



A Exegetical Inquiry into the AL Manuscript

Publication in Class C

By

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4°=7□

A.:A.:.

Preface & Introduction

The original preparation of this document involved the combining of two separate studies made on this document. The first is a transcript found on ashami.com; called *A Transcription of Liber Legis* and the other is called: *Differences between Liber AL and Its Manuscript* by Fr. Αληθέω. After blending these two into the present document, we then added copies of the manuscript pages; edited the observations found and blended in our own commentary. And with our appended observations, we can now show Liber AL to be on a par qabalistically, with the Hebrew Torah in that it can also be worked over with various techniques; not limited to gematria. For example, in the Torah, the technique of notariqon gives us such things as the Shemhamphorash (72-lettered name of God).

**Liber
L
vel
Legis
given from the mouth of Aiwass
to the ear of The Beast
on April 1, 2, & 3, 1904**

This MS (which came into my possession in July 1906) {i.e. I meant I would be its master from that date. A.C. Oct '09} is a highly interesting example of genuine automatic writing. Though I am in no way responsible for any of these documents, except the verse translations of the stele inscription, I publish them among my works, because I believe that their intelligent study may be interesting and helpful. A.C.

Crowley is stating in this note, two very important things: 1-he is first making reference to the fact that from the writing of this manuscript, after which it was immediately set aside and ignored, because 2-it was felt to be of no more importance than any other product of the automatic writing fad that was moving through the emergent Occult and Theosophical movement at the time. Indeed, in his commentary, Crowley notes that at the time of the writing, he was a Buddhist and found some of the dictates in Liber AL to be abhorrent.

Spiritualism is a movement in Occult and Theosophical circles that centers around the efforts of those who claim to channel præter-human intelligences; in this case, by the art of 'automatic writing.' It's practice involves letting go of one's conscious intent while putting pen to paper that a spiritual entity by given circumstance and opportunity to speak through one's hand. Oneself then becomes the material basis for such an evocation of spirit. Though in this case, some spirit seems to have come through Crowley's new bride and this spirit gave the following firm injunction:

AL:I.54 "Change not as much as the style of a letter; for behold! thou, o prophet, shalt not behold all these mysteries hidden therein."

With this injunction, Crowley notes that the manuscript he named originally, Liber L vel Legis and later, Liber AL vel Legis contains secrets beyond his comprehension. But even as he was taking this dictation from Aiwass, he was ready to alter the text; so much so that today we can clearly see that there are a number of notable differences between the original holograph manuscript and the 'official' redaction; later prepared by Crowley.

AL:I.55 **“The child of thy bowels, he shall behold them.”**

Frater Achad was initially confirmed by Crowley to be that “child.” As we was working with his Scarlet Woman in a sexual rite to physically conceive that child (by his intent), instead, his Neophyte, Charles Stansfield Jones with the motto Achad (Unity/One) is discovering that the number 31 is a key to unlock the general secret of the manuscript. When Crowley learns of this, he is profoundly struck and determines Frater Achad to be his heir and Magickal Childe; fulfilling the prophecy that states he will come from “no expected house”—a seeming allusion to the House of David and Jesus or the House of the Pandeva and Krsna.

As well, a further description of this child is found in AL:III.47; wherein it states “It shall be his child & that strangely.” We might even say that the energy put into the effort to conceive that child biologically seems to have been found manifest in Achad...and it is this that seemingly struck Crowley’s intuition—his Khu; so that he instantly recognized Achad without the slightest doubt or reproof. But it’s the very next sentence in this verse that is strikingly relevant: “Let him not seek after this; for thereby alone can he fall from it.”—and yet in the rite with his Scarlet Woman, he is definitely defying this injunction!

We can serve this up as support for the argument that afterwards Achad would fall from grace, subsequent to his reversal of the Tree-of-Life (of which Achad would later apologize), and Crowley would never find another of such stature upon which to directly participate in the work of the child—there no longer was a child for Crowley. And we might further argue then that the Universe itself becomes that child. Crowley would fail to show Liber Trigrammaton as housing an effective English Qabalah; though the work of our own lineage has provided a resolution to this issue.

Crowley describes some of the situation with his Magick Childe in his commentary to AL:I.55 -

Here is the first reference to a 'child' who will complete the Work connected with this Book. It is only necessary to say that this Child has indeed appeared, fulfilling in a very remarkable way the peculiar conditions indicated in this Book. The full account is too elaborate to insert in this place; it will be found in the Record of my Initiation to the Grade of Magus. Here I note only the time of his conception, An. XII, Sun in 0 degrees Cancer.

The matter of this child is exceedingly obscure; and it may prove difficult to determine between rival claimants. Frater Lampada Tradam had not a bad case. I believe that many candidates may appear; Time and the Hour run through the roughest day; and there is one very definite test which can hardly be evaded. It is evident, moreover, from Chapter II, verse 39, that there is more than one 'child'. Further comment on this matter is to be found in the appropriate places.

An XVI, Sun in Capricornus. I decide to summarize the essential facts of this matter as follows:

In the Magical Diaries of The Beast, we find that during the beginning of 1914, again at the end of that year, and finally between March 26 and May 30 of that year, he made three separate series of Magical Operations. The First two unconsciously, and the last one more or less consciously, toward the attainment of the Grade of Magus.

As a result of these operations, he met a series of persons who acted as officers in the ceremony of his initiation. We are here only concerned with Jeanne Robert Foster, nee Jeanne Julie Ollivier.

On July 8, 10, 13, 14, 23, Sept. 12 (2 operations) Sept. 16, Magical Operations were performed with the object of begetting a child. On Sept. 23, this woman, who had taken the mystic name of Soror Hilarion, assisted The Beast in obtaining the word of the Equinox, this word being, so to speak, a concentrated symbolic representation of the events of the six months following. This word obtained by her was "Mebulae" which, though it was not apparent at the time, is evidently suggestive of the birth of a Star.

Exactly nine months later than this Equinox, Frater Achad became a Babe of the Abyss, as is described very fully indeed in his record, some of the essential part of which will be found in the Appendix.

We can gather from this that not only this lineage but even others must come along to develop the paradigm called Thelema. We have attacked the Riddle of AL:II.76, as well as the order, value and new symbol attributions to the English alphabet; we think also with success...but there are others that have done such work. Indeed, this should be so in any living tradition; as in the same way, the ancient Gnostics had more than several different and contradictory ideas amongst their various encampments.

AL I.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."

And at the completion of this triptych of verses, we find the perfect evaluation of this living tradition. Indeed, "all prophet true"—which can be construed to mean that all prophets are true; as much that all prophets themselves are in themselves, the truth and therefore of exalted Grade and even to found their own mystery school.

AL III.47: "This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it."

Finally, the point of this document is to examine the "chance shape of the letters and their position to one another"—something that "no Beast shall divine." Note that in AL:I.56, Crowley is told that "thou hast all in the clear light, and some, though not all, in the dark." In our commentaries on the ancient Gnostic manuscripts we found perfect corollaries with Thelema; though Crowley could not know of anything but what Bishop Irenæus could tell of these ancient communities. And amongst these ideas we find the idea that there is both the 'thought' of God from which the Savior emerges—and that which is 'outside the thought of God' from which the Demiurge emerges with the help of Sophia. The correlation between the clear light and the dark here is uncanny.

So shall we say that the Beast as consort of Babalon (Sophia) is of the dark so that he is outside the thought and cannot hold more than the concealment of the mystery of AL; as stated at the end of the manuscript: "The Book of the Law is written and concealed"—so that it is to be held in the clear light; though some of this is in the darkness; concealed outside the thought of God—i.e. man. It is the prophet that takes the mystery from concealment to light; he is the messenger of the gods.

Final note: In our solution to the riddle, we show that $93=418$, as shown on the cover page of the Liber AL typescript. And in the EQ, 220 (as in Liber 220; the typescript) is the value of the word wine, which certainly is an allusion to the 'wine of Iacchus.' And what a life's blood this document truly has proven to be!

Chapter I

Had! The manifestation of Nuit
The unveiling of the company of heaven
Every man and every woman is a star
Every number is infinite: there is no difference
Help me, o warrior lord of Thebes, in my
unveiling before the Children of men
Be thou Hadit, my secret centre, my
heart & my tongue.
Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat
The Khabs is in the Khu, and the Khu in
the Khabs
Worship then the Khabs, and behold my
light shed over you.

1. **Had! The** manifestation of Nuit
2. **The unveiling** of the company of heaven
3. **Every man and every woman is a star**
4. **Every number is infinite: there is no difference**
5. **Help me, o warrior lord of Thebes, in my**
6. **unveiling before the Children of men**
7. **Be thou Hadit, my secret centre, my**
8. **heart & my tongue.**
9. **Behold! it is revealed by Aiwass the**
10. **minister of Hoor-paar-kraat**
11. **The Khabs is in the Khu, not the Khu in**
12. **the Khabs**
13. **Worship then the Khabs, and behold my**
14. **light shed over you.**

We first observe that no verse numbers are written into the manuscript; eventually to discover that this is unique to the first chapter, as the other two are numbered. But the numeration seems to have been appended subsequent to its dictation. Even the very first word of the document, "Had!" is written outside the apparent margin; as if an afterthought. Either this or Crowley failed to hear and/or record the very first word of the dictation. The 'Had!' and the article 'The' (capitalized) seems to work together to form one word: 'Had!The' or in a loose extrapolation: Hadithe and suggesting itself a hint of some sort.

Let my servants be few & secret: they shall

rule the many & the known.

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

Come forth, o children, under the stars

& take your fill of love. I am above you
and in you. My ecstasy is in yours. My
joy is to see your joy.

V. 1. of Spell called the Joy.

Now yet shall know that the chosen
priest & apostle of Infinite Space is
the prince-priest-the Beast and in.

1. Let my servants be few & secret:
they shall
2. rule the many & the known.
3. These are fools that men adore;
both their
4. Gods & their men are fools.
5. Come forth, o children, under the
stars
6. & take your fill of love. I am above
you
7. and in you. My ecstasy is in yours
My
8. joy is to see your joy
9. V. 1. of Spell called the Joy.
10. Now **yet shall know** that the chosen
11. priest & apostle of infinite space is
12. the prince-priest-the Beast and in

MS Page 2, Line 6—The line was broken up in the verse numeration of the official typeset version with verse 12 ending and Verse 13 beginning. This almost seems to defy credulity.

AL:I.12 "Come forth, o children, under the stars, & take your fill of love!"

AL:I.13 "I am above you and in you. My ecstasy is in yours. My joy is to see your joy."

One thing we can immediately glean from this is that the two verses are inextricably linked together in thematic meaning. But with AL:I.12, there are children coming forth from underneath; whereas in AL:I.13, Nuit is observing from above with the implication of what she would later say in that she is also bending down or reaching down to the children below. If her happiness is in theirs, then we have a poetic way of saying: 'as above, so below.' But here it is inverted, really what is being said is: 'as below, so above.' It is truly we that bring joy to the Goddess and she rejoices in our joy.

AL:I.14 MS Page 2, Line 9—There is a direction to refer to verse that seems to be [version one] of a "Spell called the Joy." —

*Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!*

MS Page 2, Line 10—The word ‘yet’ seems to have originally been recorded, but then as an afterthought, Crowley seems to have dotted the ‘e’ as if it was an ‘I’. The official word is ‘ye’ or it can be made into the word ‘it’—with the ‘y’ suggesting ‘I’ and giving us “I, it” not unlike the Rastafarian “I and I.” The sentence can also be read as being predictive (yet shall [it be] know[n]).

