

LIBER MCLXX ON LIBER L



Perdurabo ST

*"Now let there be a veiling of this shrine: now let the
light devour men and eat them up with blindness!"*

Liber L vel Legis, II,14.

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LIBER MCLXX ON LIBER L

A Commentary on *Liber L vel Legis* by Perdurabo ST

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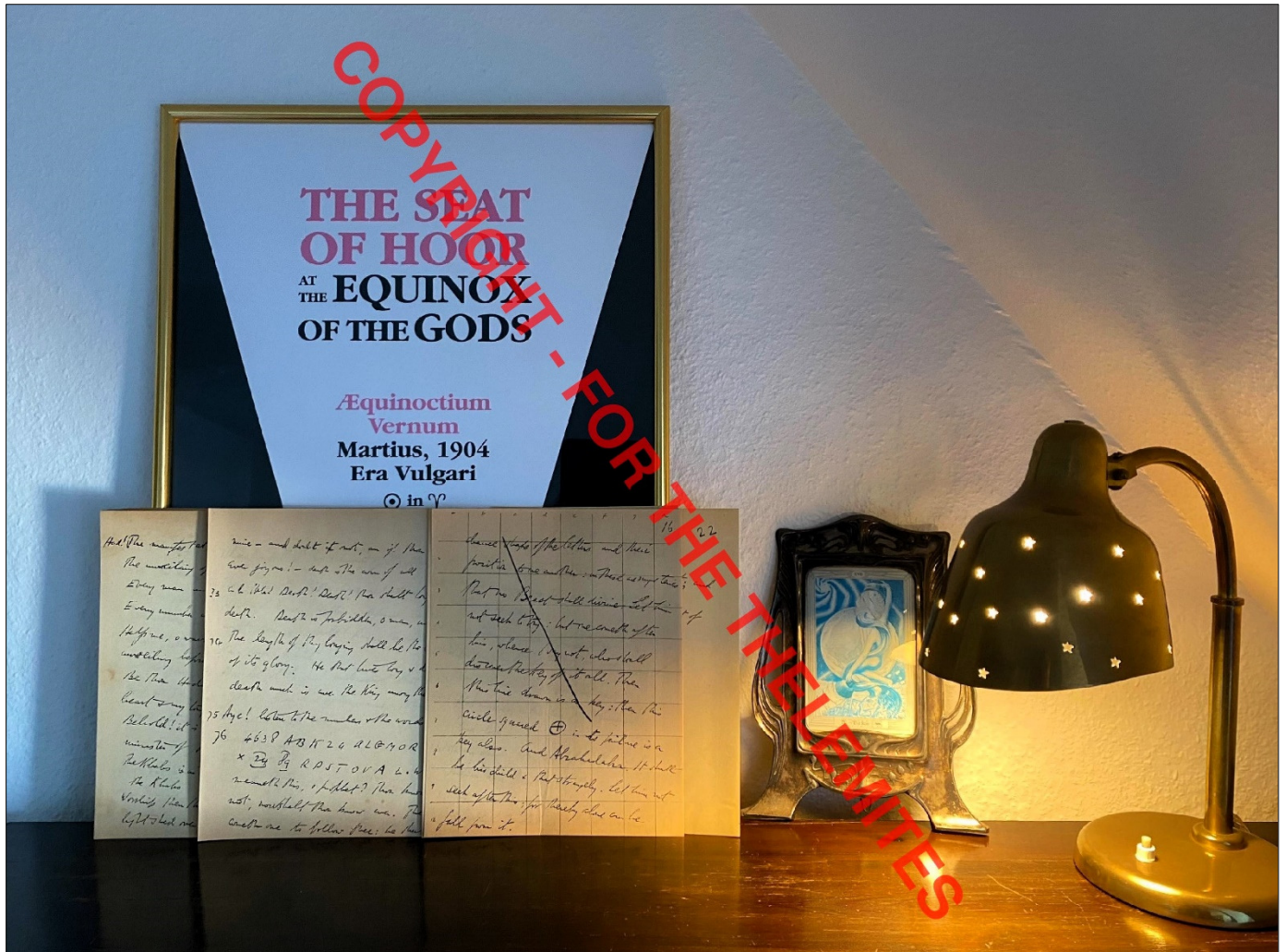




The title of this work is *Liber MCLXX – On Liber L*, ‘Liber 1170 – On Liber 50’. It contains a commentary on *Liber L vel Legis* written by Perdurabo ST.

The number 1170 chosen for this book, is the Gematria of the ancient Greek spelling of the name Horus, or Hoor, Ὅρος , ‘*Ôrus*’ (Ω , 800 + ρ , 100 + $\omicron$, 70 + ς , 200 = 1170). However, it is also the Gematria of ‘*Εἰς καὶ μίᾱ καὶ ἐν καὶ πᾶς καὶ πᾶσα καὶ πᾶν*’, *One* [masc.] *and one* [fem.] *and one* [neut.] *and all* [masc.] *and all* [fem.] *and all* [neut.], words also adding to 1170 – and “*the Law is for all*”!

Above is seen the ancient Egyptian hieroglyph for the god Horus, *hrw*.



The MS. from *The Equinox of the Gods* published by Aleister Crowley in 1936 E.V. – the facsimile of the handwritten *Liber L vel Legis*, i.e. ‘Liber 50, or The Law’!, which was written down in Cairo, Egypt, shortly after the announcement of the Equinox of the Gods at the Spring Equinox in 1904 E.V.. It was the first ‘full seize’ publication of the 65 MS. sheets, which unfortunately lacked a reproduction of the titled page to the MS., since Crowley had lost it in the 1910s. Nevertheless, most fortunately the title page is present today, since it turned up in 1966 E.V.. As I have revealed, so is the name of *The Book of the Law* ‘Liber 50, or The Law’, *Liber L vel Legis*, and not “*Liber AL* [לא, el] *vel Legis*” – in other words just exactly “*Liber L vel Legis*” as found on the title page created in Egypt!



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

I have been planning this book for years. The problem has always been how much should be revealed to all, and what should be left untouched – as stated in *Liber L vel Legis*: “solve the first half of the equation, leave the second unattacked.”

Time solved this problem for me, so to speak, and here is the first ‘little’ part of my commentary on *Liber L vel Legis*, which is a big one, since it opens up the book, once for all.

Other parts will follow, and be incorporated into this volume.

Aye! The name of *The Book of the Law* is ‘Liber 50, or The Law’ – *Liber L vel Legis*!

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

PERDURABO ST

⊙ in ∇ An Vx

ΠΡΑΤΤΕ ΑΥΤΟ ΠΟΥ ΘΕΛΕΙΣ ΘΑ ΕΊΝΑΙ ΟΛΟΣ Ο ΝΟΜΟΣ

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1

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The Temple of Truth

– The Law of θελημα; the Thelemites and their 'Three Grades' –



Early in 1925 E.V. Aleister Crowley beheld the vision and received the voice that was written down as “*The Temple of Truth*”, and which was published in *The Heart of the Master* – the same year two times in German, and in 1938 E.V. in English published by the O.T.O.

In order to open up *Liber L vel Legis*, a few misunderstandings have to be cleared up. Things which not yet have been spoken of must be revealed, that they may shine to all, although still half known and half concealed. As written, (I,[34].) “*the Law is for all*”!

I have for some time been thinking of starting to write *Liber 1170*, and then suddenly I felt that the time was right, and started. There are only a few days to the Vernal Equinox, and our new year will be Year 120 in the Aeon of Hoor, or AN Vx (2024/25 E.V.), and it strikes me that it is written about the Instructor present to ‘Khaled Khan’ in ‘The Temple of Truth’ that: “*it was written that His days should be an hundred and twenty years*”! (*The Temple of Truth*, p. 28.)

Now, the reason for starting this first part of my commentary on *Liber L vel Legis* by looking into *The Heart of the Master* is that in “*The Temple of Truth*” it is said about the Law of Thelema:

“*Know therefore that this Law of Thelema “Do what thou wilt” is the first Law ever given to man which is a true Law for all men in every place and time. All earlier Laws have been partial, according to the faith of the hearer, or the customs of a people, or the philosophy of their sages. Nor is there need, with this Law of Thelema, of threats and promises: for the Law fulfilleth itself, so that the one reward is Freedom for him who doeth his will, and the one punishment is Restriction for him that goeth astray.*” (*The Temple of Truth*, pp. 37-8.)

– an everlasting Law that is forever valid!

Regarding “*The Temple of Truth*”, as we know so is there an ‘infinity’ of Truth to be found in *Liber L vel Legis*. Nevertheless, the keen reader will perhaps have noticed the fact that the word ‘Truth’ not is found in the MS. of *Liber L vel Legis*! (It is found once in *Liber CCXX*, III,37., in Aleister Crowley’s Paraphrase.) Now, as we know, so is the word ‘Truth’ used in teachings of religions and philosophies all over the planet. If we, for instance, look at the Old and the New Testament, as found in the King James Version of the Bible, then the word

‘truth’ is found 333 times – 224 times in the Old Testament, and 109 times in the New Testament.

But that the word not is used in *Liber L vel Legis* has its explanation! Religions often speak of the ‘ultimate truth’, or ‘the only truth’. As we know, truth is a fundamental thing in every aspect of life, however, as an initiate will know, then the ‘Truth’ often changes on the road towards mastery. But the goal is then always the last or ultimate truth, to find that defines the mastery, as well as it does for the religions.

If we look into *Liber L vel Legis* – ‘Liber 50, or The Law’ – we are told by Nuit, the Queen of Heaven:

(I,[34].) “[...] *the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.*” (I,[35].) *“This that thou writest is the threefold book of Law.”*

And then we are told:

(I,[39].) *“The word of the Law is Θελημα.”* (I,[40].) *“Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt shall be the whole of the Law.”*

In a few words, the meaning of these ‘Three Grades’ mentioned has hitherto been looked on as three grades ‘in the Order’ – *“in the Order, the Mystic, the Magician, and the Devotee”* (New Comment, I,[40].; See also ‘The Djeridensis Comment’) – but, which they are not! The “Hermit”; the “Lover”; and the “man of Earth” are three different (‘created’) beings, three beings whose inner will are different, and therefore their way to success are different, and their ‘truths’ are different!

This is why the word ‘truth’ not is used in *Liber L vel Legis*, and therefore we find Ankh-af-na-khonsu, the priest of the princes, and the prophet and slave of the beauteous one, asking:

(I,[26].) *“Who am I, and what shall be the sign?”*

And later we are told by Hadit, the heart flame:

(II,58.) *“Yea! Deem not of change: ye shall be as ye are, & not other. [...] all is ever as it was. Yet there are masked ones my servants: [...]”*



As to our name 'Thelemites' – (I,[40].) *"Who calls us Thelemites will do no wrong, if he look but close into the word."* – in the centre of 'Thelemites' we find the word 'lem', which is an old form (12th – 14th century) of the English word 'leam', meaning 'flame, light'!* The ending 'ites', means, of course, 'ones belonging to or connected with', thus, 'The-lem-ites', The-flame-ites! The 'lem' is, of course, the flame of the heart, Hadit, who states:

(II,[6].) *"I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death."*

The 'flame' – the 'will' – in the Thelemites is of three kinds, threefold, hence the 'Three Grades' (*"This that thou writest is the threefold book of Law."*), and the 'Three Grades' are hidden in a 'Book of the Law', which also is threefold: *"Had! The manifestation of Nuit"*; *"Nu! The hiding of Hadit."*; and *"Abrahadabra; the reward of Ra Hoor Khut."*!

The word 'truth' is not used in *Liber L vel Legis*, but the word 'certainty' (I,[58].) is introduced by Nuit. I love certainty, I have always liked its power! (Read, for example, *"Chapter 10; The Tarot and its paths"* from *For the Thelemites*. The chapter can be downloaded from the website.)

These were the words. Read, think, work, be wise and strong – *"The word of the Law is θελημα."*; *"Do what thou wilt shall be the whole of the Law."*



* For 'lem' and 'leam', see: Oxford English Dictionary. 2nd Edition. 20 vols. + Supplement I-IV. Oxford, UK: Clarendon Press, 1971-85. ♦ Vol. L; 'leam' ('lem'), p. 151.

