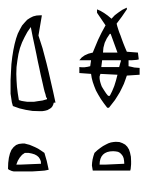
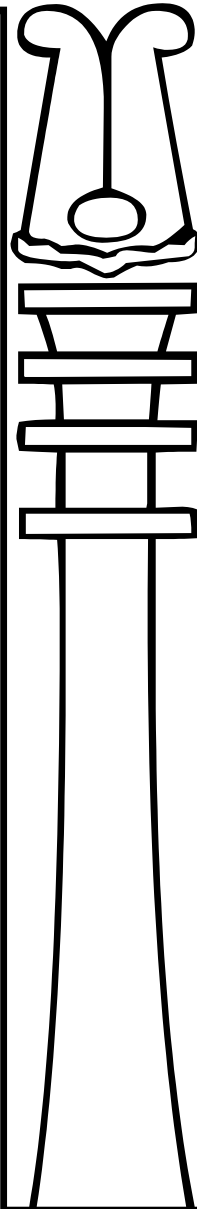
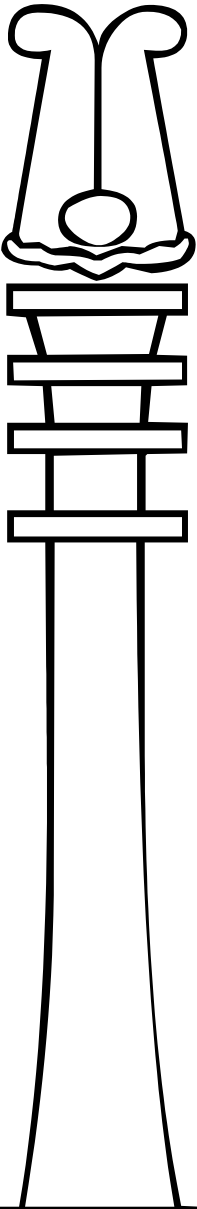


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WITH COMMENT BY  
BENJAMIN ROWE





A.:A.:  
Publication in Class C

# ~ Random Notes on Liber AL ~

1. by Benjamin Rowe

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This article presents correspondences relating to several verses of Liber AL vel Legis. They are presented with varying degrees of certainty. Some are fairly obvious, and without doubt have been rediscovered many times by magicians. The present treatment of these will, I hope, add some depth to the generally-known interpretations by offering supporting gematraic correspondences. Others are purely speculative, and may raise as many questions as they resolve. Where the attribution of the paths to the Tree of Life is important to the interpretation, the system of Frater Achad is used.

These interpretations are not to be considered in any way authoritative. They are entirely the product of my own intuition and creative imagination. I have never been connected with any of the contending groups that claim to be the "legitimate" inheritors of Crowley's or Achad's mantle, nor do I make any such claims for myself. I present these correspondences in the spirit of an adventurer offering a few landmarks in unknown territory to other interested explorers. May they be taken in the same spirit.

1. Hadit says in chapter 2, v. 7: "I am the magician and the exorcist. I am the axle of the wheel, and the cube in the circle."

Both these sentences could relate to Jupiter and Saturn. The wheel is of course The Wheel of Fortune, attributed to Jupiter, and the cube in the circle could be The Universe, Saturn. The magician is a creative force, bringing things into manifestation, and Jupiter has these qualities in astrological systems. Saturn as the cause of cessation takes things out of manifestation again.

Jupiter = Kaph = 20  
Saturn = Tau = 400  
400 + 20 = 420 = HADITH

In Achad's Tree, the paths of these two planets descend from Kether, a sephira that shares some of Hadit's qualities. Also, by Tarot, Jupiter and Saturn are cards numbered 10 and 21 respectively.  $10 + 21 = 31$ , the "key" to Liber AL.

2. In the previous verse: "I am the flame that burns in every heart of man, and in the core of every star."

The word LBH (with varying vowel points) means "flame", "core" and "heart". Since the words are spelled the same, the things referred to are all the same thing, as the line says.

"I am" = AHIH, Eheieh, god of Kether

"the flame" = fire = Shin, the path connecting Kether and Tiphereth.