It seems that these ideas can be expressed as guides for understanding commentary for the verse. Crowley in his new comment, states that he is being called to an office along with his wife, as his Scarlet Woman. But the role that his new bride played in the generation of this MS would be the only role she would ever play; others taking on the office. This suggests that the predictive nature of the affected verse as having a social import as much as a personal import and that the way of the Goddess shall again be generally known in the world.

As Rose Kelly falls from the office, it’s as if this was already choreographed in the MS...or at least a backup plan was set in motion for the phenomenal world of free will and contending forces. It is because of these that prophecy cannot be truly and/or perfectly predictive and must rely on the developing play of tendencies in players interacting with each other.

3

his woman, called the Scarlet Woman, is
 all power given. They shall gather my
 children into their fold: they shall bring the
 glory of the stars into the hearts of men.
 For he is ever a sun, and she a moon. But
 to him is the winged secret flame and to
 her the stooping starlight.
 But ye are not so chosen
 Burn upon their brows, O splendrous serpent!
 O azure-lidded woman, bend upon them!
 The key of the rituals is in the secret word
 which I have given unto him

1. his woman, called the Scarlet Woman, is
2. all power given. They shall gather my
3. children into their fold: they shall bring the
4. glory of the stars into the hearts of men.
5. For he is ever a sun, and she a moon. But
6. to him is the winged secret flame and to
7. her the stooping starlight.
8. But ye are not so chosen
9. Burn upon their brows, o splendrous serpent!
10. O azure-lidded woman, bend upon them!
11. The key of the rituals is in the secret word
12. which I have given unto him

MS Page 3, Line 11—The word “secret” appears to have an initial capital “S” in the MS. The argument for this is supported by the seeming lower case ‘s’ in the word ‘serpent’ that is two lines above and seemingly perfectly perpendicular to the other—despite the downward slant of the lines as generally written. We can also draw from this a parallel meaning for Serpent and Secret and suggesting the

Typhonian influence in the message of the manuscript and the idea of a poisonous rite of ecstasy. The reference can be build up with the idea of a Bacchanalia; the poison being the spirits (wine) of the rite that brings one to the ecstasy of the divine; typically depicted as a serpent in ancient times.

4

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.

Now therefore I am known to ye by my
name Nuit, and to him by a secret name
which I will give him when at last he
knoweth me

Since I am Infinite Space and the bifertile
Stars therefore do ye also thus. Bind
nothing! Let there be no difference made
among ye between any one thing &
any

1. **With the God & the Adorer I am nothing: they**
2. **do not see me. They are as upon the earth**
3. **I am Heaven, and *their* there is no other God**
4. **than me, and my lord Hadit.**
5. **Now therefore I am known to ye by my**
6. **name *M*Nuit, and to him by a secret name**
7. **which I will give him when at last he**
8. **knoweth me**
9. **Since I am Infinite Space and the *bifertile*Infinite**
10. **Stars *therefore*of, do ye also thus. Bind**
11. **nothing! Let there be no difference made**
12. **among you between any one thing & any**

In Line 3, looks as though Crowley originally started to write 'their' and quickly corrected it to 'there.' This is certainly a mistake that we might expect to be made during the transcribing process; the compulsion of Hadit driving his hand and pen notwithstanding. Hadit's hold on this would be by the compulsion to continue the writing and not direct physical piloting. More and more, a certain circumstantial evidence seems to be collecting for this automatic writing also to have a clairaudient feature not inconsistent to Crowley's claim that it was if Aiwass was speaking to him from behind.

In Line 6, looks as though Crowley was about to write the capital letter 'M' and quickly corrected it to 'N' to spell Nuit; again, as if connecting the consonant sound at the end of the preceding word (name) with the word following, as the words reverberated in his clairaudient hearing; and may even be the resultant effect of a trance that Crowley may or may not know he was immersed. Certainly he would claim that he was actually in a state of Samadhi when transmitting all the holy books.

We have other samples of the letter 'M' to support our assertion on page 19 of this first chapter of the manuscript and page 8 of manuscript pages for the second chapter; both having the capital M as the first letter written on the page. But also, if we look at the letter on this page, it almost looks like a glibby written letter 'V' with a dot inside the two arms of the letter—the dot almost seeming as if some diacritical mark or perhaps the symbol being akin to 'the eye in the triangle.' Or the letter might be an inverted 'A'—suggesting the inverted pentagram.

Manuscript lines 8 and 9 appear to be the end of one verse and start of another; but are numbered as one verse in the official typescript. And the last word(s) on line 9 is really unreadable; it's hard not to make the 'l' for 'Infinite' into a 'b' and the last three letters almost certainly seem to be 'tle'—though the dot over the 'e' at the end, seems to suggest the letter 'i.' The word seems to be 'bifertile,' which in itself would be a hybrid word. What possibly could bi-fertile stars be?...a reflection of the two different natures (implosive & explosive) of orgasm amongst the two genders? Another word we can read into this is 'infantile'—suggesting the stars as children; or even better, 'infinitude.'

This legibility problem bleeds into the next line, 10; where we find the seemingly hyphenated word 'Stars-thereof' that seems to have been altered with an upside-down drawing of a heart and over all the word suggesting 'thereafter' by its appearance. The heart suggests to us the nature of a pure love in binding nothing, which is the formula being discussed on this manuscript page.

5

*Other thing; for thereby there cometh hurt.
 But whoso availeth in this, let him be
 the chief of all!
 I am MNuit and my word is six and fifty
 Divide, add, multiply and understand.
 Then saith the prophet and slave of the
 beauteous one, Who am I, and what shall
 be the sign. So she answered him, bending
 down, a lambent flame of blue, all-touching
 all penetrant, best lovely bands upon the
 black earth she lithe body arched for love
 and her soft feet not hurting the*

1. other thing; for thereby there cometh hurt.
2. But whoso availeth in this, let him be
3. the chief of all!
4. I am MNuit, and my word is six and fifty
5. Divide, add, multiply and understand.
6. Then saith the prophet and slave of the
7. beauteous one: Who am I, and what shall
8. be the sign. So she answered him, bending
9. down, a lambent flame of blue, all-touching
10. all penetrant, hereher lovely hands upon the
11. black earth & her lithe body arched for love
12. and her soft feet not hurting the

Again, line 4 presents us the 'N' and 'M' being confused, like above and following the same 'm-sound' in the consonant of the word before it, like above. The similarity between 'name' and 'I am' suggests the potency of a name in its connection with the self-identification of Nuit. In the English Qabalah, the name 'Nuit' adds to 49; a number of Babalon (herself an aspect of Nuit). That her word is "six..." we have in the EQ the letter 'M' with the "and fifty" being the letter 'L.'

The value of 6 is also the value of 'Had,' which is "the manifestation of Nuit.' The letter 'M' figuring into the recording error in two cases raises its significance and with its value being 6, being also the value of 'Had,' which is "the manifestation of Nuit" and that we then might also consider the

physical symbol; where 'M' is mass, as used in Einstein's special theory of relativity. This affirms Nuit as the mass or bulk of the Universe; but perhaps 'bi-fertile' as being also the mass of the astral plane—corroborating the word 'bi-fertile' as introduced above.

The letter 'L'—valuing to fifty suggests the 50 Gates of Understanding; Nuit being attributed to Binah (Understanding). And add the 'H' of Had (her manifestation) to 'Nuit' and we get to the value of 50 with the word 'Nuith.'

Line 10 seems to show a word corrected while taking the dictation with 'here' being transformed into 'her.' This might be a way of subtly relating the idea that 'she is here'—touching even the black earth, as she is black to the blind, as if for them, she is reduced to the role of an Earth-goddess (Gaia/Babalon) and [royal] blue for those with the light (L.V.X.) of the Sun (a matured Star—cf. our suggestion of 'infantile' possibly being an adjective for 'stars,' above.)

6

Little flowers Thou knowest! And the sign
 shall be my ecstasy, the consciousness of
 the continuity of existence, ~~the unfragmentary~~
~~omnipresence of my body,~~
~~the atomic fact of my universality.~~
 (Write this in whiter words) | One like as
 above.
 (But go forth on)

Then the priest answered & said unto
 the Queen of Space, kissing her lovely brows
 and the dew of her light bathing his whole
 body in a sweet-smelling perfume of sweat
 O Nuit, continuous one of Heaven, let it

1. little flowers Thou knowest!
And the sign
2. shall be my ecstasy, the
consciousness of
3. the continuity of existence, *the*
unfragmentary
4. *non-atomic fact of my*
universality.
5. *{Write this in whiter words}*
6. *{But go forth on} the non-atomic*
omnipresence of my body. | Done
later as above.
7. Then the priest answered &
said unto
8. the Queen of Space, kissing her
lovely brows
9. and the dew of her light bathing
his whole
10. body in a sweet-smelling
perfume of sweat
11. O Nuit, continuous one of
Heaven, let it

We find a mess in AL:I.26. After "continuity of existence" was written, "the un fragmentary non-atomic fact of my universality" is commonly noted as being originally written. However, the 'f' is missing completely in unfragmentary; though it's hard to imagine this could be any other word. This is followed by the notes, "(write this in whiter words) (But go forth on)" and all of this is crossed out and replaced with the words, "the non-atomic omnipresence of my body." Then apparently, the word "non-atomic" is also crossed out and we find the note, "Done later as above" (presumably referring to the instruction found in the notes "(write this in whiter words)."

In Crowley's commentary, he writes:

This phrase was totally beyond the comprehension of the scribe, and he said mentally—with characteristic self-conceit—"People will never be able to understand this."

Aiwass then replied, "Write this in whiter words. But go forth on."

He was willing that the phrase should be replaced by an equivalent, but did not wish the dictation to be interrupted by a discussion at the moment. It was therefore altered (a little later) to "the omnipresence of my body."

It is extremely interesting to note that in the light of the cosmic theory explained in the notes to verse 3 and 4, the original phrase of Aiwass was exquisitely and exactly appropriate to his meaning.

Nuit, in the original phrase, is declaring herself to be the whole of the macrocosm; an indivisible macrocosm that seems to imply the idea of a Universal Mind as the omnipresence of the godhead. This indivisibility seems to set up a universal hologram that each possible part is identical to the whole.

7

be ever thus that men speak not of
Thee as One but as None and let
them speak not of thee at all since
thou art continuous.

None, breathed the light, faint & faery, of
the stars, and two. For I am divided
for love's sake, for the chance of union.

This is the creation of the world that
the pain of ^{division} ~~division~~ is as nothing and
the joy of dissolution all.
For these fools of men and their

1. be ever thus that men speak not of
2. Thee as One but as None and let
3. them speak not of thee at all since
4. thou art continuous.
5. None, breathed the light, faint & faery, of
6. the stars, and two. For I am divided
7. for love's sake, for the chance of union.
8. This is the creation of the world that
9. the pain of *disunion* division is as nothing and
10. the joy of dissolution all.
11. For these fools of men and their

Line 5 starts what would be later numbered as two verses but appear to be a single verse in the manuscript. Note that "of the stars and two" is possibly called into attention because of this. In the manuscript page 4, we discuss the idea of the bi-fertility of stars and we even find the inverted heart drawn; connected to a slightly illegible word (thereof, therefore) that is also connected to the word "Stars" by hyphenation. This shows itself here as a possible recursion of this; demonstrating the dualistic nature the star—as if to show the Augoeides or H.G.A. in relation to the Hadit/Khabs. The real issue with this is that 'bifertility' is not a word; except in

hyphenation, which is not found in the manuscript. We might entertain the notion that here, Aiwass is coining a term, which could certainly be seen as a minor form of 'new Gnosis' or even to better explaining or supporting a major and emergent, new idea in the Gnosis.

