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# Liber P



## The Book of *Peh*

An exposé of the hidden qabalah of *Liber AL*

By Mallukh AHI

מלוך אהי

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## LIBER AL vel Legis

### The Book of the Law

By Aleister Crowley

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## Introduction to Liber P

The several levels of qabalistic knowledge contained within the text of *Liber AL* can be found using various methods of hermeneutics, but perhaps the most difficult of all techniques for the student to employ meaningfully in his/her researches is that of gematria.

The ancient science and art of gematria uses the numerical values of language symbols (usually letters of the alphabet) to hide significances and knowledge below the surface meaning of the text.

The real difficulty of gematria for the researcher is that it is not merely a science of numbers (like arithmetic), but it also requires a well developed intuition to be able to penetrate into the deeper mysteries of sacred texts. In other words, it is a very subjective science, or rather - an art.

I think that one of the greatest rewards of the study and use of gematria is the effect that it has upon the consciousness of the student. It tends to foster the development of the abstract mind, and to help to establish the intuitive link with buddhi (or 'spirit'). This I think is one of the primary reasons for the use of gematria by the prophets (and by the 'Divine Intelligence') in Their sacred writings - it is a tool for spiritual advancement and the raising of consciousness.

Of course, another important reason for employing the art of gematria in the composition of 'sacred texts' is to veil the mysteries, and *Liber AL* is no exception to that general practice. It contains in its depths some deeply profound knowledge intricately hidden in some very complex forms of gematria.

The system of gematria that has been used in the composition of *Liber AL* is rather complex because of the many variations that are possible when transliterating English letters into their Hebrew equivalents. *Liber AL* uses several of these variations most of which are listed in the following [gematria table](#).

The Egyptian connection with *Liber AL* is fairly obvious from a reading of the text, and moreso if the reader is familiar with the history of the original transmission of the book. (For a detailed account of this in Crowley's own words see his *The Equinox of the Gods* .)

Liber P is so-called because it particularly describes the function of the second half of the esoteric equation **ALP** - namely the qabalistic archetype *peh* (the Hebrew letter P). *Peh* combines with AL to produce AlePh - the full spelling of the first letter of the Hebrew alephbet.

This operation is fundamental to the qabalah of Liber AL - a fact that is emphasised by the gematria of the English title of the book. It is called *The Book of the Law* and is named as such in several places in the text of *Liber AL*. The gematria is...

### The Book of the Law

מֵה \* בּוֹכּוּ זֶה מֵה \* לֵא

(Hebrew transliteration)

$$[T] 0 + 9 = 9$$

$$[h] 9 + 5 = 14$$

$$[e] 14 + 0 = 14$$

$$[B] 14 + 2 = 16$$

$$[o] 16 + 6 = 22$$

$$[\mathbf{o}] 22 + 6 = 28$$

$$[\mathbf{k}] 28 + 20 = 48$$

$$[\mathbf{o}] 48 + 6 = 54$$

$$[\mathbf{f}] 54 + 6 = 60$$

$$[\mathbf{t}] 60 + 9 = 69$$

$$[\mathbf{h}] 69 + 5 = 74$$

$$[\mathbf{e}] 74 + 0 = 74$$

$$[\mathbf{L}] 74 + 30 = 104$$

$$[\mathbf{a}] 104 + 1 = 105$$

$$[\mathbf{w}] 105 + 6 = 111$$

The value, by Hebrew gematria, of the title is thus seen to be 111 which is also the number of the formula **ALP**.

The qabalah of **Liber AL** describes the nature, dynamics and purpose of the formula ALP by employing a unique version of the *Tree of Life* diagram - a diagram that is systematically built using the ALP formula.

Please bear with me as I explain (in Part One of **Liber P**) the unfoldment of the *Tree of Life* diagram as it is described by the secret qabalah of **Liber AL**. If you are familiar with the text of **Liber AL** then I think you might appreciate the depth and splendour of this revelation.

#### [Liber P, Part One](#)

Part Two of **Liber P** explores the dynamic workings of the *Tree of Life* as suggested by further clues presented to us in the qabalah of **Liber AL**. I feel that it is important to publish these first parts of the treatise in order to lift a corner of the veil and reveal the knowledge that has been hidden in the qabalistic code of **Liber AL** for almost 100 years.

#### [Liber P, Part Two](#)

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Mallukh AHI - February 22, 2000

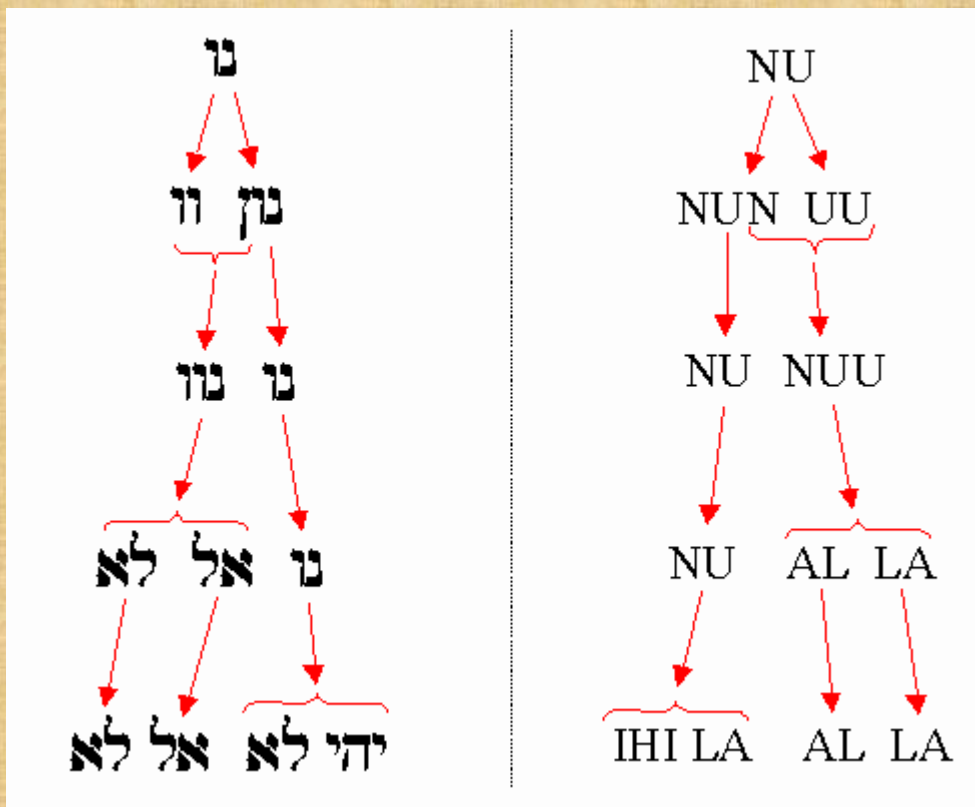
# LIBER 'P'

Being a Study Paper  
and Qabalistic Key to *LIBER AL*

## Part One: Mysteries of NUIT and HADIT

\*\*\* The Formation of the *Tree of Life* \*\*\*

I:1. Had! The manifestation of Nuit. (Liber AL, I,1)



1. **NU = 56**
2. **NUN UU = 106 + 12 = 118**
3. **NU NUU = 56 + 62 = 118**
4. **NU AL LA = 56 + 31 + 31 = 118**
5. **IHI LA AL LA = 25 + 31 + 31 + 31 = 118**

The reasoning behind the above process needs explanation...

Step (2) shows NU undergoing a fundamental change of form within Herself. This is expressed by the formula NU assuming its 'grand scale' values and total. The Hebrew letters 'N' and 'U' are spelled 'NUN'

(or, *nun-vav-nun* ) and 'UU' (or, *vav-vav*), so that when we add together these expanded values we arrive at the sum:  $(50 + 6 + 50) + (6 + 6) = 118$ . Note that in this step NU does not completely lose Herself (i.e. Her identity as NU), but rather She is maintained in the new term '*NUN*'.

In **Step (3)** there is a reformulation of NU as She reestablishes Herself (i.e. as 'NU') by differentiation from the term 'NUN' which leaves the composite 'NUU' as the remainder. Note here that NU now exists within both terms of the equation.

Step (4) shows the change in form that the term 'NUU' (62) undergoes in order to become 'AL + LA' (31 + 31). This is a balanced (Lamed) division into equal and opposite halves. The term 'AL' is a qabalistic name of God and is masculine in nature while the term 'LA' is essentially feminine (see below). We see here the establishment of the universal polarity of Yang and Yin.

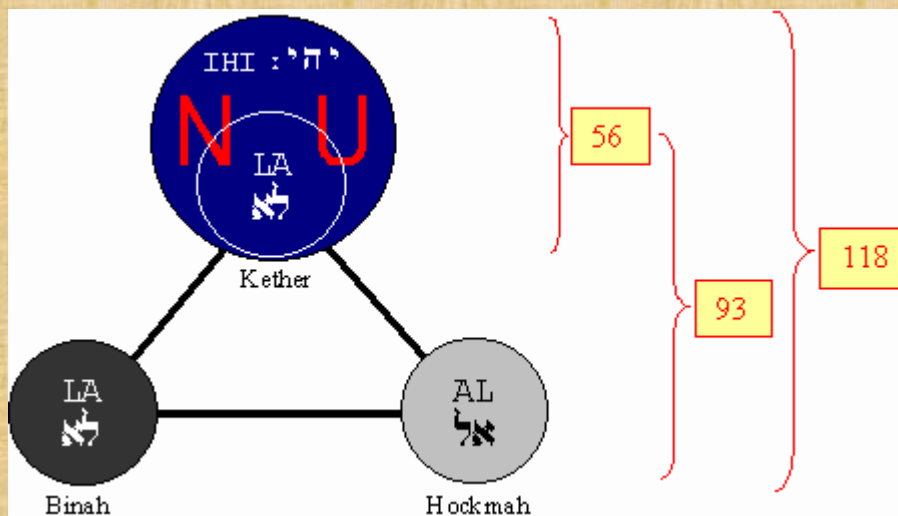
The final **Step (5)** shows 'NU' Herself assuming a different (i.e. concealed) form comprising the terms 'IHI' and 'LA'. The former (i.e. 'IHI') is the Hebrew word *yehi* which means 'let there be...' and is prominent in the first book of *Genesis* in the Old Testament of the Bible. The second term (i.e. *la*) means 'of negation; not; no' in Hebrew. So this new expression of 'NU' can be read as *yehi la* or 'let there be naught'. This is an interesting and apt description of Kether - the sephirah to which 'NU' (i.e. as 'IHI LA') is ascribed on the *Tree of Life* diagram. 'LA' can thus be viewed as a 'void of darkness' from which all forms emerge.

The term 'IHI' (*yod-ha-yod*) has the numerical value 25 (or  $5^2$ ) and appears (from my personal researches) to represent the **generative function** of the Great Mother principle (i.e. 'NU' in *Liber AL*). This makes sense when we realise that  $5^2$  is  $ha^2$  (or, 'Ha' x 'Ha') because the Hebrew letter '*ha*' is equal to five. The letter '*ha*' is a symbol of Binah, the Great Mother principle, and its self-multiplication suggests **form generation**.

Another Hebrew word of the same value as 'IHI' is *koh*, spelled 'KH' (Kaph + Ha =  $20 + 5 = 25$ ) which means '*thus; so*', and also suggests the generative principle because the words '*thus*' and '*so*' introduce the emerging expression of something.

Thus, the entire equation can be read as '*Let there be LA and AL and LA*', or, '*Let there be Kether and Hockmah and Binah*' (see diagram).

The symbolic implication of the mathematical (or qabalistic) operation described above is to show the internal workings of the 'NU' principle (or unmanifest Mother principle) as She differentiates Herself into particular components that are required for the next stage of the divine creative process.



NU =

56

Thelema = 93

NU (Grand Scale) = 118

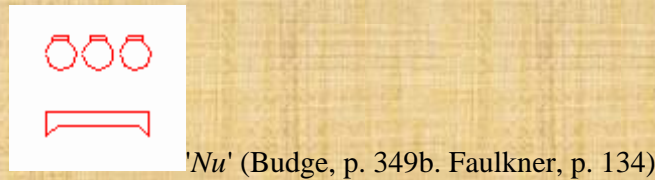
Note: The Egyptian sign for Nuit that is found on the *Stele of Revealing* is:



See: *An Egyptian Hieroglyphic Dictionary* , by Budge (pg. 350a), and *A Concise Dictionary of Middle Egyptian* , by Faulkner (pg. 127).

She is described as '*the Sky goddess*' .

The god NU is not found on the stele, but is represented by the following:

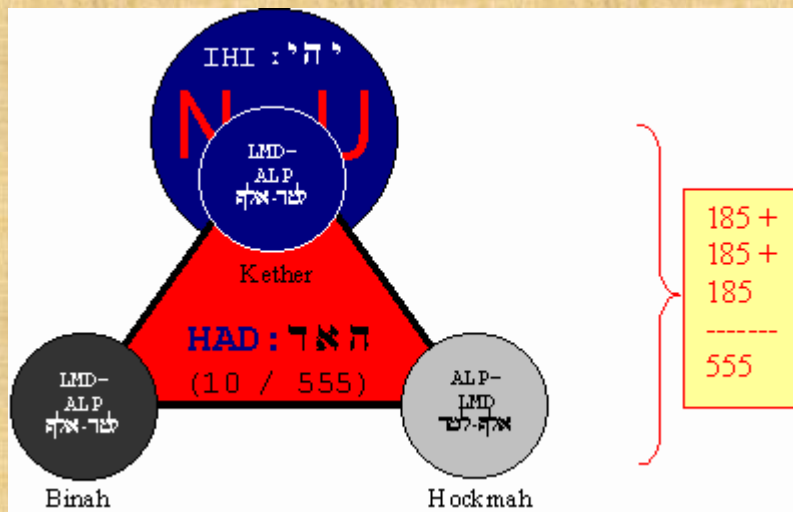


'Nu' signifies '*the primeval or celestial waters*' .

\*\*\*\*\*

The opening statement (i.e. first verse - see below) of *Liber AL* refers to Kether of the qabalistic *Tree of Life*, and especially to the process whereby HAD emerges into manifestation out of NU. By so doing He also brings into being the manifest (or 'form-aspect') of NU which is NUIT.

Incidentally, note how the image of HAD and NU (in the diagram below) vaguely resembles the upper section of the image painted on the [front side](#) of the *Stele of Revealing* . It is an image of NUIT enfolding the winged disk of HADIT.



HAD

(Grand Scale) = 555

## The Nature of HAD.

HAD is the male counterpart (and inherent component) of the Great Mother Goddess NUIT. He exists within Her omnipresent body, buried deep within Her at cosmic (and microcosmic) levels, as I will now explain.

