

Liber Thirty-One

*By Frater Achad
(C. S. Jones)*

*New Introduction by Frater Achad
Edited and Annotated by T Allen Greenfield
from Frater Achad's Original Typescript*

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By Frater Achad (C. S. Jones)

New Introduction By Frater Achad, Extracted from
Personal Letters written by Achad in 1948 E.V.

Edited and annotated by T Allen Greenfield
from Frater Arctaeon's¹ original typescript.²

1. Frater Arctaeon, Frater Achad, and Frater Parzival are all magical names associated with the various spiritual offices of Charles Robert John Stansfeld Jones (1886 E.V. - 1950 E.V.).
2. Internal editing of the original typescript has been kept to a minimum. Where deemed necessary, the present editor has added explanatory footnotes throughout the text. Intact quotations from *Liber AL vel Legis* are generally left alone, but the original is quoted where there is a variation. For the most part, this being essentially a diary, the editor has avoided altering Achad's inconsistent punctuation and style.

"Liber Thirty-One"

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Editor's Preface

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

It is not my task here to even attempt to closely define the rights or wrongs, merits or demerits of the life's work of Frater Achad, C. S. Jones, nor to fathom the intricacies of his relationship with the Prophet of the Aeon of Horus, Aleister Crowley. That task must await publication of a far broader work. Liber 31 as such has been published in several bare-bones small editions over the years; it can even be downloaded from the Internet, if one has the means to do so. Yet, it remains an obscure document, though I judge it to be of extraordinary merit, and I am hardly alone in this assessment.

What I have done here is to go back to the source typescript, compare it diligently with existing published and electronic versions, and extensively annotate the text for the intelligent reader wishing to understand its nature and evaluate its import, quite apart from any evaluation of Achad's overall career.

After penning Liber 31, Frater Achad went on a virtual rampage of publishing controversial and highly

innovative volumes on Qabalistic matters, well into the 1920s. During this same period the alienation from his teacher, Crowley, grew ever wider. For all intents and purposes, there then followed a period of noteworthy silence on Achad's part for more than two decades.

Upon Crowley's death in December of 1947 E.V. Achad wrote a piece entitled "The Passing of a Genius" memorializing his estranged spiritual teacher. He said "Aleister Crowley...will long be remembered not alone as a colorful figure, a magician and a mystic...but as a great poet." He was contacted by Crowley's close friend, the late Gerald Yorke, and throughout the year following the Master's death, 1948, the "silent" Frater Achad wrote hundreds of pages of letters, almost as if he had been biting his tongue in silence while Crowley lived, but now frantically wanted to express himself and how he saw his place in the history of occultism. Though some bitterness towards Crowley shows in this voluminous body of correspondence, he clarifies (from his perspective, of course) many obscure points, contributes many biographical and autobiographical details, not the least of these being a rather extensive accounting of the book you are now reading, Liber 31.

The letters to Yorke, Handel and even Karl Germer, Crowley's successor, continued for less than a year. Achad refers to his infirmity only briefly, and goes on. Then, but two years later, death overtook Achad at the relatively early age of 64. Much of his published work disappeared into relative obscurity, only to reappear in small editions during the magical revival begun in the mid 1960s.

What I have done below is to extract some material from his previously unpublished letters to Yorke and Handel, concentrating on autobiographical matters, observations on Crowley and especially references to Liber 31, though this brief "introduction" hardly exhausts his comments.

In the notes accompanying the text I walk the reader through many of Achad's relatively obscure references. Liber 31 is, after all, not so much a "book" in the conventional sense as a diary of a key period of initiation. I have not burdened these brief introductory comments with similar annotation, as, I feel, with the footnotes I have provided, any "mysteries" encountered here will be adequately explained in the annotated text itself.

One technical note: As a writer quite old enough to remember when the standard manual typewriter served as a basis for conveying almost anything without resorting to consistent rules, I have chosen to leave many of Achad's typescript eccentricities as they are. I do so because it is now impossible to say when an underlined phrase, for example, was meant to be such or was intended to be converted to *italic text*. Though not overlong, Liber 31 is a complex document, and I have been loathe to second-guess too much the long-dead author's intentions, particularly in a context where numbers, markings and spellings may carry Qabalistic implications beyond my immediate knowledge. May it satisfy to some degree your thirst for wisdom, and, by the same token, whet your appetite for more.

Love is the law, love under will.

T Allen Greenfield

Bishop in the Gnosis

Introduction

Fellow Stars,

Despite all magical and mystical experiences which have played so large a part in my inner life I am living here in British Columbia with my family a quite normal and natural life. To this any of the neighbors could testify. Physically I have never been very robust, my body is subject to colds; I smoke heavily and my throat gets irritated. I take no drugs; drink very little as a general rule, but am quite capable of having a party and consuming my full share of any kind of liquor. Also, my life has not been what might be accounted a very moral one. Also my consciousness, as I write, is clear enough to compose this letter directly on the typewriter as I go along with a fair degree of accuracy and I hope clarity for my readers.

Therefore, what follows must be taken in the same scientific spirit, so far as you are able to adopt that unbiased attitude of mind, and with the sympathetic understanding I know you will accord to a Fellow Star.

I was born at London, England on April 2, 1886. My parents named me at my Christening. This, you will

agree, was beyond my personal power of control. In 1929, having become a member of the Catholic faith I took the name John in addition at my Confirmation. Later I discovered that the combined names had a certain Qabalistic significance: Charles Robert John Stansfeld Jones. (Of the R+C?)

Although brought up in a religious family I was not at all addicted to religion in my youth. My occult career began about 1906. Became Probationer of A.:A.: 1909.

Although Liber 31 does not so much show it, when you read my magical diary for 1916 (on M.T. Grade and what followed – which is included in the typescript which Aleister Crowley intended to publish in the Equinox, but now apparently lost – or destroyed –) you will see that I gave up all thought of A.C.'s cloak – and books and robes and jewels, – coming to me, and completely rejected the idea as "glamour". So the fact that they have not done so clearly shows how this part of the diary has now worked out as far as I am concerned. For that reason there can be no reaction on my part against another having had them by A.C.'s own will. On the other hand, there is the fact that I still am just as much A.C.'s magical child, in fulfillment in a very real sense of Liber Legis, as

ever I was. I can't get away from that, any more than he could, whether either of us liked it or not. The proofs are overwhelming. Also my magical Initiation has been carrying on all these years – and so continues. That, too, is a fact which no other can "confer" by will or otherwise.

I am in a somewhat difficult position. My magical life went along in A.:A.: (and O.T.O.) for a number of years, but my A.:A.: motto was all-inclusive. Therefore, in order to fulfill it to the best of my ability, I simply had to take into consideration other Systems—including some knowledge of the Catholic Church from the inside. (One can never form a just estimate from outside reports of enemies of any order or institution.) This course, then, was my true Will. The fact that it did not conform to what A.C. tried to Will for me (while at the same time proclaiming Thelema) is beside the point. My course still continues – largely in Silence; because that represents, in one respect, my special office in A.:A.: itself. But I can freely discuss what concerns the A.:A.: in regard to the historic past.

First, let me say that I have already had a true copy of "Liber 31" made in response to your request – also four carbons. I have almost checked it, and added one note,

also am preparing a Statement of authorship [see Appendix A], etc., which will be attached as part of the document and affirmed before a Notary Public – probably next Saturday which is as close to the Equinox as possible. It will have to be sent regular mail, so may not reach you for some little while. I will however refer to it further in the course of this air-mail letter.