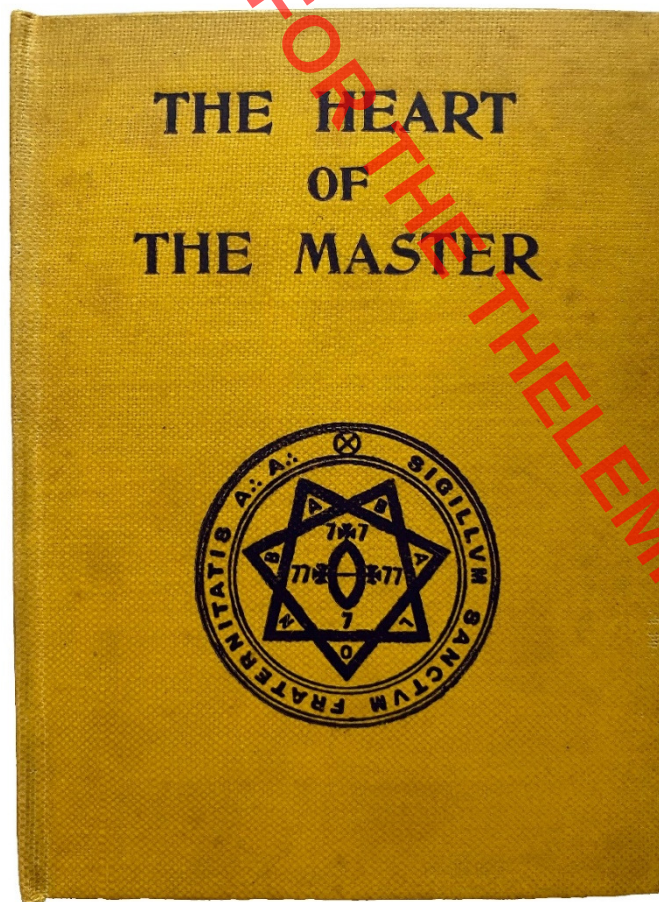
LIBER MCLXX – ON LIBER L

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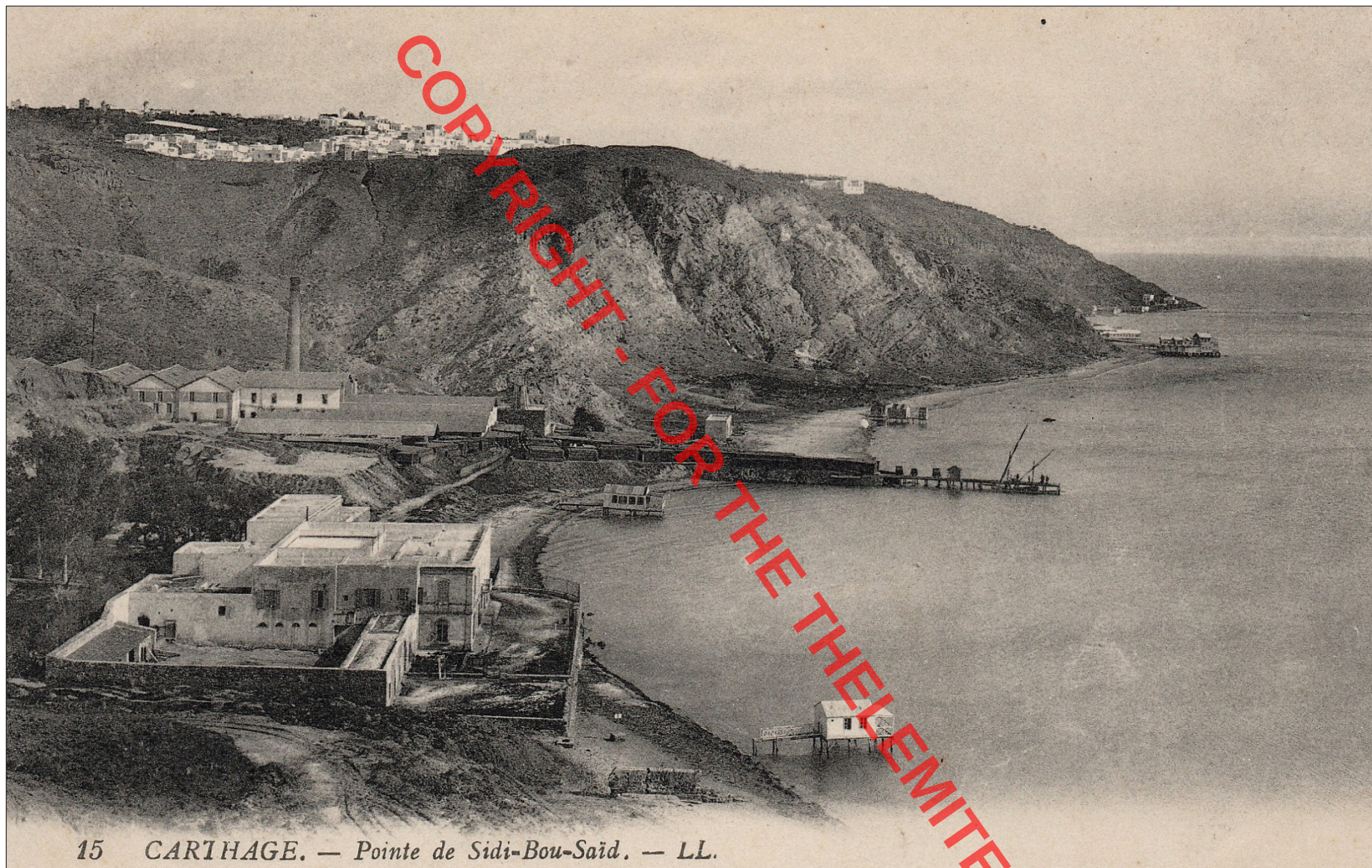
and this is, being interpreted, “The Great White Brotherhood.” Below was written: With us Two Thousand Years is as One Day. (*The Heart of the Master*; III. *The Temple of Truth*, p. 29.)



The Heart of the Master was published as “*Das Herz des Meisters*” in Band 5. of: *Heinrich Tränker* (Hrsg.). *Pansophia. Urquellen inneren Lebens. Zum Heile der Welt neu kundgegeben von einem „Collegium Pansophicum“*. Ein Archiv in zwangloser Folge. 6 Bände. (All published) Band 1-2, München: Otto Wilhelm Barth Verlag, 1923-4. Band 3-6, Leipzig: Pansophie-Verlag, 1925. • Band 5. (Abt. VII. Bd. 1.): *Aleister Crowley*. *Wege zum Sanktuarium. Das magische Werk der “Großen weißen Bruderschaft”*. Nach authentischen Quellen als Kommentare zur “Botschaft der Meister”. Ausgewählt und übertragen vom „Collegium pansophicum“ i.A. Fra.: [Saturn]us. [Karl Johannes Germer] Leipzig: Pansophie-Verlag, 1925, S. 3-157. ♦ *Das Herz des Meisters*, S. 93-124. • It was issued in book form (reset edition) the same year as: *Khaled Khan* [*Aleister Crowley*]. *Das Herz des Meisters*. Np [Leipzig]: sn [Thelema Verlag], nd [1925]. (32 S.) This issue also had “32 *Wege der PANSOPHIA*”, which not was included in the first issue in “*Wege zum Sanktuarium*”. • The English edition of *The Heart of the Master* was privately issued by the O.T.O. in London in 1938 e.v. ♦ *Khaled Khan* [*Aleister Crowley*]. *The Heart of the Master*. London, UK: Privately issued by the O.T.O., 1938 e.v. • For an account of the publishing history etc. of *The Heart of the Master*, see: *Aleister Crowley*. *The Heart of the Master & other Papers*. 3rd rev. edition, ed. Hymenaeus Beta. Tempe, AZ: New Falcon Publication, 1992, pp. vii-[xviii].



Upper cover of the superb English edition of *The Heart of the Master*, issued “*An Ixii Sol in Libra September 23, 1938 e.v.*”. (London, UK: O.T.O., 1938 e.v.) Author’s collection.



15 CARTHAGE. — *Pointe de Sidi-Bou-Saïd.* — LL.

Postcard showing the 'red' hill of Sidi-Bou-Saïd about which Aleister Crowley wrote in the first line of "The Temple of Truth" in *The Heart of the Master*: "I, Khaled Khan, beheld that Vision and received this Voice upon the Holy Hill of Sidi Bou Said, in the country now called Tunisia, but from of old sacred with many sanctities." French postcard from around the same time as the visit of "Khaled Khan", the Master Therion, took place. Author's collection.

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ΘΕΛΗΜΑ

2

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Liber L – The Key

“To look forth upon men, to tell them this glad word.”

[As it was published An. Vv (2019 E.V.) on the website of *For the Thelemites*]



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

The ‘master-key’ to the Law of ΘΕΛΗΜΑ is you! And bear in mind that the Core and Key of the first Law ever given to man, which is a true Law for all men in every place and time of course not are based on the old Aeons, but something new that is forever valid!

Therefore, the Great Work for every man and every woman is to make sure that they are doing their true will! But how to know what his/hers true will is? How to know what is false and what is true? How to know the signs, and how to test these signs? How to know what the words “*Do what thou wilt*” mean? The Law of ΘΕΛΗΜΑ and its words: “*Do what thou wilt shall be the whole of the Law*”, were therefore followed by *Liber L vel Legis – The Book of the Law*!

“Change not as much as the style of a letter.” – Liber L vel Legis, I,[54].

The full title of *Liber L vel Legis* as it appears on the MS.’s title page was clearly planned to have appeared together with the facsimile of the MS. in “*The Temple of Solomon the King*” in the seventh number of *The Equinox*, March 1912 E.V., but here Crowley due to the missing title page – which J. F. C. Fuller had lent for his planned account of the Cairo Working in “*The Temple of Solomon the King*”, and which he not had returned after he broke with Crowley and the A.:A.:, but just had added to his collection of Crowleyana – wrote:

The full title of the book is

LIBER L vel LEGIS

Sub figurâ CCXX

As delivered by LXXVIII to DCLXVI

This was the title chosen by him when the book in 1909 E.V. had been privately printed for the use in the A.:A.:

I will go as far as to say that the missing title page influenced Crowley's acceptance of Frater Achad's "AL", which replaced the original "L" – Charles Stansfeld Jones who later lost interest in the Aeon of Hoor and the Law of Thelema, and became a member of the Roman Catholic Church, baptized and confirmed in the end of the 1920s. Did such a weak, confused, and wretched "one" discover "the key of it all", together with the meaning of the "L", the sacred title word of *The Book of the Law*? – of course not! Later he would also state that Aiwaz was the enemy of mankind!

Frater Achad could not explain in detail the exact meaning of "the numbers & the words" in *Liber Legis*'s Second Chapter, Verse 76, nor explain the 'key page' of the Third Chapter's page 16 (Verse 47). It seems that he out of the many letters and numbers in the string of *Liber L vel Legis*, II, 76, spotted the two letters "A L" and concluded that they could be written in Hebrew forwards and backwards as אֵל, el, god, and לֹא, lo, no; not, and that they were the keys to the book, and after that "THE FOOL PARZIVAL" simply ignored that each of the other some twenty-six letters and numbers of the string of course must have a detailed meaning – a meaning hiding a complicated, magickal message of supreme importance!

And why should a book having at its 'core' the following statement by Hadit: "I am alone, there is no God where I am.", be called "Liber AL" (אֵל, el), 'the Book of God'? No, these words have for centuries belonged to another book, namely the Christian Bible, which sometimes has been called *liber Dei*, 'the Book of God'!

As I will return to in detail in *For the Thelemites*, the title of *The Book of the Law* is exactly as Frater P. wrote it on its title page, namely "*Liber L. Vel Legis.*"! However, אֵל/לֹא may be useful keys in rituals etc., and three times 31 is still 93, but they are not words related to the title "*Liber L*" nor to the "glad word" of Chapter II's Verse 76!

Finally, Aleister Crowley wrote in a letter to Charles Stansfeld Jones, December 28, 1923 E.V.:

"The word AL exists in the Book of the Law, you did not "produce" it and I did not receive it from you. It was pointed out to me by you which is a totally different matter. The writer asserts that I have proclaimed AL to be the Key of the Work but this is not the case. So far as I attach any meaning to the phrase "the Key of the Work" the word would be Abrahadabra, a word which I "produced" myself by a train Qabalistic reasoning in Mexico City in 1900 e.v. That I produced the Word and Aiwass "accepted" it gives me no claim to be superior to Aiwass. On the contrary, I am profoundly honoured that he deigned to confirm my research by adopting it in the Book of the Law." [In fact, Crowley's 'production' of Abrahadabra was prophetic!]*

* The words from Crowley's 1923 E.V. letter to Jones quoted from: *Tobias Churton*. Aleister Crowley in America. Rochester, Vermont, Toronto, Canada: Inner Traditions, 2017, p. 566.

