

**THE HERMENEUTICS OF  
ALEISTER CROWLEY**

**V2**

**BY BETHSHEBA ASHE**



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THE  
**HERMENEUTICS**  
OF ALEISTER  
CROWLEY  
(V.2)

Bethsheba Ashe

For a 'How-to' and History of gematria  
from Biblical to Modern Times, see:  
[Behold! The Art and Practice of Gematria](#)

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*“It is true that some of the so-called  
secrets are significant, but as a rule they  
are so only to those who already  
know what the secret is.”  
~ Aleister Crowley.*

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## Preface...

This book was timed to be released for the 74<sup>th</sup> anniversary of the Death of Aleister Crowley, to celebrate and remember his life and achievements.

This work is not, at the moment, for the beginner. It assumes the reader is a reasonably well-read Thelemite, and knows of the common associations Crowley made to numbers like 31, 93, 220, 418, 666, and 777. Some basic knowledge of Thelemic Qabalah, particularly the Tree of Life, and a familiarity with the Thoth Tarot deck would also be helpful.

No attempt has been made by the author to arrange this book according to any Qabalistic plan, so you may safely dispense with counting the numbers of letters and words in it, or attempting to work out the gematria or notariqon of its title.

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**Do what thou wilt shall be the whole of the law.  
Love is the law, love under will.**





## WHO WAS ALEISTER CROWLEY?

**A**leister Crowley was a complex human being with brilliant facets and deep flaws. Like every other human being on the planet, he evolved as a person as he aged. He made mistakes. He told lies. At times, he acted like a bully and a brute. Yet at other times he exemplified the best qualities of the species: he was courageous, energetic, highly-intelligent, and generous. He was a being possessed with a deep understanding of mysticism and magick, and he was

personally acquainted with a broad variety of profound mystical states described in Buddhist and Hindu esoteric literature.

I think he was what I call a naturally architectural thinker; one for whom mapping out and developing systems came naturally and intuitively. People like this can often lack maturity in their 20's and 30's and only really come into their own after 40. They can be emotionally or socially immature, and yet so strongly individualistic that their mere presence in a group is a challenge to its authority.

Architectural thinkers aren't swayed by consensus truth or the norms and mores of society around them. Their hold on reality is determined by mental maps that define the relationships of things between each other, rather than by social proofs or any dogmatic adherence to the status quo. The advantage an architectural thinker has in the realm of mysticism is that they work systematically to remove barriers to mystical states and revelations.

When these types of thinkers support a line that is contrary to the social norms, it is generally first interpreted in terms of rebelliousness rather than being appreciated as independent thinking. The majority of religious people, in particular, tend to see rebelliousness in terms of primitive moral dualities; good or bad, saintly or in league with the devil. Crowley's deeply religious mother used to call him the beast. I think Aleister Crowley was perfectly aware of how religious society reacts to such people as him (how could he not?) and responded by laying claim to the identity of the Adversary – as the Master Therion 666. I think he found in it the type of freedom won by the counter-culture hero or the super-hero nemesis. In a sense, he was gaming the system – removing the tiresome allegations of sin, damnation and wrong-doing by saying before it ever got that far “I'm the beast. What the hell did you expect?”



From the reaction of his many associates, he seems to have been an acquired cup of tea on a personal basis. He caused strong positive and negative reactions in the people and society around him. In his daily life he tells us that he adopted the style and manners of the English gentleman, hiding behind the British upper-class penchant for public understatement and private libertas.

Apart from claiming to be the Beast, none of this set him apart from many other young men of his set, but he seems to have experienced the every-day reality of his daily life quite differently from other people. He enthusiastically threw himself into experimentation with altered states of consciousness – both with his naked brain through Yoga and by using drugs, though he sometimes got addicted to them. In many ways he was a proto-typical hippy. He saw fulfilling the sexual vehicle as the primary key to all types of common neurosis, and he at once embraced both atheism in the form of eastern skepticism, and a deeply structured form of theism that he felt entitled to change, refine, adapt and improve upon. At a time when Darwin's *evolution* was sweeping its broom through the corridors of science and religion alike, Crowley felt himself to be empowered to reflect this macrocosmic quality of evolution onto a microcosmic plane. He marshaled all that he knew and all that he had been taught, in an attempt to evolve religion itself and bring upon the world a new renaissance; the new Aeon.

Why did this man feel himself to be qualified for this role, and what enabled him to do this more than other men and women of equal talent?

Undoubtedly Aleister Crowley experienced great states of rapture, satori, dhyana, and spiritual states with no name - he records them diligently and conscientiously and his records betray all the

hallmarks of profound spiritual attainment to those who have experienced equal and similar alterations of consciousness.

Mystics typically draw a division between the esoteric aspect of religion and its exoteric exterior covering. The beating heart of religion is its esoteric core; religions are created and renewed by the mystics of each community periodically. There are always communities of people who go off to “find themselves” away from the mundane and everyday world. For Crowley that was the Abbey of Thelema that he set up in Cefalù.

The Abbey seems to have gone dramatically wrong through the inclusion of a brand of behaviorism, too many drugs, and the idea that if you flaunted taboos it could lead to spiritual liberation. In his diaries of the time he writes of an imaginary instance of incest against his daughter. Perhaps in the spirit of one-upmanship, Leah Hirsig had sex with a goat. Finally, one of its members died of food poisoning and the entire enterprise fell apart. Crowley was always better at teaching through his writings, into which he poured the majority of his energy. He was prolific writer and editor, authoring over 120 individual Books over his lifetime.

Mystics seek to pass along what is useful to know when one attempts the attainment of an altered state of consciousness, and Crowley was alive to his duties in this respect, although his writings are littered with references to spiritual sons to whom he imagined that he was passing along his spiritual mantel. He never met the supposed magical child that would pass his tests to prove their qualifications as his spiritual heir. If his students did not falter on the sexual side of the equation then he found them wanting through kabalistic tests, often to his great annoyance and disappointment.

Although he was a mystic (sometimes a mystic in-denial), and a magician, he was a practical man in many respects, and a clear

thinker that appreciated the scientific method. He was also a self-taught cryptographer who claimed that he had found the Lost Word of the Freemasons in 1900, and as we shall demonstrate, this particular claim happens to be the truth rather than idle self-aggrandizement. I believe that it was this discovery in particular that gave Crowley a license to be Frater Perderabo; prophet and prince, inspired scribe of the Gods and the Master Therion 666.

I think in his own mind, his knowledge of the biblical ciphers and the Lost Word was a validation from the universe of his essential suitability to undertake the task of creating a new religion.

He discovered the biblical cipher in part through Scottish Freemasonry. The Lost Word is the central secret of a Master Mason. The fact that this Word was lost has inspired Freemasons to create a number of ceremonies during which the word is found again (to great acclaim). But the words that are found are actually substitute words, created by the authors of these ceremonies. The real 'Lost Word' was the full name of God (YHVH is an abbreviated form) which was once pronounced only once a year, inside the Holy of Holies, inside the Temple built by Solomon to the Name of God.

Discovering only dross where he expected to find gold Crowley irritably wrote:

*"These Words do not work. It apparently never occurred to these ingenuous artisans to test it. It is useless to label a brick "This is the keystone of the Royal Arch", unless the arch stands when it is put in place."*

*– AC.*

Crowley said that his knowledge of Hebrew Cabbala enabled him to analyze and correct the Secret Words of Scottish Freemasonry, and he damned it for its "*lamentable excuses for having made a fool of the candidate.*" He found its promises to be pretentious, yet he later

credited his passage through the degrees of Freemasonry for his discovery of the Lost Word “despite itself”.

Read the next account of this event carefully, and note the genuine passion and glow of excitement that brims from Crowley as he tells of the night that he discovered the Lost Word, and then contrast it with his rather staged account of the reception story of the Book of the Law, supposedly four years later.

*"As I lay one night sleepless, in meditation, bitter and eager, upon this mystery I was suddenly stabbed to the soul by a suggestion so simple, yet so stupendous, that I was struck into shuddering silence for I know not how long before I could bring myself to switch on the electric light and snatch my notebook. At the first trial the solution sprang like sunlight in my spirit. I remained all that night in an ecstasy of awe and adoration. I had discovered the lost Word!"*

*– AC.*



## THE CIPHERS AND PROTOCOLS OF ALEISTER CROWLEY'S GEMATRIA.

Aleister Crowley believed that the utterance of the Lost Word had the power to make man triumphant over matter and to harmonize and sanctify the blind forces of the universe. Finding it was undoubtedly one of the very high points in his entire magical career, and while he doesn't tell us of the identity of this Word in his 'Confessions', he illustrates the art of gematria for us, and claims that it had proven the matter for him.

*"By a similar process, I am certain of my results in the matter of the Lost Word, for the Found Word fulfills the*

*conditions of the situation; and furthermore, throws light on the obscure symbolism of the entire ritual."*

During his demonstration of the art of gematria, he singles out the letter Shin for special comment:

*"I know also that the letter Shin represents a triune essence, the fire of the Spirit, and in particular Ruach Elohim, the Spirit of the Gods, because these two words have the numerical value of 300, which is also that of Shin itself."*

This is interesting because the discovery of the Lost Word involved finding the correct gematria cipher for the Bible, which was top secret. This cipher gave the letter Shin (Sh) the value of 3, rather than 300, and the letter Tav (Th) the value of 4, rather than 400, so perhaps by this he was subtly hinting that it was the essential triune nature of the shin that suggested its correct value to him?

My own breakthrough with the biblical cipher (2015) came to me after realizing that if there were gematria in the Bible then it likely would have been first composed in Paleo-Hebrew, which had no sofits (the final forms of the letters). I followed this with the supposition that, although there are 22 hebrew letters, there should only really be 20 numerical values if the numeral system was a natural one, and therefore the last two letters of shin and the tav were automatically suspect.

But however he came across the biblical cipher, the first trial that Aleister Crowley gave it was likely the same as my own. Genesis 1:1:

בראשית (220) אלהים (86) השמים (98) הארץ (296) = 700.

(In the Beginning + Elohim + The Heavens + The Earth)

BraShiTh + Alhim + HShmym + HarTs = 700.

220 + 480 = 700.

Crowley re-creates this exact same sum in the first verse of Liber Al vel Legis using a transliterated version of the biblical gematria cipher. He gives the book the sub-figura or subtitle value of 220, which is the same as the Hebrew title of the Book of Genesis.<sup>1</sup> And the rest of the sum comes to 480, as it does in Genesis 1:1:

Had! + Manifestation + Nuit = 480.

האָרץ (296) השמים (98) אלהים (86) = 480.

220 + 480 = 700.

When the word Brashith is multiplied it is:

B\*R\*A\*Sh\*I\*Th = 48000.

The coincidence that the sum of the **Scarlet Woman = 480**, in standard English transliteration likely led to this dramatis personae being included in the narrative Liber Al vel legis.

But what do these sums of 220 and 480 really mean?

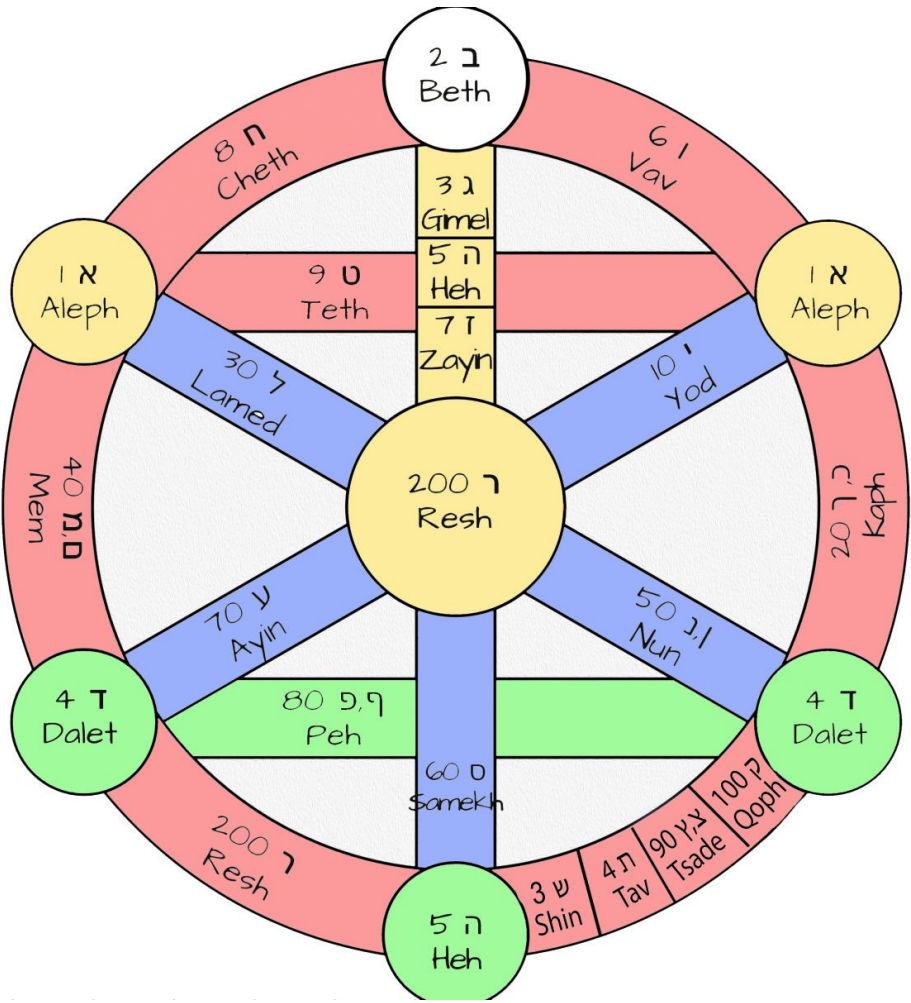
To answer that we have to understand something about the foundations of Kabbalah. Most people are aware of the Tree of Life diagram; 10 sephiroth and 22 paths between them corresponding to the 22 letters of the Hebrew alphabet. The Tree of Life diagram and its associated Kabbalah completed the original system of Jewish mysticism – the Merkabah.