"heart of man" = Sun = Tiphereth. Hadit resides in Kether and in Tiphereth, and in the path between. He is in the sun both in its lowest point (as Kephra, in Tiphereth) and in its highest point (as Ahatoor, the noon sun of Kether).

In this verse, he shows where he resides. In another place, verse 49, he will show where he is not.

To continue the verse:

"I am Life, and the giver of Life..."

life = ChIH = 23

giver of life = NVThN ChIH = 529 = 23 squared = HVVR-PA-KRAAT

"I am Life" = AHIH ChIH = 44

44 = DM, blood, the carrier of life.

3. In ch. 2, v. 23, Hadit says: "I am alone". This phrase = AHIH IChID, a combination of two titles of Kether.

AHIH IChID = 53 = ABN, the Father (Kether) coalesced with the Son, Tiphereth, again repeating the bilocation indicated in note 2.

4. Chapter 2, v. 49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

"Unique & conqueror" = IChID + MNTzCh = 220  
220 = BChIR, one of the Elect.  
(Also, the number of verses in Liber AL)

Alternatively, adding the "and" = IChID V-MNTzCh = 226  
226 = TzPVN, "hidden", an attribute of Hadit.

"I am not of the slaves that perish. Be they damned & dead!"

not = LA, nothing.  
slaves = OBDIM = 128  
perish = NBL = 82  
128 + 82 = 210, the reduction of all dyads to zero.

Hadit is the zero ("not") of 210. That is, he is to be found by eliminating all perceptible qualities (2), and the perceiver himself (1). He encourages us to this end - "Be they damned & dead!"

damned = NAR = 251  
dead = MTh = 440  
251 + 440 = 691.

691 is a prime number, but I have not yet found a gematraic significance for it. The number itself suggests that the "slaves that perish" put the individual soul (6) and the emotional nature (9) ahead of the spirit in their lives, thus denying the spirit. I am not sure of this. "Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

AMN = 741 (using Nun final)  
741 = ShMATH, the letter of the four elements.

Hadit says he is not to be found in the mundane world, but only in the spirit. There also seems to be an identification of Hadit with Harpocrates. This identification is repeated several other places in the text.

5. Chapter 2, v. 66: "Write, & find ecstasy in writing! Work, & be our bed in working!" Spoken to the Beast, Tiphereth, by Hadit.

According to Crowley, writing is a function of Mem, water, descending from Tiphereth to Yesod. The sum of the paths that descend from Tiphereth = Z + M + T = 56. 56 = NU, Nuit, who gives ecstasy. (see chapter 1, v. 58) "Work", the Great Work of uniting the personal soul with the universal, raising oneself from Tiphereth to the Supernals. The sum of the paths leading from Tiphereth to the Supernals = 570 = ORSh, a bed.

These verses are a presentation of the functions of Tiphereth, the Beast, in relation first to the lower worlds, and then to the higher worlds. In relation to the lower worlds, Tiphereth is positive, enlightening, and expository in nature. Its function is to shed light in the darkness. For the man who has achieved Tiphereth through his work, this would mean that he has a responsibility to those who have not achieved, which he must fulfill by giving to them his understanding of the nature of existence. This should not be an arduous task, but an ecstatic one, as the verse suggests.

At the same time that he is positive in relation to the lower worlds, the man in Tiphereth is receptive to those forces that are "above" or still unrevealed at his present point in evolution. He is their "bed" in the sense that Tiphereth is the lowest point that any of the paths from the Supernals can reach directly, so that they could be said to rest upon Tiphereth. Tiphereth is a relay, receiving and giving out again simultaneously. He transmits light from above,

stepping down its frequency to the point where it can have some meaning for those still caught in the lower worlds.

6. Chapter 3, v. 72: "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia..."

KP NIA = 161, the sum of the paths of triangles 4-6-7 and 5-6-8. Since Horus in the Son or Sun, it is appropriate that his power centers on Tiphereth in this way. The fact that there are two triangles may relate to the "Double Wand" phrase. As was shown in point 5 above, Tiphereth itself is of a two-in-one nature. Note that the sum of the paths connecting sephiroth 4-5-8-7, plus the paths connecting these sephiroth with Tiphereth = 217 = HVVR, Horus, strengthening the identification.

