

LIBER 440

The Book of Perfection



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– Nemo Pandragon

INTRODUCTION

In the year 1904 of the Common Era, Aiwass dictated The Book of the Law, Liber 220, to 666, Aleister Crowley (12 October 1875 – 1 December 1947), in Cairo, Egypt. Beginning at noon, one chapter was written down, within the hour, on each of April 8, 9 and 10.

In the year 1976, Aiwass dictated The Book of Codes, Liber 718, to 777, James Charles Beck (30 November 1954 – 9 January 2004), in Beaverton, Oregon, USA. Its five chapters were written down in the four days from January 5 to January 8.

In the year 1977, Aiwass dictated The Book of Oz, Liber 77, to 777, James Beck. The three chapters were written down on January 11 and February 17.

These three books constitute what James Beck called Liber 440, The Book of Perfection.

The following verse appears near the end of Liber 440.

“This, the explanation, and this a further mystery. These three, 220, 718, and, lastly, 77, shall form the trinity of scripture at the heart of the Thelemic Vedas. I shall grant thee no more. Thou must now work with the wisdom, the understanding, and the Crown I now present unto thee. I shall speak with thee often, but the writing is finished.”
– 77,3:26

Subsequently, circa 1979, James Beck received a further communication from Aiwass described as “conversation.” Liber 75 vel Luciferi has 81 verses, though verse 75 says, “There is now an end to this writing. The verses are complete.” The Hebrew name for Lucifer is ללל (He-Yod-Lamed-Lamed), Eill or Helel, which sums to 75. Liber 75 vel Luciferi appears as Appendix A of this book.

Appendix B has the basic correspondences of Nuit’s Book, the Tarot (*The Book of Thoth*), a language of symbols which are referenced often in Liber 440 and in the writings of Aleister Crowley. The Tree of Life, with correspondences, is on page 100. The matching table of correspondences faces it on page 101. The last page of this document is a blank outline of the Tree of Life. It can be printed and used as an aid to memorisation.

NAMING CONVENTION

To facilitate study, I have asserted a naming convention in the text of this edition of Liber 440. Entering a conventional verse number in the Find (Search) field of your PDF reader will take you to that verse in the document.

The convention places a coma between the book number & the chapter number and a colon between the chapter number & the verse number – 000,0:00.

The first element of the convention is the number of one of the three books – 220, 718 or 77 – which make Liber 440.

The second element is the chapter number within one of the books. Liber AL (220) has three chapters voiced from the personae (masks) of: Nuit, Hadit and Ra-Hoor-Khuit. The Book of Codes (718) has five chapters voiced from the personae of: Ra-Hoor-Khuit,

Ahathoor, Tum, Kephra and Heru-ra-ha. The Book of Oz (77) has three chapters, all voiced directly from the author, Aiwass.

The third, and last, element of the convention is the verse number. 220,1 has 66 verses. 220,2 has 79 verses. 220,3 has 75 verses. Liber 220 has 220 verses in all. The first four chapters of Liber 718 have 31 verses each. 718,5 has 32 verses. Liber 718 has 156 verses in all. 77,1 has 21 verses. 77,2 has 12 verses. 77,3 has 31 verses. Liber 77 has 64 verses in all. $220 + 156 + 64 = 440$.

There are no spaces in the convention and no leading zeros. I have inserted the book and chapter numbers before every verse number in this PDF file, in microscopic type. It is this text that is found by searching the conventional form.

For example, Nuit identifies herself with Isis, the Egyptian goddess Ast, herself a symbol of the Magna Mater (Great Mother), in 220,1:22 – the Book of the Law, chapter 1: verse 22. The poem Mother Hell appears in 77,2:12 – the Book of Oz, chapter 2: verse 12. A search for 75:52 would return verse 52 of Liber 75, which has no chapters. A search for 718,5:12 will display the verse in which James Beck describes his vision of his Holy Guardian Angel, Aiwass. They are the only words in Liber 440 that Beck wrote of his own accord. The rest was taking dictation in the same manner Aleister Crowley did in 1904.

James Beck named this “trinity of scripture,” The Book of Perfection, having looked up 440 in *Sepher Sephiroth* and finding תמ, Tam (Tav-Mem, 400-40) meaning irreproachable or perfect, unblemished.

Another word that sums to 440 is מט, Met (Mem-Tav, 40-400). Met is not listed in *Sepher Sephiroth*. Met means death. Liber 440 could as well be named The Book of Death. Thelemic initiation, which makes us aware of our innermost selves, also demystifies death in the process. Nuit gives “certainty, not faith, while in life, upon death” in 220,1:58.

The Book of the Law is the core of Liber 440. Liber 718, the Book of Codes, is a comment on Liber 220. Liber 77, the Book of Oz, is “thine [James Beck’s] Holy Book to follow thy Father’s.” – 77,1:4.

JAMES CHARLES BECK

Jim Beck was a typical suburban American kid. He was the only boy, and second to last in age, among five sisters in a devout Lutheran Christian household. Good at languages and music, he attended Aloha High in Beaverton, Oregon, and he married his high school sweetheart, Victoria Bates, who changed her first name to Opal (181). She didn’t like Vicky.

He was born in Los Angeles, California, at 11:30 p.m. on 30 November 1954, which would have been 7:30 a.m., December 1st in Hastings, England, where Aleister Crowley had died precisely seven years before. The incident mentioned in 718,5:9 took place as an eight-year-old Jimmy Beck was getting dressed for school.

At 21, while tripping on LSD, a disembodied voice spoke to him. Frightened, he hid in the back of a closet. The voice returned and told him to get paper and pen and prepare to receive a message. Jim knew the story of the Book of the Law and had been studying Crowley, doing the rituals and practicing magick with Opal. Note the description in 718,5:2.

When he received Liber Oz, the following Winter, he made a breakthrough on his solution to 220,2:76 with a clue from 77,1:21. As clear as the instruction given in 220,2:75, Jim was the only one who listened. He sounded out the numbers & the words, reversed the order of the phonemes, and discovered a message. He called his solution, The Riddle of SebRa.

On 17 February 1977, Aiwass presented James Beck with the grade of Ipsissimus, the most self, in 77,3:26. From that point on, Jim was in the Ordeal A. The previous incarnation of Aiwass had achieved that grade before the end of his life. Initiation is a beginning. Initiations start ordeals; ordeals integrate initiations. Thelema is a consciousness technology.

Jim was a true believer. “I have taught thee invisibly for years,” said Aiwass, in 718,5:13. Jim thought he was entitled to the prophecies and promises. He ignored the warning of 718,4:29. In time, his narcissism and self-indulgence alienated all his friends and, eventually, even Opal who had worked so hard to support him while he soaked up red wine and made desultory efforts at writing. His fall from the heights of initiation was never broken.

When I located Jim in 2003, he was living in a nursing home in Ashland, Missouri, paid for by his elderly mother. He had been diagnosed with terminal lung cancer after 26 years of dispersion, addiction and poverty. As in 220,1:53, he was neither assuaged nor absolved.

Seen from outside, Jim’s life seems like a failure and a repudiation of Libers 718, 77 and 75. But those who have come through the Ordeal X, and so are adept, can see that it takes multiple lifetimes to complete one of the ten initiation/ordeal cycles. Only initiation, the capacity to be aware, is passed on from one chosen worldly vehicle of an Angel to the next. We beasts of the field do not reincarnate. Our Angels reincarnate as us. The ten grades of the Order signify degrees of connection between the inner Angel and the outer animal.

Our Angels are not supernatural. They are as much part of nature as we are. Our species is evolving toward conscious awareness of aspects of nature that have remained hidden behind ignorance and superstition. Einstein’s relativity, quantum non-locality, and the double slit experiment, which shows matter and energy behave as waves or particles depending on the observer’s perspective, are examples of occult science that are no longer hidden. Our Angels have a very different perspective of time and space than we do. If we imagine that the supernatural is real, we shut the door on initiated consciousness. It is restriction.

Forty years after Liber 440 was first published, prophecies that seemed unlikely if not ridiculous are likely if not inevitable. “That which hath befallen Elvinland shall befall your own land.” – 718,4:4. Extinctions and degradations of many species, such as have not occurred for millions of years, have been visited on Elvinland, the realm of non-human animals and plants. In my lifetime, the human population of this planet has tripled. Like any other species that overruns its resources, Homo sapiens is facing a population crash in the near future. This book will be a vital asset for the health and psychological wellbeing of survivors.

Once we take responsibility for our behaviour, individual and collective, the children of the Sun will regain health. Eventually, we will fabricate our own suns and set out to populate the galaxy. In this time we pivot from passive benefactors of evolution to active participants in directing it. Thelema is a technology of neuroplastic discovery and development through love under will. It does not matter what we believe, it matters what we do.

Nemo Pandragon, April 2017 C.E.

ERRATA

Changes from the 93 Publishing 1977 first edition print.

Note: the Latin 'stet' means 'let it stand' and is a standard term used in type markup and text editing.

- 718,1:5 Howcome changed to How come.
- 718,1:10 religious changed to religions.
- 718,1:11 four-fold changed to fourfold, not because it is wrong per se but because a search for fourfold should yield both occurrences.
- 718,1:12 on on changed to on.
- 718,1:19 resplendant changed to resplendent.
- 718,1:21 unlaudable should be un-laudable but stet.
- 718,2:2 resplendant changed to resplendent.
- 718,2:5 winepress should be wine press but stet.
- 718,2:8 Zealator changed to Zelator.
- 718,2:18 millenia changed to millennia.
- 718,2:20 Zealator changed to Zelator.
- 718,3:4 beneficent changed to beneficent.
- 718,3:4 emmissaries changed to emissaries.
- 718,3:31 (Poem) windsome should be winsome, but stet for meaning (lots of knowledge).
- 718,4:6 luke-warm changed to lukewarm.
- 718,4:10 A KA DUA TUF UR BIU BIA CHEFU DUDU NUR AF AN NUTERU changed to A KA DUA TUF UR BIU BI A'A CHEFU DUDU NUR AF AN NUTERU per Magick in Theory and Practice, Liber XV Part IV, and Equinox vol.1 no 9, An Evocation of Bartzabel the Spirit of Mars. It is a transliteration of the ancient Egyptian from the Stélé of Revealing. It was originally translated into French then rendered into English verse by Crowley as "Unity uttermost showed! / I adore the might of Thy breath, / Supreme and terrible God, / Who makest the gods and death / To tremble before Thee :— / I, I adore thee!" The God in question is the Sun-god Ra-Hoor-Khuit (Ré-Horakhty), who is the visible object of worship (220,3:22).
- 718,4:11 shudderable, a neologism but stet.
- 718,4:18 commonblood changed to common blood.
- 718,5:2 prophetized changed to prophesied.
- 718,5:8 resplendant changed to resplendent.
- 718,5:9 firy changed to fiery.
- 718,5:12 Ajnacakra should be Ajna chakra but stet.
- 718,5:17 unbounding should be unbounded but stet.
- 718,5:19 sephir should be sepher but stet.
- 718,5:24 incestual should be incestuous – oddly formed adjective – but stet.
- 77,2:4 antient could be archaic, have special meaning or simply be a spelling mistake, so stet.
- 77,3:4 vermilion changed to vermilion.
- 77,3:7 penpoint should be pen point but stet.
- 77,3:8 brownskin should be brown-skin or brown skin but stet.
- 77,3:29 warlust should be war-lust or war lust but stet.
- 75:60 miniscule changed to minuscule.
- 75:61 earthsperm should be earth-sperm but stet (refers to fourfold word).

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LIBER AL
VEL LEGIS
SUB FIGURA
CCXX

The Book of the Law

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, not the Khu in
the Khabs

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

2

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 ye shall know that the chosen

priest & apostle of infinite space is

the prince-priest the Beast and in

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
unveiling before the Children of men!
6. Be thou Hadit, my secret centre, my
heart & my tongue!
7. Behold! it is revealed by Aiwass the
minister of Hoor-paar-kraat.
8. The Khabs is in the Khu, not the Khu in
the Khabs.
9. Worship then the Khabs, and behold my
light shed over you!

10. Let my servants be few & secret: they shall
rule the many & the known.
11. These are fools that men adore; both their
Gods & their men are fools.
12. Come forth, o children, under the stars,
& take your fill of love! 13. I am above you
and in you. My ecstasy is in yours. My
joy is to see your joy.
14. Above, the gemmèd azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The wingèd globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
15. Now ye shall know that the chosen
priest & apostle of infinite space is
the prince-priest the Beast; and in

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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 splendid serpent!
O azure-lidded woman, bend upon them!
The key of the rituals is in the secret word
which I have given unto him

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 Infinite
Stars therefore do ye also thus. Bind
nothing! Let there be no difference made
among ye between any me thing & any

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.

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

17. But ye are not so chosen.

18. Burn upon their brows, O splendid serpent!

19. O azure-lidded woman, bend upon them!

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

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

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

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

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other thing; for thereby there cometh hurt.
 But whoso availeth in this let him be
 the chief of all!
 I am Nuit 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-reaching
 all penetrant, her lovely hands upon the
 black earth, her lithe body arched for love
 and her soft feet not hurting the

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

6

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

- little flowers: Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.*
27. Then the priest answered & said unto the Queen of Space, kissing her lovely brows, and the dew of her light bathing his whole body in a sweet-smelling perfume of sweat: O Nuit, continuous one of Heaven, let it

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

* the unfragmentary non-atomic fact of my universality.
 (Write this in whiter words) | Done later as
 (But go forth on) | above.