Like NU, HAD has two important qabalistic values. We have seen that in the case of NU these numbers are 56 and 118.

$$\begin{aligned} \text{NU} &= \text{nun-vav} = 50 + 6 = \mathbf{56} \text{ (Small scale)} \\ \text{NU} &= \text{NUN-VV} = 106 + 12 = \mathbf{118} \text{ (Grand scale)} \end{aligned}$$

The corresponding numbers for HAD are 10 and 555 and are calculated as follows:

$$\begin{aligned} \text{HAD} &= \text{ha-aleph-daleth} = 5 + 1 + 4 = \mathbf{10} \text{ (Small scale)} \\ \text{HAD} &= \text{HH-ALP-DLT} = 10 + 111 + 434 = \mathbf{555} \text{ (Grand scale)} \end{aligned}$$

Firstly, it should be noted that the 'ha' (or, 'heh') in HAD is spelled *heh-heh* (i.e. HH) instead of *heh-aleph* (i.e. HA) which latter was the spelling used previously in our 'NU' calculations. HH is a recognised spelling for 'heh' in the Hebrew language and the Qabalah, and I shall leave the possible reasons for its particular usage here for the reader to intuit.

HAD can be found dwelling below the surface of Kether, Hockmah and Binah in the Grand scale values of LA and AL...

$$\begin{aligned} \text{LA} + \text{AL} + \text{LA} &= \text{lamed-aleph} + \text{aleph-lamed} + \text{lamed-aleph} \\ &= 31 + 31 + 31 \\ &= \mathbf{93} \text{ (Small scale)} \end{aligned}$$

$$\begin{aligned} \text{LA} + \text{AL} + \text{LA} &= \text{LMD-ALP} + \text{ALP-LMD} + \text{LMD-ALP} \\ &= (74 + 111) + (111 + 74) + (74 + 111) \\ &= 185 + 185 + 185 \\ &= \mathbf{555} \text{ (Grand scale)} \end{aligned}$$

This is what Hadit means when He says in verse II:2 - "...*I am not extended...* ", because the Hebrew word 'la' is equivalent to the English word 'not'.

Now that we have determined this number (i.e. 555) we can note a confirming correspondence in the gematria of this first verse...

### **I:1. Had! The manifestation of Nuit. (*Liber AL*, I:1)**

(Note that the following is a Hebrew *transliteration* of the phrase - not a *translation*.)

**מה \*מאניס \*סטאטיען עו נויט** 'The manifestation of Nuit'

$$\begin{aligned} &= (9+5+0) + (40+1+50+10+80+0+60+9+1+9+10+70+50) + (70+6) + (50+6+10+9) \\ &= \mathbf{555} \\ &= \text{HAD (Grand Scale)} \end{aligned}$$

Note: In the Hebrew transliteration given above, an asterisk (\*) replaces the letter 'E' when its value is 0.



Note: The Gematria of the corresponding verse II:1 of **LIBER AL** is given below.

The gematria of this verse gives us some valuable clues to the numerological key that will unlock some of the mysteries of **Liberal**. This key, as I understand it, can be viewed in the...

### [Sign Values Table.](#)

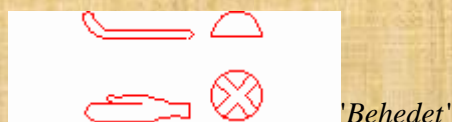
The 22 letters of the expression ' *The manifestation of Nuit* ' alludes to the 22 letters of the Hebrew alphabet and the 22 Paths of the *Tree of Life*. This correspondence therefore suggests that HAD is associated with the 22 Paths - these often being represented graphically as a serpent entwined about the ten sephiroth. Thus HAD can be seen here to symbolise the active interrelationship and the energetic exchange that arises between the ten sephiroth of the *Tree of Life*.

One of the conclusions from this first verse then is that HAD basically represents the evolutionary and creative processes that are active within the framework of the ten sephiroth, and similarly that He personifies the movement of the kundalini serpent between the seven major chakras of the human spiritual-psycho-physical system.

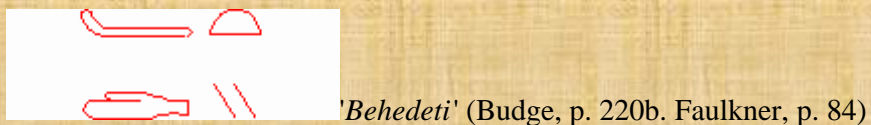
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We can see (from the diagram above) that HAD also infuses the three supernal sephiroth of the *Tree of Life*, but at a very esoteric level. His more obvious aspect is His identification with the sephirah Hockmah that is associated with the Hebrew letter *yod*. *Yod* has the numerical value 10 which corresponds with HAD's Small scale value as shown above.

The Egyptian word for HADIT on the *Stele of Revealing* is 'Behedet' and is transcribed like so:



This is actually an Egyptian name for the town of Edfu, however it is also used to signify 'Behedeti' (' *He of Behedet* '), the 'winged solar disk', whose name is written thus:



Here is a quote from the *Grolier Encyclopedia* concerning Edfu to give you a better understanding of the etymology of the word...

{ed'-foo}

The Egyptian town of Edfu, or Idfu (1966 est. pop., 27,326), is situated on the Nile River. Many of the present inhabitants once lived south of Aswan. They were resettled when their homes were threatened by the waters rising behind the Aswan High Dam, constructed in 1960-71.

Known to the ancient Egyptians as Djebu and to the Greeks as Apollinopolis Magna, Edfu has ancient remains ranging from Old Kingdom burials to Byzantine private houses. The principal feature is the magnificent temple of Horus. He was represented either as a man with a falcon's head or as Horus of Behedet, a solar disk with outstretched wings. In this form he was equated with Apollo by the Greeks. During certain festivals, the priests of Horus of Edfu celebrated rites

in association with priests of his consort, Hathor of Dendera, and of their offspring Harsomtus. The temple, begun (237 BC) by Ptolemy III Euergetes and completed (57 BC) by Ptolemy XII Auletes, is among the best-preserved examples of Egyptian temple architecture. The entrance lies in the middle of two pylons that open onto a forecourt. Beyond is the sanctuary proper composed of an outer and an inner hypostyle, or hall of many columns, an outer and inner vestibule, and the inner sanctum surrounded by subsidiary chapels.

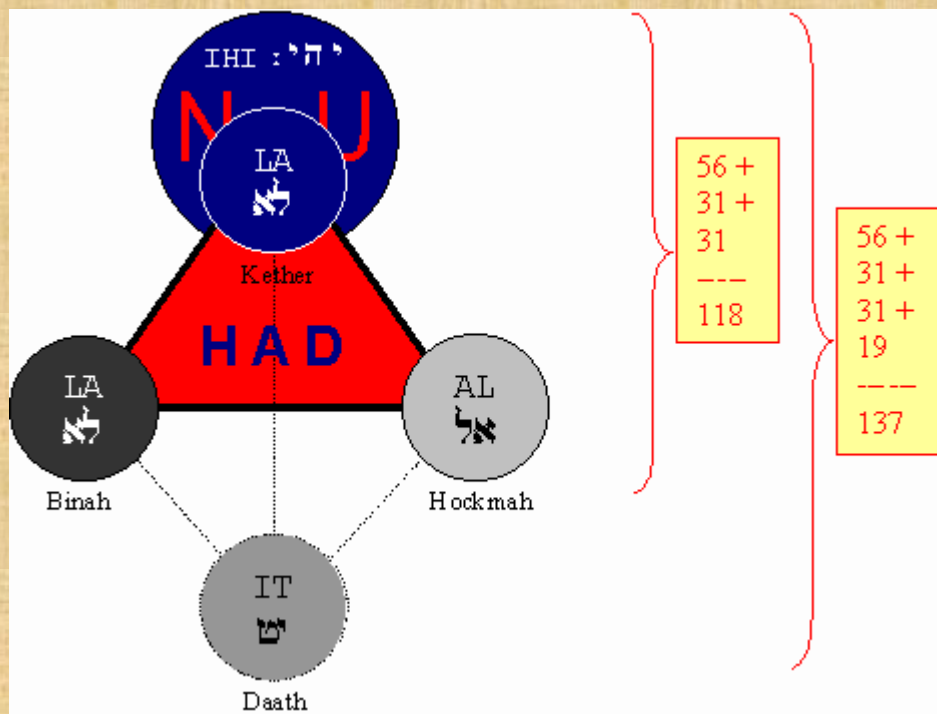
Robert Steven Bianchi

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In other words HADIT seems to be an aspect of Horus (the Elder), but one that is of a very high vibration - Horus identified as RA the solar deity. One might in fact say that HADIT personifies the creative essence of Horus.

\*\*\*

The 'IT' component of NUIT and HADIT resides in the mysterious sephirah Daath, and as we know from verse I:1 of *Liber AL* its appearance is triggered by HAD. This will be explained further below. Suffice it to say for now that when HAD and NU take Their places in the Heavens, thus conforming the Macrocosm, the formula 'IT' also becomes potentially active in the Abyss of Daath. 'IT' seems to be a special connecting link between NU and HAD that is established within Daath at the beginning of the Creation. It signifies the creatively empowered (i.e. yod, I) 'serpent of knowledge' (i.e. teth, T).



NU (Grand Scale) = 118

PALACE = 137

II:1. Nu! the hiding of Hadit.

Just as in verse one of Chapter One of *Liber AL* there is a significant clue hidden in the gematria of the verse, so also in verse one of Chapter Two there is a corresponding numerical clue derived therefrom.

## מה \*הידינג וז האריט

' the hiding of Hadit '

$$(9+5+0) + (5+10+4+10+50+3) + (6+6) + (5+1+4+10+9)$$

$$= 137$$

= PALACE (IHI + LA + AL + LA + IT) - see diagram above

We already know that HAD (555) indwells the triad LA + AL + LA which in turn is the extension (or manifestation) of NUIT. It follows therefore that when NUIT withdraws Her tri-fold extension back into Herself (thereby becoming NU) then She also conceals Her masculine counterpart HADIT. So, it follows that when we take the gematric value of AL:I;1 'the manifestation of Nuit' (555) and subtract the corresponding value of AL:II;1 'the hiding of Hadit' (137) the remainder is 418 because  $555 - 137 = 418$  (see below). This is just another verification of our qabalistic key.

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

**I:47. But they have the half: unite by thine art so that all disappear. (*Liber AL*, I:46-7)**

The above verses from *Liber AL*, Chapter I, give us some valuable clues to the nature and function of the 'IT' formula.

As you might know, a Hebrew word and qabalistic term that means 'nothing' is the word 'ain'. This word, by gematria, equals 61.

$$\text{AIN} = 1 + 10 + 50 = 61$$

The phrase 'sixty-one the Jews call it' is a subtle clue that links the two words 'AIN' and 'IT', and if we unite them by our 'art of gematria' so that 'all' (i.e. AIN - because ALL = 61 = AIN) 'disappears' then we derive the number 80.

$$\text{IT} + \text{AIN} = 19 + 61 = 80$$

The appropriateness of this number is confirmed by the statement 'I call it eight, **eighty**, four hundred & eighteen'.

So by our reckoning, we must combine the formulae 'IT' and 'AIN' in the 'Abyss of Daath' to produce the value 80, or the Hebrew letter *peh* (whose value is 80). This operation has the effect of producing three 'ALePhs' in our emerging *Tree of Life* diagram - that is, by connecting Kether (LA), Hockmah (AL), and Binah (LA), each individually with Daath (P).

Kether (LA) + Daath (P) = ALP = aleph (1)  
Hockmah (AL) + Daath (P) = ALP = aleph (1)  
Binah (LA) + Daath (P) = ALP = aleph (1)

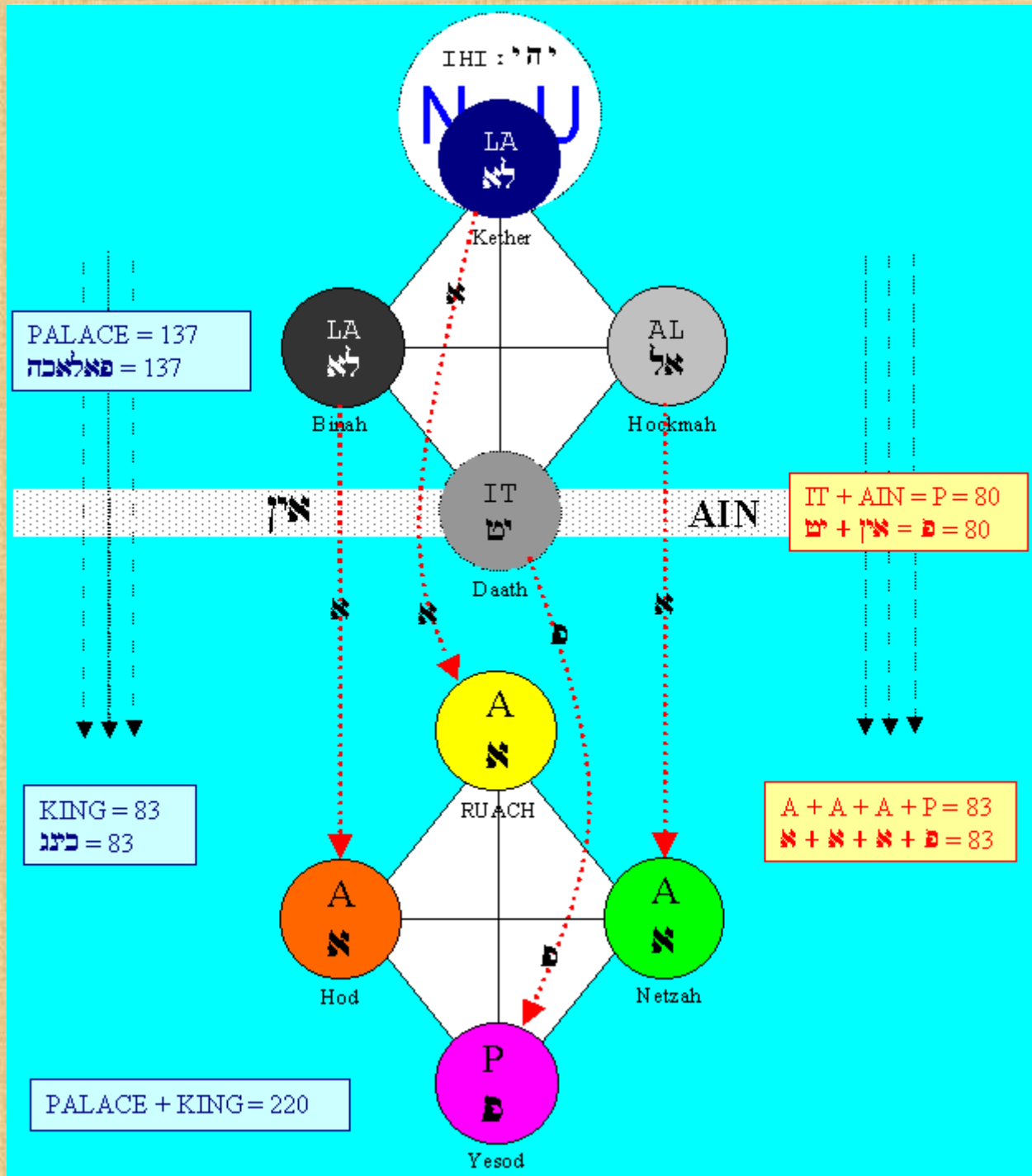
**48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?  
(Liber AL, I:48)**

Here in verse 48 we see our three *alephs* (i.e. 1, 1, 1, - because *aleph* = 1) being identified with 'none' (i.e. AIN, meaning 'nothing' or 'none'). This is further confirmation that we are on the right track.