In getting from Coph Nia to Hoor, we added two paths to the group being considered. These were the paths of Nun and Vav. N + V = 56 = NV, Nuit. 161 is also equivalent to APP, Apep, the serpent-god. Since Hadit identifies himself with the Serpent several places in Liber AL, we have Nuit and Hadit uniting to form Hoor in these paths around Tiphereth.

There may also be an identification of the Double Wand with Adam, since 161 = ADM OILAH, the primordial man (or, literally, "causative man"). This primordial man is neither male nor female, but contains both within himself. Thus the Double Wand of Power relates to the dual powers of the primordial man, positive and negative, male and female. In sex magick, the union of the male and the female produces a magickal "son" of some sort, often symbolized by Horus as the Child.

Verse 72 continues: "...- but my left hand is empty, for I have crushed an Universe, & nought remains."

"my left hand is empty.." Hoor dwells in Tiphereth by choice, not necessity, since there is nothing in his left hand, the hand of negative or earth-trending forces.

". for I have crushed an Universe.." Concentrated in Kether, samadhi, he has destroyed his attachments to the earth.

"and nought remains." (1) Nothing can bind him to the earth, nothing of earth remains in him. (2) the technical result of samadhi, destruction of the perceived universe and the perceiving self, leaving nought (= LA = 31) but God (= AL = 31).

So here we have the 210 formula again. Note that the words "double wand", "I", "nought" in this verse repeat the 210 formula in another form.

The paths we have associated with Horus take up the center portion of the Tree, so that any power coming from above must pass through him to get to the lower worlds. Thus it is reasonable for him to say in chap. 3, v. 70: "... my nemyss shrouds the night-blue sky." The night-blue sky is either Nuit (whose symbol it is) or Ahatoor, the sky-goddess associated with the Supernal triangle.

Another form of Horus used the Liber AL, Heru-Ra-Ha, seems to associate Horus with the same paths that we said were related to Hadit in point 2 above:

Heru = Horus, fire, Shin, the path connecting Kether and Tiphereth. Ra = the Sun, Tiphereth Ha = Hadit, Kether.

I am not entirely certain of the reason for this intermixing of symbols between the two gods. Of course, there is always at least a partial identification between son and father, but this seems too explicit to be just that. Perhaps Horus represents Man in the process of passing up the Tree, where Hadit represents the ideal case. Or they could be the two ends of the 210 formula, which we have seen is also associated with both of them. Hadit was shown to be the zero or "nought" of the 210 formula, while Horus in various places has been shown to be dual in nature, and therefore associated with the 2 of 210. The initials of Heru-Ra-Ha repeat this identification with 210, since H + R + H = 210.

7. Chapter 3, v. 38:

"By Bes-Na-Maut my breast I beat.  
"By wise Ta-Nech I weave my spell.  
"Show thy star-splendor, O Nuit!

"Bid me within thine House to dwell,  
"O winged snake of light, Hadit!  
"Abide with me, Ra-Hoor-Khuit!"

We can take Bes-Na-Maut as BISH-N-MAVT.

BISH = 312  
N = 50  
MAVT = 56  
 $312 + 50 + 56 = 418$

Why ABRAHADABRA (418) should be cause for breast-beating is beyond me.

Alternatively, it could be:

Bes = BISH = "shame"  
Na = 51 = NA = "failure"  
Maut = MAVT = 56 = AIMH = "dread"

This certainly fits better with the rest of the line, but I like the 418 correspondence better.

Bes is the Egyptian equivalent of Dionysius, Sol. Since he is a dwarf-god, he is clearly related to Hadit as well. Maut, the Vulture goddess, is Saturnian, or at least related to Binah. Literally interpreted, this phrase means something like "Bes in Maut". Astrologically, the Sun is the center of the system, and Saturn represents its periphery. This could be a reference in alternate terms to Hadit as the invisible center and Nuit as the circumference, in chapter 2, verse 3. Again, this does not seem to be a cause for breast-beating, unless the beats are really magickal "knocks" intended to call the attention of the gods. There might also be a reference here to some form of sex magick.