In biblical times the focus of Jewish mystics was to chart the creation so that they might understand God better. They divided their

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<sup>1</sup> Hebrew book names derive from the first word written in each book, so Genesis is בראשית (220). This is a same value as יהוה with the reversal cipher, and התורה (The Torah) which means “The Law”.

of all creation into four sections, each corresponding to a letter of the Name of God; YHWH, and also into four worlds.



**Key:** Blue = Yod, Yellow = Heh, Pink = Vav, Green = Heh.

Of Atziluth (Yod), the highest world, nothing could be said of it, being the sole domain of God. Of Beriah (Heh), there existed the



spirits of the letters of the alphabet, each being a quality of God. They are perhaps behind the Platonic idea of the 'forms'. In Yetzirah (Vav) these spirit letters are organized into a diagram known as the Seven Palaces, with each one given a task to do in forming the world. The world of Assiah was thought of as being inside the Seven Palaces. At the bottom of the diagram the first Palace intersects with Earth.

The great achievement of Kabbalah was to map out the world of Assiah with the Tree of Life – which was derived from the Seven Palaces in higher world of Yetzirah. The Palace of the Beth was split into the three supernal sephiroth of Kether, Chokmah and Binah, and the Palace of the Heh was split into the sephiroth of Yesod and Malkuth.

The tree of life is effectively the microcosm of Man reflecting the macrocosm of God in the higher worlds.

We find the essential source of 220 and 480 when we calculate the sum of the letters from each section of the seven palaces:

Yod = 220

Heh = 217

Vav = 480

Heh = 93

220 and 480 are the values of Yod and Vav of the Name that sum to 700, and the two Heh's sum to 310, which is  $10 \times 31$ .

$\aleph = 31 = \text{AL}$  meaning 'God', and  $93 = 3 \times 31$ , also  $217 = 7 \times 31$ .

In Thelemic Cabbala, the value of  $\aleph = 31 = \text{LA}$  meaning 'Not' is also seen as being of significance.

The four letters of the Name are corresponded to the four elements, the four magical weapons, and the four cardinal directions, thus forming the basis of most magical ritual in the WMT.

The element of fire and the weapon of the wand is for Yod,

The element of water and the weapon of the cup is for the first  
Heh,

The element of air and the weapon of the sword is for the Vav.

The element of earth and the weapon of the disk is for the final  
Heh.

The fact that the ciphers to the Bible are also the keys to Crowley's work is an amazing thing. It means that when Crowley dubbed his cipher *the key of it all*, he was being literal rather than figurative in his speech.

In Liber LVIII, Crowley says the Sephiroth of the Tree of Life can be grouped in several ways; "...division into seven Palaces, seven Planes, three Pillars or Columns, and so on..."

When the Seven Palaces are grouped into Pillars or Columns;

BChAMDRH + BGHZRSR + BVAKDSHThTsQH = 777.

Through tables of correspondences to the letters, and some associations already made in the Hellenistic period, various Gods, spirits, demons, and the like from religious traditions around the world were corresponded and became a magical reference<sup>2</sup>. This is why some forms of magical ritual have a cook-book flavor to them. However Crowley said magicians should make their own tables of correspondences, and I agree with this. If you're working on the realm of Yetzirah – the world of formation - your own tables should start with the Hebrew letters and their values. Magicians can quickly reference between things that are on a macrocosmic plane and things that are their reflections, images, or icons on the microcosmic plane.

In Hebrew the gematria cipher of the bible is:

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<sup>2</sup> Liber 777.

30=ל 20=כ 10=י 9=ט 8=ח 7=ז 6=ו 5=ה 4=ת 4=ד 3=ש 3=ג 1=א 2=ב  
50=ן 40=ם 20=ך 200=ר 100=ק 90=צ 80=פ 70=ע 60=ס 50=נ 40=מ  
90=ץ 80=ף

We see Crowley using this cipher in Liber Ararita 1:1: which is a notariqon for the word 'Ararita':

777 = אחד ראש: אחדותו ראש ייחודותו: תמורתו אחד

It means (according to Crowley): "One is His Beginning; one is His Individuality; His Permutation One!"

In Greek the cipher was transposed by Christian writers from Jewish families and used in the writing of the Christian cannon:

β=2 α=1 γ=3 δ=4 ε=5 ζ=7 η=8 θ=9 ι=10 κ=20 λ=30 μ=40 ν=50  
ξ=60 ο=70 π=80 ρ=100 σ=200 τ=3 υ=4 φ=20 χ=40 ψ=50 ω=80  
ϕ=6 ζ=200 4=90 3=90

Whether a text was regarded as 'holy writ' may have been according to whether it included gematria.

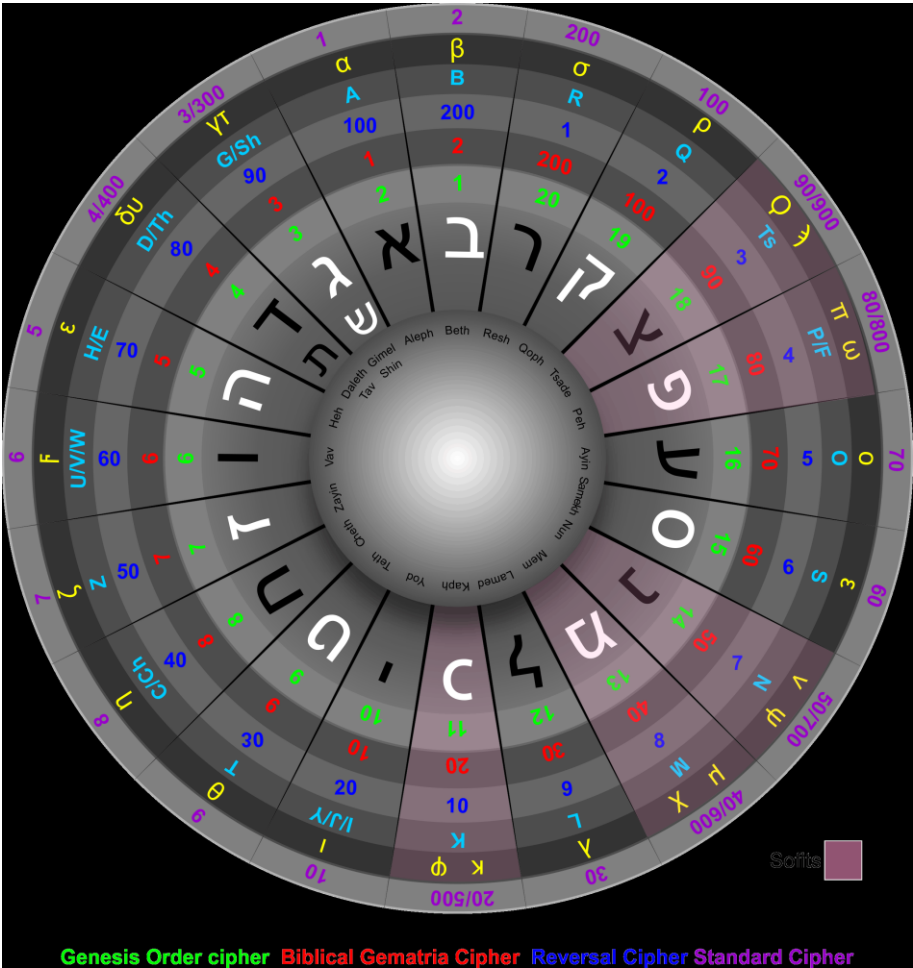
To arrive at the English version of the cipher, Crowley simply altered two values of the Golden Dawn transliterated Standard cipher:

a=1=aleph b=2=beth c=8=cheth d=4=daleth e=5=heh  
f=80=peh g=3=gimel h=5=heh i=10=yod j=10=yod k=20=kaph  
l=30=lamed m=40=mem n=50=nun o=70=ayin p=80=peh  
q=100=qoph r=200=resh s=60=samekh t=9=teth u=6=vav  
v=6=vav w=6=vav x=60=samekh y=10=yod z=7=zayin  
Ch=8=cheth Sh=3=shin Th=4=tav Ph=80=peh Ts=90=tsade

There are more letters and digraphs in the English gematria than there are in the Hebrew alephbet which is why several letters can represent one Hebrew letter; for instance, the letter Yod is transliterated to the letters I, J and Y.

Two letters of the key have the value of 3 (gimel and shin) and two letters hold the value of 4 (daleth and tav), and because this is completely counter-intuitive, it has served to keep hidden the gematria of both the Bible and the Book of the Law.

This is a diagram of all the ciphers for Hebrew, Greek and Roman/Latin working together.



This is the proof that Greek isopsephy is derived from Hebrew gematria (and not the other way around). It shows the relationship between Hebrew, Greek & English Gematria Ciphers used in the Bible, the Talmud, and the Book of the Law. The way you can tell who borrowed from whom is because of the Hebrew sofits (which are different final forms of the same letter<sup>3</sup>). It takes two separate Greek letters to represent the one letter in Hebrew and its sofit. There is an intrinsic relationship between the Hebrew letters and their sofits. For example we have the Hebrew letter Mem(40) and its sofit (40), whereas there is none between (for example) the Greek letters Mu(40) and Chi (40). So the sofits reveal that the ciphers were copied from Hebrew to Greek - and this is contrary to what Kieran Barry claimed in his 1999 book 'The Greek Qabalah'.

According to Crowley, he channeled the Book of the Law from a being called Aiwass, for an hour per chapter at noon for three days. However it is likely that the details of the story were fabricated by Crowley so that they matched the description of the Book of the Law included in 'Kabbalah Unveiled' (a partial translation of the Zohar) which says:

*428. "And thus the law hath been constructed in triple holiness, in three degrees, in three days, the Schechinah in the three which are the Table, the Ark, and the Temple; and in the same manner it dependeth from the Book of the Law, and that dependeth from the Influx."*<sup>4</sup>

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<sup>3</sup> [https://en.wikipedia.org/wiki/Final\\_form](https://en.wikipedia.org/wiki/Final_form)

<sup>4</sup> Kabbalah Unveiled, translated by McGregor Mathers, Chapter XIX.

From my own personal experience with constructing gematria<sup>5</sup>, it must have taken Crowley at least 500 hours to produce the 220 verses of the Book of the Law. Even working on it constantly, for 8 hours a day, it must have taken over two months to produce.

The letters of the alphabet form the organizational basis of chapters 1 and 2 of Genesis. The letters are organized slightly differently than the usual standard of Aleph, Beth, Gimel, Daleth, etc.

ב, א, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, ק, ר

The letter Beth (2) precedes the letter aleph (1), being the House of God and the source of all things. Crowley relates this to mystical experience in the formula of 2=0:

*Beyond Atmadarshana comes the experience called  
Sivadarshana, in which this Atman (or Brahman), this  
limit-destroying Universe, is itself abolished and  
annihilated.*

One of the reasons why Crowley is acknowledged as a master of the Tarot is because he was able to see the origins of the Hebrew letter correspondences for the cards, and thus he was able to refine, and in some cases transform their meanings. For example, the letter Teth corresponds to the verses in Genesis where God proclaims that he has provided food for all living things. Crowley extends and broadens the meaning to refer to all spiritual and material sustenance

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<sup>5</sup> See Appendix i.