The procedure that happens next in the growth of our *Tree of Life* is very special. It involves the birth of the 'microcosm' from the body of the 'macrocosm'. This is achieved by the projection of an embryonic 'organism' from the supernal sephiroth (i.e. Kether, Hockmah, and Binah - plus an emission from Daath) across the Abyss of Daath.

After it descends below the Abyss, the 'embryo' attaches (or anchors) itself to another single '*aleph*' and the next stage of the process can begin.

Note: Because we are discussing an archetypal and symbolic operation, the term 'embryo' must not be thought of as being simply biological. The term 'embryo' as used in the present context could in fact be descriptive of any *immature* entity - depending on what level of existence (or what qabalistic 'world') our emerging *Tree of Life* diagram is depicting. For instance, the diagram could be describing the birth (or rebirth) of a human soul within the 'psycho-spiritual' levels of our reality.



PALACE = 137

KING = 83

PALACE + KING = 220

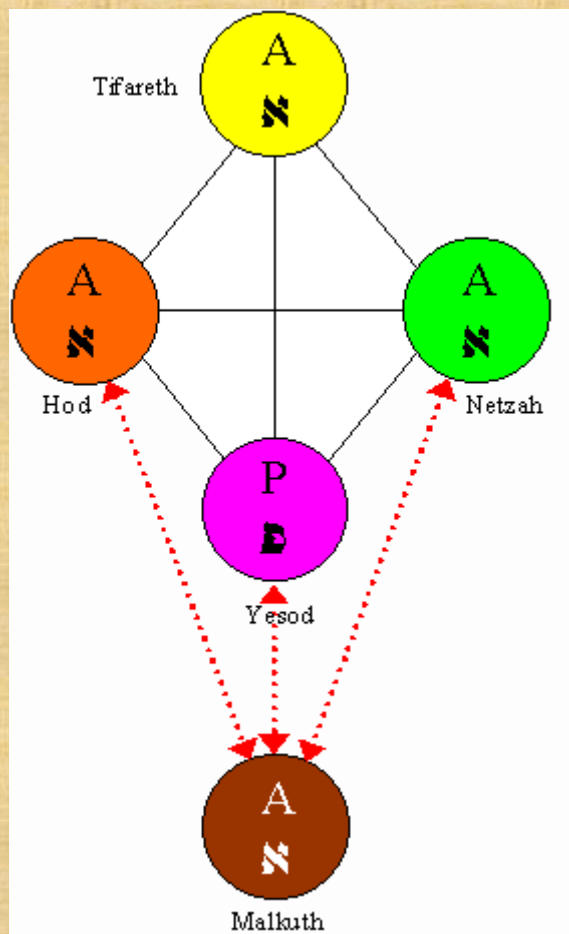
In the diagram above we see the 'embryo' (or 'king') descend from the supernal sephiroth (or 'palace') to below the Abyss of Daath. As you can see, it (i.e. the embryo) is comprised of three 'aleph's (i.e. three 'A's) and one 'peh' (i.e. 'P') - AAAP.

The mechanics of this birthing process involves each of the four upper sephiroth contributing one component each to the embryo's (i.e. KING's) constitution. Kether (i.e. LA) emits the embryo's topmost *aleph* (i.e. A), Hockmah emits the right-hand *aleph*, Binah emits the corresponding left-hand *aleph*, while Daath (i.e. 'IT') combines with 'AIN' in the 'Abyss' to produce *peh* (i.e. P - because IT + AIN = P). *Peh* conforms the lowermost component of the embryo's constitution.

$$A + A + A + (IT + AIN) = 1 + 1 + 1 + (19 + 61) = 1 + 1 + 1 + 80 = 83$$

It is interesting to note that the combination of PALACE (137) and KING (83) derives the number 220 which is the total number of verses in *Liber AL* thereby suggesting that this process of the KING going forth from the PALACE - crossing the Abyss and assuming a physical form - is one of the main themes of the book. (Notice also that these two words PALACE and KING are quite interesting in themselves when analysed qabalistically - for instance PALACE contains ALP, the spelling of the letter *aleph*, and also AL and LA like so - PALACE.) We shall discover below that as the KING (83) descends beneath the Abyss he becomes transformed into HERU-RA-HA (418) such that our equation becomes  $137 + 418 = 555$  revealing HAD (555) in a new form.

As mentioned previously, the next step in the embryo's birth process is its attachment to a fourth, but independent, *aleph* (A). This step might be compared to the moment when an incarnating human soul anchors itself to a biological embryo in its chosen physical mother's womb.

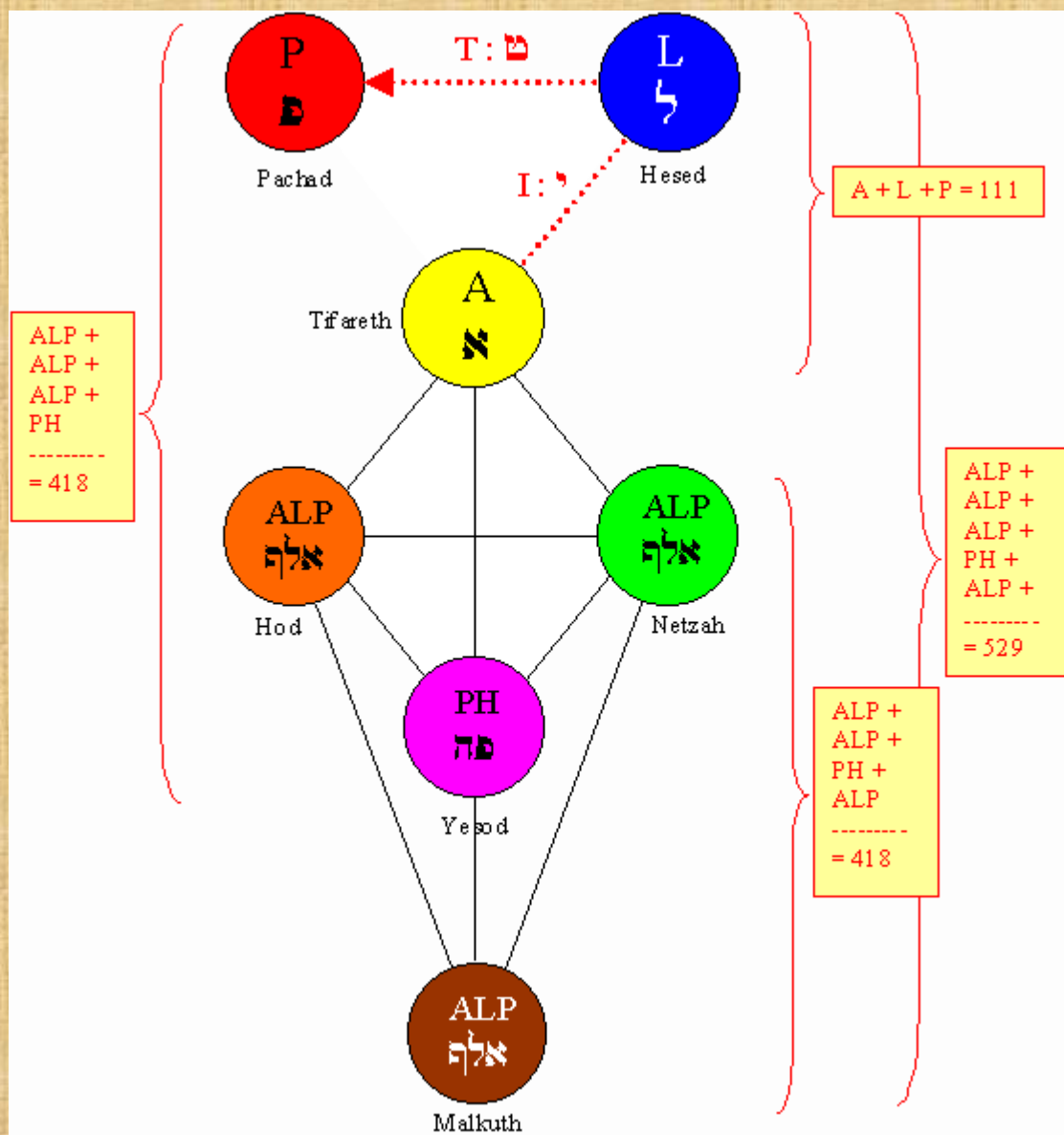


Now that the prenatal entity has become grounded in Malkuth, a very mysterious process ensues that involves the unfoldment (or expansion) of the soul-triad (or what I label as the *Ruach*).

Up until this point the soul-triad has been contracted within the embryo's highest *aleph* - the 'A' that originally issued from 'LA' of the sephirah Kether. This topmost *aleph* has assumed the place of Tifareth on the *Tree of Life*, but Hesed and Pachad (or Geburah) are as yet absent from our Tree diagram.

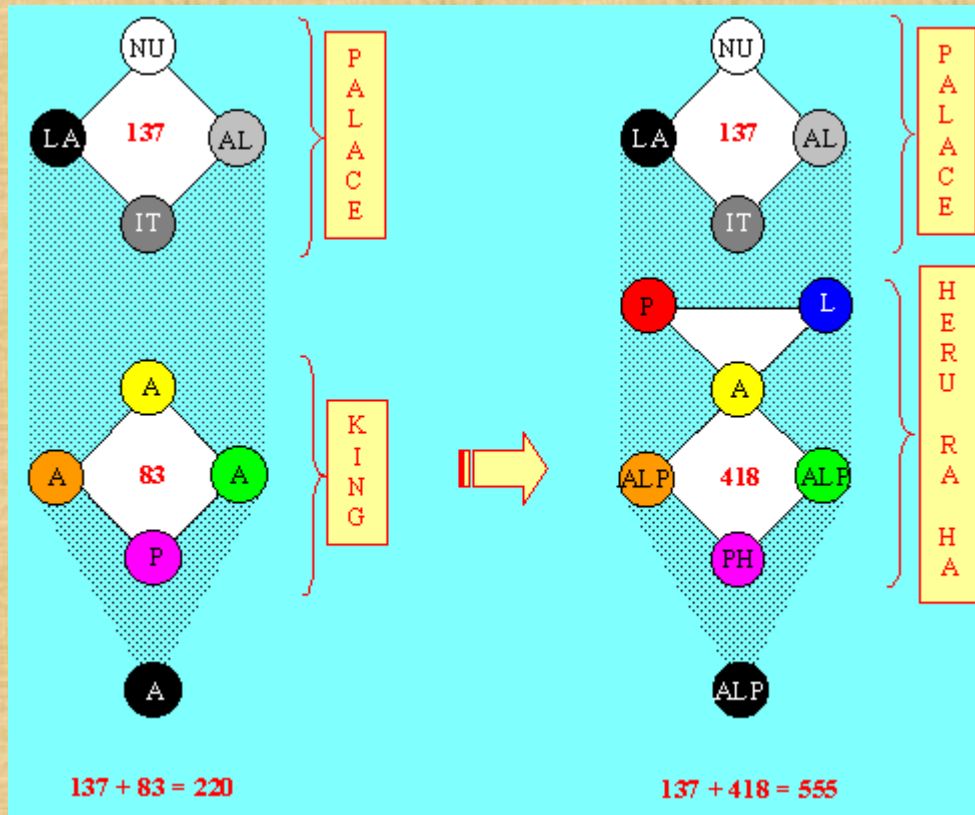
What now occurs is that the *aleph* (A) in Tifareth expands into its Grand Scale 'ALePh' (ALP) and at the same time actualises the missing sefiroth Hesed and Pachad. The Hebrew letters *lamed* (L) and *peh* (P) take their positions in Hesed and Pachad respectively.

Simultaneously, the other sefirothic components of the microcosm also expand into their Grand Scale forms, thus mirroring the development of the soul-triad.



$$\begin{aligned} \text{HERU-RA-HA} &= 418 = \text{ALP} + \text{ALP} + \text{ALP} + \text{PH} \\ \text{HOOR-PA-KRAAT} &= 529 = \text{ALP} + \text{ALP} + \text{ALP} + \text{PH} + \text{ALP} \\ \text{RA-HOOR-KHU} &= 449 = \text{AL} + \text{ALP} + \text{ALP} + \text{PH} + \text{ALP} \end{aligned}$$

You will see from the above that the KING (A+A+A+P=83) has now become HERU-RA-HA (ALP+ALP+ALP+PH=418) which transforms our original equation (i.e. PALACE + KING = 220) into PALACE + HERU-RA-HA = 555. The following diagram will clarify...



The name HERU-RA-HA does not appear on the *Stele of Revealing* and nor can I find it in my Ancient Egyptian Hieroglyphic dictionaries, but its transliteration into the ancient language might look something like this...



### HERU-RA-HA

$$\begin{aligned}
 &= (5 + 0 + 200 + 6) + (200 + 1) + (5 + 1) \\
 &= (211) + (201) + (6) \\
 &= \mathbf{418}
 \end{aligned}$$

We already know that HAD (555) is '*not (i.e. LA) extended*' (See: **Liber AL**: II;2) in relation to LA+AL+LA=555 (grand scale), and here we see HAD as '*not extended*' in another sense - that is, as the god HERU-RA-HA '*extended*' below the Abyss from the PALACE as a manifestation of the KING.

### HOOR-PA-KRAAT

$$= (5 + 6 + 6 + 200) + (80 + 1) + (20 + 200 + 1 + 1 + 9)$$



$$= (217) + (81) + (231)$$

$$= \mathbf{529}$$



'Heru-pa-khart' (Budge, p 501b.)

This rendering of Harpocrates refers to 'Horus, the child of Osiris and Isis' - according to Budge. The name does not appear on the *Stele of Revealing* .

The name HOOR-PA-KRAAT is very significant because it actually contains encoded within it the form of the microcosmic 'embryo' - the immortal aspect 'AAAP' (83) embodied in the mortal sheath 'HOOR-KRT' (446). 'HOOR-KRT' suggests the mortal covering because it has the same numeration as MaVeTh - meaning 'death' in Hebrew.

$$\text{HOORKRT} = 446 = \text{MVTh ('death')}$$

On our Tree diagram the mortal component of the microcosm is symbolised by the Hebrew letters that grow out of the embryonic AAAP as it assumes the grand scale plus the lowest ALP in Malkuth - the tenth sefirah, to which it attaches itself. That is...

Immortal component:

$$A + A + A + P = 1 + 1 + 1 + 80 = 83 = \mathbf{AAAP}$$

Mortal component:

$$LP + LP + LP + H + ALP = 110 + 110 + 110 + 5 + 111 = 446 = \mathbf{HOORKRT}$$

Mortal plus Immortal components:

$$ALP + ALP + ALP + PH + ALP = 111 + 111 + 111 + 85 + 111 = 529$$

$$\text{HOOR-PA-KRAAT} = \mathbf{AAAP} + \mathbf{HOORKRT} = 83 + 446 = 529$$

This might be the '*splendour hidden and glorious*' that HOOR states is '*hidden in my name*' (in *Liber AL*, verse III:74).