(BUT we could take Bes to represent the Holy Guardian Angel, or Genius, or merely the soul. Maut as Saturn/Earth would be the body. If this is the case, the phrase repeats the "Khabs is in the Khu" idea of Ch. 1, verse 8, and adds another aspect to the ideas behind 418 generally. The breast is where the heart [= Tiphereth = Sol] lies in the human body. The breast-beating might really be heartbeats.)

To continue with the verse:

"By wise Ta-Nech I weave my spell."

Spelling in the magickal sense is a function of Chokmah, the sphere of Thoth, who is the origin of all spells in the Egyptian mythos.

Ta-Nech = ThA-NICH = 401 + 68  
401 = ATh, essence  
68 = ChKM, wise. This word is the root of ChKMH, Chokmah.

Thus Ta-Nech is the essence of wisdom, or of Chokmah. Also,  $401 + 68 = 469 = \text{ChShVQIHM}$  = ring of the zodiac, also related to Chokmah.

"Bid me within thine House to dwell, O winged snake of light, Hadit!"

Since "Ha" is a commonly used form of Hadit's name in Egyptian works, it seems reasonable to me that "House of Hadit" might be translated as BITH HA, which = 418. Crowley translates phrase as "house of He", with He' being the pentagram. (Note: 418 = Cheth, Cancer, astrologically, representing a shell containing living substance, as a house is a shell for living beings. Hadit identifies himself with life, so it is appropriate for his house to relate to this number.)

8. Here are a few about 418:

"God" = AL = 31

"to behold" = ShZP = 387  
"To behold God" = ShZP AL = 418  
"Secret light" = RZI AR = 418  
"a universal enchantment" = KLL LChSh = 418

65 = ADNI, Adonai, the Holy Guardian Angel  
353 = HGShMH, manifestation  
65 + 353 = 418, the manifestation of the H.G.A.  
65 = DVMIH, silence, and = HS, keeping silence  
353 = ShMChH, joy  
65 + 353 = 418

ChIIM, life, livingness = 68  
OPR, Ophir, earth = 350  
68 + 350 = 418

(Shows 418 as union of Life, spirit, with Matter.)

"to trust in strange gods" = ChSH ALHIM AChRIM = 418  
"to trust in God Almighty" = ChSH AL ShDI = 418

9. The Great Voice, Macroprosopus = DBVR = 212  
The Lesser Voice, speech, Microprosopus = DBR = 206  
Macroprosopus united with Microprosopus = 212 + 206 = 418  
Vav = 6 = Tiphereth is what separates the lesser voice from the greater. Tiphereth is the sphere in which their union, 418, occurs.

10. Chapter 1, v. 30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

nothing = LA = 31  
all = AL = 31  
"division" = the dyad = 2

"is as" is equivalent to an equals sign

"nothing" = LA = "not" = 0

This phrase literally expresses the 0=2 formula. ("Is as" expresses an identity between things, that is, a singularity, and therefore = 1. The phrase as a whole also expresses the 210 formula.)

And:

"the joy of dissolution" = ChDVH HHMSH = 138

all = AL = 31  
138 + 31 = 169.

169 represents the middle pillar from Kether to the Foundation, where a creation (such as the world) becomes fully established. Also 169 = 13 squared = unity in full manifestation.

"the pain of division" = AN HChLVQ = 200

Totalling the entire phrase:

"the pain of division" = 200  
"nothing" = 31  
"the joy of dissolution" = 138

"all" = 31

TOTAL = 400 = Tau, the tarot card The Universe, aka The World, that which is created.

The internal reverberations in this verse are remarkably complex. It shows the creation of the world in several different ways as a cyclic process. First, in the literal interpretation of the words, division (that is, manifestation) is shown to be equivalent to dissolution, the return to an undifferentiated state. Possibly this connects with the idea of entropy in some way.