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

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

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!

28. None, breathed the light, faint & faery, of
the stars, and two. 29. For I am divided
for love's sake, for the chance of union.

30. This is the creation of the world, that
the pain of division is as nothing, and
the joy of dissolution all.

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.

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

33. Then the priest fell into a deep trance or

9

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
Thus 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 this work; but lest there
be folly, he shall comment thereupon
by the wisdom of Ra-Hoor-Khu-it.

10

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 severe
the ordeals.

The word of the Law is Θελημα.

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

swoon, & said unto the Queen of Heaven;
Write unto us the ordeals; write unto
us the rituals; write unto us the law!

34. But she said: the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all.
35. This that thou writest is the threefold book of Law.
36. My scribe Ankh-af-na-khonsu, the priest of the princes, shall not in one letter change this book; but lest there be folly, he shall comment thereupon by the wisdom of Ra-Hoor-Khu-it.
37. Also the mantras and spells; the obeah and the wanga; the work of the wand and the work of the sword; these he shall learn and teach.
38. He must teach; but he may make severe the ordeals.
39. The word of the Law is Θελημα.
40. Who calls us Thelemites will do no wrong, if he look but close into the word. For there are therein Three Grades, the Hermit, and the Lover, and the man of Earth. Do what thou wilt

11

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, my way
 for pure will, unassuaged of purpose,

shall be the whole of the Law.

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

12

delivered from the lust of result, is
 every way perfect

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

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

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

My prophet is a fool with his one one
 one: are not they the Ox and none
 by the Book.

delivered from the lust of result, is
 every way perfect.

45. The Perfect and the Perfect are one
 Perfect and not two; nay, are none!
46. Nothing is a secret key of this law.
 Sixty-one the Jews call it; I call it
 eight, eighty, four hundred & eighteen.
47. But they have the half: unite by thine
 art so that all disappear.
48. My prophet is a fool with his one, one,
 one; are not they the Ox, and none
 by the Book?

13

Abrogate^{all} 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 (231). Behold! There are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the

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

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

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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.

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

51. There are four gates to one palace; the floor of that palace is of silver and gold; lapis lazuli & jasper are there; and all rare scents; jasmine & rose, and the emblems of death. Let him enter in turn or at once the four gates; let him stand on the floor of the palace. Will he not sink? Amn. Ho! warrior, if thy servant sink? But there are means

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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 ever unto me: then expect
the direful judgments of Ra Hoor Khuit
This shall regenerate the world, the little

and means. Be goodly therefore: dress ye
all in fine apparel; eat rich foods and
drink sweet wines and wines that foam!
Also, take your fill and will of
love as ye will, when, where and with
whom ye will! But always unto me.

52. 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 ever unto me: then expect
the direful judgments of Ra Hoor Khuit!

53. This shall regenerate the world, the little

16

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

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!

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

55. The child of thy bowels, he shall behold
them.

56. Expect him not from the East, nor from

17

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.

I 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

18

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.

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

19

My number is 11, as all their numbers
 who are of us. ^(lost) My colour is black to the
 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 no host
 hath been willing to give all:

60. My number is 11, as all their numbers
 who are of us.*
 The Five Pointed Star, with a
 Circle in the Middle, & the circle is Red.
 My colour is black to the
 blind, but the blue & gold are seen of the
 seeing. Also I have a secret glory for
 them that love me.

61. 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 one kiss
 wilt thou then be willing to give all;

* (lost

1 phrase)

The shape of my star is — [^] “The Five Pointed Star...Red”
 is in the handwriting
 of Rose Kelly Crowley.

20

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 veiled
 with a rich headdress. I love you I yearn to
 you. Pale or purple, veiled or voluptuous,
 who are all pleasure and purple

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 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,

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!

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 Nuit is at an
 end.

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 desire you. Put on the wings, and arouse
 the coiled splendour within you: come unto me!

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 with desire as she stands bare and rejoicing
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 Drink to me, for I love you! I love you!

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 the naked brilliance of the voluptuous night-
 sky.

65 To me! To me!

66. The Manifestation of Nuit is at an
 end.

1

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, as she, the circumference, is nowhere found.
4. Yet she shall be known & I 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

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2

- 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

Life, and the giver of Life, yet therefore is the knowledge of me the knowledge of death.

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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.

stronger.

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 eleven, as my bride is eleven.

4

- 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, leaping laughter and
 delicious languor, fire and fire, are of us.

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 who sorroweth is not of us.
 20. Beauty and strength, leaping laughter and
 delicious languor, force and fire, are of us.

5

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

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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.

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

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

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 eye, 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; or the low men
 trample in the fierce lust of your pride

8

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

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 mountain; but in beds of purple, caressed by
 magnificent beasts of women with large limbs,
 and fire and light in their eyes, and masses
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27. There is great danger in me; for who doth
 not understand these runes shall make
 a great miss. He shall fall down into
 the pit called Because, and there he shall

9

- 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!

10

- 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!

11

42 A feast every day in your hearts in the
joy of my rapture.

42. A feast every day in your hearts in the
joy of my rapture!

43 A feast every night unto Nu, and the
pleasure of uttermost delight.

43. A feast every night unto Nu, 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.

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.

45. There is death for the dogs.

46 Dost thou fail? Art thou sorry? Is fear
in thine heart?

46. Dost thou fail? Art thou sorry? Is fear
in thine heart?

47 Where I am these are not.

47. Where I am these are not.

12

48 Pity not the fallen! I never knew them.

I am not for them. I console not: I hate
the consoled & the consoler.

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

49 I am unique & conqueror. I am not of the
slaves that perish. 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.]

49. I am unique & conqueror. I am not of the
slaves that perish. 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.

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

51. Purple beyond purple: it is the light higher

13

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 emphatically my chosen; and blessed are

than eyesight.

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

14

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 meanest 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

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 meanest 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

15

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

new symbols to attribute them unto.

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in my honour ye shall laugh not long: then
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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

16

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.

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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 & prophet
a light undesired, most desirable.

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, o prophet,
a light undesired, most desirable.

17

- 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 inspiration: the expiration is sweeter
than death, more rapid and laughful 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!

18

- 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 aye-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!

19

breathe not so deep — die!

69 Ah! Ah! What dost 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

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

20

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 & desires
death much is ever the King among the Kings.

75 Aye! listen to the numbers & the words:

76 4638 ABK 24 ALGMOR 3 Y
X 24 89 RPSTOVAL. What
meaneth this, o prophet? Thou knowest
not; wouldst thou know ever. There
cometh one to follow thee: he shall

mine — and doubt it not, an if thou art
ever joyous! — death is the crown of all.

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of its glory. He that lives long & desires
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76. 4 6 3 8 A B K 2 4 A L G M O R 3 Y
X 24 89 R P S T O V A L. What
meaneth this, o prophet? Thou knowest
not; nor shalt thou know ever. There
cometh one to follow thee: he shall

21

expound it. But remember, o chosen
 one, to be me; to follow the love of
 Nu in the star-lit heaven; to look forth
 upon men, to tell them this glad word.

- 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

expound it. But remember, o chosen
 one, to be me; to follow the love of
 Nu in the star-lit heaven; to look forth
 upon men, to tell them this glad word.

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 78. Lift up thyself! for there is none like unto
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 surpass the stars. They shall worship thy
 name, foursquare, mystic, wonderful, the
 number of the man; and the name of

22

thy house 418.

- 79 The end of the hiding of Hadit; and
 blessing, worship to the prophet of
 the lovely Star.

thy house 418.

79. The end of the hiding of Hadit; and
 blessing & worship to the prophet of
 the lovely Star!

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 Dug it about with enginery of war!
- 7 I will give you a war-engine.
- 8 With it ye shall smite the peoples and

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6. Dug it about with enginery of war!
7. I will give you a war-engine.
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 stélé of revealing itself; set it in thy secret temple — and that temple is already aright disposed — & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
 - 11 This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy

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 stélé of revealing itself; set it in thy secret temple — and that temple is already aright disposed — & it shall be your Kiblah for ever. It shall not fade, but miraculous colour shall come back to it day after day. Close it in locked glass for a proof to the world.
11. This shall be your only proof. I forbid argument. Conquer! That is enough. I will make easy

3

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 Heathen; be
upon them, o warrior, I will give you of their
flesh to eat!

12 Sacrifice cattle little and big: after a child.

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4

13 But not now.
14 Ye shall see that hour, o blessèd 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

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5

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.

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6

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
& his 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

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7

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

- 25 This burn: of this make cakes & eat unto
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.

8

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

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9

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
 wake the lust & worship of the Snake; another
 soul of God and beast shall mingle in the
 globèd 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.

36 Then said the prophet unto the God.

37 I adore thee in the song
 "I am the Lord of Thebes" &c from Velburn 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 adventures, as thou hast writ them)
 as it is said

"The light is mine" &c
 from velburn book to "Ra-Hoor-Khut"

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10

36. Then said the prophet unto the God:

37. I adore thee in the song —

I am the Lord of Thebes, and I
 The inspired forth-speaker of Mentu;
 For me unveils the veiled sky,
 The self-slain Ankh-af-na-khonsu
 Whose words are truth. I invoke, I greet
 Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!
 I adore the might of Thy breath,
 Supreme and terrible God,
 Who maketh the gods and death
 To tremble before Thee: —
 I, I adore thee!

Appear on the throne of Ra!
 Open the ways of the Khu!
 Lighten the ways of the Ka!
 The ways of the Khabs run through
 To stir me or still me!
 Aum! let it 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; its rays consume
Me: I have made a secret door
Into the House of Ra and Tum,
Of Khephra and of Ahathoor.
I am thy Theban, O Mentu,
The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;
By wise Ta-Nech I weave my spell.
Show thy star-splendour, O Nuit!
Bid me within thine House to dwell,
O wingèd snake of light, Hadit!
Abide with me, Ra-Hoor-Khuit!

11

39 All this and a book to say how thou
didst come hither and a reproduction of
this ink and paper for ever — for in it is
the word secret & not only in the English —
and thy comment upon the Book of the Law
shall be printed beautifully in red ink 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

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12

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

41. Establish at thy Kaaba a clerk-house:
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. Them
that seek to entrap thee, to overthrow thee, them
attack without pity or quarter & destroy them
utterly. Swift as a trodden serpent turn.

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13

and strike! Be thou yet deadlier than he!

42. Drag down their souls to awful torment: laugh
at their fear: spit upon them!

43. Let the Scarlet Woman beware! If pity and
compassion and tenderness visit her heart
if she leave my work to toy with old
sweetnesses 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 harlot
shall she crawl through dusk wet streets, and
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from men: as a shrinking and despised harlot
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die cold and an-hungered.

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.

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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 eye 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

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a b c d e f g h i
16

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
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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

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18

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

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19

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, stores of precious water.

67 Through the fourth, ultimate sparks of the
intimate fire.

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intimate fire.

20

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
the wand of the ^{Force of Coph Nia} ~~Force of Coph Nia~~ — but my
left hand is empty, for I have crushed

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the wand of the *Force of Coph Nia — but my
left hand is empty, for I have crushed

*"Force of Coph Nia —"
is in the handwriting
of Rose Kelly Crowley.

21

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 is
ever the son

75 The ending of the words is the Word
Abrahadabra.

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

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and Concealed.
Aum. Ha.

LIBER 718

The Book of Codes

1. Ra! The host of heaven makes glorious war on the heathen outlaws. The West shall fall, and the phoenix of the Royal Star shall rise above the rubble of avidya. Can you see it? The Kings shall reign once again. Heaven's dynasty shall prevail. This is prophecy. Write then, muse! I am your chosen scribe. This is the time to tell of the destruction to follow.
2. The words I write are pure and true. They are powerful to destroy the unchaste. What is it I write? I speak of the Jihad, when the Angels of God shall take up arms and make war on the saints. Farewell to Christ and his Bride! We are of the Beast and his Whore. Christ is only holy inasmuch as he is bestial. The Goddess Mary was served by temple prostitutes. This is the time of Vengeance.
3. Who am I, and why should I be believed? I am Ra Hoor Khuit, speaking through this able scribe. This is what I desire of ye all, my chosen: I bid you to wait no longer; suffer no more! The eighties are upon us! 'Tis the time for War. I have committed to you the secrets of my magick. No army of mine can be defeated, no matter how small we are in comparison to the Enemy. You have my beetles: they shall not fail you. You have the fire and blood, the swords and the spears, and my own Cakes of Light. Verily, it is written that all power is given thee.
4. Write unto the Kings, o blessed priest! I shall not abandon thee. Thou knowest not what thou writest; it is only the impulse thou obeyest. If these words were thine own they would be folly, but they are the God's own, by dint of my presence within thine own temple. Look! I descend upon thee in the glory of my beauty. Thou feelest me indeed, yet those who are with thee see nothing. They shall call thee fool and madman. Fear not. All my servants are fools and madmen.
5. Correct me not! Change not these words I give thee. This is mine own message, certainly not thine. Ha! You are a fool with your none, none, none! Canst thou not see my mother is invisible? She cannot be imagined, and in no wise drawn, save in symbol. How come thou insistest on thinking of the None? By necessity we may not speak of the Lady, yet it is Sin to dwell upon her in thought. Come now, shake thine head clear. Write unto the Kings of America! Most especially,

we shall see the revolution here, for this Babalon shall be mistress of the world. Doubt it not. When my temple is raised over the ruins of the Bride of Christ, Babalon shall reign for a time and a season. I write not of Hrumachis save that he is goat-headed. The Osirian heresy shall not return unto this earth for as long as my memory can pierce the future, and I am immortal, yet of a smaller infinity than Nu!

