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FOR THE THELEMITES

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.



עשרים ושנים אותיות יסוד קבועות
בגלגל בר"א שערים וחזור הגלגל פנים
ואחור וזהו סימן לדבר אין בטובה למעלה
מענג ואין ברעה למטה מנגע :

Twenty-two letters of foundation are set in a circle in 231 Gates. The circle rotates forward and backward. And this is a sign: There is no good higher than delight [ענג, Oneg], and there is no evil lower than plague [נגע, Nega].

How did He weigh them and transpose them? Aleph with each one, and each one with Aleph; Beth with each one, and each one with Beth. They repeat in a cycle. Thus, it turns out that everything formed and everything spoken emerge from one name.

He formed substance out of chaos, and made nonexistence into existence. He carved great pillars from air that cannot be grasped. This is the sign: He observes and transposes. He makes all creation and all things with one name. A sign of this is twenty-two objects in a single body.

Sefer Yetzirah, 2:4-6.



The 231 Secret Gates of the *Sefer Yetzirah* Revealed!

Found below is a short, very important comment to *Liber L vel Legis*. It is published now (by decision of the Brothers) in consequence of the Equinox of the Gods, which was announced in the 'Victorious City' in March 1904 E.V., since it is stated by Nuit in *Liber L vel Legis – The Book of the Law* – which was received by Aleister Crowley on April 8, 9, & 10, 1904 E.V.:

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

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

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

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

"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."

(*Liber L vel Legis*, I, [45]-[49].)

– hence after all these years now published in order to obey these words also by Nuit:

"[...] solve the first half of the equation, leave the second unattacked."

(*Ibid.*, I, [56].)

"Sepher Yetzirah is a very ancient and marvellous book that all major Kabbalists stood in awe of. The book, which numbers only a few pages, contains profound secrets hidden in a most ingenious way! It is evident that it was originally handed over orally among a certain group of initiates. Its secrets were known by the older Kabbalists, but I am inclined to believe that some of its 'hidden' marvels probably not were transmitted to the later Kabbalists."

(Quote from *For the Thelemites*, Chapter 10; 'The Tarot and its Paths', p. 339. This chapter is found in the extract from the book published here as "*The Tarot*": <https://www.forthethelemites.website/the-tarot>)

