, o children, under the stars, & take your fill of love!*

come forth = 609 = star / wanderer / triad / the summit {This is **star** (f) + 1, i.e. “under the stars”. The concept of love is numerically equivalent to addition (or conversely subtraction – see the notes to I:57). This is further expressed by **love** = 614 = **number**. The identities here with “triad” and “summit” are Kether and the Supernals as “under” the Not-Trinity.}

14. *Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!*

{The formula of love being *addition*, we see that principle applied here, the process being poetically termed “bending in ecstasy”;}
naked splendour = 1054 = unknown {But:}

naked splendour + 1 = 1055 = **prophet & his bride** {i.e., now wedded to Hadit.}

naked splendour (f) + 1 = 1063 = splendour

{Therefore the splendour is in a sense “veiled” more and more in the expansion of the complexity of number.}

secret ardours (f) + 1 = 1492 = paths of the Lord

{i.e., the paths of the serpent NChSh.}

{The formula is contained within the word “kiss”;}
kiss = 440 = the temple / everywhere / a showing forth / great dragon / perfect [etc.]

{i.e., “the naked splendour of Nuit”, where Nuit is identified with the “great dragon” (Draco), and as the “perfect” of I:45. Furthermore, the great key-number 441 shows how she may be wedded to Hadit: 441 = truth / triumphant, beautiful / courage / consort, wife.}

ankh-af-na-khonsu-T = 967 = to prophesy

{I have added the terminal letter Teth, as used in the Hebrew spelling of ANK-AP-NA-KONSV-T = 418. To “prophesy” is evidently his function.}

{If possible I would like to slip in:}

prince-priest (f) = 950 = **ankh-af-na-khonsu** (f)

{Which is enough to make one wince, when it is noted that only two of the three A=8 values have been used in a-a-f-k (those of “af-na”, I suggest).}

15. *Now ye shall know that the chosen priest & apostle of infinite space is the prince-priest the Beast; and in his woman called the Scarlet Woman is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.*

beast = 504 = sought for / half, middle; midnight [etc.]

{This seems to express the use of the “zero values” (cf. **aleister** = 658 & 666) as showing *half* of the equation; that of the midnight silence. The other half is **beast**(f) = 517 = **thebes** / priest.}

scarlet woman = 1424 = the woman of whoredom / holy of holies

²⁵ See Sepher Sephiroth number 50: “shut up” and “the sea” are the same words but spelt with Mem final; that “shut up” is distinct from the number 89 version.

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.*

sun = 660 = fire, flame / child [etc.] {The sun = the son (cf. III:74), and obviously alive with fire.}

moon = 250 = lamp / outside / he, she, it falls

{Corresponds with Gimel, Atu II, as the Lamp of the Abyss; and altogether suggestive of “stooping starlight”.}

winged secret flame (f) = 1402 = priest / satan {As “beast”.}

secret(f) = 610 = winged

secret flame = 708 = winged {Clear.}

secret flame (f) = 718 {Suggests the stélé, presumably as showing the winged globe.}

18. *Burn upon their brows, o splendrous serpent!*

splendrous serpent = 1905 = the twelve single letters [of Hebrew] {The zodiacal serpent of *Liber LXVI*:28.}

serpent = 748 = war-engine (Gk.) / image; concealed

{This seems to suggest that the serpent Hadit is the war-engine; but see III:21, where the “war-engine” is furthermore identified with the “image especial”.}

20. *The key of the rituals is in the secret word which I have given unto him.*

key = 834 = **three ordeals** / to receive (Gk.) / paths

{“Receive” suggests the Hebrew word QBL, whence QBLH, “Qabalah”. There is furthermore an identification of the [Qabalistic] Paths with the three ordeals. In the context of this verse, the key of the rituals expresses the passage through the Paths by ordeal. This key-word is of course ABRAHADABRA, which may be written in a triform manner as ABRA-HAD-ABRA.}

secret word (f) = 1383 = triangle

{Suggests then the Qabalah of the triform-zero herein described.²⁶ Also there is an evident concordance with **key** = **three ordeals**, suggesting again that the rituals induce the ordeals, and that the correct method is the formula of ABRAHADABRA. (Cf. **three grades**, *infra*.) $1383 \div 3 = 461 = \text{sin (Gk.)}$; and cf. $418 = \text{sin / the saving grace}$.}

21. *With the God & the Adorer I am nothing; they do not see me. They are as upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit.*

god = 80 = **all** {i.e., “with the [All]... I am [the] nothing”.}

adorer = 277 = to deny / to sow; semen

{Seems to imply that to affirm one thing is to affirm its own opposite; which is creative act.}

adorer(f) = 285 = godless / a spell

{This is perfected as a spell if one recognizes the formula. To adore (i.e., identify with) a god implies one *lacks* the god.}

god + adorer = 357

{ $357 + 61 = 418$. Thus this brings in the “I am nothing” in this verse, to equate the adoration of a God with the ritual formula “ABRAHADABRA”. See the notes to I:46. For “heaven”, see the next verse.}

{Now with reference to I:46 (the 61 & 8, 80, 418 verse), and knowing that Hadit is eight (as A = 8, and since **hadit**(f) = **eight**), we see that “God” (= 80), which in this verse is “no other ... than me and my lord Hadit”, shows that the 80 of “eight, eighty, four hundred and eighteen” represents Nuit + Hadit:

²⁶ And note $3 = \text{Gimel} = \text{GML} = 73 = \text{Chokmah}$.

8 = Hadit	Aleph	1	
80 = Nuit + Hadit	Aleph-Yod	11	11 is the number both of Nuit (I:60) and of Hadit (II:16).
418 = Nuit + Hadit + Ra-Hoor-Khuit	Aleph-Yod-Nun	61	418 = ABRAHADABRA / HRV-RA-HA / HVVR-RA [etc.]

There is the suggestion in III:1 that 418 is the reward for “the winners of the ordeal x”, written in III:22 (Nuit and Hadit); and cf. III:1.}

22. Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

secret name = 722 = sword

secret name (f) = 732 = cup

{We see that to name a thing is to affirm a kind of division (the sword, weapon of discrimination or division) between that thing and everything else. Yet it is also a means to expand one’s understanding of the universe (the cup). We know of course that this secret name is Babalon (i.e., the Lady of the Cup of Abominations).}

babalon = 170 = concubine / wand / cup

babalon(f) = 196 = the sea of wisdom

{We now see the cup joined with the wand, the method of whoredom. The sea of wisdom is of course Binah.}

bind nothing = 589 = kiss / first splendour (title of Kether)

{This is to affirm that nothing is conceived as one in the binding of the three forms of nothing. There is a reference to the formula of the “kiss”, discussed in I:14. Furthermore, we see that **nothing** = 516. Now this is superficially unhelpful, because Nuit’s word is “six and fifty” (= 56 = NV; or as 506 = 8 + 80 + 418). Yet there is something in there if one cares to look. Since She says “I am nothing; they do not see me. They are as upon the earth; I am Heaven...” in the previous verse, and we see that the “I” which is “Nothing” equals 10 in English, and is the difference between 506 and 516, there is really no problem for the experienced gematricist! What’s more, if we add the other “half” of the Jews, AIN=61, we get 577 = **heaven**! Also 577 = The Concealed of the Concealed, which is perhaps significant, with reference to the 0=2 Equation (see *Berashith, Magick Without Tears*, etc.), since **not** = 430 = Concealed (but see the notes to II:15).

“The Perfect and the Perfect are one Perfect and not two; nay, are none!”

Also **nuit** = 770, which is 10 different from the Greek spelling:

nuit = 770 = ON(f), the Sun-God / winged / perfect / sea

נויט = 760 = wings / secret, unseen, occult / song

And also “nu”:

נו = 450 = the ecstasy / the sea / a song at a banquet

nu = 460 = **infinite** / gematria

The common identities are of the wings [of Hadit], songs [of joy] and the sea [of wisdom].