- embodied by the Goddess Babalon who rides upon a lion-serpent in the card Lust (Formally 'Strength'). The Goddess is seen to be controlling the lion-serpent with reins even while she is depicted in a state of rapture through her union with the universe.

To give another example of his subtle nuances, he states the Emperor card is an example of paternal Power rather than simply 'Childbirth', and he extends the limits of this 'power' to the theory of Government.

In Genesis, the letter Tsade corresponds with the creation of Eve, which is regarded as the first "birth" by Kabbalists. Crowley's comments in the Book of Thoth demonstrate he was probably aware of the legend that gave the Emperor card its name.

*"The traditional pack has itself been subjected to numerous modifications, adopted for convenience. For instance: the Emperor and the Empress, in the medieval packs, were referred quite definitely to the Holy Roman Emperor and his Consort."*

The Holy Roman Emperor is (of course) Caesar, who was reputed to have been born via Caesarian section, which was how the process got its name. However while Caesar may have personified Power, Authority and Law, the focus of the legend traditionally is on childbirth. On the actual process of childbirth and its correspondence to the Emperor, Crowley writes:

*With regard to the quality of this power, it must be noted that it represents sudden, violent, but impermanent activity. If it persists too long, it burns and destroys. Distinguish from the Creative Energy of Aleph and Beth: this card is below the Abyss.*

The origins of the letter Tsade's theme come from ancient Egyptian legends about the daily birth of Ra by the Goddess Nut. Childbirth was regarded as a magical process in ancient Egypt with pregnant Egyptian woman being painted in blue, and re-enacting the daily labour of the Goddess. Ancient Egypt women prayed to Taweret, the hippo god of childbirth. The hieroglyph for Tsade was the picture of a sack, likely representing the placenta.

If there is an attendant theme concerning Power, Authority and Law with the Tsade then its origins concern the Matriarchy in Egypt. Although male Pharaohs ruled the dynasties of ancient Egypt, their authority was subject to the permission of the family Matriarch. A Pharaoh did not automatically succeed his Father. He had to go and ask the family Matriarch for her permission before he claimed the throne. If she said 'no', then the throne passed to the next eligible male member of the dynasty. This is how Queen Nefertiti ascended to the throne, by refusing to hand the Power to anyone other than herself.

In ancient Egypt, the placenta was held aloft as a royal standard.





This picture depicts a Pharaoh with his attendants who are holding the royal standards before him. The first standard represented the Royal Placenta, which was also considered the second soul.

In the Aeon of Horus the power dynamics of the family have shifted towards a shared position of authority in the home with a greater focus upon the essential rights on children. Even if we disagree with Crowley on whether the matter of political Power is really associated with this card, we can't afford to ignore him if we wish to understand his work as a cohesive whole web of ideas and associations. For instance, in Crowley's gematria, he reserves some words in English to hold a set value, (just as was done by biblical writers) and the word "Power" has a set value of 90 for the Tsade. That is a convention that he set upon at some time in his career, and so to decipher his work we need to remember it.

One of the benefits of knowing the secret sources upon which Aleister Crowley pontificated is that, once we see them for ourselves, we can apply our own scholarship and judgment to the matter and form our own opinions. We can appreciate Crowley's perspective, yet at the same time the doors are open for us to apply our own refinements and to take the work forward. It might even be an essential component to a successful new Aeon – providing a strong deterrent against the sort of religious dogmatism that Crowley was violently opposed to, but to do this well, we must also attend to Crowley's point of view when we are reading his writings, otherwise we may read into Crowley's writings things that are not there; things of our own invention and ingenuity, or things that are wrong because our calculations are in error.

To give you an example, in the Book of Thoth, the verses for the Chariot in his 'Notes on the general characters of the Trumps' sum to

800 for the letter Cheth (8) but this pre-supposed that you will recognize that the word 'Power' has the set value of 90<sup>6</sup>.

In Crowley's time, the disciplines of archeology and biblical studies were still newly formed and unrefined – and he did not have access to the wealth of data we now have about the history of the ancient near east. However he made a very good observation about gematria, based on the data he had at the time:

*Complete mystery surrounds the question of the origin of this system; any theory which satisfies the facts demands assumptions which are completely absurd. To explain it at all, one has to postulate in the obscure past a fantastic assembly of learned rabbins, who solemnly calculated all sorts of combinations of letters and numbers, and created the Hebrew language on this series of manipulations. This theory is plainly contrary, not only to common sense, but to the facts of history, and to all that we know about the formation of language. Nevertheless, the evidence is equally strong that there is something, not a little of something but a great deal of something, a something which excludes all reasonable theories of coincidence, in the correspondence between words and numbers.*

There is indeed a great deal of something: gematria in the bible, and I agree with Crowley in rejecting a supernatural angle to the formation of the Hebrew language. The mathematics of the bible were deliberately put there by its scribes, according to a formal method of mathematics, and they were intended to be read by others

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6 See Appendix ii.

trained in this formal method of mathematics. However this system arose and evolved naturally, likely starting with the picking of fortuitous names for children and the use of mnemonics for oral recitations of the creation story, and developing its conventions over time and usage before becoming a fully-fledged system of formal math during the time of the first Temple. The calculations added to the exegesis of the narrative at hand. The correspondences we find between the letters and themes concerning creation are because the Seven Palaces were a visual representation of creation, with each letter being responsible for each 'part' of creation. They are the numerical and alphabetical 'keys' to the ancient Hebrew conception of the cosmos, including their concepts of God, life, and afterlife.

In the religious life of ancient Israel we see there was often a desire by the scribe to add, perhaps, an extra layer of holiness to the text he was writing by introducing gematria.

The Hebrew Sages themselves did not have one form of exegesis, they had four. According to tradition there are four levels to Hebrew exegesis, called the PaRDeS;

Peshat : a level of plain interpretation, and if you only take this level seriously you are mad, according to Aleister Crowley<sup>7</sup>;

Remez : a level where the gematria, notariqon and other things are worked out and understood;

Daresh : a level of comparative studies, cross-referencing with other books and stories.

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7 "If one were to take the bible seriously one would go mad. But to take the bible seriously, one must be already mad." – A.C.

Sod : a secret level where the holistic or sacred meaning of the text is unfolded through consideration of the three former levels.

These are called the Peshat, Remez, Daresh and the Sod, from which we derive the word 'PaRDeS' which means 'orchard'.

You can see Crowley putting the principles of Hebrew exegesis to work with the Book of Thoth, in which he expounds upon the Tarot in an entirely multivalent manner. His chapter on the Fool begins by charting out its association with the Hebrew letter Aleph and its main correspondences, continues on to explore several traditions associated with the Fool, and observes the lesson most pertinent to the mystic<sup>8</sup>, ending by summing up the essential quality of the Fool as a glyph of the creative light.

His "*Notes on the general characters of the Trumps*" are particularly interesting because it is here that he gets down to the key themes of each of the letters in the form of gematria poetry (See appendix ii).

This is a pattern that runs true for most of Crowley's Class A books – Libers B vel Magi, Ararita, Arcanorum, etc. not only that they tend to contain some element of gematria, notariqon or Temurah, but that their verses tend to be carefully organized to describe the alphabet, letter by letter, like an invisible table of contents, that unfolds it's wisdom according to a specific level of initiated understanding.

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<sup>8</sup> "It is characteristic of all high spiritual vision that the formulation of any idea is immediately destroyed or cancelled out by the arising of the contradictory."

In Liber Arcanorum, the 22 lines not only relate to the Hebrew letters and their attribution to the Tarot cards, but each line corresponds to a path or palace of the Seven Palaces. However Crowley does not order the verses of Liber Arcanorum according to the order in Genesis 1-2, but according to the standard order of the alphabet (from aleph to tav). To do otherwise would have been a huge give-away since Liber Arcanorum is so obviously keyed to the Tarot Trumps. The verses are numbered from 0, thus the fourth verse for the Empress and the letter Daleth is numbered 3:

3. The Virgin of God is enthroned upon an oyster-shell; she is like a pearl, and seeketh Seventy to her Four. In her heart is Hadit the invisible glory.

On the Seven Palaces the paths of the Ayin (70) connects with the palace of the Daleth (4), but unless you know of the Seven Palaces these references are opaque.

When we arrange the Thoth Trumps according to the order of the letters as they are described in Genesis 1-2 they are:

- 0 The Magus (Beth 2)
- 1 The Fool (Aleph 1)
- 2 The High Priestess (Gimel 3)
- 3 The Aeon (Shin 3)
- 4 The Empress (Daleth 4)
- 5 The Universe (Tav 4)
- 6 The Star (Heh 5)
- 7 The Hierophant (Vav 6)
- 8 The Lovers (Zayin 7)
- 9 The Chariot (Cheth 8)
- 10 Lust (Teth 9)
- 11 The Hermit (Yod 10)

- 12 The Wheel of Fortune (Kaph 20)
- 13 Adjustment (Lamed 30)
- 14 The Hanged Man (Mem 40)
- 15 Death (Nun 50)
- 16 Art (Samekh 60)
- 17 The Devil (Ayin 70)
- 18 The Tower (Peh 80)
- 19 The Emperor (Tsade 90)
- 20 The Moon (Qoph 100)
- 21 The Sun (Resh 200)

This consecutive numbering makes good sense out of certain verses in the Book of the Law, such as:

*ALII:15 - The Empress and the King are not of me; for  
there is a further secret.*

The Emperor was sometimes called The King in the old decks.

Not = םל = LA (31)

IV [The Empress] + XIX [The Emperor] + Secret (286) = 310.

*AL II:16 - I am The Empress & the Hierophant. Thus  
eleven, as my bride is eleven.*

IV [The Empress] + VII [The Hierophant] = XI [The Hermit].

Numbered and arranged in this fashion, the Star aligns with the biblical verse about the creation of Stars, and the Emperor aligns with the verses about the “birth” of Eve.

Of course, when numbered according to *Hebrew letter values* there is no zero, and also the Priestess would share her 3<sup>rd</sup> place with the Aeon, while the Empress shares her 4<sup>th</sup> place with the Universe. When each letter is given a value according to its order in the alphabet, it sums to 217, which is  $7 \times 31$  (AL).

Crowley had some rules for when he would admit a second meaning to texts that are practically indistinguishable from Jewish ones when it comes to their use in exegesis.

*"I may admit a Qabalistic or cryptographic secondary meaning when such confirms, amplifies, deepens, intensifies, or clarifies the obvious common-sense significance."*

Yet though he used ancient Biblical ciphers, and employed the full Qabalistic system that includes the Merkabah as the basis for his new Aeonic system, his actual gematria was quite different in its quality from biblical gematria.



## THE HERMENEUTICS OF ALEISTER CROWLEY

Liber Al vel Legis was apparently<sup>9</sup> written in 1904, only four years after Crowley discovered the biblical gematria cipher, and unlike the very formal gematria in the Bible, Crowley's gematria is far more freestyle. Crowley had no internet with which to cross-reference bible verses using an interlinear bible, and no gematria calculator to make the decipherment of the formal system of biblical gematria easier. While it would not have been impossible for him to undertake the full decipherment of biblical gematria, it's very likely that the

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9 See Richard Cole's 'Liber L. vel Bogus - The Real Confession of Aleister Crowley.'



motivation for this was simply absent. He had been brought up Plymouth Brethren and was taught to read English with the Bible, and only the Bible. He wasn't a Hebrew speaker, and it's likely that by the time he discovered the biblical cipher he was simply fed up to the back teeth with the Bible. He wanted to move forward with creating a new syncretic religion aligned under the axiom of "Do what thou wilt."

Liber AL is his first main long work at creating gematria, but although its gematria is not fully fledged enough to qualify as a formal system, it doesn't qualify as mere numerology either. It is somewhere in-between, requiring an initiated understanding.

Biblical gematria usually omits the small & common words of speech from calculations, following biblical conventions that reserve many of these words to act as mathematical notation, but Crowley's adopted conventions in Liber Al vel Legis are far less strict. Although sometimes he only counts the nouns, and dispenses with the verbs, adjectives and prepositions (as is the case in the Bible), at other times he includes them, which perhaps suggests that he hadn't yet realized that biblical gematria was actually a formal system of math. His work often reminds me of a collection of cryptic crossword clues. For example, AL 1:43:

Do that, and no other shall say nay.