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

PERDURABO ST



LIBER



L



THE KEY

It is to be expected that the Key to *Liber L vel Legis* must be something new, something unheard-of, a unique element with supreme magickal significance and power! As explained in the book preview of *For the Thelemites* so is the doctrine of the two Hebrew words אל, el, god, and לו, lo, not; no, old knowledge!

לו, lo, not; no, is the old problem for Gods and Men that Will under certain conditions turns into weakness, that “Will stops and cries Why, invoking Because”, that “Will stops & does nought.”! (*Liber L vel Legis*, II,30.) This problem has always been present in the Universe and the Gods have dealt with it by adding distance to its cause!

LIBER 50 – As I shall comment on in detail, so is the name of ‘The Book of the Law’ ‘Liber 50, or The Law’, - “Liber L vel Legis”!



“All these old letters of my book are aright; but ✱ is not the Star.”

(Liber L vel Legis, I, [57].)



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

Liber L vel Legis, II,76:

"to look forth upon men, to tell them this glad word."

And mine Hour being now upon me, I utter this glad word
discovered by me An. IVxviii (2010 E.V.) ☉ in Ƨ.

AYE

You know "not, no"; now you shall know "AYE"!

Aye! – always and ever!

Love is the law, love under will.

Perdurabo ST

Dania, Tellus

An. Vv (2019 E.V.) ☉ in Ƨ



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

A short comment on “this glad word” of Liber L vel Legis, II, 76.

Aye is the adverb “aye”, ever; always! Its pronunciation is thus [ei], and not [ai], aye or ay, yes! The “glad word” is thus pronounced in the same way as the letter ‘A’ [ei]! It is important to notice that Aleister Crowley in *The Equinox of the Gods* in 1936 E.V. wrote about the line found in *Liber CCXX*, II, 75: “Aye! listen to the numbers & the words:”, “I should not have spelt “Ay” “Aye,””! (EG, p. 106.). “Ay” is not found in *Liber L vel Legis*, and “aye” is found twice. I will later publish an essay on the meaning of *Liber L vel Legis*, II, 76, and the Magick of the “glad word” hidden there.

“What meaneth this, o prophet? Thou knowest not; nor shalt thou know ever. There cometh one to follow thee: he shall expound it. But remember, o chosen one, to be me; to follow the love of Nu in the star-lit heaven; to look forth upon men, to tell them this glad word.” (*Liber L vel Legis*, II, 76.)

Perdurabo ST, ☉ in ♋, An Vvii (January 2022 E.V.)

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

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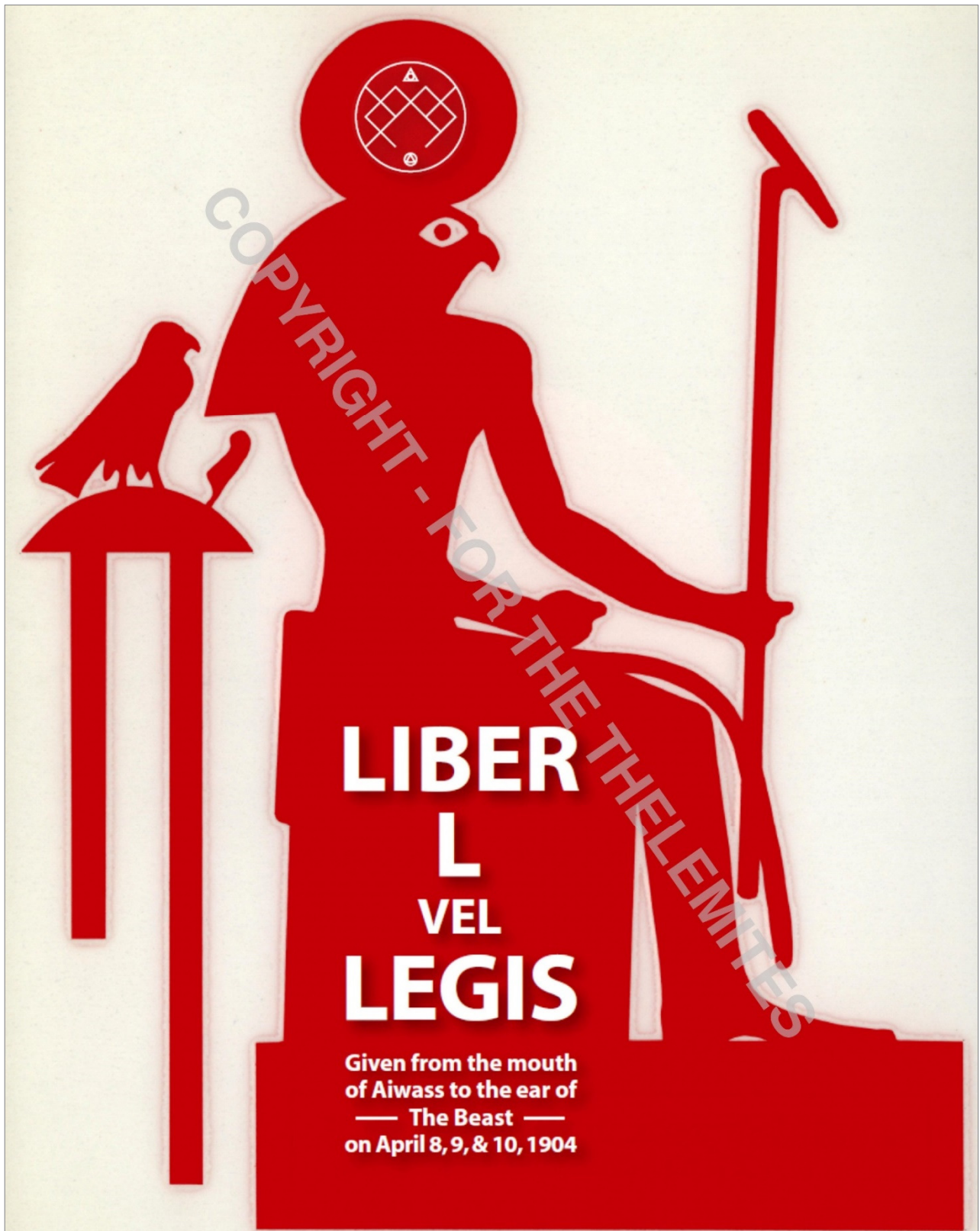
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3

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Front page to Liber L vel Legis by PERDURABO ST

I once made this front page using the depiction found on the Stélé of Revealing and the original title from the title page of the MS. of *Liber L vel Legis*. Be aware that Nuit and the winged secret flame are present, however, as said by the Queen of Heaven: "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." Note also that the Uraeus (iaret, cobra) has turned into the Holy Seal on the sun-disc of the Hawk-Headed Lord enthroned. © PERDURABO ST

(‘FIGURE 50’ from *For the Thelemites*.)

Liber L – ‘Liber 50’**WHAT IS FIFTY?**

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

On the ‘title page’ of *The Book of the Law* its title appears as “Liber L. Vel Legis.”. These words were written on a folded piece of paper, which, as I have stated in *For the Thelemites*, probably came from the Cairo Museum together with the translations of the hieroglyphic text found on the ‘Stele of Revealing’ procured by Frater P. after the discovery of the stele in the museum in March 1904 E.V.. Furthermore, as also stated by me in *For the Thelemites*, so had Frater P. on the front page of the folder where the title words were written in Arabic written جوا, Jawwan, meaning ‘By Air’* – an outcome of the teaching under the Sheikh/Sufi master whom he got to teach him Arabic, and the Mysticism and Magic of Islam – and clearly a reference to that it all had started in Cairo in March 1904 by his reading of the ‘Preliminary Invocation (⌘) in the Goetia’, i.e. by the ‘Air section’! – the same ritual read in the Great Pyramid in Giza where Rose and he had spent the night together in November 1903:

“March 16th Die ⌘¹ I invoke IAO. (Fra. P. tells us that this was done by the ritual of the “Bornless One,” identical with the “Preliminary Invocation”² in the “Goetia,” merely to amuse his wife by showing her the sylphs. She refused or was unable to see any sylphs, but became “inspired,” and kept on saying: “They’re waiting for you!”)” (From: ‘The Books of Results’ in *The Equinox of the Gods*, p. 70.)

And concerning the invocation Crowley further writes in *The Equinox of the Gods*:

“March 16. Tried to shew the Sylphs to Rose.¹ She was in a dazed state, stupid, possibly drunk; possibly hysterical from pregnancy. She could see nothing, but could hear. She was fiercely excited at the messages, and passionately insistent that I should take them seriously. I was annoyed at her irrelevance, and her infliction of nonsense upon me. She had never been in any state even remotely resembling this, though I had made the same invocation (in full) in the King’s chamber of the Great Pyramid during the night which we spent there in the previous autumn.” (*The Equinox of the Gods*, p. 115.)

* As stated by me in ‘Chapter 15’ of *For the Thelemites*: “Both the A sounds are short. • jaw, atmosphere, air; the inside.
• The crown and the Arabic annotation have apparently been crossed out, and it seems that Crowley perhaps also has tried to ‘destroy’ his original “Jawwan” by adding some strokes to it. Perhaps he was not satisfied with his calligraphy.”

– the note to “Tried to shew the Sylphs to Rose.¹” reads: “I invoked them by the Air section of Liber Samekh [i.e. the “Preliminary Invocation” (⌘) in the Goetia], and the appropriate God-names, Pentagrams, &c.”! (Ibid.)

Regarding the title “Liber L”, as I have revealed so is the ‘L’ actually the Roman numeral for 50 – in other words, ‘Liber L’, Liber 50; Liber Fifty, or, in Latin ‘Liber Quinquaginta’!

But what is 50? (Note that I not wrote ‘But why 50?’!) Fifty, in fact, signifies the ‘middle’, the ‘centre’! And the core of *Liber L vel Legis*, knowledge not found anywhere else, is, of course, knowledge of the centre, the axle, Hadit, as stated in the book:

(II,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.”

(II,3.): “In the sphere I am everywhere the centre, as she, the circumference, is nowhere found.”

(II,4.): “Yet she shall be known & I never.”

(II,6.): “I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.”

(II,7.): “I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle. “Come unto me” is a foolish word: for it is I that go.”

As we know from the Tarot and the paths on the Sephiroth Tree (not correctly called “the Tree of Life”, which according to the Kabbalah is something quite different – but read ‘Chapter 10; The Tarot and its paths’ of *For the Thelemites*!) so is the letter whose value is 50, נ, Nun, given to the Trump ‘XIII. Death’! And we also read in *Liber L vel Legis*:

(II,73.): “Ah! Ah! Death! Death! Thou shalt long for death. Death is forbidden, o man, unto thee.”

(II,74.): “The length of thy longing shall be the strength of its glory. He that lives long & desires death much is ever the King among the Kings.”

But also:

(II,65.): “I am the Master: thou art the Holy Chosen One.”

(II,66.): “Write, & find ecstasy in writing! Work, & and be our bed in working! Thrill with the joy of life & death! Ah! Thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! Lift up thine heart & rejoice! We are one; we are none.”

As to 50 and the Hebrew Alphabet, there is no single letter that serves as its centre, but נ, Kaph, and ל, Lamed, can be said to be the two letters that occupy the middle of the alphabet’s twenty-two letters – the eleventh and twelfth letter (ten letters remain on each side) that together form כל:

אבגדהוזהטיכל מנסעפצקשת

And in Hebrew we find כל, kol, all, with a numerical value of fifty, and also לך, lekh, go.

The secret, hidden nature of the number 50, also in relation to the word of the Law, θελημα, is revealed in a spectacular number field constructed by Perdurabo ST back in 1982 E.V.

It is impossible to 'touch' the number 50, it is always hidden, and it is only through the secret knowledge found in *Liber L vel Legis* that one can learn where it is hidden, and its hiding-place can in some ways be 'touched' (it is difficult to find the right words when talking about this)! Grave mysteries, and the magick connected to them can have severe consequences if in the wrong hands. Remember Ankh-af-na-khonsu's words to the Queen of Space: "*Who am I, and what shall be the sign?*" (*Liber L vel Legis*, I,[26].)

I will end this commentary by mention that the "glad word" mentioned by Hadit in *Liber L vel Legis*, II,76., is the word "Aye" [ei], always, ever, as I have revealed, and thus not pronounced as "Ay" [ai], as stated by Crowley in EG*, but pronounced in the same way as the letter 'A' [ei], and which, in fact, 'equals' the 'L' or 50 of the book. And furthermore, as I will return to later, so are there both a 'large' Aye, = 'A', and a 'small' Aye, = 'a' – something, which is important, and found in many places in the MS. of *Liber L vel Legis*, but not something maintained, for obvious reasons, in the typeset version of the MS., *Liber CCXX*!

