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ROSE AND ALEISTER CROWLEY'S STAY IN EGYPT IN 1904
A STUDY OF THE CAIRO WORKING
AND WHAT IT LED TO

BY
PERDURABO ST



FRATER PERDURABO, to whom this revelation was made with so many signs and wonders, was himself unconvinced. He struggled against it for years. Not until the completion of His own initiation at the end of 1909 did He understand how perfectly He was bound to carry out this work. (Indeed, it was not until his word became conterminous with Himself and His Universe that all alien ideas lost their meaning for him). Again and again He turned away from it, took it up for a few days or hours, then laid it aside. He even attempted to destroy its value, to nullify the result. Again and again the unsleeping might of the Watchers drove Him back to the work; and it was at the very moment when He thought Himself to have escaped that He found Himself fixed for ever with no possibility of again turning aside for the fraction of a second from the path.

The history of this must one day be told by a more vivid voice. Properly considered, it is a history of continuous miracle.

THE EQUINOX OF THE GODS, 1936 E.V.

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This extract from *For the Thelemites* was written in 2008 E.V. An Appendix containing a new conclusion to the origin of the phrase "*Khabs an Pekht*" has now been added, a conclusion built on new information discovered by the Author while rereading Samuel Birch's "*DICTIONARY OF HIEROGLYPHICS*", a dictionary published in 1869.

© in ⌘, An Vviii (November, 2022 E.V.)

“KHABS AM PEKHT!”
“KONX OM PAX!”
“LIGHT IN EXTENSION!”

The three mystic words in the three different languages as they appeared in the Golden Dawn 'Ritual of the 0° = 0° Grade of Neophyte', which was published in the second number of *The Equinox*, September 1909 E.V. "Khabs am Pekht" were secret words from the Golden Dawn's cipher MSS., however, significantly, Aleister Crowley had, in fact, upon his return from the Cairo Working written them in two footnotes to stanzas found in "*The Temple of the Holy Ghost*" published in the first volume of his *Collected Works* in 1905 E.V.! Furthermore, a large footnote also contained the "*Lesser Ritual of the Pentagram*" from the Order of the Golden Dawn!

"Konx Om Pax" was in the Golden Dawn, among other things, uttered in the Neophyte Ritual where at its closing the three chief officers gave the three strokes emblematic of the Mystic Triad, and in the three different languages repeated the three mystic words:

"KHABS AM PEKHT!"
 "KONX OM PAX!"
 "LIGHT IN EXTENSION"¹⁰⁹⁹

It also ends the G. D. ritual of the Equinox which was celebrated at the spring and autumn Equinoxes and which Fra. P. appended in TSK1912.¹¹⁰⁰ We also find "Konx Om Pax" 'loudly' uttered by Mercury at the end of his rite in *The Rites of Eleusis* performed in November 1910 E.V. and published in *The Equinox* in September 1911 E.V.¹¹⁰¹ In "*Sepher Sephiroth*", which Crowley published in the eight number of *The Equinox* in September 1912 E.V., appeared a Hebraization of the three words "Khabs am Pekht":

Khabs am Pekht אור בפאהה 300¹¹⁰²

where "*Khabs*" is translated as אור, or, light, and "*Pekht*" transliterated as פאהה, "*Pekht*", with the translation "*extension*".¹¹⁰³ And in an explaining note to the words "*Light is extended.*" written in a stanza in "*The Palace of the World.*" in "*The Temple of the Holy Ghost*" in the first volume of *Collected Works*, 1905 E.V., Crowley wrote:

*Khabs am Pekht. Konx om Pax. Light in Extension. The mystic words which seal the current of light in the sphere of the aspirant.*¹¹⁰⁴

"*Khabs am Pekht!*"; "*Konx om Pax!*"; "*Light in Extention*", were words found in the Golden Dawn's Cipher MSS.¹¹⁰⁵ As to "*Khabs am Pekht*", my research on these words, words that clearly have been

¹⁰⁹⁹ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. II. London: Simpkin, Marshall, Hamilton, Kent & Co., September MCMIX O.S. (1909 E.V.), p. 261. (*The Temple of Solomon the King (Book II)*, pp. 217-334.)

¹¹⁰⁰ TSK1912, pp. 375. (*The Temple of Solomon the King, Festival of the Equinox*, pp. 372-5.) ♦ "*Festival of the Equinox*" – "*the G. D. ritual of the Equinox, which was celebrated in the spring and autumn within 48 hours of the actual dates of Sol entering Aries and Libra.*" (Ibid., p. 371-2.) • Also in EG, p. 93. (*Chapter VI, Festival of the Equinox*, pp. 88-93.)

¹¹⁰¹ [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VI. London: Wieland & Co., September MCMXI O.S. (1911 E.V.), Special Supplement, p. 108. (*The Rites of Eleusis, Special Supplement*, pp. i-vi, 1-124.)

¹¹⁰² *Sepher Sephiroth*. SVB FIGVRÂ D, in: [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VIII. London: Wieland & Co., September MCMXII O.S. [1912 E.V.], p. 34. (in a special supplement.)

¹¹⁰³ Ibid., p. 14. ♦ "*Pekht, 'extension'*" פאהה 91". • "*am*" is, of course, translated as ב, be, in.

¹¹⁰⁴ *The Collected Works of Aleister Crowley*. Foyers, Inverness, Scotland: Society for the Propagation of Religious Truth, Volume I, 1905, p. 204, note 3. (*The Temple of the Holy Ghost; III. The Holy Place; The Holy of Holies. The Palace of the World*, pp. 204-5.) • Also in a note to the line: "*Thy magic : let my light extend !*", where the note stated: "*Khabs am Pekht again.*" • Ibid., p. 212, note 3. (*The Temple of the Holy Ghost; III. The Holy Place; The Holy of Holies. A Litany*, pp. 211-3.)

¹¹⁰⁵ Folios 4, 5, and 7. "*Pekht*" also appears on Folio 39. • For a reproduction and translation of these folios, see: Darcy Küntz (Editor). *The Complete Golden Dawn Cipher Manuscript*. Introduced by R. A. Gilbert. (Golden Dawn Studies Series 1.) Edmonds, WA: Holmes Publishing Group, 1996, pp. 46-53; 126-7. ♦ Also: Carroll "Poke" Runyon; Pat Zalewski; R. A. Gilbert. *Secrets of the Golden Dawn Cypher Manuscript / deciphered and annotated by Carroll "Poke" Runyon, M.A.; with a Foreword by Pat Zalewski; and an Afterword by R. A. Gilbert on Wynn Westcott's*

looked on in the Golden Dawn as being of ancient Egyptian origin, has uncovered a possible explanation of their provenance and the meaning assigned to them. First, let us take a look at the word “*Pekht*”. There seem to be two possible sources behind the use of this word in the Golden Dawn Cipher MSS. However, “*Pekht*” is not found as a transliteration of an ancient Egyptian word with the meaning of “*extension*” or the like neither in old literature nor in modern transliteration. But the word had in fact turned up in 1881 as an ancient Egyptian word in a work by the English poet, writer, and Chartist (Thomas) Gerald Massey (1828-1907), who had a strong interest for ancient Egypt together with being an ardent representative of spiritualism and mesmerism.¹¹⁰⁶ The first volume of his two-volume *A Book of the Beginnings* titled “*Egyptian Origines in the British Isles*”, included a “*Comparative Vocabulary of English and Egyptian Words*” where Massey wrote:

EGYPTIAN [...] *pekht*, a crooked stick, to stretch out.¹¹⁰⁷

and:

EGYPTIAN [...] *pekh*, extend;¹¹⁰⁸

Later in a “*Comparative Vocabulary of Maori and Egyptian Words*” we find him writing:

EGYPTIAN [...] *Pekh*, or *pekht*, stretch out, basking.¹¹⁰⁹

The “*Comparative Vocabulary of English and Egyptian Words*” – “*list of words, extant in the British Isles, compared with Egyptian words*” – stated at its beginning:

*The chief authorities for the Egyptian are Wörterbuch of [Heinrich] Brugsch-Bey [1867-82], the Egyptian Dictionary of Dr. Samuel Birch (Vol. 5, “Egypt’s Place”) [1867], and the Vocabulaire Hiéroglyphique of M. Paul Pierret [1875].*¹¹¹⁰

Cypher Notebook. Silverado, CA: The Church of the Hermetic Sciences Inc., 1997, pp. 69-76; 135-6. (Folios 3, 4, and 6. “*Pekht*” also appears on Folio 36.) • Fra. P. called the cipher the ‘Golden Dawn Cipher Manuscripts’.

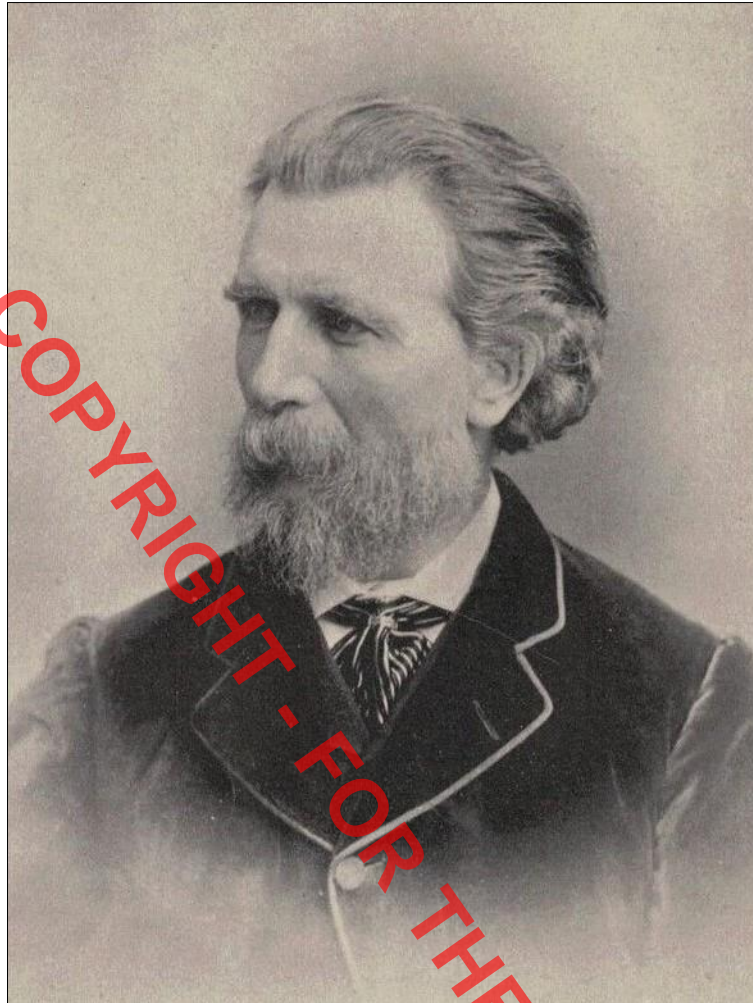
¹¹⁰⁶ (Thomas) Gerald Massey was born on May 29, 1828, at Gamble Wharf, near Tring, Hertfordshire, England, as son of an agricultural labourer. He died on October 29, 1907, at the age of seventy-nine at his residence at South Norwood, London. • The Daily News. London, England: Daily News. ♦ Thursday, October 31, 1907, p. 4. (DEATH OF GERALD MASSEY, p. 4.) • It has been stated in several places that Massey was the son of a canal-boatman, however, according to “one who knew him” he was the son of an agricultural labourer. • See: The Westminster Gazette. London, England: The Westminster Gazette. ♦ Thursday, October 31, 1907, p. 10. (The Late Gerald Massey. (By One who knew Him.), p. 10.)