We would then be 'fragmentary,' in our difference with the non-fragmentary Nuit; being separated on the plane of duality. And on this plane, we might also show the masculine and feminine in a dualistic relation as also suggested here with the next altered occurrence in the manuscript; found on line 9. Here, the word "division" replaces what seems to have been originally 'disunion,' which was crossed out; seemingly during dictation—as if Crowley was editing as he was recording. It began with the letters "dis" but the remaining letters are mostly indecipherable. It may have ended with "in" or "ion." Certainly, union is a synonym of marriage and even the mystical marriage and the verse is directly connecting union with the idea of marriage—the idea being archetypal.

8
woes care not thou at all! They feel
little; what is, is balanced by weak
joys; but ye are my chosen ones.

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

1. woes care not thou at all! They feel
2. little; what is, is balanced by weak
3. joys; but ye are my chosen ones.
4. Obey my prophet! follow out the
5. ordeals of my knowledge! seek me
6. only! Then the joys of my love will
7. redeem ye from all pain. This is
8. so: I swear it by the vault of my
9. body; by my sacred heart and
tongue;
10. by all I can give, by all I desire of
11. ye all.
12. Then the priest fell into a deep
trance or

Swoon & said unto the Queen of Heaven

Write unto us the ordeals write unto
us the rituals write unto us the Law.

But she said the ordeals I write not
The rituals shall be half known and
half concealed: the Law is for all
Thou that thou writest is the threefold
Book of Law

My scribe Ankh-af-na-khonsu the
priest of the princes shall not in one
letter change his work; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khuit.

1. swoon & said unto the Queen of Heaven
2. Write *us* unto us the ordeals write unto
3. us the rituals write unto us the law.
4. But she said the ordeals I write not
5. the rituals shall be half known and
6. half concealed: the Law is for all
7. This that thou writest is the threefold
8. book of Law
9. My scribe Ankh-af-na-khonsu the
10. priest of the princes shall not in one
11. letter change this book; but lest there
12. be folly, he shall comment thereupon
13. by the wisdom of Ra-Hoor-Khuit.

The very first letter seems to be capitalized; seemingly placing emphasis on a magickal trance; where seemingly direct conversation occurs with Nuit to the scribe—bypassing the agency of Aiwass. And next, Crowley's admonition at the start of line 2: "Write us..." This seemingly original element (before an immediate correction; again, Crowley editing while he wrote and showing some conscious involvement with the more passive automatic writing) seems to suggest that the unfragmentary hologram that is Nuit is translating her whole image unto the material plane and birthing humanity; the Goddess in her image. Nuit is said to be a guardian of the Abyss; where Pan also resides as the all-Begetter...and of course, Pan is Nuit. (cf. Book of Lies)

We can then next interpret that same line as saying what shows up in the official typescript: "Write unto us" and at the end of the sentence: "the Law." We can then interpret this as the physical laws of the Universe on the material plane; as much as the moral law that this verse sets us up to hear. We are part of the Universal creation and a hologram of the unfragmentary, Universal Mind that is Nuit.

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

He must teach; but he may make three
 the ordeals.

The word of the Law is $\Theta\epsilon\lambda\eta\mu\alpha$.

Who calls us Thelemites will do us
 wrong, if he look but close into the
 word. For there are Reason Three
 Grades. the Hermit and the Lover and
 the man of Earth. Do what thou wilt

1. Also the mantras and spells; the
2. obeah and the wanga; the work of
3. the wand and the work of the
4. sword: these he shall learn and teach.
5. He must teach; but he may make severe
6. the ordeals.
7. The word of the Law is $\Theta\epsilon\lambda\eta\mu\alpha$.
8. Who calls us Thelemites will do no
9. wrong, if he look but close into the
10. word. For there [are we Reason **T**Three therein] Three
11. Grades. the Hermit and the Lover and
12. the man of Earth. Do what thou wilt

On line 10 of the very next manuscript page, Crowley seems to make the same type of error as on the preceding; placing the same word around another. In the former, we showed "us unto us" and here we find "three therein Three." The only difference here is that the surrounding word is capitalized in its second appearance here and not in the former word-wrap. This suggests that "those who are of us" would be three (Nuit, Hadit, Ra-Hoor-Khuit)—the fully congealed/realized soul. And we see embedded into this phrase, what looks like two T's—T being the Tau and of major importance in spiritual symbolism (discussed in detail by HPB). The fact that there are two T's refers again to this dualism; especially between the genders on the plane of individualized being.

shall be the whole of the Law.
 The word of Sin is Restriction. O man!
 refuse not thy wife if she will. O
 lover, if thou wilt, depart. There is
 no bond that can unite the divided but
 love: all else is a curse. Accurséd!
 Accurséd! be it to the aeons. Hell.
 Let it be that state of manyhood
 bound and loathing. So with thy all
 thou hast no right but to do thy will
 O, that and no other shall say nay.
 For pure will, unassuaged of purpose.

1. shall be the whole of the Law.
2. The word of Sin is Restriction. O man!
3. refuse not thy wife, if she will. O
4. lover, if thou wilt, depart. There is
5. no bond that can unite the divided but
6. love: all else is a curse. Accurséd!
7. Accurséd! be it to the aeons. Hell.
8. Let it be that state of manyhood
9. bound and loathing. So with thy all
10. thou hast no right but to do thy will
11. Do that and no other shall say nay.
12. For pure will, unassuaged of purpose,

The manuscript has an exclamation mark after the word "Accursed"—both times that it appears, on lines 6 and 7; respectively. But in the typeset version, the exclamation mark has been removed on the second occurrence. And though surrounding no word, this is the third succeeding manuscript page where a word is repeated. In the English Qabalah, 'Accursed' equals 290, which is also the value of the word: disappear, which seems to point to the line in AL:I.47—"But they have the half: unite by thine art so that all disappear." (found on the next manuscript page) It's as if to demonstrate that there are two ways to disappear; one being transcendent and the other being destructive.

12

delivered from the lust of result, is
 every way perfect
 The Perfect and the Perfect are one
 Perfect and not two; way, are none!
 Nothing is a secret key of this law
 Sixty-one the Jews call it; I call it
 Eight, eighty, hundred & eighty
 But they ~~have~~ the half: unite by this
 art so that all droppen.
 My prophet is a fool with his one one
 one; are not they the Ox and none
 by the Book.

1. delivered from the lust of result, is
2. every way perfect
3. The Perfect and the Perfect are one
4. Perfect and not two; nay, are none!
5. Nothing is a secret key of this law
6. Sixty-one the Jews call it; I call it
7. eight, eighty, four hundred & eighteen.
8. But they *half* have the half: unite by thine
9. art so that all disappear.
10. My prophet is a fool with his one one
11. one; are not they the Ox and none
12. by the Book.

In line 8, the word "have" was originally written "half"; "ve" was then written over the "lf". This could be that Crowley was hearing the word 'half' dictated while still writing the word 'have'. This is a phenomenon any writer listening to a stream of thought experiences. We could alternately read the line as 'they half the half' and yet again, the occurrence of two of the same word on yet, another succeeding page of this manuscript. This may in itself, be saying that not only do they have the half, but they are also that half. This seems to be demonstrating a lineal egregore of Hebrew qabalists and that they still hold some significance for us.

As this is the last succeeding page where we find doubly-expressed words, let's take an account. The words found are:

1. us
2. three
3. accursed
4. half

And these seem to be saying that us and three are the accursed other half...but why accursed? Should not the curse of the Magus be applied to one who founds his own mystery school, which Crowley founded with the reception of this amazing praeter-human channeling?

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.
 There is a word to say about the Hierophantic
 task. Behold! there are three ordeals in
 one, and it may be given in three ways.
 The gross must pass through fire; let the

1. Abrogate {are} all rituals, all ordeals, all
2. words and signs. Ra-Hoor-Khuit hath
3. taken his seat in the East at the Equinox
4. of the Gods and let Asar be with Isa
5. who also are one. But they are not of
6. me Let Asar be the adorant, Isa the
7. sufferer; Hoor in his secret name and
8. splendour is the Lord initiating.
9. There is a word to say about the Hierophantic
10. task. Behold! there are three ordeals in
11. one, and it may be given in three ways.
12. The gross must pass through fire; let the

In line 1, the word "are" was inserted after "abrogate"—the original text reading "Abrogate all rituals..." This sentence reads as a direction to act upon all rituals and to make them abrogate, which can only really be done by fiat. Nuit here then seems to be giving spiritual authority to the prophet.

fine be tried in intellect, and the
 lofty chosen ones in the highest. Thus
 ye have star & star system & system
 let not one know well the other.
 There are four gates to one palace;
 the floor of that palace is of silver and
 gold, lapis lazuli & jasper are there, and
 all rare scents jasmine & rose, and the
 emblems of death. Let him enter in turn
 or at once the four gates; let him stand
 on the floor of the palace. Will he
 not sink? Amn. Ho! warrior, if thy
 servant sink? But there are means.

1. fine be tried in intellect, and the
2. lofty chosen ones in the highest. Thus
3. ye have star & star system & system
4. let not one know well the other.
5. There are four gates to one palace;
6. the floor of that palace is of silver and
7. gold, lapis lazuli & jasper are there, and
8. all rare scents jasmine & rose, and the
9. emblems of death. Let him enter in turn
10. or at once the four gates; let him stand
11. on the floor of the palace. Will he
12. not sink? Amn. Ho! warrior, if thy
13. servant sink? But there are means

and means. Be goodly therefore: dress ye
 all in fine apparel eat rich foods and
 drink sweet wines and wines that foam.
~~last~~ Also, take your fill and will of
 love as ye will, when, where and with
 whom ye will. But always unto me.
 If this be not aright; if ye confound
 the space-marks, saying: They are one
 or saying They are many; if the ritual
 be not as unto me: then expect
 the direful judgments of Ra Hoor Khuit.
 This shall regenerate the world, the little

1. and means. Be goodly therefore:
dress ye
2. all in fine apparel eat rich foods
and
3. drink sweet wines and wines that
foam.
4. **but** Also, take your fill and will of
5. love as ye **wh**e will, when, where
and with
6. whom ye will. But always unto me.
7. If this be not aright; if ye confound
8. the space-marks, saying: They are
one
9. or saying, They are many; if the
ritual
10. be not as unto me: then expect
11. the direful judgments of Ra Hoor
Khuit.
12. This shall regenerate the world, the
little

In line 4, the word 'last' is crossed out and though it appears before the words of the next sentence, seems more to be a completion of the previous sentence; altering to say: 'and wines that foam last'—as if to say there is an order to the imbibitions of food and wine.

world my sister, my heart & my tongue,
 unto whom I send this kiss. Also, o
 scribe and prophet though thou be of the
 princes it shall not assuage thee nor
 absolve thee. But ecstasy be thine and
 joy of earth: ever To me To me
 Change not as much as the style
 of a letter; for behold thou o prophet
 shalt not behold all these mysteries
 hidden therein.
 The child of thy bowels, he shall behold
 them.
 Expect him not from the East nor from

1. ?world my sister, my heart & my tongue,
2. unto whom I send this kiss. Also, o
3. scribe and prophet though thou be of the
4. princes it shall not assuage thee nor
5. absolve thee. But ecstasy be thine and
6. joy of earth: ever To me To me.
7. Change not as much as the style
8. of a letter; for behold thou o prophet
9. shalt not behold all these mysteries
10. hidden therein.
11. The child of thy bowels, he shall behold
12. them.
13. Expect him not from the East nor from

In line 1, it looks like the scribe originally wrote 'word' instead of "world," which may be a simple transcription error. But to consider the sentence as the 'little word'...well this certainly connects the idea with the tongue of Nuit...and one that speaks her heart. And so the world is her little word as the night sky is her greater word...the holographic projection of micro and macrocosms, as discussed above.

of 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.