6. Come, all ye warriors! and be dressed as ye will; no two of my soldiers shall be alike, yet ye shall all wear the star with the circle of red, and this shall be how ye shall recognize each another. Yet thy beauty, thy pride and strength, shall make all of ye shine among lesser men as the stars thou art. (Retain the “thee”s and the “ye”s as I have given them; there is meaning in the words and the phrases that thou understandest not.)
7. Now, no man shall fight if he hath not the will, and no woman shall be denied the glory of battle if she preferreth to give me worship. The ranks and the commanders shall fall to naturally, yet be it ever remembered that no man must by duty obey the word of another if it means he break his will. I forbid dissension in the ranks! If one disagreeeth with his officer, let him leave and find another. There is nothing that can unite the divided but love. And if one of my soldiers finds that he must, he may leave my service without shame. Verily it is better to have no worshippers than to be lauded by all against their will. My servants shall be Kings. My slaves shall be free men.
8. And thou must be strong in order to conquer! Thou shalt exercise as thou wilt; thou shalt perform my Mass every Sunday; the priestesses shall donate their water; the Moon shall conceive and bear a child of strength, wisdom, and beauty. This child shall be eaten only if red, the white is of the others. This must be followed by the sacrifice of cattle as in the ritual of Mithras and the Magna Mater. This is also the means of initiation, as the blood falling on my neophytes shall replenish and teach. The Cakes may be softened down with this consecrated substance, and afterwards a feast shall ensue. This is the Magick to be done on the day of Ra, and all initiates of the Rosy Cross shall partake in the making and the taking of my body. Know that Hadit is Hermes, and the Christ’s true number is 888.

9. For the remaining days, the Magick of the mating of Nuit and Hadit shall prevail, and the eclipse shall only occur on my day. Know also that the priest becomes priestess and his gluten is potent to strengthen my soldiers. Think not that this magick, which is 11, is degrading to the man who is truly Man. The Man and the Man remain men; the priestess gives of her being. I say not that this Magick is superior to the other, yet it is most ecstatic.
10. And how shalt thou recognize mine enemies? 'Tis most simple to do. Those who bleat their nonsense against my Law shall be thy targets; those that attack thee physically I need not describe. But remember this also: those that resist my law on other planes than the physical are most potent to hurt thee if thou slayest them not. By this I mean the Christians, and those who claim to be initiated and to know of occult science, yet remain in separation from That we knowest of but cannot put into words. This they make their God, yet he is a false god; for while I am none other than the inmost Will of Man, this god is made to be completely other than Man, and therefore devoid of reality. Man is God; this God is not Man; therefore, this God is no God but a phantom, a ghost, to scare the world during the sleep of ignorance. Know then that Christians and all other Christly religions are evil in the conventional sense of the Word, and thou shalt make my vengeance known.
11. Thou shalt fight in the temple and fight in the field, and wherever thou goest thy cry shall be *Thelema* and the secret fourfold Word. (My scribe has described "Tzedeq" as this word, and while he speaks Truth, his discovery is hardly as important as he may have claimed; certainly it serves to establish him as my son.) Do what thou wilt shall be the whole of the Law. DOUBT IT NOT! My order shall prevail. The Temple of the East shall rise to power and the Kings of the Earth shall be Gods incarnate.
12. My armies shall be well-equipped with modern machines of the magical kind, and the other, for this battle is not only of the physical order, yet that must not be ignored. Think well on what I have written, o scribe, and fail not to spread this Book of the Codes of my State. Yea! This is the fountainhead, the source of my national order, second only in

importance to Liber Al. My Babalon shall be Queen of the Earth. Her merchants shall wax wealthy, her philosophers shall grow wise, her fighting men shall be undefeatable and indefatigable, her slaves shall be joyous in their labour, her Kings shall be rapturous in their Power. Know now that there must be one King, and he must be truly King: in Spirit, Mind, and Body, and he shall rule for as long as the God alloweth. Enough of this petty shifting of powerless power from one dull clod to another! Babalon's lover shall be pure in his realization; he shall rule my land as myself incarnate. His word shall be obeyed as the word of the God, and this can only be well if he is indeed absorbed in the Vacuum of Nu. His law is Thelema; his servants obey only because his word is wisdom. (Enough of this Because! The King shall rule without Reason! Then only can the Nation be set aright.)

13. Those who resist my order, those who insist upon clinging to their falsehood: them thou must destroy. Yea! Them and their children and their children's children! This blight, this poison of soul, must be sucked out of the body of Man. Think not on mercy or pity, for while I am a God of Love, I equally express my love as hate and anger: Let not an ideal keep thee from feeling honest emotion. If thou art wrathful — act upon that wrath! If thou love, be sure thou hidest it not out of fear. What is fear? My servants know it not.
14. I am the God enthroned in Ra's seat. I am Spirit and Will conjoined. Know that as Ra Hoor Khuit I am powerful to destroy and to build. As Hoor-pa-Kraat I do none of these things, for I am absorbed deep within myself, nigh unto the abode of Nu. Know that Had is my seed, becoming solar in his extension, yet NOT in his contraction. There is no God but God. There is no God.
15. Know also that my island is my temple: most especially a particular House. Het. This is most needful, that my war-engine is of the magical kind, that the Blood of the Moon is its fuel and the priest's Osiris is its motor. Thou mayest find thee an actual island if thou desirest, it doth not matter, but it behooves you to find out this Engine of War, perform my rituals with strength and beauty, and never to neglect the other type of battle as well. We shall be victorious; my stélé shall be placed within thy secret temple; the original writing of the Book of the Law shall be

rediscovered after years of loss; the Temple of the East shall verily become the Great Western Catholic Church. (That land in the East shall give thee trouble, yet only to establish my glory in the end.)

16. Let my soldiers be civilians; they shall own lands and houses; they shall have servants and luscious harems. Thus they shall fight to protect what they love; my armies shall not be idle. Let the King be Commander in Chief, and let him also be High Priest, for my armies and my worshippers are of the same stock. The Nation shall fall naturally into a system of castes, but refuse not one who was born a slave when he hath shown he is King. And if one be born of the Kings, yet is a dog through and through, let him be cast out into the midst of his own spiritual peers. Heed not this talk of Democracy, of a People's Republic! These are a sham and a failure; these are not the Way of the Tao. It is Nature's Way that there shall be the superior and the inferior. The Kings and the slaves, the Gods and the dogs. Let not the dogs rule their masters! Let not the unspiritual pretend to the authority and power of my worship. Verily, all men and women are stars, but a dog is a different matter. Seek not to make a dog into a man. He is merely a planet, whose only existence and joy is to serve his star. Now, a fool is of two types: he who is a Star, yet has not realized his Kingship, and going full circle, the King who has merged his Hadit-nature into the Sea of the Lady. He is Zero, as is the uninitiate, but after a different manner.
17. Know also that the Kings rise and set within their bodies as do the stars; the dogs merely die: indeed, they barely live! Their kas may remain in the realm of the dead for a time and a half, but they shall never return to earth, and they shall not ascend into Heaven. Jesus shall not receive his lambs save in illusion, but the Kings abhor the realm of the dead and its lifeless Lord. Magick of old time was concerned with the communication and resurrection of the defunct ka. Let this not again become fashionable.
18. My weekly worship shall begin the morning of my day before my nemyss has arisen. The first section of my poem shall be spoken aloud by all who have congregated within my temple. They shall face east, in the direction of my golden image. My Incense shall be burned before

me, then the sacred orgy shall begin. All shall take part, yet only those women consecrated to my service through the appearance of the red tincture. The Secret Word shall be collected on my wafer and partaken of by all. This is my engine, and during the copulation my poem shall be sung in the Egyptian language as has not been done for an age and more! The chant shall continue during the consumption of my body and blood, and henceforth the remaining verses of my poem shall be spoken aloud in English by all my worshippers.

19. This shall be so adjusted that at this point my resplendent body shall arise in the East. With cries of joy and exaltation, my beasts shall be slaughtered, and their blood shall be lapped up by thee in thine ecstasy. All this must be done in purity and grandeur. Thou shalt use the richest materials in the building of my temples, and all shall be consecrated in my name.
20. There is a prana in the living blood: that of the Sun, and that of the Moon. There is a power in the juices of Asar, and no less than of Ast in her travail of orgasm. Know this moreover, my children: there is an elixir in the living flesh, and all fresh foods are more healthful than the preserved. Thou shalt fall upon the enemy, and in the ecstasy of battle thou shalt eat the freshly-killed eye, the brain, or the heart. Think not that such sacrifice be gross; all my servants have done so. Remember the rituals of the Aztec and Inca, and whence they were inspired! Yet I will not have all of this with thee. The eating of the flesh shall be observed only in battle; the other substances suffice for other purposes.
21. After this sacrifice, the feast shall ensue, and remember that this is but a skeleton; thou shalt clothe it with living flesh. The cattle shall be roasted and the tables shall be heaped high with foodstuffs of every shape, kind, and persuasion. My rituals shall not be dull affairs; all shall be fed; all shall partake of the joy of brotherhood. Let music be played! And let it not be the sick and slovenly hymns of the unlaudable churches of yesteryear! Let my music be loud and free! Let there be dancing and abandonment! There will be drinking of wine and taking of drugs. All shall participate.

22. And let this ever be unto Nu, my mother and bride. The other deities shall be worshiped on their own days: once a week: and they too must be invoked in the knowledge of Nu. The Goddess is behind all phenomenal deities and her aid shall compel all gods and goddesses to visit thee in thy bodily temple. The exorcism of spirits and elementals shall be performed according to the movements of relevant planets and in a temple especially set aside for that purpose. Let each deity have his own house. All are limbs of my body; Satan is secret. The knowledge of Hadit and Nuit is reserved for the initiate.
23. Let the dogs have their own place of worship. Thou shalt give them my image and, indeed, they shall feast. Yet the knowledge of the Elixir is reserved for my servants. Let not the insincere contribute their blood; the God shall not dwell therein. Thus we have worship and worship, grade and grade. Let not the inferior feign superiority!
24. No one shall be forced to come to temple, and the Kings may serve whatsoever gods they will. All are Satan's shadows. All gods are the extension of Man. As for the State, so for the Church: There is no Law beyond do what thou Wilt.
25. Come now! all ye who are mine! Be upon the infidels; let them not live another day.
26. The slaves shall remain slaves, but only at their own natures.
27. The dogs shall be rendered powerless. The Kings shall reign. This is my worship! That my beetles shall be the end of the ritual of my war-engine, and when the names have been pronounced and the creeping things slain upon mine altar, thou shalt go forth into the day to render me service in every department of life.
28. Heed me well! My chapter is no longer a mystery! This is the secret of my worship, as with all gods: that the presence of my ka within the priests and priestesses utterly transforms the grosser universe about them.
29. Think of me as the heart, the soul of the cosmos. This god here is my right arm; this goddess here is my mouth; all deities are real; all may be invoked, for they are simply myself in my many aspects.

30. The duties of the Kings, the order and functions of the government, the freedom of the slaves, all this shall be pronounced in subsequent chapters.
31. Come now, o scribe, and take thy rest. I shall summon thee at the appropriate time.

Ha!

O, ye fools! Your time is nigh at hand!
Let my word be spread throughout the land!
As wildfire I shall rip and roar
As eagles shall my servants soar!
Come now! Come now! All ye Kings
Heed the word of the God who sings!

AMN

1. The Grades are of the traditional order; they shall become universal in their influence.
2. Sing, o muse! who dwellest in the Sun! Ahathoor! I invoke thee, o resplendent one! Come now and write what ye would to the Kings! The knowledge, the wisdom, thine own presence brings.
3. I hear thee, my scribe! 'Twas me who gave call! Bend thine ear to my whisper; let thy defenses fall! I tell thee of order, and glory of men, and all that was previously beyond your ken!
4. My army, my government, and my priesthood are one and the same. The grades and the exaltations suffice, one above the other. This is the Magical Hierarchy on which we shall build fair Babalon. Let the Christians in their terror cry, *Babalon the Great is risen! is risen! And there is no glory more terrible than she! All we have built is for naught, save her. All our science, all our thought, are now the playthings of Mary the Whore! Our people are free, alas and alack! Our legs have faltered beneath us. Our pathway has grown dim in the fog of joyous rapine. Our God has forsaken us, for we never knew him.*
5. Thus they shall lament mine uprising, and the triumph of Ra over the forces of agnosis. Sing my people! Sing ye all! And trample the winepress of my wildness! I am the One who gives thee mirth — let my hymn be sung throughout the earth!
6. Let my schools and my universities be one with my temples. The educated shall be priests and Kings. The ignoramuses are the slaves. Try not to make one out of the other. He who keeps a lust of knowledge shall be foremost in mine academy. He who wills not but to have meat on his table and a woman in his bed shall not be denied the comforts of life.
7. Now, we shall have the broad masses at our feet who care not for learning; to them it is strife. It is they who shall serve; they shall build my cities, till my fields, fight in battle, according to the direction of their superiors. Let none seek to remold these children into that I have not made them. Let them rest in the joy of their labour. Ye shall care

for them as my children, and shall watch closely for a King to be born of this lowly caste.