¹¹⁰⁷ Gerald Massey. A Book of the Beginnings. Containing an attempt to recover and reconstitute the lost origins of the myths and mysteries, types and symbols, religion and language, with Egypt for the mouthpiece and Africa as the Birthplace. 2 vols. London: William and Norgate, 1881. ♦ Vol. I. – Egyptian Origines in the British Islet, p. 53. (SECTION II. COMPARATIVE VOCABULARY OF ENGLISH AND EGYPTIAN WORDS, pp. [49]-81.) • See also note¹¹⁴⁹ and note³⁵⁴¹ below.

¹¹⁰⁸ Ibid., p. 52.

¹¹⁰⁹ Ibid. ♦ Vol. II. – Egyptian Origines in the Hebrew, Akkado-Assyrian and Maori, p. 529. (SECTION XXI. COMPARATIVE VOCABULARY OF MAORI AND EGYPTIAN WORDS, pp. [523]-33.) • See also note¹¹⁵⁰ below.

¹¹¹⁰ Ibid. ♦ Vol. I. – Egyptian Origines in the British Islet, p. [49]. (SECTION II. COMPARATIVE VOCABULARY OF ENGLISH AND EGYPTIAN WORDS, pp. [49]-81.) • Heinrich Brugsch-Bey became Pasha the same year as *A Book of the Beginnings* was published.



(Thomas) Gerald Massey (1828-1907), English poet, writer, and self-educated Egyptologist.

Gerald Massey was born on May 29, 1828, at Gamble Wharf, near Tring, Hertfordshire, England, as son of an agricultural labourer. He died on October 29, 1907, at the age of seventy-nine at his residence at South Norwood, London. Massey was a frequent guest at the Egyptian and Assyrian department at the British Museum, and he apparently knew its head from 1866 to 1885, the English Egyptologist Dr Samuel Birch (1813-1885). As can be seen below, he was also a friend of Helena Petrovna Blavatsky (1831-1891), the co-founder of the Theosophical Society. The Society was founded in 1875, and shortly after, in 1877, HPB published *Isis Unveiled* – a book which outlined her Theosophical world-view. She evidently later gave Gerald Massey a copy inscribed with the words: “To Mr. Gerald Massey from his true friend and admirer, H. P. Blavatsky.”

64 **BLAVATSKY (Mme. H. P.)** *ISIS UNVEILED* : a Master-key to the Mysteries of Ancient and Modern Science and Theology, *portrait*, 2 vols. large 8vo. cloth (see below), £2. 2s New York, 1886
 “To Mr. Gerald Massey from his true friend and admirer, H. P. Blavatsky.”—*Author's inscription on fly-leaf.*
 65 **BLAVATSKY (Mme.)**, *INCIDENTS in the LIFE* of, from Information supplied by her Relatives and Friends, edited by A. P. SINNETT, *portrait*, 8vo. cloth, 7s 6d 1886
 “Mr. Gerald Massey—from his friend and admirer H. P. Blavatsky (the helpless heroine thereof).”—*MS. note on flyleaf.*

From an 1890 Catalogue of ‘Superior Second-Hand Books from Henry Sotheran & Co., London’. (No. CCXCVIII, New Series, October 20th, 1890, p. 4.)

However, none of these works have a word with the meaning of “a crooked stick, to stretch out” together with the transliteration of “pekht”! In Samuel Birch’s “*Dictionary of Hieroglyphics*” is found a word which is transliterated/translated as “peka. Extend”.¹¹¹¹ In Paul Pierret’s *Vocabulaire hiéroglyphique* is found “peſ”, translated, among other things, as “étendre”, to stretch out, to extend.¹¹¹² Heinrich Brugsch’s *Hieroglyphisch-demotisches Wörterbuch* has “pek” and “peka”, which, among other things, are translated as “ausbreiten”, spread out.¹¹¹³ It must therefore be concluded that the word “pekht” found in Massey’s work likely is his own construction/transliteration. Massey’s work appeared some seven years before the foundation of the Golden Dawn took place.

“Konx” was in the Golden Dawn’s Cipher MSS. thus linked with an Egyptian word with the meaning of ‘light’. That the words Konx Ompax were introduced from Egypt was at one time generally believed. Thus explained *The London Encyclopædia* published in 1825 by the English bookseller, and author Thomas Tegg (1776-1845), under the headword “Mysteries”:

*The epoptæ [beholders; persons fully initiated into the Eleusian mysteries¹¹¹⁴] having sustained all those fiery trials, heard and seen every thing requisite, taken upon them the vows and engagements of Ceres and Proserpine, were now declared perfect men. They were crowned with laurel, and dismissed with two barbarous words, Κοῦξ [sic] ομπαξ, konx ompax, of which perhaps the hierophants themselves did not comprehend the import. They had been introduced by the first Egyptian missionaries, and retained after their signification was lost. This was a common practice among the Greek. In the administration of their religious ceremonies, they retained many names of persons, places, things, customs, &c., which had been introduced by the Phœnicians and Egyptians, from whom they borrowed their system of idolatry.*¹¹¹⁵

If a word like “Konx” happens to have its root in ancient Egypt its etymology, if it could be traced, would likely give a source that shows that the word has survived orally and therefore has taken shape from other languages and customs over the time. The etymology of a word is for obviously reasons seldom definitive. But could a word like Χωνς¹¹¹⁶, Chōns, which was the Greek spelling of Khons or Khonsu (☉, Ⲭ, Ⲭ, Ⲭ, Hnsw), the Egyptian moon-god of Thebes, end up in the shape of Konx? I am not saying that it is the case but only illustrating what I wrote above!

¹¹¹¹ C. C. J. Baron Bunsen; Samuel Birch. Egypt’s Place in Universal History. An historical Investigation in five books. By C. C. J. Baron Bunsen, D.PH. D.C.L. & D.D. Translated from the German by Charles H. Cottrell, Esq., M.A.: With additions by Samuel Birch, LL.D. 5 vols. Second Edition. London: Longmans, Green, and Co., 1867. ♦ Vol. V., p. 459. (DICTIONARY OF HIEROGLYPHICS. By Samuel Birch, Esq., pp. [335]-586.)

¹¹¹² Paul Pierret. Vocabulaire hiéroglyphique comprenant les mots de la langue, les noms géographiques, divins, Royaux et historiques, classes alphabétiquement. Par Paul Pierret; Conservateur adjoint des antiquités égyptiennes au Musée du Louvre. Paris: F. Vieweg, 1875, p. 162.

¹¹¹³ Heinrich Brugsch. Hieroglyphisch-demotisches Wörterbuch: enthaltend in wissenschaftlicher Anordnung die gebräuchlichsten Wörter und Gruppen der heiligen und der Volks-Sprache und Schrift der alten Ägypter; &c., &c. 7 vols. Leipzig: J. C. Hinrichs’sche Buchhandlung, 1867-82. ♦ Zweiter Band (1868), p. 514.

¹¹¹⁴ Beholders who had attained the third and highest grade, that of intuition.

¹¹¹⁵ The London Encyclopædia, or Universal Dictionary of Science, Art, Literature, and Practical Mechanics, Comprising a Popular View of the Present State of Knowledge. 22 vols. London, UK: Printed for Thomas Tegg, 1829. ♦ Vol. XV, p. 342. (Mysteries, pp. 333-45.)

¹¹¹⁶ For “Χωνς”, see: Jean François Champollion. Grammaire égyptienne, ou Principes généraux de l’écriture sacrée Égyptienne appliquée à la représentation de la langue parlée, par Champollion le jeune, publiée sur le manuscrit Autographe par l’ordre de M. Guizot, Ministre de l’instruction publique. Paris, Typographie de Firmin Didot frères, MDCCCXXXVI (1836), p. 111. (CHAPITRE V. DES NOMS PROPRES ET DE LEURS DÉTERMINATIFS, pp. 109-161.)

Regarding the etymology of Κόγξ, ὄμπαξ, Jean-Jacques Barthélemy quoted in 1788 in *Voyage du Jeune Anacharsis en Grèce, dans le milieu du quatrième siècle avant l'ère vulgaire* a letter he had written back in 1766 in response to a query from the French classical scholar and archaeologist Pierre-Henri Larcher (1726-1812), regarding the words Κόγξ, ὄμπαξ:

« Il est visible que les deux mots, Κόγξ [sic], ὄμπαξ, sont étrangers à la langue grecque ; mais dans quelle langue faut-il les chercher ? Je croirois volontiers qu'ils sont égyptiens, parce que les mystères d'Éleusis me paroissent venus d'Égypte. Pour en connoître la valeur, il faudroit, 1°. que nous fussions mieux instruits de l'ancienne langue égyptienne, dont il ne reste que très peu de choses dans la langue cophte ; 2°. que les deux mots en question, en passant d'une langue dans une autre, n'eussent rien perdu de leur prononciation, et qu'en passant dans les mains de plusieurs copistes, ils n'eussent rien perdu de leur orthographe primitive.