Also נויט – **nu** = 300, which is 6 × 50 (as also 718 – 418), as in I:24. The difference in spelling, “it”, is 310 in English, and so we have that 10 again, which is HAD in Hebrew, and Malkuth, “the manifestation of Nuit”. Furthermore:

310 = Why? / Any one; every one / to bind / ship, vessel

Of course 310 = 31 × 10, or LA, “the Not”, manifest through Malkuth (= 10 = HAD). This shows that the binding of nothing (by any number one) is as it were to sail on the sea (770/450) of Nu or Nuit. Also this unites the various spellings of Ra-Hoor-Khu, Ra-Hoor-Khut (+300) and Ra-Hoor-Khuit (+310), as well as Had and Hadit. Note especially the unique spelling “Ra-Hoor-Khu-it” in I:36.}

23. But whoso availeth in this, let him be the chief of all!

24. I am Nuit, and my word is six and fifty.

25. Divide, add, multiply, and understand.

chief of all = 185 = cloak / master {i.e., a Secret Chief.}
chief of all (f) = 195 = empty {Figurative of the grade of Master of the Temple.}

all = 80 = **god**

all (f) = 88 = Niké, conquest.

{It is a conquest of existence itself. Also, **chief**(f) = 31 and **all** = 80; making 111. Furthermore, there is a possible (if dubious) use of the formula for adoring Nuit, given in I:21:}

80 + 61 = 141 = womb

88 + 61 = 149 = temple / word / perfection {i.e. impregnation of the womb, the creation of a Magister Templi.}

34. *But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.*

ordeal = 217 = **isa** / suffering / strife (of the Lord) / temple {Clear; but see also I:49.}

ordeal (f) = 225 = action {Cognate with “passion” or “passivity”, the concept of suffering. It suggests that one must “play up, play up, and play the game!”}

ritual = 850 = the serpent / my god!

{Suggestive of Hadit; cf. II:8, “I am the worshipper.”}

ritual (f) = 858 = half / initiation / pathetic appeals
Hadit.}

{i.e., half revealed; as prayer, distinct from those of the Hermits of}

half known = 875 = sword

{Concealing the “work of the wand”, v.37.}

half concealed (f) = 256 = **for all**

{i.e. “the law”, suggesting the Will, the work of the wand.}

law is for all = 1106 = the giving of the law

35. *This that thou writest is the threefold book of Law.*

book of law = 886 = judgment

{i.e. the law of divine justice.}

book of law (f) = 899 = the not, the nothing
also means “not”).}

{Suggests the threefold “not”. Note that AL = 31 = LA, “Not” (and AL

law = 640 = watcher, guardian

{I can only suggest that “the price of freedom is eternal vigilance”.

law (f) = 648 = **reveal** / initiation, celebration; mysteries / the house of truth

{Suggests “The Book of

Mysteries”. The word “initiation” is connected with Enoch (=ChNVK, “consecration”) through the Arabic.²⁷}

36. *My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.*

ra-hoor-khu-it = 1098 = top, summit; crown of the head

{Ra-Hoor-Khuit is really Kether, though concealed in Hoor-paar-Kraat as 000. This is the Sahasrara Chakra. Note the hyphenated “it” in “khu-it”, where it is usually spelled simply “khuit”; and cf. the notes to I:22.}

ra-hoor-khu-it (f) = 1106 = two great lights / the giving of the law

{“Two lights” is perhaps figurative of the two horizons, since Ra-Hoor-Khuit means “Horus of the [dual] Horizons”.

37. *Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.*

{There are many identities for “mantra(s)” and “spell(s)”, which will be examined quite loosely. These refer to the passage from the grade of Man of Earth to that of Lover.}

²⁷ J.M. Rodwell, *The Koran*, p.121.

mantra = 510 = **orison** / **drug** / **feast** / **asar** + **isa** / will / anyone, everyone / door, threshold / song / Resh: the head (☉)

mantras = 710 = **drugs** / **feasts** / willingness, desire / holy spirit / tried by fire

mantras(f) = 726 = unutterable / V.I.T.R.I.O.L. / secret {Silent mantra.}

{Mantra is the *door* into devotional work, which may be practiced by *anyone* who *wills* to, simply in one's *head*, without anyone else knowing about it. It is a kind of *orison* in *song*. The other identities suggest a novel method of worship. "Asar + Isa" are the states [of mind] correspondent with the grade of man of earth. The man of earth ordeal is here represented as the "trial by fire" of I:50. The "full value" gematria of "mantras" suggests the interior worship, and the method for the passage to the Lover grade, by "visiting the interior of the earth".}

spell = 364 = **ink** + **paper** / Satan / demons / opposition, resistance (cognate with "Satan") / the hidden light (Kether) / hermaphrodite

{"Spell", i.e., spelling with ink & paper. Ritual work is necessary to break down resistance, etc. Satan is clearly Jesus, God, Devil or Man; being anything which has an identity, therefore "opposing", in a sense, the universe. The hidden light is the "light so strenuous that it is not perceived as light." "Hermaphrodite" refers to the passage to the grade of Lover, the key to alchemy.}

spells = 564 = **second ordeal** (f) / **mites** / Enoch / the breaker of foundations (the sphere of the elements) / the cap-stone / and the Adam was formed into a living Nephesh [etc.]

{Principally, "Enoch" shows the Enochian system, being the "spells" of this Aeon (cf. *Liber 418*, 6th Ayre). This number is the same as that of "mites", being the portion of "Thelemites" which refers to the Man of Earth grade, and it has the same number as "second ordeal", showing that the second ordeal (of III:65, distinct from those of I:50), of ritual work, etc., passes the Man of Earth to the grade of Lover (gold, Tiphareth). This suggests that the first ordeal (of III:64), for the "fool", passes to Man of Earth.}

obeah = 83 = consecration / mundane work {Karma yoga. Pertains to the Man of Earth grade.}

wanga = 667 = the scarlet woman

wanga (f) = 683 = intercourse {The Lover grade. Cf. Crowley's spelling of Coph Nia as כפ ניא = 161 = Intercourse (Gk.)}

39. *The word of the Law is Θελημα.*

Θελημα = 93 = love / will / Aiwass

40. *Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.*

{Note first **but close** – **thelemites** = 93 and **the word** – **but close** (f) = 61.}

three grades = 725 = τὸ ἑπος, "the word"

{Therefore there are "three grades" in "the word". Το ἑπος can also mean "the verse" (giving "look but close into the verse").}

three grades (f) = 739 = way, path {See the notes to I:20, re: **three ordeals** = paths.}

thelemite = 721 = star / the heavenly man

thelemites = 921 = insight, perception / the whole / rod; law {i.e. one needs insight to "look ... close into the word"; where is "the whole law".}

{Using the same method as in the Old Comment, splitting "Thelemites" into 3 separate words, "the-le-mites":}

the = 313 = **island** / secret, unknown {The Hermit Grade. The island is that "Oe" of Shivadarshana.}

le = 44 = drops / blood / sand; horror / sorrow / flame / piercing [etc.]