* As he wrote in *The Equinox of the Gods* regarding the MS. etc.: "*I should not have spelt "Ay" "Aye," or acquiesced in horror "abstruc-tion."*" • EG, p. 106. • Found in *Liber CCXX* are the following words from Chapter II,75-6.: "*Aye! Listen to the numbers & the words: [...] What meaneth this, o prophet? Thou knowest not; nor shall thou know ever. There cometh one to follow thee: he shall expound it.*"



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

PERDURABO ST

⊙ in ♁ An Vx

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4

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The Equinox of the Gods

The Hawk-headed Lord Enthroned



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

I shall be honest and say that I never thought that I one day should reveal/make public some of the things, which I now write in this commentary on *Liber L vel Legis*, however, it has been found the right thing to do, also in the light of the future and its generations! There is no need for foolishness, but the Law is for **all**, i.e., the three grades spoken of above, and it is necessary in some way to prevent foolishness in relation to the Law of θελημα, *Liber L vel Legis* and *Liber CCXX*.

I am writing this shortly before the Vernal Equinox, which will be the day when the year shifts from An 120 to An 121 (2025/26 E.V.). The number 121 happens to be the square of 11 – eleven, a very important number in *Liber L vel Legis*. And 126 years ago Aleister Crowley was initiated into the Golden Dawn taken as his motto *Perdurabo*, and only 5 years later while in Cairo the Equinox of the Gods was revealed to him and Ouarda at the Vernal Equinox of 1904 E.V..

The depiction on the ‘Stélé of Revealing’ of the Hawk-headed Lord together with his name are very special compared to other stelae! Therefore, when we find Fra. P. writing about his and W.’s visit to the Cairo Museum at Kasr en-Nil in order to ‘apply test 4’ and discover who this ‘Horus’ was, it is not surprising to find him writing:

“To apply test 4, Fra. P. took her to the museum at Boulak [but read Chapter 1 of For the Thelemites: see the extract “Boulak Museum”] which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs [the museum at Boulak had no second floor!!]. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognized it! “There,” she cried, “There he is!”” (From: EG, p. 73.)

At that time Frater P. based his work, Universe, and understanding, on what he had learned in the G. D., mentioning himself on the day of the Equinox of the Gods as “οὐ μή” (ou mē, the Greek double negative “not”, probably as οὐ μή), his G. D. motto as *Adeptus Exemptus*, 7°=4°. When Fra. P. later received *Liber L vel Legis* it was stated by Nuit in its first chapter:

“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 CCXX, I,[49].)

It is fully understandable that Aleister Crowley at that early time not gave these lines the meaning and importance that they were intended to have – and Nuit also mentions Ankhaf-na-khonsu's gradual 'awakening' in relation to the mysteries. *Liber L vel Legis* contains many new and 'strange' things – complicated matters, not spoken of before! The one writing this was born in the new Aeon, and was, in fact, initiated/led by the 'forces' behind its Law & Book themselves! (See the 'Introduction' to *For the Thelemites* in the "Book Preview"!) It was first in 1925 E.V. when the Master Therion received *The Heart of the Master* that he was told how very special this Aeon and its Word and Law are, and indeed also its Hawk-headed Lord, who is mentioned as "*the Hawk-headed mystical Lord!*" (*Liber CCXX*, III,34.). The word "*mystical*" should awake a sleeping reader! When dealing with *Liber L vel Legis* it is of the greatest importance to be awake, and noticing the 'small' clues given here and there in order to differentiate its meaning from what you know from other sources, and which form your universe of knowledge – and the Hawk-headed mystical Lord states: "*but my left hand is empty, for I have crushed an Universe!*" (*Liber CCXX*, III,72.).

But let us go to the ending of this Aeon, to the next 'Equinox of the Gods' in a distant future, in order to clear up a misunderstanding regarding this event, and thus also discover a great mystery regarding this Aeon and its Lord!

In *Liber L vel Legis* it is stated about this event

But your holy place shall be untouched throughout the centuries: through with fire and sword it be burnt down & shattered, yet an invisible house there standeth, and shall stand until the fall of the Great Equinox; when Hrumachis shall arise and the double-wanded one assume my throne and place. (*Liber CCXX*, III,34.)

Crowley was using his knowledge from the G.D. when he commented on this, declaring in the Old Comment to *Liber Legis*, that at the next Aeon 'Ma', i.e., ♀, m³t, the goddess Maat, the Goddess of Justice* – in the New Comment identified with 'Thmaist'[†] – would arise:

[...] Following him [Horus] will arise the Equinox of Ma, the Goddess of Justice, it may be a hundred or ten thousand years from now: for the Computation of Time is not here as There.[‡]

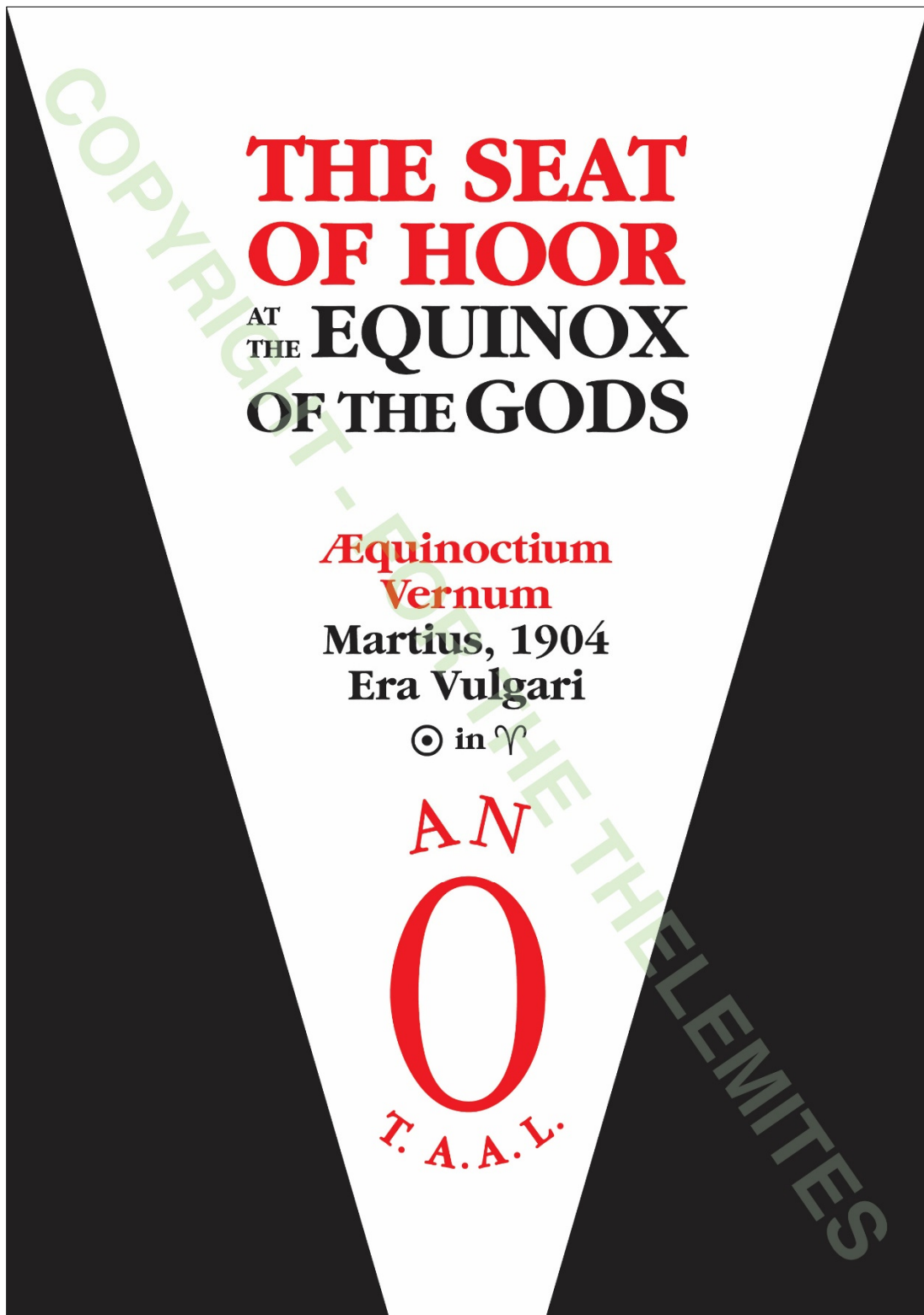
[...] Hrumachis is the Dawning Sun; he therefore symbolizes any new course of events. The "double-wanded one" is "Thmaist of dual form as Thmais and Thmait", from whom the Greeks derived their Themis, goddess of Justice. [...] Thmaist is the Hegemon, who bears a mitre-headed sceptre, like that of Joshua in the Royal Arch Degree of Freemasonry. He is the third officer in rank in the Neophyte Ritual of the G.:D.:., following Horus as Horus follows Osiris. He can then assume the 'throne and place' of the Ruler of the Temple when the 'Equinox of Horus' comes to an end.[§]

* Aleister Crowley. *Magical and Philosophical Commentaries on the Book of the Law*. Edited and annotated by John Symonds and Kenneth Grant. Montréal, Québec, Canada: 93 Publishing, 1974. ♦ Old Comment, III,34., pp. 270-1.

† Ibid., New Comment, III,34., pp. 270-3.

‡ Ibid., Old Comment, III,34., p. 271. • Maat was the daughter of the sun god Ra, and was the Eye of Ra.

§ Ibid., New Comment, III,34., p. 272.

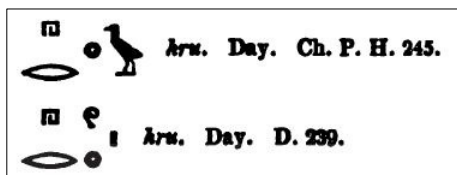


It has clearly puzzled A.C. that the 'Dawning Sun' should be mentioned here, since Ra-Hoor-Khuit – who in *Liber L vel Legis* is stated as the one who has taken his seat in the East at the Equinox of the Gods – also is the 'Dawning Sun', as well as he is the 'Setting Sun',

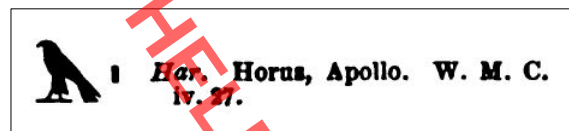
since he is [→] , *r^c-hr-3hty* [3htj], Ra-Hor-akhty, 'Ra-Horus-of-the-Two-Horizons', and therefore he has focused on the next element, 'the double-wanded one', using his knowledge from the G.D. to establish that it had to be the 'Goddess of Justice, but, 'the double-wanded one' here, is, in fact, the sun, as I will return to! But the mentioning of a 'Hrumachis', that in all other places is known as 'Harmachis' – i.e., *Hr-m-3ht*, 'Horus on the Horizon' – should call attention, and perhaps Fra. P. had consulted Samuel Birch's *Dictionary of Hieroglyphics* (1867), which was a dictionary that (by all accounts) was used by the person who wrote the Golden Dawn Cipher MSS. (read the extract "*Khabs am Pekht*" from Chapter 7 of *For the Thelemites*), or he had asked his friend Battiscombe Gunn who together with Egyptologist Alan Gardiner supplied the new '*Gardiner-Gunn Translation*' of the hieroglyphic texts found on the Stélé of Revealing (1904 E.V. translations had been stolen).

To my knowledge, 'Hrumachis' ('Day in the Horizon') is not found in other places than in *Liber L vel Legis*. 'Hru' was used in the G.D.: "*I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light.*"*, and is 'The Great Angel' set over the operations of the Tarot†.

The English Egyptologist and antiquary Samuel Birch (1813-1885), who was Head of the Egyptological Department at the British Museum, published in 1867 *Dictionary of Hieroglyphics* (according to E. A. Wallis Budge '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*‡. And here we find:



(*Dictionary of Hieroglyphics*, p. 400.)



(*Dictionary of Hieroglyphics*, p. 582.)



(*Selected Egyptian Texts*, p. 720.)

* The Golden Dawn as Revealed by Israel Regardie. Llewellyn, MA, 1989, p. 264.