The gematria of the equivalent Hebrew phrases repeats it in numerical symbolism by showing the  $0=2$  formula. The sum of the gematraic numbers produces Tau, Saturn, which governs cyclic events. The "joy of dissolution" phrase shows the mystic way of return, up the middle pillar of the Tree, and at the same time shows unity (AChD = 13) in multiplicity by being the square of unity (169). Also, the "pain of division" phrase equals 200, Resh, the Sun, whose glyph shows this division as a point (Hadit) in a circle (Nuit).

And we are not yet done with this phrase! Since "not" is shown to be equal to "all", we might have added just one of them into the sum shown above:

"pain of division" 200  
"joy of dissolution" 138  
"all" or "not" 31

TOTAL: 369

369 = OVLM HBRIAH = the Creative World. Again gematria repeats the outer meaning of the phrase.

369 shows the trinity (the Supernals) evolving first into the Hexagram, and then into full creation. 369 is the sum of the numbers from one to (nine times nine), divided by nine, therefor is a number of Luna and Yesod, the foundation. In this manner the verse shows the process of manifestation. (Remember that Malkuth is considered to be a byproduct of the activity of the higher sephiroth, and does not participate in the process of creation.)

369 is one less than 370, OSh, "creation". The current that has produced manifestation must return to its source, (Kether = 1) for the results to be stable. The exposition of the creative process is shown again. Alternately, the 1 could be Aleph, the path connecting Yesod with Malkuth, thereby bringing the creation down into full manifestation.

Let us now look at the beginning phrase of the verse:

"This is the creation of the World..."

"creation of the world" = OSh HOLVM = 521 (a prime number, incidentally). 521 = ASH IVRD = "fire descending", the lightning flash of creation. 521 = MChShVP HLBN = "naked brilliance", the color of Kether in the King scale, showing the source or first manifestation of creation.

In Achad's system, the sum of all the paths of the Tree that descend vertically is also 521. The middle pillar sums to 341. 341 = ShMA, the Word, the manifest qualities of perception at the three main levels of awareness.

The side pillars combined total 180. 180 = PNIM, the Countenance, the Face of God. So 521 could be the Word emanating from the face of God.

11. Chapter 1, v. 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 Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

Before dealing with the first paragraph of this verse, I should say that I do not accept Crowley's explanation of the second paragraph, as described in The Book of Thoth, and in his Commentary on The Book of the Law. He states that Tzaddi should be attributed to the Tarot card "The Emperor" and that Heh should be attributed to "The Star", in order to match the rotation of the cards "Strength" and "Justice" around Virgo at the other end of the zodiac. His



argument is specious because the latter rotation only involves a change in the serial numeration of the Trumps, and not a change in symbolic attribution. Other interpretations of this paragraph are extant among Achad's "Maatian" followers.

The first paragraph seems to me to resonate strongly with the symbolism of the three horizontal paths of the Tree, as they are used in Achad's system. The highest of these paths, Tzaddi, connects Chokmah and Binah. The next, Nun, connects Chesed and Geburah. The last, Vav, connects Netzach and Hod.

In one of the previous points, it was shown that Hadit and Heru-Ra-Ha both relate in one aspect to Tiphereth. Here, we see Nuit connecting herself with the stars, and the highest reciprocal path, Tzaddi, The Star, 90, immediately comes to mind. The card actually shows eight stars, one large and the rest smaller, with the ibis of Thoth to the right side of the card, in the position of Chokmah, and a sea, Binah, on the left, thus confirming its position between these sephiroth.

The two side pillars of the Tree also sum to 90, so they could be said to relate to Nuit as well if we accept this correspondence. Together, the side pillars and the path of Tzaddi form an arch in the Tree. Hadit identifies himself with the Snake, Scorpio, in several verses of Liber AL. We can make the equivalent correspondence to the path of Nun in the Tree. And Taurus = Vav = 6 = Sol = Ra-Hoor-Khuit.

The arch of Nuit bends over and touches both ends of the paths of Nun and Vav, enclosing both. Thus the Tree itself reflects the image on the Stele of Revealing, in which Nuit arches over all, with Hadit as the winged sun below her, and Ra-Hoor-Khuit wearing the solar crown below Hadit.

"... Love is the law, love under will."

Since it is Nuit who is speaking in this verse, it may be that the numeration of this arch in the Tree relates to this sentence.