{The Lover Grade, shown as merely on the way to Binah, Sorrow, which requires the giving of every drop of blood – inevitable once the grade of Lover is attained. Note that Crowley gives $\theta\epsilon\lambda = 44$ as the Hermit grade (= 31 + 13). Both attributions are possible.}

mites = 564 = **spells** / **second ordeal**(f) / the sphere of the elements / and the Adam was formed into a living Nephesch / Enoch

{This is the Man of Earth Grade, the sphere of the elements (Malkuth), and of the Nephesch or animal man. Enoch means “to dedicate, train, consecrate”; or perhaps “to initiate” (see the notes to I:35).}

{The word $\theta\epsilon\lambda\eta\mu\iota\tau\eta\varsigma$ means Thelemite (singular):}²⁸

$\theta\epsilon\lambda\eta\mu\iota\tau\eta\varsigma = 610 =$ **few** / **secret**(f) {i.e., “my servants” (I:10).}

hermit = 473 = the three persons (AThH: HVA: ANI) combined / Golgotha / genesis; origin; birth

{i.e. the three grades attained in one. Golgotha is symbolic of the Supernals in the *Zohar*. The “birth” is that of the Magister Templi – see *Liber Tau*.}

lover = 714 = dagger / congregation / DIN, justice (Geburah) / fiery furnace

{Dagger, the weapon of the Ruach; the congregation is that of the New Aeon, being exalted by the Knowledge and Conversation of the Holy Guardian Angel. Justice is Atu VIII, the satisfied woman; thus implying “lover”. The “fiery furnace” shows clearly that the “passage through fire” (I:50) is now recognised truly in the light of the flame of the athanor.}

man of earth = 599 = **heart of man** (anagrammatic)

{“Man of Earth” gives nothing valuable in either form; but there is some help from the “concealed unity” here, and in the names of the other two grades:}

man of earth + 1 = 600 = a veil / Samekh

man of earth (f) + 1 = 616 = swords / avenging [or redeeming] angel

{Thus the “concealed unity” unveils the work of that grade, the treading of the path of Samekh through the veil of Paroketh, and unto the Ruach (swords) where is the avenging, or guardian, angel.}

lover + 1 = 715 = **exceed** / **shameless**(f) / **means and means** (f) / secret / to have intercourse (with) / woman / ineffable

{And here again the work of that grade.}

hermit + 1 = 474 = DOTh, knowledge (i.e., the Abyss) / the testimony (within the Ark) / to sacrifice / two

{This is not entirely clear to me, but there is surely a connection with Daath in some sense – the N.O.X.? There is also perhaps a hint of the 0 = 2 equation – cf. I:58, “nor do I demand aught in sacrifice”, and note that, as well as its usual meaning of “anything”, “aught” used to mean “nothing” at (was it?) Cambridge.}

{“Do what thou wilt” (2711) gives no identities; but the capitalised “Do” gives:}

do = 73 = wisdom (Chokmah) [etc.] {The root of Will.}

45. *The Perfect and the Perfect are one Perfect and not two; nay, are none!*

perfect(f) = 496 = $\sum_{n=1}^{31} n$ and also the next “perfect” number after 6 and 28 / Malkuth

{A perfect number is one which is equal to the sum of its factors, thus $6 = 1 + 2 + 3$, and $496 = 1 + 2 + 4 + 8 + 16 + 31 + 62 + 124 + 248$. Also being the sum of the numbers 1–31 inclusive (AL), and the number of Malkuth (= HAD), this number is in every way representative of the Not-function as the manifestation of Nuit. As $\sum_{n=1}^{21} n = 231$ is the sum of the Atus O-XXI, $\sum_{n=1}^{31} n$ is the sum of the Paths and the Sephiroth. There is nothing useful for the “other” **perfect** = 494.}

perfect(f) + **perfect**(f) = 992 = enjoyment (Gk.) / the joy of the whole earth (Hb.)

{Thus two forms of “joy”, shown in the one Malkuth.}

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

²⁸ Distinct from Crowley’s plural transliteration “ $\theta\epsilon\lambda\eta\mu\iota\tau\epsilon\varsigma$ ”.

47. *But they have the half: unite by thine art so that all disappear.*

{Whilst referring back to my previous notes on 8, 80 & 418, there is a further interesting gematric correspondence with 61. That is:}

1891 = $\Sigma[1-61]$ = The naked splendour (Hb.) [An obvious reference to the description of Nuit in verse 14 (and note that the Hebrew phrase for “the naked splendour” suggests the Milky Way, but see the revised *Sepher Sephiroth*). Furthermore, the only factors of 1891 are 31 and 61, both of which are of course prime numbers. 31, being another way of saying “Not” in Hebrew (LA) might be construed as being the “other half” of this equation, were it not for the obvious difficulty that that is also in Hebrew. In any case, it is a noteworthy correspondence.]

48. *My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?*

{Now 111 is of course Aleph, “an ox”, and Atu O, by the Book of Thoth, which is “The Fool”. This comes up again several times in the notes to Chapter III.}

ox = 770 = **nuit** / ON(f) / perfect [etc.]

{Since the “ox” is “none”, which “none” is both Nuit and Hadit taken separately or together (I:27, 45; II:15), we are reminded (by **ox** = perfect; cf. I:45) that the one implies the other; and here is the key to the word “ON”, concerning which I am obliged to remain silent.}

book = **black ink**

{i.e. the comment is to be printed in red, and the verses in black ink (see III:39).}

book(f) = 175 = to be within one

{But this “one” is “none” by the book:}

book – 1 = 174 = book (Gk.)

fool = 186 = love + will (93 × 2) / to speak the truth

{Merely suggestive.}

49. *Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa the sufferer; Hoor in his secret name and splendour is the Lord initiating.*

{Asar (Osiris) and Isa (Jesus in Arabic; an anagram of Asi, “Isis”) firstly give us two key numbers:}

asar = 300 = light in extension / the spirit of god / separation / armour, weapon [etc.]

isa = 210 = **no god** / N.O.X. [etc.]

{This is a little obscure. The “full values” give:}

asar(f) = 316 = **death** / to worship / sun (Helios); east

{Clearly Osiris is the God of the Dead; identified with the Dying-and-Reborn Sun by “worship” or adoration, since he is not *actually* the Sun God Ra.}

isa(f) = 218 = Jesus (abbr. IHΣ)²⁹ / vengeance / equilibrium / Briah / the moon

{There are clear identities with both Isa and Asi (Luna); the “vengeance” identity would seem out of place, but for the “equilibrium”, which suggests that the suffering is paid back in full on some level. This would be a *revelation* of the concept of suffering in the “outer”; which is expressed in the “inner” by the following:}

isa(f) – 1 = 217 = **ordeal** / suffering / strife [of the Lord] / secret / bright, shining / HVVR, “Hoor”

{Now this gives us a “secret” and “shining” name of Hoor;³⁰ together with the concept of suffering and ordeal which is the work of Isa. Now as **asar**(f) – 1 is Hadit (see below), and this **isa** – 1 which is Hoor, is also **asi** – 1. If Asi conceals Nuit, as Asar does Hadit, then there is an identification of Hoor with both Isis and Nuit – suggesting that the secret name of Hoor is actually that of his mother, as it were. Of course the tradition in Egypt was that the royal blood passed through the maternal line.}

²⁹ This is connected with Asi (by Luna and Atu II) in *Liber 418*, 19th Ayre. There is a further possible connection with the Coptic *Hice*, “Isis”; however I do not have the correct Coptic spelling to hand.

³⁰ Note also the “secret name Hoori”, given in the Invocation of Horus, is HVVRI = 227 = star / male [sacred phallus].

asar(f) – 1 = 315 = hadit (Gk.) / dove / strife (Eris)

{Now we have a definite identification of Osiris with Hadit. Also we have the symbol of Nuit, the dove (see I:57); supportive of the notes to “**asi – 1**”. Moreover, it is again “strife”, in a feminine sense. Asar and Isa are both undergoing the “tribulation of ordeal”.}

hoor = 249 = tomb / fear, terror / us

{This is only useful in that “tomb” suggests concealment; and “fear”, which is “overcome”, as it were, by **hoor – 1 = no dread**. Furthermore, “us” suggests Nuit and Hadit (see I:60), concealed in Isis and Osiris; but it is not very helpful. However, “Ra-Hoor”, which is useful in Hebrew (RA-HVVR = 418), gives:}

ra-hoor (f) = 357 = god + adorer

{i.e., it combines Isa (god) and Asar (adorant). The God Jesus is really Baphomet, the God of the Christian Templars, who is Mithras, the bull & cat headed God whose myth is identical in every respect with (and pre-dates) that of Jesus.³¹}

{“and let Asar be with Isa”:}

asar + isa = 510 = mine, of me / dragon / song / the Goddess Nuit / RISH, The Head (Atu XIX) [etc.]

