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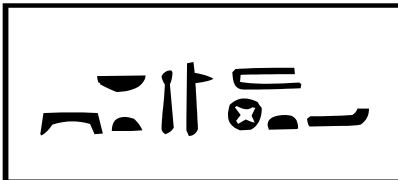
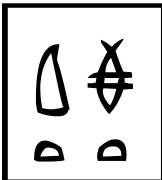
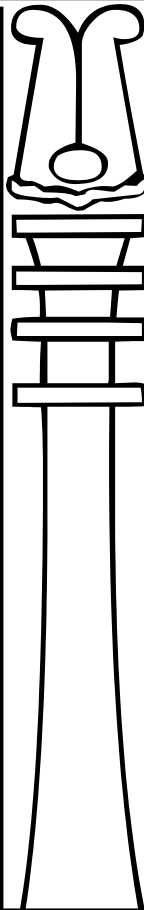
קְנֵא

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1. In the Beginning, created, אֱלֹהִים, the Essence of the Heavens and the Essence of the Earth.
2. Thus the first Name given in the Book of Genesis is that of The Elehim, the Creative Gods.
3. And the Numeration thereof is 86. Many and great are its mysteries.
4. Then, in the Second Creation Story, is made mention of יְהוָה = JaHVeH, the Tetragrammaton or Name-of-the-Four-letters, whose numeration is 26.
5. And this name was throughout the Second Story combined with that of the First, as it is written יְהוָה אֱלֹהִים, whose numeration is 112.
6. And the Name-of-the-Four-letters, יְהוָה, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest in the Holy of Holies, amid the blare of trumpets, and thus, in reading aloud, there was substituted the name אֲדֹנָי, Adonai, which being translated is "Lord." And the numeration thereof is 65.
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name יְהוָה was not revealed, for by them was He known by His name אֱל (God) Shaddai, that is to say: GOD Almighty. And the numeration of אֱל is 31 (many and great are its mysteries); and the full numeration of אֱל שְׁדַי, is 345, which is also that of the mysterious word הַשֵּׁם, Ha Shema, which meaneth The NAME.
8. But only unto the Prophet מֹשֶׁה, Moses, the numeration of whose name is 345, was revealed by God His Highest Name,

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that is by numeration 543, the numerical Temurah of 345, which name is אֱהִיֶה אֲשֶׁר אֲהִיֶה, Ehieh Ashur Ehieh, which meaneth "Existence IS Existence"_the NAME of the Highest GOD.

9. Even as it is written in Exodus 3.13: "And Moses said to God, `Behold, when I come to the children of Israel, and say to them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?" And God said to Moses, `I AM THAT I AM.' And he said `Thus shalt thou say to the children of Israel; I AM (אֲהִיֶה) hath sent me to you."

10. And the numeration of אֲהִיֶה is 21, many and great are its mysteries.

11. "And God said moreover to Moses, "Thus shalt thou say to the children of Israel; יְהוָה, (JaHVeH) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations".

12. And again in Exodus 6.2: "And God spake unto Moses, and said to him, `I AM יְהוָה (JaHVeH). And I appeared to Abraham, to Isaac, and to Jacob, as אֱלֹהִים (or God) Almighty, but by my name יְהוָה was I not known to them. And I also established my covenant with them to give them the land of Canaan, the land of their sojournings wherein they sojourned!"

13. And the numeration of אֲהִיֶה יְהוָה, I AM JaHVeH, is 47, but by the Qabalists these Names (of Macroprosopus and

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Microprosopus) have been coalesced into the most mysterious name אֱהִיָּהוּ, the numeration of which is 32.

14. Thus did God reveal His name to Moses as of the Vast Countenance אֱהִיָּהוּ and of the Lesser Countenance יְהוָה, and both these Holy Names have been held most sacred.

15. But in the whole of Judaism and its sacred literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "The NAME"—"Hear, O Israel: יְהוָה אֱלֹהֵינוּ יְהוָה אַחַד", JaHVeH our God JaHVeH is ACHAD: Achad meaning ONE_UNITY. (And this Shema occurs in the Book of Deuteronomy Chapter VI verse 4.)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love יְהוָה thy God with all thy heart, and with all thy soul, and with all thy might. And these words I command thee this day, shall be in thy heart; and thou shalt press them upon thy children, and shall talk of them when thou sittest in thy house, and down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write upon the door-post of thy house, and on the city gates.

17. This, then is the Commandment which יְהֵשׁוּעַ (Jesus) later referred to as "The whole of the Law and the Prophets."

18. And the numeration of אַחַד (Unity) is 13. Likewise is the numeration of אֶהְבֵּה, Ahebah, LOVE, 13. And together Unity and Love are 26, which is the numeration of יְהוָה, which implieth that the One God is Love, and as such most worthy

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of the whole love of His chosen people first and foremost and always.

19. After which First Commandment cometh the love of the neighbour and of one another, and of all creatures for His sake.