On pourroit absolument avoir recours à la langue phénicienne, qui avoit beaucoup de rapports avec l'égyptien. C'est le parti qu'a pris le Clerc, qui, à l'exemple de Bochart, voyoit tout dans le phénicien. Mais on donneroit dix explications différentes de ces deux termes, toutes également probables, c'est-à-dire, toutes également incertaines. Rien ne se prête plus aux desirs de ceux qui aiment les étymologies, que les langues orientales ; et c'est ce qui a presque toujours égaré ceux qui se sont occupés de ce genre de travail. »¹¹¹⁷

[Here in the English 1796 translation.] It is manifest, that the two words Κόγξ, ὄμπαξ are not Greek; but in what language ought we to seek them? I should incline to think they are Egyptian, because the Eleusian Mysteries appear to me to have been brought from Egypt. To arrive at their true meaning, it would be necessary, first, that we should be better acquainted with the ancient Egyptian language, of which we have only some small remains in the Coptic; and, secondly, that the words in question, by passing from one language into another, should not have suffered in their pronounciation; nor, by having been transcribed by a multitude of copyists, undergone any alteration from their original orthography.

We may, indeed, have recourse to the Phœnician tongue, which had a considerable affinity with the Egyptian. This has been done by Le Clerc, who, after the example of Bochart, found the explanation of every thing in the Phœnician language. But ten different meanings of these two words might be given, all equally probable, that is to say, all equally uncertain. There is nothing which may more easily be accommodated to the wishes of the etymologist than the oriental languages, and this it is which has led astray the greater part of those who have addicted themselves to that study.¹¹¹⁸ [Written with modern typography.]

Jean-Jacques Barthélemy had at one time studied theology with the Jesuits and later been an abbé, however, he felt that he lacked a religious vocation and turned instead to archaeology and the

¹¹¹⁷ Jean-Jacques Barthélemy. *Voyage du Jeune Anacharsis en Grèce, dans le milieu du quatrième siècle avant l'ère vulgaire*. Cinq tomes. Chez de Bure l'aîné, A Paris, MDCCCLXXXVIII (1788). ♦ Tome troisième, p. 596. (NOTES. MÊME CHAPITRE [PAG. 535.], MÊME PAGE. Sur une Formule usitée dans les mystères Cérés., pp. 595-6.) ♦ Pierre-Henri Larcher published the letter in 1767 in: Pierre-Henri Larcher. *Supplément a la Philosophie de l'histoire de feu M. L'abbé Bazin, nécessaire à ceux qui veulent lire cet ouvrage avec fruit*. A Amsterdam, chez Changuion, MDCCCLXVII (1767), p. 256-7. (« 24 D'ecembre 1766. « Je connois depuis long-temps, Monsieur, la formule dont vous me faites l'honneur de me parler ; mais je n'en ignore pas moins la signification. Il est visible que les deux mots Κόγξ ὄμπαξ sont étrangers à la langue Grecque. [...] « ») ♦ See also note¹⁰⁷² above.

¹¹¹⁸ *Travels of Anacharsis the Younger in Greece, During the Middle of the Fourth Century Before the Christian Æra*. By the Abbé Barthelemi. Translated from the French. 4 vols. + Maps etc. London, UK: Printed for G. G. and J. Robinson, MDCCXCVI (1796). ♦ Vol. III., pp. 505-6. (Note to Chap. LXVIII, p. 482. On certain Words used in the Mysteries of Ceres., pp. 505-6.) ♦ See also note¹⁰⁷² above.

classical world. In 1754 he published an interesting little volume entitled *Reflexions sur l'alphabet et sur langue dont on se servoit autrefois a Palmyre* (Reflections on the ancient Alphabet and Language of Palmyra).¹¹¹⁹ The year before he had become keeper of the royal collection of medals in Paris. When Jean-Jacques Barthélemy published his letter the Rosetta Stone had not yet been found and Jean-François Champollion thus not presented his famous *Lettre à M. Dacier* containing the first and decisive elements for the deciphering of the Egyptian hieroglyphic writing. Jean-Jacques Barthélemy's work appeared in 1788, some ten years before the finding of the Rosetta Stone in Egypt. The Rosetta Stone – a large slab of black basalt weighing about 762 kilograms whose text, three sections written in hieroglyphics, demotic, and Greek, was a copy of a decree passed by a council of Egyptian priests assembled at Memphis in 196 BCE to celebrate the first anniversary of the coronation of Ptolemy V Epiphanes (r. 204-180 BCE) – was found in July 1799 during Napoleon's expedition to Egypt by capitaine Pierre François Xavier Bouchard (1772-1832)¹¹²⁰, on the west bank of the Nile at the small port of el-Rashid (ancient Rosetta), northeast of Alexandria.¹¹²¹ Champollion's *Lettre à M. Dacier* was dated Sept. 27, 1822.¹¹²² The Rosetta Stone is today at the British Museum in London.

The original Golden Dawn Cipher MSS. consisted of fifty-seven loose folios whose text proved to be plain English written from right to left.¹¹²³ The cipher used in the MSS. was modelled after an alchemic code alphabet consisting of 24 signs equal to 24 Latin letters (the classical Latin alphabet). In works dealing with the Golden Dawn and its Cipher MSS. it is just stated that the cipher used in these MSS. is attributed to the German abbot Trithemius, however, it is only half a truth. Let us take a look at the cipher. Trithemius's original cipher starts with the sign “⊙” for “a”, and ends with the sign “⊞” for “vv”, or w. It appeared in the end of the first part of *Polygraphiae libri sex. – Clavis polygraphiae* (*Polygraphiae libri sex*, Polygraphy in Six Books – polygraphy obsolete for cryptography) by the German Benedictine abbot and polymath Johannes Trithemius [John Tritthenhem] (1462-1516), the first known printed book on cryptology, which owing to ecclesiastical disapproval was published posthumously in Basel in 1518.¹¹²⁴ The work had two parts, the last part

¹¹¹⁹ Jean-Jacques Barthélemy. *Reflexions sur l'alphabet et sur la langue dont on se servoit autrefois a Palmyre*. Par M. L'Abbé Barthelemy, de l'Academie Royale des Inscriptions & Belles-Lettres, Garde du Cabinet des Medailles du Roi. A Paris, Chez H. L. Guerin & L. F. Delatour, MDCCLIV (1754).

¹¹²⁰ See : Bulletin de l'Institut d'Égypte. Le Caire : Imprimerie de l'Institut Français d'Archéologie Orientale, 1953. ♦ Tome XXXIV; Session 1951-1952, p. 80, Note (1). (« (1) Qui en bonne justice aurait dû être appelée la pierre du capitaine BOUCHARD (Pierre, François, Xavier, 1772-1832). Tout autre moins éclairé que lui n'en aurait pas compris l'importance et l'aurait laissé remployer dans la construction du fort JULIEN [...] ») (Le Premier "Institut d'Égypte" et la numismatique par M. Jungfleisch, pp. [73]-85.)

¹¹²¹ See also note¹⁶⁰⁹ below.

¹¹²² See also note¹⁵⁹⁰ below.

¹¹²³ For a reproduction and translation of these folios, see: Darcy Küntz (Editor). *The Complete Golden Dawn Cipher Manuscript*. Introduced by R. A. Gilbert. (Golden Dawn Studies Series 1.) Edmonds, WA: Holmes Publishing Group, 1996. ♦ Carroll "Poke" Runyon; Pat Zalewski; R. A. Gilbert. *Secrets of the Golden Dawn Cypher Manuscript / deciphered and annotated by Carroll "Poke" Runyon; with a foreword by Pat Zalewski; and an afterword by R. A. Gilbert on Wynn Westcott's cypher notebook*. Pasadena, CA: C.H.S. Inc. [The Church of the Hermetic Sciences Inc.], 1997. ♦ For the Golden Dawn Cipher MSS., see also note¹⁴⁹² and note¹⁴²⁸ below.

¹¹²⁴ *Polygraphiae libri sex*, Ioannis Trithemii Abbatis Peapolitani, Quondam Spanheimensis, ad Maximilianum Caesarem. [Together with] *Clavis Polygraphiae* [in the end of the volume]. [Basel: Michael Furter and Adam Petri] for Johann Haselberg, 1518. ♦ For an online 1518 first edition of *Polygraphiae libri sex*, see: <https://www.loc.gov/resource/rbc0001.2009fabyan12345/> (From Library of Congress, Washington, DC) ♦ For Trithemius's work etc, see: David Kahn. *The Codebreakers; The Story of Secret Writing*. New York, NY: Macmillan Publishing Co., Inc., 1967, p. 130f. (4; *On the Origin of a Species*, pp. 125-56.)

was a “key”, *Clavis polygraphiae*. Trithemius was abbot of two German Benedictine Abbeys, the Abbey of Sponheim in Rhineland-Palatinate and St. James’ Abbey in Würzburg in northern Bavaria, and he was also theologian professor in Würzburg. The strange and bizarre terms and characters which Trithemius interspersed throughout the composition of another work, *Steganographia: hoc est: Ars per occultam scripturam animi sui voluntatem absentibus aperiendi certa*, Secret Writing: that is, a Trusty Art of Opening Your Mind’s Purpose to Absent People Through a Disguised Message, posthumously printed in Frankfurt in 1606, had caused him to be suspected of dealing in the black art, however, some defended him stating that he had done nothing more serious than use the conventionalised language of the magicians.¹¹²⁵ *Steganographia*, which was written by Trithemius around 1500, had circulated in manuscript until it was printed in 1606. The work was highly esteemed by John Dee who made a transcript of the MS. in 1591 – a MS. which at that time was much sought after all over Europe.¹¹²⁶ *Polygraphiae libri sex* was later reprinted in several Latin editions¹¹²⁷, and an augmented French translation of the work appeared in 1561, also with several reprints.¹¹²⁸ The cipher from the Latin first edition appeared also in a 1624 standard reference on cryptography, *Cryptomenytices et Cryptographiae libri IX*, published by Augustus the Younger, Duke of Brunswick-Lüneburg (1579-1666), under the pseudonym of Gustavo Seleno.¹¹²⁹

The cryptographer of the Golden Dawn Cipher MSS. was using the cipher from Trithemius’s 1518 Latin edition together with some new signs that had been added to the cipher in the 1561 French translation. The augmented French translation was the work of the French mathematician and valet-de-chambre to Charles IX of France Gabriel de Collange (1524-1572), a native of Tours in Auvergne in central France. Gabriel de Collange was assassinated in the massacre of St. Bartholomew in 1572, though a true catholic, he was taken for a protestant. As mentioned above, Collange’s augmented translation of Trithemius’s work appeared in several reprint editions, however, in 1620 appeared an edition which has a bizarre publishing history. The work was at that time known all over Europe, nonetheless, it was stolen by a Frison named Dominicus van Hottinga who published it in 1620 under his own name without making any mention neither of Trithemius nor of Gabriel de Collange – he even stated in a preface how arduous the task of composing the work had been!¹¹³⁰

¹¹²⁵ Joseph S. Galland. An Historical and Analytical Bibliography of the Literature of Cryptology. (Northwestern University Studies in the Humanities; Number Ten). Evanston, IL: Northwestern University, 1945, pp. 181-3. (*Trithemius, Johannis. Steganographia: hoc est: Ars per occultam scripturam animi sui voluntatem absentibus aperiendi certa; authore reverendissimo et clarissimo viro, Joanne Trithemio, &c., &c.*, pp. 181-3.)