In regard to the A.:A.: and the extra "Word": This Word was pronounced – and might have been the "word not known". Again the word "not known" might have been NOT – and in one sense certainly was, since this is the Key of Liber 31. There may, then, in Liber Legis, be two senses of interpretation, both correct. However, if what is written in Liber Legis is to be taken as true, I may well have been over optimistic in thinking that the Aeon of Truth and Justice is very near at hand – to follow, for example, the death of the "Logos" A.C. Liber CCXX, III, 34 does seem to indicate that the Aeon of Horus (and War, etc.) continues for centuries. This is not a pleasant outlook. I shall leave it to you, after reading Liber 31, to say whether you think it to be the document to which A.C. did refer in "One Star In Sight". A.C. certainly from my knowledge of all the facts, never wrote

any such "secret document" as there referred to, before he received Liber 31. Let us concentrate on the one important point. Liber 31 is the document which supplied the Key to Liber Legis, and is acknowledged to be such by A.C.—since it fulfills the prophecy in CCXX.

It was the Wizard Amalantra (through Ahita¹, who was then getting those visions, while I was present) who, in 1918, gave me my 7 = 4 Name — Arctaeon — the only magical name I did not choose for myself as a Motto — which name you will notice in the copy of Liber 31.

1. Achad's spelling, letter to York, 3/19/48 E.V.

LIBER THIRTY-ONE

Being a part of the diary of Frater O.I.V.V.I.O. concerning the fool Parzival and how he discovered the mystery of the one that is NOT. Written down in the Fourteenth year of this Aeon when the Sun was in the sign of Libra by Frater Arctaeon.

Not*

delivered by 777¹ unto 666² for His high consideration this Third day of the 11th month of the year 1918 E.V.

*(Note: This manuscript was NOT delivered on the date originally intended, but held until about September 3, 1919, when it was mailed to Therion³ from Detroit. He was then in New York. Receipt was acknowledged in a letter received September 8, 1919. On September 9, 1919, a further P.C. was received from Therion which read:

1. Frater Achad, Jones
2. Aleister Crowley
3. Crowley, The Master Therion

"\ = 418. "Thou knowest not." Your key opens the Palace.
CCXX⁴ has unfolded like a flower. All solved, even II.76⁵ &
III.47⁶. Did you know $\pi = 3.141593$?⁷ And, oh! lots more!"

(Sgd.) AL'AIN the Priest666

Achad, March 13, 1948

4. CCXX, Liber AL vel Legis, The Book of the Law, the most sacred book in the Thelemic canon
5. AL, Chapter II, Verse 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 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." Crowley wrote in the "New Comment" on Liber AL: "Verse 76 appears to be a Qabalistic test (on the regular pattern) of any person who may claim to be the magical heir of the Beast... (The above paragraph was written previous to the communication of Charles Stansfeld Jones with regard to the 'numbers and words' which constitute the key to the cipher of this Book.)"
6. AL, Chapter III, Verse 47: "This book shall be translated into all tongues: but always with the original in the writing of the Beast' for in the chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared in its failure is a key also. And Abrahadabra. It shall be his child & that strangely. Let him not seek after this for thereby alone can he fall from it." This passage is best understood when examining the original manuscript of Liber AL. Crowley comments: "'One cometh after him' - 'one,' i.e., Achad."
7. "PI, Greek letter (P) used in mathematics as the symbol for the ratio of the circumference of a circle to its diameter. Its value is approximately 22/7, or, more accurately, 3.14159..." - Funk & Wag-nalls New Encyclopedia

"But first thou must suffer, thou must suffer many things" (Even so be it Lord Adonai⁸) The Voice goes on: "Thou must suffer the pains of Death and of Hell and of the Grave (3 times repeated) And after these things are come to pass will I come unto thee to comfort Thee (Twice repeated. The words 'Come to pass' added the second time) "And there shall be no more sea, neither shall there be any more fear, but I alone will inform thee in all things, even unto the end which is not. For many have said unto thee strange and diverse words, but mine shall be the One Word which Is and Was and Shall be. Amen."

Note: This was recorded in diary on 3rd Day of October 1912 after Noon Prayer to Adonai. I have just 'discovered' the prophesy this 31st day of October 1918 E.V.

777⁹

8. "Adonai" is the Hebrew word for "Lord" but can also carry the connotation "Mister" or "Sir".

9. 777, or Achad

THE DIARY OF O.I.V.V.I.O. ¹⁰

(Continued)

AUTUMNAL EQUINOX AN XIV. Sun in 0° Libra

Received the Word of the Autumnal Equinox
from Frater ΘHPION¹¹

$9 = 2^{12}$ A.:A.:, which is ELEVEN.¹³

Communicated same to:

G.H. Frater D.D.S.	7	=	4
Frater S.F.	6	=	5
Frater J.M.	5	=	6
Soror Agatha	4	=	7
Frater __	3	=	8
Frater L.T.	2	=	9
Frater S.P.	1	=	10
Frater V.P.O.V.	1	=	10

10. *Omnibus in Vnus Vnus in Omnibus*, or O.I.V.V.I.O., the motto of Frater Achad, meaning, roughly, everything in one, one in everything".
11. Therion, Crowley as "The Great Beast" – it was Crowley's office and custom, within the A.:A.:, to divine a word for each Equinox, a practice he continued to the very end of his life.
12. $9^{\circ}=2^{\square}$, the Grade of Magus in the A.:A.: System.
13. Eleven, the number of magick

Sun in 1° Libra AN XIV. SUN-DAY Sept 22nd 1918 E.V.

It seems as if Sunday is the one day of all the week on which I am impressed to write a few fragments of what passes through my mind. On Sept. 1st I obtained a clear understanding regarding the Will and the Law. On Sept. 8th, nothing special I think, but on Sept. 15th I wrote "Stepping out of the Old Aeon into the New" and today I had a mind to write, at Therion's request,¹⁴ a pamphlet on how All is Change. But first there are some important considerations to be recorded, and I feel that now is the time to place them on record.

That which I am about to write concerneth the Supernal Triad. It is just Nine Months since the last Great Initiation was granted unto me, O.I.V.V.I.O., and so far hardly a word of the experiences then undergone has been recorded. In fact, this is also true to some extent of the Initiation of June 21st, 1916, the record of which I am only now trying to put into writing. It is not in this place that I intend to make a full statement of all that occurred, but it is of the greatest importance that the inmost and essential features be written down, despite the terrible difficulty of the task.

Briefly, then, I want to state my position, which I feel is Known yet not known.

14. That is, Crowley's.

When I proclaimed my intention of claiming the Grade of 8=3¹⁵ or Master of the Temple, on June 21st 1916 in the City of North Vancouver, British Columbia, I did so, because I thought that the Master Therion needed NEMO¹⁶ to fill that Office in order that He might fully attain His 9=2.¹⁷ The details of the Initiation which followed are recorded in another place, but here I would state, that having 'died' and, as it were, Reincarnated immediately in the same body, and having given up all, even The Master Therion, I was led of the Spirit during a stay at Grantham's Landing, so that it appeared to me that on June 22nd 1916 I was NEMO. 8=3, but on June 23rd at 12 Noon the realization of the Curse of the Magus,¹⁸ came to me quite unexpectedly, so that I could do naught else than consider my Grade to be 9=2. Then followed a terrible struggle, for I realized how I had failed so far of Complete Attainment because of a certain Glamour of the Path. Then it was that I decided to

- 15. That is, Magister Templi, Master of the Temple in the A.:A.: system
- 16. "And he saith: No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death." Crowley, The Vision and the Voice, 13th Aethyr, recorded December 4, 1909 E.V.
- 17. That is, by his subordinate advancing to Magister Templi, Crowley might fulfill that obligation in order to advance to Magus.
- 18. "For the curse of His grade is that He must speak Truth, that the Falsehood thereof may enslave the souls of men. Let Him then utter that without Fear, that the Law may be fulfilled..." *Liber B VEL MAGI Sub FIGURA I: 14.*