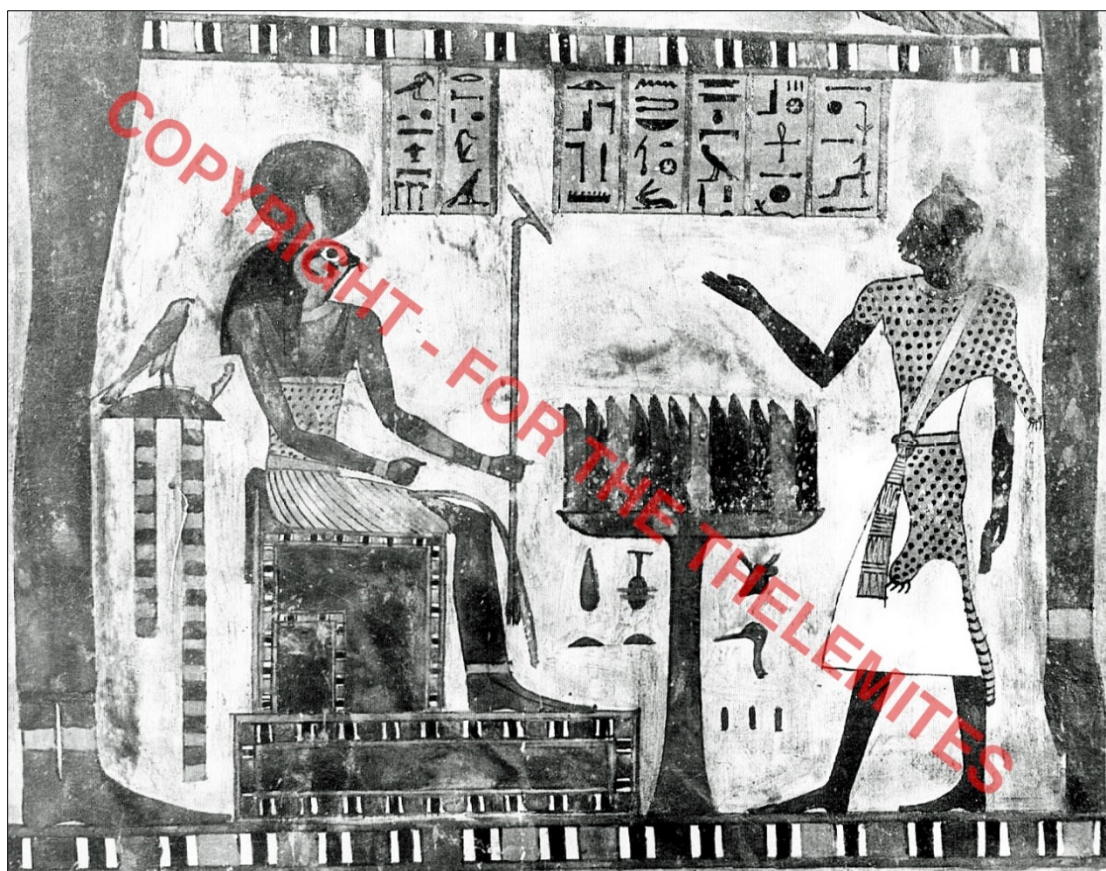
† The Equinox. Vol. I., No. VIII. London: Wieland & Co., September MCMXII o.s. [1912 E.V.], pp. 145; 207.

‡ 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., 1848-67. ♦ Vol. V., 1867, *DICTIONARY OF HIEROGLYPHICS*. By Samuel Birch, Esq., pp. [335]-586. ♦ *SELECTED EGYPTIAN TEXTS*, pp. [717]-41.

LIBER MCLXX – ON LIBER L

Harmachis is what the Greek called Hor-em-akhet, 'Horus on the Horizon', the dawning sun, and Harmachis was also the name that the Great Sphinx of Giza was identified as. The above transliteration/translation of 'hru (hrw)' as 'day' is the same as found in modern works.

As the wake reader will have observed, so is it not Ra-Hoor-Khuit, the one who took his seat in the East at the Equinox of the Gods, who appears in the initial verse of the third chapter of *Liber L vel Legis*: “*Abrahamadabra; The reward of Ra Hoor Khut.*” (*Liber CCXX*, III,1.) No, he is called ‘Ra Hoor Khut’, and is, in fact, the god depicted on the stele that Rose discovered in the museum, the stele that later in *Liber L vel Legis* was spoken of as “*the stélé of Revealing*” (*Ibid.*, III,10.) – and, which it indeed is! (It has a double meaning!)



Middle section of 'Stele 666' – The Stélé of Revealing.

On the Stele of Ankh-af-na-khonsu (above) there are three things bound together that are of the greatest importance in the understanding of what is going on. Starting with the name of the Hawk-headed Lord enthroned:

[→] ◯ L ◯ I H P S ◯ ◯ , r^c-hr-3ht, Ra-Hor-akhet,
‘Ra-Horus-of-the-Horizon’, ‘Ra-Hoor-Khut’

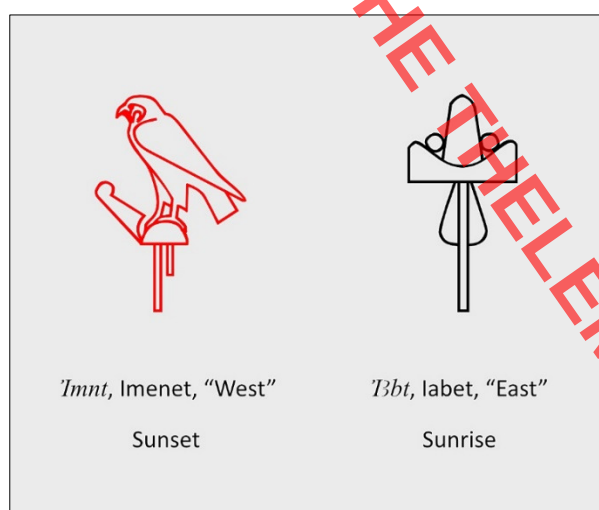
It is one horizon: [→]    , *3ht*, akhet, horizon, and not two , *3hty* [*3htj*], akhty, horizons, as in:

[→]    , *r^c-hr-3hty* [*3htj*], Ra-Hor-akhty,

‘Ra-Horus-of-the-Two-Horizons’, ‘Ra-Hoor-Khuit’.  has been transliterated both as *3hty* and *3htj*, and is also found as  . The former was a sign used in the Pyramid Texts; the latter appeared in the Fifth Dyn.!

And furthermore, we are informed that the ‘horizon’ on the stele is the western horizon, the horizon of the sunset, since the emblem of the West

Imnt, Imenet, “West”, is just behind the throne.



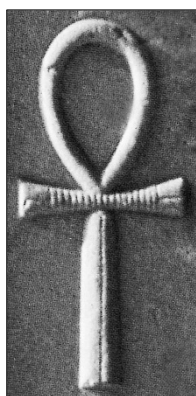
The form of the sun-god found on the stele: [→]    , *r^c-hr-3ht*, Ra-Hor-akhet, (‘Ra-Hoor-Khut’), is rare to find in ancient Egyptian texts, and it further emphasizes that Ankh-af-na-khonsu had experienced ‘strange’ things on the spiritual and magickal planes – ‘strange things’ when compared with other priests from that period! And furthermore, he was, by all accounts, among the few at the very top of the priestly hierarchy

in Thebes, as I have argued in *For the Thelemites*. (See extracts: “*Ankh-af-na-khonsu*”; and “*Opener of the Doors of the Heaven in Ipet sut*”). Something also seen from the quality of his funeral equipment. He was a unique person – just like ‘the Master the Lion’, who had flourished in ancient Egypt many centuries before him, and who had discovered the ‘Law of Will’ while running in the ‘Sun’s Track’, as revealed to me! (On this, see the “*Book Preview*” of *For the Thelemites*; and the extract “*Sun’s Track*”).

When the ancient Egyptians talked about ‘left’ and ‘right’ they were facing the south, and therefore was ‘right’ also ‘west’, where the sun set, and ‘left’ east, where the sun rose. Furthermore, the ancient Egyptians saw the west, as the right and “good” side, and therefore the symbolism of the east, the left and “bad” side, was always ambiguous! However, with the grow of the solar cult, the east and the left side became charged with more positive values.

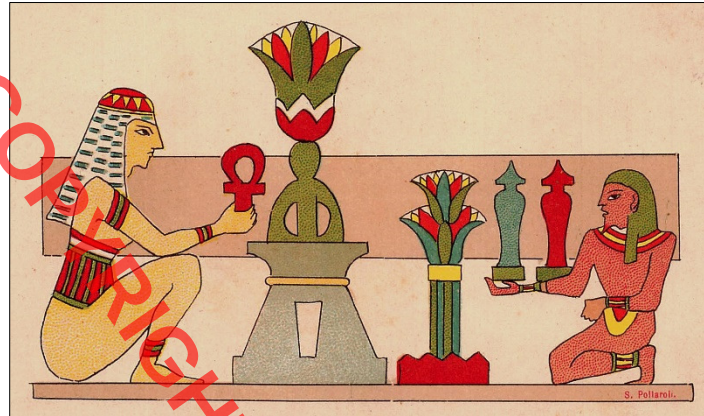
But if we look at the stele, then an important thing is that the Hawk-headed Lord’s ‘left’ hand is empty (note that Ra-Hoor-Khut is painted as a reflection of the viewer, i.e. the former’s ‘left’ is the viewer’s ‘left’!) – it has been suggested by some that the artist forgot to paint the Ankh-sign here, however, this is not the case, since this sign, ⲁ, belongs to the east!

ⲁ, *ꜥnh*, ankh, “life” – what this hieroglyph is a depiction of has been discussed in many years. However, as I have discovered, and written about in *For the Thelemites* (Chapter 22), so is this sign depicting a magical amulet made out of the stem of a Lotus, and containing a new-born sun – trapped, since the stem has been knotted – hence, the symbol of life! An emblem carried in the hands of many ancient Egyptian gods, and also used as a sandal strap, in hand and on foot, probably believed to direct the bearer in the right direction, giving life and protection.



As to this amulet made out of the stem of a Lotus, in the *Book of Going Forth by Day* (*The Book of the Dead*) Ra appears in Spell 15 as “the youth (born) of Gold who came forth from the lotus” (Allen. *The Book of The Dead; or Going Forth by Day*. The University of Chicago Press, 1974, p. 20.), and in Spell 81 we discover the deceased utters the desire to be transformed into a sacred lotus – an expression of the hope of rebirth. (Ibid., p. 70.) The lotus shut their flowers

at eventide, and retreat into the water. However, at daybreak, orientated to the east, they appear again, and open their flowers in the light of the day, thus to the ancient Egyptians the lotus emerging from the water became the symbol of the re-born sun breaking forth after the night.



[→]     , sšn, seshen, Lotus*

It is clear when studying the stele that its owner was not an ordinary priest, neither an ordinary man. When comparing Ankh-af-na-khonsu's stele with other stelae from the same period, then it is unique in its depiction of Nuit, and of the sun in the west, whose name is unusually spelled with only one akhet , and not two  akhty, and furthermore is called:

[→]    

ḥry ntrw, her nuteru,

translated as 'chef dieux', 'chief gods', [chief of gods] in the fine translations that Fra. P. got at the Cairo Museum in 1904 E.V.

As I have explained in Chapter 17 of *For the Thelemites* (See extracts: "Ankh-af-na-khonsu"; and "Opener of the Doors of the Heaven in Ipet sut"), so is Ankh-af-na-khonsu seen invoking Ra-Hoor-Khut on the stele by using the gesture of invocation – he is thus not 'eternally' adoring a Deity, as seen on most other stelae, but is 'eternally' invoking the God, and furthermore a very special God! As I also have explained, so was his stele one of the last things created, and it clearly shows a high placed priest, a kind of 'Lector priest' (see: *ibid.*), who has experienced certain things on his own, it is indeed a 'Stélé of Revealing', a thing done for the future by a person who had a close relation with the sky-goddess Nuit, as seen on his stele – his wife Neskhons (i), also had a stele with a bending Nuit. As far as I know, there are at present only seven known wooden stelae framed with a bending Nuit or Nut.

* On the Lotus, see, e.g.: *Manfred Lurker*. The Gods and Symbols of Ancient Egypt. London, UK: Thames and Hudson, 1980.