¹¹²⁶ For the transcript and its story, see LLYFRGELL GENEDLAETHOL CYMRU; THE NATIONAL LIBRARY OF WALES: <https://www.llgc.org.uk/en/discover/digital-gallery/manuscripts/early-modern-period/steganographia/>

¹¹²⁷ *Polygraphiae libri sex* was reprinted in several editions: 1550, 1564, 1571, 1600, 1613, 1621, 1637, 1671, 1676, 1721.

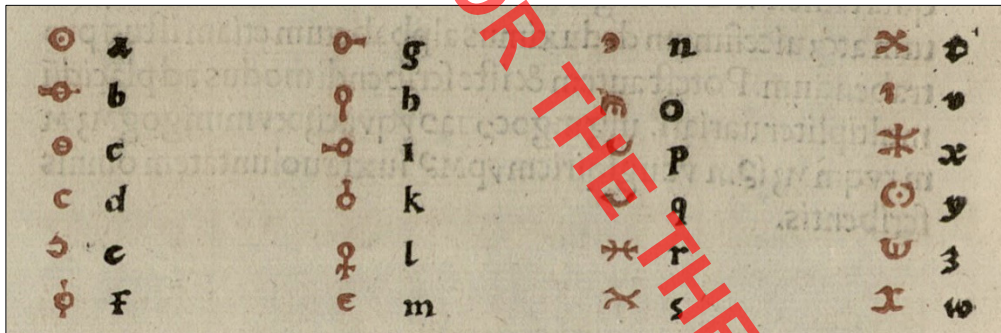
¹¹²⁸ Polygraphie, et Universelle escripture Cabalistique de M. I. Tritheme Abbé, Traduite par Gabriel de Collange, natif de Tours en Auvergne. A Paris, Pour laques Keruer, 1561. • For an online edition of the 1561 French translation, see: <https://archive.org/details/polygraphieetvni00trit> (From Boston Public Library) • The French translation was reprinted in several editions: 1564, 1571, (1620), 1621, 1625, 1626, 1651.

¹¹²⁹ “*Alphabetum cujusdam fummi Alchimiftæ, autore Spanheymerie.*” • Gustavo Seleno [pseud. of Augustus the Younger, Duke of Brunswick-Lüneburg]. *Cryptomenytices et Cryptographiae libri IX*. In quibus & planiffima Steganographiæ à Johanne Trithemio, Abbate Spanheymeri fi &c., &c. Lunaeburgi: Exscriptum typis & impensis Johannis & Henrici fratrum, der Sternen, bibliopolarum Lunaeburgensium, MDCXXIII (1624) p. 282. (LIBER SEXTUS; CAPUT III., *De Comparatione nobis inufitatarum Literarum*, pp. 281-3.) • For an online image of the cipher in this work, see: <https://archive.org/stream/gustaviselenicry00augu#page/282/mode/2up> (From Boston Public Library)

¹¹³⁰ Dominique de Hottinga [but Johannes Trithemius, Gabriel de Collange]. POLYGRAPHIE ET VNIVERSELLE ESCRITVRE

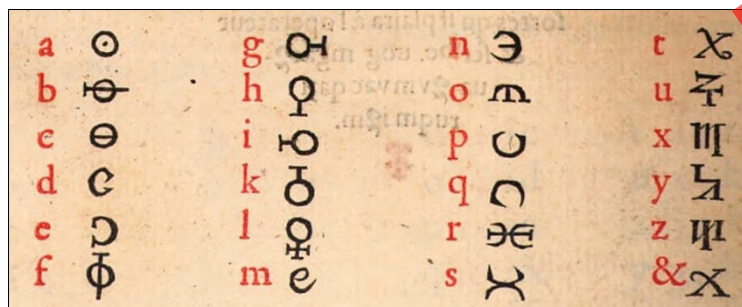


Johannes Trithemius [Heidenburg]. Line engraving, 1666.
Credit: Wellcome Collection. Public Domain Mark.



Trithemius's original cipher from 1518.

(Polygraphiae libri sex, Ioannis Trithemii Abbatis Peapolitani, Quondam Spanheimensis, ad Maximilianum Caesarem. [Together with] Clavis Polygraphiae [in the end of the volume]. [Basel: Michael Furter and Adam Petri] for Johann Haselberg, 1518.)



The cipher from the augmented 1561 French translation.

(Polygraphie, et Universelle esriture Cabalistique de M. I. Tritheme Abbé, Traduicte par Gabriel de Collange, natif de Tours en Auvergne. A Paris, Pour laques Keruer, 1561.)

Trithemius's 1518 Latin edition has a different sign for "q" than that used in the GD Cipher. The GD Cipher uses what is found in the French translation, which in this place has what almost resembles the sign for "p" turned upside down.¹¹³¹ In the 1518 first edition the sign for "q" is a wider version of the U formed sign used in the same place for "p".¹¹³² I have examined the cipher in six Latin editions (1518, 1550, 1564, 1571, 1600, 1613) and the signs used for "p" and "q" vary more or less in all of them, and they are often close to each other in shape. That the two signs were so much alike had clearly been a problem for the printers of later editions, and perhaps therefore did Gabriel de Collange, the translator of the French edition, chose to create a new sign for the letter "q" by turning the sign for "p", U, upside down creating a new sign, ∩, for "q", and furthermore changing the value of the last sign in the cipher from "vv", w, to that of "&", et, probably since w was rarely used in French, borrowed from the northern languages and only occurring in words taken from those languages, while the ligature &, the conjunction "et", was often used. The w appeared of course in the original cipher since Trithemius was German. The GD Cipher MSS. use the sign standing for "&", however, a new cipher letter for "w" was created, and the cipher letter standing for "y" was modified. In some of the later Latin editions the signs for "a" and "y" were both represented by what had developed into the same sign, namely "⊙", and "t" together with the sign for "uu", or w, were now both represented by what resembled the sign "X". The cipher used in the GD Cipher MSS. is a combination of both the Latin version of 1518 and its French translation of 1561, and I have not seen this hybrid cipher published anywhere.


As mentioned, my research on the words "Khabs Am Pekht" have uncovered a possible explanation of this construction and the meaning assigned to it – a construction that seems to have originated with the Cipher MSS. I will not here go into a discussion of the provenance of the Golden Dawn's Cipher MSS., which has caused some controversy, however, some of the folios were written on paper watermarked 1809, but they were presumably written much later. As Crowley later hinted so were words likely sometimes 'borrowed' by Samuel Liddell "MacGregor" Mathers (1854-1918), and formed in order to fit a certain purpose in rituals etc. It was perhaps in the same way with the person(s) behind the creation of the Cipher MSS. who perhaps also had an interest in classical and ancient languages and their etymology, together with cryptology etc, and also had studied many sources dealing with these subjects like two of the 1888 founders of the Hermetic Order of Golden Dawn had, S. L. "MacGregor" Mathers and William Wynn Westcott (1848-1925). As to the word "pekht", I have discovered that in 1877 a short essay on the Persian (Iranian) dialect Shighni (or Shughni), a dialect which today is spoken in an area on both sides of the Afghan-Tajikistan border, was published in the *British Journal of the Asiatic Society of Bengal*,

CABALISTIQUE CONTENANT CINQ LIVRES, avec les tables et figures concernants l'effaict & l'intelligence de l'occulte eſcriture: dedie attres illuſtre genereux heroique & vertueuz Ennone, comte & ſeigneur de la Frife Oriental, ſeigneur du pays & ſeigneuries d'Esens, Stedesdorp & Witmundt. &c., &c. | Par Dominique de Hottinga | Frison I. C. | A Emden : Chez. Helwich Kallenbach, MDCXX (1620). • See also: *Analecta litteraria de libris rarioribus edita a Frider. Gotthilf. Freytag. I. C. Lipsiae in Officina Weidemanniana, 1750, p. 1014. (La Polygraphie, & univerſelle eſcriture Cabaliſtique de IEAN TRITHEME, diviſée en cinq livres, p. 1013-4.)*

¹¹³¹ Polygraphie, et Universelle eſcriture Cabaliſtique de M. I. Tritheme Abbé, Traduicte par Gabriel de Collange, natif de Tours en Auvergne. A Paris, Pour laques Keruer, 1561, facing p. 184. • For an online image of this cipher, which was used by the cryptographer behind the G. D. Cipher MSS., see:

<https://archive.org/stream/polygraphieetvni00trit#page/n411/mode/2up> (From Boston Public Library)

¹¹³² For an online image of the cipher used in the G. D. Cipher MSS. from the 1518 first edition of *Polygraphiae libri sex*, see: <https://www.loc.gov/resource/rbc0001.2009fabyan12345/?sp=502> (From Library of Congress, Washington, DC)

and in the essay's vocabulary is found the term "*Pekht-am*" which is the past form of the verb "*pekht-ao*", "*to ripen*".¹¹³³ If "*khabs*" by the person(s) behind the Cipher MSS. was looked upon as an Egyptian word, Coptic, or ancient Egyptian, with the meaning of 'light', together with the ancient Egyptian , *m*, a preposition meaning 'in', then an Egyptian/Persian construction like "*Khabs Am Pekht*", using artistic freedom, could be intended to mean something like light 'in ripening', dawn – the expansion of the light that had been revealed to the Neophyte, the initiated, the newly planted – 'light in extension', a capite ad calcem, from head to foot.

*The grace having been granted unto him, let him partake mystically of the Eucharist of the Five Elements and let him proclaim Light in Extension; yea, let him proclaim Light in Extension.*¹¹³⁴

In *Confessions* Fra. P. describes how he in 1899 invoked the angels of Earth and how the angel who was his guide showed him that in the centre of the Earth is formulated the Rose and Cross and that:

*the rose is the Absolute Self-Sacrifice, the merging of all in the 0 (Negative), the Universal Principle of generation through change (not merely the feminine), and the Universal Light 'Khabs'. The Cross is the Extension or Pekht principle.*¹¹³⁵ [Quoted from: "*The Book of the Operation of the Sacred Magic of Abramelin the Mage; being the account of the events of my life, with notes on this Operation, by Perdurabo, an humble aspirant thereto.*"]

When this is said, I wish to draw attention to an ancient Egyptian word transliterated as *p3hd*, *pakhed*, which means: "*(to) be turned upside down; (to) be turned over*"¹¹³⁶! Why is that mentioned in connection with the matter in question? Since the question asked about the purpose of every voyage always is: 'Out or back?' – And so it always is with the light that travels!