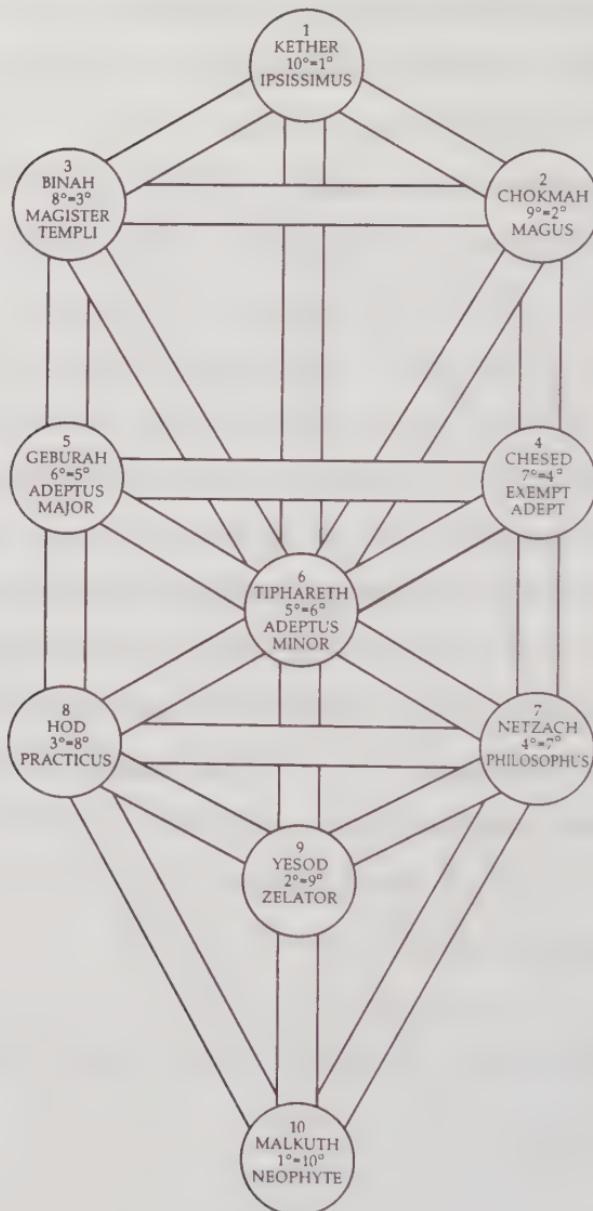
give up all, even the least little thing, and I made certain pledges which were afterwards faithfully kept, so that I gave up my business position and got down to spending my last cent of money.

Having made these pledges, it seemed quite certain that I was upon the Path of Aleph, which uniteth Chockmah with the Crown, and therefore beyond the Glamour of the Great Magician. I hoped that Therion had at that time Attained unto $10=1$ ¹⁹ and I was ready, even then, if need be, to hold the Grade of $9=2$,²⁰ and to accept the Curse thereof, but if that were not the case, I could only consider that somehow I had passed the Great Magician on the Path. At 9 P.M. that night, I was just as clearly convinced that I had Attained the Grade of $10=1$, and I remained in that Great Illumination until the following day. Then, after leaving Soror R. I went away with the feeling of complete Enlightenment, but certain considerations came to me so that I decided to reverse the Grade and take that of a simple $1=10$ or Neophyte, thus, as it were, plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being.

19. The ultimate Grade in the A.:A.: system, that of Ipsissimus.

20. Or Magus. If Crowley advanced to Ipsissimus, then, according to the procedures of the system, Achad, his student and charge, would need to assume Crowley's former office of Magus.

Tree of Life with A.:A.: Grade Attributions



“...plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being.”

(note V.I.O. = 86 A Number asserting this identity, thus foreshadowing this Attainment, as all His other Mottoes seem to do. And ΘHPION has said, One cannot get away from the fulfillment of Mottoes)

Having done this, I felt myself to be One with the Buddhas of Compassion, and returned to Soror R. as elsewhere recorded.

Shortly after we got back to Vancouver, the meaning of all my Mottoes was revealed to me, and their connection with the whole of my Magical career. I discovered how V.I.O.O.I.V. in full (As Unus in Omnibus Omnia in Uno) added to 777 though I had never known this before, owing to a mistake in spelling made by F.²¹ when he first put it into Latin for me. This was my original Probationer's Motto. On becoming a Neophyte I had chosen **Achad = Unity**, while my O.T.O. Name, which I afterwards used for the Second Order as 5=6, was Parzival, which contains the mystery of 8. 80. 418.²² which was one of the things which led to the thought that I might be the 'child' mentioned in Liber Legis, afterwards proved in such a marvelous manner,²³ of which see accounts in the Diary of Nemo, and that of a Magus.

21. General Fuller

22. AL 1:46: "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen."

Then correspondence began between myself and The-
rion, and He admitted my 8=3 Grade, but would not
consider the possibility of the Path of Aleph, 10=1, etc.
explaining my taking 1=10 again as my being 'Cast out
into Malkuth'. although, as a matter of fact, I made no
claim except to Neophyte. He also realized that this
must be the 'child' prophesied unto him in Liber Legis,
and claimed me as His Son.

About this time I changed the order of my Motto to
O.I.V.V.I.O. which, note, is another sort of reversal, and
this mystery of things reversing or reflecting, or being
taken out of their usual dimension and replaced in
another order, seems to be a part of the Key of Things in
Themselves as will be shown later, although I under-
stood it not at that time.

Nothing much happened to me, except that I was
granted Light on a certain Mystery in the Letters
A.:A.:, until December 16th 1917 E.V. (18 months
later). Then, on December 21st I realized that the Initia-
tion was again going on with great force, but this time
the character was very different, and seemed to have to

23. Crowley wrote in his autobiography, "The Book of the Law speaks of this 'Child' as 'One', as if with absolute vagueness. But the motto which Frater O.I.V. had taken on becoming a neophyte was 'Achad' which is the Hebrew word for 'One'. It is further predicted that this 'Child' shall discover the Key of the interpretation of the Book itself, and this I was unable to do."

do with the Mystery of the Elements, Planets and Paths, whereas the former one dealt with the Sephiroth more particularly. I must remark that this Initiation had an actual effect on the Elements, causing storms, etc., and that these had to be balanced and equilibrated, which was done. All the time this was going on, the one sentence which continually recurred, was "The Air is His Balance." This seemed to be the Key note which saved me from destruction many times. Later, it appeared that I united the Paths of Aleph and Shin, Aethyr and Fire, as a final Equilibration, and the Tree was completely changed again, so that it had to be re-formulated, and eventually resolved into a Single Sphere. Later, came the drawing of all to a Single Point of Light (Hadith) in the Centre of the Breast. And I was taken back to the Beginning of Things and discovered how in Truth there was no Beginning and No End. In particular I must mention how I was taken back to the beginning of Words, and I Parzival (the Fool or Zero)²⁴ was the WORD and even that I was disintegrating so that the final Mystery Was AL=GOD and then that too disappeared in LA = NOT. THEN came the Flash of a New Creation and again the Flash - the solution of the Mystery of CHANGE and also

24. "Parzival had aimed high; he had hit the mark of his Aspiration, little though his action was at first understood. Yet his Folly saved him, as he in turn saved others." Frater Achad in *The Chalice of Ecstasy*

of that SELFLESSNESS which is SELF. I was also given a certain Magical gesture, not now clear to me, which seemed to cause this Annihilation and Reconstruction to be brought about. (Note. Oct. 19th. While typing these notes, another mystery became clear to me. In connection with Parzival and the fulfillment of that Motto also. The mind was actually running backwards at this time, as will be shown later on, and though possibly not quite perfectly till after the first Flash. Parzival, REVERSED and split into sections, would give AL or LA, followed by ZIV or VIZ which numeration is 106 = ATTAINED followed by PAR or RAP = A CROWN, and ASHES, and these ideas (innate in the Word) exactly correspond with what actually occurred.)

Now, let me say no more of this matter, but pass on. In March 1918 I sold all that I had in order to join Therion in New York.