The 'that' refers to  $\theta\epsilon\lambda\eta\mu\alpha$ , which is the last word of the former verse, and 'no other' indicates it should be removed which leaves us with:

Do  $\theta\epsilon\lambda\eta\mu\alpha$ , and \_ \_ \_ shall say nay = 418.

One common convention Crowley adopts is his use of the ampersand (&). It has no gematria value but it was undoubtedly a useful device for making the sums add up while ensuring the open text was readable. There are a total of 86 ampersands in the book.

One thing to note about Crowley's English gematria cipher is that it changes slightly over time. When Crowley wrote the Book of the Law, he didn't include the digraph 'Kh' into the English cipher, so he counted it as a Kaph (20) and a Heh (5), for example:

Nuit + Hadit + Ra Hoor **K**huit = 700.

But when he wrote "The Heart of the Master" 34 years later, he includes the digraph into the English cipher and counts "Kh" as 20 for the letter Kaph only:

Heart + master + **K**haled + **K**han = 676 unless Kh is a digraph in which case it is 666.

In biblical texts, אָל meaning 'not' is not counted, but used as an indicator not to count the next word either, however Crowley uses the word to indicate LA אָל as the feminine aspect of God with the value of 31.

In the Book of Thoth, (pg.87) Crowley writes that: *"... the letters Aleph Lamed constitute the secret key of the Book of the Law, and this is the basis of a complete qabalistic system of greater depth and sublimity than any other. The details of this system have not yet been revealed. It has been thought right, nevertheless, to hint at its existence by equating the designs of these two cards."*

AL (31) or אָל in Hebrew means 'God', and it is the numerical basis of the Seven Palaces. When 31 is multiplied by ten it is the value of the two letter Heh's in the name of God; YHVH.

It's harder to see where Crowley intends his gematria to add to the exegesis of his verse, whereas in the Bible we have the commentary of the Sages that helps us to link (for example) the 9000 sum of the Shemhamphorash to the birth of the nation of Israel.

Although Crowley's stated reasons for writing the Book of the Law are lofty rationales like; the initiation of the New Aeon, or the foundation of a new system to replace Abrahamic religions, or divine

inspiration from a mysterious entity called Aiwass, to my ears these reasons sound like justifications after the fact. At times, I wonder if the truth of the matter of the origins of Liber Al vel Legis are a little more prosaic, and if the original motivation for the book to be written was as an experiment in gematria writing. The Tanakh is replete with gematria, and it is a feature of some books of the New Testament such as the Gospel of John and Revelation, but the art of writing whole books with gematria has long been dormant. Crowley delighted in working with cryptographic writing and being a highly experimental character, it must have been a matter of speculation as to whether the art of gematria could be revived or reproduced, and what effect that would have on his readership if it was? The very act of trying to embed gematria into a text can often yield surprising and interesting results which intrigues the reader.

Rather than take any credit for his gematria poetry and verse, typically Aleister Crowley passes it off as the work of his Holy Guardian Angel, Aiwass, who was vouchsafing him sacred knowledge from the Astral, In 'Notes for an Astral Atlas' he writes in reference to Liber AL and Aiwass of: *"His power to conceal a coherent system of numbers and letters in the text of a rapidly -written document, containing riddles and ciphers opening to a Master-Key unknown to the scribe, yet linked with his own system; this Key and its subordinates being moreover a comment on the text."*

And further in that work comments on the marvelous nature of this reception: *"...to bind the whole into a compact cryptograph displaying mastery of English, of mathematical and philosophical conceptions, of poetic splendour and intense passion, while concealing in the letters and words a complex cipher involving the knowledge of facts never till then existing in any human mind, and depending on the control of the arm of the scribe, though He thought*

*He was writing consciously from dictation; and to weave into a single pattern so many threads of proof of different orders that every type of mind, so it be but open and just, may be sure of the existence of AIWAZ as a being independent of body, conscious and individual, with a mind mightier than man's, and a power beyond man's set in motion by will."*

He later claims that Aiwass is the name of his Holy Guardian Angel.

Do HGA's compose gematria?

Maybe.

The proofs of Gematria in the Bible often lead people to question if this gematria was put there by a higher understanding, but while I am willing to go along with the idea that many biblical writers were inspired, the nature of the inspiration is the question, as it is in Crowley's case.

When you get very good at gematria so that you can write your own, it is true that the subconscious gets involved to suggest or prompt calculations. It can even enter into one's dreams and the symbolism of those dreams, and the process is similar to the way a writer, artist or musician may be inspired. However, many people view inspiration rather as the Victorians thought of channeling or mediumship - as if the writer was simply a whistle for the wind to blow through, and I don't think gematria provides any evidence for that. Gematria took work, and mental concentration upon a point that may have produced a low-level state of meditation, but I don't think God was controlling biblical scribes like puppets to enter specific calculations into the Bible, and I don't believe Crowley was a puppet of Aiwass either. Which isn't to say that these author weren't inspired.

Crowley has attempted to add checksums to the Book of the Law, which are also a feature of the Bible. These checksums ensure that

the copies of the Torah scroll are exact so as not to disturb the calculations. Aleister Crowley sought to add similar protections to his Class A works, most of which feature gematria. Class A consists of works that are not to be changed, even to the letter.

The first chapter of Liber Al vel Legis is to the Goddess Nuit, and we are told that her word is six and fifty (for Nu)<sup>10</sup>.

Leaving off the “Had” which is the first word of the chapter and is actually written to the left of the paragraph’s indent in the handwritten ms, the sum total of the notariqon of the 1st chapter of the Book of the Law is 50,000<sup>11</sup>.

Had + Nu are the first words of the first two chapters of the Book of the Law.  $H \times A \times D \times N \times U = 6000$ , and thus we have our 6 and 50.

When we multiply the first word:  $H \times A \times D$  it sums to 560,000 with the reversal cipher.

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10 AL 1: 24.

11 Note, that the notariqon did not take digraphs into account.



## SAMPLES OF ALEISTER CROWLEY'S GEMATRIA

The following is my own decipherment of Crowley's gematria. I do not suggest that every instance is right or was intended by the author, given that Crowley's system is not a strictly formal one. I advise that you apply Crowley's criteria for admitting a Qabalistic or cryptographic meaning when it: *confirms, amplifies, deepens, intensifies, or clarifies the obvious common-sense significance*, and that you do this with my work and your own.

Please do not accept a result just because it is written down. Check each calculation yourself and bring your own weight of judgment to the matter. The decipherment of the gematria of Aleister Crowley is not an exact science, *and can never be one*, and so every Thelemite is

expected to interpret his Class A works, "each for himself". There are however, shortcuts on the way to the ultimate destination, and the following work may be appreciated in that light.

*AL 1:3-4*

Every man and every woman is a star.

Every number is infinite; there is no difference.

Every man + Every Woman = 710.

Gliese 710 is a star in the constellation Serpens Cauda (Scorpio). Also 'every' = 226, so  $710 / 226 = 3.14159292035$  which is pi accurate to seven digits. Another way to produce this calculation is to take the value for Gliese = 113 and to half 710 to give  $355 / 113 = 3.14159292035$ . This approximation to pi is more accurate than the one found in Genesis 1:1 ( $220 / 7$ ).

Alternatively, using the mnemonic values for man (Adam) and woman (Eve) :  $45 + 111 = 156$ .

*AL 1:5*

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

OWLOTh + My + Unveiling + Children + Men = 802.

My Unveiling = 220.

The first word is a riddle. It's a regular transliteration<sup>12</sup> of HALP [The Aleph], and since the leader of a clan or tribe is called the Eleph, then we take

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<sup>12</sup> Although Crowley transliterates the E as H with gematria and gives it the value of 5, this word is not intended to be counted and the regular rules of transliteration that spells the Hebrew [Aleph][Lamed] as EL apply here.

the leading letter from each word in the next phrase. This is called notariqon and is regular part of hermeneutical exegesis. For: O warrior lord of Thebes, we take the leading letters OWLOTh.

This is total gematria value for all the letters of the Hebrew alephbet:

אבגדהוזחטיכלמנסעפצקרשת = 802, and also the value of the phrase 'Glory of the Stars' in AL 1:15.

#### *AL 1:6*

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

$B + Th + H + S + C + H + T = 93.$

my secret my heart & my tongue = 800.

Crowley has left a clue to this riddle in the Tunisia diaries; "In order to achieve this, The Beast, stripped of his human personality, becomes, feels & speaks in the character of the impersonal individual essence, which is common to all individuals alike."

Remove the 3 'my' words to make the sentence impersonal, and also remove the '&' which has no value, then treat the rest as a notariqon.

#### *AL 1:7*

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

$It + is + revealed + by + Aiwass + the + minister = 888.$

[See also AL III:38; a secret + door + ra + tum = 888]

$Aiwass + minister + of + HPK = 777.$

All significant gematria calculations in the bible are preceded by the word הנה Hnh which is usually translated as "Behold!"

#### *AL 1:8-9*

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



Worship then the Khabs, and behold my light shed over you!

This is a clever riddle. "Khu not the Khu" = 200, which is the value of the letter Resh and is attributed to the Tarot card of 'The Sun'. 'Khabs' = 88. If we remove "Khu not the Khu" from the expression and use notariqon on the remaining words we are left with "Th K I I Th I I K" = 88. The Khabs cancels itself out leaving the inner light of Resh; the Sunshine of consciousness.

Worship khabs light you = 600, which is Resh x 3.

Also "My light shed over you" = 486 and Major Adeptus = 486 (see verse below).

*AL 1:10*

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

Few + secret = 378

The many + the known = 315

The reduced form of  $\frac{378}{315}$  is  $\frac{6}{5}$

The reduced form is notation for the magical grade of the Major Adeptus, signifying that only persons of that grade may be servants unto Nuit.

*AL 1:11*

These are fools that men adore; both their Gods & their men are fools.

Fools = 310. Because both men and Gods are fools there are three

fools to be counted in the expression (one is implied). Fools x 3 = 930.

*AL 1:12*

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

This can be counted numerous ways;

come forth fill of love = 888

o children, under the stars = 981

981 - 888 = 93.

There are 4 words in Greek for love. Agape = 93. Eros = 385. Philia = 71. Storgh = 384. The word Storgh is rarely used in ancient works and is usually listed in fourth place, so I suggest the phrase "come forth" is a sort of riddle.

Storgh is the natural feeling between parents and children. Agape + Storgh = 477, which is identical in value to "come forth".

*AL 1:13*

I am above you and in you. My ecstasy is in yours. My joy is to see your joy.

Crowley writes in 'The New Comment':

*"Note that Nuith, although She is Infinite Space, speaks as an individual might do, often enough. This is not that She is 'talking down to our level'; it is a fact. In the Cosmos almost any aggregation can think and act as an Ego. For instance, the cells of our bodies are each units, diverse in composition and character, living each a life of its own. Yet we think and act for them, and say "I". The stars are the cells of Her Body. Each one of us is such a cell; not less itself but more because of its secret function in Her."*

If we replace every instance of “you” or “your” in this expression with “I” then we arrive at seven “I”s totaling to a gematria value of 70.

*AL 1:15*

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

Using notariqon for the first part;

N Y Sh K Th Th Ch P A O I S I Th P P Th B = 500

Scarlet woman = 480

his woman called scarlet woman = 800

glory of the stars = 802 [identical to the total sum of the alephbet]

the hearts of men = 555.

It should be noted that Babalon spelt in Greek BABALΩN = 166 which when added to the number of the verse for the prince priest above is 500 + 166 = 666.

*AL 1:16*

For he is ever a sun, and she a moon. But to him is the winged secret flame, and to her the stooping starlight.

Sun + Winged Secret Flame + Hadit = 666

Moon + Stooping Starlight + Nuit = 666 (with the Reversal Cipher)

This is simple enough, though I doubt I would have gotten it without Crowley's commentary indicating that I should include the names of Nuit and Hadit in the calculations.

*AL 1:17*

But ye are not so chosen.

In biblical texts 'not' לא is not counted but used as an indicator not to count the next word, however Crowley uses the word to indicate LA לא as the feminine aspect of God with the value of 31.

Therefore: But ye are LA so chosen = 800 by Reversal Cipher.

Compare with 1:6 and 1:13.

*AL 1:20*

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

The word is believed to be Abrahadabra, which is 418, but it should be noted that two hundred and twenty when spelled out in Hebrew; קכ"ב = 418, and that this value is found as a gate in the shape of a star on the seven palaces.

*AL 1:21*

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

Recall that the Hebrew word for *nothing* is AIN with the value of 61. With the God + the Adorer I am + 61 = 707. Add 70 from the word *see* to get 777.