The word "*khabs*" had the meaning of light in the Golden Dawn and its Cipher MSS. That "*Khabs*" in 1904 E.V. meant "*Light*" to Fra. P. and not "*star*" is clearly seen in the so-called 'Old Comment' to *Liber Legis*¹¹³⁷ which was published in TSK1912:

¹¹³³ Journal of the Asiatic Society of Bengal. Calcutta: Printed by C. B. Lewis, at the Baptist Mission Press. ♦ On the Shighni (Ghalchah) Dialect. By R. B. Shaw, Political Agent, Ladāk: Vol. XLVI, Part I, No. II, 1877, p. 121. (*On the Shighni (Ghalchah) Dialect*, pp. 97-126.) ♦ "*to cook, also to*

ripen *pekht-ao* [Inf.]

péz-am [Prest.]

pekht-am [Past]

pekhtj [Perft. P.]" ("*A Short Vocabulary of the Shighni Dialect*", pp. 120-6.)

♦ See also note¹¹⁵⁴ below.

¹¹³⁴ *The Master Therion* [Aleister Crowley]. *Magick in Theory and Practice* (Being Part III of Book 4); By The Master Therion. 4 vols. (Sections). Printed: Paris, France: Privately printed at The Lecram Press, nd [1929/30]. Distributed in wrappers: [London, UK: Mandrake Press Ltd., 1930]. ♦ Section 4 [Vol. 4.], p. 363. (APPENDIX VII. *A Few of the Principal Instructions Authorised by the A.:A.:* ♦ *Liber HHH Sub Figura CCCXLI, I. MMM.* (11.), pp. 362-7.) ♦ *Liber CCCXLI. LIBER H.H.H. (Class D.)* ♦ Gives three methods of attainment through a willed series of thoughts.

¹¹³⁵ *Confessions*, p. 192. [Quoted from: "*The Book of the Operation of the Sacred Magic of Abramelin the Mage; being the account of the events of my life, with notes on this Operation, by Perdurabo, an humble aspirant thereto.*"]

¹¹³⁶ See: Raymond O. Faulkner. *A Concise Dictionary of Middle Egyptian*. Oxford, UK: Griffith Institute, 1962, pp. 87/93.

¹¹³⁷ Titled "*LIBER LEGIS | THE COMMENT*"

8. Here begins the text.

Khabs is the secret Light or L.V.X.; the Khu is the magical entity of a man.

I find later (☉ in ⲙ, An VII. [i.e. Aug./Sep. 1911 E.V.]) that Khabs means star. In which case cf. v. 3.

The doctrine here taught is that that Light is innermost, essential man. Intra (not Extra) Nobis Regnum Dei.

9. That Khabs is declared to be the light of Nu. It being worshipped in the centre, the light also fills the circumference, so that all is light.¹¹³⁸

So Fra. P. here states that it first was in 1911 E.V. that he discovered that “*Khabs*” meant “*star*” and that he in Cairo in 1904 E.V. evidently thought of it as “*the secret Light*”! That he made this discovery in August-September (☉ in ⲙ) 1911 E.V. undoubtedly means that this information came from the two Egyptologists Alan Gardiner and Battiscombe Gunn that obviously at this time must have been working on the new translation of the hieroglyphic texts on the Stélé of Revealing which was planned to be included in TSK1912 and whose publication date was only some six month later in March 1912 E.V.¹¹³⁹ Fra P. has likely taken the opportunity to inquire about “*Khabs*” – and possibly other terms – at this occasion!¹¹⁴⁰ “*Khabs*” had in many years appeared in hieroglyphic dictionaries etc., with the meaning of both ‘lamp’ and ‘star’, and also as a ‘heavenly lamp’, i.e. a star.¹¹⁴¹ The Coptic words for ‘lamp’ are ⲭⲏⲃⲥ (heeb̄s), ⲭⲏⲃⲥ (hbs), ⲭⲏⲃⲥ (kheeb̄s), ⲭⲏⲃⲥ (heeb̄es)¹¹⁴² – these Coptic words became a key to the translation and transliteration of the ancient Egyptian ⲭⲏⲃⲥ, ḥ3b3s (ḥbs), lamp.¹¹⁴³ The “*Khabs*” of “*Khabs am Pekht*” in the GD Cipher MSS. originated

¹¹³⁸ Tsk1912. Commentary to Liber Legis, I,[8-9], p. 388. (*Liber Legis. The Comment*, pp. 387-400a.)

¹¹³⁹ See note⁹⁴⁸ above. • Fra. P. evidently sent the MSS. to the printer around October 1911 E.V. as seen in the ‘old comment’ to Liber Legis. • See: TSK1912. Commentary to Liber Legis, III,43-45, p. 388. (*Liber Legis. The Comment*, pp. 387-400a.) • See also note⁹⁵⁰ above.

¹¹⁴⁰ See note¹¹⁶³ below.

¹¹⁴¹ See, for instance: C. C. J. Baron Bunsen; Samuel Birch. Egypt’s Place in Universal History. An historical Investigation in five books. By C. C. J. Baron Bunsen, D.PH. D.C.L. & D.D. Translated from the German by Charles H. Cottrell, Esq., M.A.: With additions by Samuel Birch, LL.D. 5 vols. Second Edition. London: Longmans, Green, and Co., 1867. • Vol. V., p. 550. (“*khebs. Star, lamp.*”); p. 564. (“*khabs. Lamp, light, star.*”)) (DICTIONARY OF HIEROGLYPHICS. By Samuel Birch, Esq., pp. [335]-586.) • Heinrich Brugsch. Hieroglyphisch-demotisches Wörterbuch: enthaltend in wissenschaftlicher Anordnung die Gebräuchlichsten Wörter und Gruppen der heiligen und der Volks-Sprache und Schrift der alten Ägypter; &c., &c. 7 vols. Leipzig: J. C. Hinrichs’sche Buchhandlung, 1867-82. • Dritter Band (1868), p. 1031. ([...] “*die Lampe, des Himmelslampe d. h. Der Stern, besonders die Dekan = Sterne*”, [...]) • Paul Pierret. Vocabulaire hiéroglyphique comprenant les mots de la langue, les noms géographiques, divins, Royaumes et historiques, classes alphabétiquement. Par Paul Pierret; Conservateur adjoint des antiquités égyptiennes au Musée du Louvre. Paris: F. Vieweg, 1875, p. 394. (« *Lampe, lumière, étoile* ») • Papers of the Peabody Museum of Archaeology and Ethnology, Harvard University. Cambridge, MA, USA: Published by the Museum, 1901, Vol. II., p. 397. (“*luminary or star in general = khebs or khabs, literally lights, lamps, flames, cf. seb = star.*”) • E. A. Wallis Budge. An Egyptian Hieroglyphic Dictionary. With an index of English words, king list and geographical Coptic and Semitic alphabets, etc. In Two Volumes. London, UK: John Murray, 1920. • Vol. I., p. 530 b. (“*khabs* [...] *star, luminary*”) • Ibid., p. 540 b. (“*khebs* [...] *lamp, star, luminary*”)

¹¹⁴² See: ⲭⲏⲃⲥ “*Lucerna*” (a lamp) • Amedeus Peyron. Lexicon Linguae Copticae. Taurini: Ex Regio Typographeo, 1835, p. 327. • ⲭⲏⲃⲥ “*Lucerna*” (a lamp) • HENRICO TATTAM. LEXICON AEGYPTIACO-LATINUM. OXONII: E TYPOGRAPHICO ACADEMICO, MDCCCXXXV (1835), p. 654. • ⲭⲏⲃⲥ “*lucerna* [a lamp], *candelabrum* [a candlestick], *lychnus* [a light, a lamp], *ellychnium* [a lamp-wick]; *obtegere* [obtego, to cover over, cover up, protect].” • GUSTAV PARTHEY; AMEDEUS PEYRON; HENRICO TATTAM. VOCABULARIUM COPTICO-LATINUM ET LATINO-COPTICUM. BEROLINI: PROSTAT IN LIBRARIA FR. NICOLAI, MDCCCLIV (1844), p. 217. • For ⲭⲏⲃⲥ, lamp, and its dialectic forms, see also: W. E. Crum. A Coptic Dictionary. Oxford, UK: At the Clarendon Press, 1939, p. 658.

¹¹⁴³ See: Adolf Erman und Hermann Grapow. Aegyptisches Handwörterbuch. Berlin: Verlag von Reuther & Reichard,

either from a hieroglyphic dictionary or from one of the Coptic Lexica of the nineteenth-century published in Latin.¹¹⁴⁴ In Coptic the word for 'star' is Ⲅⲓⲟⲩ, [siou] – the translation used by Jean François Champollion in his *Grammaire Égyptienne*, 1836, for the hieroglyphic sign ⲛ:

ⲛ Ⲅⲓⲟⲩ, Étoile.¹¹⁴⁵

The translation given at that early date was a Coptic word together with its translation, and the Coptic word also gave the transliteration, or the transliteration was done using the Coptic alphabet (sometimes the Greek alphabet) and these letters's transcription, as seen in Jean François Champollion's *Dictionnaire Égyptien en écriture hiéroglyphique*, 1841-3, and *Grammaire Égyptienne*, 1836, both edited posthumously by his elder brother, the French librarian and paleographer Jacques-Joseph Champollion-Figeac (1778-1867).¹¹⁴⁶ The most important ancient Egyptian words for 'star' are in modern transliteration:

sw, "star"
sb3, "star"
gnḥ.t, "star"¹¹⁴⁷

We can conclude from Crowley's statement about that he first discovered that "Khabs" meant "star" in 1911 E.V. that the word not meant "star" in the Golden Dawn. It is unnecessary to say that "khabs" is a keyword in *Liber L vel Legis* which begins by stating that: "Every man and every woman is a star."¹¹⁴⁸ Furthermore, it turns out, after long research, that there in fact only seems to exist one older publication which contains both the word "Pekht" and "Khabs", namely Gerald Massey's 1881 published *A Book of the Beginnings* whose "Comparative Vocabulary of English and Egyptian Words" states:

1921, p. 122. („Lampe“)

¹¹⁴⁴ See note ¹¹⁴² above.