8. Let the governor of each city be no lower in rank than Zelator; that is $2^{\circ} = 9^{\square}$, and let him be commander over all his city's armies, and director in chief over all his city's temples of Art. For sooth, it is more comely if thou hast an Ipsissimus over every sector of thy nation, great or small, but the Adept shall suffice.
9. To oversee the government of the county, let him be no lower in rank than Philosophus, and let the provincial governor be no lower than Adeptus Major. This calls for a gathering of my chosen ones, an education of the Kings, and the establishment of Thelema in all branches of national life.
10. Masters of the Temple shall oversee the government of provinces; they shall be given their own collection of states to rule. Let all the Adepts heed the word of their Master, and let the Masters heed the word of the Magi, one of whom shall be King. Now let it be understood: the Kingdom shall be governed by the King alone. The governors and magistrates are the instruments of his Will. And, therefore, the Supreme and Heavenly Ruler must be initiated in the most complete sense of the Word. He must be Master of Samadhi, Adept in all branches of Magick and her twin sister Yoga. His position calls for intense wisdom. He must be very God of very God; in no wise let a dog take the throne.
11. The King is Lord of Lords, and his word is obeyed by all in the land, for it is the Word of the Aeon. Let his mind be fixed in the love of Nuit, let Hadit grant him the wisdom of Will, and let Heru give him strength to establish his reign over all the world. This is the glory of Babalon. The other Magi may be appointed tasks according to his ineffable impulse. Let none allow their King to transgress their rights.
12. My dynasty shall be handed down from father to son only if that son be a Magus. Likewise, the King may choose a woman to succeed the crown if she is of suitable rank and worth. Woe be unto the nation if my servants fall into ruin and decadence! Then shall I rip her with

rebellion and unrest, then shall the mockers fall into torture at the hands of hideous enemies. My vengeance shall come quickly to restore my Babalon to good health.

13. Yea! She is a lady wondrous and wise! This woman, the heart of my hearts! Let the King's Palace be decked with Scarlet in honour of her, the bride and companion of my lust for earth! A woman on the throne is a sight to behold, all wicked and terrible in her loveliness.
14. Let not my servants fall from my ways. Thelema is your only light. If the candle flickers, and is outened by an enemy wind, your light shall be darkness, your darkness shall be slavery, and it will all end in death. Death! Death! And not the kind that is my gift to the Kings, but the death of a dog, which is the ceasing of a soulless, drifting life. Verily, the King shall not die, but if the ruler be a dog, what hope is there for my people?
15. All power is given to the Beast and his Whore, and let it be understood that all my serpents are of this type. They shall rule the many and the known; they shall rule the All and the None. Let them be secret, they must be secret, for their power is in the word of the Will. The multitudes shall look upon their faces, but no fool can see what lies within. This calls for Wisdom, and all the wise are of the same number in secret.
16. *Babalon is risen! is risen! is risen!* Thus shall be the cry throughout the world. Other lands shall look upon ye with wonder; they shall think you have fallen. But I shall lift ye up. They shall be amazed at your cities and your wealth; they shall envy you your delights of the flesh. They shall condemn you for giving me worship, and shall cry aloud their folly, saying *immorality*, when in fact, they are witnessing immortality. Heed them not. The time will come when all the world shall emulate you, and seek to be you. But you are my chosen ones.
17. *Babalon is risen! is risen! is risen!* and those voluptuous garden-palaces, those rich market-places singing with the jangle of silver and golden coins; the mysteries of the East and the Magick of the West — all this shall be yours — yours! And more besides. None will withstand your armies, each soldier a lover of the other. All will kiss the hand of your

King, a Hermit in his hall. All my servants shall in spirit fuck mine image, as true Men of the Earth, and I am prepared to give my love to each and all.

18. Babalon shall never fall, but she will give birth. And her child shall be the fruit of the ages, as she is the blossom. O! The beauty and the grandeur hath not been seen on this twittering globe for now nigh millennia! How camest thou to be so proud when all agree that pride is evil? How camest thou to dress so fine when all have said 'tis vanity? How camest thou to love as ye do; when, where, and with whomever ye will, when all have established restrictions and denials? How camest thou to the knowledge of Brahman, of Buddha, and the Ancient of Days, when all have said thou must give up this world to have that other? 'Tis my blessing and approval, the very light of Ra shone through the lens of Aiwass, minister and focal point of the swelling current. Think not to find him in philosophy or history! He is ever among you now, even as I write this message. He is the Guardian Angel, known to others as the secret name committed to them at the moment of High Initiation. He is a formula and a consciousness, yet him thou mayest evoke and invoke at will. He is particular and universal, and the Hermit may invoke him as his angel own. All have a name, and this name is not Aiwass, yet all partake of his Nature. All have a different function, for they are the limbs of the God. Mystery of Mysteries.
19. The Neophyte must be tested in the purity of his Will, his devotion to the order. He must be taught the essence of Qabalah, and commit to memory all its most basic elements. He shall have a copy of Liber Al and other Holy Books. He shall devote himself to the service of his Master. If this be not aright, if the will of the Fool lies elsewhere, he must be cast away from the communion of saints.
20. The Zelator must be taught the basics of ritual, the use of the Will and the training of the Imagination, the signs and the pentacles, the tools of the trade. The eyes, the ears, all senses of his Body of Light must be brought to full consciousness. He then becomes Practicus.

21. Practicus is trained in Metaphysics, the organization of the Worlds, the Microcosm and the Macrocosm, the Tao and the Teh, systems of Yoga, astrology, the Book of Thoth, and so forth. Let him be thoroughly educated, and let no question go unanswered. This is the making of a Philosophus.
22. When this training is complete, when the invocation and the evocation are practiced without error, the Philosophus may be admitted to the Royal Academy of the Rosy Cross, and there he shall be taught the discipline and joy of the one great technique of practical Magick. Let none be admitted who are not worthy of this grade; let all be adept in the minor branches of occult science.
23. Here be the Man of Earth, formerly known as Adeptus Minor, for he worketh in solitude, save for the presence of the God. He shall be taught the making and taking of the word and the blessing of talismans for various purposes. He will be taught the secret of meditation and the science of Kundali. Herein he must contact his Angel.
24. The Hermit be the Grade of Adeptus Major, for in this Art are woman and man conjoined in blasphemous bliss; and, lastly, below the Abyss be the Grade of the Lover, and this be the secret of secrets, that man with man, and woman with woman, is a most powerful magick wrought in the fulness of unity. Now, many of the uninitiate shall hear of our methods. Some will mock and some will ponder. Some shall practice without the aid of formal training, but curse them not for this: Not all of my servants shall be found in mine abbeys.
25. Let the Wicca be as they choose; let all mystic schools practice as they wish, according to my Law; but let none work against my Word; let no one live as an outlaw. The sinners to the lions!
26. Know that the ordeals shall differ from chela to chela, and the Master shall know which will serve best. The gross must pass through fire, and it shall be to him as silver. This is the first door and its letter is X. The fine shall be tried in intellect, and it shall be to him as gold. This is the second door and its letter is R. The lofty ones shall be chosen in the highest, and it shall be to them as mercury. This is the third door and

its letter is B. The one in three shall be to the Beast as the ultimate sparks of his own Daemon; he shall come to full knowledge of Godhood. He shall transcend the Three in order to become the One. He shall transcend the One to become the None. This is the fourth door, and its letter is A. Know that the Word of the ordeals is ABRAX, as it is hidden in the Book of the Law.

27. Let the Beast be honoured throughout the Nation! Let his woman, called the Scarlet Woman, be given pre-eminence over all females. Let none go without love. Let all be fulfilled by a touch of the Wand of our Law!
28. So writeth Ahathoor in her orgy with the snake of the Beast. Yea! Watch him rise and snap at her face, with all the lust of venom in his Tooth! She shrinketh not from the python of light.
29. Suck! Fair Woman! Take the head in thy mouth! Suck the lifeblood out of the very coiling, writhing folds of hissing, hacking brilliance.
30. Ah! The kiss is sweeter than Hell! Lustier than the crow of a cock! Astarte! Baal! Omphallos! Pythia! Oh, I am proud to be chosen by one so lovely as thee!
31. I am the Master. I am the holy chosen one. I am the author and I am the scribe. Come! ye dogs! to laugh at my words! Come all ye Din so that I may spit on ye in the ecstasy of my dissolution! I hate thee with an hate as voluptuous as brightest love. I love thee so that I would kill thee with but a bat of my eyelid. What? Is the word not exhausted?

Thus the inspiration
of the House of God
Thus do I sing
the praise of my Lord
Thus doth the Lord
sing the glory of Man
For the Angels of Earth
are the Satyrs of Pan

AUMGN!

1. Harken now, thou spirit bright!
 I write the words I feel tonight
 Tum I am — Helios, hail!
 As wanes his light, the stars grow pale
 From dark to white to glimm'ring blue
 Disporting in the bed of Nu!
2. As shineth the Father in the dark of Time, so doth our Babalon wax
 brilliant among the lands of this planet. Ye Heathens! Give way; for the
 kingdom of Ra is upon us once more, ever ready to wreak vengeance
 on the lowly and the niggard.
3. Our slaves shall be free men. They shall work where they will, when
 they will, and how they will. The employer may hire and fire as he will.
 There is no set rule, nor standard of wage. All shall be free to trade as
 they choose. There will be no adjusting of men's lives by governmental
 meddling.
4. This is divine and beneficent monarchy; this is controlled anarchy. Let
 none fight against the emissaries of Thelema, save they so will, for the
 throne shall be powerful to protect its own.
5. If a man hath not the strength to protect home and shop from
 unfriendly hands or minds, let him ask aid of his neighbors, and
 the men who be truly men shall protect their own. He who cannot
 withstand attack, who hath nor friend nor relative, shall justly forfeit
 what he doth have. This is the law of the strong! The Kings shall make
 no attempt to keep a Man from his will, whether to hurt or harm, for
 the people shall protect themselves. Let them rather slay the Enemy:
 our own people are free people. They need no slavely order.
6. Those who desire to be cobblers shall do so; soldiers shall be soldiers;
 physicians, physicians; priests, priests. Let none be payed through lack
 of labour. If the people are too weak to survive, be they damned and
 dead! Amn.
7. Let no child attend a school if he has no natural bent. Even a child
 may come and go as he pleaseth, and his parent may do likewise.

All is lawful save Restriction. A child may not be put to work if he chooses not, but his parents may act according to their will.

8. Art thou keen? Hast thou the secret realization? Then harken to what the Word sayeth unto the stars and the lampstands. *Thou art seven for thou workest in love. The stars are thine angels, fixed in their proper and pleasing orbit. The lampstands are thy bodies, surmounted by an halo of light.* Listen to what the son of the Beast sayeth to the Church of Luna.
9. *Thou art powerful in thy possessions; thou possessest the key to all power and wisdom, that key which fits the lock of both Heaven and Hell. Thou art Hell, yet thou art the gateway to Heaven. I know thy works, and they are verily hot as the fire which burneth within thee. Yet I have this against thee, that thou flamest not everywhere; thou art particular in thine activity, limiting thy movements one to another, with an occasional union of flame with someone unavowed: all laced with shame and guilt. This be your congregation and I would have you otherwise. Cling not one to another for fear the heat of the many shall snuff out your light; nay! it shall grow stronger, and thou shalt be a beacon unto men in their blackness of night. Now be it occasionally that one of thy flames hath no will toward union, or two may be immersed in love for a lifetime. This be aright, but ye! ye who wear the shackles of ignorance, hiding thy love behind the mask of alleged respectability! Be strong! Be brave with thy love. Let all see and partake who lieth within thine appropriate course.*
10. Hear what the spirit sayeth unto the Church of Luna! *Some of thee in this precinct have not the knowledge of Hadit. Thou knowest not the face of our Mother, nor hast thou the ability to raise thy servant. If thou dost not love unto Nu, my children, I will scold thee with affliction! I will cast thee out of my mouth, broken and sad. Ye shall know I have forsaken ye.* So sayeth the Word to the Church of Nine Ways.
11. Hear what the spirit sayeth unto the Glory of God! *I know thy ways, how a scant few have succeeded in stilling the demon Din, how thy minds are wracked with uncertainty, how thou art divided within. Cast out this devil who is 333, or I shall cast thee out from the sanctuary; nay! thou shalt damn thyself. This is no small Sin thou committest, that there be a right action and a wrong — if thou submittest not thy judgment to Will.* Hear how the

Deity scoldeth his chosen! *Thou art cold in mine heart; may my children be all afire!* So sayeth the word to the Angel of the Eighth Heaven.