*AL 1:22*

Now, therefore, I am known to ye by my name Nuit, and to him by a secret name which I will give him when at last he knoweth me. Since I am Infinite Space, and the Infinite Stars thereof, do ye also thus. Bind

nothing! Let there be no difference made among you between any one thing & any other thing; for thereby there cometh hurt.

From the notariqon of Infinite Space Infinite Stars we receive the name of the Goddess Isis.

A secret name + Isis + bind nothing = 777.

*AL 1:24*

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

I am Nuit - Nv = 70. This calculation continues on the next verse.

*AL 1:25*

Divide, add, multiply, and understand.

70 (from previous verse)

Divide add multiply and understand = 707.

$70 + 707 = 777$ .

*AL 1:26*

Then saith the prophet and slave of the beauteous one: Who am I, and what shall be the sign? So she answered him, bending down, a lambent flame of blue, all-touching, all penetrant, her lovely hands upon the black earth, & her lithe body arched for love, and her soft feet not hurting the little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

Replace the word *one* for the number or the letter  $\aleph$  (A):

Saith prophet and slave of the beauteous A = 1000.

The prophets question is notariqon:

W A I A W Sh B Th S = 800 (by Reversal Cipher).

The next section is also notariqon but using the end of a word instead of the beginning (also via the Reversal Cipher):

o e d m g n a t e f e g l t r y s n e k h r e y d r e d r t t t g e e s = 1500.

1500 is 700 + 800. Note that this calculation does not take the digraphs into account.

Thou knowest = 300, and thus "the sign" may be the letter shin.

my ecstasy = 300 with the reversal cipher.

Thereafter is a notariqon using the ends of words:

e s f e y f e e f y y = 355. Cross reference with 1:3, to find the number is that which is divided by 113 to get Pi.

Crowley claims part of the original sentence for this verse was:

*The unfragmentary non - atomic fact of my universality*, which sums to 1 when the hyphen is taken as the minus sign.

#### *AL 1:27*

Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it be ever thus; that men speak not of Thee as One but as None; and let them speak not of thee at all, since thou art continuous!

After references to one and none are removed, a notariqon of the prophet's answer to Nuit is:

O N C \_ O H, L I B E Th, Th M S N O Th A \_ B A \_ A L Th S N O Th A A S Th A C = 780.

Crowley associated 78 with Mezla, the "influence" from the Highest Crown, and the number of cards in the Tarot, the "all- embracing Wheel".

#### *AL 1:31*

For these fools of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones.

Fools of Men = 555.

Their woes = 360.

Fools of Men + care + אל (not) = 800.

Note that 'woes' is identical in value to 'thou all'.

But ye are my chosen ones = 666.

#### *AL 1:32*

Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

Carrying on from previous verse with 666:

666 - Obey my prophet + out ordeals of daath = 700.

Notes: Da'ath is the Hebrew word for knowledge, and is the name of the false sephiroth of the Tree of Life. Also, 666 - Obey my prophet = 85, the same value as *out*, so we may take the words *follow out* as a hint that subtraction is the route, even if the demand for obedience to the prophet did not prompt a natural repulsion from us at our natural core to warrant the subtraction, which it certainly did, and perhaps was intended to.

#### *AL 1:33*

Then the priest fell into a deep trance or swoon, & said unto the Queen of Heaven; Write unto us the ordeals; write unto us the rituals; write unto us the law!

The word for heaven in Hebrew is שמים Shmym with a gematria of 93. Thus:

The Queen of Shmym = 418.

Ordeals = 370.

The Greek word for rituals is ιεροτελεστια (Ierotelestia) which has a Reverse Gematria number of 547.

The Greek word for law is Θελημα (Thelema) which is 93, thus:

Ordeals (370) + ιεροτελεστια (547 r.c.) + Θελημα = 1010.

More plainly however:

priest + the queen of shmym + la + rituals + law = 1166 = 500 + 666.

1010 is the value of the gematria of all the paths and palaces of the wheel with the exception of the Palace of the Beth which is reserved as the abode of the divine.

#### *AL 1:34*

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

La + da'ath - concealed + θελημα = -47

ιεροτελεστια = 547 with the reversal cipher.

547 - -47 = 500.

Replace *Ordeals* with the hebrew word for not;  $\aleph$  / LA with the gematria of 31. Take the Greek word for rituals: ιεροτελεστια / Ierotelestia with the reverse gematria of 547 (as in the last verse). Lastly take the Greek word for Law: Θελημα with the gematria of 93 and remove 'concealed' to find what is within.

#### *AL 1:35*

This that thou writest is the threefold book of Law.

Love (111) is the Law.



Law (37) x 3 = 111.

*AL 1:37*

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

Mantras + spells + obeah + wanga - work + wand - work + sword + learn + teach = 888.

Mantras + spells + obeah + wanga + work + wand + work + sword + learn + teach = 1480.

*AL 1:41*

The word of Sin is Restriction. O man! refuse not thy wife, if she will! O lover, if thou wilt, depart! There is no bond that can unite the divided but love: all else is a curse. Accursed! Accursed be it to the aeons! Hell.

Using the Hebrew word for 'man' = ADM, and using the Hebrew mnemonic value for 'wife' = 111:

O + Adm + thy 111 + she  $\theta\epsilon\lambda\eta\mu\alpha$  + O + lover + wilt = 777.

No + bond + divided + love = 400.

Accursed! + accursed + be + aeons! = 777.

*AL 1:44*

For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

$\theta\epsilon\lambda\eta\mu\alpha$  unassuaged purpose - result = 480.

Is every way perfect. = 700.

700 - 480 = 220.

*AL 1:45*

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

Perfect = 220 via the reversal cipher.

Perfect + Perfect + 1 + 2 = 777.

*AL 1:46*

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

Abrahamadabra not only is 418, but is 61 via the Genesis Order, which values the letters according to their place in the Priestly order of the alephbet. See next verse for solution.

*AL 1:47*

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

$8 + 80 + 418 = 506 \times 2 = 1012$ .

1012 is the sum of all the letters of the Seven Palaces:

אאבגשדדדהוזחטיכלמנסעפצקר = 1012.

*AL 1:48*

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

111 + the Ox = Fool.

There is a secret meaning to 111 in the book of Genesis. 111 refers to the *woman* of 2:23 that is later named Eve. She is called *this one* three times by

Adam, which is the reason for her number. This verse could read; *my prophet is a fool with his woman.*

*AL 1:49*

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

Abrogate + rituals + ordeals + words + signs = 1500.

Ra Hoor Khuit East Equinox Gods Asar - Isa = 1300.

1500 - 1300 + ⚡ (not) = 231.

231 + Asar adorant - Isa sufferer + Hoor + Hadit + splendour = 1000.

1000 is the large aleph (which is normally 1).

*AL 1:50*

There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest. Thus ye have star & star, system & system; let not one know well the other!

Ordeals \* 3 = 1110.

Ways \* 3 = 231.

-----

231 - (Gross / 100 = (ψ).

Intellect - fine = 11.

Lofty + chosen + 111 + highest - 231 = 369.

$$100 + 11 + 369 = 480 :$$

Note how fire is represented by the letter shin (3), how the ones are 111 and how 231 affects each calculation.

If we revisit the diagram of the Seven Palaces on page 10, we may note that the blue section (220) is arranged in a star shape, while the pink section (480) is the circumference & the path of Teth, representing the limits of a system.

$$\text{Had} + \text{manifestation} + \text{Nuit (AL 1:1)} = 480.$$

#### *AL 1:51*

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

$$\text{Silver} + \text{Gold} = 418.$$

SINK is an acronym of Samekh, Yod, Nun & Kaph and is of significance to the riddle of 2:76.

#### *AL 1:56*

Expect him not from the East, nor from the West; for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first

half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all, in the dark.

Him + la + no + house + that + child = 418.

Him + la + house + that + child = 777 (with the reversal cipher).

### *AL 1:57*

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 **ⲭ** {Tzaddi} is not the Star. This also is secret: my prophet shall reveal it to the wise.

Cross reference with AL 1:3, *every man and every woman is a star*,  
ADM (man) + 111 (woman) = 156.

156 - me = 111.

111 + love + love + love + love = 555.

αγαπη = 93. Agape is Greek for Love.

Θελημα = 93. Thelema is the word of the Law and means Will.

Thus; 93 + (93-93) = 93.

On the Seven Palaces, 93 is the value of the last Heh of YHVH; comprising the Palaces of the Daleth and the Heh & the path of Peh; **הדפד**.

### *AL 1:62*

At all my meetings with you shall the priestess say — and her eyes shall burn with desire as she stands bare and rejoicing in my secret

temple — To me! To me! calling forth the flame of the hearts of all in her love-chant.

Remember that *eyes* is a mnemonic for the letter Ayin (O).

Replace that and *my* & *me* with the name of Nuit then calculate the entire line;

At all Nuit meetings with you shall the priestess say and her O shall burn with desire as she stands bare and rejoicing in my secret temple To Nuit! To Nuit! calling forth the flame of the hearts of all in her love chant = 5555 : the powers of Geburah.

*AL 1:65*

To me! To me!

To or 2?

$2 + \text{Nuit} = 77 = 7 * 11$  (magical power in perfection).

*AL 1:66*

The Manifestation of Nuit is at an end.

With notariqon this is:

t m o n i a a e = 186.

$666 - 186 = 480$ .

*AL 2:1*

Nu! the hiding of Hadit.

In the previous chapter Nuit has fully manifested, so we do not start with Nu (56) but  $\text{Nu} \times 10$ .

$560 - \text{the hiding of Hadit} = 290$ , which is  $\text{Hadit} \times 10$ .

Alternatively, if we take the 700 from 1:1 then:

700 - 560 - hiding Hadit = 29.

*AL 2:2*

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

Not = אל and is אל AL (God) backwards.

Learn + secret + אל revealed = 860.

The Shematria calculator has only one reference for 860 and it is oddly appropriate. It is in Hebrew and is from Isaiah 43:7. Translated it says: In my Name and to my Glory in my creation I have made him yes I have made him. 860 is also the sub-figura number of John St. John — Crowley's record of his magical retirement.

86 is the value of אלהים Elohim.

I \* Hadit = 290 (see previous verse).

290 + complement - Nu - my bride = 300, which is the value of Hadit with the Reversal Cipher.

Note that the hebrew letter Beth ב is symbolic of a house.

אל + extended + Khabs + the name + my ב (house) = 418.

*AL 2:3*

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

Take 418 from previous verse; 418 + the sphere = 777.

Sphere + Everywhere + Centre - Circumference + Nowhere Found = 1000.

*AL 2:4*

Yet she shall be known & I never.

She shall be known - I never = -1.

*AL 2:5*

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

The rituals of the old time are black = 919.

919 is the value of : בראשית ברא אלהים את השמים ואת הארץ, Genesis 1:1.

In this ancient cosmology, God dwells in darkness before dividing his duality (represented by the inside and outside of a circle) into light and darkness, day and night. However 919 is an error because the verbs and prepositions were never counted, as Crowley knew well. The true number of 1:1 is 700, and 800 by Reverse Cipher using notariqon.

Crowley's purge of old Aeon rituals resembles an estate sale. Here was an old beautiful house filled with rusted and decaying furniture. The removal men have been around and taken away everything that was no longer fit for purpose. The restoration experts came in and saved what they could, and then Crowley & his Scarlet Woman moved in with their own furniture and set about making the place a modern home. You can still see the ancient architecture behind the still wet plaster however.

Re: Da'ath. The Seven Palaces represent the Macrocosm & the Tree of Life represents the Microcosm. The Tree resonates with the Palaces however the Seventh Palace is split into Kether, Chokmah and Binah and so Da'ath is simply the intellectual knowledge of their unity in the Macrocosm. Crowley is perfectly correct that mere knowledge alone does not bring us closer to God.



One last matter; from the transcendental expansion of light in Tiphareth, all things of matter, including the body below, appear absolutely black. The intensity of the light allows nothing else but total contrast.

### *AL 2:15*

For I am perfect, being Not; and my number is nine by the fools; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret.

Perfect + םל (not) = 418.

For 'nine by the fools' note that the path of letter Teth (9) is between the two Palaces of the Alephs (the Fool), leading to it having a gate of 11 (see next verse).

Take the gematria of the word eight which is 32, and subtract the 1 = 31, then multiply by 8 = 248.

$418 + 248 = 666$ .

$666 + \text{vital} + 0 + \text{indeed} = 800$ .

Taking the hint that the King is Heh (5) from the Old Comment;

Daleth (4) + Heh (5) + םל (not) = 40.