Invoke me under my stars. Love is the
 law, love under will. Nor let the fools
 mistake love; for there are love and love.
 There is the dove and there is the serpent.
 Choose ye well! He, my prophet, hath

1. the West, for from no expected house
2. cometh that child. Aum! All words are
3. sacred and all prophets true; save only that
4. they understand a little; solve the first
5. half of the equation, leave the second
6. unattacked. But thou hast all in the
7. clear light, and some though not all in the
8. dark.
9. Invoke me under my stars. Love is the
10. law, love under will. Nor let the fools
11. mistake love; for there are love and love.
12. There is the dove and there is the serpent.
13. Choose ye well! He, my prophet, hath

Chosen, knowing the law of the fortress
and the great mystery of the House of God

All these old letters of my Book are
aright; but ~~S~~ is not the Star. This
also is secret: my prophet shall reveal
it to the wise.

I give unimaginable joys on earth: certainty,
not faith, while in life, upon death; peace
unutterable, rest, ecstasy: nor do I demand
aught in sacrifice.

My incense is of resinous woods & gums
and there is no blood therein: because of
my hair the trees of Eternity.

1. chosen, knowing the law of the fortress
2. and the great mystery of the House of God
3. All these old letters of my Book are
4. aright; but [symbol] is not the Star. This
5. also is secret: my prophet shall reveal
6. it to the wise.
7. I give unimaginable joys on earth: certainty,
8. not faith, while in life, upon death; peace
9. unutterable, rest, ecstasy; nor do I demand
10. aught in sacrifice.
11. My incense is of resinous woods & gums
12. and there is no blood therein: because of
13. my hair the trees of Eternity.

The symbol on line 4 seems to be what was initially an Ayin overwritten by a Kaph; together, looking like Tzaddi. Crowley later claimed that it was Tzaddi, which shows up in the typescript. Clearly, Tzaddi not only makes sense, but restores the holy Tarot to its original order in the Major Arcana. This is all the proof we need in our examination here and there is no apparent reason to account for this in any other manner.

My number is 11, as all their numbers
 who are of us. ^(lost) My colour is black ^{(The}
^{perhaps my star is} ^{The five pointed star, with a}
^{circle in the middle, & the circle is red}
 blind, but the blue & gold are seen of the
 seeing. Also I have a secret glory for
 them that love me.
 But to love me is better than all things: if
 under the night-stars in the desert thou
 presently burnest mine incense before me
 invoking me with a pure heart and the
 Serpent flame therein, thou shalt come
 a little to lie in my bosom. For he
 wilt thou then be willing to give all:

1. My number is 11, as all their numbers
2. who are of us. *{(Lost 1 phrase)}*
{The shape of my star is—} The Five Pointed Star, with a Circle in the Middle, & the circle is Red
3. My colour is black to the
4. blind, but the blue & gold are seen of the
5. seeing. Also I have a secret glory for
6. them that love me.
7. But to love me is better than all things: if
8. under the night-stars in the desert thou
9. presently burnest mine incense before me
10. invoking me with a pure heart and the
11. Serpent flame therein, thou shalt come
12. a little to lie in my bosom. For one kiss
13. wilt thou then be willing to give all;

In his commentary to this verse, Crowley writes:

In the original MSS. the second paragraph begins "The shape of my star is"—and then breaks off—the Scribe was unable to hear what was being said. This was presumably because his mind was so full of preconceived ideas about the different kinds of stars appropriate to various ideas. An alternate phrase was subsequently dictated to the Scarlet Woman, and inserted in the manuscript by her own hand.

In line 2, after "who are of us" Crowley later inserts: "(lost 1 phrase)" and "The shape of my star is"—that is then followed by: "The Five Pointed Star, with a Circle in the Middle, & the circle is Red" in Rose Kelly's hand. The greater sentence we could make from this is: "The shape of my star is—The Five Pointed Star, with a Circle in the Middle and the circle is Red." The red circle is then the macrocosmic projection of Nuit—Hadit!

but whoso gives one particle of dust
 shall lose all in that hour. Ye shall
 gather goods and store of women and
 spices; ye shall wear rich jewels; ye
 shall exceed the nations of the earth
 in splendour & pride; but always in the
 love of me, and so shall ye come to
 my joy. I charge you earnestly to come
 before me in a single robe and covered
 with a rich headdress. I love you I yearn to
 you. Pale or purple, veiled or voluptuous I
 who am all pleasure and purple

1. but whoso gives one particle of dust
2. shall lose all in that hour. Ye shall
3. gather goods and store of women
and
4. spices; ye shall wear rich jewels; ye
5. shall exceed the nations of the earth
6. in splendour & pride; but always in the
7. love of me, and so shall ye come to
8. my joy. I charge you earnestly to
come
9. before me in a single robe and
covered
10. with a rich headdress. I love you I
yearn to
11. you. Pale or purple, veiled or
voluptuous I
12. who am all pleasure and purple

21

and drunkenness of the innermost sense
 desire you. Put on the wings and arouse
 the coiled splendour within you - come unto me
 At all my meetings with you shall the
 priestess say - and her eyes shall burn
 with desire as she stands bare and rejoicing
 in my secret temple - To me! To me!
 calling forth the ^{flame of the} hearts of all in her
 love - chant.
 Sing the rapturous love-song unto me!
 Burn to me perfumes! Wear to me jewels!
 Drink to me, for I love you! I love you!

1. and drunkenness of the innermost sense
2. desire you. Put on the wings and arouse
3. the coiled splendour within you: come unto me
4. At all my meetings with you shall the
5. priestess say—and her eyes shall burn
6. with desire as she stands bare and rejoicing
7. in my secret temple—To me! To me!
8. calling forth the *{flame of the}* hearts of all in her
9. love-chant.
10. Sing the rapturous love-song unto me!
11. Burn to me perfumes! Wear to me jewels!
12. Drink to me, for I love you! I love you!

In line 8, the words "flame of the" are inserted after "calling forth the," which doesn't really tell us anything. And in line 10, the word "rapturous" is written so that it looks like "repturous" with a seeming correction over the letter 'p'—seemingly done during the dictation in what seemingly amounts to simplehuman error.

22.

I am the blue-lidded daughter of sunset; I am
 the naked brilliance of the voluptuous night
 sky
 To me! To me!
 The Manifestation of MNuit is at an
 end.

1. I am the blue-lidded daughter of Sunset; I am
2. the naked brilliance of the voluptuous night-
3. sky.
4. To me! To me!
5. The Manifestation of MNuit is at an
6. end.

Finally, we conclude the first chapter with the third time the 'N' in "Nuit" (line 5) is corrected with the original letter "M" (as in sheets 4 and 5); though there is no 'm' sounding consonant in the previous word. The three M's in the EQ give us a graphic depiction of the Prince-Priest, the Beast as 666—again, 'M' having the value of 6 in the EQ. And with the final word, "End" being capitalized in the manuscript, it suggest that "End" that Nuit is at to be a proper noun.

Chapter II

1. Nu! the hiding of Hadit.
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.
3. In the sphere I am everywhere, the centre, & she, the circumference, is nowhere found.
4. Yet she shall be known & never.
5. Behold! the rituals of the old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright.
6. I am the flame that burns in every heart of man, and in the core of every star. I am

1. **1** Nu! the hiding of Hadit.
2. **2** Come! all ye, and learn the secret that
3. hath not yet been revealed. I Hadit am
4. the complement of Nu my bride. I am not
5. extended, and Khabs is the name of my House.
6. **3** In the sphere I am everywhere, the centre, as
7. she, the circumference, is nowhere found.
8. **4** Yet she shall be known & I never.
9. **5** Behold! the rituals of the old time are black.
10. Let the evil ones be cast away; let the
11. good ones be purged by the prophet! Then shall
12. this Knowledge go aright.
13. **6**. I am the flame that burns in every heart of
14. 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.

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

8. Who worshipped Heru-pa-kraath have
worshipped me; ill, for I am the worshipper.

9. Remember all ye that existence is pure joy;
that all the sorrows are but as shadows; they
pass & are done; but there is that which
remains.

10. O prophet! thou hast ill will to learn this
writing.

11. I see thee hate the hand & the pen; but I am

1. Life, and the giver of Life; yet therefore is
2. The knowledge of me the knowledge of death.
3. 7. I am the Magician and the Exorcist. I am the
4. axle of the wheel, and the cube in the circle.
5. "Come unto me" is a foolish word; for it is I that
6. go.
7. 8 Who worshipped Heru-pa-kraath have
8. worshipped me; ill, for I am the worshipper.
9. 9 Remember all ye that existence is pure joy;
10. that all the sorrows are but as shadows; they
11. pass & are done; but there is that which
12. remains.
13. 10. O prophet! thou hast ill will to learn this writing.
14. 11. I see thee hate the hand & the pen; but I am

Stronger.

3

12. Because of me in Thee which thou knewest not
13. for why? Because thou wast the knower,
and me.
14. Now let there be a veiling of this shrine: now
let the light devour men and eat them
up with blindness.
15. For I am perfect, being Not; and my number
is nine by the fools; but with the just I am
eight, and one in eight: Which is vital, for
I am none indeed. The Empress and the King
are not of me; for there is a further secret.
16. I am The Empress & the Hierophant. Thus
eleven as my bride is eleven.

1. stronger.
2. **12** Because of me in Thee which
thou knewest not.
3. **13.** for why? Because thou wast the
knower,
4. and me.
5. **14.** Now let there be a veiling of this
shrine: now
6. let the light devour men and eat
them
7. up with blindness!
8. **15.** For I am perfect, being Not;
and my number
9. is nine by the fools; but with the
just I am
10. eight, and one in eight: Which is
vital, for
11. I am none indeed. The Empress
and the King
12. are not of me; for there is a further
secret.
13. **16** I am The Empress & the
Hierophant. Thus
14. eleven, as my bride is eleven.

The first word in line 10 has a capital 'E' for the word "eight" in the phrase "I am eight, and one in eight." Eight, being the number of infinity, seems to be more referring to Nuit with the 'one in eight' being Hadit; that he then is both the ONE and the ALL that is the colloquium of ONES...a great Universal Mind that itself then, must have a particular identification for itself, as the capitalization of the initial letter makes it into a seemingly proper noun.

17 Hear me, ye people of sighing!

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

18 These are dead, these fellows; they feel not. We
are not for the poor and sad: the lords of the
earth are our kinsfolk.

19 Is a God to live in a dog? No! but the
highest are of us. They shall rejoice, our chosen:
who sorroweth is not of us.

20 Beauty and strength, deeping laughter and
delicious languor, force and fire, are of us.

1. **17.** Hear me, ye people of sighing!
2. The sorrows of pain and regret
3. Are left to the dead and the dying,
4. The folk that not know me as yet.
5. **18** These are dead, these fellows;
they feel not. We
6. are not for the poor and sad: the
lords of the
7. earth are our kinsfolk.
8. **19** Is a God to live in a dog? No!
but the
9. highest are of us. They shall
rejoice, our chosen:
10. who sorroweth is not of us.
11. **20** Beauty and strength, leaping
laughter and
12. delicious languor, force and fire,
are of us.