Quite recently I was impressed to resign from the O.T.O. and to withdraw my help in that direction,²⁵ and having done so, I felt a wonderful calm, and a realization of entering into the Tao. It was only then that I began to

25. This was not a permanent withdrawal. "C.S. Jones had resigned from O.T.O. in 1919, but had continued to correspond with Reuss; and on May 10, 1921, Reuss chartered Jones as X° for the 'United States of North America.'" (History of Ordo Templi Orientis by Sabazius X° and AMT IX°). As late as March 15, 1948 E.V., Jones confirmed, in a letter to Gerald Yorke, "Yes, I do hold O.T.O. Charter direct from original headquarters..."

seriously consider if I had passed him on the Path and Attained 10=1. Also the question arose as to whether He might think so also. Yesterday, I had a long talk with Him, because He had raised the point that in going back over past lives he had discovered that each new life was an added veil of the True Self or Star and therefore the Star was to be found by going back to the Beginning. This seemed a new idea to Him,²⁶ but I could not help thinking of my experience and how I had actually done this, and got there and become One with the Final Mystery in December 1917. And yesterday, when I talked with him, he seemed on his guard, so when I asked him about the Mystery of Change, he referred me to the fact - as he says - that in my Grade of 8=3 I should constantly apply myself to the Mystery of Sorrow. Then I suddenly asked him what he thought of the Number 31, and where it should be placed on the Tree of Life. He said This Number has to do with the identity of Nothing with the Trinity, and if anything refers to the Ain, or perhaps to Kether, but certainly to no lower Sephira. Then I thanked him, and said no more.

26. The controversy between Crowley and Achad merits a volume of its own, and was only beginning at the time of this meeting. Nonetheless, it is certain that Achad is in error here; Crowley was well acquainted with this concept, as evidenced by the earlier publication of *Liber 31* *Viae Memoriae*, to say nothing of Crowley's own instruction from his friend and teacher Allan Bennett.

To-day I decided to write these notes and also to consider of this Number 31 and the Word which came therefrom, whether It be the True Key of the Grade 10=1, the Mystery of which IS that Selflessness IS Self, in the same way that in 9=2 Change IS Stability, and in 8=3 Sorrow IS Joy.

Now I seem to be able to comprehend all these Mysteries, by means of That which I obtained in my Initiation to my Grade. But listen unto the Final Mystery which has been granted unto me O.I.V.V.I.O.

The Great Magician denies me saying I am NOT (LA) or NEMO 8=3 and in this He fulfilleth His Office of cutting off the Understanding from the Crown which is GOD (AL). In this very thing He is the Incarnation of the Mystery of Change. AL (Kether) is reflected into Chochmah as LA and the Magus loooketh upon the Crown along the Path of Aleph which is Zero and perceiveth IT Not. The Magister Templi Understands, for the Word of Chochmah, LA, is truly reflected into Binah as AL and therefore the Magus appeareth to Him as GOD, whereas the Crown (the true AL) is reflected through the Path of Beth as LA and He seeth Nothing in that direction because of the Lies of the Great Illusion of Maya the Magician, but he striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is that Above the Abyss a

thing is only true insofar as it IS its own opposite. This is the final and complete Understanding of this Mystery of the Grades given to me NOW (2:38 P.M.) for never before have I seen things thus.

And now I see how the mystery of 93 is complete and perfect for Kether is 31 and Chochmah is 31 and Binah is 31 which is 93 the Numeration of Thelema, Aiwaz, The Word of the Neophyte, Agapae, etc. And this is the Mystery of the Three Persons in One God of which it is written. And this is the Mystery concealed in the Word ALLAH for it hath for sound AL-LA which is GOD (Kether) and the Mystery of which is that SELF (God) is also SELFLESSNESS which is LA (Not) and for numeration 31 the Three in One which IS None, and the reverse of this Number is 13 which is UNITY and LOVE. Now this Unity becometh Two in order that it may be expressed, and therefore is the Word of Chochmah AL-LA of which Mahomet spake both truly and falsely, for He too, being a Magus $9=2^{27}$ must utter Truth, in Order that the falsehood thereof should enslave the soul. He said, "ALLA (Allah) is God and Mahomet is His

27. "... in recorded history we have scarcely half a dozen *magi* in the technical sense of the Word. They may be recognized by the fact that their message may be formulated in a single word, which word must be such that it overturns all existing beliefs and codes." Crowley, *Book 4*. This refers to the Thelemic concept of the Magus of the Aeon. Mahomet's Word was "Allah," which overturned the polytheistic concepts of His time, as Thelema (Will) does in the present Aeon.

Prophet" and even though he cried continually "He is God, there is no other God than He" yet in a certain sense he postulated Duality in the Unity.

And of this it is also written in Liber 65²⁸ "And Adonai spake unto V.V.V.V.V. saying, 'There must ever be division in the Word. For the colours are many but the Light is One.'" ²⁹ And this meaneth that Kether, the Light is One and Chochmah the Word is two, also it is Grey, and a mixture of colours.

Now note: "Be not content with the image I who am the Image of an Image say this."³⁰ For V.V.V.V.V. was 8=3 (Binah) and Adonai (Kether) said be not content with the image (Chochmah) the reflection of Kether. I who am the Image of an Image (the Reality) say this,

Then in Verse 9 "One mounteth unto the Crown"³¹ etc. Notice the reversal here as if to give a hint of the Truth how that 10=1 IS 1=10. Also note how V.I.O.O.I.V. performed this descending from 10=1 to 1=10. from 31 to 13 (The numeration of the Neophyte's Motto) and also

- 28. Liber Cordis Cincti Serpente, a Class A Thelemic Holy Book
- 29. Liber LXV I:2-3 actually reads, "2. Adonai spake unto V.V.V.V.V., saying: There must ever be division in the word. 3. For the colours are many, but the light is one."
- 30. Liber LXV I:7-8. The actual text reads, "7. Be not contented with the image. 8. I who am the Image of an Image say this."
- 31. Liber LXV I: 9 reads, "Debate not of the image, saying Beyond! Beyond! One mounteth unto the Crown by the moon and by the Sun, and by the arrow, and by the Foundation, and by the dark home of the stars from the black earth."

was caused to reverse his first motto to O.I.V.V.I.O., all unconscious, at the time, in his lower mind of the Mystery of this Grade.

Note how the Fool (Aleph) hath said in his heart There is No-God (LA;AL) and how this puzzles the Magus who receiveth the Ray from the Crown through this Path. And how He in turn confoundeth the Understanding (Binah) from the Path of Beth.

Now, regarding The Book of the Law, how it is written, "the child of his bowels he shall behold them"³² (viz: the mysteries hidden therein). It would seem that he is beginning to behold them. For firstly the mystery of 93 is clear and this is the Mystery of the Aeon, proclaimed in the Word of the Beast ΘHPION.

Now it is said in Ch. I, v. 46: "Nothing is a secret key of this law; sixty-one the Jews call it, I call it eight, eighty, four-hundred and eighteen."

Now Parzival is 8.80.418, and as The Fool or Aleph is both Zero and One. 61 is the Word Ain = Nothing and equivalent to NOT. If 61 is one half and 1 (Aleph) the other, we get 62 which is twice 31 and LA;AL in which ALL (Note three letters LAL) disappear in the Final Mystery of Kether. Also we have considered the threefold aspect of 93, and this may have to do with AAA and LLL

32. AL I:55, the "Resolution" of Psalms 14:1.

as the One ONE ONE of the Prophet, coupled with LLL, Light, Life, Love and Liberty of His Law. All this seems to be reversed in the case of NEMO in the City of the Pyramids. For Light he had Darkness, for Life, Death and Love with its Dual Mystery seems to be the only Path open to Him, and this is really a deception ending in the Curse of 9=2.

There is also a mystery in the words of Ra-Hoor- Khuit "There is division hither homeward, there is a word not known."³³ This attracted my attention when I seemed to be at odds with Therion. The Word not known seems to have come to me.