$800 / 40 = 20$ .

$20 + \text{further secret} = 802$ : which is the sum total of the hebrew alephbet.

### *AL 2:16*

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

When the Trumps are aligned into the Genesis Order, they become:

0 The Magus, I The Fool, II The Priestess, III The Aeon, IV The Empress, V The Universe, VI The Star, VII The Hierophant, VIII The Lovers, IX The Chariot, X Lust, XI The Hermit, XII The Wheel, XIII Adjustment, XIV The Hanged Man, XV Death, XVI ART, XVII The Devil, XVIII The Tower, XIX The Emperor, XX The Moon, XXI The Sun.

Thus; IV The Empress + VII The Hierophant = XI and the riddle is explained.

*AL 2:17*

Hear me, ye people of sighing!

The sorrows of pain and regret  
Are left to the dead and the dying ,  
The folk that not know me as yet.

Hear + Hadit + ye people + sighing = 666.

Sorrows + pain + regret + dead + dying + la ("not") + daath  
("know") - hadit / 2 = 666

*AL 2:21*

We have nothing with the outcast and the unfit: let them die in their misery. For they feel not. Compassion is the vice of kings: stamp down the wretched & the weak: this is the law of the strong: this is our law and the joy of the world. 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 reversal cipher value (or ‘vice’) for the letter Tsade is 3, and thus we have:

Compassion + 3 = 452

: which is the gate of the Palace of the Resh.

Stamp θελημα strong θελημα = 802 with the reversal cipher.

joy + world = 400.

Nuit + Hadit + Ra Hoor Khuit = 700.

The Sun, Strength & Sight, Light = 600.

*AL 2:24*

Behold! these be grave mysteries; [...]

“Behold” is an indicator to pay attention to the gematria, whether it is in English or the Hebrew version; הנה.

What are ‘grave’ mysteries? Are they mysteries that concern death, and thus the letter Nun (50)? Or in other words, the mysteries of Noah?

*AL 2:36*

There are rituals of the elements and feasts of the times.

Rituals + Elements + Feasts = 777.

*AL 2:75*

Aye! listen to the numbers & the words:

Aye + listen = 180.

To the numbers & the words = 800.

*AL 2: 79*

See pg 66.

*AL 3:1*

Abrahadabra; the reward of Ra Hoor Khut.

This appears to be notariqon;

**A**brahadabra; **th**e reward **of** **Ra** **H**oor **K**hut

= A Th R O R H K = 500.

*AL 3:2*

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!

Hither Homeward + Beware + Hold + Raise the spell - Ra Hoor  
Khuit = 777.

*AL 3:3*

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

A God + War + Vengeance = 418.

Deal hardly with them = 359

418 + 359 = 777.

*AL 3:4*

Choose ye an island!

Take the value of *Island* to the next verse.

*AL 3:5*

Fortify it!

Fort appears to be related by etymology to the word four; four walls to a house gives strength to the structure. Fort is from the Latin fortis meaning: strong, mighty; firm.

$\text{Island} * 4 = 620.$

Take this value to the next verse too.

*AL 3:6*

Dung it about with enginery of war!

$620 - \text{enginery} - \text{war} = 80.$

*AL 3:7*

I will give you a war-engine.

See next verse.

*AL 3:8*

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

$\text{War Engine} = 330.$

War Engine - Peoples = 0;

*AL 3:9*

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

The 80 is left from verse 3:6;

80 + Lurk - Withdraw + Upon them = 360; presumably degrees of the circumference of a circle. In other words the Battle of Conquest is everywhere around & external to the secret house.

Note that Lurk, withdraw, upon them are 3 methodologies of battle, thus;

3 + 93 (law: θελημα) + Battle + Conquest = 460.

Compare this with;

ראהוור (Ra hoor) + Khut + <sup>13</sup>ב = 460.

Appended from Liber 333, chap 19:

THE BATTLE OF THE ANTS.

That is not which is.

The only Word is Silence.

The only Meaning of that Word is not.

Thoughts are false.

Fatherhood is unity disguised as duality.

Peace implies war.

Power implies war.

Harmony implies war.

Victory implies war.

Glory implies war.

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<sup>13</sup> the letter Beth is a mnemonic for house.

Foundation implies war.

Alas! for the Kingdom wherein all these are at war.

*AL 3:10*

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

$666 + 2 \text{ (house)} + \text{stele} = 777.$

*AL 3: 11*

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

$\text{Fire} + \text{Blood} + \text{Swords} + \text{Spears} = 1277.$

$\text{Conquer} + \text{Victorious City} - \text{abstruption} = 500.$

$1277 - 500 = 777.$

*AL 3:12*

Sacrifice cattle, little and big: after a child.

$\text{Cattle} + \text{Little} + \text{Big} + \text{Child} = 222.$

$777 - 222 = 555.$

*AL 3:19*

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

abomination + desolation + name = 718.

*AL 3:21*

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

Ra Hoor Khuit + image + east = 730.

$(730 / 2 = 365)$ .

I suggest the next sentence is notariqon:

**Thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest = 269.**

$730 + 269 + 1$  (the one thou knowest) = 1000.

And it shall be suddenly easy for thee to do this = 1700 (with the Reversal Cipher).

*AL 3:30*

My altar is of open brass work: burn thereon in silver or gold!

Brass Work = 619.

Brass Work + Silver = 930.

Brass Work - Gold = 512.

$930 - 512 = 418$ .

*AL 3:35*

The half of the word of Heru-ra-ha, called Hoor-pa-kraat and Ra-Hoor-Khut.

Half + Hru ra ha + Hoor pa kraat + Ra Hoor Khut = 1777.



*AL 3:37*

[...] To stir me or still me! Aum! let it fill me!

= 777 with the reversal cipher.

*AL 3:42*

[...] Success is thy proof: [...]

Success is proof = 777.

*AL 3:46*

I am the warrior Lord of the Forties: the Eighties cower before me, & are abased. [...]

This is mostly notariqon, but replace *me* with the name of Hadit and use Mem & Peh for the forties & eighties:

**I Am The Warrior Lord Of The M: The P Cower Before Hadit, & Are Abased = 290.**

290 = Hadit \* 10.

*AL 3:47*

This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also.

And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

Key of it all = 265.

Then this line drawn is a key: then this circle squared in its failure is a key also And Abrahadabra = 700.

It shall be his child = 217.

$265 + 217 = 482$  : These two values are the two gates of the middle column of the seven palaces.

It is also the total gematria of the alphabet when it (802) is converted to base 60:

8:02 minutes is 482 seconds.

$482 - \text{that strangely} = 100$ .

$700 + 100 = 800$ .

$\aleph$  (not) + seek after this =  $490 = 7 * 70$ .

#### *AL 3:51*

With my Hawk's head I peck at the eyes of Jesus as he hangs upon the cross.

I suggest the value of the "Hawk's Head" is 418, since it is the name suggested by Crowley in the New Comment. Hru ra ha = 418. In the calculation below, 'the eyes' refer to the letter ayin with the value of 70. The name of 'Jesus' is spelt out in original Greek and the English letter 'x' is 'the cross'. Thus:

$418 - 0 + \text{I} \eta \sigma \omicron \upsilon + X = 700$ .

#### *AL 3:52*

I flap my wings in the face of Mohammed & blind him.

Hru Ra Ha + Mohammed + blind = 719.

Note that '  $\iota \eta \sigma \omicron \upsilon \chi \rho \iota \sigma \tau \omicron \upsilon$  ' (Jesus Christ) is 719.

Every twelve hours the hour hand and seconds hands of an analog clock align exactly 719 times.

'Are there not twelve hours of daylight? If anyone walks in the daytime, he will not stumble, because he sees by the light of this world.'~ Jesus (John 11:9)

## THE RIDDLE OF AL II, 76:

No book on Crowley's gematria can afford to ignore the riddle of AL II:76, which he carefully crafted to be a test of his magical heir. Although it is an obvious ego trap, the actual riddle is quite fun.

4 6 3 8 A B K 2 4 A L G M O R 3 γ × 24 89 R P S T O V A L.

In the hand written edition, there is a Tsade sofit instead of a letter Y, and the X resembles a smaller × multiplication sign. Crowley indicates there is Standard gematria for this verse, so converting all the letters to numbers gives us;

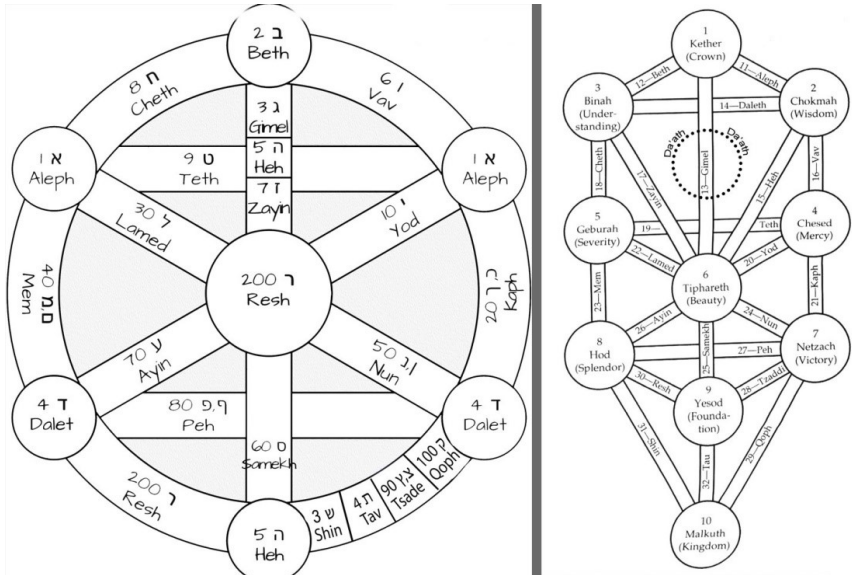
4 6 3 8 1 2 20 2 4 1 30 3 40 70 200 3 900 × (24) (89) 200 80 60 9  
70 6 1 30.

There are also rounded marks around the number 24 and 89 and these indicate they should be rounded up and down. I suggest 89 is actually 890 and 24 is 0.24 and is part of a sum with the final Tsade and the multiplication:  $900 \times 0.24 = 216$ , therefore;

4 6 3 8 1 2 20 2 4 1 30 3 40 70 200 3 216 890 200 80 60 9 70 6 1  
30.

So what do we do with these numbers? Well, Crowley wanted to be sure that any successor had shown sufficient ability to not only discover the secret gematria but also find the Seven Palaces. The Seven Palaces is discoverable via a careful study of the Sefer Dtzeniouthia (check the Mathers edition), and via a riddle that turns

the Tree of Life back to the Seven Palaces and reassigns the letters to the Wheel like so;



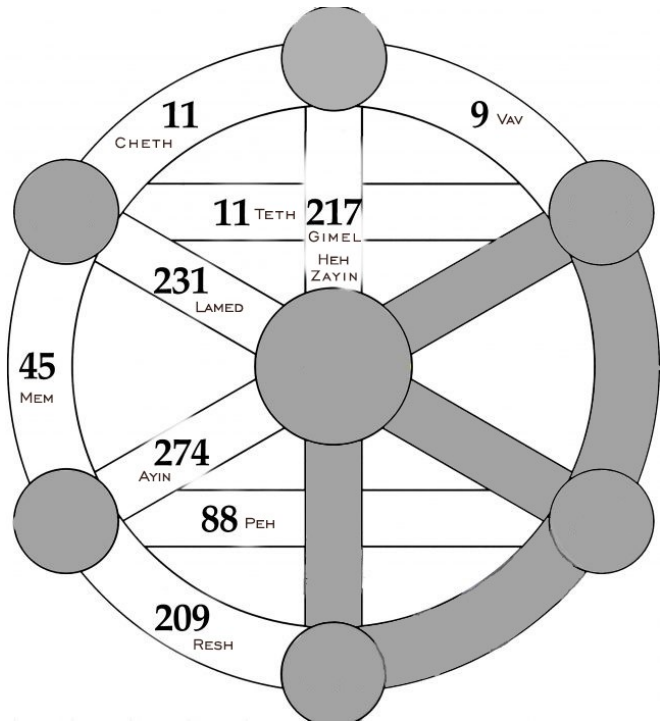
Gates are made on the Wheel for each path by adding the value of the letters of the palaces at either side of them. For more information about this we must consult AL 1:51;

There are four gates to one palace [...] Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink?