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

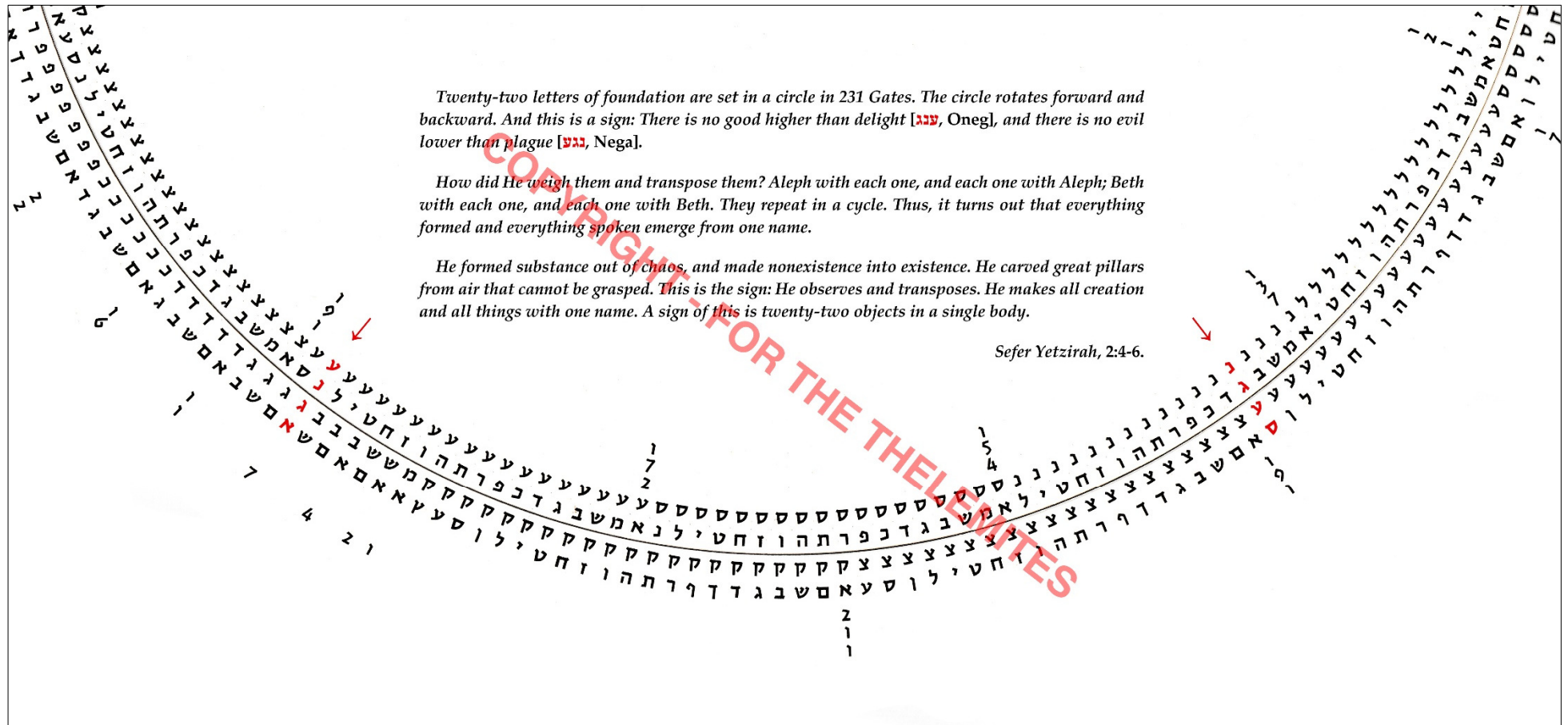
– The word of the Law is Θελημα. –

A::mor est Lex, A::mor sub Voluntate

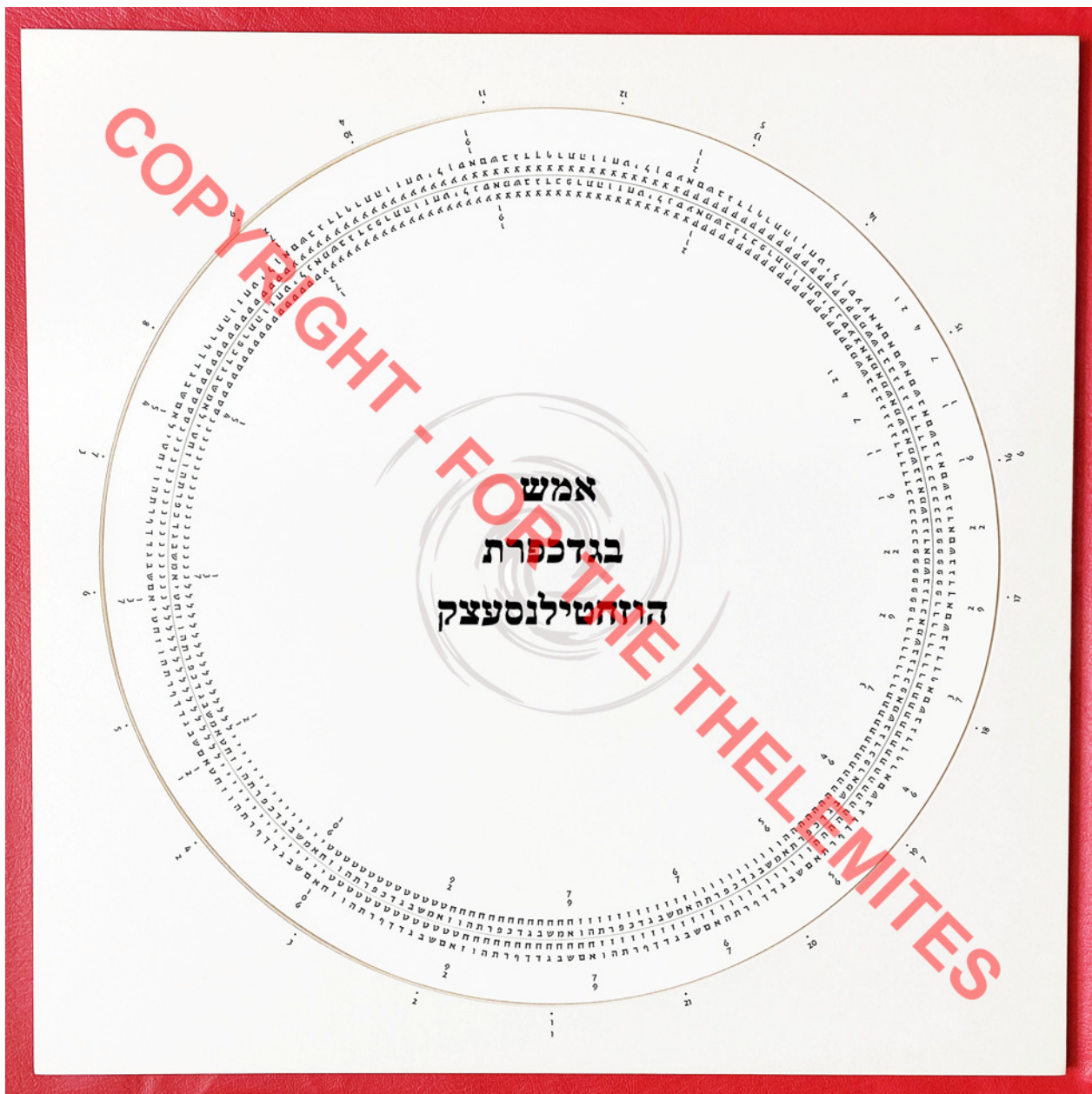
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The 231 Gates of ספר יצירה, Sefer Yetzirah – the ‘Book of Creation’