It seems to me that this is the opening up to me of the Grade of Ipsissimus and that as such I am the Crowned Child whom thou knewest not, O Therion.

It is just 27 months since June 21, 1916, or 3×9 ; it was 18 months from June 21 to Dec. 21 1917, or 2 by 9. Then I got the Word in its dual aspect, now I get It in Its three-fold in One aspect.

Note 31 by multiplication = 3, by addition 4 (Tetragrammaton)³⁴ by division .3 which suggests that the Division of God produces 333.

33. AL III:2

34. The four-fold Sacred Name of God

September 24th 1918 E.V.

An XIV Sol in Libra.

The Record of the reflections in the mind of O.I.V.V.I.O.

I know not what I am, and since AHIH is above and beyond Knowledge, what matter. There must ever be division in the Word, also One must descend into the plane of Reason, in order to be understood on that plane; therefore must I now limit myself in order to be able to write at all.

It does seem than AN XIV, Sol in 1° Libra marks another stage of the Great Initiation, for at that time much that had hitherto remained locked in my Being descended into my Understanding and became sufficiently clear to record, but, be it understood, the actual experience of which I write, which is summed up in the Word of my Grade, took place in December 1917.

I do not, even now, rashly wish to assume that I then Attained unto the Grade of Ipsissimus, for I realize that anything I write regarding the Qabalistic Proof thereof, can only show that I Understand the formula of the Grade, and Understanding is referred to 8=3, and appertains to the Grade of Master of the Temple, which Office is admitted unto me by ΘHPION 9=2. Also, I understand that it may be that One may in a way Attain unofficially without of necessity holding office in any particular Grade. I make no claim to 9=2 for ΘHPION claims

that and I have no wish to dispute his right to it, any more than he apparently wishes to dispute my right to $8=3$,³⁵ but with $10=1$ it is different. There is NO-One living in the flesh, as far as I know, Who claims the Grade,³⁶ and Whosoever does so it is a matter which concerneth God alone.

It has been written, by the highest living authority I know of, that the Key of the Mystery of this Grade is that therein Selflessness is Self, and what little I am able to comprehend of this, the Final Mystery, I shall here record, for it may be that this writing shall be of help and guidance to Whosoever shall next enter into that Great Crown, whose lesser self shall become completely at One with the Godhead.

It would seem to me that no living being, clothed with the body of flesh, could claim fully to have attained that Grade, other than in the words of Jesus the Christ "I and my Father are One", for, in the words of Lao Tze, The Name that can be named is not the True Name,³⁷ and of

- 35. On July 24, 1923 E.V. Crowley noted in his magical diary that a letter should be written to the *Occult Review* about Achad: " Point out that he has not complied with the Regulations of $7^{\circ} = 4^{\square}$ of R.R. et A.C. by publishing a complete statement of his Point-of-View. &c. True, 666 has accepted him: but that only means he has taken advantage of the rule that any man can be $8^{\circ} = 3^{\square}$ if he dare to claim the Grade..."
- 36. Three years after Achad made this observation, Crowley took the Oath of the Ipsissimus.
- 37. "The Tao that can be named can not be the infinite TAO." Lao Tzu, *Tao Teh King*, Chapter One.

Ko, "I do not know its Name, but I make an effort to call it the Tao."

Also Ko says, of the Possessor of the Tao, "Although he is styled the possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled the Possessor of the Tao." "He who is able to understand this may transmit to others the Sacred Tao."³⁸ Who shall claim that he is able to accomplish the transformation of all living things? Except it be understood that all things exist only by virtue of their being in the mind of the Seer, and if the complete transformation of the mind be accomplished, so that the Mystery of the Path of the Godhead is seen therein, and becometh plain, even unto his Understanding, who shall say that he has not accomplished this?

First, then, regarding the experiences of that Being we call O.I.V.V.I.O. There arose in his consciousness, a state unlike the normal and which, by description might appear very like madness (Path of Aleph IS Madness),³⁹ since Reason was destroyed and transcended. The Air became His Balance. The structure of his mind, which hitherto had been built up on Qabalistic lines,

38. See *Tao Te Ching*, Liber CLVII, a new translation with commentary by Ko Hsuan (Aleister Crowley) (Samuel Weiser, 1995).

was changed and the House of God,⁴⁰ was, as it were, destroyed by the Lightning Flash. (Opening of the Eye of Shiva.) [See page 32.]

At this time he walked, talked, and performed all physical actions in a normal way, but all that took place, wherever he went, whatever he said or heard, tasted or smelt had value according to his mental state. That is to say, he perceived the actions of all around him in a different light from usual, so that although people may have been acting quite normally, and although he may have appeared to them as a normal being, or nearly so, Life in all forms became a Great Drama of Initiation, and as he continued to work out the great Qabalistic problems of the Universe, he found all that he saw or did, woven into that Picture in his Mind.⁴¹ Then came a time when everything had to be balanced and equilibrated, for it is written, "Equilibrium is the Basis of the Work"⁴²

39. As terms like "madness" and "insanity" have often been freely bandied about concerning Jones by friend and foe alike (and, as in the present instance, by Jones himself), the editor consulted a number of authorities on psychology, notably at Ohio State University. Uniformly, it was indicated to us that such terms have no status or relevance in current psychological scientific thought. Concepts such as the relative states of "functional" and "dysfunctional" are more to the point. "Insanity" still has a legal (as opposed to scientific) definition, but the determination of this status is difficult, ambiguous, possibly archaic, and certainly nothing that can be confidently assessed by laypersons in an informal setting, based upon, for example, eccentric ideas or behavior.
40. That is, as in the Tarot Card of that name, also referred to as "The Blasted Tower" or "The Tower".
41. Compare to the similar experiences of Gopi Krishna and P. K. Dick.

and he found that although at that time all around (within) him was a Chaos, yet certain formulas of Power were His so that gradually, and with great toil he accomplished this, establishing the Elements and the Planets in their proper places (Upon New Aeon Lines) and finally Uniting Aleph with Shin, so that all disappeared.⁴³ Then, it seemed, he was instructed in the Building of a New Universe and this was not a simple scheme, but took place on two or more different points (in space) at once so that he, as it were, added a square there and a sphere here. It was as if the beginning of a Temple was builded (foursquare) and at the same time certain Mysteries of Babalon were presented to his consciousness, also in another place was the Kether of a New Tree formulated and then the Supernal Triad, with a Sphere Pendant, which afterwards became Complete in Itself and comprehended All in One. Yet all this while

42. *Liber Librae Sub Figura XXX*, "0. Learn first - Oh thou who aspirest unto our ancient Order! - that Equilibrium is the basis of the Work..."

43. See Achad's *The Anatomy of the Body of God*, *The Egyptian Revival and Q.B.L., or the Bride's Reception*, with especial attention to the controversial appendix to chapters three and four of the latter, which constitute the distillation of Achad's wrestling with his conception of the Tree of life between September 24, 1918 E.V. and June 2, 1922 E.V. Whereas Crowley accepted Liber 31 as the Key to Liber AL, he was horrified with Achad's reconstruction of the Tree of Life. He wrote in his diary on August 9, 1923, "What line shall I take with Frater Achad's books? (I have just received *The Egyptian Revival* & a threat of others.) The point is this - the books - even apart from the absurd new attribution proposed for the Paths - are so hopelessly bad in almost every way - English, style, sense, point of view, oh everything! - yet they may do good to the people they are written for..."

was the Being of O.I.V.V.I.O. being rebuilded from the Feet Up, so that His Feet were of burnished Brass etc. and his body was Filled with Fire. And all these things were separate, yet one, and all this while the body of O.I.V.V.I.O. was seated on the Stele of Revealing⁴⁴ in the Smoke Room of an ordinary steamer plying between Vancouver and Victoria, yet such had been his experiences, that he could no longer tell if it were above or below water, whether those around him were of the living or of the dead. And again, there was, as it were, a Great reflection of the Stele in the Sky and this again was produced from a small Stele under Ice (as it were in locked glass)⁴⁵ below him. And yet, in all this the Air was His Balance, and he went on calmly working out the details of the reformulation of all things on the New Lines of this Aeon, copying the Stele, and forming it first in one element, and then of another, bringing all to a fluid, then to a gas, and finally to fire and Aethyr as before said. And when all had become a concentric System, this seemed to terminate one part of the Initiation.