3 times 90 = 270, the total of Tzaddi and the side pillars.  
270 = 15 times 18  
15 = ChBH, love  
18 = ChI, life, will

In this view, Nuit herself embodies the law that she states.

"...love under will." Astrologically, love is Venus, and Will is Mars.

Note that Venus rules Taurus, the lowest of the reciprocal paths, and Mars rules Scorpio, the next highest reciprocal path. Thus, in Achad's system, love is literally "under" will. Nuit is described in Liber AL as being the "circumference" or outer limit of existence. Since these two paths are the only two that connect the outer limits of her arch, their action could be said to be universal within the manifest worlds, and therefore they are truly "the law" within those worlds.

"... Nor let the fools mistake love; for there are love and love.

There is the dove, and there is the serpent." In Achad's Tree, those who have passed through the path of Aleph, The Fool, are the equivalent of zelators in the G.D. system. "Love" (= Venus = Netzach) reaches them through the path of Cancer. Cancer is the individual emotional nature, astrologically. And this love is conceptualized in the path of Taurus, ruled by Venus. For someone at this level of consciousness, love is perceived as being a relation between the person and an external object. The person maintains his individuality, and his love is perceived as an absorption of the object into himself.

The sephira Yesod is the natural focus of consciousness for most of the human race at this time, according to Alice Bailey. The dominant influence of emotional appeals in forming public opinion demonstrates this well. Neither appeals to greed (Malkuth) nor reason (Hod) nor ego (Netzach) are anywhere near as effective. So it's all right to consider most people fools - they've earned it!

For the adepts, on the other hand, the "love" of the path of Scorpio is (or should be) controlling. The nature of Taurus is objectification. Conversely, the nature of Scorpio is penetration and complete identification of the self with the object, causing both to disappear. The adept invokes a god by exalting his consciousness to the point where it merges completely into the nature of the god. He temporarily abandons his individuality, and is rewarded by its expansion to include the nature of the god invoked.

"... Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." This phrase repeats and emphasizes the distinction between the two types of love.

It may also have a broader meaning than the interpretation above. It seems to embody a warning that by choosing the obvious, mundane view of love, the person embarks on the path of the "Black Brothers", while choosing the higher type (disguised by the intense nature of Mars and Scorpio) leads on the path of the "White Adepts".

In *The Vision and the Voice*, the Black Brothers are said to have "shut themselves up in fortresses of love". And by doing so, they put themselves into a condition where the impact of divine force causes them to destroy themselves.

"fortress" = MBTzR = 332

"House of God" = BITH AL = 443

When the force of the divine, represented by Kether, 1, is added to each of these, we get:

$332 + 1 = 333$ , ChVRVNZVN = Dispersion, the devil of the Abyss.

$443 + 1 = 444$ , RA-HVVR-KV, the crowned and conquering child.

Depending on which one chooses, the paths lead either to destruction or to achievement of the goal of initiation.

Going back to the number 270 again, I would like to point out that there is another set of symbols it connects with that are just as significant in the consideration of Achad's Tree. 270 is the number of the I.N.R.I. formula, also known as the IAO formula. Since this arch of paths totalling 270 connects all three of the Tree's triads it must therefore control the relations between them. The triads are related to the three major grades of initiation spoken of in *Liber AL*: the Man of the Earth, the Lover, and the Hermit. The grades correspond respectively to the lowest triad, the middle, and the highest. Man's passage through these triads is the process of initiation. This arch of Nuit, or of I.N.R.I. therefore controls the process of initiation.

In this formula, the initiation is seen as beginning with a natural object (1st I of INRI), which is then destroyed (N), and then recreated in a higher form (R). Lastly, the process begins again with the new form taking the place of the original natural object (2nd I of INRI).

The formula of I.N.R.I. or IAO is universal. It describes a process that occurs at all levels of initiation, in all systems of initiation. As Arnold Toynbee and James Joyce have both shown, it is also universally applicable in the evolution of human cultures. Therefore it should have an important place in any system of occult symbolism.

Achad's system is no exception.