### **RA-HOOR-KHU**

$$= (200 + 1) + (5 + 6 + 6 + 200) + (20 + 5 + 6)$$

$$= (201) + (217) + (31)$$

$$= \mathbf{449}$$



'Ra Heru-aakhuti' (Budge, p 418b.)

According to Budge this name refers to *Ra Harmakhis* , or 'Ra + Horus of the Two Horizons'. It does not appear on the stele.

\*\*\*\*\*

I feel that understanding this particular step in the unfoldment of the microcosm (as diagrammatically expressed above) is crucial in terms of our understanding of the whole creative-evolutionary process.

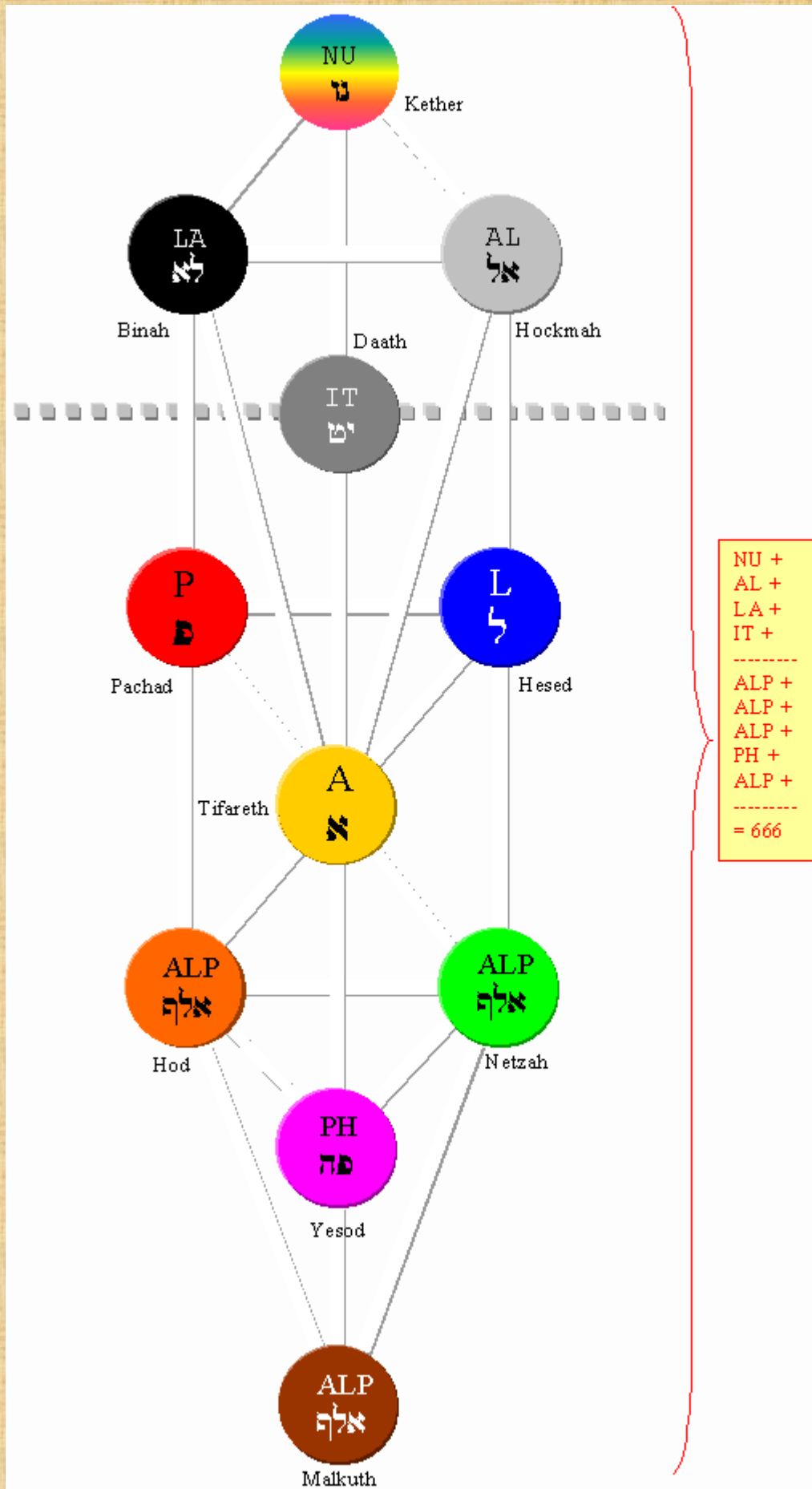
What the above diagram implies is that the development and expression (or form) of the various members (i.e. sefiroth) that compose the microcosm are precisely synchronised with the active creative-evolutionary mechanism of the soul-triad.

This 'active mechanism', as you can also see from the diagram, is symbolised by the pathways *yod* ( I ) and *teth* ( T ) of the *Tree of Life*, and thus by the formula 'IT'.

It appears then, that in this context 'IT' expresses the dynamic growth of the soul, and consequently, of the entire microcosmic organism.

Among other things, we will discover in Part Two of ***Liber P*** that the dynamic mechanism of this form of the *Tree of Life* is personified by RA-HOOR-KHU as He stimulates (or facilitates) the evolution of the divine personage of HOOR-PA-KRAAT.

So, now we can reveal our *Tree of Life* diagram (as derived from ***Liber AL***) in its entirety.



TheRION = 666 = NU + AL + LA + IT + ALP + ALP + ALP + PH + ALP

See also: [The Tree of Liber AL](#).

As you can see the total sum of all the sefirothic values of this version of the *Tree of Life* is 666 - a very significant number in the qabalah of *Liber AL*.

The respective values (in this scheme) of the 11 sefiroth are ascribed as follows:

1. NU = IHI + LA = **56**
  2. AL = **31**
  3. LA = **31**
  11. IT = **19**
  4. L = **30**
  5. P = **80**
  6. A = **1**
  7. ALP = **111**
  8. ALP = **111**
  9. PH = **85**
  10. ALP = **111**
- 

Total = **666**

### I:66. The Manifestation of Nuit is at an end.

This is the final verse of the first chapter of *Liber AL*. It is numbered **66**, is composed of **31** letters, and has the value **666** calculated as follows...

[T] 0 + 9 = 9  
[h] 9 + 5 = 14  
[e] 14 + 0 = 14

[M] 14 + 40 = 54  
[a] 54 + 1 = 55  
[n] 55 + 50 = 105  
[i] 105 + 10 = 115  
[f] 115 + 6 = 121  
[e] 121 + 0 = 121  
[s] 121 + 60 = 181  
[t] 181 + 9 = 190  
[a] 190 + 1 = 191  
[t] 191 + 9 = 200  
[i] 200 + 10 = 210  
[o] 210 + 70 = 280  
[n] 280 + 50 = 330

[o] 330 + 70 = 400  
[f] 400 + 6 = 406

$$[N] 406 + 50 = 456$$

$$[u] 456 + 6 = 462$$

$$[i] 462 + 10 = 472$$

$$[t] 472 + 9 = 481$$

$$[i] 481 + 10 = 491$$

$$[s] 491 + 60 = 551$$

$$[a] 551 + 1 = 552$$

$$[t] 552 + 9 = 561$$

$$[a] 561 + 1 = 562$$

$$[n] 562 + 50 = 612$$

$$[e] 612 + 0 = 612$$

$$[n] 612 + 50 = 662$$

$$[d] 662 + 4 = \mathbf{666}$$

This might mean that the '*Manifestation of Nuit*' is **fully** realised in the number 666 - as illustrated by the Tree of AL diagram above. As you know 31 is the number of AL and LA, the 'full manifestation' of which depends upon the addition of 'P' thereby completing the sacred formula ALP. This objective is achieved in what has been set forth above.

\*\*\*\*\*

**END OF PART ONE**

[Go to Part Two](#)

\*\*\*\*\*

Mallukh AHI  
February 22nd, 2000

# LIBER 'P'

Being a Study Paper  
and Qabalistic Key to *LIBER AL*

## Part Two: Mysteries of RA-HOOR-KHUIT

\*\*\* The Creative Mechanism of the *Tree of Life* \*\*\*

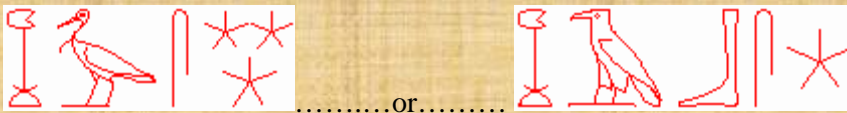
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### ***KHABS and KHU***

#### **I:8. The Khabs is in the Khu, not the Khu in the Khabs (*Liber AL*, I:8)**

This eighth verse refers particularly to the Hebrew letter *heth* - the eighth letter of the alephbet. (See below.)

An Egyptian word for 'star' and 'the starry sky' is KHABS. It is written like so...



Khabs' - 'the starry sky', 'star', 'luminary' (Budge, p 530b; Faulkner, p 184)

This word does not appear on the *Stele of Revealing*, however the word for 'KHU' does appear on the stele and is transcribed thus:



'Khu' (Budge, p 23b; Faulkner, p 4)

KHU means 'spirit-soul' and my researches show that in the 'Egyptian Qabalah' of *Liber AL* the KHU most closely represents (on the *Tree of Life* diagram) the sefirah Hesed (in particular), and also the special relationship that exists between the sefiroth Tifareth and Hesed.

KHABS refers to the efflux that issues (or 'shines') from the supernal triad (i.e. Kether, Hockmah, and Binah) from Binah via the path of *heth*. This efflux streams into the human soul - the middle triad comprised of Hesed, Geburah, and Tiphareth - and formulates the mental sheath, or Geburah (also called Pachad).

The mental sheath is a sphere of fine matter in which the buddhic (or intuitional) faculty is embodied - in a similar manner to the way that the nucleus of an atom is centred within its own electron field, or a germ of wheat is encased in its own seed and husk.

So when NUIT says: " *The KHABS is in the KHU, not the KHU in the KHABS* ", She is addressing the paradox that involves the perception that our experience of the physical world is determined by external forces (i.e. including the 'stars', or astrological forces) whereas the reality is that our experience of the three dimensional world is subjectively determined. In other words, that the influence of the 'stars' emerges from within us and through us, not outside of us.

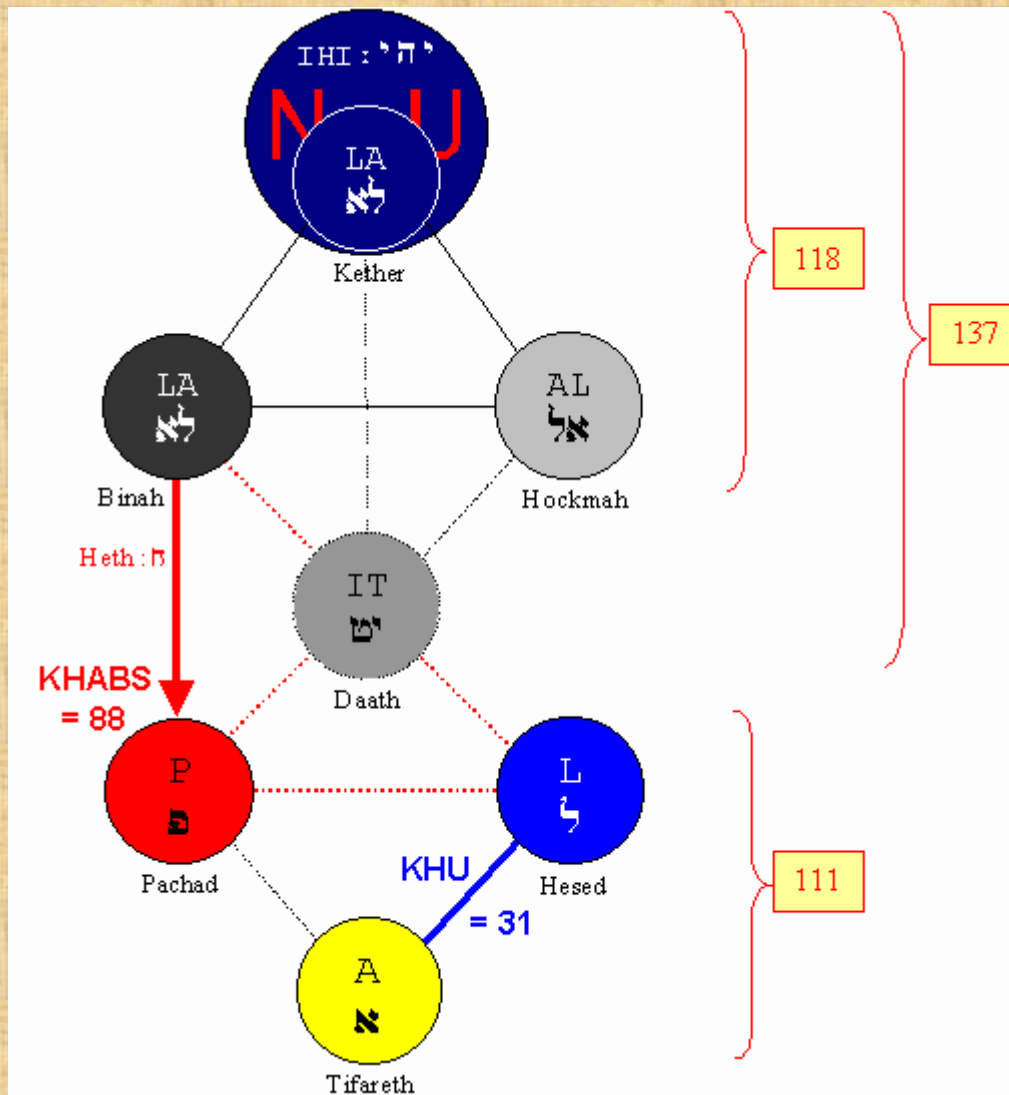
The qabalistic value of KHABS is 88, and KHU equates to 31...

$$\begin{aligned} \text{KHABS} &= 20 + 5 + 1 + 2 + 60 \\ &= \mathbf{88} \end{aligned}$$

$$\begin{aligned} \text{KHU} &= 20 + 5 + 6 \\ &= \mathbf{31} \end{aligned}$$

(For more information concerning KHABS see verse nine quoted below.)

We can depict the basic relationship between the KHU and the KHABS in the following diagram...



As you can see, the KHU is equivalent to the composite term **AL** (i.e. Tifareth and Hesed of the soul triad) because they both share the value 31, while KHABS equals 'heth + P' - that is, the path of heth plus peh in the sefirah Pachad (of the soul triad). This is a simple explanation of a more complex relationship that will be revealed and explained further below.

One might say that KHABS enters into the spirit-soul (i.e. KHU = AL) as *heth* (subtle radiation issuing from the macrocosmic triad) and on passing through the KHU (i.e. AL) emerges in a modified and denser form as *peh* (i.e. 'P' identified in the sphere of Pachad). Thus...

h ---> (AL) ---> P

8 ---> (31) ---> 80

And thus with the conversion of *heth* (8) into *peh* (80) through the medium and interface of the KHU the formula **ALP** is generated within the soul triad. It will be seen that this conversion process is described by the formula **IT + AIN = P**. The mechanism of this procedure will be examined in more detail later.