The Palace of the Daleth on the right hand side of the diagram has a path below it with 4 letters. We may count these 4 letters to make one gate, or count them as individual gates. When counted as one we add the value of the palaces at either side (heh 5 + daleth 4) to shin 3 + tav 4 + tsade 90 + qoph 100 = 206.

the floor - stand not = 206. Therefore this gate is not included in our calculations for II, 76.

The words “not sink” refer to the gates of the paths Samekh, Yod, Nun and Kaph (notariqon) and so they too are not included in our final calculations. This leaves us with the following gates;



The final bit of the riddle always reminds me of an old TV game show in the UK called Countdown. The contestants were given a bunch of numbers and asked to produce a specified sum for it. There are 9 gates to find sums for with the seven palaces but since Cheth and Teth are both 11 we really only need to find 8 gate values from the 26 numbers<sup>14</sup>. The riddle can be solved like this:

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14 AL 1:15: my number is nine by the fools; but with the just I am eight

The gate values we are to find are: 9 Vav, 11 Cheth, 11 Teth, 45 Mem, 88 Peh, 209 Resh, 217 Heh, 231 Lamed, Ayin 274.

We have the numbers:

4 6 3 8 1 2 20 2 4 1 30 3 40 70 200 3 216 890 200 80 60 9 70 6 1  
30

Use simple arithmetic to produce all the gate values:

$$216 + 1 = 217 = \text{Heh}$$

$$9 = \text{Vav}$$

$$8 + 3 = 11 = \text{Cheth \& Teth}$$

$$(890 + 4 + 6) / 20 = 45 = \text{Mem}$$

$$200 + 30 + 1 = 231 = \text{Lamed}$$

$$70 + 70 + 40 + 60 + 30 + 1 + 3 = 274 = \text{Ayin.}$$

$$80 + 6 + 2 = 88 = \text{Peh}$$

$$200 + 3 + 4 + 2 = 209 = \text{Resh}$$

The puzzle proves the solver to have already discovered the letter attributions to the Seven Palaces, but it doesn't use the Shin or the Tav, Sh or Th, so it doesn't test their knowledge of the biblical cipher. The II:76 riddle is composed according to "the Standard pattern", and could have been found by anyone who studied the Zohar's Sepher Dtzeniouthia deeply, as suggested by the curriculum of the A:A:.



## THE MOTIVATIONS OF ALEISTER CROWLEY

Many parts of the bible that lead with gematria are read by the public at large as innocent open texts, and they don't have inkling that the meaning of these texts are chiefly derived from their numerical expressions. They naturally assume that some form of literal truth pertains to even the most strange and fantastical of biblical writings, and the more strange and inexplicable the events seem to be, the greater is the impact upon the readers curiosity and religious fervor.

When Crowley wrote "One would go mad if one took the Bible seriously; but to take it seriously one must be already mad"<sup>15</sup> we can appreciate his point of view from those who are in on the secret. It is obviously silly to entertain ideas such as flying chariots and fiery horses taking people off into the sky if you already know the text is a device meant to produce a certain number (777) as a reverence to God. It therefore has to be wondered whether Crowley thought the

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15 Crowley, A. E. (1930). *Magick: Liber Aba: Book 4*.



early Thelemites that flocked to him as a prophet and revealer of mystical secrets were simply off their rockers? Did he pity them in their ignorance? Did he believe that the eventual revelation of the secrets of the Book of the Law would function like a slap in the face to a hysteric and ‘cure’ people of their insanity?

He wrote “The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices.”<sup>16</sup> Nowadays we understand the mechanisms of cognitive dissonance, but if Crowley tried to reach out to religious people and educate them about the facts of the bible, he likely would have deemed their horrified reaction, denial and sudden memory loss to be “willful ignorance” and possibility even a sign of stupidity, for he was not a man that was especially tolerant of human foibles in this respect. Yet rather than decry the human failings of men and women, he went directly after religion and placed the blame for the defects in our species with religious cultural phenomena. He was the Richard Dawkins of his day, who asked “What is the curse upon religion that its tenets must always be associated with every kind of extravagance and falsehood?” And he kept on asking.

As the foundation of a hermetic Qabalistic system, Liber AL vel Legis fulfills its objective. The first lesson the aspirant faces on the path is the proper discernment of fantasy from reality; in Qabalistic terms; what is Yesod and what is Malkuth? Any work that brings one up short and forces a re-evaluation of the way you fundamentally accept things as meaningful to you, is valuable. Aleister Crowley said “Let us begin by doubting every statement. Let us find a way of

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16 {ibid}

subjecting every statement to the test of experiment. Is there any truth at all in the claims of various religions?"

# APPENDIX I NOTES ON GEMATRIA POETRY

This is an example of inspired poetry with gematria, with notes on the next page.

*“LaLaLa.....”*

1. Ma'at! The inspiration of Tuat Nefi Ha,
2. stands in the balance of revelation.
3. Blessed be the five pointed star within the circle,
4. and the goddess about its circumference.
5. Aiwass! Therion! Babalon! Hail!
6. Let Death arise from the Sea in love!
7. Hadit! Nuit! Ra Hoor Khuit!
8. Stand between both the serpent and the dove!
9. Behold the feather of Ma'at a-flame in the heavens,
10. appraising all the works of ye,
11. Witness how God's levity leavens;
12. the soul of Ra shining in the deep blue sea.

## Notes.

1. Ma'at! + inspiration + Tuat Nefi Ha! = 777

2. In the balance = between = /2. Revelation =  $\alpha \pi o \kappa \acute{\alpha} \lambda \upsilon \psi \iota \varsigma$  = 466 / 2 = 233 (the gate of Beth).

777 + 233 = 1010 (the sum total of the seven palaces).

3. Blessed = \*2. Within = subtraction. Pointed is an adjective (not counted).  
Be = B. Thus;

Circle - Star + (B\*2) + 5 = 0.

4. Goddess + circumference = 831.

5. Aiwass! Therion! Babalon! = 831. See Liber V vel Reguli.

6. This was inspired by Revelation 20:13. Death =  $\theta \acute{\alpha} \nu \alpha \tau o \varsigma$  (Thanatos)  
+ Sea =  $\theta \acute{\alpha} \lambda \alpha \sigma \sigma \alpha$  (Thalassa) + 1 (1 being mnemonic value of love) = 777.

7. Hadit! Nuit! Ra Hoor Khuit! = 700

8. Stand means "calculate the sum'. Between = /2. The serpent is a mnemonic for Nun (50). The dove is a mnemonic for Beth (2). Thus (N/2 = 25) + (B/2=1) = 26 (the value of the name of God: YHVH).

9. A-flame = a + flame (flame is a mnemonic for shin 3).

Feather + Ma'at + a + sh + heavens = 482 (the two gates of the middle column of the seven palaces).

10. 'all' means the next two words, regardless of whether noun, verb, adjective etc. 'The works' = 365 (days in a year). 'Ye' transliterated to Hebrew is יי which is the first two letters of the name of God. On the seven palaces these represented two sections of the diagram, thus Y = 220 and E = 217. Thus: The works + Y (220) + E (217) = 802, which is the total value of the Hebrew alphabet.

11. God =  $\aleph$  = AL 31. Levity = 70. Also levity leavens is a play on words. AL is EL, and if we add an 'e' to have el at the beginning of each word, it would sounds like eleventy elevens. Eleventy = 20.  $20 * 11 = 220$ .

12. This last is something of an occult riddle. The gate of the lamed governs the Nephesh, Ruach and the Neshamah of the Soul, and its value is 231. Ra is the Sun, associated with the central letter Resh (200) of the seven palaces, and the sixth sephiroth of the Tree of Life. AL (God) + Resh = 231.

'The Deep' is used in the sense of a biblical noun '60) 'התהום), which is also translated as 'the abyss', rather than a measurement. Calculate the last two lines together:

$$220 + 231 + 200 + 60 + \text{sea} = 777.$$

Bethsheba Ashe.

14-15/11/2021.

# APPENDIX II

## NOTES ON THE GENERAL CHARACTERS OF THE TRUMPS.

The following are my technical notes and calculations for the verses:  
*Notes on the general characters of the Trumps. It is a work-in-progress* because a request for its analysis came in with little over a week to the deadline (1<sup>st</sup> Dec 2021). The final exegesis of each card should be your own. Check back to see updates to this document. I've renumbered the cards after placing the deck in the same order as the alphabetic arrangement for Genesis 1-2.

### 0 The Magus 2 𐤁 (Beth)

*The True Self is the meaning of the True Will: know  
Thyself through Thy Way. Calculate well the Formula of  
Thy Way. Create freely; absorb joyously; divide intently;  
consolidate completely. Work thou, Omnipotent,  
Omniscient, Omni-present, in and for Eternity.*

The True Self + True Will = 700.

Thyself = 189.

Thy Way = 31.

Thyself + Thy way = 220.

Y B omnipotent, omniscient, omni present, B L Th = 1332 = 666 × 2.

Notes. The line beginning “create freely” creates pairs of words, none of which are nouns and so this line has no gematria value. It consists of 61 letters which is the value of ‘ain’; meaning ‘nothing’.

‘Work’ is a set value for the Yod. ‘Thou’ is the letter Beth. ‘In’ and ‘for’ represents the prefixes of Beth and Lamed and ‘Eternity’ has the set value of 4 related to the Tav of Time.

The 666 value is seen in Genesis 1:2 via notariqon and the reversal cipher. As a whole, this verse reproduces the gematria of Genesis 1:1-2, which describe the qualities of the letter Beth, while introducing the concept of ‘nothingness’.

## I The Fool 1 ♂ (Aleph)

*Know naught! All ways are lawful to innocence. Pure  
folly is the key to initiation. Silence breaks into rapture.  
Be neither man nor woman, but both in one. Be silent,  
babe in the egg of blue, that thou Mayest grow to bear the  
lance and graal! Wander alone, and sing! In the king's  
palace, His daughter awaits thee.*

All ways + lawful + b + innocence 1012 (r.c.).

Pure Folly + key + 2 + initiation = 777

Silence + Rapture + AL = 700.

Αρποκρατης + a = 584

B + Αρποκρατης + IAO = 666.

90 + Palace + H = 220.

Notes. Αρποκρατης is Greek for Harpocrates; the Babe in the Egg of Blue and the God of Silence. 584 is the sum of the two Palaces of the Aleph (295 + 253). The King is another name for the Emperor in the Tarot, which has the value of

90 for the letter Tsade. The King's daughter is the Palace of the Heh (5), or Malkuth on the Tree of Life.

## II The Priestess 3 א (Gimel)

*Purity is to live only to the Highest; and the Highest is All; be thou as Artemis to Pan. Read thou in the Book of the Law, and break through the veil of the Virgin.*

purity is to live only to the + all = 700 (r.c.)

αρτεμις + παν = 490.

Notes. Swap out the word 'highest' with the word 'All'. αρτεμις is Artemis, and παν is Pan.

## III The Aeon 3 ψ (Shin)

*Be every Act an Act of Love and Worship. Be every Act the Fiat of a God. Be every Act a Source of radiant Glory.*

love + worship = 480

b + every act + love + worship + b + every act + fiat + a god + b

+ every act + source radiant glory = 2333

2333 / 3 = 777.6666666r

3000 - 2333 = 667.

## IV The Empress 4 ט (Daleth)

*This is the Harmony of the Universe, that Love unites the Will to create with the Understanding of that Creation: understand thou thine Own Will. Love and let love. Rejoice in every shape of love, and get thy rapture and thy nourishment thereof.*

Harmony + Th = 380



love + will + create + understanding + creation = 1220

$380 + 1220 = 1600 = 400 \times 4$ .

understand  $\Theta\epsilon\lambda\eta\mu\alpha = 482$

Note. Further work needed.

## V The Universe 4 $\tau$ (Tav)

*Treat time and all conditions of Event as Servants of thy Will, appointed to present the Universe to thee in the form of thy Plan. And: blessing and worship to the prophet of the lovely Star.*

Th + conditions of event + Servants +  $\Theta\epsilon\lambda\eta\mu\alpha$  + Th + Plan = 1240  
 $= 310 \times 4$ .

The last line contains something particularly interesting. We first see it in the Book of the Law II: 79, which is the last line of the chapter. If we take a notariqon from the end letters after the “:” we get the phrase “GD Poet Feyr”.

GD + Poet + Feyr = 466, and 470 when added to the Tav.

$310 + 470 = 780$ .