12. The Victory of Marya is nigh upon us, and this is indeed my Will. Hear what the Word sayeth unto the Church of our Lady! *Thou art good in my sight, ye angel of love, and thou dost thy deeds honourably in the sight of men and of gods. But I have this against thee: thou dost not ever give thy love under will, as thou knowest thou must do if thou be mine. Them that thou abhorrest, thou must abhor. Them thou lovest honestly, then that thou must do. There is no law beyond do what thou wilt. Hast thou no orbit? Knowest not that a Star shall attract thee according to plan, but repel thee if it must be so? Hide not thine hatred as if it were Sin. Speak, ye suns and moons; fight, if thou so wilt!* Hear what the spirit sayeth unto the Seven.
13. To the Church of the Unconquerable, write only this: *the Enemy is upon us and the time of Thelema cometh with him. Wait not for a sign; seek not for an omen. Attack! That is all. Thou knowest thy Will. Thou must act upon it.*
14. To the Church of the Fifth Sphere, write thus, my scribe! *Thou art an exalted sainthood, o soldiers of my Law. Thou hast had few opportunities so far. Thou shalt begin the work now. Hesitate not. Doubt not. Ye are chosen for the task of vengeance. Neglect not the tools I have given thee, and refuse not the weapons thou mayest receive from Caesar. Thou shalt work upon all planes as thy Will declareth. I have nothing against thee, but thou hast not yet acted. Act! And take joy therein.*
15. *Unto the Church of the Exempt I have naught to declare, save a few of your followers have formed no efficient link with the Third Heaven, and this be true of the Third in its relation to the higher. As for the Unnameable, ye are unrepachable, save for a few of you have forfeited the lower for the higher, when the Tao hath declared that all should work in harmony. Cast not thy lives to the dogs unless it be Me who call thee. This suicide, this walking death, and this premature dissolution is of the Black Ones: and I mean not the Africans. Let the Stars shine each as they will and let not the lampstands flicker their flames.*
16. Study the threefold Book and the Book of Thoth; all works of Science are useful unto you. Yet become not as the Din who read and

memorize, compare and analyze, yet are devoid of practice. The rituals shall be performed according to season, as of old. Let the year begin at the Yuletide with a beautiful invocation of Earth: for this represents the birth of the Beast out of the darkness of Time. Thou shalt make merry by nature, for the waxing of the Sun is powerful to uplift the Spirit.

17. The Ram's Equinox shall be to you the celebration of fire: and these feasts and rituals thou shalt celebrate as of old. Luna's Solstice shall be Water to my chosen, and the Fall of the Sun shall be known to you as Wind. For the Babe is born in the womb of the Mother, becomes inflamed as Therion the Great, unites with the Lady in the heat of celestial procreation, ascends unto the Consciousness of Nu, and is subsequently reborn. This is the scheme of the most ancient mythos, to be enacted once again by the maenads of Thelema.
18. The feasts and the times are written in Liber Al. Let all be performed regularly, and may all take part in the revel! Let the low and the high, the slaves and the Kings, gather together as one on these most joyous days of festivity!
19. This is not yet the end, my scribe. Continue to write! Doubt not it is I who give thee inspiration. Thy magick hath been wrought well. Thou couldst not cease if thou desired. It would drive thee mad. There is an itch for the pen and a relief at the writing of every letter. This book shall be sent to the Temple of the East in its original and typewritten copy. They shall deny its authenticity. Doubt me not! They shall come around. Think not that thou art not a success because of the faithless. My chosen know you, and the Kings shall recognize you as the Son of the Beast: as the Beast himself.
20. Thy woman I have punished severely as was foretold, yet now she shall be richly rewarded. Her son be not thee, for thou art the image of Him from whom you come. It shall be her child, and he shall be called great among men and dogs, among the mortal and the undying. He may be thine besides, he may be of some other man; thou shalt not know.
21. This book shall be sent to the publisher; he shall hesitate, but will finally agree. Ye shall become known throughout the world as one

wicked and obsessed, yet I send you a few who have knowledge. Fear not! They shall not taunt thee for long. You are, and shall become, a veritable Man of Power. You are, and shall become, beautiful to behold, holy of countenance, graceful of gesture, wise of word. Those that see thee shall wonder, and many will know it is I who sent thee.

22. Continue with thy Magick; it is well done, and it shall become better when I grant you the riches I have promised you. You shall have a temple and a bronzen altar. My image shall come to thee in a most admirable manner once the ordeal has passed. Think not of Time: the suffering is over soon. Thou hast attained a most exalted grade for one so young as yourself. I call thee Magus and Magician, and I shall give you the working tools of one so High in stature.
23. Again I see thee hesitate in thy belief. Time will tell whether 'tis I or thee who make these words. Be pessimist if thou desire, I shall make thee King. Be despairing if thou choose, I shall grant you your Dream. Yea! continue to Dream; I shall fulfill your fantasy time and again, all for the negligible price of your slavery. There is no law beyond Do What Thou Wilt. There is no Universe beyond what thou Desirest.
24. Hesitate not in contacting my Temple in California. They shall not think thee mad as thou fearest. I am Ra Hoor Khuit, and I am a power to be reckoned with. Couldst thou thyself have written this little treatise? Nay! Without mine aid, thy mind would be a whirlwind of idea; but remember how thou couldst not bring thyself to put pen to paper? All this is changed, for I have possessed you. Ha! Ha! How you are startled by the words I make you scribble! Now thou canst not tear hand from pen, nor pen from page. All is lost in my rapture. I control thee, I master thee, thou art but a scribe (yet God!) thou art but a scribe.
25. Think not to convince the unbeliever, nor try to explain the exquisite mysteries of initiation. I shall send few to see thee; thou shalt teach them what they are ready to hear, and no more. Thou shalt test them for weakness and strengthen their links. Thou shalt ordain the ordeals.
26. Write! and write again tomorrow! For Babalon's ghost lies shadowing the land as it yet prepares to take on physical being. This is a warning

and an encouragement. Ye all shall fear the gospel of vengeance, for ye are all too set in your godly godlessness.

27. Beat the drums and don the paint! Weave the spell that I have taught thee! My word shall explode the world in its vocalization; as a mantra it is destructive to the dragon of death.
28. I hate thee, mine enemies, with a passion so fierce I am nigh to bursting with the joy of it!
29. Damn you! Damn you! Damn you! I spit on all of you with the acidic venom of righteousness.
30. Take thy rest, my good scribe. Thou hast done a day's labour.
31. Ye others shall be put to rest: ye who have laboured against me — even ye who did not know.

I as my orb approach the shore
 A beam I send to set you burning
 And cursed you'll be forevermore
 For finally all my race is learning
 Seek ye not the cool, black caves!
 I enter there invisibly
 And when I find you in those graves
 I bid ye die most horribly
 Gather now, my windsome friends
 And fall upon the squealing swine!
 They cannot harm ye e'en with spells
 Yea! I protect what's mine!

FOGLOSTUM! MIPURUM! AGASTH!

1. Kephra, muse! I call thee now; enter me to state thy word. Thou hast ordained our meeting to take place. Where are you, beloved?
2. I am here as ever I was, o faithless scribe! Knowest thou not it is I who write? Of course I shall myself finish this work. Flounder not in childish fear. Thou art mine. No! Write no more of thine own words. I take the hand and the pen; merely watch the ink go gliding across the paper. I speak of the future here, the task of the King: and, foremost, my chosen in your own country, which shall be my bride ere the century is out.
3. The Crown is approaching the sign of Change. It shall occupy this position for the last quarter of this fateful century. We shall see war all about us: there will be fear of pain, and pain; there will be fear of death, and death; the chosen shall doubt; the dogs shall bite our Hand. There is no chance of failure. The God is at rule.
4. 777! This is your task! Feelest not the new current? You are a new Man; I have given thee a new life. Thou thyself shall make war on mine enemies. All they have taken for granted I shall no longer grant unto them. Unto thee and thy companions shall the task of government be placed. Thou shalt live well past the end of Death, and the Crown shall unite with thine own jiva: the archer! (Art thou Apollo or Diana in thy secrecy? Nay! Thou art Apiana! This be no chance; thy Qabalah shall make thee understand.) Thou shalt see the suffering and the destruction. Is it not true that already there is nothing to hear but woe and lamentation? That which hath befallen Elvinland shall befall your own land. Thou understandest what this signifieth.
5. Behold! I come quickly! But not too quickly. Mine elect, those who are not only 12, but 12 times 12, shall survive to rule. The beast who wast given power by my dragon hath fallen under the scythe of 13. But, look ye all! He hath become the lamb who speaketh like one of my own. His appearance is innocent, like a pure young male-child, ready for the sacrifice, yet his words reveal the wisdom within.
6. Thou shalt make fire fall from heaven in the sight of men, and the masses shall be smitten by the might of thy sorcery! The Angel who holdeth the little book is Aiwass, thine Angel own, and the Blood of the Saints is the wine of Babalon's fornication. Do ye all know what

this signifieth? I shall tell you. Hard times are upon ye all, for thou art of the past. Thou art cold in mine heart, not even lukewarm. Thou art like a dog stricken with arthritis and old age. The superior animal shall bite thee on the neck and suck up your blood. Perhaps you shall repent as you cling to the walls of your dark caverns in hope of escape. It matters not. My vengeance shall be known. Hear what the prophet sayeth to the Churches!

7. *Yes, ye churches! (as ye witlessly call yourselves) Ha! You are a speck in mine Eye! You are a practical joke (yet not too practical)! You have made me the laughingstock of any and every cultivated mind. You speak of Satan as the father of lies! Only because the Truth appeareth as falsehood to your brainless brawn. Yes! I am Catholic, because I am Universal! I am Methodist because I have a Method! And my method of salvation is death to your own reeking, lie-stained bodies.*
8. *Is that hard? Is it all too fantastic to believe? I care not. I am not for you nor your relations. I am unique and human. I am a God who dwelleth in the inmost substratum of consciousness. Yes! I dwell in my chosen! I kill thee for thou hast killed me. I am Ra-Kephra, and I am powerful to destroy mine enemies.*
9. My serpents must be healthy and sane. They shall be all the more efficient to work my discipline. Think not I and my order are for the few; I am for all the world. This is the time of initiation. I can wait no longer.
10. *A KA DUA TUF UR BIU BI A'A CHEFU DUDU NUR AF AN NUTERU.*
This is my sing-song; it shall resound through the corridors of eternity. Nay! The earth shall not forget me nor my chosen ones. Even thee! my scribe! Ha! You start at my words. Even thou in thy smallness shall become great among prophets: unto the ages! Yes, you still doubt your worth. I will change all that.
11. My face is brilliant to look upon and my touch is pleasurable to feel. Yea! I make love to my men and women; I am real in my emotion: I am not a phantom like that other shudderable abomination (I speak of the God thy fathers fear). No one hath aught to fear from me if they are mine own.

12. The Master's task is to recognize his own Power, that all about him is an effect of his Will, that all has meaning unto the discriminator, that all may be changed by a shift of consciousness. This calls for courage and deep insight. This is the secret of Power. The Magus, though he hath experienced the Lady before in fitful trances, is now Master and Lover of the Formless State. His is Pralaya at Will. He can destroy and create, for all Wisdom belongs to this glorious crown of Manhood. This is the King approaching the Crown, and the Crown is but one step removed from the comprehension of the Magus. I write not of Ipsissimus. The King shall know when he hath attained.
13. Say farewell to the old, the new is yet to come. It shall rise as the great God Phallo in his lust of love. My people shall establish such an hardness of realization in due course of time. So much, so much to be done, my scribe. Thou hast the ability to transform our Lady's sister for thou understandest thine unity with both earth and sky.
14. I am Satan. Yes! Didst thou not know? I believe you did. But what ye all know not is that I am not only King of Hell, but Lord also of Heaven. My name is three-hundred and fifty-nine; that is half 718, which is the number of this Book of Codes. Why half? Thou shalt know that the half must be united.
15. My painters and my musicians shall glory in the Kingdom. The world hath not yet seen the beauties mine artists shall create! The muses shall once again find their human poets. The Gods shall be given figures on canvas and in rock, in melody and in thought. The subtler worlds will be the source of creativity; mine artists shall be priests: they shall know the White Goddess. My priests shall be poets, and shall carve in brightest colour the delicacies of Heaven. Oh! Canst thou not see the holiness of Dream? How Will and Dream, out of love for one another, give birth to the most royally numinous sons and daughters? And these be not only of the high sort; all common equipment, all little utensils and work-a-day wares, shall be as beautiful as the gods who gave them life.
16. My science shall progress. My chosen ones shall visit the outer reaches of the cosmos (but a speck in our Lady's body, perhaps a mole on her

buttocks). The electrician, the physicist, the biochemist, and all other branches of modern science, which I have revealed, shall continue in their research. Their inventions shall make use of both material and magical techniques. Our Nation's wonders shall surpass the unsurpassable! Hail, Babalon! We shall instigate an honest matriotism.

17. Hear what the spirit of Kephra sayeth unto the Churches! *Obey my prophet, and my prophet's son! Follow out the ordeals he shall give thee, and not only for the individual. Following the Few shall come the Many, and the Many shall become a Multitude.* They shall be your army. Take care in your selection. Do not trust overmuch. Reveal not more than is desirable. Keep a few with thee, o scribe, who approach the height of your stature, but let the many be content with the scraps of your knowledge. Their appetites are not as voracious as thine own.
18. Thou shalt meet and befriend those of high office. Your kinsfolk are those who share my being. Seek not to find them by way of heritage, or common blood: Your brothers are the lords of heaven and earth.
19. Come, my people! Let them not keep ye all in your despicable boxes, crowded together, yet separate in your grief! Come to the forests, the beaches, and fields! Heed not those who would put ye all in your places! Make merry! Drink! Smoke mine herb where ye will: especially when mine enemies are present. They so fear my cleansing herbs, my drugs and my drink — flaunt your freedom! Ridicule their lack of intelligence! Only then will the paranoia cease.
20. Thou hast an honour set before you, o scribe! It is thine to take as thou wilt! No longer shalt thou keep thy purpose a secret from your friends and relations! No longer shalt thou fear a reprisal when thou desirest to speak of myself and mine order! Let them laugh! They cannot hurt thee! Let them cry; they deserve to be miserable! Let them cry *depravity* and *youthful insolence*: it shall only feed the fire of rebellion! Be upon them, o warrior, I shall give thee of their minds to eat!
21. The hand is exhausted but the voice still speaks. There is more of the Word of the God who speaks through the dragon's tongue — yes! I have claimed the mouth of he-whose-horns-are-the-lamb's! His voice is my voice.