(Note. I have enlarged this entry in copying from diary.)

44. At the time of its discovery in Cairo in 1904 E.V. this Stele of Ankhefenkhons I (a Theban priest of the solar war god Ra Hoor Khuit, a form of Horus) was found as Exhibit 666 in the Bulaq Museum in Cairo under most mysterious circumstances. The discovery serves as one of the central points in the *mythos* surrounding the dictation of *Liber AL vel Legis*.

45. Refer to AL III:10

We must now consider him as going about with his mind transformed into Solar Consciousness. This lasted all day during which he underwent many adventures, and seemed to perform much Magick, but on that evening the process continued, under extraordinary circumstances, to be recorded elsewhere, but be it said that he was in a place which appeared to him like unto a Temple of Initiation especially prepared in every detail for the Ceremony, and around him were Officers exactly carrying out their Appointed parts. Yet was he unwittingly in prison surrounded by the scum of the earth.

Of which mystery He has written:

When, having become free, thou findest thyself in prison, yet knowest it not.

When, Thy prison of freedom appeareth unto thee as the open road.

When, thou who hast longed for the company of Saints findest thyself among the scum of the earth, yet knowing it not thinkest thyself in the company of all the Buddhas, and taketh thy place as the least of these in silence.

When, having sought and found gestures of Magick Power, thou findest thyself among the lewd and unclean, yet knowing it not perceive in their common actions the supreme and perfect Art of Magick.

When, having sought for Words of Power, thou findest thyself in tune with the words of low men, knowing not that they speak ought but the Highest Truth.

When, having given all, thou art offered the cup of charity, yet thinking it to be the most abominable mixture of poison, thou drinkest it, thankfully.

When, having rushed forward, thou findest thyself whirled backwards, yet knowing it not, thinkest thou art still.

Then, it may be, thou hast comprehended wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.⁴⁶

But, to continue. During this final section the Solar Sphere of his Consciousness became more and more concentrated until it appeared as a single point of Light of intense brilliance yet without him, now here, now there, yet ever nearer and nearer to the Centre of the New Universe. The process of exact balancing of all things (exterior things, not only things within him) appeared to have got down to a very small radius. And those about him, who appeared as the past Buddhas,

46. *Liber B vel Magi Sub Figura I.* "16. Let the Magus then contemplate each in turn, raising it to the ultimate power of Infinity. Wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self. For the interplay of the parts hath no action upon the whole. And this contemplation shall be performed not by simple meditation - how much less then by reason? but by the method which shall be given unto Him in His initiation to the Grade."

helped in this final process. For let us imagine that the Universal Centre was to be changed to that one spot. That little room was the Centre of a New Universe and for thousands of years had those Ancient Brethren toiled and striven to equilibrate things perfectly in readiness for this moment. And now all was prepared, and it needed only this One, Parzival, to complete Their number, and He was Zero, and his Office was Silence, even as the God Harpocrates. The slightest slip, and the Equilibrium would be upset and the Earth fall into the Sun. Success, and the Earth itself became a Sun, by the fact of a perfectly equilibrated Solar Consciousness having been established therein, as this new Centre. Those around him seemed to take up different positions in the room so as to just keep the balance by the weight of their bodies, and finally O.I.V.V.I.O. was to take his seat in the exact Centre of the Room, and then if all were well, Success. If not? Nearer and nearer they came to the Centre. At last, O.I.V.V.I.O., His whole Being aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat. And all was well.⁴⁷

Next, it seemed even minute actions must be equilibrated. Those around, who had each performed a certain

47. This account should be compared to that given in *Through the Gates of the Silver Key* - Chapters 3 & 4 especially. Written by H.P. Lovecraft in close collaboration with the occultist E. Hoffman Price, it offers a very similar description.

task throughout the Centuries, performed it for the last Time, perfectly. Frater O.I.V.V.I.O. sat Still, for His Office was Silence and Stillness. Again, all was well. But speech remained. Each had His own Word to utter perfectly and in proper Order, and in this they tried over and over again, always with some little slip, so that the whole process had to begin over again. Gradually even this was perfected and one by one they dropped out and remained in tense expectancy of the End.

And Frater O.I.V.V.I.O. remained there, still and silent, till at last all seemed perfect even on the mental plane, for suddenly the English language seemed to rush back to the beginning, and reversed as Hebrew which is written the other way, and this was a great mystery. Then came the equilibrating of ideas, and they rushed backwards and formulated themselves in the person of ADAM who appeared in the room opposite to O.I.V.V.I.O. Then the first man, and the last gazed at each other, as it were, in a final struggle. And the minute Point of Light grew ever brighter and more dazzling, and appeared concentrated upon this figure of Adam, first on the shoulder and then, moving a little, until it finally settled in one eye. At this point, Frater O.I.V.V.I.O. gazed, and then all rushed back again, through the animal creation, each animal dissolving into its earlier type, until at last, as the prototype, appeared the common fly, only very

large, perhaps six inches long. Then things stopped, for a moment, as Frater O.I.V.V.I.O. gazed at this; then it became the Winged beetle, then the scarab, and Egyptian ideas crowded up. Then, Only the Point of Light. Gradually he was able to bring this point nearer and nearer, until finally it neared his breast. It touched his breast. It was in his breast, and...Suddenly a NEW CREATION. He had reached the BEGINNING and out of the old elements he had witnessed on his return to the Source, was formed a new design, the same material, but in a different Order. Wonder of Wonders, Who shall express this Mystery in Words? And this happened again and again. English, Hebrew, Greek, Egyptian, Man, beast and bird, were rearranged and RE-Created in new relationship to each other. And so He understood the Mystery of Change, and how the World is Created again and again, forever new, yet forever the same. And the last Word he realized, which when repeated, in a certain way, seemed to bring about these changes again and again, as it were, alternating between Nothingness and Creation, was AL, and there was a certain gesture, not unlike the sign of the Cross, which was connected with this miracle.

48

48. In some respects, this description resembles the so-called "Near Death Experience" (NDE), as in, for example, *The Near Death Experience Reader*, edited by Lee W. Bailey and Jenny Yates (Routledge, 1996).

Now all this, and more, has remained sealed up in my mind so that I could not express the smallest part of it in writing until now - though there are those who I have told it to in part - and it was not until I began to question of this Most Holy Word that all this became clear to me. Especially note how on Sept. 22nd I began to write of It and suddenly much fresh matter became plain to me. Therefore let me now discourse for a moment, in the light of perspective, on this Holy Name.

There was no self THEN, and yet all was SELF when I, Parzival, pronounced this Word and the Universe was destroyed, and reformed. And at that time it did seem that He accomplished the transformation of all living things, and as having done such He may be styled Possessor of the Tao, and now he does not know that he has become possessed of anything. As it is written: Of all this the Ipsissimus knoweth nothing.⁴⁹

Immediately I cease telling of actual experience the Path becomes hard again, but I will try.

The Qabalists say that in the Beginning was NOT, and the called it Ain.⁵⁰ They also say the veils of the Neg-

49. The Book of Lies, Chapter 6, which refers to the Magus uttering the Word of Creation. Crowley notes in his commentary, "The Ipsissimus, in the highest grade of the A.:A.:, is totally unconscious of this process, or, it might be better to say, he recognizes it as Nothing, in that positive sense of the word, which is only intelligible in *Samasamadhi*."

50. Hebrew: Nothing.

tive depend back from Kether. Now LA is NOT,⁵¹ and I think this Word in its True aspect is the Supreme Mystery of the Godhead.