{i.e., “they are not, *of me*” (with the stops as I will). By “dragon”, we may read both Babalon and the Beast (cf. *Liber 111*, Cap. “De Natura”; and *Liber 418 passim*); also “they are one” in the symbol of the Sun, Atu XIX, point and circle.}

asar(f) + isa(f) = 534 = one in eight / none, nothing

{Here we see a direct reference to Hadit (one) and Nuit (8, infinity, ∞), united, which together are “none” (I:66, etc.)}

asar + isa + hoor = 759 = hoor-pa-kraat

asar + isa + ra-hoor = 859 = hoor-paar-kraat = thrice-great

{The threefold nothing, which shows itself as Nuit-Hadit-Ra-Hoor-Khuit, here concealed in Asar-Hoor-Asi. The initials of these three A-H-A are the same as the initials of the simple triform ABRA-HAD-ABRA (cf. the notes to I:20). Thus Asar and Isa are indeed “one”. Taking the cue from II:49, with four of the “A”s in **abrahamadabra** as 8, and one as zero, we get:}

abrahamadabra = 244 = to be insensible; in deep sleep, in trance

{cf. I:33.}

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means and means. Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me.

amn ho = 189 = secret rites; rituals.


54. Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein.

55. The child of thy bowels, he shall behold them.

³¹ One may cite the fact of his virgin birth on the 25th of December, with shepherds bearing gifts to him in a lowly cave, his rites of baptism, his morality and celibacy, his bread (marked with a cross) and wine (blood), his 12 followers, his death and resurrection after three days, and his ascension. Furthermore the staff, hooked sword, ring and mitre, and the use of such terms as “brother” and “father” for the devotees and their priests all correspond with the Christian tradition. This is all well known; but the connection with the Persian Sufi tradition and the Baphomet of the Templars is less well known. “Abufihamat” is the title of a Sufi Master, in this case Jesus (who has always been accepted as a prophet by the “infidels”); and this word is “Bufihimat” in Moorish Spanish (see Idries Shah, *The Sufis*). The Templars knew who they were worshipping, and were adamant it was Jesus. The fact that the witnesses against them said it had either (something like) the head of an ass (bull – i.e. horned), and also on occasion the head of a cat (lion), and that they worshipped in a cave, proves it to be Mithras. Compare Lévi’s depiction of Baphomet sitting with crossed legs on a globe, with the Barberini cave painting of a man-bull on a globe encircled with crossed lines, and note that the worshippers of Mithras sat cross-legged. (This is to do with the Zodiac and the precession of the Equinoxes – but see Ulansey’s book.) Also note that the Fool of the Tarot is evidently Mithras, right down to the peaked cap, the animals, cloak, staff & bag (the universe), etc. Atus V, IX & XV also bear strong resemblances – all Earthy signs of the Zodiac. It is certain that the Tarot originated with the Magi, and passed through Sufism with the Moors, and ended up as part of the Western Qabalah movement.

he = 13 = AChD, “unity”

{Presumably this “he” was Frater Achad, who discovered the “AL-LA” key. Note the “behold! thou ... shalt not behold”, re: LA, “Not”. Also, “child of thy bowels” is reminiscent of Lat. *viscus*, “flesh, bowels; offspring, child” – see *Lewis & Short*.}

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.*

love = 614 = **number** {Presumably “love and love” is +1 (dove) and –1 (serpent, Paths).}

law = 690 = the perfect {Merely suggestive.}

dove = 577 = **heaven** {See I:22. For “serpent”, see I:18.}

{Now there is that letter which Crowley heard as “Tzaddi”:



and which would be enough to shame any Hebraist by its orthography – it looks less like Tzaddi (צ), and more like the compound letter Lam-Alif (LA) in Arabic:



Now that is of course “not” (in Arabic and Hebrew); so it is indeed “not, the Star”, which is Nuit, Atu XVII. If it doesn’t look exactly like Lam-Alif, that’s because it isn’t, it’s Tzaddi; but it’s so close, and the correspondence so apt, that it must be noted. However, there is of course the trouble that nobody in Thelema will take one’s word seriously unless one is a prophet. It should not come as a surprise, then, that there are so many prophets about. I suppose the only ones who will listen to me will be “the wise”.³² Furthermore:}

fortress = 980 = **strength** / six and fifty (Gk.) {This suggests NV =56, the “refuge” of III:17.}

reveal = 648 = **law**(f) / the house of truth {Suggestive.}

wise = 814 = the divine wisdom (Sophia) / the word of power {Implies Binah receiving the word of Chokmah.}

59. *My incense is of resinous woods & gums; and there is no blood therein: because of my hair the trees of Eternity.*

wood = 743 = immortal, divine {"Trees of eternity"}

{There is a possible “revealed unity”:

eternity = 1578 {Infinite time.}

eternity – 1 = 1577 = AIN SVP(f), “limitless” {Infinite space.}

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.*

{We know that NV is 11, as 56 = 5 + 6. (cf. 506 = 50 + 6, etc.)}

circle = 154 = time; day; fate

circle(f) = 158 = eternal / balances

{Suggests the “eternal circle” of time. See the various occurrences of “circle” in the notes to Chapter II. The word “circle” is the only one of that phrase giving any good identities, except perhaps:}

red = 107 = the star of david (hexagram) / an egg / nothing

³² This does not mean that I think I am Aleister Crowley!

{Thus the circle suggests the Hexagram in its equilibration with the Pentagram. Therefore we have $5 + 6 = 11$, the number of Nuit.}

64. *I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky.*

sunset = 1164 = Nephthys

{Nephthys is perhaps the daughter of sunset, since her realm is the darkness of night.}

65. *To me! To me!*

{“το μη” (= 418) means “the not”; but it is phonetically “to me”.}

66. *The Manifestation of Nuit is at an end.*

at an end (f) = 443 = Virgo (Malkuth) / the House of God (cf. I:57) / the Logos / manifest / sun-bright; pure

{We might infer from the phrasing used that “at an end” equates with “the manifestation of Nuit”. All the identities are concordant.}

end = 67 = Binah, the Understanding (etc.) / the ship / certainly (“ywis!”) {Babalon; Beast (as Nemo) implicit.}

A Brief Analysis of *The Book of the Law*:

Chapter II

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1. *Nu! the hiding of Hadit.*

nu = 460 = **infinite** / gematria

{Note “every number is infinite”, and consider:}

hadit = 322 = **english**

{The infinite “hides” Hadit in the pleroma, as gematria “hides” the English language in number. cf. II:55.}

2. *Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House.*

come(f) = 126 = **behold**

{As in I:50.}

house = 683 = The world of Atziluth / A name of God implying Kether-Chokmah-Binah