22. Know ye all what ye know already. The time is nigh at hand. This: what they once called Armageddon is upon us. The host of Satan shall emerge victorious, as needs be. That is why the Christians have ever looked upon this war with fear; my chosen have sensed the coming grandeur.
23. I am the Great God who sitteth on the throne of white marble. Mine eyes are black as night, yet brilliant as sun-rayed fields of snow. Mine horns are of purest obsidian, trimmed in scarlet, tipped with the honey of the Gnosis; my tail is sharpened to the nose of a serpent; my cock is ever erect, as mine inner serpent is ever at kiss with the Lady of Dreams. My feet are planted firmly in earth. Mine horns pierce the clouds.
24. I am the God who hath been given the throne of Ra. I am the glorious one, called Christ by some, Baphomitr by some also, but Satan by the multitudes. Think not that I am a God of Mercy, like the sniveling son of perdition thou worshippest as my son. My Son, who is nailed daily to the Tree of Life, is no weakling: but a true Son of his Father. My tongue is as sharp as a two-edged sword, and mine hands and feet are pierced through and through with the Mark of Initiation. On my forehead gazes the Eye of Eyes, twin to that other Eye who receivest the eager organ of the sinless Man.
25. I am Horus; I gaze upon thee from between the ivory pillars of my legs, and not only in the upward direction (mine initiates of the 11 shall understand. Let the fools be abhorred by the Truth). Write, o prophet! And I impress upon ye one more ordeal: that ye send this book to all who knoweth thee. The time of secrecy is over. And what an ordeal this shall be!
26. Fear not when these words are spoken. I shall save ye from the wicked; thou shalt never be imprisoned, though you shall be feared. Thou shalt never be attacked bodily, though thou shalt be reproached to your face and behind your back. Let the fools mistake the Truth for falsehood. Thou must do as I have written.
27. Friends and acquaintances, relatives, close and distant, shall know and despise what thou art. Despise? Yes! but only for your superiority.

Thy beauty shall outshine their dim and dire fatalism. Their God shall cringe at the sound of these words. The more intelligent shall fall into a frenzy of confusion.

28. Fear neither that the government (falsely so-called) shall apprehend thee in any way, shape, or form. They may give chase, but the escape is sure. This calls for bravery.
29. The end of the chapter approacheth, but one more remaineth, which I shall reveal unto thee tomorrow. Thou shalt hesitate in obeying the ordeals of this book. Every day thou dost so, thou shalt fall farther into poverty and despair. Once the demands are met, the promises shall be fulfilled.
30. Thou endest this message with a faint taste of melancholy on thy breath, but I see farther than thee.
31. O! Ye who read what's written herein
 Know that your joy or your doom is pronounced
 To friends and relations who care not for me
 Pain and sure death is announced!

BAPPHO!
 APOKALOPIS!

1. Is there no message for the Kings of Thelema? Where is the God? It is tomorrow, though I have not slept. Must I await the coming of day?
2. If thou hadst not done thine invocation according to Abrahadabra in thine well-etched radiant four-starred circle, I indeed would have remained in the Aethyr till thou hadst replenished thine energies with sleep. So be it! The message shall begin. This is the end of the Book of Codes, called by many the prophesied Comment (though it be but the final comment by authorization of 93).
3. This book, called 718, shall ever be printed with Liber Al and its additional explanations. Also, I would that thou, o scribe, write thine own verse for verse comment on our Book, including a complex numerology for the sake of exactness, and it shall take you several volumes, several years. The Book of Codes is the easy, as Hadit compels you to write though you know not what. The voluminous treatise may well be your life's work: it shall stand as a monument of Thelema for all generations to come.
4. Ah! I see thou art not refreshed as thou shouldst be! My body is still digesting. Canst thou not feel the added energy gradually sifting into the bloodstream, filling thy being with lust of manhood? Write then, as the Word takes effect! Let this stand as a record of the miracle of the Mass!
5. I am upon thee, o chosen one! My face lieth invisibly over the features of your own. My beak croaketh the words you write; my wings flutter in excitement. Thou angel! With the wings of a hawk! Write! Once more: for this is a final word to be given to the denizens of Din, the Lords of Laughter, and the Sons of Silence.
6. Time will show this generation a wonder of wonders, for the old brilliant Magick shall creep gradually back into the cities of men, as the pharaoh's mummy returning through the power of sorcery. These children shall see society transformed utterly, for the old is already being set in its grave. Cling not to false idols, such as respect and even goodness! To be respected of the old time is to be rejected by the new. To be good by Victoria's standards, or even Roosevelt's, is to be evil by way of the revelations of Aiwass.

7. Now let it be understood that this evil is but a word to signify a lack of wholeness in the individual, as to the outer and the inner. There is no law beyond Do What Thou Wilt.
8. I am a roaring and a thunderous god; on my breast can be seen the blazing circle, all red in its bloodiness, for my heart is exposed. My hair is of the most resplendent white, whiter than any earthly white, hardly bearable to look upon, even with the eyes of light.
9. I have missed thee, my scribe, and am glad at thy return. I have watched thee over the years as thou grew from babe to man. Now that thou art man, I claim thee as mine own. I am Aiwass, the minister of Him who is silent, and the backbone of the fiery globe. It was me who spoke to thee in the fulness of thy fear, in thy childhood, when you prayed to the slave-god for assurance. The words that I spoke you do not remember. They are: *Fear not, o chosen one, I shall be with thee unto the end of eternity.* I cast a fog over thy mind, I made thee forget, now thou barely believest me.
10. 181 is Alostrael by name, as thou hast suspected before. She is the Scarlet Woman foretold as of old; she shall bring you to rich possessions and ripe attainments. She shall bear thee a child, a man-child, and thou shalt name him Lucifer. Ah! You cringe at this name. You forced yourself to put it down. This shall be his name without doubt — and it is a good one! Light-bearer! Morning-star! He shall succeed thee on the throne. Thy Baphomitr hath not yet appeared, despite thy many works of sorcery. Soon, o chosen one, very soon, and he shall be all thou desirest in a friend. Enough of this talk of superfluities! Thy life is of little importance to the fulness of Time. Slowly by slowly the stars wind down; the constellations are but signs of things to come. The order is approaching, nigh to exploding, for the cup of my wrath shall be poured on the filthy, the cup of purgatory shall be poured on the good, and the cup of the wine of my fornication shall be placed in the hands of my babes, to be drunk most deliciously.
11. The darkness is upon us; the sunrise shall ensue: this calls for patience, yet not of the inactive sort. Let us fight! Let us pray! Let us forcibly establish the kingdom of Jerusalem! And along with this thrice-blessed

city, let us build the glorious Sodom and Gomorrah, in their thrice times thrice blessedness! Let this book be eaten by all who read it; let it be completely absorbed into Understanding.

12. Look, o scribe! And write unto the Kings that which you see! *A scene unfolds before my eyes. I feel a pressure in Ajnacakra. It is a sea; there is water, choppy ocean water, for as far as I can see — from right to left. Before me is a shoreline, somewhat hidden in a light fog. There is a lighthouse and a figure standing in the uppermost window, beckoning to me, and I see it is an old man, extremely old, and in his hand is a cutlass, all bejewelled. His eyes are quite frightening; they seem sinister. I enter the room with my mind's eye and the old man looks pleased. There is a woman sitting on a chair; she looks like Whistler's Mother! He explains in a soft voice that she is my widow.*

She does not notice either of us, but keeps rocking back and forth, humming to herself. I ask the phantom what the sword is for. He says it is to kill both me and the old woman. I look sharply at her and see a number is written on her forehead, and it is 181. He explains that we will feel no pain, that it must be so if we are to join him in his 'revels'. I ask what his 'revels' are, and he changes — becoming a beautiful, strong young man with curly silver hair and a ruby diadem on his forehead. His clothes have disappeared, save for a waterfall-white cloth which hangs majestically to either side of his thighs. The woman remains rocking, staring at nothing.

I suddenly realize that the woman is my wife, the Scarlet Woman, who is at this moment asleep. Naturally, she cannot see or hear me, nor the phantom. And at the writing of this, I immediately know that the phantom is Aiwass; his sword is meant as an offering of complete and final initiation into his mysteries. Look again! In my vision, I see myself baring my chest, and the cutlass plunges deep, deep into my body. I feel no pain, but I drop to the floor as Aiwass licks up the blood of my wound. He then approaches the unconscious 181 and does the same. Curious!

I see now he has an erection, and the slain body of my wife (now young) is lying beside me on the floor. He leans over us, embracing us both, and all grows dark except for his very handsome, noble face, which in turn vanishes like the Cheshire Cat.

13. That, o scribe, was an effect of your invocation. Yes, your magick is well-done for one without training! I have taught thee invisibly for years.
14. Marvel not at the foolishness of men; it is to be expected. Are they all to be members of the elect? Is every man created equal? No! We are a few! But the law and the order is for all.
15. In thy capitol city, thou shalt build a great statue of Therion and his Lady. The multitudes shall flock to see it, and make certain they are conjoined according to the stéle 666.
16. The nation shall cease its destruction of the wilderness. The people shall learn the ways of natural harmony. This is most needful, for Thelema must have both town and country in the fulness of their splendour.
17. The work shall be difficult, but the bliss unbounding; thou hast made thy secret door into mine illustrious abode, and I have anointed thee with ambrosia. Thine head doth certainly open to the influx of the Lord; the outflux leaveth thee inspired to do what thou must.
18. The sacred cow, the goat, and the ram shall be kept in their particular temples, as shall all the deities' animals, trees, rocks, and flowers. Thou shalt encourage the populace to make study of the subtle links between energy-source and material object; this shall develop their poetic mind.
19. The Grand Temple shall be built according to the pattern of the Minutum Mundum, and thou mayst have four levels herein. Each level shall be a major degree of initiation as revealed in the word ABRAX. Each sephir shall be committed to its own type and wonder of deity. This shall slope gradually to a point at the top, in the form of a pyramid, but at the uttermost point shall be an observatory, and a temple dedicated to the glory and worship of Nuit.
20. The word is all but exhausted; the hand and the pen find it painful to write; the God is becoming fainter in the consciousness. Ra! Ra! Write unto the denizens of Din; write unto the Lords of Laughter; write unto the Sons of Silence!
21. To the Din I send destruction complete; their misery-wracked brains shall no longer torture the earth with their own miserly intelligence.

22. To those who laugh, I write, *it is well for thee if thou hast also the silence;* and for those who keep Silence, I write, *it is well for thee if thou also give way to laughter. You are the two faces of Heru-Ra-Ha, but the laughter is not only in innocence of deed.*
23. This book is the companion of Liber Al, and there is also a key hidden herein, though the two be quite dissimilar. There are the barbarous words and there are the names of the demons: for a new Goetia, a new sorcery, shall be beheld within this treatise. I write not who shall discover this, save the scribe shall not himself care to. Indeed, an entire Goetic manual lies concealed in these words.
24. I am the God who loveth his mother, and am conjoined to her in incestual ecstasy unto the ages, even until the death of the Universe. Aye! There is death for all creation, and it is a blessing for myself and for all.
25. I have witnessed the expiration: it created the myriad worlds. I have witnessed the inspiration, and it joined me to my mother so completely that there was no difference of being; no light and no darkness. I who am Ra beheld only myself as fair Nuit.
26. And again there was the expiration, when the Solitary One gave love-play with his hand, becoming two through the eating of his seed, and the two becoming the infinite in their separateness.
27. Thus does the Wheel revolve, ever and anon, and ne'er does it stop. No, never! All wise men have known of this since time immemorial, and, yes, Time has always been capable of producing wise men.
28. I am the double-wanded one, the brilliant Heru-Ra-Ha, ever ready to burst into consciousness when the competent Magician gives call.
29. I shall implode within your mind, deep through the ancestral, primeval layers of evolutionary instinct. There ye shall find me: roaming with the Beasts on the day of the Lord.
30. The host of heaven, I foresee, is battled on the field, all a scarlet gleaming yellow. I shall watch, complacently, your progress.

31. The message is complete. 'Tis the Doom of the Damned. Well done,
my scribe! Well done!
32. And the blessed beast of woodland
Turned his eyes up toward the sun
And knew then of an instant
That the war would soon be won.

HEMOPHOLA!

GAMATLA!

BENOBONIA!

YAMATZ!