It is frustrating that we have to conclude that Aleister Crowley apparently never became aware of that the god form found on “*the stélé of Revealing*”, was the same as found in the initial line of *Liber L vel Legis*’s Third Chapter, namely “*Ra-Hoor-Khut*” (Found as “*Ra Hoor Khut*” in *Liber L vel Legis*, III,1.). Knowing Crowley, it is strange to find him giving the first line of *Liber L vel Legis*, III,1., in the ‘Old Comment’, which he published in the seventh number of *The Equinox*, March 1912 E.V., as “*Ra-Hoor-Khuit*”, instead of the right “*Ra Hoor Khut*”:

“*Abrahadabra – the Reward of Ra-Hoor-Khuit [sic]*” *

A.C. seems to have been more or less stressed out when he published his extremely important account of the Cairo Working in “*The Temple of Solomon the King*”! It should have been a collaborative work between J. F. C. Fuller and him, but Fuller broke with Crowley and the A.:A.:, leaving him without several key documents related to the Cairo Working (which Fuller had received sometime after October 1909 E.V. – the latter date is what is found in an annotation in A.C.’s hand on the title page, and added the month after that the second part of “*The Temple of Solomon the King*” had appeared in *The Equinox*), documents which Fuller just stole and added to his collection of Crowleyana, instead of returning them to A.C. and the Thelemites! In 1966 E.V. – 19 years after Aleister Crowley’s death – J. F. C. Fuller sold the following priceless key items from the Cairo Working, documents, which he had lent for his work on ‘The Temple of Solomon the King’ in *The Equinox*: The handwritten title page of *Liber L vel Legis* created in Cairo; the museum translations of the hieroglyphic texts found on ‘Stele 666’, commissioned by Fra. P. after the discovery of the stele in the museum! † [For this, see the “*Book Preview*” of *For the Thelemites!*] Therefore, in his account of the Cairo Working, Fra. P. did not give the title words found on the title page of *Liber L vel Legis*:

Liber

L.

Vel

Legis.

given from the mouth of Aiwass to the ear of

The Beast

on April 8, 9, & 10, 1904. ‡

* [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII (1912 E.V.). Commentary to *Liber Legis*, III,11., p. 398.

† 666 – *Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], pp. 24; 23.*

‡ A photograph of the title page was published in: *Aleister Crowley with Mary Desti and Leila Waddell. Magick. Liber ABA, Book Four, Parts I-IV. Ed. Hymenaeus Beta. York Beach, ME: Weiser, 1994, Editor’s Introduction, p. xlii.*

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Crowley never published these words, owing to the above, and a reproduction of the handwritten title first appeared in 1994 E.V. in *Magick; Liber Aba; Book Four; Parts I-IV*, published by the O.T.O.. * The page proofs from the abandoned appendix to *Collected Works* containing the typeset version of *Liber L vel Legis*, which Fuller also had borrowed and never returned, also had the full title from the Cairo title page! At the time when Fuller sold his collection, these page proofs were housed in the folded piece of paper, which had the above-mentioned original title words of *Liber L vel Legis* on its first page. † As I have stated, I firmly believe that the missing title page played a role when Aleister Crowley accepted that Frater Achad's "AL" should replace the original "L"!

We should expect – even if A.C. decided to change the title words – to find this beautiful, explaining title mentioned in many places by A.C.! And when he badly needed the museum translations of the stele for the account of the Cairo Working, which should appear in “*The Temple of Solomon the King*” in the seventh number of *The Equinox*, March 1912 E.V., he decided to get a new translation – this time of the text found on the replica of the stele, also commissioned by him at the museum in 1904 E.V. (see the extract “*The Replica*” from *For the Thelemites*). He asked his friend Battiscombe Gunn, who together with Gunn’s mentor, Egyptologist Alan Henderson Gardiner, supplied a new translation for the use in the *The Equinox*. †

The name of the Hawk Headed Lord on the stele has always been a 'problem' for Egyptologists, except for two leading Egyptologists who made the translations for Fra. P. at the Cairo Museum in 1904 E.V., namely Georges (Émile) (Jules) Daressy; and Gaston (Camille) (Charles) Maspero, who just transliterated/translated the signs on the stele, stating exactly what was written – in other words high-class translations:

[→] ◯ ⌊ ⊙ ∣ ♀ ♂ ☉ ☾ ○ , Râ Hor Khut; Ra-Hor-khut §



The hieroglyphs [↓] spelling "*Râ Hor Khut*" on the stele of Ankhefenkhons i, Cairo A 9422.

* *Aleister Crowley with Mary Desti and Leila Waddell*. *Magick*. Liber ABA, Book Four, Parts I-IV. Ed. Hymenaeus Beta. York Beach, ME: Weiser, 1994, *Editor's Introduction*, p. xlii.

† 666 – *Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 24.*

‡ [Aleister Crowley, et al.] The Equinox. Vol. I., No. VII. London: Wieland & Co., March MCMXII (1912 E.V.).
Commentary to Liber Legis, III,11., pp. 369-71.

§ OEAHMA. The Holy Books of THELEMA. Ed. Hymenaeus Alpha and Hymenaeus Beta. York Beach, ME: Weiser, 1983, pp. 241; 247. (Stèle 666: L'Analyse du Musée Boulag; La Traduction du Musée Boulag [but, 'Musée du Caire']!).

As I have argued in ‘Chapter 16’ of *For the Thelemites*, so did Gaston Maspero, the director of the Cairo Museum, initiate the translation of the stele, a translation which on the whole was the work of one of the Cairo Museum’s assistant curators, the French George Daressy – as discovered by me, the translations are in his hand! (See the end of the extract from *For the Thelemites*, “*Boulak Museum*”, where I also argue that Maspero, in fact, left his ‘signature’ on the translations!) The excellent translations commissioned at the Cairo Museum were given their first publication in the fine *ΘΕΛΗΜΑ; The Holy Books of Thelema*, published by the O.T.O. in 1983 E.V.*

The hieroglyphs: [→]         , *r^c-hr-3ht*, Ra-Hor-akhet; ‘Ra-Horus-of-the-Horizon’; ‘Ra-Hoor-Khut’, are strange to find on a wooden stele belonging to the 25th Dynasty, using hieroglyphs from the ‘*Pyramid Texts*’ to write ‘horizon’, instead of the sign used later (from the Fifth Dynasty) , *3ht*, “Horizon”, a mountain with the Rising Sun. No, some seventeen centuries later a priest came (Ankh-af-na-khonsu’s death took place c. 700-675 BCE in the late twenty-fifth dynasty – see the extract “*Ankh-af-na-khonsu*” from *For the Thelemites*) and ‘preferred’ to use the old sign for ‘horizon’ from the ‘*Pyramid Texts*’:

, *3ht*, a sandy island †

([→]  , *3ht*, akhet, ‘khut’, “Horizon”)

Gunn and Gardiner’s translation unfortunately gave the hieroglyphs spelling the name of the Hawk Headed Lord on the stele, as it was ‘custom’ when belonging to an image on a funeral wooden stele from that period, as “*Ra-Harakhti*” ‡. When the Egyptian Egyptologist Abd el Hamid Zayed in 1968 E.V. published the stele in an article headed “*Painted Wooden Stelae in the Cairo Museum*”, he wrote about the scene seen on the stele: “[...] a scene representing the deceased adoring the god *Rā-Horakhty*” §, i.e., ‘Ra-and-Horus-of-the-Two-Horizons’ (but often just called ‘Ra-and [sometimes, ‘is’]-Horus-of-the-Horizon’)! However, a little later we find him writing: “« *Rā-Horakhet (sic) who is the chief of gods* ».” ¶

He seemed surprised at the name, just like another Egyptologist did at a Congress of Egyptologist held in 2004 E.V. (published as an article in 2007 E.V.) where he also used “*Rē-*

* *ΘΕΛΗΜΑ. The Holy Books of THELEMA*. Ed. Hymenaeus Alpha and Hymenaeus Beta. York Beach, ME: Weiser, 1983, pp. 233-60.

† *Sir Alan Gardiner. Egyptian Grammar*. Third edition. Oxford, UK: Griffith Institute, 1957, p. 487. • *Maria Carmela Betrò. Hieroglyphics. The Writings of Ancient Egypt*. New York: Abbeville Press, 1996, pp. 157; 161.

‡ [*Aleister Crowley, et al.*] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII (1912 E.V.). Commentary to Liber Legis, III,11., p. 369.

§ *Revue d’égyptologie*. Publiée par la Société française d’égyptologie. Paris, France: Imprimerie National. • Tome 20, 1968, p. 150.

¶ *Ibid.*, p. 151.

Horakhty” in his description of the stele, and, furthermore, erroneously stated that he was “*The Lord of heaven*”, but words attached to the winged sun! *

In Zayed’s introduction to his 1968 E.V. article he had stated: “*A very interesting point about these stelae is the evidence they afford for the religious views of the period. Most noteworthy is the identification of the forms of Rā-Horakhty with Soker-Osiris.*” †. The god depicted on Ankh-af-na-khonsu’s stele is not Rā-Horakhty, nor has he any relationship with Soker-Osiris! Ankh-af-na-khonsu was not an ordinary priest from his period, no, he had clearly experienced certain things on his own, as explained above!

When the O.T.O. in 1983 E.V. published the 1904 E.V. translations from the Cairo Museum, they had added a new, anonymous translation of the stele titled “*A Modern Analysis*”, which unfortunately also called the Hawk Headed Lord for “*Re-Horakhty*”, transliterating the hieroglyphs erroneously as “*r hr-3hty*” [sic]. ‡

As mentioned, Crowley had in the ‘Old Comment’ erroneously mentioned “*Ra Hoor Khut*” as “*Ra-Hoor-Khuit*” in his comment to *Liber L vel Legis*, III,1. However, in the so-called ‘New Comment’ on *Liber L vel Legis*, which was written in Cefalù (1920 E.V.), Crowley now commented on “*Ra Hoor Khut*”, writing: “*Why is the name of Him spelt Khut? We have seen that ST is the regular honorific termination for a God. Ra is, as shown in the Old Comment, the Sun, Hoor the Warrior Mars; who is Khu? He is the Magical Ego of a Star. Without the Yod or Iota, Khut, we get a human conception; the insertion of that letter makes the transmutation to Godhead. When therefore Ra Hoor Khut is rewarded or re-guarded with the Magick Word of the Aeon, he becomes a God. Thus in the next verse. I ‘raise the spell of Ra Hoor Khuit [sic, but ‘Ra-Hoor-Khuit’!].*” §

Aleister Crowley did not read hieroglyphics, but relayed on the translations that he obtained from Egyptologists. He had clearly discussed several of the hieroglyphs found on the stele with Battiscombe Gunn (and perhaps/probably also Alan Gardiner), among other things, the “*Crux Ansata*” (☥), which he mentioned, together with Gunn, in a letter to the editor of the *Pall Mall Gazette* in March 1913 E.V. (see the extract from *For the Thelemites*, “*The Replica*”!).

* *Hisham El-Leithy*. Painted Wooden Stelae from Thebes from the 21st to the 26th Dynasties. In Proceedings of The Ninth International Congress of Egyptologists. (Grenoble, 6-12 September 2004). Edited by Jean-Claude Goyon et Christine Cardin. Leuven: Peeters Publishers, 2007, Vol. I., pp. 585-94. (Series: *Orientalia Lovaniensia Analecta*, 150.)

• A discussion of some of the text found on the stele, together with the mentioning of its god name transliterated as “*Ra-Horakhty*”, also appeared in 2023 E.V. in: Proceedings of the Twelfth International Congress of Egyptologists. Bibliothèque générale 71 (BiGEN 71) – 2023. Le Caire: Institut français d’archéologie orientale du Caire, 2023. Vol. I.

♦ *Hisham el-Leithy*. Spells and Vignettes from the Book of the Dead on Funerary Wooden Stelae from Thebes from the 21st to 26th Dynasties, pp. 795-6.

† *Revue d’égyptologie*. Publiée par la Société française d’égyptologie. Paris, France: Imprimerie National. • Tome 20, 1968, p. 150.

‡ OEAHMA. The Holy Books of THELEMA. Ed. Hymenaeus Alpha and Hymenaeus Beta. York Beach, ME: Weiser, 1983, p. 255.

§ Aleister Crowley. Magical and Philosophical Commentaries on the Book of the Law. Edited and annotated by John Symonds and Kenneth Grant. Montréal, Québec, Canada: 93 Publishing, 1974. • New Comment, III,1., p. 257.