The Combination of the 22 Foundation Letters: אמש בגדכפרת הוזהטילנסעצק Three Mothers; Seven Doubles; and Twelve Elementals



A part of the rotating 231 Gates described in *Sefer Yetzirah*, 2:4-6. The combination of Gate 189 and Gate 7 (here highlighted in red) creates ענגא, oneg, delight, combined with the letter Aleph; and at the same time appears the combination of the Gates 141 and 190 (highlighted in red) as נגעס, nega, plague, combined with the letter Samekh, thus together showing the “one name”, אס, which spelt in full amounts to 231, i.e., “twenty-two objects in a single body”! [231 = (20)ב + (40)מ + (60)ס + (80)פ + (30)ל + (1)א] The “one name”, אס, has a numerical value of 61, the same numerical value as אין, ayin, nothingness; nothing. Note also that the two letters אס happen to be the initials of אין סוף, Ein-Sof, ‘the Infinite’, a term first used by Isaac the Blind (died c. 1235), in his commentary to the *Sefer Yetzirah*. The above construction of the 231 Gates was discovered by me during a magical work, which took place in 1991 E.V. © Perdurabo ST.



'Twenty-two letters of foundation are set in a circle in 231 Gates. The circle rotates forward and backward.'

© Perdurabo ST [These 231 Gates will rewrite the history of the Kabbalah – 'One who knows']



The Construction of the Gates

מא
1
שא, שמ
3 2
בא, במ, בש
6 5 4
גא, גמ, גש, גב
10 9 8 7
דא, דמ, דש, דב, דג
15 14 13 12 11
כא, כמ, כש, כב, כג, כד
21 20 19 18 17 16
פא, פמ, פש, פב, פג, פד, פכ
28 27 26 25 24 23 22
רא, רמ, רש, רב, רג, רד, רכ, רפ
36 35 34 33 32 31 30 29
etc. – וכו' –

Seen are the first thirty-six gates, gates initiated by the eight letters **מש בגדכפר** – that is to say, 'for obvious reasons' no gates, combinations, start with the first letter of the Hebrew alphabet, א, Aleph!



The first printed Hebrew edition of *Sefer Yetzirah* (ספר יצירה) appeared in Mantua in 1562. Ten years before, in 1552, had a Latin translation (*Liber Jezirah*) been printed in Paris.

The Warsaw 1884 'standard' edition of *Sefer Yetzirah* with commentaries. (ספר יצירה: Warsaw: Bidefus Yitshak Goldman, 1884.)