{The unity *extended* in three ways. See above for “khabs”.}

3. *In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.*

sphere = 397 = the inner light (Kether) / all black / magic / serpent

{“Inner light” and “all black” are suggestive of the secret nature of the “centre”. The circumference of the sphere is not separate from the centre, as previously discussed; and so the serpent, symbol of Hadit, is one with the sphere.}

centre = 468 = will / not / eternity (“a cycle of cycles”) / time

{The centre is “not”; yet it is identified with the circle, remembering:}

circle = 154 = time

circle(f) = 158 = eternal

{And furthermore, “will” gives the idea of “going”, which is the nature of Hadit (see II:7).}

circumference = 738 = **sacred heart** (f) / an acquiring; possession, goods

{Nothing but one of the three articles of Hadit (I:32), identifying centre with circumference.}

circumference(f) = 744 = **stélé babalon** (f) / **infinite space** / **axle** / A window (ChLVN) / word of power / threshold

{The identities are with Hadit (“axle of the wheel”), Nuit (“infinite space”) and with Babalon and the Beast (“stele babalon”); i.e., they are one, but dual, as the “word of power, double in the voice of the Master”.}

{Note also:}

circumference {C=2} = 740 = circle, wheel; cycle; eye, disk / Sanctuary of God [etc.]

circle {C=2} = 156 = BABALON

{Suggestively also **centre** – 2 = 466 = Nuit (Hb.)}

nowhere = 847 = West; darkness; reign of darkness / to charm; blind

{See the following verse.}

4. *Yet she shall be known & I never.*

known = 820 = the sphere / way; direction / strong / to force, overcome

{Refers to the “knowing” of the sphere of Nuit by Hadit, as a “going”. “She shall be [the sphere]”.}

never = 668 = to shut up / the ears / test, means of judging

{Now we have something to compare with “nowhere” above – blindness and deafness! Note also, in Hebrew:

944 = Purple

945 = Eyelids / to receive

with reference to II:51, “Purple beyond purple: it is the light higher than eyesight.”}

5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.

knowledge = 818 = Thoth / enduring, magic {Resumes the instruction given here, showing Tahuti as the Lord of Magick. See “spells”, above, for the identification of the principal form of ritual magick in this Aeon.}

6. I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

flame = 100 = **ra** / lust / feast [of temple dedication] / drug [etc.]

{This can be discussed elsewhere. Essentially it is [K]teis-[P]hallus = KP = 100. Also note Hadit’s qualities, expressed in various places in this chapter.}

flame(f) = 108 = **ra(f)** / nothing; no one / perfect, whole

{Fairly obvious, given all the references in Chapter One.}

core = 174 = torches / the splendour encircling him

{“He” is the flame (torch) encircled by the radiance of the star itself.}

core(f) = 176 = to go; to return / to eternity / hawk, falcon

{His nature is “to go” (a star is never still, of course, in relation to anything at all); “to eternity” = “To Me!”; the hawk is that of Horus, of which he is one form.}

death = 316 = **asar(f)**

{Hadit is veiled as Osiris (death), as discussed. Relates to reincarnation, as well as to the mystical kind of death (= life).}

7. I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. “Come unto me” is a foolish word: for it is I that go.

magician = 137 = Qabalah / a wheel

{cf. The Book of the Magician (*Liber D*) v.11, “His weapons fulfil the wheel; and on What Axle that turneth is not known unto Him.”}

magician(f) = 155 = seeker / a seed

{The seed is the phallus, Yod, Atu IX, etc. cf. I:61.}

exorcist = 1384 = Alpha + Omega (spelt in full)

exorcist(f) = 1386 = **nowhere found** (f) / To show forth, appear, reveal

{Both “magician” and “exorcist” seem to show forth the wheel or circle which is “nowhere found”, although both suggest the centre thereof (“seed” and Alpha of Omega). cf. II:4, “Yet she shall be known & I never”; and see also III:9 for “exorcist”.}

axle = 744 = **circumference(f)** / the word of power

{See above.}

axle(f) = 752 = Satan

{Satan is a “veil” for Jesus (the heart or axle) through the symbol of Baphomet (as discussed in the footnote to I:49).}

cube = 404 = law / holiness

{Rather unhelpful.}

cube(f) = 411 = three / palace of delight (Tiphareth) / habitation / emptiness

{Well the cube is Tiphareth (6 sides), and “three” is evidently related to the concept of dimensionality implicit in the cube (3 is mathematically the cubic power; note $2^3 = 8 = A$). Since Hadit is “not”, the “habitation” would be one of “emptiness”.}

{“Cube in the circle” also seems to be a “revealed unity”, which conceals the *point* in the circle:}

cube in the circle (f) – 1 = 951 = circle; edge / the small point (Kether) / the reality / folly

come unto me = 1008 = prayer / teacher / archer

{Methods one might attempt to approach Hadit. The “archer” evidently corresponds with Sagittarius and the Path of Samekh.}

8. *Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.*

heru-pa-kraath = 1032 = first swirlings (Kether)

{“Heru-pa-kraath” is simply another way of spelling “Horus the Child”, which is that child of the triform zero, Kether; silent as the first Ayre, one of three Ayres that correspond with Kether. This therefore corresponds with 0, the first part of 0-00-000; as Ra-Hoor-Khuit with 00, and Heru-Ra-Ha with 000.}

ill = 90 = very silent

{Silence of H-P-K.}

worshipper = 1253 = to speak the truth

{cf. *Liber LXV* II:44, “Thou canst not charm the dolphin with silence,

O my prophet!”}

9. *Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.*

shadows(f) = 1090 = the creeping thing that creepeth / Chronos; time

{Time “creeps”.}

sorrows = 1340 = wheel, disc; revolution / of the temple

{The connection of “circle” with time is noted above. Time passes away.}

{“That” and “remains” are rather dubious;}

that = 609 = star

that(f) = 617 = beast (Therion) / All-begetter (vocative) / pure, guiltless; shining

{“That” is the pure shining star, the “beast that whirlleth forth”.}

{Also consider:}

remains = 424 = ambrosia / living creatures

{The divine dew of immortality.}

remains(f) = 432 = foundation / everywhere / eventide shadows

{Yet the shadow of time marches on!}

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.*

not = 430 = concealed / law / united / prophecy / number [etc.]

{The key of this book is “AL” or “LA”, hence of course the title. Since both words mean “not” in Hebrew, this book may be styled “The NOT Book”; and here the identity of “law” returns it to its proper title, “The Book of the Law”! Obviously the other identities are very helpful also.}

one in eight = 534 = **particle** [of dust] (I:61) / none, nothing [etc.]

{i.e., “none indeed”, the deed of giving, “whoso gives one particle of dust...” (I:61). Also, “one in eight” is of course Aleph(1)–Lamed (Atu VIII), for Aleph (ALP = 111, “one, one, one”) is “none indeed” (Atu O; I:48).}

further secret = 1527 = the true gnosis

{See Crowley’s Commentaries for further on this verse.}

16. *I am the Empress & the Hierophant. Thus eleven, as my bride is eleven.*

{This has been described as [Atus] III + V = VIII, Lamed; which was XI in the old ordering. Also 8 = CHITh = 418 = ABRAHADABRA (11 letters).}

hierophant = 642 = the splendour of unity (Chokmah) {Atu V proceeds from Chokmah.}

empress + hierophant = 1280 = of the circle

{Hence the connection with Nuit, 11. See also Crowley’s

Commentaries.}

19. *Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.*

{“Dog” is of course the reverse of “God”, as “no” is of the God “ON”.}

no = 130 = **on** / OIN, Ayin, “an eye” / knowledge; skill

{ON becomes OIN, thus the phallic Yod is the God that does *not* live in a dog.}

20. *Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.*

{The following are merely suggestive as being “of us”:]

beauty = 1504 = **ecstasy** / word of the aeon (λογος αιωνος)

strength = 980 = **fortress** / eye, vision / six and fifty (Gk.)

leaping laughter = 1061 = all-productive / palace of delight (Tiphareth) / and breathed into their nostrils the Neschamah of (their) lives / strong, hardy

leaping laughter (f) = 1077 = alive, vital

delicious languor = 1414 = excellent

delicious languor (f) = 1424 = **scarlet woman** / the woman of whoredom [etc.]