¹¹⁴⁵ Jean François Champollion. *Grammaire égyptienne, ou Principes généraux de l'écriture sacrée égyptienne appliquée à la représentation de la langue parlée*, par Champollion le jeune, publiée sur le manuscrit autographe par l'ordre de M. Guizot, Ministre de l'instruction publique. Paris, Typographie de Firmin Didot frères, MDCCCXXXVI (1836), p. 56. (CHAPITRE III. DE LA REPRÉSENTATION DES NOMS COMMUNS DE LA LANGUE, pp. 50-69.)

¹¹⁴⁶ Jean François Champollion. *Dictionnaire égyptien en écriture hiéroglyphique*, par J. F. Champollion le jeune ; publiée d'après les manuscrits autographes, et sous les auspices de M. Villemain, Ministre de l'instruction publique, par M. Champollion Figeac. Paris, Chez Firmin Didot frères, MDCCCXLI-XLIII (1841-3.), p. 10. (CHAPITRE PREMIER ; CORPS CÉLESTES, DIVISIONS GÉNÉRALES DE LA TERRE ; 8. ⲛ, Étoile [Ⲅⲓⲟⲩ, et Ⲅⲟⲩ], p. 10.)

• Jean François Champollion. *Grammaire égyptienne, ou Principes généraux de l'écriture sacrée Égyptienne appliquée à la représentation de la langue parlée*, par Champollion le jeune, publiée sur le manuscrit Autographe par l'ordre de M. Guizot, Ministre de l'instruction publique. Paris, Typographie de Firmin Didot frères, MDCCCXXXVI (1836), p. 28. (CHAPITRE II. DE L'EXPRESSION DES SIGNES, DE LEURS DIFFÉRENTES ESPÈCES ET DE LEUR LECTURE, pp. 22-49.)

¹¹⁴⁷ See: Raymond O. Faulkner. *A Concise Dictionary of Middle Egyptian*. Oxford, UK: Griffith Institute, 1962. • Adolf Erman und Hermann Grapow. *Wörterbuch der Aegyptischen Sprache*. 6 Bde. Leipzig: J. C. Hinrichs, 1926-61.

¹¹⁴⁸ *Liber L vel Legis*, I, [3].

EGYPTIAN. [...] **Pekht**, a crooked stick, to stretch out.¹¹⁴⁹

And whose “Comparative Vocabulary of Hebrew and Egyptian Words” states:

EGYPTIAN. [...] **Pekh**, or **pekht**, stretch out, basking.¹¹⁵⁰

And whose “Comparative Vocabulary of Maori and Egyptian Words” states:

EGYPTIAN. [...] **Kheb**, Typhon; **khabs**, star; **khepsh**, Great Bear.¹¹⁵¹

The only word not found in the work was “Am”. Gerald Massey also wrote:

*The star in Hebrew is KOKAB; Arabic, KAUKAB; Egyptian, KHABSU. But these are abraded forms of a duplicated KAB. Seb is a star; this was the earlier Kheb or Khab. Khab also signifies shade or eclipse, and this is determined by the star. Thus shade and star are both KHAB; these being the two truths of night – the light-and-shade – which are also illustrated by the feather of Shu (light-and-shade). The star then is KABKAB as the light in the dark, and in African MAHARI, KAB-KOB is the name of the star; this is the duplicated form in full.*¹¹⁵²

An unsigned review of *A Book of the Beginnings* in the British Weekly Illustrated Journal of Science, Nature, May 19, 1881, stated among other things:

Some portions of his theories are undoubtedly correct, especially those which go to prove that the Egyptians are the oldest known historical race, that they are an African people of a peculiar type, and by no means an Asiatic tribe filtered through the Isthmus of Suez, and in course of time building up a Semitic population in Africa; that evidence of their primitive development is to be found in their physical type; for Mr. Massey is a decided evolutionist, and regards man as evolved from some of the Anthropoid Apes, especially the Black Races, whose colour he considers marks their animal descent; that flint and stone weapons, principally of the Neolithic period, have been found in Egypt at different points is undoubted; and that the aboriginal inhabitants of the Nile Valley gradually rose to a higher state of civilisation, and that without a foreign predisposing them, is probably true. When however the author leaves the realms of ethnology and dashes into philology his results are startling, and his deductions so weird and transcendental that they fail to command acquiescence. It is the rash seizing of any word in any dialect which is totally inadmissible, as from such separation, arbitrary as it appears, of dissyllable words into syllables, and comparing each syllable with any Egyptian one that will give such a meaning as the inquirer wishes. To such proceedings there are no limits, and some of the results are grotesque. The first requirement in the study of a

¹¹⁴⁹ Gerald Massey. *A Book of the Beginnings*. Containing an attempt to recover and reconstitute the lost origins of the myths and mysteries, types and symbols, religion and language, with Egypt for the mouthpiece and Africa as the Birthplace. 2 vols. London: William and Norgate, 1881. ♦ Vol. I. – Egyptian Origins in the British Isles, p. 53. (Section II. COMPARATIVE VOCABULARY OF ENGLISH AND EGYPTIAN WORDS, pp. [49]-81.) ♦ See also note¹¹⁰⁷ above.

¹¹⁵⁰ Ibid. ♦ Vol. II. – Egyptian Origins in the Hebrew, Akkado-Assyrian and Maori, p. 529. (SECTION XXI. COMPARATIVE VOCABULARY OF MAORI AND EGYPTIAN WORDS, pp. [523]-33.) ♦ See also note¹¹⁰⁹ above.

¹¹⁵¹ Ibid., p. 10. (SECTION XI. COMPARATIVE VOCABULARY OF HEBREW AND EGYPTIAN WORDS, pp. [1]-21.)

¹¹⁵² Ibid., p. 618. (SECTION XXIII. ROOTS IN AFRICA BEYOND EGYPT, pp. [599]-674.)

language is to separate the original from the introduced words, and to apply to each a distinct etymology. In all languages nouns of uncertain origin, verbs and original inflections, affixes and prefixes are more typical. Such derivations, for example, as butter and butterfly from the Egyptian Put, "food," and Ter, "entire" or "total," and moth from Egyptian Mut, "death," and copper from Egyptian "Kheper," a bottle" are too far-fetched to entitle them to the designation of philological deductions.¹¹⁵³

It is beyond doubt, I think, that the person(s) behind the Golden Dawn Cipher MSS. has known Gerald Massey's work, which apparently was published in the spring of 1881, however, perhaps the person(s) also has known the 1877 vocabulary of the Shighni dialect which gave the term "Pekht-am".¹¹⁵⁴ But remember that the words "Khabs am Pekht" have been used in many years by many people with a specific meaning and intention, namely "Light in Extension" – they have been charged with power making them magical words!

Returning to Crowley's use of the phrase "Khabs Am Pekht", it turned up in the title of *Liber CCC. Khabs am Pekht* which To Mega Therion wrote in New Hampshire in 1916 E.V. and published in the 'Blue' Equinox in 1919 E.V.¹¹⁵⁵ It is described in MTP as:

*A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the character and Karma which forms the Spine of Attainment.*¹¹⁵⁶

When we witness Fra. P.'s use of "Khabs" in the Paraphrase without finding it in the museum translations then it is important to note that *Liber L vel Legis* not gives any direct translation of the word. Further, the work of the paraphrase was a work entrusted to Fra. P. by Aiwass from whose mouth *Liber L vel Legis* was given. The Paraphrase is not a complete and Egyptological accurate poetic description of all the facts given in the museum translations. It is a poetic and magical poem based on the translation and in fact a 'commissioned work' and one which he clearly enjoyed writing. As he wrote in the 'Old Comment' to *Liber Legis* about the third chapter's verses 36-38:

*Mostly translations from the stèle.*¹¹⁵⁷

Later in the so-called 'New Comment' to *Liber Legis* To Mega Therion writes about "Khabs":

¹¹⁵³ Nature; A Weekly Illustrated Journal of Science. London and New York: Macmillan and Co. ♦ Vol. XXIV, No. 603, Thursday, May 19, 1881, p. 49. (Unsigned review of "A Book of the Beginnings. By Gerald Massey. Two Vols. (London: Williams and Norgate, 1881.)") ("A BOOK OF THE BEGINNINGS", pp. 49-50.)

¹¹⁵⁴ Journal of the Asiatic Society of Bengal. Calcutta: Printed by C. B. Lewis, at the Baptist Mission Press. ♦ On the Shighni (Ghalchah) Dialect. By R. B. Shaw, Political Agent, Ladāk: Vol. XLVI, Part I, No. II, 1877, p. 121. (A Short Vocabulary of the Shighni Dialect)(On the Shighni (Ghalchah) Dialect, pp. 97-126.) ♦ For the article, see note¹¹³³ above.

¹¹⁵⁵ [Aleister Crowley, et al.] The Equinox. Vol. III., No. I. Detroit, Michigan: Universal Publishing Company, March MCMXIX E.V. (1919 E.V.), pp. 171-82. (*Liber CCC. Khabs am Pekht*)

¹¹⁵⁶ MTP, p. 224. (*Curriculum of A. A. A.*)

¹¹⁵⁷ [Aleister Crowley, et al.] The Equinox. Vol. I., No. VII. London: Wieland & Co., March MCMXII O.S. (1912 E.V.). Commentary to *Liber Legis*, III,36-38, p. 400. (*Liber Legis. The Comment*, pp. 387-400a.)

*This “star” or “Inmost Light” is the original, individual, eternal essence.*¹¹⁵⁸

and further that:

*Our own Khabs is our one sole Truth.*¹¹⁵⁹

In addition to what is said above concerning the transliteration “*khabs*”, it strangely turned up in 1867 translated as “*a shade*” in a hieroglyphic grammar added by the English Egyptologist and antiquary Samuel Birch (1813-1885), to an English translation of a work by the Prussian diplomat and scholar Christian Carl Josias, baron von Bunsen (1791-1860), clearly an error but probably owing to the Coptic ⲭⲁⲓⲃⲉϥ, ⲭⲁⲓⲃⲉ, haives, haibs, a shade, shadow.¹¹⁶⁰

The “*khab*” of the museum translations was in the ‘*Gardiner-Gunn Translation*’ – which had been titled “*STÉLÉ OF ANKH-F-NA-KHONSU*” – written more correctly as “*Shadow (khabt)* [also *šwyt*]”.¹¹⁶¹ This also confirms that Fra. P.’s use of “*Khabs*” in his Paraphrase not was a misreading of the 1904 E.V. museum translations – if that was the case he would likely have rewriting the two lines in question or made note of it! It is worth noticing that certain terms in the ‘*Gardiner-Gunn Translation*’ have been given a transliteration in brackets following their translation. Thus we find “*Soul (ba)*”; “*Spirit (yekh)*”; “*Shadow (khabt)*”; “*Underworld (duat)*”.¹¹⁶² To me, this clearly indicates that these words have been discussed and that the Egyptologists in all probability had read Fra. P.’s Paraphrase bearing in mind that the museum translations not were available!¹¹⁶³

¹¹⁵⁸ Aleister Crowley. *The Law is for All. The Authorized Popular Commentary on Liber AL vel Legis sub figura CCXX, The Book of the Law*. Edited by Louis Wilkinson and Hymenaeus Beta. Tempe, AZ: New Falcon Publications, 1996, p. 32.