21 We have nothing with the outcast and the unfit:

Let them die in their misery: for they feel
not. Compassion is the vice of kings: stamp
down the wretched & the weak: this is the
law of the strong: this is our law and the
joy of the world. Think not, o king, upon
that lie: That Thou Must Die: verily thou shalt
not die, but live! Now let it be understood
If the body of the King dissolve, he shall remain
in pure ecstasy for ever Nait Hadit Ra-Hoor-
Khuit. The Sun, Strength & Sight, Light these
are for the servants of the Star & the Snake

1. **21** We have nothing with the outcast and
the unfit:
2. let them die in their misery. For they feel
3. not. Compassion is the vice of kings:
stamp
4. down the wretched & the weak: this is the
5. law of the strong: this is our law and the
6. joy of the world. Think not, o king, upon
that
7. lie: That Thou Must Die: verily thou shalt
8. not die, but live! Now let it be understood:
9. If the body of the King dissolve, he shall
remain
10. in pure ecstasy for ever Nait Hadit Ra-
Hoor-
11. Khuit. The Sun, Strength & Sight, Light
these
12. are for the servants of the Star & the
Snake

6

22 I am the Snake that giveth Knowledge & Delight
 and bright glory, and stir the hearts of men
 with drunkenness. To worship me take wine
 and strange drugs whereof I will tell my
 prophet, & be drunk thereof! They shall not
 harm ye at all. It is a lie, this folly
 against self. The exposure of innocence
 is a lie. Be strong, o man, lust, enjoy
 all things of sense and rapture: fear not
 that any God shall deny thee for this.

23 I am alone: there is no God where I am.

24 Behold! these be grave mysteries; for there
 are also of my friends who be hermits. Now

1. **22** I am the Snake that giveth Knowledge & Delight
2. and bright glory, and stir the hearts of men
3. with drunkenness. To worship me take wine
4. and strange drugs whereof I will tell my
5. prophet, & be drunk thereof! They shall not
6. harm ye at all. It is a lie, this folly
7. against self. The exposure of innocence
8. is a lie. Be strong, o man, lust, enjoy
9. all things of sense and rapture: fear not
10. that any God shall deny thee for this.
11. **23** I am alone: there is no God where I am.
12. **24** Behold! these be grave mysteries; for there
13. are also of my friends who be hermits. Now

7

think not to find them in the forest or on the
 mountain; but in beds of purple, caressed by
 magnificent beasts of women with large limbs,
 and fire and light in their eyes, and masses
 of flaming hair about them; there shall ye
 find them. Ye shall see them at rule, at
 victorious armies, at all the joy; and there
 shall be in them a joy a million times
 greater than this. Beware lest any
 force another, King against King! Love one
 another with burning hearts; on the low men
 to trample in the fierce lust of your pride

1. think not to find them in the forest or on the
2. mountain; but in beds of purple, caressed by
3. magnificent beasts of women with large limbs,
4. and fire and light in their eyes, and masses
5. of flaming hair about them; there shall ye
6. find them. Ye shall see them at rule, at
7. victorious armies, at all the joy; and there
8. shall be in them a joy a million times
9. greater than this. Beware lest any
10. force another, King against King! Love one
11. another with burning hearts; on the low men
12. trample in the fierce lust of your pride

in the day of your wrath.

25. Ye are against the people, O my chosen!
26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one. If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
27. There is great danger in me; for who doth not understand these runes shall make a great mess, he shall fall down into the pit called Because, and there he shall

1. in the day of your wrath.
2. **25.** Ye are against the people, O my chosen!
3. **26.** I am the secret Serpent coiled about to
4. spring: in my coiling there is joy. If I
5. lift up my head, I and my Nuit are one.
6. If I droop down mine head, and shoot
7. forth venom, then is rapture of the earth,
8. and I and the earth are one.
9. **27.** There is great danger in me; for who doth
10. not understand these runes shall make
11. a great mess. He shall fall down into
12. the pit called Because, and there he shall

perish with the dogs of Reason.

28. Now a curse upon Because and his kin!
29. May Because be accursed for ever!
30. If Will stops and cries Why, invoking Because, then Will stops & does nought.
31. If Power asks why, then is Power weakness.
32. Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
33. Enough of Because! Be he damned for a dog!
34. But ye, O my people, rise up & awake!
35. Let the rituals be rightly performed with joy & beauty!

1. perish with the dogs of Reason.
2. **28** Now a curse upon Because and his kin!
3. **29** May Because be accursed for ever!
4. **30** If Will stops and cries Why, invoking
5. Because, then Will stops & does nought.
6. **31** If Power asks why, then is Power weakness.
7. **32** Also reason is a lie; for there is a
8. factor infinite & unknown; & all their
9. words are skew-wise.
10. **33** Enough of Because! Be he damned for a dog!
11. **34.** But ye, o my people, rise up & awake!
12. **35.** Let the rituals be rightly performed with
13. joy & beauty!

- 36 There are rituals of the elements and feasts of the times.
- 37 A feast for the first night of the Prophet and his Bride!
- 38 A feast for the three days of the writing of the Book of the Law.
- 39 A feast for Tahuti and the child of the Prophet—secret, O Prophet!
- 40 A feast for the Supreme Ritual, and a feast for the Equinox of the Gods.
- 41 A feast for fire and a feast for water; a feast for life and a greater feast for death.

1. **36** There are rituals of the elements and feasts
2. of the times.
3. **37** A feast for the first night of the Prophet
4. and his Bride!
5. **38** A feast for the three days of the writing of
6. the Book of the Law.
7. **39** A feast for Tahuti and the child of the
8. Prophet—secret, O Prophet!
9. **40** A feast for the Supreme Ritual, and a
10. feast for the Equinox of the Gods.
11. **41** A feast for fire and a feast for water; a
12. feast for life and a greater feast for death.

- 42 A feast every day in your hearts in the
joy of my rapture.
- 43 A feast every night unto Nui, and the
pleasure of uttermost delight.
- 44 Aye! feast! rejoice! there is no dread
hereafter. There is the dissolution, and
eternal ecstasy in the kisses of Nu.
- 45 There is death for the dogs.
- 46 Dost thou fail? Art thou sorry? Is fear
in thine heart?
- 47 Where I am these are not.

1. 42 A feast every day in your hearts
in the
2. joy of my rapture.
3. 43 A feast every night unto Nui,
and the
4. pleasure of uttermost delight.
5. 44 Aye! feast! rejoice! there is no
dread
6. hereafter. There is the dissolution,
and
7. eternal ecstasy in the kisses of Nu.
8. 45 There is death for the dogs.
9. 46 Dost thou fail? Art thou sorry?
Is fear
10. in thine heart?
11. 47 Where I am these are not.

- 48 Pity not the fallen! I never knew them.
I am not for them. I console not: I hate
the unsoled & the consoler.
- 49 I am unique & conqueror. I am not of the
slaves, but Jew. Be they damned &
dead! Amen. [This is of the 4: there is
a fifth who is invisible & therein am I
as a babe in an egg.]
- 50 Blue am I and gold in the light of my
bride: but the red gleam is in my eyes
& my spangles are purple & green.
51. Purple beyond purple: it is the light higher

1. 48 Pity not the fallen! I never knew
them.
2. I am not for them. I console not: I
hate
3. the consoled & the consoler.
4. 49 I am unique & conqueror. I am
not of the
5. slaves that perish. Be they damned
&
6. dead! Amen. [This is of the 4: there
is
7. a fifth who is invisible & therein
am I
8. as a babe in an egg.]
9. 50 Blue am I and gold in the light
of my
10. bride: but the red gleam is in my
eyes
11. & my spangles are purple & green.
12. 51. Purple beyond purple: it is the
light higher

than eyesight.

52 There is a veil: that veil is black. It is
the veil of the modest woman; it is the veil
of sorrow, the pall of death: this is none
of me. Tear down that lying spectre of
the centuries: veil not your vices in
virtuous words: these vices are my service;
ye do well, & I will reward you here and
hereafter.

53 Fear not, o prophet, when these words are
said, thou shalt not be sorry. Thou art
unphobatically my chosen; and blessed are

1. than eyesight.
2. **52** There is a veil: that veil is black.
It is
3. the veil of the modest woman; it is
the veil
4. of sorrow, & the pall of death: this
is none
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of
6. the centuries: veil not your vices in
7. virtuous words: these vices are my
service;
8. ye do well, & I will reward you
here and
9. hereafter.
10. **53** Fear not, o prophet, when these
words are
11. said, thou shalt not be sorry. Thou
art
12. emphatically my chosen; and
blessed are

the eyes that thou shalt look upon with
gladness. But I will hide thee in a
mask of sorrow: they that see thee shall
fear thou art fallen: but I lift thee up.

54 Nor shall they who cry aloud their folly
that thou weneest nought avail; thou
shalt reveal it: thou avaiest: they are
the slaves of because: they are not of
me. The stops as thou wilt; the letters
change them not in style or value!

55 Thou shalt obtain the order & value of
the English Alphabet; thou shalt find

1. the eyes that thou shalt look upon
with
2. gladness. But I will hide thee in a
3. mask of sorrow: they that see thee
shall
4. fear thou art fallen: but I lift thee up.
5. **54** Nor shall they who cry aloud their
folly
6. that thou meanest nought avail; thou
7. shall reveal it: thou avaiest: they are
8. the slaves of because: They are not of
9. me. The stops as thou wilt; the letters
10. change them not in style or value!
11. **55** Thou shalt obtain the order &
value of
12. the English Alphabet; thou shalt find

new symbols to attribute them unto.

56 Begone! ye mockers; even though ye laugh
in my honour ye shall laugh not long: then
when ye are sad know that I have
forsaken you.

57. He that is righteous shall be righteous still;
he that is filthy shall be filthy still.

58 Yea! deem not of change: ye shall be as ye
are, & not other. Therefore the kings of
the earth shall be Kings for ever: the
slaves shall serve. There is none that shall
be cast down or lifted up: all is ever

1. new symbols to attribute them unto.
2. **56** Begone! ye mockers; even though ye laugh
3. in my honour ye shall laugh not long: then
4. when ye are sad know that I have
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10. the earth shall be Kings for ever: the slaves
11. shall serve. There is none that shall
12. be cast down or lifted up: all is ever

as it was. Yet there are masked ones
my servants: it may be that yonder beggar is
a King. A King may choose his garment as
he will: there is no certain test: but a
beggar cannot hide his poverty.

59 Beware therefore! Love all, lest perchance is a
King concealed! Say you so? Fool! If he
be a King, thou canst not hurt him.

60 Therefore strike hard & low and to hell
with them, master!

61 There is a light before thine eyes of prophet
& light undesired, most desirable.

1. as it was. Yet there are masked ones my
2. servants: it may be that yonder beggar is
3. a King. A King may choose his garment as
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7. King concealed! Say you so? Fool! If he
8. be a King, thou canst not hurt him.
9. **60** Therefore strike hard & low, and to hell
10. with them, master!
11. **61** There is a light before thine eyes, o prophet,
12. a light undesired, most desirable.

- 62 I am uplifted in thine heart and the kisses
of the stars rain hard upon thy body.
- 63 Thou art exhaust in the voluptuous fullness
of the aspiration: the aspiration is sweeter
than death, more rapid and laughterful than
a caress of Hell's own worm.
- 64 Oh! thou art overcome: we are upon thee;
our delight is all over thee: hail! hail!
prophet of Nu! prophet of Had! prophet of
Ra-Hoor-Khu! Now rejoice! now come in
our splendour & rapture! Come in our passionate
peace, & write sweet words for the Kings!

1. **62** I am uplifted in thine heart;
and the kisses
2. of the stars rain hard upon thy
body.
3. **63** Thou art exhaust in the
voluptuous fullness
4. of the inspiration: the expiration
is sweeter
5. than death, more rapid and
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6. a caress of Hell's own worm.
7. **64** Oh! thou art overcome: we are
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10. Ra-Hoor-Khu! Now rejoice! now
come in
11. our splendour & rapture! Come
in our passionate
12. peace, & write sweet words for
the Kings!

In line 11, there seems to be a capitalized initial in the word "splendor," which suggests it as a proper noun; hence, the 8th Sefira—ruled by Mercury.