force = 180 = a spring, fountain (Hb.)

force(f) = 182 = to spring, leap (Gk.) / passive

{Evidently this is the complement of fire, it is the passive force of water which is the strongest force, because it resists all.}

fire = 120 = to be within (cf. II:6) / Samekh (in full; Sagittarius, Δ) / shadow; shelter

{The flame *within* “every heart of man”. And light produces a *shadow*; which in this sense is the refuge of Nu.}

54. *Nor shall they who cry aloud their folly that thou meanest nought avail; thou shall reveal it: thou avaiest: they are the slaves of because: They are not of me. The stops as thou wilt; the letters? change them not in style or value!*

{Read “The stops as thou wilt; the letters change them not in style or value!” (there is no question mark in the MS.) That is, the letters have no effect on the “stops”.}

55. *Thou shalt obtain the order & value of the English Alphabet; thou shalt find new symbols to attribute them unto.*

english alphabet = 763 = lightning-flash (Gk.)

english alphabet {A=8} = 777 = the flaming sword or lightning-flash of the Paths of the Tree of Life

{This is with only one A (the capital A of “Alphabet” – ungrammatically written so) as 8. It expresses the method of creation, which (in the “new symbols” of V.V.V.V.V.) is described in *Liber Trigrammaton*. This numeration of “alphabet” is, I think, justified:}

alphabet {A=8} = 441 = Truth (AMTh)

{This is identified particularly with the circumference of the Sigillum Dei:}

obtain = 440 = perfect / great dragon / the house [etc.]

{The circumference of the S.D. specifies the relation of letters to numbers; it is the duplicated (40) form of E-H-N-B, which corresponds with letters of Enochian, as shown in the table. Enochian is seemingly a coalescence of Hebrew and English.}

{Furthermore:}

english = 330 = **hadit** (f) / **eight**

{The key to the values of the English alphabet is Hadit = 8, as given in Cap. II:15.}

75. *Aye! listen to the numbers & the words:*

76. *4 6 3 8 A B K 2 4 a L G M O R 3 Y X 24 89 R P S T O V A L. What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.*

glad word = 823 = letters [of the alphabet] (Hb.)

glad word (f) = 831 = ALP(f), Aleph / pyramid / phallus

{These identities summarise the cipher. The 28 symbols (“4 6 3 8 A...”) are simply an enciphered version of the English alphabet, terminated by “AL”, which is equivalent to the 30th Aire (as described in the preceding table, being A=L).³³ The “full values” version of **glad word** illustrates this “AL” (as part of ALP, Aleph), extended by Peh (Phallus) to form the pyramid of the four elements in Earth. This identification of the cipher with the English alphabet is further evidenced by:

this glad word (f) = 1350 = The sum of the nine paths of the Lesser Beard (Nun-Mem-Samekh, etc., to Tau inc.)

These nine Hebrew letters correspond with nine English letters, and with the nine numbers in the cipher, *viz.*, 4-6-3-8-2-4-3-24-89 (in no particular order). The remaining 17 letters of the English alphabet then correspond with each of the letters in the cipher (A-B-K...), excluding the final “AL”. In this way the cipher may be “expounded” without actually having any knowledge of how it was enciphered (if indeed it has been enciphered by some particular algorithm), according to the prophesy.³⁴ The “numbers & the words” are respectively the cipher itself (i.e. the values of the English alphabet) and the text of the verse proper. And note further:}

numbers = 814 = the word of power {i.e. the “glad word”, the English alphabet. Note 814 + 9 = 823.}
numbers(f) = 819 = rhythm, order {The order thereof, or of numbers *per se.*}

77. *O be thou proud and mighty among men!*

78. *Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of thy house 418.*

{The “Boleskine” and “Aleister” numbers are found fitting (*vide supra*; but see also Crowley’s Commentaries). Furthermore, “foursquare, mystic, wonderful” is obviously 4-1-8; but furthermore it may perhaps be interpreted as the mystic number of 4², which is the sum of the numbers 1 to 16 inclusive, which is 136 = to wonder (Gk.).}

³³ It must be noted that the 30th Aire “A=L” identification was established prior to any consideration of this cipher verse.

³⁴ And note that the first meaning of “cipher” is “zero” (from the Arabic *sifr*).

A Brief Analysis of *The Book of the Law*:

Chapter III

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1. Abrahadabra! the reward of Ra Hoor Khut.

abrahadabra = 212 = DBVR, Great Voice {i.e. part of ABRAH DBR, the Voice of the Chief Seer (but see *Sepher Sephiroth* for the Hebrew value of ABRAHADABRA = 418). This word is composed of the parts **abra-had-abra**, which are respectively 100-12-100, showing Nuit in the centre (see I:1), encompassed by the Sun, since 200 = Resh, Atu XIX. Note also that 100=KP (Kteis-Phallus) and the initials of Coph Nia. Moreover, 200 = wings (Hb.), suggesting the opposite concept of the winged globe of Hadit. Cf. **nuit** = 770 = ON / winged, etc. Furthermore, taking three A=8 values (by virtue of the consideration of ABRAH DBR = 415 and ABRAHADABRA = 418 taken with Crowley's note re: ABRAH DBR as the first meaning of ABRAHADABRA in *Sepher Sephiroth*) we get **abrahadabra** = 236 = **half concealed** (cf. I:34, and note that Abrahadabra is "the key of the rituals"), which is 108-20-108, giving 108 = nothing / whole; perfect (i.e. two nothings, 0 = 2) and 20 = IVD, Yod (spelt in full). Furthermore, 108 × 2 = 216 = strength (etc., etc.); and it is therefore the "word of power, double in the voice of the Master" (cf. *Sepher Sephiroth*, ABRAHADABRA, 3rd method). 216 is furthermore **ompehda** and **red gleam** (f). It ought to be noted that "red gleam" in Hebrew is 417, suggesting by cross-comparison a value of 1 for the central "had", giving a total value of 217 = HVVR, Hoor (and note that 108 = **ra**(f), as 100 = **ra**). This relies on **had** = Aleph, which then suggests again ALP, Aleph, 111, etc., etc.}

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

spelling = 441 = **alphabet** {A=8} / truth

defunct = 773 = **word**

{The "word" not known.}

beware = 708 = **war** / battle

{Something to be wary about.}

hold = 122 = head, summit / end, point, height

{cf. **ra-hoor-khuit** = 1098 = top, summit, etc.}

{See moreover the notes to III:19 & 20.}

3. Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.

war = 708 = **beware** / battle / winged, fleet

{See also III:2}

vengeance(f) = 649 = fight, battle / translation

{Note an odd use of (f) for one and not the other. We get in reverse:}

war(f) = 716 = Hail! / child

vengeance = 639 = the tree of knowledge

{Which is Hoor-paar-kraat and Qabalah itself, which is also QBL, the same as the "other" QBL, "an attacking-engine" (*Brown-Driver-Briggs Lexicon*; see also the notes to III:21).}

4. Choose ye an island.

island = 313 = **the** / secret, unknown

{See "Hermit" in the notes to I:40.}

{“Choose ye” – 2nd person plural; i.e., referring to the Thelemites or perhaps to the Beast and his Scarlet Woman. It is obvious to all rational observers that this must be Britain, not simply for the fact of it being the birthplace of the prophet, or because of its extraordinary importance in world history, but principally for that its populace are the most ready to accept Thelema, and indeed the highest levels of English aristocratic freemasonry already use its formula. There is in fact so much in every sphere of modern life which originates from Britain, and in particular England, that it seems almost trivial to elaborate on any of it. Let me simply note that both the magical and scientific method that are in use today were born here in the Elizabethan age; and of course it holds a record of 1000 not out against any would-be invaders. Indeed even the fact that I am a native of this island

cannot detract from the strength of that line of reasoning, for the evidence is so convincing. In simple geographical terms the evidence is unmistakable.}

6. *Dung it about with enginery of war.*

enginery = 1045 = wall

{To build the tower of the following verse.}

7. *I will give you a war-engine.*

war-engine = 845 = palace, temple / tower

{Refers to Atu XVI, “The Tower” or “War”; and to the “secret temple” of III:10. But furthermore it may refer to the tower in the sense of the Tree of Knowledge, the QBLH (Qabalah).}

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

peoples = 478 = **temple**

{The formula of Atu XVI, the destruction of one’s temple. The old mathematics and Qabalah will fall before this one, which is a general case, of which the former system was a special case.}

9. *Lurk! Withdraw! Upon them! this is the Law of the Battle of Conquest: thus shall my worship be about my secret house.*

lurk = 570 = of the temple / a couch, bed / gate, the door (Malkuth) [etc.]