My feeling is that the KHU represents the creative essence and the stabilizing energy centre of a 'star' (or creative 'spirit-soul'). The KHABS then, in one respect would symbolise the transilient appearance of a soul's own microcosmic light (i.e. *peh* = 80) and in another aspect it would signify the invisible 'light' or radiations of the 'stars' that fuel its internal creative fires (i.e. as *heth* = 8, issuing from the macrocosm).

In other words, there are two basic dimensions of influence and expression of the formula KHABS with the KHU situated as a modifying interface between them. So, while it is true to say that the KHU is an internal force while the KHABS is the changing external expression of that force (i.e. in Pachad), it is also true to state that there is an aspect of the KHABS that is like an inner fire (i.e. *heth*) that is feeding the KHU. We will see below that these two aspects of the KHABS are described by the letters **KS** (external) and **HAB** (internal) of the formula **KHABS**.

HAD, being analogous microcosmically to the path of *yod* on the *Tree of Life*, is at the core of every KHU-KHABS, for as He states...

**II:6. I am the flame that burns in every heart of man, and in the core of every star...**

....and...

**II:2. ...I am not extended, and Khabs is the name of my House.**

(see: *Liber AL*, verses II:2 and II:6)

More gematria:

The total value of verse eight is **633** which is the Grand Scale value of the Hebrew word '*aur*' (meaning 'light'). The 'light' referred to is that which emerges from out of the 'Ocean of Limitlessness' (or 'Infinite Possibility') that is called AIN SOPh in Hebrew. And as we shall see, that 'light' is KHABS.

**מַה בְּהַאֲנִים יִס יִן מַה בְּהַאֲנִים נֶעַם מַה בְּהַאֲנִים כְּהוּ יִן מַה בְּהַאֲנִים**

' *The Khabs is in the Khu, not the Khu in the Khabs* ' = **633** = AUR (207 / 633)

$$\begin{aligned} \text{AUR} &= \text{ALP} + \text{VV} + \text{RISh} \\ &= 111 + 12 + 510 \\ &= \mathbf{633} \end{aligned}$$



## I:9. Worship then the Khabs, and behold my light shed over you!

This verse applies primarily to the ninth letter of the Hebrew alphabet called *teth*, and secondarily to 'Yesod' - the ninth sephirah of the *Tree of Life*.

The path of *teth* on the *Tree of Life* is the path that links the KHU (i.e. Tifareth and Hesed) with the KHABS in Geburah (also called Pachad). As such, it is the pathway whereby the KHU '*gives worship*' to the KHABS.

The KHABS is 'star-light' that issues from the supernal sefiroth (via Binah/Daath - representing the atmic plane). It flows down through the buddhic plane (i.e. Hesed) and eventually into the abstract levels of the mental plane (i.e. Pachad) where it conforms into an energy field surrounding the buddhic KHU. This will be explained in more detail below.

As I mentioned above, KHABS might refer particularly to astrological forces, and therefore to the influence of the zodiac(s), the various constellations, and the planetary bodies that effect our own planet and our collective and personal being. The close relationship of the Egyptian word *khabs* to the zodiac can be seen reflected in another Egyptian word that is based upon *khabs* - namely *khabsu*, which according to Budge, specifically refers to the 36 decanates of the zodiacal circle.



'*Khabs*' - 'star' and 'the starry sky'



'*Khabsu*' - 'the 36 lamps', or decanates

If NUIT is referring to astrological influences then it appears She is suggesting that these energies flow through us from within to without, in which case the 'stars' would be seen as inner forces manifesting and demonstrating externally in our physical environment - that is, outward reflections of internal energies and processes.

This notion sits very well with my own astrological researches and writings, and especially with my discovery of the qabalistic 'twelve-petalled lotus' (for an image of which see the frontispiece of my **AstroQab** web-site).

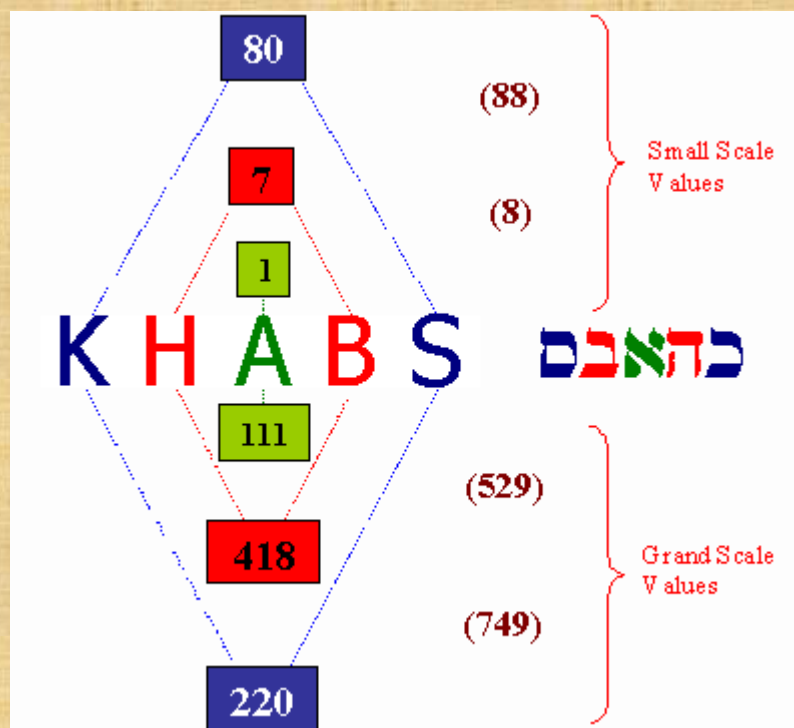
It is natural for our very physically oriented and rationally trained minds to see the astrological influences of the zodiac, the planets and the stars as seeming to originate outside of ourselves and to impinge upon us apparently from far away deep in the solar system and the Milky Way galaxy. However, this might be deceiving as it is possible that what we are seeing are merely external reflections, or our own collective projections of subjective internally-based functions and dynamics.

Master Djwal Khul speaks of the human soul (or 'causal body' = Tifareth) as being like a *golden lotus* of twelve 'petals' or 'streams of force', and I see this 'golden lotus' as constituting an inner zodiac that has its (somewhat limited) reflection in our own astrological birth chart.

Of course what this would mean is that the Universe, seen and unseen, is of the nature of a 'mobius strip' where the inside becomes the outside and the outside becomes the inside. Or, it might be compared to a fractal image, or a holographic image, where the whole is basically similar to each of the parts.

As you know this is not a new idea, but I feel it is rarely applied to our understanding of astrological causes and effects.

Now let's examine the qabalistic structure of the formula KHABS...



Here are some significant numbers found within the word KHABS...

In the small scale...

- a) KHABS = **88**
- b) KS = **80** = The Hebrew letter *peh*
- c) HAB = **8** = The Hebrew letter *heth*

In the grand scale...

- d) KS = **220** = The total number of verses in *Liber AL*
- e) HB = **418** = The Grand scale value of the Hebrew letter *heth*.
- f) HAB = **529** = The value of HOOR-PA-KRAAT (see below)
- g) KHABS = **749** = (?)

As you can see, this word KHABS appears to be naturally divided into two basic components - i.e. KS and HAB. The former (i.e. KS) is comprised of the first and last letters of the word and has the values 80 (small scale) and 220 (grand scale).

Because K and S establish the beginning and ending of the word KHABS it (i.e. KS) symbolises the external manifestation - the circumference of the circle - as distinct from HAB, which signifies the internal and central component.

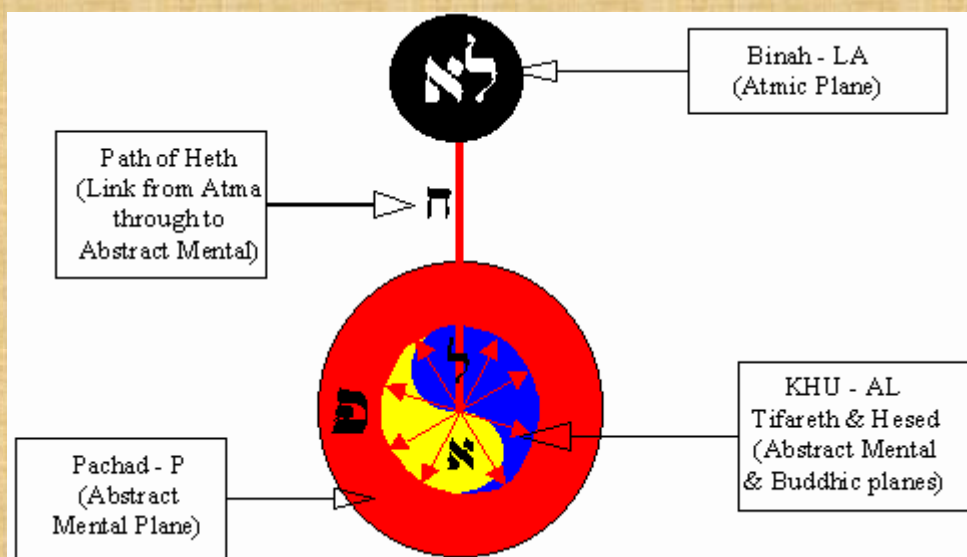
Thus it would seem that the energy represented by **KS** and the Hebrew letter *peh* (= 80) defines the **outward manifestation** and **external limit** of the field of influence symbolised by KHABS. This idea is

corroborated by the corresponding grand scale number 220, (which is the total number of verses in *Liber AL*) - because the text of *Liber AL* symbolises the Universe in its entirety.

The number 220 also symbolises the 22 Hebrew letters (the '*aleph and the tav* ') combined with the ten sephiroth because 220 can be expressed as  $22 \times 10 = 220$ . This further emphasises the above idea.

Contained within the boundary or form that is signified by KS (= 80 / 220) is the construct 'HAB', which has the values eight and 529. This suggests that the energy represented by the Hebrew letter *heth* (= 8), as well as that personified by HOOR-PA-KRAAT (= 529), indwells the KS (or *peh*) energy-field. HOOR-PA-KRAAT (or 'Harpocrates') is the '*babe in the egg* ' where the 'egg' might be seen here to be KS (80 / 220).

It is interesting to recall that the KHU (= 31), or A+L (Tiphareth + Hesed) in our Tree diagram, forms the nucleus of the field of energy that is *peh* (= 80), and that *heth* (= 8) pouring into and through the KHU facilitates the materialisation of *peh*.



The above diagram attempts to show how the KHU (= 31) is related to the KHABS (= 88) through the transmission of *heth*-energy (= 8) and its translation into *peh* (= 80). The mechanism of this process will be examined later in this commentary.

What is also interesting is that HB (= 7 / 418) also exhibits a number associated with *heth* in 418, which is *heth's* grand scale value. This theme will be elaborated upon below.

Summary of Verse Nine:

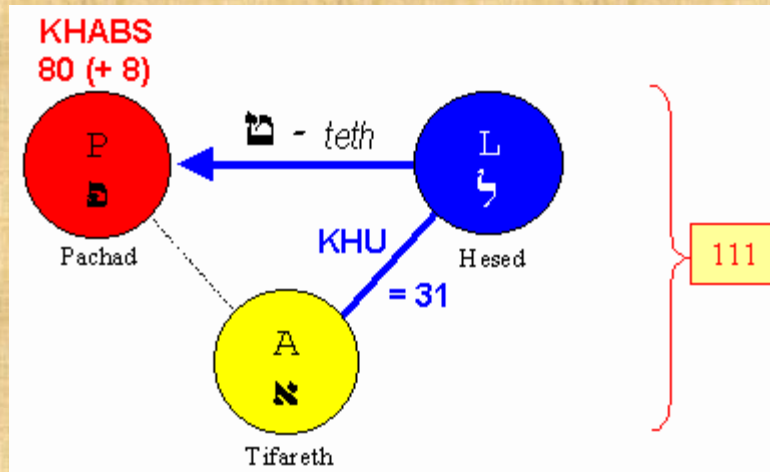
From all the above we can now surmise the true significance of the word '*behold*' in this verse. The word '*behold*' has the value 111. This number is most famous for being the grand scale value of the Hebrew letter *aleph*, spelled ALP - the first letter of the Hebrew alphabet.

**BEHOLD = 2 + 0 + 5 + 70 + 30 + 4 = 111 = ALP**

Here is the verse again...

**I:9. Worship then the Khabs, and *behold* my light shed over you**

So a secret meaning attached to this verse is that the 'worshiping of the Khabs' actually occurs within the qabalistic formula ALP - where the Khu (as we already know) is associated with 'AL', and the Khabs (which is NUIT's 'light shed over you') corresponds with the term 'P'. The 'worshiping' and 'beholding' of Nuit's 'star-light' (or 'Khabs') occurs within the Path of *teth* (9 / 419) on the *Tree of Life* (as is suggested by the numeration of this *ninth* verse).



**RA-HOOR-KHUIT**

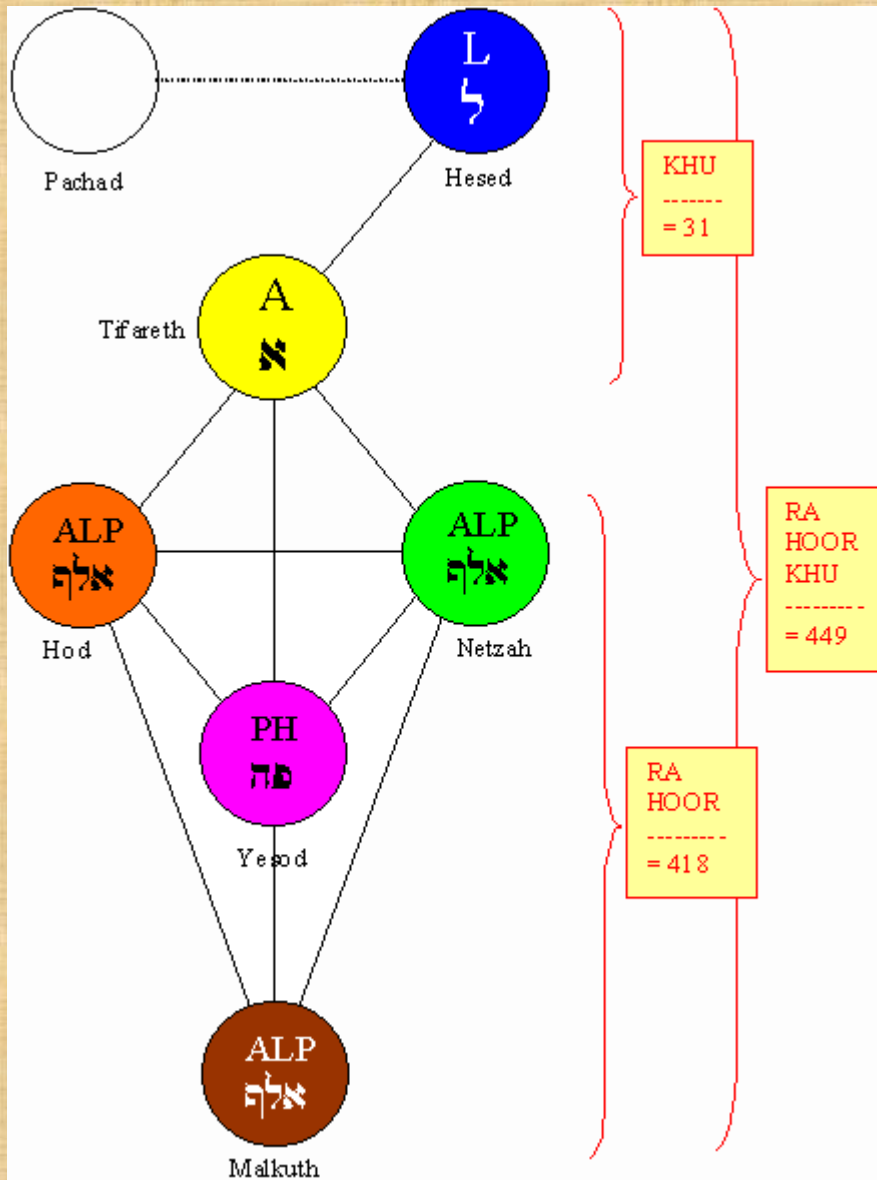
III:2. There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit!