¹¹⁵⁹ Ibid., p. 33.

¹¹⁶⁰ ⲭⲁⲓⲃⲉϥ, *khabs, a shade*. • C. C. J. Baron Bunsen. *Egypt’s Place in Universal History. An Historical Investigation in Five Books*. Translated from The German by Charles H. Cottrell. With Additions by Samuel Birch. London, UK: Longmans, Green, and Co., 1867, Vol. V., p. 598. (*Hieroglyphic Grammar*. [By Samuel Birch], pp. [587]-741.) • Translated from: Christian Carl Josias Bunsen. *Aegyptens Stelle in der Weltgeschichte: geschichtliche Untersuchung in fünf Büchern*. 4 Bde. Hamburg: Friedrich Perthes, 1844-57. • For ⲭⲁⲓⲃⲉϥ and ⲭⲁⲓⲃⲉ, see: GUSTAV PARTHEY; AMEDEUS PEYRON; HENRICO TATTAM. *VOCABULARIUM COPTICO-LATINUM ET LATINO-COPTICUM*. BEROLINI: PROSTAT IN LIBRARIA FR. NICOLAI, MDCCCXLIV (1844), p. 219. (ⲭⲁⲓⲃⲉϥ, ⲭⲁⲓⲃⲉ, “*umbra, protectio*,”) • For ⲭⲁⲓⲃⲉϥ, Schatten (shadow), see: Adolf Erman und Hermann Grapow. *Wörterbuch der Aegyptischen Sprache*. 6 Bde. Leipzig: J. C. Hinrichs, 1926-61. • Bd., III. (1928), p. 225.1. • Five volumes of Adolf Erman’s great dictionary were written out in handwriting by the Danish Egyptologist and Demotist Wonja Erichsen (1890-1966).

¹¹⁶¹ TSK1912, p. 370. • For the hieroglyphs and their meaning of “shadow”, see: Adolf Erman und Hermann Grapow. *Wörterbuch der Aegyptischen Sprache*. 6 Bde. Leipzig: J. C. Hinrichs, 1926-61. • Bd., III. (1928), p. 225. 1. (ⲭⲁⲓⲃⲉϥ, Schatten [shadow]) • Compare with: Ibid. • Bd., IV. (1929), pp. 432.6-433.10. (ⲭⲁⲓⲃⲉϥ, Schatten [shadow])

¹¹⁶² TSK1912, pp. 370-1. (*STÉLÉ OF ANKH-F-NA-KHONSU*)

¹¹⁶³ See note¹¹⁴⁰ above.

MYSTIC SOCIETY'S SECRETS.

THE ROSICRUCIAN ORDER.

In a case heard before the Court of Appeal on March 21, the veil was lifted upon some of the affairs of a mystic and hitherto unknown society calling itself the Rosicrucian Order, in connection with a new magazine, the *Equinox*, which has reached its second number and is about to publish a third part.

The Comte Liddell Macgregor, living at the Avenue, Beckenham, described himself as founder of the order, in conjunction with the late Dr. W. R. Woodman and Dr. W. Wynn Westcott, and also as its chief. He was present in court—a man with long whitening hair well brushed back. He was the plaintiff in the present litigation.

The editor of the *Equinox* is Mr. Aleister Crowley, who had been a member of the order. He was the defendant.

The matter came before Their Lordships on Mr. Crowley's appeal from an order of Mr. Justice Bucknill in chambers granting at the instance of the plaintiff an injunction restraining Mr. Crowley from publishing in the third number of the *Equinox* on March 22 any matter relating to the secret orms, rituals, or transactions of the order until the trial of the action or further order.

Mr. Whately (with him Mr. A. Neilson in support of Mr. Crowley's appeal) said the writ and the plaintiff's affidavit disclosed no cause of action and, moreover, the plaintiff, who knew all about the subject matter of the complaint last November, did not issue his writ until March 11, just before the magazine was about to be published. Mr. Crowley was editor, proprietor, printer, and publisher of the magazine. The defendant said in his affidavit that the order was instituted in 1888 for the study of "mystic philosophy and the mysteries of antiquity"; that the exclusive copyright of the rituals, ceremonies, and manuscripts of the order was vested in him, and the defendant proposed to publish them.

Aleister Crowley, the affidavit also said, became a duly qualified member, after signing the preliminary pledge form of secrecy, and made "a solemn obligation in open temple." In the September issue of the *Equinox*, the affidavit continued, Mr. Crowley had violated the oath of secrecy by making disclosures of ritual in an article entitled "The Temple of Solomon the King," and there was a chapter headed "The Neophyte."

Lord Justice Fletcher Moulton asked for a copy of the September number. This was handed to His Lordship, who perused with obvious enjoyment an article headed "The Pillar of Cloud," and passed it on to the other lords justices.

Lord Justice Farwell asked what harm would be done by the intended publication against which the interim injunction had been obtained.

Sir F. Lowe, K.C., for the plaintiff: It would do irreparable harm, for the cat would then be out of the bag. (Laughter.)

Lord Justice Farwell: It seems to me it is a dead cat. (Laughter.)

Sir F. Lowe: Perhaps there is a second cat in the bag, my Lord. (Renewed laughter.) The defendant is publishing the article as an act of revenge for having been expelled.

Their Lordships allowed the appeal and dissolved the injunction, holding that the application, made on the eve of the publication of the book was made too late.

Even the *Civil and Military Gazette* published in Lahore, Pakistan, wrote, April 15, 1910 E.V., about Aleister Crowley winning his appeal against S. L. MacGregor Mathers in the London Courts. (*Civil and Military Gazette*. Lahore, Pakistan: *Civil and Military Gazette*. • Friday, April 15, 1910, p. 9.)

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Here follows an Appendix containing a new conclusion to the origin of the phrase "*Khabs am Pekht*", which was discovered by the Author while rereading Samuel Birch's "*DICTIONARY OF HIEROGLYPHICS*", a dictionary published in 1869.

© in ™, An Vviii (November, 2022 E.V.)

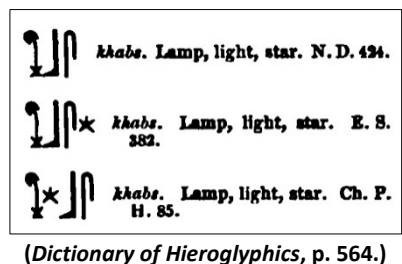
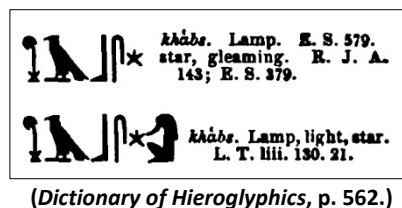
Appendix.

An English Source Containing the Words ‘Khabs am Pekht’

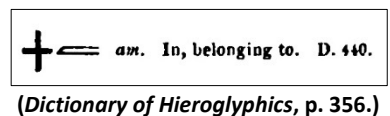
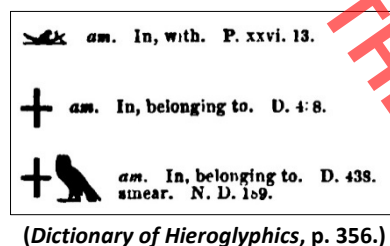
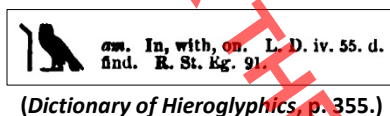


The English Egyptologist and antiquary Samuel Birch (1813-1885), who was Head of the Egyptological Department at the British Museum, published in 1869 the “*DICTIONARY OF HIEROGLYPHICS*” – the first Hieroglyphic Dictionary ever published – a dictionary containing 9270 words, and about 30,000 references, which appeared in the fifth volume of Baron Bunsen and his *Egypt's Place in Universal History. An historical Investigation in five books*.¹ When I first consulted Samuel Birch's dictionary on writing the above Chapter of *For the Thelemites* in 2008 E.V., I was mainly focusing on the word ‘khabs’, and due to the special arrangement of the words in this early dictionary, I overlooked that it in fact also contained the word ‘pekht’, together with the word ‘am’. So, we have all three words represented in Birch's dictionary, and furthermore with almost the same meanings as found in the GD Cipher MSS.

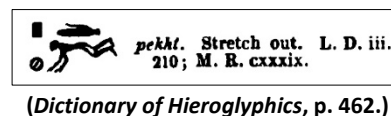
KHABS



AM

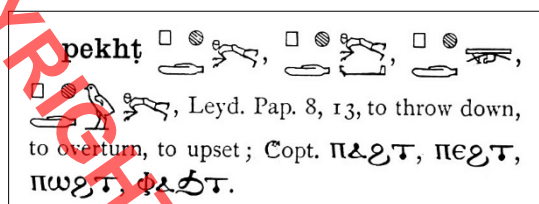


PEKHT



¹ C. C. J. Baron Bunsen; Samuel Birch. *Egypt's Place in Universal History. An historical Investigation in five books*. By C. C. J. Baron Bunsen, D.PH. D.C.L. & D.D. Translated from the German by Charles H. Cottrell, Esq., M.A.: With additions by Samuel Birch, LL.D. 5 vols. Second Edition. London: Longmans, Green, and Co., 1867. ♦ Vol. V.; *DICTIONARY OF HIEROGLYPHICS*. By Samuel Birch, Esq., pp. [335]-586. ♦ “The first Hieroglyphic Dictionary ever published”, see: Memoir of Samuel Birch, LL.D., D.C.L., F.S.A., &c., President. Part I. – Biographical Notice, List of Works, &c.; By E. A. Wallis Budge, M.A., pp. 14-5. ♦ In: *Transactions of the Society of Biblical Archæology*. London, UK: Published at the Office of the Society. ♦ Vol. IX., December, 1886.; Parts I– III., pp. 1-43.