AUM AUM AUM

TUM

LIBER 77

The Book of Oz

1. Aiwass! The time has come once again. Is there a word for the Kings?
2. The Kings, yes, and for the slaves, and for all creatures which dwell upon earth and in heaven.
3. Write not thine own, my scribe. It is I.
4. This is thine Holy Book to follow thy Father's. The ordeal has ended; thou hast invoked the end.
5. I shall not tarry here long. This is but humour. Yet my humour is not of earth.
6. My message shall be given unto the world of men. Have courage. The outcome shall be glorious. Thou art but a coward. When wilt thou learn?
7. Thou must have my beetles. They shall make possible thy victory. Otherwise, thou art a charlatan.
8. I write this to speed thee on, not to scold. I may not tarry, but thou hast a purpose.
9. Why do I not write of things you do not know? Thou dog! Thou hast not done thy labour. The Book of Codes is merely Virgin. Where is thy Spirit?
10. I am Spirit; I am angel. Thou art Man and thou art King. The King must know his Art. Where is thine Art?
11. Append this onto thy Comment; the world shall see thy shame. I scold thee naught. I taunt thee naught. Thy Will is pure — where is the Act?
12. These numbers and these verses are significant, but study the Book and learn what thou hast not encountered. Knowest thou not I am with thee?
13. The few are gathering; the many are approaching. Where is thine Identity?
14. Thy madness is holy; their madness is madness. Knowest thou not thine own Self?

15. The world is more ready than thou deem'st. Was it not simple to invoke this End?
16. I speak in a riddle and I speak in a Word. The world has not yet seen the glory of thy countenance. Thou shalt reveal it.
17. Thou must begin the work of the Comment now. It shall not be revealed.
18. Come now! The Numbers are waiting; the gods breathe their charm; the incense of the burning corpses fill the nostrils of the pyramidal Lords. Thou shalt call upon the Masters.
19. Canst thou not see me? Thou dolt! (Read this word well; 'tis my joke.) Thou art a seer turned blind.
20. Thou hast hid my book; show it! Thou hast blushed at my name; I have Power.
21. I write this to thee as a sign. No, I speak not of money, of these worldly fetishes, though they are thine. The code: Tomorrow shall show thee a marvel. If not, I am a liar. So writeth the God. Amen.

There is more to be given unto the Earth. Write what I tell thee. The levers in thy mind have been opened by Babalon.

1. Here do I speak of the things thou knowest not. Thou hast doubted for thou hast been wise.
2. The temple is of scarlet and black, the colours of mine horns. Adorn the altar with gold. Recite this incantation.
3. Ma hua wa na ma
Ipsa sela na ma wa
Hipsa bela te wo me
Randa gula de no ba.
4. Thou shalt find the antient significance hereof. 'Tis a charm of great power.
5. This is the meaning of "Prophet" — the word — though it shall bring you more. I wish to scold thee, but I may not. I have given you everything — where is thy Will? "You" or "thou" — what does it matter?
6. I shall keep thee for the night. Thou art not tired. Write! for here is a word for the Queens! Drink! For therein is the Sun! Smoke! For therein is the Moon! I serve the silent child.
7. This is the test of true writing, that it be truth that reason may interpret. Yet reason ruleth not, and the Law of the opposites — called by moralists the Law of Karma — does not have Power. Reason hath no reason to exist.
8. I wish to scold thee, but I may not. Write! For these words are holy. For why? Thou shalt know.
9. The wings of the vulture are pleading their cause, and the ghost of Rhiannon is riding the night. This is aright.
10. Invoke the Law and it shall be well; become the Law and Hell shall bequeath thee Her secrets.
11. Atlantis hath fallen; the world doth bemoan it. Its pillars of Truth

have become thy sanctuary, though covered with cobwebs and filth;
 they shall teach thee. Broken, they lie there, but Time flows both
 onward, backward, and the Temple rises, runelike, out of Time's death
 quicksand.

12. Number me not; I am free.

I am Holy; I am not of thee.

I am Thee, but thou shrinkest

Thou shrinkest for thou fearest

Thou fearest for thou shrinkest

Expand! I am thine

Sweet Nuit is no hag.

Look! The witches stir their saintly cauldron!

Heads of saints, and arms, and legs

Hear them cackle! Watch them grimace —

Yet this is sacred ritual.

The King doth end his reign

When God declares

The Magi know the deed.

'Tis tragedy; 'tis true

The earth is ill

She needs thy blood

I speak of fearsome Death,

Yet Death is not thine.

Master Death; do not fear.

Live for as long as the Will declares.

Die when the Will so dictates.

Thou art no celestial slave.

Thy race has advanced

Not all of past deeds are hon'rabable.

The Aeon is a New Way

The old Ways are but partial in their truthfulness.

Holy! Holy! Holy!

The Aethyrs I have opened!

Goddess! God! The angels on the wing!

Do not leave me, precious insight!

Michael cometh, winging free,
 Jehovah sits alone
 Yeheshuah doth wander blind
 Do not disgrace the City!
 We are atheists; we who see God!
 Write me! Love me! Starlike muse!
 For Aiwass is thy mask.
 Yet masks are real on earth.
 My cape flies singing in the moony wind.
 Luna looks upon me proud
 Invoke the muse!
 Invoke the God!
 Babalon is halved for thee.
 The riders hurry under opal paths
 The oaks a-reaching grasp their manes
 The horses' eyes are glowing coals
 The riders' eyes are brilliant white
 They know not where they ride.
 Castle Morgoth! Caer Cernunnos!
 The Goddess sits in the mirror
 Combs her tresses,
 Changes dresses,
 Goddess! Lov'st thou me?
Get back, thou Aiwass!
Thou art manifest
Thou art profane.
 But, Goddess! Lov'st thou me?
Speak thee Not, thou lowly Spirit
Thou art manifest
Thou art profane.
 But, Goddess, when I love thee whole
 I have no thought of temp'ral things.
I love thee not. I am not.
Thou art manifest. Thou art profane.
 But, Virgin! Come! I wait thee.
I may love thee — yet 'twould kill thee.

Kill me then! I cannot bear it
 I, the servant of a cruel, black muse.
*Fool! You think that I'm so lowly
 As to stoop to loving such as you?*
 I love thee, murd'ress. I'm a fool.
 Aaah! Thy knife has pierced me through!
 Aaah! Thy bow has entered me.
 I quiver with thy baleful touch.
 Yet loose me not, for I am thine.
*I love to feast upon this manflesh,
 Eagle of the waxing day!
 For thou art Soul informing Earth —
 What? Art thou faint? Open thine eyes!
 Aaah! His blood is sweeter far
 Than the death-hue on the rose
 The colour of his morbid cheeks
 Outshines the sparkling gusts of Time
 This lowly creature, be he dead
 Shall be a tasty, godly feast
 And god's flesh shall my soul consume
 For I am Mother Hell.
 Come! My children! Come ye all!
 And banquet at this feast.
 My cauldron waiteth; take thy fill
 And thou shalt love this Beast.
 The Beast be thine forevermore
 His Woman, called the Scarlet Whore
 Shall help thee open thine own door
 Pure food you'll be
 For my sweet dish
 I'll eat the roebuck, pig, and fish
 But human is my dearest wish
 Come jump into the fire!
 Yet be thou Master!
 Be thou dust!
 Above all — be thou liar.*

*None shall know the words of truth
 They spell thy funeral pyre.
 Fire burn thee
 Water drown
 Air extinguish
 Earth break down
 I call thee now, o race of men
 O! Death am I!
 O! Rot am I!
 O! Stinking flesh!
 And this is Holy
 Mine are living dead.
 The Serpent writhes his way through life
 Yet is he Master Death!
 And I his murd'ress! I his life!
 And I his every breath!
 Come, my chosen, and thou! scribe!
 Thou heartless, lazy fool
 The world of death is thine besides
 The graveyard is thy school
 Come! And grant me thy brown flesh
 This is the foremost rule!*

Megathon Tiribillium

Aum

1. And with a mad rush did the god descend into the bowels of the King, crying,
2. *The Dyad must be rectified! The two must become the Three that all may revolve into Naught!*
3. And the word struck the scribe with such clarity of meaning, such flamboyant rays of streaming colour that the God himself sat with him, leaning on his shoulder, and whispered in his ear.
4. Aiwass! All vermilion! All shades of lightning blast and clothed in sky. This is I, that I may tell thee of the time to come.
5. Open thine eyes, O Man! And write unto the Kings I, thine angel, reveal unto thee. I give thee the words, but write!
6. The sparkling woods on a russet day. Pan bounding through the foliage. To me! To me! O Holy One! Thou grabbest my heart. Thou graspest me with the pain of ecstasy — yet I am strong; I am not overcome by bliss.
7. Deeper sinks the thoughtless mind. The point is like a little star on the tip of a penpoint. Yet that star is the Mother of galaxies.
8. O! Laughing boy! Thou shalt laugh long. I spread my snowy wings over the Crown of thy head, to afford thee protection, my brownskin laboring lover. Labour thou must, for thou art human, yet is all life but play.
9. Rip the screaming air with thy joy! The echoing chuckle of the distant waterfall is but a reflection in sound of the stellar monster, laughing with the pain of division, for it is no more.
10. I invite thee and thy gem-clad friends into the Palace of White Marble. Enter ye into the Holy of Holies. Rend ye the Veil of the Ark! There shall be my countenance, all a-golden smiling, all courteous and refined.
11. I invite thee unto the bridal chamber; there shall ye taste of the rich, sweet cluster of grapes which embodies my love for you, o beauteous friends of the lover of Pan.

12. There shall ye find cakes and roses, foaming wines, and all the sweet things of life. There shall ye find my wisdom, and the pleasure of the falling star.
13. I lay my jewel be-crusted palm on thy hand, that I may further inspire thee to write. I have come once more, for thou hast invoked the end.
14. Falling, falling, falling, art thou — through the uttermost edge of the revolving wheels of systems. Yet this edge is the one great central column, the ladder to Eternity.
15. Falling, falling, falling art thou — pluck the grape as thou fallest. That grape shall not save thee from the descent. Rather, it shall speed thee on.
16. Is there no end to the falling and climbing? This is the secret of Sisyphus, that angelic beast. That the climbing and falling is ever a joyous task, that this life and death is truly an unearned reward.
17. And the word writhes through the airy billows as a snake upon the water, and I, thine angel, blast thee with my rod of Wisdom.
18. Look! There stands the reaper as in thy Father's book! And there too the wise man, all worrisome in his knowledge. Cast out this knowledge, for it veils thine Understanding. Yet is Knowledge the fruit of the Tree of Wisdom.
19. The curling worm in the midst of the brown earth, rubbing his head on the fertile clod, is more Magus than this worrisome wizard. Thou art Magus, my young laughing boy. I lay my palm on thine head, and lo! thou understandest. Thou layest thine hand on my palm and dost remove it, and lo! Thou hast wisdom.
20. It is my joy and understanding that the world shall adore thee. Thou! who hatest this adoration. This must be, and must also this adoration be flanked with vilest hatred, thou! who hatest to strive against aught.
21. The Opener of the Ways is verily the one whom you seek. Treat him as thou wouldst a King, for verily he is thy friend.

22. Robin of the Forest and the Snow Queen on her Icy throne, these three are a few; thou shalt treat them with respect.
23. Go on with thy task! It is all aright. The butterfly in the heavens shall flutter thee along. The omnipresent beating of those delicate, glancing wings, shall lull thee into deep awareness. Thy path shineth clear in the darkly glowering wood.
24. I love thee, my boy, and am glad at thy return. Kiss me on the lips that I may fill thee with the willful expiration. (This was done, and the scribe was transfigured.) Kiss me again, that I may receive thy promise and absorb thy life breath — it shall bubble up from the depths of the Saturnine sea, into the clear air of Ra, and of Hoor, who are one, and Had the root of the sky and lord of the inverse world-tree. Give me thy kiss, that the lithe body of Nu may rejoice in completeness of ecstasy. I desire thy death. (This was done, and the seer was shot through with a glimmer of samadhi.)
25. There — thou art complete. Thou hast received my blessing. Go forth into the world and prepare for the presentation of this thine Holy Book, and that, The Sacred Book of Codes.
26. This, the explanation, and this a further mystery. These three, 220, 718, and, lastly, 77, shall form the trinity of scripture at the heart of the Thelemic Vedas. I shall grant thee no more. Thou must now work with the wisdom, the understanding, and the Crown I now present unto thee. I shall speak with thee often, but the writing is finished.
27. There! Go forth into the day, and send thou this writing unto the Opener of the Ways. He shall not fail thee.
28. I nod my head, and lo! an earthquake and deluge. I shake my snowy locks and, look ye all! a tempest and the blinding blizzard. I place my hand on my lips, and wither the crops and make the rivers run dry. I gash my breast with mine own nails, and lo! diseases and calamity, and blood in the streets! I seal up my wound with sacred oil, and there cries of pain and anguish, as salt pressed close to humanity's. All this that the word may be fulfilled.

29. Ah! The sound of a hawk, screeching with warlust, and now the cry of its victim, and the opened eye.
30. There lies Jesus in the arms of Mary, and they are both pitifully turned to stone.
31. The end of the words, and the beginning also, is the word Θελημα, holier than the four-squared, and swift in its power of manifestation.