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

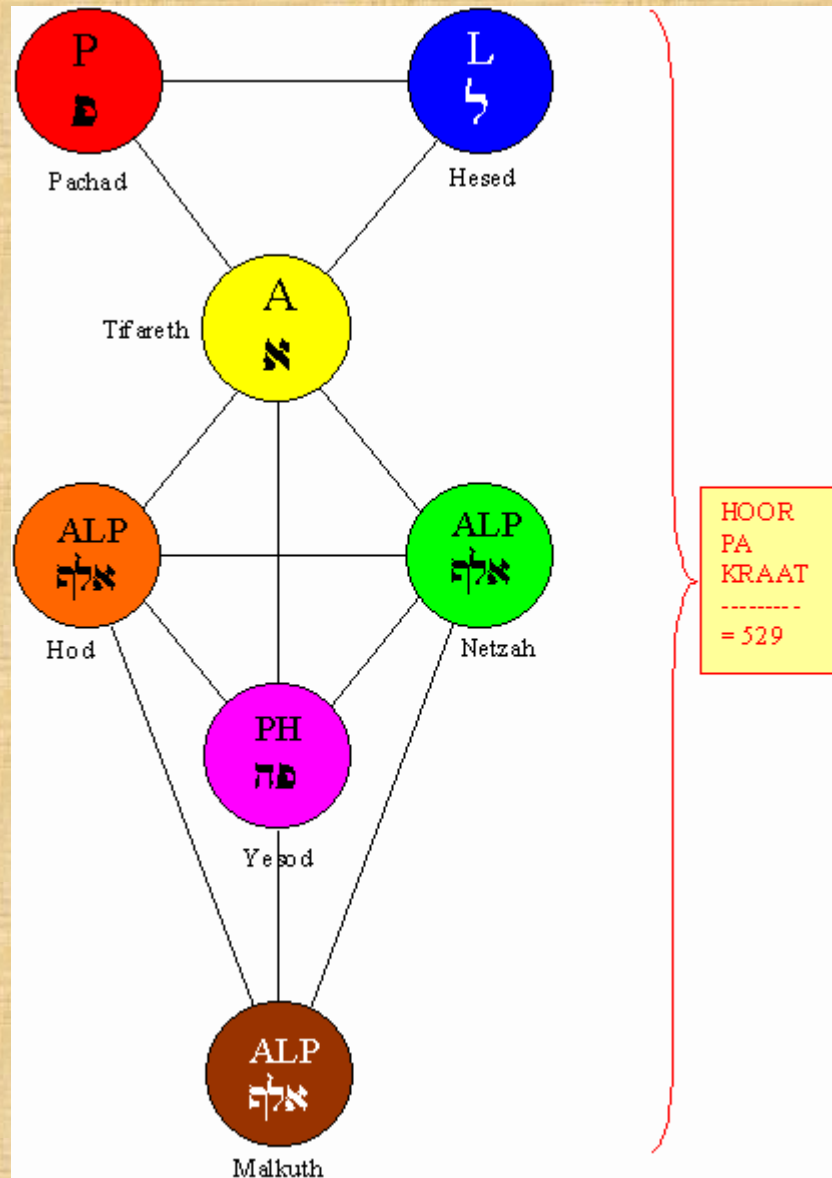
III:61. There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.

These verses from *Liber AL*, Chapter III, are informing us that there is a secret word - 'the blasphemy against all gods of men' - that pertains to Hoor, and that it is 'fourfold' in nature. Verse 61 also gives us a clue as to what this secret word actually is.

But first let's see how the name RA-HOOR-KHU fits numerologically on our *Tree of Life* diagram...



The above diagram and the one following demonstrate for us symbolically the distinction between RA-HOOR-KHU and HOOR-PA-KRAAT. The difference being that HOOR-PA-KRAAT includes in its numeration (or constitution) the additional 'P' (*peh*) of the sefirah Pachad.



This very obvious difference suggests that there is a mystery involved in the transformation of the name/formula RA-HOOR-KHU into the formula HOOR-PA-KRAAT, and that this mystery somehow revolves around the Hebrew letter *peh* and the sefirah Pachad.

What is the secret fourfold word? We know that Hoor's name RA-HOOR-KHUIT is threefold - that is, it contains three distinct but conjoined parts: RA, HOOR and KHUIT. Perhaps we are meant to add an additional term to that equation to make it fourfold, but what is the additional term?

We are told what the missing term is in verse 61 because it states '*There is an end of the word ...*', but where is the end of the fourfold word? Perhaps it is indicated by the verse number - that being the number 61.

We know of course that AIN has the value 61, so let's append the word AIN to Hoor's name to derive the fourfold construct RA-HOOR-KHUIT-AIN.

$$\text{RA-HOOR-KHUIT-AIN} = 529 = \text{HOOR-PA-KRAAT}$$

This appears to be significant. And note that this would mean that Ra-Hoor-Khu Himself is '*the blasphemy against all gods of men*', which is true because in verses 50-55 (that follow Ra's declaration in verse 49) He proceeds to blaspheme the '*gods of men*'.

With this new understanding then, verse 49 could be read with a different emphasis like so...

**III:49. I am (in a secret fourfold word) the blasphemy against all gods of men.**

\*\*\*\*\*

What are the '*girders of the soul*' and how does Hoor '*lighten*' them? We shall see below.

\*\*\*\*\*

**NUIT says..**

**I:60. My number is 11, as all their numbers who are of us. The Five Pointed Star, with a Circle in the Middle, & the circle is Red. My colour is black to the blind, but the blue & gold are seen of the seeing. Also I have a secret glory for them that love me.**

Here Nuit is hinting that (among other things) we can associate Her with the 11<sup>th</sup> sephira called Daath - because in one sense Daath is an extension of the 'Great Mother' sephira Binah. It would seem that the red pentagram represents the 5<sup>th</sup> sephira Pachad - which is normally associated with the colour red. The '*blue & gold*' would then refer to the sephiroth Hesed and Tifareth, which in the standard Queen scale of colour, are blue and gold respectively. Nuit's '*secret glory*' is described in the following verse...

**I:61. But to love me is better than all things: if under the night stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour...Put on the wings, and arouse the coiled splendour within you: come unto me!**

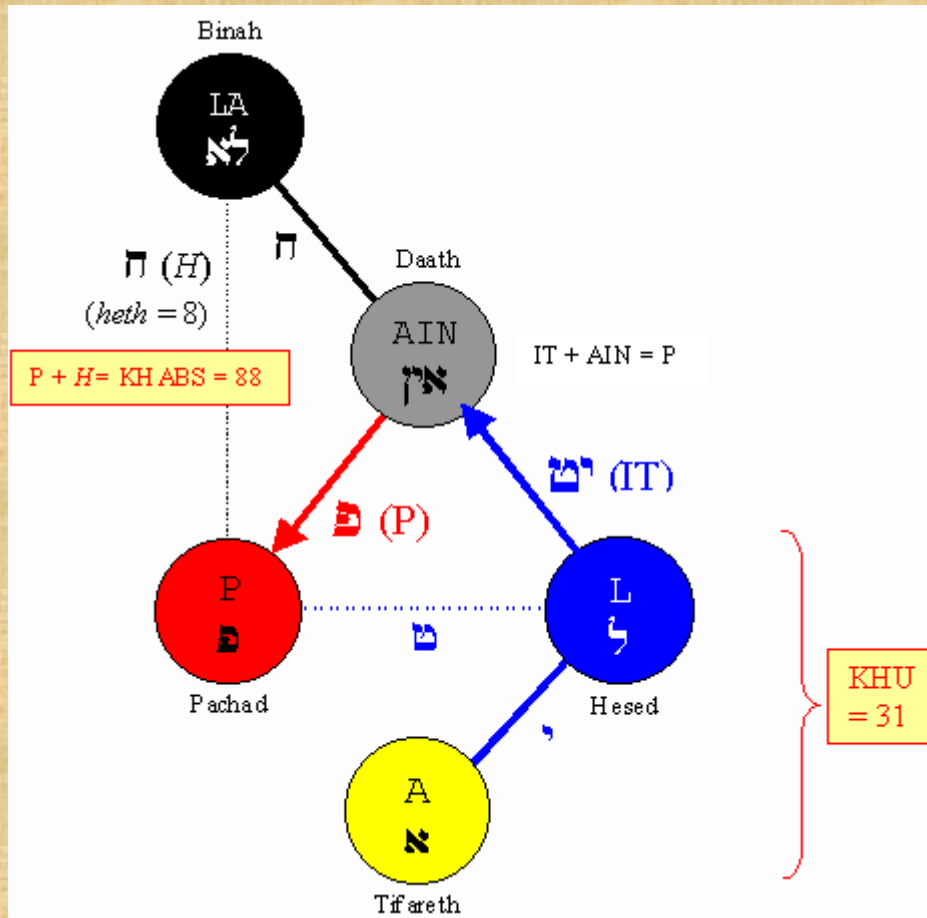
Note that this is verse number 61. The '*desert*' appears then to refer to the 'Abyss of Daath' which as we have seen is also associated with the number 61. The '*giving of all*' also points to the number 61 because, as we know, ALL = 61 = AIN.

The sentence '*Put on the wings, and arouse the coiled splendour within you: come unto me!*' is very important in that it describes the process whereby we are able to unite ourselves with Nuit. The '*coiled splendour*' suggests the Hebrew letter *teth* (meaning 'serpent') and the associated pathway on the *Tree of Life*. The '*wings*' then, would refer to the KHU (or '*spirit-soul*' - identified with the '*crested ibis*' in Egyptian hieroglyphics) and the Hebrew letter and path of *yod* on the Tree diagram. Together these two pathways of the soul-triad constitute the IT formula, which when combined with AIN in the Abyss of Daath creates the Hebrew letter peh whose value is 80.

**IT + AIN = P  
19 + 61 = 80**

In these verses Nuit is describing the supreme magickal operation whereby NU and HAD become conjoined via the actively mediating formula IT. This process of divine union thus occurs as a special

function of the human soul-triad and the KHU.



The above diagram illustrates the mechanism that facilitates the 'marriage' of NUIT and HADIT, and the 'worshipping' of the KHABS by the KHU.

As Hadit says...

**II:26. I am the secret Serpent coiled about to spring; in my coiling there is joy. If I lift up my head, I and my Nuit are one...**

The path of *teth* (meaning 'serpent') rises up to penetrate the sephira of Daath where it makes contact with the energy described by the formula AIN. My understanding is that AIN symbolises the 'infinite potential for manifestation of the Great Mother principle', or in other words it is like an unfertilized ovum floating within the womb of Nuit.

**Note.** The use of the word 'one' in the above verse alludes to the formula ALP (*aleph* = one) in which the KHU (i.e. AL) unites with AIN (in Daath) through the medium of IT. In other words, AL + IT + AIN = ALP.

When the masculine creative energy of IT flows into Daath from the KHU (i.e. Tifareth-Hesed) or 'spirit-soul' of a human-being it has the effect of fertilizing the egg of Nuit which then affixes itself to the 'wall of the womb' or 'womb lining' as symbolised by the descent of the 'P' (i.e. *peh*) into the sephira of Pachad. The fertilized ovum is then nourished or fed by the Great Mother Nuit (in Binah) via the path of *heth* on the *Tree of Life*. Heth corresponds to the life-giving link between the fetus in the womb and the mother that is established via the mother's blood supply. It is through *heth* that the mother sustains the life of the fetus as it grows towards maturity.



The process being described above is what Ra-Hoor-Khuit calls His '*lightening of the girders of the soul*' in verse III:61 - the 'girders of the soul' being the three sephiroth of the 'soul-triad' on the *Tree of Life* namely, Hesed, Pachad, and Tiphareth.

Some interesting gematria comes out of the above diagram. For instance...

$$LA + AIN = 31 + 61 = 92 = PaChaD$$

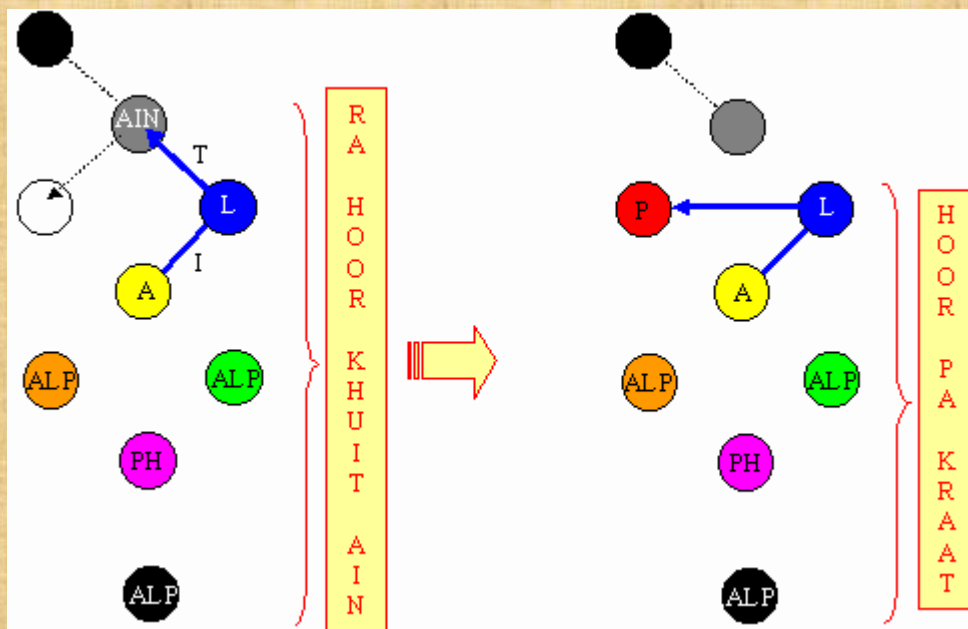
(i.e. Binah + Daath = Pachad)

This equation illustrates the idea that Pachad is a fertile extension of the Mother's womb (i.e. of Binah-Daath). Pachad resembles an incubation chamber that is compartmentalised within the womb of the Mother.