65 I am the Master: thou art the Holy Chosen One.

66 Write, & find ecstasy in writing! Work & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whose seeth it shall be glad. Thy death shall be the seal of the promise of an age-long love. Come! lift up thine heart & rejoice! We are one; we are none.

67 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!

68 Harder! Hold up thyself! Lift thine head!

1. **65** I am the Master: thou art the Holy Chosen One.
2. **66** Write, & find ecstasy in writing! Work, &
3. be our bed in working! Thrill with the
4. joy of life & death! Ah! thy death shall
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6. death shall be the seal of the promise of
7. our age-long love. Come! lift up thine heart
8. & rejoice! We are one; we are none.
9. **67** Hold! Hold! Bear up in thy rapture;
10. fall not in swoon of the excellent kisses!
11. **68** Harder! Hold up thyself! Lift thine head!

breathe not so deep—die!

69 Ah! Ah! What do I feel? Is the word exhausted?

70 There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture! If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!

71 But exceed! exceed!

72 Strive ever to more! and if thou art truly

1. breathe not so deep—die!
2. **69** Ah! Ah! What do I feel? Is the word
3. exhausted?
4. **70** There is help & hope in other spells. Wisdom
5. says: be strong! Then canst thou bear more
6. joy. Be not animal; refine thy rapture!
7. If thou drink, drink by the eight and ninety
8. rules of art: if thou love, exceed by
9. delicacy; and if thou do aught joyous, let
10. there be subtlety therein!
11. **71** But exceed! exceed!
12. **72** Strive ever to more! and if thou art truly

- mine—and doubt it not, an if thou art
 ever joyous!—death is the crown of all
- 73 Ah! Ah! Death! Death! thou shalt long for
 death. Death is forbidden, o man, unto thee.
- 74 The length of thy longing shall be the strength
 of its glory. He that lives long & denies
 death much is ever the King among the Kings.
- 75 Aye! listen to the numbers & the words:
- 76 4638 ABK 24 ALGMOR 3Y
 x 24 89 RPSTOVAL. What
 meaneth this, o prophet? Thou knowest
 not, nor shalt thou know ever. There
 cometh one to follow thee: he shall

1. mine—and doubt it not, an if thou art
2. ever joyous!—death is the crown of all.
3. 73 Ah! Ah! Death! Death! thou shalt long for
4. death. Death is forbidden, o man, unto thee.
5. 74 The length of thy longing shall be the strength
6. of its glory. He that lives long & desires
7. death much is ever the King among the Kings.
8. 75 Aye! listen to the numbers & the words:
9. 76 4638 ABK 24 ALGMOR 3Y
10. X 24 89 RPSTOVAL. What
11. meaneth this, o prophet? Thou knowest
12. not; nor shalt thou know ever. There
13. cometh one to follow thee: he shall

In line 10, there are two sets of curved lines, seemingly connecting four numbers into two groups: "24" and "89."

expound it. But remember, o chosen
 one, to be me; to follow the line of
 Nu in the star-lit heaven; to look forth
 upon men, to tell them this glad word.
 77 O be thou proud and mighty among men!
 78 Lift up thyself! for there is none like unto
 thee among men or among Gods! Lift up
 thyself, o my prophet, thy stature shall
 surpass the stars. They shall worship thy
 name, foursquare, mystic, wonderful, the
 number of the man; and the name of

1. expound it. But remember, o
chosen
2. one, to be me; to follow the love of
3. Nu in the star-lit heaven; to look
forth
4. upon men, to tell them this glad
word.
5. 77 O be thou proud and mighty
among men!
6. 78 Lift up thyself! for there is none
like unto
7. thee among men or among Gods!
Lift up
8. thyself, o my prophet, thy stature
shall
9. surpass the stars. They shall
worship thy
10. name, foursquare, mystic,
wonderful, the
11. number of the man; and the name
of

thy house 418.
 79 The end of the hiding of Hadit; and
 blessing worship to the prophet of
 the lovely Star.

1. thy house 418.
2. 79. The end of the hiding of Hadit;
and
3. blessing & worship to the prophet
of
4. the lovely Star!

Chapter III

- 1
- 1 *Abrahadabra! the reward of Ra Hoor Khut.*
 - 2 *There is division hither homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spell of Ra-Hoor-Khuit.*
 - 3 *Now let it be first understood that I am a god of War and of Vengeance. I shall deal hardly with them.*
 - 4 *Choose ye an island!*
 - 5 *Fortify it!*
 - 6 *Dung it about with enginery of war!*
 - 7 *I will give you a war-engine.*
 - 8 *With it ye shall smite the peoples and*

1. **1** Abrahadabra! the reward of Ra Hoor Khut.
2. **2** There is division hither homeward; there is a
3. word not known. Spelling is defunct; all is not
4. aught. Beware! Hold! Raise the spell of
5. Ra-Hoor-Khuit.
6. **3** Now let it be first understood that I am
7. a god of War and of Vengeance. I shall
8. deal hardly with them.
9. **4** Choose ye an island!
10. **5** Fortify it!
11. **6** Dung it about with enginery of war!
12. **7** I will give you a war-engine.
13. **8** With it ye shall smite the peoples and

- 2
- none shall stand before you.*
- 9 *Lurk! Withdraw! Upon them! This is the Law of the Battle of Conquest: thus shall my worship be about my secret house*
 - 10 *Get the stèle of revealing itself; set it in thy secret temple - and that temple is already aught disposed - & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.*
 - 11 *This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy*

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2. **9** Lurk! Withdraw! Upon them! this
3. is the Law of the Battle of Conquest: thus
4. shall my worship be about my secret house.
5. **10** Get the stèle of revealing itself; set it
6. in thy secret temple—and that temple
7. is already aught disposed—and it shall be your
8. Kiblah for ever. It shall not fade, but
9. miraculous colour shall come back to it
10. day after day. Close it in locked glass for a
11. proof to the world.
12. **11** This shall be your only proof. I forbid argument.
13. Conquer! That is enough. I will make easy

to you the abstruction from the ill-ordered
house in the Victorious City. Thou shalt
thyself convey it with worship, o prophet;
though thou likest it not. Thou shalt have
danger & trouble. Ra-Hoor-Khu is with
thee. Worship me with fire & blood; worship
me with swords & with spears. Let the woman
be girt with a sword before me: let blood
flow to my name. Trample down the **H**eathen; be
upon them, o warrior, I will give you of their
flesh to eat!
12 Sacrifice cattle little and big: after a child.

1. to you the abstruction from the ill-ordered
2. house in the Victorious City. Thou shalt
3. thyself convey it with worship, o prophet,
4. though thou likest it not. Thou shalt have
5. danger & trouble. Ra-Hoor-Khu is with
6. thee. Worship me with fire & blood; worship
7. me with swords & with spears. Let the woman
8. be girt with a sword before me: let blood
9. flow to my name. Trample down the **H**Heathen; be
10. upon them, o warrior, I will give you of their
11. flesh to eat!
12. **12** Sacrifice cattle, little and big: after a child.

In the word "abstruction" on line 1, the "a" and "u" are doubly underlined to indicate that this is the word and not 'abstraction' or 'obstruction.' The word is defined as the process of providing for the necessary properties and operations of an object. Specifically, here and in Crowley's commentary, he states that "It was thought that this meant to combine abstraction and construction, i.e. the preparation of a replica, which was done."—the reference being to the Stele of Revealing in the Cairo Museum.

In line 9, the initial letter in the word 'Heathen' is most deliberately capitalized as it seems a lower-case 'h' was originally to be written. This again means that the term is to be regarded as a proper noun and as such must refer to a specific group of uncultured, irreligious, uncivilized and unenlightened; considered as a group. We can call these the 'sleepers' (ala Wake World) or the "fools" and "low men" or the 'fallen'—so that these are to "us" as mere animals that we would be able to eat their flesh.

AL I.11: "These are **fools** that men adore; both their Gods & their men are **fools**."

AL I.31: "For these **fools** of men and their woes care not thou at all! They feel little; what is, is balanced by weak joys; but ye are my chosen ones."

AL I.57: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God.

All these old letters of my Book are aright; but * is not the Star. This also is secret: my prophet shall reveal it to the wise."

AL II.15: "For I am perfect, being Not; and my number is nine by the **fools**; but with the just I am eight, and one in eight: Which is vital, for I am none indeed. The Empress and the King are not of me; for there is a further secret."

AL II.24: "Behold! these be grave mysteries; for there are also of my friends who be hermits. Now think not to find them in the forest or on the mountain; but in beds of purple, caressed by magnificent beasts of women with large limbs, and fire and light in their eyes, and masses of flaming hair about them; there shall ye find them. Ye shall see them at rule, at victorious

armies, at all the joy; and there shall be in them a joy a million times greater than this. Beware lest any force another, King against King! Love one another with burning hearts; on the **low men** trample in the fierce lust of your pride, in the day of your wrath."

AL II.48: "Pity not the **fallen!** I never knew them. I am not for them. I console not: I hate the consoled & the consoler."

AL III.57: "Despise also all cowards; professional soldiers who dare not fight, but play; all **fools** despise!"

AL III.63: "The **fool** readeth this Book of the Law, and its comment; & he understandeth it not."

4

13 But not now.

14 Ye shall see that hour, o blesséd Beast, and

thou the Scarlet Concubine of his desire!

15 Ye shall be sad thereof.

16 Deem not too eagerly to catch the promises; fear
not to undergo the curses. Ye, even ye, know not
this meaning all.

17 Fear not at all; fear neither men, nor Fates,
nor gods, nor anything. Money fear not, nor
laughter of the folk folly, nor any other power
in heaven or upon the earth or under the
earth. Nu is your refuge as Hadit your

1. **13** But not now.

2. **14** Ye shall see that hour, o blesséd
Beast, and

3. thou the Scarlet Concubine of his
desire!

4. **15** Ye shall be sad thereof.

5. **16** Deem not too eagerly to catch
the promises; fear

6. not to undergo the curses. Ye, even
ye, know not

7. this meaning all.

8. **17** Fear not at all; fear neither men
nor Fates,

9. nor gods, nor anything. Money fear
not, nor

10. laughter of the **fo**folk folly, nor
any other power

11. in heaven or upon the earth or
under the

12. earth. Nu is your refuge as Hadit
your

It seems that in line 4, "thereof" was abruptly changed from the 'therefore'—almost as if it was an effort of dictation with the hand slipping to routine habit by accident, and as if Crowley wavered in his concentration. The same explanation seems appropriate for 'fools'—that became "folk" in line 10.

light; and I am the strength, force, vigour, of
your arms.

18. Mercy let be off: damn them who pity.

Kill and torture; spare not; be upon them.

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

20. Why? Because of the fall of Because, that
he is not there again.

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

1. light; and I am the strength, force, vigour, of
2. your arms.
3. **18** Mercy let be off: damn them who pity.
4. Kill and torture; spare not; be upon them.
5. **19** That stéle they shall call the Abomination
6. of Desolation; count well its name, & it shall
7. be to you as 718.
8. **20** Why? Because of the fall of Because, that
9. he is not there again.
10. **21** Set up my image in the East: thou shalt buy
11. thee an image which I will show thee, especial,
12. not unlike the one thou knowest. And it shall
13. be suddenly easy for thee to do this.