20. And what of this Love (אהבה) when extended, or as the Qabalists say, spelt in full? Spelt in full אהבה (13) becomes אלה בית ה' אלפ the numeration of which is 543 the equivalent of אהיה אשר אהיה - I AM THAT I AM_The NAME of the Highest GOD.

21. אה is אהבה_God is Love.

22. But there is a further great Mystery of the name of God which was also revealed unto Moses (345) but of which word is indeed seldom spoken, yet which when known and revered unlocks many secret gates.

23. This Holy name is קַנְיָא whose numeration is 151.

24. What meaneth this?

25. When Moses having broken the First tablets of the law received from God on Mount Sinai, returned again with other tablets that the Lord might write again thereon (See Exodus Ch 34 V.1) God made a further covenant with him (verse 10) and disclosed a third name to Moses (verse 14) as follows: "For thou shalt worship no other God; for יהוה whose Name is JEALOUS (קַנְיָא) is a jealous God."

26. Now the primary meaning of this word JEALOUS is: Eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in

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its tertiary and further meanings does it have reference to: Apprehension of being supplanted, outdone by a rival in love; or in the favour of another etc. But it does also mean: Zealously vigilant. Thus its root is in "Zeal": Intense enthusiasm; ardor, fervor.

27. It is this intense enthusiasm, this ardor, this fervor that קנא is in Himself and demand of others: Thou shalt LOVE Me with thy whole heart, thy whole soul, thy whole mind and thy whole strength for I AM LOVE Itself and I AM JEALOUS, because passionate Love in its very nature implies the possibility of Jealousy.

28. And how does this Great Name of God give us the key to our choice of a Number most adequate to represent Him?

29. The Numeration of קנא is 151.

30. The Numeration of אהיה (I AM) spelt in full (יהה אלפ) is 151.

31. The Numeration of יהוה אלהים אחד (JaHVeH our GOD JaHVeh is ONE) is 151.

32. This shows in one combination or another the original אלהים (Our God) of the First Creation Story, אהיה the highest Name given to Moses, יהוה the Ineffable name of Four Letters, אחד, the true Unity, are all through the Number 151 equivalent to this Holy Name קנא which has been "rejected".

33. That it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the Original Law was written upon a Sapphire Stone. Moses broke and discarded the original Tablet of the Law. And קנא being

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written in full becomes אַלפֿ נון קופֿ which is 403 which number is that of the words אַבנֿ ספֿיר, that is to say the Sapphire Stone.

34. Now as for the sound of this Holy Name קנא it is CANA. And this surely suggests the land of CANAan, the promised land flowing with milk and honey. It is also significant that the first miracle performed by יְהוֹשֻׁעַ took place at CANA of Galilee in connection with a marriage, or love feast, where Water was changed into Wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man as leaven is within three measure of meal.

35. But finally there is a more than possible connection with certain prophesies in Liber Legis, which is called the Book of the Law in the New Aeon. Mention is made therein of a word not known: and this was once explained (after the discovery of the key אַל) as a word NOT known.

36. But there is towards the end of this book Chapter III verse 72 -- a certain mysterious word which may have reference to the "not known" of Chapter III verse 2. "I am the Lord of the Double Wand of Power: the wand of the force of Coph Nia_etc."

37. Now there is, as has been shown elsewhere, a most interesting correspondence between the words "Coph Nia" and The Book of the Law, their Hebrew equivalent having the same numeration.

38. But in the Commentary on Liber Legis written by 666 there occurs these words "Coph Nia": the original MS has left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman."

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38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as Liber L. vel Legis, and only after the discovery of the Key to the book did this get changed to the proper title: Liber לָּךְ vel Legis.

39. It is here suggested then, that the word "Coph was given (or put down) for the Hebrew letter "Qoph" and that the Intelligence dictating Liber Legis gave this separate letter Qoph as the first letter of a word, but pronounced it apart specially to distinguish it from "Kaph". It is further suggested that what was written as "NIA" was intended to be the rest of the Word, viz: NA, so that the word should read קנָּךְ or CANA, or KANA by sound. Had, however, the whole word been pronounced thus it would surely have been written down with an initial letter of either C or K, and to avoid this the first sound given was "Coph" or "Qoph". This led (as JEALOUSLY does) to a misunderstanding. May not the word JEALOUS (קנָּךְ) be the "word not known" which has caused the "Division hither homewards" of Chapter III.2.?

40. The further correspondences of this Number 151 are also worthy of note.

41. There is the word קוּמָה which means: A standing upright, and "stature".

42. There is also the sacred word מְקוּהָ which appears in Jer.XVII.13, where it is written:

12. "A glorious throne on high from the beginning hath been the place of our Sanctuary.

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13. "O יהוה", the hope of Israel, all that forsake thee shall be ashamed. "They that drew back from me shall be written on earth, because they have forsaken יהוה", "THE FOUNTAIN OF LIVING WATERS." (מקוה = 151)

43. Let us then not forget "to rejoice" (גיל = 43) to
THE END

Written down by Frater Achad this twenty third day of
April in the year Nineteen hundred and thirty six at
"Tall Timbers" Deep Water, B.C., Canada

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