NOT (LA) concentrated upon Itself till it became a Point of Light and flashed forth as AL-GOD,⁵² Kether then is the perfectly equilibrated juncture of the Not and God, which in this Word are ONE. This caused the Lightning-flash which formulated the Tree of Life, and the numeration of the Paths of which is 777.⁵³ And the numeration of this Word is 31 and it contains the Mystery of 3 in 1. (See Book 777 Col XXXVI Line 1, which confirms this.)⁵⁴

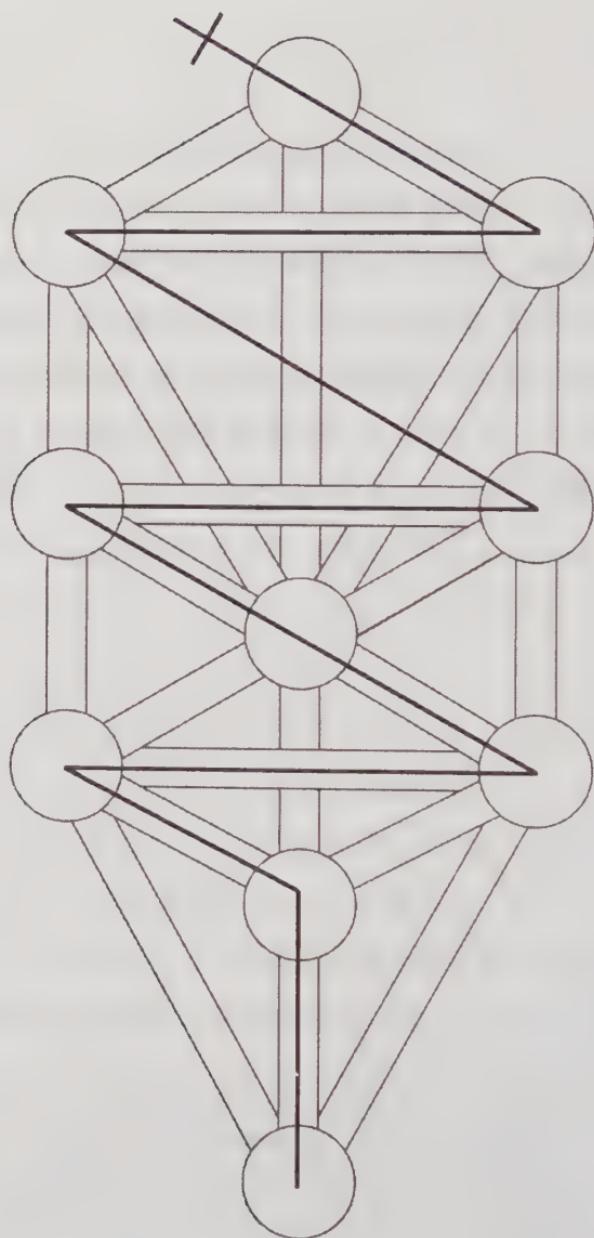
51. in Hebrew

52. AL or EL is "God" not only in Hebrew, but in other Semitic languages as well, including archaic ones.

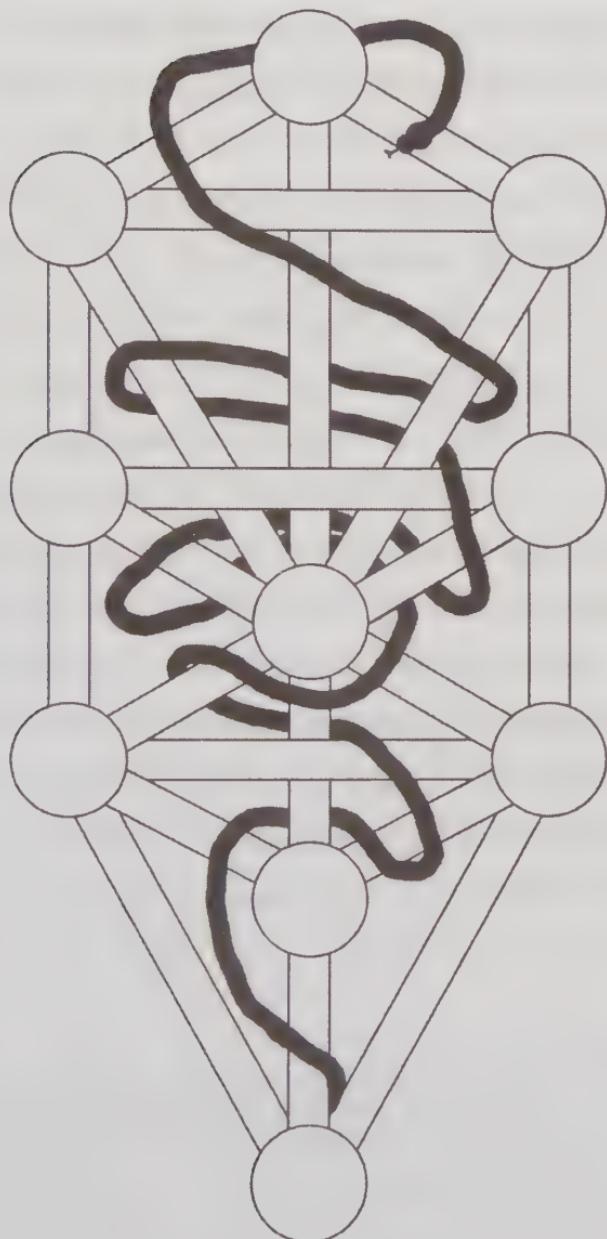
53. *The Flaming Sword* (of Creation), but, also The World of Shells by Hebrew Gematria. Achad refers to the numeration 777, not the famous Qabalistic text by Crowley -or so it seems. Interestingly, the subsequent citations here of 777 are clearly in reference to Crowley's 1909 E.V. masterpiece, and tacitly accepts the orthodox attributions of the paths as well as the spheres of the Tree of Life which, a few years later, Achad reorganized according to his own cosmology.

54. "God, the 3 in 1"

**Tree of Life with Lightning Flash of Creation
forming Spheres (Flaming Sword)**



**Serpent of Wisdom Ascending the
Tree of Life forming Paths**



Now see Book 777 Col LXXXIV Lines 1.2.3. which attributes (although I knew nothing of this at the time) to Briah the Creative World the Divine Name AL in the First THREE Sephiroth.⁵⁵ Now consider how 31 by 3 is 93. The numeration of Thelema etc. also of 1=10 Grade, as before mentioned.

Now it seems (and here I shall repeat parts of what I have previously said in order to express the matter more fully) that Kether in Its aspect as Not and God, is reflected into Chochmah, and this passes along the Path of Aleph or Folly.⁵⁶ And the Fool hath said in his heart There is NO-GOD (LA-AL)⁵⁷ so that the Magus becometh the Word, and, as it were, the creator of the Universe for in Him is folly reflected as Wisdom.