22. The other images group around me to support me: let all be worshipped, for they shall cluster to exalt me. I am the visible object of worship; the others are secret; for the Beast who Bride are they: and for the winners of the Ordeal x. What is this? Thou shalt know.
23. For perfume mix meal & honey & thick leavings of red wine: then oil of Abramelin and olive oil, and afterward soften & smooth down with rich fresh blood!
24. The best blood is of the moon, monthly: then the fresh blood of a child, or dropping from the

1. 22. The other images group around me to support
2. me: let all be worshipped, for they shall
3. cluster to exalt me. I am the visible object
4. of worship; the others are secret; for the Beast
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8. of red wine: then oil of Abramelin and
9. olive oil, and afterward soften & smooth
10. down with rich fresh blood!
11. 24 The best blood is of the moon, monthly: then
12. the fresh blood of a child, or dropping from the

The letter 'x' on line 6; pertaining to what in Thelema is postulated as a 'dark night of the soul' (solve) before its ultimate congealing (coagula). The fanciful and hyper-cursive manner in which the letter is written adds import; though it could have been capitalized instead. This seems to portray the ordeal as important as it is unique for each individual and not a formal rite being indicated by writing the word as a proper noun.

7

host of heaven: then of enemies; then
of the priest of the worshippers: host of
some beast, no matter what.

25 This burn: of this make cakes & eat with
me. This hath also another use; let it be
laid before me, and kept thick with perfumes
of your orison: it shall become full of beetles
as it were and creeping things sacred unto me.

26 These slay, naming your enemies & they shall
fall before you.

27 Also these shall breed lust & power of lust in
you at the eating thereof.

28 Also ye shall be strong in war.

1. host of heaven: then of enemies;
then
2. of the priest *of* {*of*} the
worshippers: last of
3. some beast, no matter what.
4. 25 This burn: of this make cakes
& eat *with* unto
5. me. This hath also another use; let
it be
6. laid before me, and kept thick
with perfumes
7. of your orison: it shall become full
of beetles
8. as it were and creeping things
sacred unto me.
9. 26 These slay, naming your
enemies & they shall
10. fall before you.
11. 27 Also these shall breed lust &
power of lust in
12. you at the eating thereof.
13. 28 Also ye shall be strong in war.

In line 2, the original phrase, as written is 'of the priest of the worshippers' and was later altered to "of the priest or of the worshippers." and actually, it would have been more consistent with the working theory of the mass had the original recording been left in-tact. At the climax of the Gnostic Mass, the Priest consumes the Holy Eucharist on behalf of the Priestess and Deacon; who are considered one in body with the Priest. Of course, as the congregation (worshippers) also partake in the ceremony, the typescript version suggests that the worshippers can also be the Priest (or Priestess); or even that they can make their own cakes of light and bring them with them to the Gnostic Mass.

The fact that there is a fitting interpretation for both versions of the text keeps consistent to the idea that has held out through these differences found in the text—really giving us an expansion of the Gnosis brought to us by this præter-human transmission. And through this, we find an interesting verification of Hadit's claim:

AL:II.11 "I see thee hate the hand & the pen; but I am stronger."

Though Crowley seems to be consistently going into the text; no matter at what point, to alter it; Hadit seems one step ahead of him.

29 Moreover, be they long kept, it is better; for
they swell with my force. All before me.

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

31 There cometh a rich man from the West who
shall pour his gold upon thee.

32 From gold forge steel:

33 Be ready to fly or to smite.

34 But your holy place shall be untouched
throughout the centuries: though with fire and
sword it be burnt down & shattered, yet
an invisible house there standeth and
shall stand until the fall of the Great

1. **29** Moreover, be they long kept, it is better; for
2. they swell with my force. All before me.
3. **30** My altar is of open brass work: burn thereon
4. in silver or gold.
5. **31** There cometh a rich man from the West who
6. shall pour his gold upon thee.
7. **32** From gold forge steel:
8. **33** Be ready to fly or to smite.
9. **34** But your holy place shall be untouched
10. throughout the centuries: though with fire and
11. sword it be burnt down & shattered, yet
12. an invisible house there standeth and
13. shall stand until the fall of the Great

Equinox, when Hrumachis shall arise and
the double-wanded one assume my throne and
place. Another prophet shall arise, and bring
fresh fire from the skies; another woman shall
wake the lust & worship of the Snake; another
soul of god and beast shall mingle in the
globed priest; another sacrifice shall stain
the tomb; another king shall reign; and blessing
no longer be poured To the Hawk-headed
mystical lord!

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

1. Equinox, when Hrumachis shall arise and
2. the double-wanded one assume my throne and
3. place. Another prophet shall arise, and bring
4. fresh fire from the skies; another woman shall
5. awake the lust & worship of the Snake; another
6. soul of God and beast shall mingle in the
7. globed priest; another sacrifice shall stain
8. the tomb; another king shall reign; and blessing
9. no longer be poured To the Hawk-headed
10. mystical Lord!
11. **35.** The half of the word of Heru-ra-ha, called
12. Hoor-pa-kraat and Ra-Hoor-Khut.

36 Then said the prophet unto the God.

37 I adore thee in the song
 "I am the Lord of Thebes" + c from vellum book
 unity +
 ——— "fill me"

38 So that thy light is in me & its red flame
 is as a sword in my hand to push thy
 order. There is a secret door that I shall
 make to establish thy way in all the quarters
 (these are the adorations, as thou hast written)
 as it is said
 "The light is mine" etc
 from vellum book to "Ra-Hoor-Khuit"

1. **36** Then said the prophet unto the God.
2. **37.** I adore thee in the song
 {"I am the Lord of Thebes" etc from vellum book}
3. Unity —
 {—————"fill me"}
4. **38.** So that thy light is in me; & its red flame
5. is as a sword in my hand to push thy
6. order. There is a secret door that I shall
7. make to establish thy way in all the quarters
8. (these are the adorations, as thou hast written)
9. as it is said:
10. "The light is mine" etc
 {from vellum book to "Ra-Hoor-Khuit"}

Line 2 starts a verse with "I adore thee in the song— ." And on line 3, the remainder of this verse is suggested with: "Unity ++." Then in pencil, Crowley later writes in: "'I am the Lord of Thebes' +c from vellum book"—continuing into line 4: "—————"fill me.'" This text comes from his translation (as Ankh-af-na-Khonsu) of the *Stele of Revealing*, as also what we find in line 10; where Crowley originally writes: "'The light is mine' +c"—continuing to the final line of the page: "from vellum book to 'Ra-Hoor-Khuit.'"

39 All this and a book to say how thou
 didst come hither and a reproduction of
 this with and paper for sale - for in it is
 the word secret & not only in the English
 and thy comment upon this the Book of the Law
 shall be printed beautifully in red with and
 black upon beautiful paper made by hand;
 and to each man and woman that thou
 meetest, were it but to dine or to drink
 at them, it is the Law to give. Then they
 shall chance to abide in this bliss or no;
 it is no odds. Do this quickly!

40 But the work of the comment? That is easy; and

1. **39** All this and a book to say
how thou
2. **didst** come hither and a
reproduction of
3. **this** ink and paper for ever—
for in it is
4. **the** word secret & not only in
the English—
5. **and** thy comment upon this
the Book of the Law
6. **shall** be printed beautifully in
red ink and
7. **black** upon beautiful paper
made by hand;
8. **and** to each man and woman
that thou
9. **meetest**, were it but to dine or
to drink
10. **at** them, it is the Law to give.
Then they
11. **shall** chance to abide in this
bliss or no;
12. **it** is no odds. Do this quickly!
13. **40** But the work of the
comment? That is easy; and

In line 5, the phrase “and thy comment upon this the Book of the Law” are clearly inserted as an afterthought...as much as that is what a comment is. We could say that Aiwass thought about this as exactly that; an afterthought—or—that Aiwass was dictating so fast that Crowley had to remember this and put it in later. The latter just doesn't seem all that plausible.

Hadit burning in thy heart shall make swift
and secure thy pen.

41. Establish at thy Kaaba ^{-house} a clerks~~hip~~:
all must be done well and with business
way.

42. The ordeals thou shalt oversee thyself, save only
the blind ones. Refuse none, but thou
shalt know & destroy the traitors. I am

Ra-Hoor-Khuit and I am powerful to protect
my servant. Success is thy proof: argue not;
convert not: talk not overmuch. Then
thou shalt seek to entrap thee, to overthrow thee, then
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent turn.

1. Hadit burning in thy heart shall make swift
2. and secure thy pen.
3. 41. Establish at thy Kaaba **cl** a clerks~~hip~~-house:
4. all must be done well and with business
5. way.
6. 42. The ordeals thou shalt oversee thyself, save only
7. the blind ones. Refuse none, but thou
8. shalt know & destroy the traitors. I am
9. Ra-Hoor-Khuit and I am powerful to protect
10. my servant. Success is thy proof: argue not;
11. convert not: talk not over much! Them
12. that seek to entrap thee, to overthrow thee, them
13. attack without pity or quarter & destroy them
14. utterly. Swift as a trodden serpent turn

On line 3, we find "cl" crossed-out, as if Crowley was first to write 'clerks' or some other form of the term for the office. These 'clerks' would then be a part of a 'clerkship,' which is clearly what seems the original and very qabalistic intent. Instead, the idea seems to be more generalized into "a clerkhouse." Hadit is here directing Crowley to establish a 'clergy'—a 'clerkship' at a "clerkhouse," which could also be the word he was about to write; before abandoning the writing as it was about to unfold and crossing it out. The problem of course, is that his Kaaba is clearly Boleskine, which is clearly given by Aiwass in similar manner as the black stone from Gabriel to Abraham. Yet, no clerkhouse was ever setup there.

AL:III.34 "But your holy place shall be untouched throughout the centuries: though 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. Another prophet shall arise, and bring fresh fever from the skies; another woman shall awake the lust & worship of the Snake; another soul of God and beast shall mingle in the globed priest; another sacrifice shall stain the tomb; another king shall reign; and blessing no longer be poured To the Hawk-headed mystical Lord!"

and strike! Be thou yet deadlier than he!
 4. Drag down their souls to awful torment: laugh
 at their fear: spit upon them!

4.3 Let the Scarlet Woman beware! If pity and
 compassion and tenderness visit her heart
 if she leave my work to toy with old
 sweetresses then shall my vengeance be
 known. I will slay me her child: I will
 alienate her heart: I will cast her out
 from men: as a shrinking and despised ~~whore~~
 shall she crawl through dusk wet streets, and
 die cold and an-hungered.

1. and strike! Be thou yet deadlier than he!
2. Drag down their souls to awful torment: laugh
3. at their fear: spit upon them!
4. 43 Let the Scarlet Woman beware!
If pity and
5. compassion and tenderness visit her heart
6. if she leave my work to toy with old
7. sweetesses then shall my vengeance be
8. known. I will slay me her child: I will
9. alienate her heart: I will cast her out
10. from men: as a shrinking and despised ~~whore~~ harlot
11. shall she crawl through dusk wet streets, and
12. die cold and an-hungered.

In line 10, it seems that Crowley first starting writing the word 'whore,' which just as quickly became "harlot." This could be though as having happened in two ways; in one, he presumed what Aiwass was about to say, and Aiwass used an unexpected synonym—and in the other, Crowley edited the word himself, as he heard it in his clairaudient trance. All this is possible as even in trance states, we can feel that we are fully conscious and not in a trance at all. We discover that we had been by usually noting a time distortion; where there seems a period of time passes that can't be accounted for.

44. But let her raise herself in pride. Let her follow me in my way. Let her work the work of wickedness! Let her kill her heart! Let her be loud and adulterous, let her be covered with jewels, and rich garments, and let her be shameless before all men!