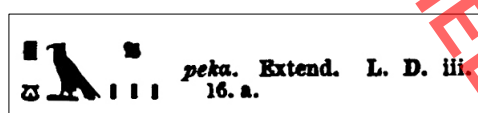
Regarding the transliteration 'pekht' in Birch's dictionary, then he gives two sources where the hieroglyphs are found: "*Lepsius, Denkmäler*" (L. D.) [Carl Richard Lepsius. Denkmäler aus Aegypten und Aethiopien, Tafelwerke Abth. III, BL. VII, 1849-58, p. 210.], and "*Rosellini, Monumenti Reali*" (M. R.) [Ippolito Rosellini. I monumenti dell'Egitto e della Nubia, Bd. 4,1, Atlas, 1832, p. CXXXIX.], however, these sources only have the hieroglyphic signs depicted and no transliteration or translation. It must therefore be concluded that the transliteration was Samuel Birch's work, a transliteration apparently not found in other Hieroglyphic Dictionaries, apart from that it appeared in 1920 E.V. in E. A. Wallis Budge's two-volume *An Egyptian Hieroglyphic Dictionary*, and where Samuel Birch's transliteration of the hieroglyphic signs had been given another translation: "*to throw down, to overturn, to upset*."²



Samuel Birch wrote in *Egypt's Place in Universal History* in an Appendix titled: "*Comparative Egyptian and Semitic Glossary, According to the Coptic (Demotic)*", about a word "PKHT"³:

†PSKH, PKHT (under PKH originally), *to extend, to make wide, make easy, facilitate* : Hebr. p'n'h, *to extend*, hence pa'h, *a net*. Cf. Hebr. psh, *to stretch* (pandere), pst, *to extend* (also in Syriac); Arab. bst. *extend*. R! suggests the Ethiop. phvs, *to heal*.

As already mentioned, Samuel Birch's "*Dictionary of Hieroglyphics*" also has a word which is transliterated/translated as "*peka. Extend*".⁴



(*Dictionary of Hieroglyphics*, p. 459.)

² E. A. Wallis Budge. *An Egyptian Hieroglyphic Dictionary*. With an index of English words, king list and geographical Coptic and Semitic alphabets, etc. In Two Volumes. London, UK: John Murray, 1920. ♦ Vol. I., p. 247b.


³ C. C. J. Baron Bunsen; Samuel Birch. *Egypt's Place in Universal History*. An historical Investigation in five books. By C. C. J. Baron Bunsen, D.PH. D.C.L. & D.D. Translated from the German by Charles H. Cottrell, Esq., M.A.: With additions by Samuel Birch, LL.D. 5 vols. Second Edition. London: Longmans, Green, and Co., 1867. ♦ Vol. V.; APPENDIX (A). [By Samuel Birch, Esq.]; *Complete Comparison of the Hitherto Known Old and New Egyptian Words With the Semitic; Comparative Egyptian and Semitic Glossary, According to the Coptic (Demotic); Part II. – Consonants.*, p. 762.

⁴ C. C. J. Baron Bunsen; Samuel Birch. *Egypt's Place in Universal History*. An historical Investigation in five books. By C. C. J. Baron Bunsen, D.PH. D.C.L. & D.D. Translated from the German by Charles H. Cottrell, Esq., M.A.: With additions by Samuel Birch, LL.D. 5 vols. Second Edition. London: Longmans, Green, and Co., 1867. ♦ Vol. V., p. 459. (*DICTIONARY OF HIEROGLYPHICS*. By Samuel Birch, Esq., pp. [335]-586.)

As to the Ancient Egyptian words in Gerald Massey's work, Massey was in regular correspondence with Samuel Birch who acted as his hieroglyphic authority, and strange as it may seem Birch also proofread his texts.⁵ When I wrote the above Chapter, I was well aware of that Massey knew Birch, but not that Birch's involvement in the work was so great.⁶ The words 'Khabs' and 'Pekht' found in Gerald Massey's 1881 work thus came from his friend and 'collaborator' the English Egyptologist and antiquary Samuel Birch, who as mentioned was the head of the Egyptological Department at the British Museum, and the author of the well-known English Hieroglyphic Dictionary, which had appeared in 1867. Samuel Birch helped Massey with the Ancient Egyptian words found in his two-volume *A Book of the Beginnings*, and which contained the two words 'Khabs' and 'Pekht'. I am inclined to believe that Gerald Massey knew the English linguist, orientalist, and Freemason Kenneth Robert Henderson Mackenzie (1833-1886), who Golden Dawn historian R.(obert) A.(ndrew) Gilbert (1942-), believes was the author of the Golden Dawn Cipher MSS. – and I am sure that Mackenzie and Samuel Birch also knew each other!

It seems likely that the full transliteration 'KHABS AM PEKHT' originated with the Golden Dawn Cipher MSS., and was a construction based on Samuel Birch's work, and perhaps also Massey's work. The words bring, for example, associations with these lines found in the Old Testament where it is stated about the Almighty God:

"who stretcheth out the heavens" (Ps. 104:2.); "created the heavens, and stretched them out" (Isa. 42:5.)

– in other words, 'who stretcheth out the light'; 'created the light, and stretched it out'. I also noticed that Kenneth R. H. Mackenzie in *The Royal Masonic Cyclopædia* (1877), among other things wrote about the "JAINA CROSS" , which he also calls the "HERMETIC CROSS":

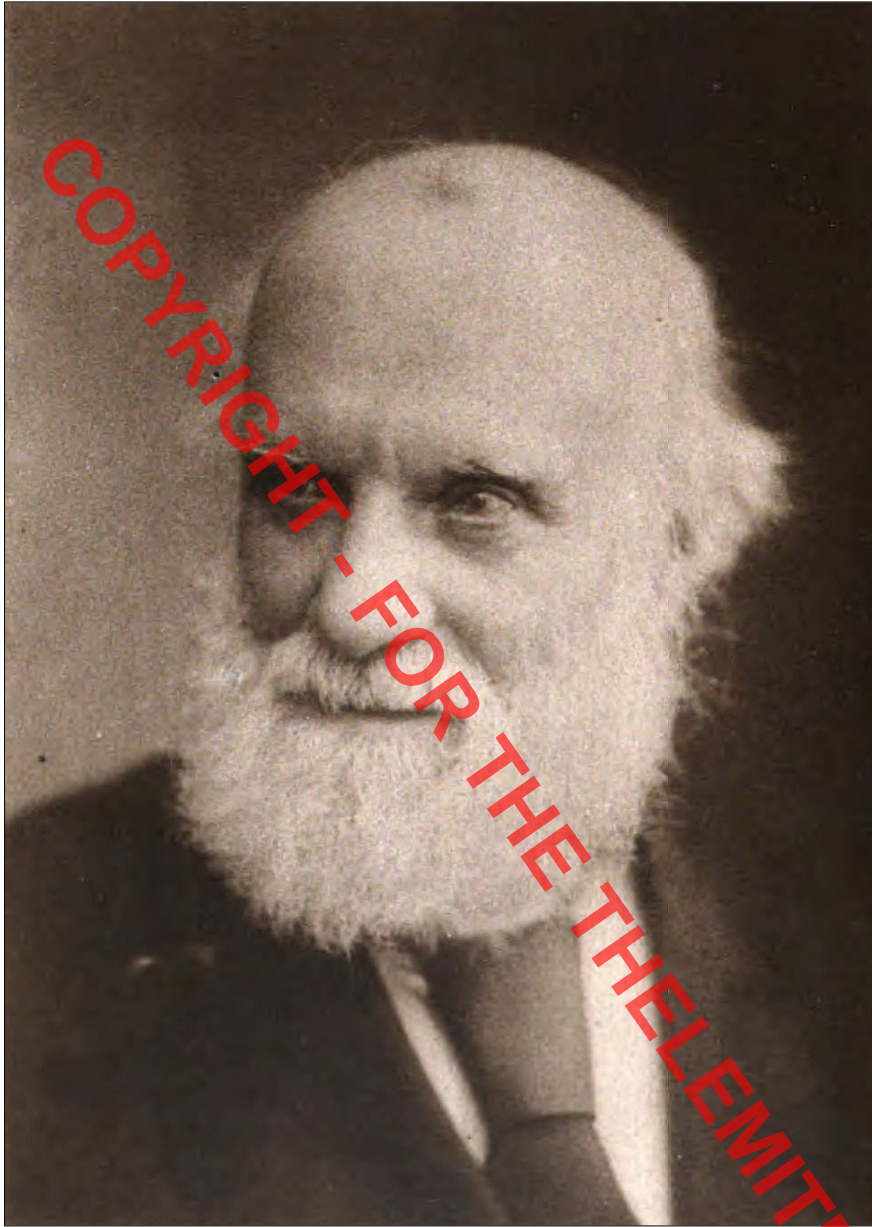
Although hallowed by antiquity, it is associated, in the minds of those who bear it as a symbol, with nothing save Youth, Hope, Praise, and Eternal Adoration of the Grand Architect of the Universe. The Jewel in the centre refers to the universal monotheism taught among the early races of mankind. Applied to T.G.A.O.T.U. [i.e., THE GRAND ARCHITECT OF THE UNIVERSE], it typifies His all-embracing power, its arms extending in every direction to show that no can escape the illimitable power of the Almighty, – represented more particularly by the stone in the centre, who, by means of His angels, is acquainted with the minutest acts of His creatures throughout the Universe. There is no limit to the extension of the arms, which, bent at right angles, show His universal love and charity, and, in each corner, typify a place of refuge for the weary soul of man. Applied to the Universe, the centre stone represents the Sun, illuminating everything with his rays, and restraining every member of the Solar system, however, remote, within the focus of his attraction.⁷

I suggest that you also read the extract "The Tarot" from *For the Thelemites*, which also deals with several important aspects of the GD Cipher MSS.

⁵ See: *David Gange*. *Dialogues with the Dead; Egyptology in British Culture and Religion, 1822-1922*. Oxford, UK: Oxford University Press, 2013, p. 223. (*The Middle Kingdom: Orthodox Egypt, 1880-1900*, pp. 151-236.)

⁶ *Ibid.*

⁷ *The Royal Masonic Cyclopædia of History, Rites, Symbolism, and Biography*. Edited by Kenneth R. H. Mackenzie, IX°, ("Cryptonymus,") Hon. Member of the Canongate Kilwinning Lodge, No. 2, Scotland. London: Bro. John Hogg, MDCCCLXXVII, p. 352; (also p. 9.)(*JAINA CROSS*, pp. 351-5.)



The English Egyptologist and antiquary Samuel Birch (1813-1885), who was Head of the Egyptological Department at the British Museum. Samuel Birch had in 1861 been appointed Keeper of the Oriental, British and Mediæval Antiquities.