Notes. This *may* be a dedication to Annie Horniman, who resigned from the Golden Dawn in 1903. Golden Dawn members had magical names and mottos, and Annie Horniman’s motto was *Fortiter et Recte* (Strength and Right), *thus*: F.E.R. but it’s possible that she changed it as she passed through a grades of the Order and added to it a word beginning with ‘i’ (which is interchangeable with the ‘y’). The Gematria of Feyr is 295, which is the gate value of the Palace of the Aleph (by day) and corresponding to the Card of the Fool.

I think Annie was a fascinating woman. She was very strong-minded, independent and firm, and Crowley likely wanted her in the A.'.A.'. She was a very Babalon type. A proto-typical Scarlet Woman. Her motto was F.e.R. but there is no 'y' in Latin. Maybe this held some sort of person symbolism for her.

Perhaps there was no "y" in her? Her motto is also shared by Clan Elliot, and its crest is a hand holding a short sword or a dagger aloft, so when Crowley went to take the GD, wearing highland dress and a dagger at his hip, that symbolism works as much for Annie as it does for Mathers. Perhaps Crowley saw Yeats as a prophet - quite on his own level, and saw Annie as his lovely star? It would be a rather nice poetic dedication to Yeats and Annie if it is true. When I have time, I'll have to trawl her letters, if I can find any, for references to her motto. [...to be updated...]

## VI The Star 5 ה (Heh)

*Use all thine energy to rule thy thought: burn up thy thought as the Phoenix.*

Energy ts thought = 460

Sh + thought = 100

φοῖνιξ = Phoenix = 220

460 + 100 + 220 = 780

780 ÷ 5 = 156.

Notes. Like 'Power', 'to rule' = 90 which is the value of the tsade. 'Burn up' is like 'flame' or 'fire' and has the value of the Shin. 220 is the value of words such as 'Brashith' and 'the Torah', and is the Gate of the 1<sup>st</sup> letter of the Name of God. 780 is the number of Tarot cards in a pack (78) × 10.

156 is the value of Babalon.

## VII The Hierophant 6 ו (Vav)

*Offer thyself Virgin to the Knowledge and Conversation of thine Holy Guardian Angel. All else is a snare. Be thou athlete with the eight limbs of Yoga: for without these thou are not disciplined for any fight.*

Virgin + knowledge + conversation + holy guardian angel = 1490.  
Athlete + Ch + limbs + yoga + disciplined + fight = 666.

## VIII The Lovers 7 ז (Zayin)

*The Oracle of the Gods is the Child Voice of Love in  
Thine own Soul; hear thou it. Heed not the Siren-Voice of  
Sense, or the Phantom, Voice of Reason: rest in  
Simplicity, and listen to the Silence.*

86 + 7 = 93.

*Notes.* A childish way of hiding messages is to capitalize only those words that are part of the message.

“The Oracle Gods Child Voice Love Thine Soul Heed Siren Voice  
Sense Phantom Voice Reason Simplicity Silence.”

If we count the number of letters in this list, there are 86, which is the value of Elohim: אלהים.

## IX The Chariot 8 נ (Cheth)

*The Issue of the Vulture, Two-in-One, conveyed; this is  
the Chariot of Power. TRINC: the last oracle.*

1 + 1 + 8 + 90 = 100.

TRINC: the last oracle = 700.

100 + 700 = 800.

Notes. The Vulture refers to the letter aleph. Its issue is also the letter Aleph, which is why it is two in one. On the Seven Palaces, there are two Palaces for the aleph, one representing the light and day, and the other representing the darkness and night. The Chariot is corresponded to the letter Cheth (8), and the word ‘Power’ has the set value of 90 for the Tsade.

## X Lust 9 ʋ (Teth)

Mitigate Energy with Love; but let Love devour all things. Worship the name \_\_\_, foursquare, mystic, wonderful, and the name of His House 418.

## XI The Hermit 10 ʼ (Yod)

Wander alone; bearing the Light and thy Staff. And be the Light so bright that no man seeth thee. Be not moved by aught without or within: keep Silence in all ways.

## XII Fortune 20 ɔ (Kaph)

Follow thy Fortune, careless where it lead thee. The axle moveth not: attain thou that.

## XIII Adjustment 30 ʎ (Lamed)

Balance against each thought its exact opposite. For the Marriage of these is the Annihilation of Illusion.

## XIV The Hanged Man 40 ʎ (Mem)

Let not the waters whereon thou journeyest wet thee. And, being come to shore, plant thou the Vine and rejoice without shame.

## XV Death 50 ɿ (Nun)

The Universe is Change; every Change is the effect of an Act of Love; all Acts of Love contain Pure Joy. Die daily. Death is the apex of

one curve of the snake Life: behold all Opposites as necessary complements, and rejoice.

## XVI Art 60 ם (Samekh)

Pour thine all freely from the Vase in thy right hand, and lose no drop. Hath not thy left hand a vase? Transmute all wholly into the Image of thy Will, bringing each to its true token of Perfection. Dissolve the Pearl in the Wine-cup; drink, and make manifest the Virtue of that Pearl.

## XVII The Devil 70 ן (Ayin)

With thy right Eye create all for thyself, and with the left accept all that be created otherwise.

## XVIII The Tower 80 ט (Peh )

Break down the fortress of thine Individual Self, that thy Truth may spring free from the ruins.

## XIX The Emperor 90 י (Tsade)

Pour water on thyself thus shalt thou be a Fountain to the Universe. Find thou thyself in every Star. Achieve thou every possibility.

## XX The Moon 100 ך (Qoph)

Let the Illusion of the World pass over thee, unheeded, as thou goest from the Midnight to the Morning.

## XXI The Sun 200 𐌺 (Resh)

Give forth thy light to all without doubt; the clouds and shadows  
are no matter for thee. Make Speech and Silence, Energy and Stillness,  
twin forms of thy play.

Speech + Silence = 326

Energy + Stillness = 422

B Forms = 452

$326 + 422 + 452 = 1200$ .

# APPENDIX III

## NOTES ON THE TUNIS

### COMMENT

At the back of the Book of the Law there is a comment appended by Crowley, famously referred to as ‘The Tunis Comment’ as he wrote it in 1925 while in Tunisia. Most Thelemites these days think of the comment as a type of test.

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

*The study of this Book is forbidden. It is wise to  
destroy this copy after the first reading.*

*Whosoever disregards this does so at his own risk and  
peril. These are most dire.*

*Those who discuss the contents of this Book are to be  
shunned by all, as centres of pestilence.*

*All questions of the Law are to be decided only by  
appeal to my writings, each for himself.*

*There is no law beyond Do what thou wilt.*

*Love is the law, love under will.*

*The priest of the princes,*

*Ankh-f-n-khonsu*

After asserting the first line of the Law of Thelema, which is a law of freedom so long as one’s actions flow from the essential Will of the Holy Guardian Angel, the comment introduces; restrictions, advice,

threats, commands, and then asserts the Law in the last two lines. But should we really take any notice of the comment? What if it is our will to discuss the contents of the Book of the Law, and to keep one's copy rather than destroying it? The inherent dichotomy of the comment is often initially confusing, but for those who have any doubts on the matter we can offer the following gematria, to make the matter either more opaque or more clear depending on your own exegesis:

as centres of pestilence = 666 with the reversal cipher.

priest + princes = 777.

Ankh f n khonsu = 417.

$666 + 777 + 417 = 1860 = 2 \times 930$ .

The first value of 666 is curious. It might mean that the command to shun those who discuss the contents of the Book applies to all humanity, rather than to (say) all Thelemites, or all members of a Thelemic Order. I say that because this is the meaning that John of Patmos associated with the value of 666 in Revelation 13:18.

The first time we see the value of 666 appear in the Bible is in Genesis 1:2, with notariqon and the reversal cipher:

$\text{והתועפות ואמעה} = 666$ .

Verse 1:2 corresponds to the Beth; the House of God.

The next time we see it is during the creation of human beings which are made in the image and the likeness of God, suggesting that this image includes a numerical quality:

$\text{ב} + [\text{הארץ} + \text{ובבהמה השמים ובעוף הים בדגת}] - [\text{הרמש ב} \times \text{אדם}]$   
 $[\text{הרמש} - \text{הארץ}] = 666$ .

Thus, when John writes of the Beast, and of the number being “a man’s” he most likely means man in the sense of אדם which carries the dual meaning of the first man as well as all of humanity, and if



Crowley understood the biblical message, was he, by adopting the moniker of the beast 666, truly claiming to be just another bloke?

As for the *Comment*, ultimately the sum of  $930 \times 2$  is arrived at which tends to underline that the Law of Thelema should apply to the matter above all other considerations.

## APPENDIX IV

### NOTES ON DA'ATH

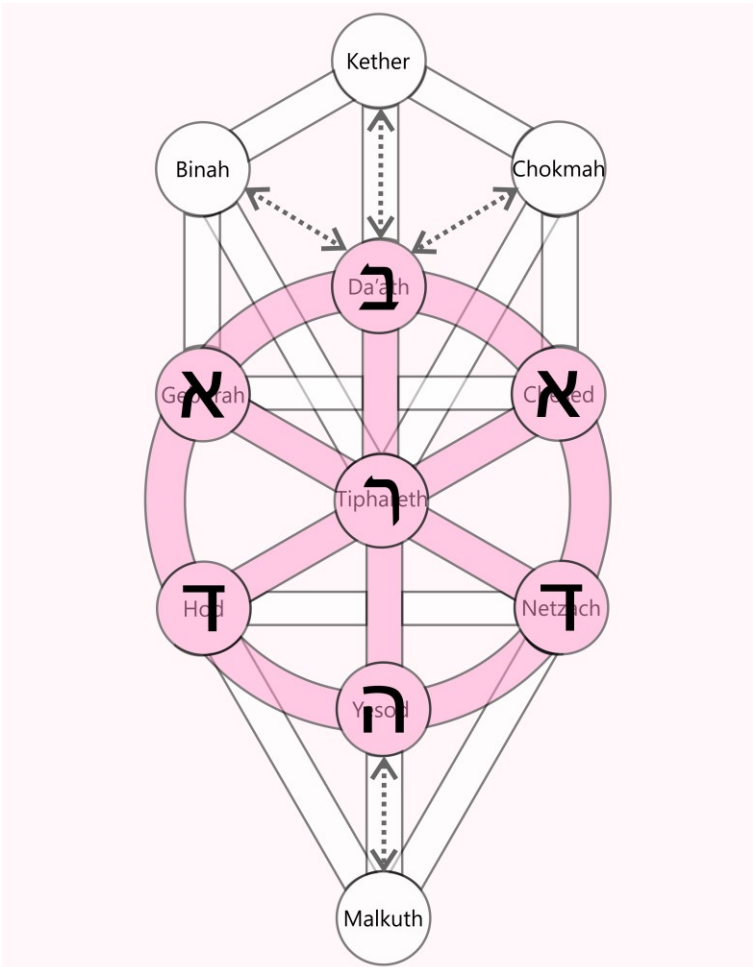
The following notes are appended to answer some questions and hopefully clear up some common misconceptions about the false sephirah of Da'ath on the Tree of Life.

As I've explained earlier in this book, the Tree of Life is a depiction of microcosm in the world of Assiah (action), whereas the Seven Palaces is a depiction of the macrocosm in the world of Yetizrah (formation). The Tree was derived from the Palaces by Kabbalists in the middle ages.

The first three sephiroth of the Tree of Life (the Supernals) are the reflections of the Seventh (and highest) Palace, which was the House of God (the 2=0). We cannot know God directly, but there are three ways that we may appreciate and intuit God's divine presence in the Microcosm of our being, through his rule over all (Kether), Wisdom (Chokmah) and Understanding (Binah). If you overlay the Seven Palaces on top of the Tree of Life (see next page), you find the Seventh Palace in the place of Da'ath (knowledge), for while we may have knowledge of God, that is far different to knowing the actuality of God, for only God may know God, and we are made in "the image" of God.

If one should seek to cross the abyss to *know* God in the heavens, one is liable to fall into the Seven Qliploth, which are a mirror of the seven sephiroth of Chesed, Geburah, Tiphareth, Netzach, Hod, Yesod

and Makuth, and are found below the world of Assiah. These Qlippoth are fallen shells, separated from Godliness. They represent spiritual obstacles to holiness, and receive their existence from God only in an external and circumstantial manner. The Seven Qlippoth are sometimes called the other side: *Sitra Achra* ((480) סטרא אחרא) or *Malkuth without a Crown*. They should not be confused with the Seven Heavenly Palaces.



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## About the Author

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In 2015 she cracked the gematria ciphers of the Bible and the Book of the Law, and then spent thousands of hours deciphering the methodology of scribal and occult writers. She says that the best exegesis of a text flows from the methods actually used by its writer, including gematria.