{Lurking in bed.}

withdraw = 1622 = **there is no god where I am**

{Hadit, II:23.}

upon them = 973 = **sword / words** / Exorcist

{Clear.}

Battle {B=5} = 649 = fight, battle

{Well, 644 didn’t have anything good, and

657 is “messenger” and “love-charm”, which (with 644 = dew) is evidently a method of seduction. This might work, but I should stress that the connotation of “upon them” does not necessarily imply group sex.}

10. *Get the stélé of revealing itself; set it in thy secret temple – and that temple is already aright disposed – & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.*

stélé of revealing = 1349 = to receive the law (*Hebrews* 7:11)

stélé of revealing (f) = 1357 = **war + vengeance** (f)

{This is all clear.}

{Given that 718 is $\sigma\tau\eta\lambda\eta$ 666, the Stélé of Revealing (III:19):}

kaaba + 718 = 748 = **serpent** / war-engine (Gk.) / image; concealed [etc.]

{i.e. the image (the Stele of Revealing) must

be set (or *concealed*) in the Kaaba (the secret temple, as at Mecca). Combined, these are then the “war-engine” (= root QBL in Hebrew (cognate with the Arabic “Kiblah”) – see *Brown-Driver-Briggs*).}

aright = 426 = saviour / seed; origin; offspring

aright (f) = 434 = DLTh, Daleth / the Lord of War

disposed = 570 = **lurk** / of the temple [etc.]

{These must all be taken in context.}

11. *This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy to you the abstruction from the ill-ordered house in the 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!*

conquer = 724 = a leader, chief, judge / the end of the days

conquer (f) = 726 = messiah (Gk.) / unutterable / secret / V.I.Th.R.I.O.L.

{Seems to offer a messianic rôle for the Beast, and in the second place a general formula for conquering oneself.}

{The “ill-ordered house in the Victorious City” is the Museum in Cairo (Al-Kahira, “the conqueror; Cairo”. More properly, this is from Káhir, “Mars” – thus “the city of Mars”, owing to the legend of its foundation under a Martial aspect. See R. F. Burton, et al.). I understand they are currently excavating underneath the building for treasures which have sunk into the earth through neglect, and so the epithet is justified; also by the fact they have changed the number of the stéle to 781 (although the original catalogue number 666 is still on the reverse if I recall aright). The word “abstruction” is evidently derived from Latin, and although Latham gives a 14th Century Mediæval Latin source where *abstructio* is a variant of *obstructio*,³⁵ it seems most likely that its formation is *ab-structio*, and not *ob-structio* (nor *abs-trudo*, since that forms “-usio” and not “-uctio”); and indeed this is more or less confirmed by the context, “abstruction *from*”, since *ab* means essentially “a departure from some fixed point”. It has been erroneously suggested that *abstruction* (from *ab-structio*) therefore means “to take out of a structure”; but a structure is *structura* – not the same as *structio*, which means “a joining together, building, erecting, construction” (from the verb *struo*). In English, all the words which contain “-structi” are sensibly different from those which contain “-structur”; and so there is no doubt about it. The word “abstruction” can only plausibly mean “to set up/build [a thing] away from [a place]”; which evidently accords with the injunction of III:10.}

danger + trouble = 1088 = **ra-hoor-khut** / **secret temple** (f) {Suggests a definition of “Ra-Hoor-Khut” as “Ra-Hoor-Khu ... with thee”. Here the “finals” evaluation of “secret temple” may imply “*thy* secret temple” (cf. **secret temple** = 1086 = **manifestation** (f) with I:1 and I:62); and *perhaps* the equation with “danger & trouble” suggests that, whilst the “getting” of the stéle will be easy, the “setting up” of it in the secret temple will be dangerous and troublesome.}

hoor-paar-kraat = 867 = **house of ra**

ra-hoor-khu = 788 = the secret wisdom (Qabalah) {i.e., the “Ra-Hoor-Khu” who is “with thee” is the Qabalah.}

12. *Sacrifice cattle, little and big: after a child.*

13. *But not now.*

14. *Ye shall see that hour, o blessèd Beast, and thou the Scarlet Concubine of his desire!*

{This is evidently the Muslim “Greater Feast” (Eid al-Adha), at which time cattle (little and big)³⁶ are sacrificed to commemorate the sacrifice of the ram in place of the child Ishmael (Isaac in the Jewish myth).}

blessèd beast (f) + 1 = 974 = **sacrifice cattle**

{And **blessèd beast** = 955 = son (i.e., the child). **blessèd beast** (f) = exorcist (i.e., the inner nature of the rite).}

scarlet concubine of his desire + 1 = 1865 = **but not now** (f)

{The use of a concealed unity in the above two phrases seems to relate to “not now” and “sad thereof”; i.e., they have yet to attain to it.}

19. *That stéle they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.*

20. *Why? Because of the fall of Because, that he is not there again.*

{I have already noted **stéle babalon** = 718, to match $\sigma\tau\eta\lambda\eta$ 666 = 718 (where 666= To Mega Therion, “The Great Beast”). However, there is some further gematria on this one, relating to III:2 and twofold division/multiplication:}

666 + **babalon** = 836 = 418×2 = 836 = **homeward**

{i.e., III:2: “there is division hither homeward; there is a word not known”. The word “Babalon” is the one unknown (unwritten) word of this book – the “secret name” of Nuit. Furthermore, by metathesis:}

stèle + 666 = 1214 = **spelling + defunct**

{Thus continuing with the next sentence of III:2: “Spelling is defunct.” And $1214 \div 2 = 607 = 718 - 111$. Which is as much as to say (with I:48) that it is equivalent with 718×2 , which is 1436 = **all is not aught**, to conclude that same sentence of III:2. There is similar gematria for “Heru-Ra-Ha”, remembering the phrase “the half of the word of Heru-Ra-Ha” (III:35).}

³⁵ And indeed it is used to mean “obstruction” in modern English, as also a mistake for “abstraction”.