The above sephirothic equation corresponds with the similar path-based equation...

$$IT + AIN = 19 + 61 = 80 = P$$

As you know, this equation demonstrates the process whereby the 'egg' (AIN) becomes fertilised by the 'spermatozoa' (IT). The 'fertilised egg' itself is signified by 'P'.



The above diagram demonstrates how, with the addition of AIN, RA-HOOR-KHUIT transforms into the divine personage of HOOR-PA-KRAAT.

RA-HOOR-KHUIT represents the human microcosm consciously and spiritually focussed towards creative union with the Great Mother principle. The active, empowered, masculine 'creative member' (or 'phallus') is symbolised by the combined pathways of *yod* and *teth* (IT) along which flows the creative fertilising energy towards the receptive womb of the Mother (AIN) as symbolised by the sephira Daath. The product of their divine creative union is 'P' (i.e. IT + AIN) - the fertilised ovum - which becomes anchored within the Mother's womb in the place of Pachad on the *Tree of Life*. The life of the fetus is

sustained and nourished by its umbilical connection to the Mother (Binah) via the path of *heth* on the Tree.

HOOR-PA-KRAAT symbolises the human microcosm psychically or spiritually 'pregnant' with the child of Nuit and Hadit - the '*babe within the egg*'.

\*\*\*\*\*

End of Part Two

In Part Three we further investigate and explain the qabalistic mysteries of Liber AL.

[Back to Part One](#)

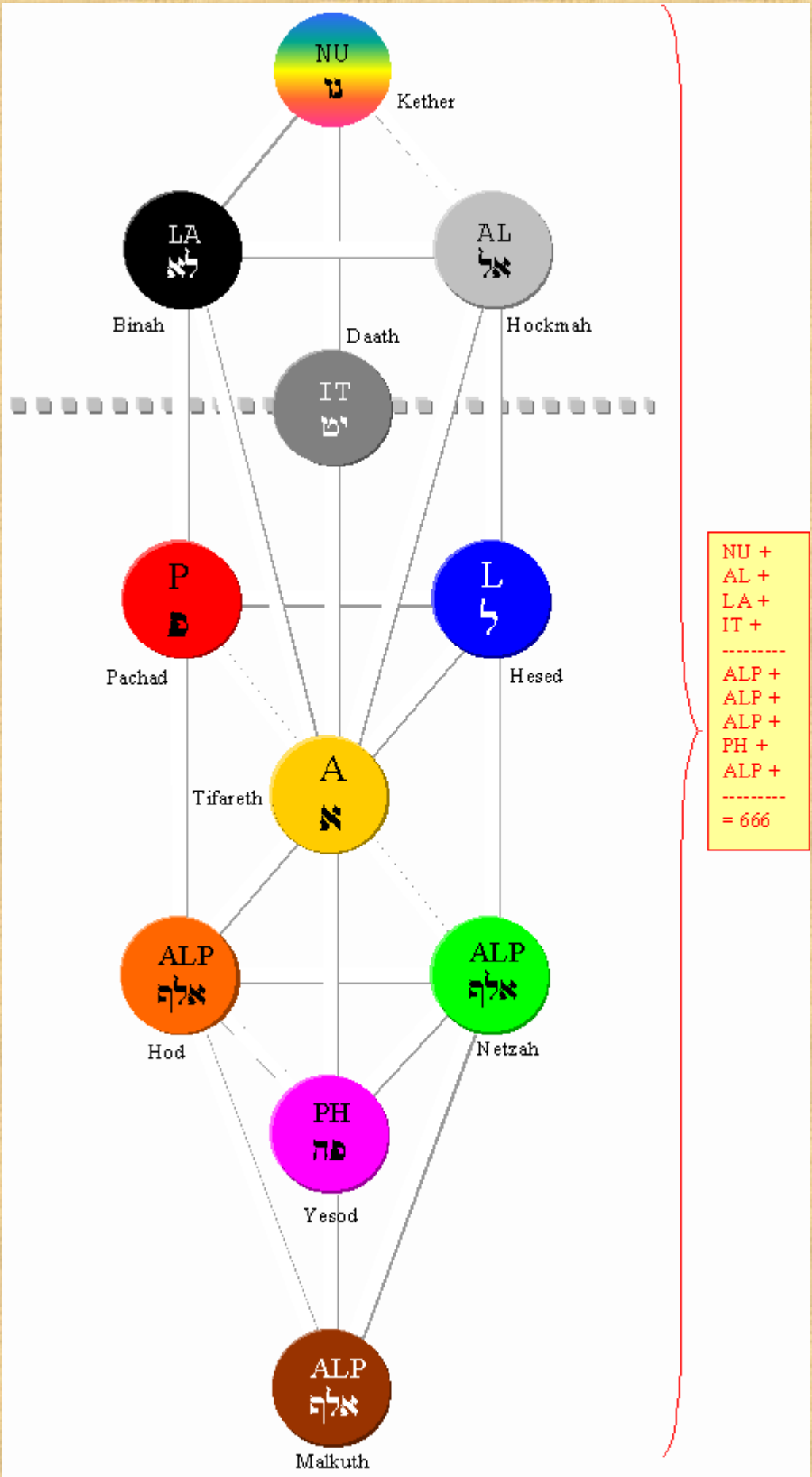
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Patrick (Mallukh AHI) - Updated: May, 2000

# The *Tree of Life*

As derived from *Liber AL vel Legis*

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Some Calculations and Relationships to the Tree Diagram:

$$NU = 50 + 6 = 56 = IHI + LA = 25 + 31$$

i.e.  $NU = Kether = (IHI +) LA$

$$\Theta\epsilon\lambda\eta\mu\alpha \text{ (TheI ema)} = 93 = \Lambda A + \Lambda\Lambda + \Lambda A$$

i.e. =  $\text{Κετηερ} + \text{Ηοχκμωη} + \text{Βινωη}$

$$HAD \text{ (in the 'grand scale')} = 555 = LA + AL + LA(\text{grand scale})$$

$$10 + 111 + 434 = 555 = (74 + 111) + (111 + 74) + (74 + 111)$$

i.e.  $HAD \text{ (grand scale)} = Kether + Hockmah + Binah \text{ (grand scale)}$

$$PALACE = 137$$

$$80 + 1 + 30 + 1 + 20 + 5$$

$$= 137$$

On the Tree =  $NU + AL + LA + IT$

$$\mathbf{HERU-RA-HA = 418}$$

$$= (5 + 0 + 200 + 6) + (200 + 1) + (5 + 1)$$

$$= (211) + (201) + (6)$$

$$= 418$$

On the Tree =  $ALP + ALP + PH + ALP$

$$HOOR-PA-KRAAT = 529$$

$$= (5 + 6 + 6 + 200) + (80 + 1) + (20 + 200 + 1 + 1 + 9)$$

$$= (217) + (81) + (231)$$

$$= 529$$

On the Tree =  $(ALP) + ALP + ALP + PH + ALP$

$$RA-HOOR-KHU = 449$$

$$= (200 + 1) + (5 + 6 + 6 + 200) + (20 + 5 + 6)$$

$$= (201) + (217) + (31)$$

$$= 449$$

On the Tree =  $(AL) + ALP + ALP + PH + ALP$

$$\text{TheRION} = 666$$

$$= 400 + 200 + 10 + 6 + 50$$

On the Tree =  $NU + AL + LA + IT + (ALP) + ALP + ALP + PH + ALP$

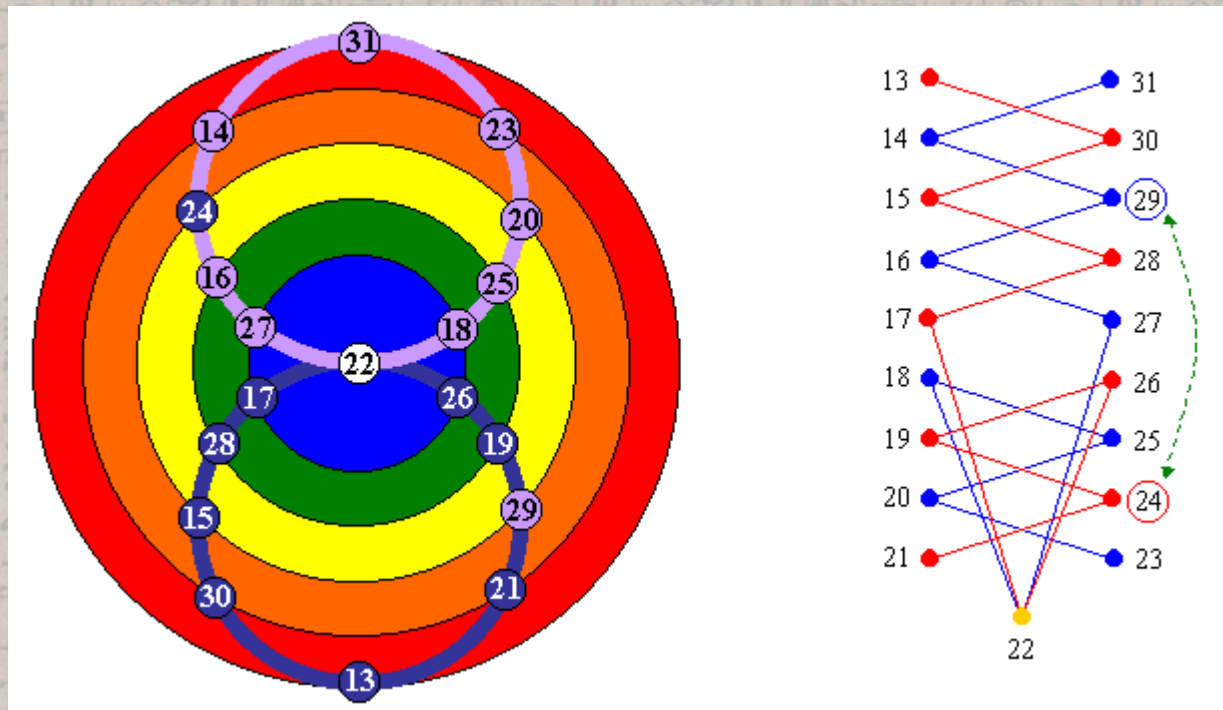
i.e. = the total sefirotic value of the *Tree of Life* diagram.

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# Miscellaneous Mysteries

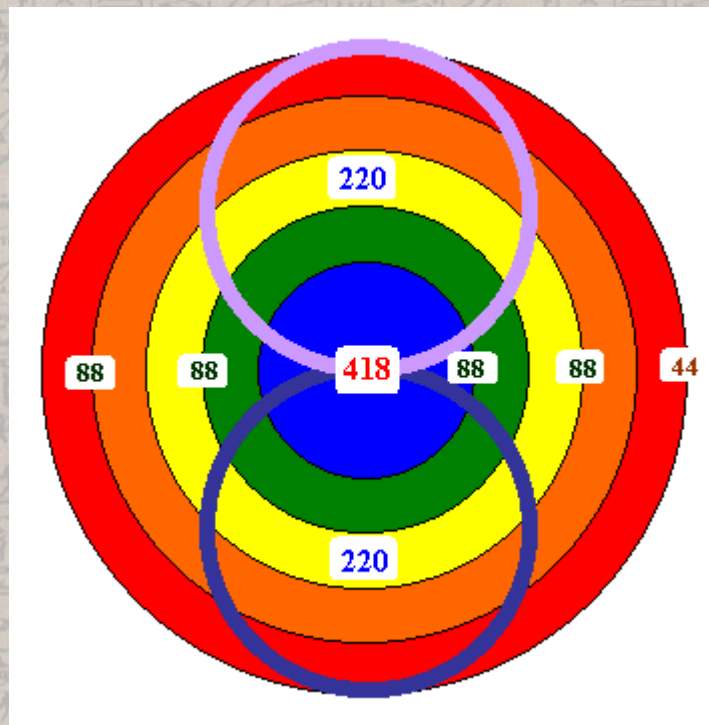
## The Magick Circle of AL

~ A Mandala for Meditation ~



1. The above *magic circle*<sup>1</sup> is comprised of an arrangement of seven circles and the series of numbers from **13** to **31**.
2. The number of numerals in this series is **19**.
3. The sum total of the numbers in this series is **418**.
4. The sum of the ten numbers in each of the two adjacent circles is **220**.
5. The sum of the four numbers in each of the four inner concentric circles is **88**.
6. The sum of the two numbers on the outermost circle is **44**.
7. The number at the centre of the 'magic circle' is **22**.
8. The sum of the three numbers on the vertical axis is **66**.

1. Note: a magic square consists of a series of numbers arranged in a square shape so that the various diagonals and rows of numbers add up to the same number. This 'magic circle' has similar qualities.



### Symbolism

As you may have noticed there is a mysterious correspondence between the magic circle (drawn above) and *Liber AL vel Legis*. This correspondence is based upon principle numbers derived from both sources. Lets explore some of the symbolic relationships. The number **22** is central to the whole scheme.

1. The seven circles possibly symbolise the seven basic planes, planets, chakras, and/or levels of consciousness in our reality matrix. I have used the ROYGBIV colour spectrum in the diagram to highlight this possible relationship.

If this correspondence is appropriate then the two adjacent circles (coloured indigo and violet) could be said to represent the two major head centres - the crown and ajna chakras. They might also correspond with the sefiroth Hockmah and Binah of the *Tree of Life*. There is much to ponder on the meaning of this correspondence and the consequent relationships of the other five circles of the figure.

If we pursue the above analogies further, we see that the crown (violet circle) and ajna (indigo circle) chakras are combining their energies in the creative throat chakra (blue circle). Or alternatively, that the circles of Hockmah and Binah are combining their forces in the centrally located circle of Daath. The number **22** is found precisely here in the centre, and immediately surrounding it is the first circle of **88**.

The fact that the series of numbers used is from **13** to **31** obliquely alludes to the AL-LA relationship. That is because AL is *aleph-lamed*, or 1-30, and LA is *lamed-aleph*, or 30-1. These two number combinations can be reduced numerologically to the simple digits 1-3 and 3-1 - thus, 13 and 31.

The number 13 is related, by gematria, to the Hebrew words: AChaD ('unity') and AHaVaH ('love').

As an aside, another interesting observation is that the number 1331 is equal to  $11^3$  (11 cubed) and if you divide it in half you get 665.5 which is approx. **666**.

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2. There are **19** numbers in the series from 13 to 31. This relates directly to the special formula IT which is so important in the qabalah of *Liber AL*. [There, the IT (= 19) formula is focused in Daath where it combines with AIN (= 61) to produce Peh (= 80) and also KHABS (= 88). This latter phenomenon is explored in Part Two of *Liber P*.]

The two adjacent circles of 19 numbers (total) combine to form a figure eight which is a symbol of infinite change and suggests *heth* (= 8 / 418) and the form of a serpent - or the '*serpent of knowledge*' - an archetype associated with the 11<sup>th</sup> sefirah, Daath.