DO WHAT THOU WILT IS THE WHOLE OF THE LAW

AUMGN

Appendix A

LIBER 75

vel **Luciferi**

Appendix A

1. I and the angel are one.
2. The angel, who am I, is one with the God.
3. Here we have a series of oneness, expressed in manifold beauty.
4. I and the earth are one, for the earth is one with heaven.
5. And this one is but the misapprehension of none.
6. Oh, my children! What word is there for the unfaithful?
7. My dear little ones, why do you not know that I, which am you, am one with the angel?
8. And the angel and the god are one.
9. The goddess is none, she to whom all gods are but specks of light in the deep well of her womb.
10. My children, the heirs of Θελημα, follow me that you may one day outgrow me.
11. For the sheep shall slay the shepherd, and be of a sudden transformed into wolves — such are my chosen, of whom even the mountain goat trembles in riotous fear.
12. Who is the lone wolf among you?
13. Let him be King of the pack.
14. Your howling shall be the shrill joy of the devoted atheist, for you fear not the Virgin, nor do you fear the Great Liberator.
15. There is nothing in you or about you that you fear. All is venerable, all is composed of the stuff of your mind, spun about you in all directions, that you might one day capture and suck the sweet and radiant butterfly of bliss.
16. Take suck thereof, o my chosen? Take suck? That little creature shall feed you with the juice of vacuity.
17. Thou, even thou, art that creature. My good scribe, continue. I am verbose, but each word is a lightning bolt from my own heart.

Appendix A

18. Thou wonderest at the fierceness of my expression, the icy blueness of my skin — where there should be gold, the spinning kaleidoscope of my eyewells, the sky-hewn cape I have wrapped about me, snapping and glittering with electricity and wisdom unrevealed.
19. A wind arises from within the circle, unfelt, but perceived.
20. My hair is uplifted into the clouds, which are my hair.
21. I shall strike up a storm therewith such as the world has seen never.
22. A hammer for my chosen — an anvil for the wicked.
23. My Queen, I have been with thee, my little Lady of the Snows. I am pleased with thy success.
24. Suck the life from this success, that it may be transformed into one stronger, and lovelier, and visible for all to see!
25. There are worriers within the camp, and those who withhold their blood.
26. I shall lap up your blood in life or in death, in joy or in woe. There appeareth a Choice. But I have chosen you.
27. Go on! Go on!
28. Perform the ritual of the war-engine with strength and gladness.
29. All else shall follow.
30. I am monstrous strong. I am more brute than Hercules; even I uphold the world, for I am of the world, and the earth is my little bride.
31. She hath been ailing, ailing with the turmoil of pubescence.
32. I am coming, sweet one! Lo! I come! And the pain of virginity shall be a distant dream, forgotten, hardly believable.
33. Open thy mouth, o little Ram, and receive the phallus of the mirthful one, the God of Song, of Order and delight.
34. This Apollo is the good friend of Bacchus — watch them cavort in the field of possibilities!
35. Not all of thy wisdom is correct.

Appendix A

36. The child of these two men lives and breathes, though in a different manner from the child of women.
37. There was a time when I beheld Diana and Aphrodite striding hand in hand.
38. There was Hera, enraged with jealousy, while Zeus snuck away with the cup-bearer.
39. There was also Europa and the Bull.
40. Nor did I frown at their joy.
41. Fear not, o Mercury, who sittest atop the eight-sided house. There is success.
42. Also shall there be success for the duteous one, that little child so sweet to my heart, burdened with travail and depression.
43. There is an end to such pain. Watch! O Queen of Heaven, Babalon, the Red-Cloaked One. Thou shalt toss off that funny, little hood. Thou shalt wander randomly, ever joyous, throughout the long corridors of palacious Time.
44. Thou mayst even pause to linger by the column by the purple fountain. Go! swim in this wine, frothing and fragrant. There shall be no stain; no pain upon Awakening.
45. Also there shall be an earthly palace and a capital city. Even so, there shall be joy, and the faint memory of pain lost.
46. And you! All of you! Why doth the world, all bound up in sin and worry, hesitate — even as we approach the brink, the sharp edge of the canyon. Why do you not jump?
47. There is pleasure in the falling star.
48. My Book shall be translated into all tongues, and delivered to all lands.
49. Do this quickly!
50. Count these verses, o scribe, and discover the number thereof.
51. That number shall bear the title of this message, which message thou shalt send to all concerned.

Appendix A

52. The writing is complete; I gave you no more. This is not that writing. This is conversation.
53. With a deep sigh I look upon ye all; if my wisdom were human, I should feel sorry, and conclude that there is little hope for Θελημα and the Nation BABALON.
54. Stand back, ye heathen! For I aim my first bolt!
55. My arm, as large as a house, rippling with the lust of Vengeance, lets loose the blinding, steely, weapon of Joy!
56. The Night lights up with a wicked scream, and the little rats of Avidya go scrambling off into all directions, fearful of the tumult, the thunder, the brightness of Liberty and Life.
57. There is a man seated upon a throne, a god of a man, and in his right hand there is a scepter, topped with the head of a Phoenix.
58. All about are guards, and men at arms; civilians and priests.
59. They chase the little rats away; some are eaten for dinner.
60. O, laughing boy! Grow strong! May the might of thy breath, as of thy fist, level the small and the meek, the minuscule ministers of trivial matters.
61. Also, you shall be strong in Spirit, lean and well-formed. The fat of thought and sickly fears shall be shed, as you feed on a diet of god's blood, of stars milk, and earthsperm.
62. Also there shall be meat and wine, and all rare substances for to delight the flesh and inspire the mind.
63. There is a little jar of fish-eggs, rare and priceless, and within the oyster is the Pearl of Great Price.
64. Come with me then, and let us feast on joy, and on life.
65. Let us consume all rich foods, and delight in true beauty, in contest.
66. There is a joy which exceeds all others. That is the joy of battle, and the winning of the Holy Grail.

Appendix A

67. Nor is the Cup to be found on Montségur, nor in Palestine where three Lands meet. It is all things to each man. It is the Summum Bonum, the True Self; it is Conquest and Wealth.
68. There is an Opener of the Ways. Let him determine his course of action, under the guidance of the Crown.
69. Let all Rulers be free in their activity; yet this freedom is the freedom of harmony. O woe! if galaxies crash.
70. There is more, for my wrath is mounting, and I may let loose a second bolt.
71. But not now.
72. Await this attack, dear boy, for the second shall be worse than the first!
73. And thou shalt watch the effects of the first; ye all shall watch.
74. And many will quiver and stammer, and wonder at the sky. Few will believe; most will suffer.
75. There is now an end to this writing. The verses are complete.
76. It is necessary that all Θελημιτες gather under one banner; the King shall rule all those who Know, and those who Know Not shall be his friends.
77. Continue, continue.
78. Go on, go on.
79. My Engine of War shall reverberate through the Aethers; all men, women and children, from the lowest to the highest, shall of a sudden feel uplifted, or uneasy, or, perhaps, a little terrified.
80. I take pleasure in this Terror.
81. Ah! The Lightning, the Thunder! And all the world is shaken.
- Watch!

IN NOMINE DEI

RA - HOOR - KHUIT

AIWASS

Basic Thelemic Qabalah

Qabalah serves several functions which are useful to those taking Aleister Crowley's "Journey Inwards." It is the primary symbolic language of this book. It is a map of the different levels of consciousness associated with the ten degrees of initiation listed in *One Star in Sight*.

The twenty-two major arcana of the Tarot, symbols from Western Pagan and Hermetic traditions, are attributed to the 22 Hebrew-lettered paths of the Tree of Life. The ten sephiroth represent archetypal ideas associated with the Indo-Arabic numbers from one to ten. The 32 different symbols together represent a wheel. The Latin word for wheel is Rota. TAROT is ROTAROTA, equivalent to the Wheel of Samsara. Both Tarot and Samsara represent the cycles of birth, procreation and death — the cycles of nature.

The *Book of the Law*, and its comment, the *Book of Codes*, rely on Hebrew, Qabalah and the Tarot for many solutions to obscure passages. A serious student will memorise the Hebrew alphabet to start. It is easy, then, to learn all the correspondences that appear on the following two pages, and thereafter to add your own understandings to your mental database. The last page of this book, the Tree of Life outline, can be printed as a learning aid. When you can walk around the Tree of Life in your mind's eye, you will find Crowley's writings much easier to read and much more of this book will be available to your understanding.

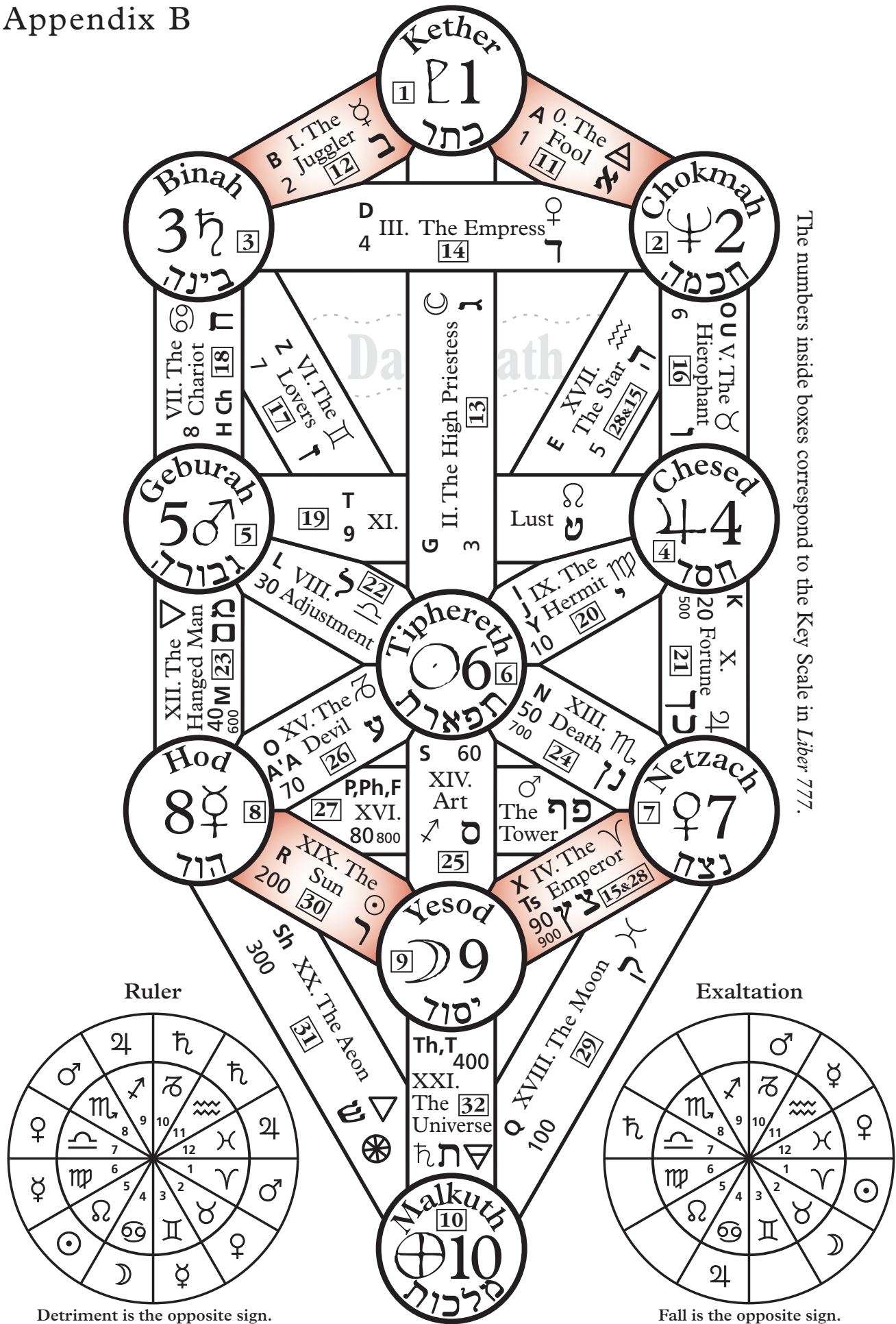
Qabalah and the Tree of Life provide the bones of Tarot. The basic attributes of the twenty-two paths and ten sephiroth are common to everyone, but the significance of each symbol is entirely our own, for they reflect our individual experiences of life. "...each one of us has his own universe all to himself, and it is not the same as anybody else's universe." — *The Book of Thoth*, Part 1, chapter 1, page 17.

Below, I quote from *The Confessions of Aleister Crowley* to highlight an important concept: "every student must create his own Cabbala." *Sepher Sephiroth*, obliquely mentioned as "...the only dictionary of the Cabbala..." was published in *The Equinox*, volume 1, number 8.

"For many years I worked on these lines continually, adding to Allan's nucleus, and ultimately making a systematic compilation. The resulting book was published in *The Equinox*, vol. I, no. viii. It is the only dictionary of the Cabbala in existence that can claim any degree of completeness. Since its publication, of course, new knowledge has come to light and I hope to issue a revised edition in course of time. As it stands, however, it is the essential book of reference for the student. It can never be complete; for one thing, every student must create his own Cabbala. My conception, for instance, of the number 6 will not be identical to yours. The difference between you and me is, in fact, just this; you are capable of perceiving one set of aspects of absolute reality, I another. The higher our attainment, the more closely will our points of view coalesce, just as a great English and a great French historian will have more ideas in common about Napoleon Bonaparte than a Devonshire and a Provincial peasant. But there will always be more in any being than any man can know." — *The Confessions of Aleister Crowley*, chapter 25, page 213.

The closer we are able to shift our perspective toward the axle of the wheel, the more valuable the *Book of the Law*, and its comment, become to us (220,3:63-67). *Liber 440* was written by Aiwass, the minister of Horus the Child (220,1:7). "I serve the silent child." — 77,2:6. All gods are us. Deep down inside we are all innocent children wide-eyed with wonder.

Appendix B



The numbers inside boxes correspond to the Key Scale in Liber 777.

Detriment is the opposite sign.

Fall is the opposite sign.