The first I of I.N.R.I. relates to the path of Taurus. Taurus is an earthy sign, and is specifically attributed to activities of a bucolic nature, unlike the other two earthy signs. It relates to nature in the form of Isis through Venus, which rules the sign, and through Luna, which is exalted therein.

As I described in *Achad's Cabala: The Lower Paths*, Taurus is connected both with the person's intellectual conception of the world (Hod), and with his perception of himself, his ego-image (Netzach). It represents the person's individual creed or explanation of the universe. In the process of initiation, this conception has to be destroyed before the person can advance to the level of adepthood.

The N of I.N.R.I. is of course Nun, Scorpio, Death, the next highest reciprocal path. The A of IAO is Apophis, the destroyer (literally "the nay-sayer", or "the negator" in Greek), also related to Scorpio. The task of the adept is to complete the destruction of his natural, uninitiated personality, and to begin the building of a "body of light" to replace it. He does this by the repeated exposure of the personality to spiritual forces through invocation. Each

exposure causes the destruction of part of the mundane personality, and its replacement with its spiritual equivalent.

In the Osirian religions, this destruction is often equated with the idea of sacrifice, of giving up something valuable for a cause that originates outside the self. No doubt this was designed to keep the populace in a condition where they could be used as willing cannon fodder. In actual practice, this conception is entirely false. While the process may be painful, absolutely nothing of any value is lost.

The process is more like the way a snake sheds its skin, or a crab its shell, in order to grow. The parts that are lost are all dead, used up, and their usefulness become a hindrance. The parts that remain are free to adapt to the changed conditions. While these remaining parts may seem at first to be disconnected beyond recovery, they have a natural tendency to group together. A short while after a period of destruction the person finds himself back in one piece, stronger and with a greater breadth of perception than before. Even the Osirian legend shows it: Isis, nature, gathers the pieces of the dead Osiris, reassembles them, and brings him back to life. Eventually, this process of destruction and replacement is complete.

At this point, the adept has to come to full comprehension and control of his "body of light". This body is in fact the Ruach, taken as whole and fully integrated. A parallel integration of his understanding of the universe also takes place. As an Exempt Adept, he expresses this integration through the publication of a thesis setting forth his world-view, according to Crowley.

As his final act of destruction, the adept abandons himself and his understanding by leaping into the Abyss. If he succeeds fully in this task, he emerges from the other side into Binah and the path of Tzaddi, becoming a star in the body of Nuit. Literally so, since the path of Tzaddi is part of the Arch of Nuit referred to above. As a star, he does nothing but shed his light on the lower worlds, and grow slowly in brightness as he perfects his understanding. He thus comes into the part of the process represented by the R of I.N.R.I. and the O of IAO.

Eventually, as an Ipsissimus, the being must confront the problem of removing himself from the Tree altogether, and passing into whatever lies beyond. The star that he is becomes the foundation for the next cycle of destruction, as the mundane personality had to be destroyed in the previous cycle. Thus the result of the first cycle, represented by the R of I.N.R.I. becomes the natural object that is the basis of the next cycle. This transformation is represented by the final I of I.N.R.I.

So we have, in the Arch and the three horizontal paths of the Tree, a completely accurate reflection of the IAO and I.N.R.I. formulas, and these formulas have been connected directly with the symbolism of Nuit, and with the law of "love under will".

12. Chapter 2, verse 21 seems to support the idea that death in the I.N.R.I. formula is not equal to sacrifice: "...Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

The first sentence quoted is clear enough. The king, the true self, is not destroyed, but only the "outcast and the unfit" portions of his being.

"... if the body of the King dissolve, he shall remain in pure ecstasy for ever." The body of the king is of course the Ruach, with Tiphereth (whose image is a king) in the center. When this body is dissolved in the crossing of the Abyss, then his self will enter the path of Tzaddi, first path above the Ruach. In the symbolism of the Arch of Nuit, a being in this path is literally in the body of Nuit.

"Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; These are for the servants of the Star & the Snake." In Achad's Cabala: The Upper Paths, I talked about the upper part of the Tree as symbolizing the four quarters of the Sun. There are four isosceles triangles in the hexagonal part of the Tree. The attributions of these triangles were:

Triangle 4-5-6 = Kephra = the soul, the manifest sun, light in darkness. Triangle 3-5-6 = Ra = energy & action

" 2-4-6 = Tum = comprehension & integration

" 1-2-3 = Ahatoor = the full light of noon

Thus the last sentence of the verse can correspond to these triangles:

"The Sun" = Kephra, the midnight sun

"Strength" = Ra and also = the path of Mars, in that triangle.

"Sight" = vision = Tum and also = the path of Sagittarius, in Tum's triangle. "Light" = Ahatoor, the sky-goddess and also = Tzaddi, The Star, in Ahatoor's triangle.

Thus the "servants of the Star & the Snake" have all the powers of the Hexagram at their disposal. They necessarily have to cross the Abyss to do so fully. Through two of the paths mentioned, they bridge the Abyss, living in both worlds at once.

Alternately, to include all three of the Grades:

"The Sun" = 6 = Vav = Taurus

"Strength & Sight" = Geburah & Chesed, connected by Scorpio.

"Light" = Aquarius = Tzaddi = The Star

13. Chapter 1, v. 1: "Had! The manifestation of Nuit."

There are two Hebrew words for "manifestation":

PR SVM = 386

HPGNH = 143

NVIT = 75

$75 + 386 = 461$

$4 + 6 + 1 = 11$ , a number specifically attributed to both Hadit and Nuit in Liber AL. (See ch. 1, v. 60; ch. 2, v. 16)

461 = ADNVTh, authority, lordship. Nuit calls Hadit her "lord" (v. 21). Also possibly a reference to Hadit as the Holy Guardian Angel?

$143 + 75 = 218$

218 = BRIAH, Briah, the creative world, which was shown in point 11 to be related to Nuit.

218 = RBVI, extension, a characteristic of Nuit.

Alternately, "manifestion of Nuit" = PR SVM HNVIT = 466

466 = OVLM HITzIRH = Yetzirah, the world of formation.

14. Chapter 1, v. 2: "The unveiling of the company of heaven."

unveiling = GLVI = 49

company of heaven = TzBA HShMIM = 488

$49 + 488 = 537 = ATzILvTh$ , Atziluth, the archetypal world.

So in these first two verses of Liber AL, there is represented the Atziluthic, Briatic, and Yetziratic worlds, Fire, Water, and Air. We might take this as an indication that the book can be interpreted on all three of these levels. It could also connect with the "Hermit, and the Lover, and the man of Earth" in verse 40.

15. Chapter 3, v. 1: "Abrahamadabra: the reward of Ra Hoor Khut."

RA HVVR KVT = 453 = NPSH ChIH, the animal soul in its fullness, i.e. including the ego. Therefore = the pentagram. Abrahamadabra, union with the macrocosm, is the "reward" of man, the pentagram.

Chapter 3, v. 2: "Raise the spell of Ra Hoor Khuit."

The yod of spirit is added to the spelling of R.H.K.'s name in the previous verse. RA HVVR KVI<sup>T</sup> = 463 = MTH HShQD, a Rod of Almond. Almond is attributed to Kether, spirit, represented by the added yod. There could also be a reference here to Aaron's rod, which god made to flower as a sign of his fitness to be priest. In any case, the two verses show that man is raised to godhead through ABRAHADABRA.

The gematraic points shown here support Crowley's interpretation of these two verses, as shown in his New Commentary.

16. Chapter 2, v. 1: "Nu! the hiding of Hadit."

"hiding" = HChBAH = 21  
HADITh = 420

$420 + 21 = 441 = 21 \text{ times } 21$

Also, 21 = AHIH, god of Kether, the point.

441 = AMTh, truth.

17. Chapter 2, v. 9: "Remember all ye that existence is pure joy;..."

"existence" = MHVTh, being = 451  
"pure joy" = TzCh ShMChH = 451  
"existence" = OVLM, the world = 146  
"pure joy" = TzCh GILH = 146

This one may be stretching things:

ShMChH, joy = 353  
HGShMH, materialization = 353

18. Here is another 0=2 correspondence:

APSVTh, nothingness = 547  
MTzIAVTh, existence = 547