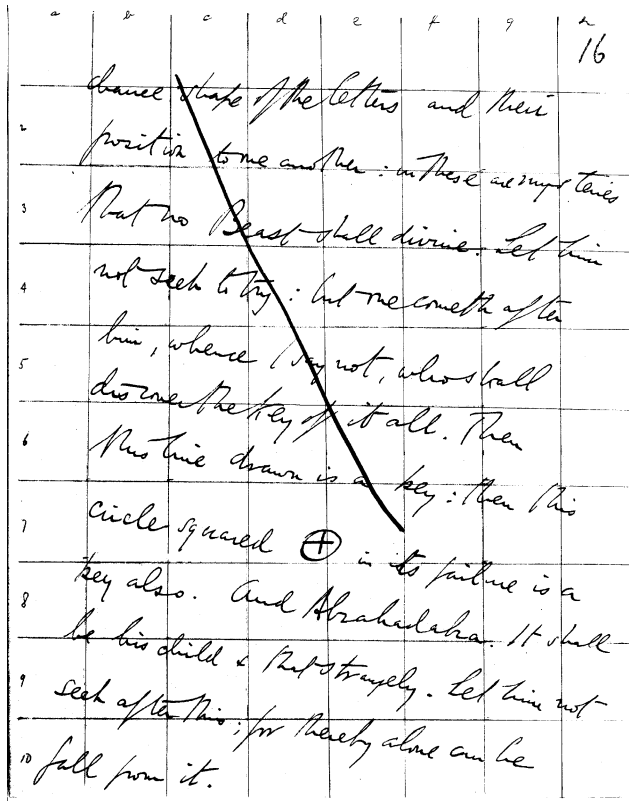
45 Then will I lift her to pinnacles of power: then will I breed from her a child mightier than all the kings of the earth I will fill her with joy: with my force shall she see & strike at the worship of Nu. she shall achieve Hadit.

1. **44.** But let her raise herself in pride. Let
2. her follow me in my way. Let her
3. work the work of wickedness! Let her kill
4. her heart! Let her be loud and adulterous;
5. let her be covered with jewels, and rich
6. garments, and let her be shameless before
7. all men!
8. **45** Then will I lift her to pinnacles of power:
9. then will I breed from her a child mightier
10. than all the kings of the earth I will fill
11. her with joy: with my force shall she see
12. & strike at the worship of Nu she shall
13. achieve Hadit.

46. I am the warrior Lord of the Forties: the Eighties cower before me, & are abased I will bring you to victory & joy: I will be at your arms in battle & ye shall delight to slay. Success is your proof; courage is your armour; go on, go on, in my strength ye shall turn not back for any.

47 This book shall be translated into all tongues: but always with the original in the writing of the Beast; for in the

1. **46.** I am the warrior Lord of the Forties: the
2. Eighties cower before me, & are abased
3. I will bring you to victory & joy: I will be
4. at your arms in battle & ye shall
5. delight to slay. Success is your proof;
6. courage is your armour; go on, go on, in
7. my strength; & ye shall turn not back for
8. any.
9. **47** This book shall be translated into all
10. tongues: but always with the original in
11. the writing of the Beast; for in the



1. chance shape of the letters and their
2. position to one another: in these are mysteries
3. that no Beast shall divine. Let him
4. not seek to try: but one cometh after
5. him, whence I say not, who shall
6. discover the Key of it all. Then
7. this line drawn is a key: then this
8. circle squared [graphic] in its failure is a
9. key also. And Abrahadabra. It shall
10. be his child & that strangely. Let him not
11. seek after this; for thereby alone can he
12. fall from it.

A grid is found on the page; not originally present on the manuscript page. Crowley added it during the 1920s ev; presumably to facilitate some analysis, the details of which seem to be lost. The grid actually was not in the page images in the first edition of the Equinox, Vol. I, No. 7. It is composed of 8 columns and 10 rows; or 80 squares. 80 is the value of Peh/The Tower Atu and the concept of prophecy. So certainly this is an important page and it is no wonder that Crowley labored hard on this page. But that it also contains the line that tells us of the importance of the hand-written manuscript and the “chance shape of the letters and their position to one another,” which is the theme of the present work. The eight columns are marked a—h and the ten rows are marked in numerical order. A line is drawn diagonally across the page, intersecting squares 1c, 2c, 3c, 4d, 5d, 6e, and 7e. And as well, the line intersects these letters and words:

| Letter | Word |
|---------|-------|
| s | shape |
| t | to |
| Be | Beast |
| t | try |
| l, s, a | I say |
| f | of |
| a | a |

It would be good at some point to find some notariqon or temura that could give us some greater insight or use for this. However, if as Achad discovers the ‘key of it all’ with the number 31 and our EQ being based on NOT is a part of this key with the value 31, we can look to the EQ for greater insight.

And in the EQ, the letters add to 354 and the words add to 711; division giving us nothing. However, subtracting 354 from 711 gives us 357. It's as if 711, which is also the value of 'ultimate sparks' distills out gold and silver, as if they are its spirits; the phrase 'gold and silver' having a value of 357.

It would seem this can be investigated further, as we're starting with a value to represent the fourth and last ordeal for understanding Liber AL with 357 being a composite of the first and second.

AL III.63: "The fool readeth this Book of the Law, and its comment; & he understandeth it not."

AL III.64: "Let him come through the first ordeal, & it will be to him as silver."

AL III.65: "Through the second, gold."

AL III.66: "Through the third, stones of precious water."

AL III.67: "Through the fourth, ultimate sparks of the intimate fire."

17

48 Now this mystery of the letters is done, and
I want to go on to the holier place.

49 I am in a secret fourfold word, the blasphemy against
all gods of men.

50 Curse them! Curse them! Curse them!

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

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

53 With my claws I tear out the flesh of the
Indian and the Buddhist, Mongol and
Din.

54 Bahlasti! Ompheda! I spit on you

1. 48 Now this mystery of the letters is done, and
2. I want to go on to the holier place.
3. 49 I am in a secret fourfold word, the blasphemy against
4. all gods of men.
5. 50 Curse them! Curse them!
Curse them!
6. 51 With my Hawk's head I peck at the eyes of
7. Jesus as he hangs upon the cross
8. 52 I flap my wings in the face of Mohammed &
9. blind him
10. 53 With my claws I tear out the flesh of the
11. Indian and the Buddhist, Mongol and
12. Din.
13. 54 Bahlasti! Ompheda! I spit on your

In line 7, the word after "Jesus" was originally written as 'at' and subsequently overwritten as the word "as." Could it be that this is telling us that Ra-Hoor-Khuit is literally at the cross that Jesus hangs on? What could this connotation be telling us that Crowley hasn't already addressed in his commentary to this verse?

crapulous creeds.

- 55 Let Mary inviolate be torn upon wheels:
for her sake let all chaste women be
utterly despised among you.
- 56 Also for beauty's sake and love's.
- 57 Despise also all cowards; professional soldiers
who dare not fight, but play: all fools despise.
- 58 But the keen and the proud, the royal and
the lofty; ye are brothers!
- 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

1. crapulous creeds.
2. **55** Let Mary inviolate be torn upon wheels:
3. for her sake let all chaste women be
4. utterly despised among you.
5. **56** Also for beauty's sake and love's.
6. **57** Despise also all cowards; professional soldiers
7. who dare not fight, but play: all fools despise.
8. **58.** But the keen and the proud, the royal and
9. the lofty; ye are brothers!
10. **59** As brothers fight ye.
11. **60** There is no law beyond Do what thou wilt.
12. **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; come 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.

1. enthroned in Ra's seat, lightening the girders
2. of the soul.
3. 62 To Me do ye reverence; to me come ye
4. through tribulation of ordeal, which is
5. bliss.
6. 63 The fool readeth this Book of the Law, and
7. its comment & he understandeth it not.
8. 64 Let him come through the first ordeal &
9. it will be to him as silver
10. 65 Through the second gold
11. 66 Through the third, stones of precious water.
12. 67 Through the fourth, ultimate sparks of the
13. intimate fire.

The last line of the manuscript page shows us the last words on that page; being: "intimate fire." They are placed carefully and directly under the words "ultimate sparks." This begs us to lay them out and consider their values in the EQ:

| | | | | | | | | | | | | | | |
|-------------------|----|----|----|----|----|---|----|----|----|----|-----|-----|-----|----|
| Microcosm | u | l | t | i | m | a | t | e | s | p | a | r | k | s |
| Macrocosm | i | n | t | i | m | a | t | e | f | i | r | e | 400 | 10 |
| Vertical EQ Value | 38 | 57 | 18 | 16 | 12 | 4 | 18 | 10 | 19 | 88 | 102 | 105 | | |

The two letters without doubles (k, s) adds to 410, the value of the words 'ankh' and 'beautiful' in the EQ and we can certainly read this into the thematic interpretation of the text on this page. The remaining letters seem to point to the opposite of life and beauty—a curse: 487 = "Bahlasti! Ompehda!" It's as if we have two sides of the same coin. These seem even as two sides of the character of one's Holy Guardian Angel. There is that aspect of the angel that is kindly disposed and affirming and the dualistic aspect where exposure to the angel is more abusive; both shoring up the meat and metal of the Soul...and not unlike the relationship that don Juan and don Genaro had with Castaneda, as Tonal and Nagual to their apprentice.

68 Yet to all it shall seem beautiful. Its
enemies who say not so, are mere liars.

69 There is success

70 I am the Hawk-Headed Lord of Silence
& of Strength; my nemyss shrouds the
night-blue sky.

71 Hail! ye twin warriors about the pillars of
the world! for your time is nigh at hand

72 I am the Lord of the Double Wand of Power
^{Force of Coph Nia} — but my
left hand is empty, for I have crushed

1. **68** Yet to all it shall seem beautiful.
Its
2. enemies who say not so, are mere
liars.
3. **69** There is success
4. **70** I am the Hawk-Headed Lord of
Silence
5. & of Strength; my nemyss shrouds
the
6. night-blue sky.
7. **71** Hail! ye twin warriors about the
pillars of
8. the world! for your time is nigh at
hand
9. **72** I am the Lord of the Double
Wand of Power
10. the wand of the **Cophn I** {Force of
Coph Nia—} but my
11. left hand is empty, for I have
crushed

Crowley writes in his commentary to this verse In *Commentaries*, Crowley writes:

"Coph Nia": the original MS. has "—"; left incomplete as not having been properly heard. The present text was filled in later in her own hand by the first Scarlet Woman.

In line 10, the original word appears to read "Cophn I"—with the uppercase 'I' underlined. Extending from the bottom of the stem of the letter 'p' and perpendicular to the line is a squiggly line extending underneath but just to the point in vertical alignment to where the line starts that underscores the 'I.' Then it seems that Rose Kelly first writes in: 'Force of Coph Nia —' and then abruptly alters that to: "Force of Coph Nia"—as found in the typescript. We can sequence these in the EQ:

1. Cophn I = 186
2. Coph Nia = 188
3. Coph Nia = 190

The final choice was really the most magnificent (magnificent = 186 = the first choice or pointer phrase in what Crowley and Rose seemed together to be searching for): Coph Nia is the same value as the word mystic, which describes the character of the object that is named by the phrase. That the use of the word 'Coph' (=190) in-between the original and final phrase happens seems to be consistent with the fact that the word 'ordeals' also has a value of 190. So that what we're seeing here is the revelation of a magickal process that perhaps even all the changes in the manuscript are involved in working out. And that this is all connected with both they're being intimately involved in the process; though Crowley is the main scribe.

An Universe & nought remains.

73 Paste the sheets from right to left and
from top to bottom: then behold!

74 There is a splendour in my name hidden
and glorious, as the sun of midnight, it is
and the son

75 The ending of the words is the Word
Abrahadabra.

The Book of the Law is Written
and Concealed
Aum. Ha.

1. an Universe; & nought remains.
2. 73 Paste the sheets from right to left and
3. from top to bottom: then behold!
4. 74 There is a splendour in my name hidden
5. and glorious, as the sun of midnight is
6. ever the son
7. 75 The ending of the words is the Word
8. Abrahadabra.
9. The Book of the Law is Written
10. and Concealed
11. Aum. Ha.