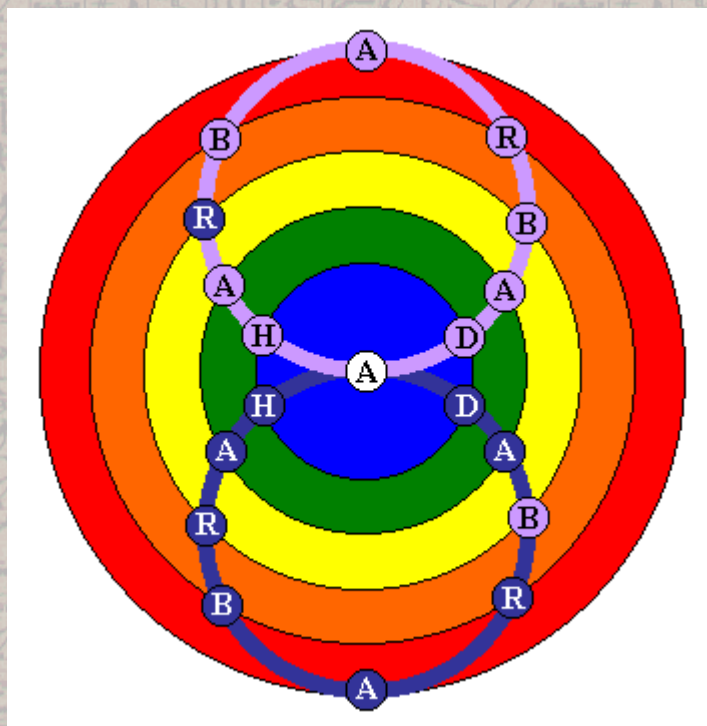
All this numerical symbolism suggests that the *magick circle of AL* basically describes a creative process.

---

### 3. $19 \times 22 = 418$

All the **19** numbers of this series when added together total **418**. The number 22 is the average value so that  $19 \times 22 = 418$ .

The number 418 is extremely significant in the qabalah of *Liber AL*. It is the value of the name of the divine personage Heru-ra-ha and of the 'word of the aeon' ABRAHADABRA, as well as of HITH - the full spelling of the eighth Hebrew letter.



The implication of this symbolism is that the number 418 somehow lies at the very root, and is the very essence of our microcosmic reality structure. This idea is reinforced by the position of the path of *heth* on the *Tree of Life* because it is the final path that issues from the supernal sefiroth (i.e. the macrocosm) into the microcosm. It descends from Binah (the Great Mother) across the Abyss to assist in the formulation of the seven sefiroth of the microcosm. This means that *heth* is like a feminine fructifying creative energy - an ophidian current like the *serpent of knowledge* - whose convolutions in the Abyss stimulate the development of the seven lower sefiroth.



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#### 4. $10 \times 22 = 220$

The two adjacent circles each have ten numbers on their circumference and they both share the central number **22**. The sum of the numbers in each of the two circles is **220**. This gives us the expression:  $10 \times 22 = 220$ .

What does the number ten symbolise? We know that there are ten sefiroth on the *Tree of Life*, so the ten numbers might represent the ten sefiroth. But this would mean that there would have to be two diverse, separate and synchronised *Trees of Life*, joined at one common point - that point being symbolised by the number 22. The implications of this theory is that there are two parallel 'reality grids' balancing each other and merging together at one spatiotemporal point in the number 22.

This proposition is esoterically supported by the fact that 220 is the total number of verses in *Liber AL*, because *Liber AL* itself is symbolic of the 'totality' of our world. What the *magick circle of AL* is possibly revealing to us is that our world is actually a composite reality resulting from the conjunction in the *here and now* of two conterminous dimensions - each of them symbolised by the number 220.

Another important symbolic association with the number ten is that of HAD (from *Liber AL*) and the Hebrew letter *yod*, both of whose values are ten. As we know, the 19 numbers of the complete number series (from 13 to 31) signify the formula IT which is comprised of *yod* and *teth*. *Teth* has the value nine so we might suppose that the two circles of ten numbers each reflect the *yod* component of the IT formula.

The divine personage called HAD, the complement of the goddess NUIT, is identified with the number ten (and *yod*), and my research suggests that the IT formula symbolises the creative union between HAD and NUIT - a union that produces the microcosmic experience (or expression) of consciousness.

The symbolic movement of 'IT' (the *serpent of knowledge*) in the magic circle generates an alternating current that synchronises the revolutions of the two adjacent circles. It appears that the two circles revolve in opposite directions. This symbolism may refer, for example, to the theoretical dual cycle of the creation of matter and anti-matter.

"Matter and antimatter are formed by the same wave motions in space. The waves travel through space in a spiraling motion, and alternately pass through positive and negative stages. Matter is formed through the positive stage, or pulse, and antimatter through the negative pulse. Each spiral of 360 degrees forms a single pulse. The circular motion of an electron about the nucleus of an atom is therefore an illusion. The relative motion of the nucleus and electrons through space gives the illusion of circular motion. The period during the formation of antimatter is completely undetectable, since obviously all physical matter is manifesting at the same pulse rate, including any instruments or detectors used to probe atomic structures. The period or frequency rate between each pulse of physical matter creates the measurement that we call time, as well as the speed of light, at the particular position in space of which we are aware at any given moment." (From pg. 27 of: *The Harmonic Conquest of Space*, by Bruce. L. Cathie. Nexus Magazine Publications, 1995. See pp. 27-34.)

"Human beings are accustomed to the fact that if they turn round through 360° (through a full circle) they find themselves facing in the direction the started from. Not so an electron. By passing it through a certain type of magnetic field, its 'axis of spin' can be tipped through 360°, which ought to restore it to its original position. But it doesn't. The electron has to be turned through yet another full circle before it behaves as it did before. We cannot distinguish the difference between the two circles. The electron can - which seems to suggest that in the subatomic world a full circle is not 360° but 720°. In our world we have lost half the degrees we ought to have. Or to put it another way, there may be another dimension in the subatomic world." (From: *Beyond the Occult*, by Colin Wilson.)

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#### 5. $4 \times 22 = 88$

The four inner concentric circles each comprise four numbers, and each total **88**, so that we derive the expression  $4 \times 22 = 88$ .

As the concentric circles of numbers radiate out from the central point (designated by the number 22) the progression of totals is as follows:  $22 + 88 + 88 + 88 + 88 + 44 = 418$ .

The number 88 is associated with the word KHABS in *Liber AL* because this word by Hebrew gematria equals 88.

This number symbolism supports the idea that KHABS (88) provides the substance or material fabric that hangs upon and fleshes out the basic underlying structure of our reality matrix. Firstly we have the 10 numbers (of each of the two adjacent circles) representing the ten sefirot of the *Tree of Life* in twin intersecting worlds. Then we have the number 22 at the centre of the entire mandala signifying the 22 active pathways of the Tree uniting the two worlds in the present moment of conscious experience. Then (in four outward circles of 88) arise four layers of KHABS - energetic substance formulating the appearance of the phenomenal world as we know it. And finally a circle of 44 representing the outermost layer or final limitation ('ring-pass-not') beyond which normally we cannot go.

The concentric circles of 88 appear to me to represent the graduated display of an outward radiation from the centre of the mandala. This radiation would occur (for example) as the result of the union of the crown (violet) and ajna (indigo) chakras within the circle of the throat (blue) chakra. The resulting manifestation is an expression of the two highest chakras as symbolised by the way that the concentric circles are given form by the numbers on the circumferences of the two adjacent circles.

---

#### 6. $2 \times 22 = 44$

It is fitting that the outermost circle of the mandala derives the number **44** because this number is characterised by the idea of restriction and limitation. For instance, in the Hebrew language the word DaM (= 44) meaning 'blood' is the earthly vessel or vehicle (in the word ADaM - 'man') for the spiritual *aleph* (A).

DaM is also the '*blood of the holy grail*' - symbolising the devotion of the magickian towards the completion of the Great Work, and of the longing of the spirit for creative union with matter, and of the sacred desire of the Beast for Babalon. The fact that the number 44 is associated with the perimeter of the mandala is symbolic of the outward movement of the 'lover' towards the 'beloved'.

Because 44 equals  $2 \times 22$ , my feeling is that the number 44 also symbolises the reflection of the number 22 in the duality of the phenomenal world - a duality that is also expressed by the dominant symbolism of the twin adjacent circles in the mandala.

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#### 7. $1 \times 22 = 22$

The number **22** is central to the whole structure of the mandala and therefore signifies in some way its essence. My present hypothesis is that it principally refers to the 22 pathways of the qabalistic *Tree of Life*. It signifies the 'serpent' that is entwined about the branches of the Tree, embodying (or personifying) the undulating energy of creation.

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8.  $3 \times 22 = 66$

The sum of the numbers on the vertical axis of the mandala is **66** as is the number of verses of the first chapter of *Liber AL*. This chapter concerns itself with "*the manifestation of Nuit*" and therefore the number 66 might relate to that process.













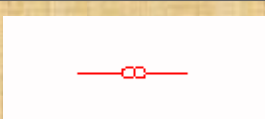







The fact that 66 combines the central number 22 with the circumferential number 44 might also be symbolic of the creative union of HAD and NU especially since  $HAD + NU = 10 + 56 = 66$ . In this regard Hadit states in verse II:3 of *Liber AL*... "*In the sphere I am everywhere the centre, as she, the circumference is nowhere found* ."













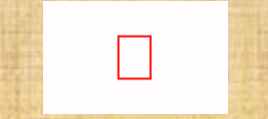









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Patrick (Mallukh AHI) - Updated: 2<sup>nd</sup> Dec. 2000

# ***Liber AL Basic Sign Value Table***

## ***The Simple System of Gematria***

| <b>Egyptian</b>                                                                     | <b>Meaning</b>                 | <b>Hebrew</b>                                                                       | <b>English</b>          | <b>Value</b> |
|-------------------------------------------------------------------------------------|--------------------------------|-------------------------------------------------------------------------------------|-------------------------|--------------|
| --                                                                                  | --                             | --                                                                                  | E <sup>1</sup>          | 0            |
|    | An Egyptian Vulture*           |    | A                       | 1            |
|    | A Foreleg                      |    | B                       | 2            |
|   | A Jar stand, or Pot stand      |   | G                       | 3            |
|  | A Hand                         |  | D                       | 4            |
|  | A Room or Reed shelter         |  | H, E <sup>1</sup>       | 5            |
|  | A Quail-chick                  |  | W, U, O, V <sup>2</sup> | 6            |
|  | A Door-bolt                    |  | Z                       | 7            |
|  | A Placenta (?)                 |  | H <sup>1</sup>          | 8            |
|  | A Bread Loaf                   |  | T <sup>3</sup>          | 9            |
|  | A Reed Stalk or Flowering Reed |  | Y, I                    | 10           |

|                                                                                     |                      |                                                                                     |                   |     |
|-------------------------------------------------------------------------------------|----------------------|-------------------------------------------------------------------------------------|-------------------|-----|
|    | A Basket with handle |    | C, K              | 20  |
|    | A Recumbent Lion.*   |    | L                 | 30  |
|    | An Owl               |    | M                 | 40  |
|    | Water                |    | N                 | 50  |
|   | A Folded Cloth       |   | S                 | 60  |
|  | A Forearm            |  | U, O <sup>2</sup> | 70  |
|  | A Box or a Stool (?) |  | P                 | 80  |
|  | A Horned-viper       |  | F <sup>2</sup>    | 80  |
|  | A Cobra              |  | X                 | 90  |
|  | A Hillock            |  | Q                 | 100 |
|  | A Mouth              |  | R                 | 200 |

|                                                                                   |          |                                                                                   |                      |            |
|-----------------------------------------------------------------------------------|----------|-----------------------------------------------------------------------------------|----------------------|------------|
|  | A Pool   |  | <b>S</b>             | <b>300</b> |
|  | A Tether |  | <b>T<sup>3</sup></b> | <b>400</b> |

### Notes

1. The letter 'E' has the value '0' in some words, '5' or '1' in others. Likewise 'U' can either be '0', '6', or '70'. The letter 'H' can be '5' or '8'. The way to determine this is by intuition.
2. The letters 'O' and 'U' can be either '6' or '70' as determined by intuition. Also, note that sometimes an English 'F' can have the sound 'V' as in the word 'of', in which case it might have the value '6' rather than '80'.
3. The 'T' sound can have the value '9' or '400', but usually it is '9'.

\* The 'Egyptian Vulture' symbol might also represent the 'L' sound. This idea is the subject of a current debate in Egyptology.

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# The Stele of Revealing - Hieroglyphics

## The Obverse Side

### The Upper Portion



Behedit, the great god, lord of the sky



Re-Horakhty, chieftain (of) the gods



The Osiris, the priest (of) Monthu, Lord (of) Thebes, the opener (of) the doors of the sky in Karnak, Ankhef-n-Khonsu, justified



Bread, beer, cattle and fowl

### The Lower Portion



Words spoken by the Osiris, the priest of Monthu, Lord (of) Thebes, the one who opens the doors of the sky in Karnak, Ankhef-en-Khonsu,



justified. O high one, may he be praised, the one great of power, the spirit great of dignity, who places fear of himself



among the gods, who shines forth upon his seat great, make way for (my) soul, for (my) spirit, for (my) shadow. For I am equipped (so that) I might shine forth



as an equipped one. Make for me (a) way to the place which Ra, Atum, Kheperi, Hathor (are) in. The Osiris, priest of Monthu, Lord of Thebes,



Ankhef-en-Khonsu, justified. The son of a man with the same titles, Bes-en-mut. Engendered of the musician of Amun-Re, the mistress of the house Taneshi.

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Note: The above translation is based on English translations taken from: The Holy Books Of Thelema, by Aleister Crowley. (Weiser, 1988 edition.) Appendix A.

Note: In the Egyptian word 'equipped' I have used a hieroglyph (Gardiner M32) that only approximately resembles the actual hieroglyph because I do not have access to the correct hieroglyph.

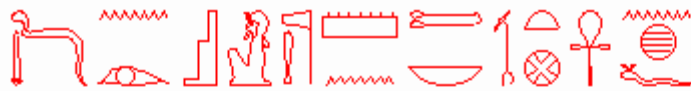
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[Go to the Reverse Side](#)



# The Stele of Revealing - Hieroglyphics

## The Reverse Side



Words spoken by the Osiris, the priest (of) Menthu, Lord of Thebes, Ankh-ef-



en-Khonsu, justified. (O) my heart of my mother (twice), (O) my heart of 'my existence



upon earth'. Do not rise up against me as my witness. Do not oppose me



in the Tribunal. Do not be inimical against me in the presence of the Great God, Lord (of) the West.



Now that I have joined (myself) to the earth in the western side, great (of) the sky, may I endure upon earth.



Words spoken (by) the Osiris, the sma-priest (of Thebes), Ankh-ef-en-Khonsu, justified. O



Unique One who shines as the Moon, may (he) go forth, the Osiris, Ankh-ef-



en-Khonsu, among your multitude, to the double-door.



(O) deliverer (of those) who are in the sunshine, open for him



the Duat. Indeed the Osiris Ankh-ef-en-Khonsu shall go forth by



day to do that which he desires, all, upon earth, among the living.

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Note: The above translation is based on English translations taken from: The Holy Books Of Thelema, by Aleister Crowley. (Weiser, 1988 edition.) Appendix A.

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[Go to the Obverse Side](#)