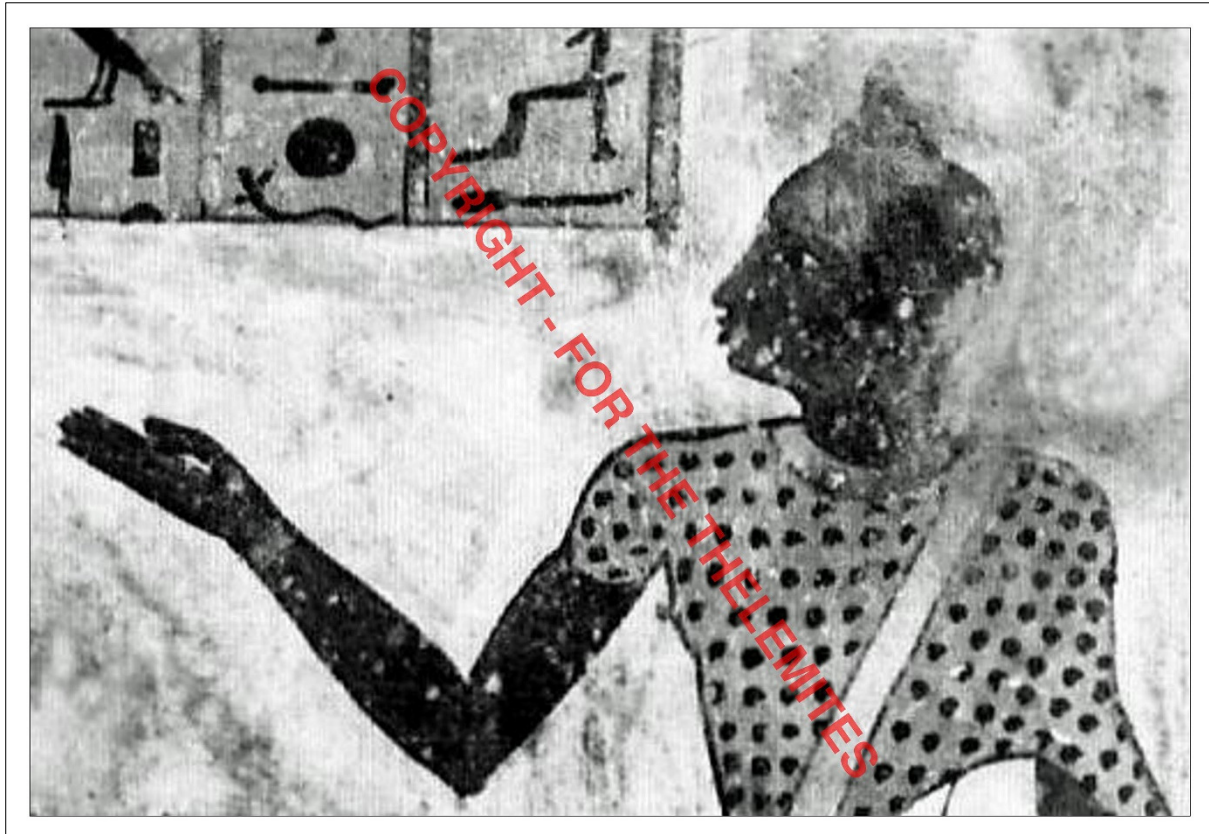
If Crowley had had access to the translations from the Cairo Museum, which he apparently lost only a few years after that the Cairo Working had taken place, he had, of course, given it serious thought that “*Râ Hor Khut*” was the name of the god seen on ‘the stélé of Revealing’, and that it was the same as mentioned in the first line of the Third Chapter of *Liber L vel Legis*, “*Ra Hoor Khut*”, and had, of course, commented upon it in other ways than he did in the ‘New Comment’! The thief had in his 1966 E.V. sales catalogue mentioned the Cairo translations as: ““*The most important document in the Crowley arcanum.*” J.F.C.F.”! ¶



Above is seen the Temple of Gournah (Qurna) at the Theban necropolis at the western bank of the River Nile. The mortuary temple, which was built in the nineteenth dynasty by Sety I, the father of Ramesses II, is located at the entrance to the valley of Deir el-Bahari, some 2.5 kilometres south-east of the mortuary Temple of Hatshepsut, where Ankh-af-na-khonsu’s sarcophagi and coffins were found by Auguste Mariette in 1858. The temple’s pylon has not survived, and the entrance today is by the colonnade of one of the hypæthral courts. The seen colonnade, originally of ten pillars, forms the entrance to the hypostyle hall. 1900s black and white postcard. © Author’s collection.

Regarding the label exhibited together with the stele – giving its number as “666”, and its provenance as “*Gournah*” – so is it clearly an old label maintained through the years by different curators, since it gave the information of the stele’s finding place, and therefore even in spite of that the stele was given new numbers retained. When speaking of Gournah, which now is mostly mentioned as Qurna, it is important to know that in older terminology Qurna referred to the area in the north-western part of the necropolis, around and including the mortuary Temple of Sety I, which also is referred to as the Temple of Qurna. This Qurna is sometimes also called Old Qurna, as opposed to Qurna or new Qurna, a modern village located some 3 kilometers east of the necropolis. As discussed by me in *For the Thelemites*, so was the stele perhaps found at the temple or around this spot, in a cache, since when Auguste Mariette in 1872 published the impressive *Album du Musée de Boulaq*, it had two plates whereon the reverse of Ankh-af-na-khonsu’s stele could be seen, and Mariette stated about the objects on the second plate, that all the objects were found in the same cache in a hypogeum of Thebes, and none of the sarcophagi and coffins on the plate are found among the Mentu priests’ belongings from the 1858 find at Deir el-Bahari published by Moret and Gauhier! Therefore, as I have discussed in *For the Thelemites*, it is obvious to conclude that the cache containing these objects, and thus Ankh-af-na-khonsu’s stele, was located in a hypogeum at Gournah in the Theben Necropolis, being mindful of that Ankh-af-na-khonsu’s stele together with many other Mentu priests’ stelae are stated to have been found at Gournah!

¶ 666 – Bibliotheca Crowleyana: Catalogue of a unique Collection of Books, Pamphlets, Proof Copies, MSS., etc. by, about, or connected with Aleister Crowley; formed, and with an Introductory Essay, by Major-General J. F. C. Fuller. For sale as a collection. Tenterden, Kent, UK: Keith Hogg, nd [1966], p. 23.

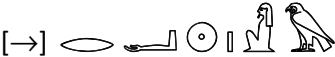


"I find another thing leaping to the eye on the stele and that is the position in which Ankh-af-na-khonsu is seen standing before the Hawk-headed Lord enthroned. On many stelae the buried is seen standing before a deity in a position of adoration with arms lifted up and hands palm outward toward the deity. This position is also found in the hieroglyph , dw3 (dua), adore, worship. But Ankh-af-na-khonsu is seen standing in another position – which Zayed calls "gesture of declamation" – with one arm hanging along the side and the other stretched forward and bent with the palm turned upward and with the thumb seen on top of the hand and this gesture in fact expresses invocation! Its corresponding hieroglyph is , nis (nis), invoke, summon. This gesture is very vividly depicted on the stele and Ankh-af-na-khonsu does thus not solely adore the god enthroned but is, in fact, invoking him! In my opinion this fact points to a more close and active association between the buried and the god that he is standing before. Ankh-af-na-khonsu is not seen 'eternally' adoring the god but is depicted in an act of 'eternal' invocation of the god! And there is a very distinct difference between these two things – the act that Ankh-af-na-khonsu is performing is indisputably more powerful and indeed more magically active! It is important to note that the invoking gesture not is the same as the common greeting gesture which almost look alike but where the hand is rendered in profile with the thumb shown on the underside of the hand. The gesture of invoking is rare on wooden funeral stelae."

(From: *For the Thelemites*; CHAPTER 17  [Dḥwty (Djehuty), "the god Djehuty or Thoth"] • The Lector Priest)



Above is a scene from Ankh-af-na-khonsu's Great Sarcophagus (CGC 41.001)*, where he is seen standing before:

[→]  , r^c-hr-3hty [3htj], Ra-Hor-akhty,

'Ra-Horus-of-the-Two-Horizons', the 'Ra-Hoor-Khuit' of *Liber L vel Legis*, and whom he also served as a priest, possibly as priest-astronomer, in the open-to-the-sky temple of Ra, the so-called "High Room of the Sun", which was added to the roof of Akh-menu, the Festival Temple of Thutmose III in Karnak.

As I have stated in *For the Thelemites*, so were his great sarcophagus and his inner coffin, the 'Egg', clearly ordered and made first, and the last completed were apparently his smaller sarcophagus and the stele – this has a logical explanation, which you will discover in Chapter 5 of *For the Thelemites* (Extracts "Ankh-af-na-khonsu" and "Opener of the Doors of the Heaven in Ipet sut"). I think that Ankhefenkhons i's funeral belongings probably were ordered, and most of them, if not all, made when he was still alive, and **designed by him!**

I will end this chapter by stating something that probably will made the above clear for some – why the Law of Thelema is so very special compared with other earlier Laws and Words; and why the Lord of this Aeon also is so very special compared to the past and the next Equinox of the Gods – by saying that it is stated about the Hawk-headed Lord of the Third Chapter of *Liber L vel Legis*: "I am the Lord of the Double Wand of Power;" (*Liber CCXX*, III,72.), but the Lord of the next Equinox of the Gods is only "the double-wanded one" (*Ibid.*, III,34.), i.e., he is not the Lord of this wand, but perhaps, as some may say, more correctly its 'slave'!

* From: *Alexandre Moret*. Catalogue général des antiquités égyptiennes du Musée du Caire. Sarcophages de l'époque bubastite à l'époque saïte. 2 vols. Le Caire: Imprimerie de l'Institut français d'archéologie orientale, 1913. Vol. I, p. 7.



LIBER CCXX, Chapter I, Verse [49].

[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.*



LIBER CCXX, Chapter I, Verses [54-56].

[54.] *Change not as much as the style of a letter; for behold! Thou, o prophet, shall not behold all these mysteries hidden therein. [55.] The child of thy bowels, he shall behold them. [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.*



LIBER CCXX, Chapter III, Verses 59-69.

59. *As brothers fight ye!* 60. *There is no law beyond Do what thou wilt.* 61. *There is an end of the word of the God enthroned in Ra's seat, lightening the girders of the soul.* 62. *To Me do ye reverence! To me come ye through tribulation of ordeal, which is bliss.* 63. *The fool readeth this Book of the Law, and its comment; & he understandeth it not.* 64. *Let him come through the first ordeal, & it will be to him as silver.* 65. *Through the second gold.* 66. *Through the third, stones of precious water.* 67. *Through the fourth, ultimate sparks of the intimate fire.* 68. *Yet to all it shall seem beautiful. Its enemies who say not so, are mere liars.* 69. *There is success.*



Regarding Aleister Crowley's 'Old and New Comment' on Verse III, 34., of *The Book of the Law*, quoted on p. 25, so have they also been published in: *Aleister Crowley. The Law is For All. An Extended Commentary on The Book of the Law. Edited with an introduction by Israel Regardie. St. Paul, MI: Llewellyn Publications, 1975, pp. 288-90.* • Only the 'Old Comment' was published by A.C. himself in *The Equinox* in March 1912 E.V.: [*Aleister Crowley, et al.*] *The Equinox. Vol. I., No. VII. London: Wieland & Co., March MCMXII o.s. (1912 E.V.), Comment on Liber Legis, III, 34., p. 400.* ♦ (*The Temple of Solomon the King, (Continued), THE PRIEST. LIBER LEGIS; THE COMMENT, pp. 387-400a.*) • Note also, that in the 'pure' text of Verse III, 34., there is no 'female' indication given.

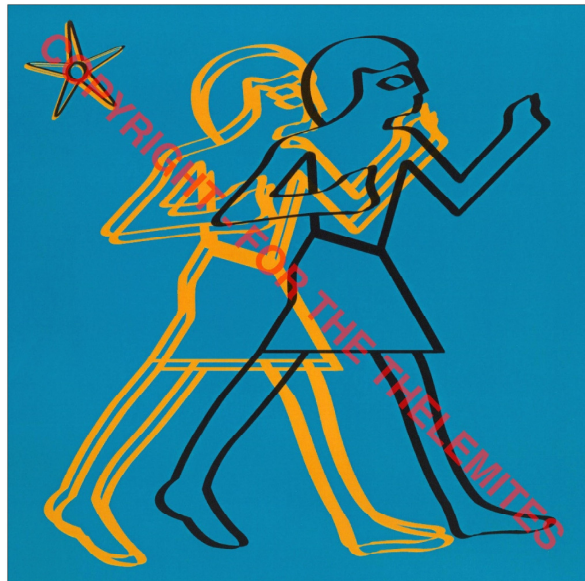


A.:mor est Lex, A.:mor sub Voluntate

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FOR THE THELEMITES



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Upper cover of *For the Thelemites*, showing 'The Prophet of the Lovely Star running in the Sun's Track'. Seen are the hieroglyphs depicting a running man, *inw*, inu, 'messenger'; and *sb3*, seba, 'star'.