³⁶ I believe that beef is generally preferred.

heru-ra-ha × 2 (i.e., the full word) = 622 × 2 = 1244 = **not know me** (II:17) / hierophant (Gk.)
{Again connects II:16 with II:17 through the Hierophant. cf. the notes. But more importantly;}

heru-ra-ha (f) × 2 = 638 × 2 = 1276 = **hither homeward** (f)
{“Division” seen as Hoor-pa-kraat and Ra-Hoor-Khut.}

hither = 432 = **remains** / RA-HVVR-ChV
{“That which remains” (II:9) is perhaps here identified with Ra-Hoor-Khu, who is “with thee” (III:11). And:
432 ÷ 2 = 216 = **red gleam**(f) (etc.); where “red gleam” in Hebrew is 418 – 1, and **red gleam** = 208 = (418 ÷ 2) – 1.}

(**heru-ra-ha** + 1 + 1 + 1) × 2 = 1250 = **not known**
{But this smacks of foolishness. However, I think this I:48 folly is justified by III:2 & by;}
beware hold + 111 = 941 = **cube in the circle** / folly

blesseèd beast + 1 = 956 = **folly** {Perhaps the Fool (Atu O & Aleph = 1) raises, by the concealed unity
(or the letter I), the “spell of Ra-Hoor-Khuit”;}

raise the spell + 1 = 992 = **perfect**(f) + **perfect**(f) [etc.] {cf. I:45.}

raise the spell = 991 = to enter into (etc.)
raise the spell (f) = ineffable place / ineffable god / the ineffable
{i.e. to discover the “word not known” by raising one’s game another level, is as much as to enter into some Sanctuary ineffable.
The word not known is then unknown because incommunicable. Note that **ra-hoor-khuit** equals 1098 which is also
“Priestess”; therefore implying the circle, the Holy of Holies.}

21. Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

{cf. “serpent” in the notes to I:18, which suggest the “image” here; and note that QBL is the same root as the Arabic Qiblah (III:10), and means an “attacking-engine” .}

especial + 666 = 1004 = **easy** {cf. the notes to III:11.}
especial + **babalon** (f) = 544 = prophecy / without object {cf. III:46, where this is used to indicate a simple prophecy referring to actual events.}

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast & his Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.

ordeal x = 917 = **what** (f) {i.e., “What is this” is a statement (“the stops as thou wilt”).}
know = 760 = Nuit (Gk.) / secret, unseen, occult {i.e., “the others” are secret, Nuit (and Hadit) – cf. II:4, “she shall be known, and I never”.}

ordeal x (f) = 925 = the river of justice / secret, dark / before, in front; earlier; superior
{Refers to the ordeal itself. “Justice” relates to **lover**, and so it presumably the passage of the Abyss. It is an ordeal, because it is inevitable once the aspirant has attained to his H.G.A.}

visible object(f) = 1170 = secret, hidden, occult / Horus (Gk.) {The visible object is of course Horus; but this has already been connected with Nuit, and therefore Hadit; which are “secret”. This refers back to **know** = 760 = Nuit / secret [etc.], above.}

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

forties = 690 = the perfect

eighties = 544 = prophecy, oracle / without object

{Suggests a purely literal interpretation: i.e., the Second World War and the self-serving Western culture typified by the Eighties, which was a most shameful and embarrassing decade.}

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.*

{The circle is not squared, and seeking after the key ends in “falling from it”. This is a trap for the unwary!}

key = 834 = **skew** / paths {cf. II:32, “skew-wise”. This prophecy was fulfilled by Frater Achad, who did eventually “skew” the “Paths” of the Tree of Life (see *QBL, or The Bride’s Reception*). Noting “skew-wise”:]

and abrahadabra = 275 = I am

and abrahadabra = 333 = Choronzon

{This is all meant to signify *failure*, which is 560 = **not of me** (I:49).}

strangely = 1511 = $\nu\nu\text{-}\omicron\mu\kappa\rho\nu\text{-}\tau\alpha\nu$, “not” (the sum of the letter names of the English word “not” when spelt in Greek; i.e., “not” in a strange way.)

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

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

fourfold = 695 = twofold

{Notwithstanding Crowley’s comment to the effect that this “fourfold word” is “Do what thou wilt” (Liber 333 Cap. XIV), it is here “Bahlasti Ompehda” – see v.54.}

blasphemy = 1183 = to delude

blasphemy (f) = 1195 = sorcery

{Blasphemy is essentially a kind of sorcery, or willed delusion.}

all gods of men (f) = 588 = none, nothing / perfect, complete

{“There is no other God than me, and my lord Hadit.” (I:21). Note that this, with “fourfold”, illustrates the $0 = 2$ equation.}

curse them (f) = 1069 = **worship** / the viewpoint

{“Let all be worshipped!” If one wishes to curse something, one must love it to death, causing all the flaws to be resolved by death (change).}

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

{Now regarding the blasphemous “fourfold word” (v.49) which is twofold, we see that the twofold “Bahlasti Ompehda” is an anagram of the fourfold “A blasphemi to Had”. Admittedly the spelling is bad, but is it not written “I am in a secret fourfold word”? “Had” is indeed “all gods of men”, since he is “the manifestation of Nuit”, i.e., “Had” is the word of the Creation; and so he is the root of the “Creator” concept (see John 1:1, etc.). Essentially, this is an attack on the “ontological argument”. The ontological argument defines God as the subject of all predicates that belong to existence; and that since existence is such a predicate, the subject must have the predicate “existence”, and therefore exists. This argument, as Kant famously pointed out, is simply a *petitio principii*: existence is not a predicate, and a hundred imaginary thalers have all the same predicates as a hundred real thalers.³⁷ It may be stated that the consideration of creation as being one “pole” of the $0 = 2$ equation (Nothing = Existence) is not a mere side-stepping of the question itself, and neither is it a statement to the effect that existence implies non-existence, or *vice versa*. It does not matter that the “Absolute Zero” does not imply existence any more than creation implies a creator, since one is not attempting to prove the existence of existence (or the existence of non-existence, for that matter), but

³⁷ The concept of “creation” does not imply a “creator”; and indeed, if a putative creator may be self-defined, why should not creation be so? This is another way of putting the question “What created God?”

one may say that “*Something Is*” if one accepts the contrary “*Nothing Is Not*”, and its trinity.³⁸ What is being attacked is the “Creator Creed”, which reasons backwards from creation, stating that creation implies a creator; whereas in fact the very concept of a creator arises out of creation – of thought – itself. And this may be taken further, to include all gods which are conceived as “agents”, which are not gods in any real sense, but merely parts of creation.}

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

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.*

universe = nought remains (f) / power of the word {Clear.}

remains(f) = everywhere

{Note that “nought remains” is as much as to say “Nothing Is” (*vide supra*), which corresponds with the Hebrew Ain Soph. “Coph nia” was supposed to be a stab by Ouarda at “Ain Soph”, but somewhat reversed (as of course Hebrew is written right to left). The Ain Soph is Nuit, the circle, as it were unmanifest; that is, this is a statement of the *uncreation*, the corollary of I:1. Creation implies uncreation, after all!}

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

{i.e., bind them into a book.}

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

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

coph nia = 229 = the silence

coph nia (f) = 239 = iron / endurance; victory

{i.e., silence and strength (as III:70). Iron is the metal of Geburah, “Strength”.}

{Note also: **ain soph** = 429 = **coph nia** + 200 (Resh, Atu XIX, “The Sun”). Also, since the “wand of the Force of Coph Nia” is a “Double Wand” if “coph nia”, note:}

coph nia × 2 = 458 = **nigh at hand**

coph nia (f) × 2 = 478 = **pillars**(f)

{cf. III:71. “Pillars” are then the fourfold pillars holding up the plate of iron in the Egyptian mythos, and the two pillars of the Tree of Life. There is a suggestion of the altar of III:30.}

Love is the law, love under will.

Frater Hoor

☉ in ☍ : ☽ in ☳ : Anno IVxi aerâ novâ

16th July 2003 aerâ vulgari

Valley of London

(This revision 63/5/100 a.n.)

³⁸ Nothing – Nothing Is – Nothing Is Not (see *The Naples Arrangement*; it is our “Not Trinity”). This does not really help to avoid argument about “existence”, but merely states the problem in a workmanlike manner, without forcing us to an “ultimate”. It does not say anything about the universe, nor can it (nor can anyone!); but it may say the least, and so is the most defensible. See Crowley’s *The Soldier and the Hunchback: ! and ?*, and *Berashith: An Essay in Ontology*.