I felt that 'Chapter 4' needed something more, namely, focus on why Aleister Crowley apparently never became aware of that the god form found on "*the stéle of Revealing*", was the same as found in the initial line of *Liber L vel Legis*'s Third Chapter, namely "*Ra-Hoor-Khut*" (Found as "*Ra Hoor Khut*" in *Liber L vel Legis*, III,1.). Therefore, five new pages, pp. 32-6, related to this, have been added to the chapter! A few corrections/additions have also been added to the rest of the chapter.

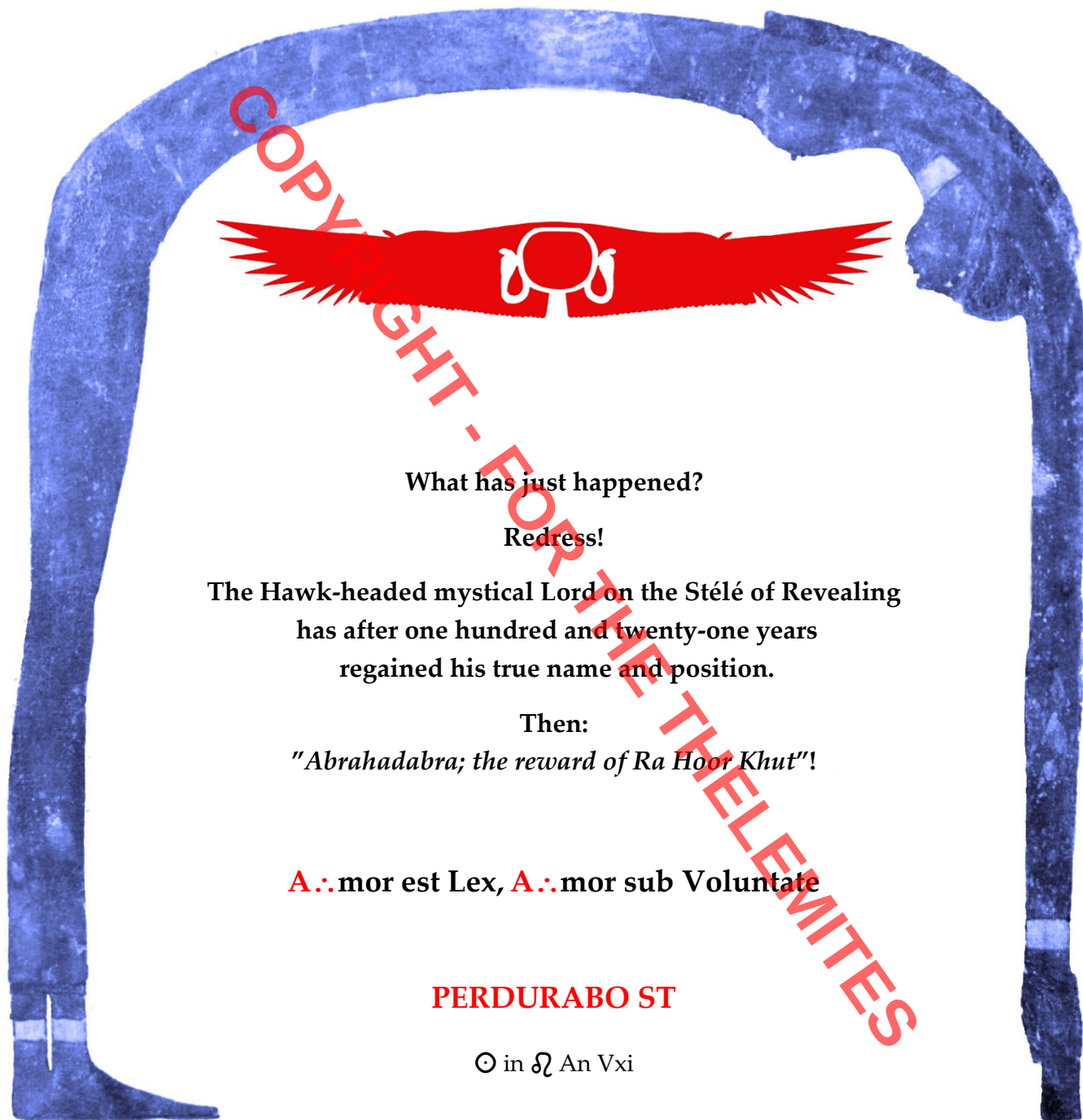
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What has just happened?

Redress!

The Hawk-headed mystical Lord on the Stélé of Revealing
has after one hundred and twenty-one years
regained his true name and position.

Then:

"Abrahadabra; the reward of Ra Hoor Khut"!

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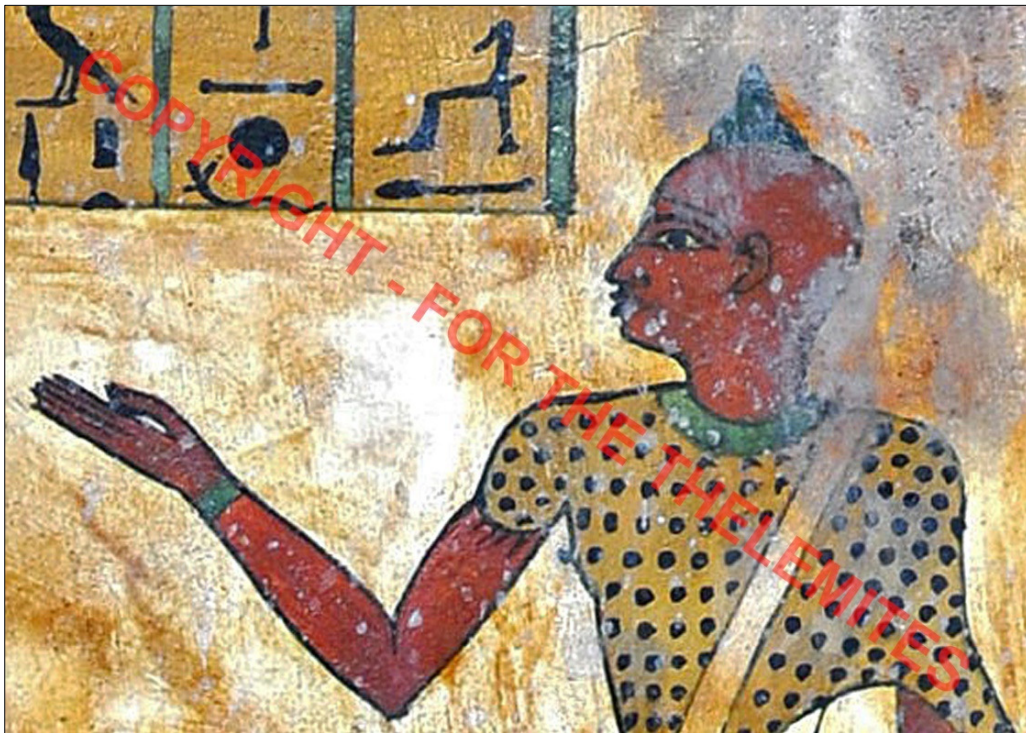
Ankh-af-na-khonsu Depicted ‘Talking’!

Depiction on the Stele Unseen in Ancient Egyptian Art



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

The stele of Ankh-af-na-khonsu (Ankhefenkhons i) is in *Liber L vel Legis* (III,10.) mentioned as “*the stélé of revealing*”, and this naming has, as we know, various explanations – and some shall be spoken of, and some shall not! However, there is something on the stele, which is unseen in Ancient Egyptian Art, and now it is time to ‘reveal’ it, and speak openly about it!



A close-up look at Ankh-af-na-khonsu on the stele (here in true colours) shows something strange in the depiction of his face. Ancient Egyptians seem always to appear in art with their mouth closed and relaxed, straight from corner to corner, sometimes slightly curved – even when singers are depicted their mouths are closed – and the only difference found on paintings, reliefs, and sculptures seems to be a little smile now and again, something apparently bound up with the personality of the individual.

It is therefore more than striking to find Ankh-af-na-khonsu pouting the lips on his stele – at first sight a strange expression! It appears very strange compared with other stelae! What we here are witness to is in fact a priest who is depicted in the act of speaking!

As explained above, Ankh-af-na-khonsu is depicted in the act of invoking [𩉥, *nis* (*nis*), to invoke] the Hawk-headed Lord enthroned before him, and as we have seen the name of this God is:

[→] , *r^c-hr-3ht*, Ra-Hor-akhet; 'Ra-Horus-of-the-Horizon'; the 'Ra-Hoor-Khut' of *Liber L vel Legis*!

Nobody knows for sure how these hieroglyphs were pronounced by the Ancient Egyptians, but *r^c-hr-3ht*, Ra-Hor-akhet, what modern Egyptologists normally transliterate them as, is in *Liber L vel Legis* found as 'Ra-Hoor-Khut', and if you pronounce aloud this name you are pouting the lips when pronouncing 'Khut', just as seen on the stele! He is thus apparently ending his invocation by uttering the name of the Hawk-headed Lord on the stele, 'Ra-Hoor-Khut'!

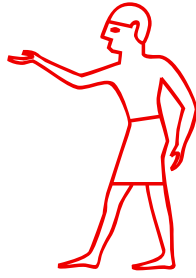
The other people around him were adoring Ra-Horakhty [Ra-Hoor-Khuit]; Amun-Ra; and (Soker) Osiris on their stelae, but no one seems to have mentioned or depicted Ra-Horakhet [Ra-Hoor-Khut] – which **not** is the same as Ra-Horakhty, who is called Ra-Hoor-Khuit in *Liber L vel Legis*!

It is in other words a 'talking' stele, a prophetic stele, owned by a very special priest, who evidently took part in every aspect of its creation, guiding the artist's hands and mind.

As I wrote in another part of this book, the depiction on the 'Stélé of Revealing' of the Hawk-headed Lord together with his name are very special compared to other stelae! And therefore, when we find Aleister Crowley writing about his and W.'s visit to the "*Boulak Museum*" – which was housed in the newly built Cairo Museum at Kasr en-Nil – in order to 'apply test 4' and discover who this 'Horus' was, it is not surprising to find him writing:

"To apply test 4, Fra. P. took her to the museum at Boulak which they had not previously visited. She passed by (as P. noted with silent glee) several images of Horus. They went upstairs. A glass case stood in the distance, too far off for its contents to be recognized. But W. recognized it! "There," she cried, "There he is!" (From: EG, p. 73.)

The Cairo Museum contained what at that time, but also later, often just was mentioned as 'the Boulak Museum', and therefore the new museum was often just called the 'Boulak Museum' – and obviously a name that Fra. P. had heard used about the museum during his and Rose's visit! He writes that the stele was "*upstairs*" in the museum, however, the Boulak Museum had no second floor, but the stele was exhibited on the upper floor in the Cairo Museum!



, *nis* (nis), determinative in the verb meaning "to invoke":

[→] 

Also, in the verb *dwi* (djewi), "to call upon":

[→] 

The artist behind the Replica of the Stele of Ankh-af-na-khonsu, which Aleister Crowley commissioned at the museum during the Cairo Working in 1904 E.V., has not painted the lips right on the Replica, where they just appear as 'big' lips, and without any pouting! The picture below is a section of the photograph of the Replica published in the Seventh Number of *The Equinox*, March 1912 E.V.* For the Replica, see the extract from *For the Thelemites*, "The Replica".



* [Aleister Crowley, et al.] *The Equinox*. Vol. I., No. VII. London: Wieland & Co., March MCMXII O.S. (1912 E.V.) ♦ The Stélé of Revealing (Obverse), Facing p. 368.

For why he called the museum “*the museum at Boulak*”; and “*the Boulak Museum*”, read Chapter 1 of *For the Thelemites* found in the extract “*Boulak Museum*”. Aleister Crowley writes about the quarter where both their apartment and the museum were located, that it was “*fashionably European.*” (EG., p. 109.) He had clearly never visited the place called Boulak, which absolutely not was ‘fashionably European’, but Arabian, and a harbour area, and the place where Auguste Mariette’s old Boulak Museum had been situated!

For detailed knowledge about Ankh-af-na-khonsu (Ankhefenkhons i), his family, his funeral equipment, including the stele and its provenance, see the three extracts from *For the Thelemites* found on the page “*Ankh-af-na-khonsu*”! For the apartment that the couple rented in Cairo, and where *Liber L vel Legis* was received, see the extract “*Cairo Apartment*”!



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

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