And Kether is reflected into Binah as LA, so that NEMO sitteth in Darkness in the City of the Pyramids by the Great Sea.⁵⁸ And this is transmitted to Binah by the Path of the Great Magician - Beth - who is the Father of Lies.⁵⁹ Notice that the Flaming Sword does not touch that Path, for the Wisdom of the Magus became at the

55. As contrasted to the more frequently cited God-names in Assiah, 777 Col. 5, 1-3; Assiah being, according to this system, the material world, *Briah*, appropriate to Achad's considerations here, is the Creative World. (777, Col. LXIII)

56. Achad is, again, following the "classical" Path attribution here.

57. As in Psalm 14:1

58. See *The Vision and the Voice*, especially Aethyrs 1-15 with particular attention to ZIM, the 13th Aethyr.

lowest depth, the Cunning of the Serpent, and He crawled up the Tree again by the paths, and being Dual he created Opposite paths, thus producing Balance, and at the same time fixing the Tree and Creation, therefore it is that the Light appears NOT to NEMO. Whereas there is a real current from Kether to the Magus and from the Magus to Nemo. And the Word reflecteth from Chochmah into Binah as AL, which is partly false and partly True. Then the Light of the Supernal reflecteth, or rather crosses the Abyss as a spark, into Chesed Jupiter, the Father, and here again see 777 Col V Line 4 which attributes the God name of this sphere in Assiah as AL. Therefore it is written that this is the Sphere all manner of men call The First (See Konx OM Pax). Note also that this Word is attributed to the Path of Mem, which is the Hanged Man, or Redeemer, who shall re-establish the true order of things, and in this symbol he is shown with his head downwards, or reversed. And Mem = Water, suggests the Great Sea, and the reflection of the True Name therein.⁶⁰

59. *Liber B Vel Magi Sub Figura I*: Verse 5: "By a Magus is this writing made known through the mind of a Magister. The one uttereth clearly, and the other understandeth; yet the Word is falsehood, and the Understanding darkness. And this saying is Of All Truth."
60. Although Achad uses Crowley's traditional Path attributions throughout this treatise, one can see in this paragraph the stirrings of the controversial and highly unorthodox insights Achad expounds in his Appendix to Chapters 3 and 4 of *Q.B.L.* See especially the section headed "The Sword and the Serpent". See also Appendix B.

Note also how simple all this is, and how the highest Word is one of the most common, for it is tacked on to every Angel and Archangel, to imply their connection with the true God.⁶¹ Also note St. John, how he says : In the beginning was the Word and the Word was with God and the Word was GOD⁶² (AL).

Note also how the 31st Path is called Perpetual Intelligence and how this Path has always been pointed to as having to do with the ultimate mystery. It may be that the numeration was intended to point the way from the very beginning of the Journey.

Another thing which strikes me, is that Aleph is the OX and the only other letter which seems to have a meaning definitely connected with it is Lamed the OX-goad.⁶³ Here again seems to be a hint of the secret to the discerning one.⁶⁴

61. That is, "EL" or "AL" as in Michael, Uriel, etc., or, for that matter Angel and Archangel.

62. John 1:1

63. Aleph, or A. Lamed, or L. AL, or God.

64. Aleph the Ox is a euphemism for male energy. Lamed the Ox-goad or whip is a euphemism for discipline, or will. Hence AL = "love under will".

September 25th 1918 E.V.

Last Night, before sleeping, I discovered, or rather remembered for I had noticed the fact in December last, that AL is the silent-sound of the indrawn Breath through the nose with mouth closed, and LA that of the outgoing breath. This is a further proof of the Nature of the Holy Word which is Before the spoken Word. Note the similarity with that of Neophyte. Also it means this, that one cannot help repeating the Most Sacred Name of God whenever one is Silent; so that every man and woman has been doing this from birth.

September 26th 1918 E.V.

I have been making further considerations of this Holy Mystery of the Silent Breath and it is very wonderful to think how whenever one breathes silently, one is pronouncing the True and Ineffable Name. Every living creature, is then by reason of their Nature worshipping the True God, whatever their opinion may be. Also note that neither Wisdom nor Understanding is essential to this. It IS and as long as we live we must perform this operation at least during sleep. And it is written: "He giveth Himself unto His Beloved in Sleep."⁶⁵

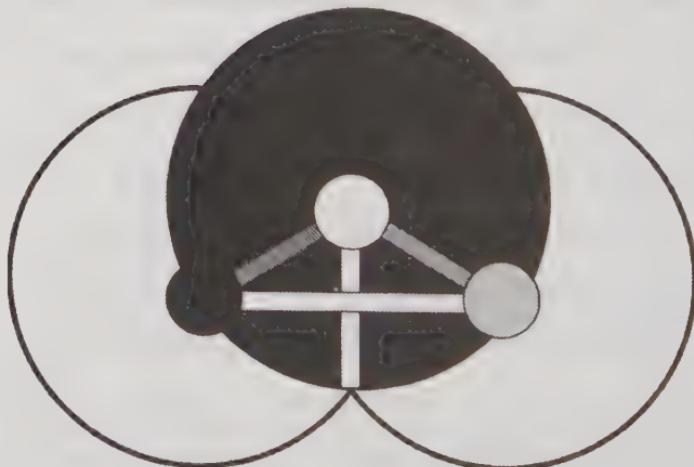
65. cf. The Song of Songs 3:1-4; also *Liber LXV* II:7-16.

September 30th 1918 E.V.

I have to-day finished a design for a Symbol to express as well as I can the results of my Initiation of Dec 21 1917 as explained in my further Enlightenment of Sep 22 1918.

It is intended to represent Kether with the Supernal Triad radiating therefrom. This forms AL and LA, also A.A. and IAO and O.I.V. Also the Center of Circle in Hadith and the Circle Nuit. The Circle can be taken to represent LA etc. The angle is 120 Degrees or one third of a Circle. The Shape bounded at top by Circle and below by point of triangle is similar to the Symbol given me by Our Lady Nuit for Her Pantacle, etc. Have ordered it to be made in White Gold on One inch base.

The Supernal Triad



Monday to Tuesday October 7th and 8th.

Have been working on the theory that the Holy Word revealed to O.I.V.V.I.O. in its inmost aspect is also the Key of the Mysteries of the Book of the Law. Let us consider in what ways this may be so.

My experience showed me that Hadith was Kether, and Nuit appears to be very similar to the Veil of the Negative which the Qabalists speak of. 777 seems to confirm this, for Hadit is attributed to Line One and Nuit to 0;⁶⁶ also same idea is symbolized in that which was granted to me when I made the Pantacle of Nuit.

I think the idea we should try to formulate, is very much that of the Qabalists, though the real meaning is, I am convinced, a matter of experience. First was Nothing, and this may be called LA while it is considered as expanding into Limitless Space (Ain Soph) and becoming Limitless Light, perhaps. The Beginning of things was caused by a simple change of conception, as it were a "looking inwards" instead of outwards, and a corresponding change from LA to AL. I think the difference in the way the English and Hebrew Alphabets are written, is a good symbol of this, the direction is different, so

66. 777 Column XIX, "Selection of Egyptian Gods" attributes Nuith to Key Scale Number 0 or Zero as basis of possible vibration in the case of Nuit. Hadith is attributed to Key Scale 1, or "the highest positive conception of which we are capable".

that the same two letters might stand for either LA or AL according to the manner in which we look upon them. The great value of this Word lies in the fact that the self-same symbol contains the idea of Nothing and Something, without any change in itself, and this seems to be the one Symbol that gets over the difficult transition from NOT to ONE. Of course it was not even a Word in the beginning, but the Silent Breath, Expansion and Contraction, and the true theory of the Universe is that it was created by the First Breath of the Tao, or Nuit. We find this confirmed in Liber Legis Ch1, Verse 28. "None breathed the light faint and faery of the stars and two."⁶⁷

Here we have the idea of the first breath of Not (LA) the Limitless Light, which concentrates upon Kether which is ONE, or Hadith, or AL, and gives the first faint idea of duality which shows forth in the Word later - but which being composed of the ideas Nothing and One is really One.

Now, Hadit is really unextended,⁶⁸ and can only be imagined as the Minute Point of Light at that point where LA changes into AL, for He is the Secret Centre. In order to get a somewhat clearer idea we must con-

67. The emphasis is Achad's, and is not in the original Class A document. AL 1:28 reads, "None, breathed the light, faint & faery, of the stars, and two."

68. represented by the point

sider Nuit as dual, viz: LALA, when AL shows up at that Centre. In this case it is strange and worth noting that we have a word with the sound of Laylah or Night,⁶⁹ and I don't think the spelling matters for see CH III "spelling is defunct."⁷⁰ It is the sound that matters. I cannot help thinking ALLA in the same way produced and was concealed in Allah. We are told in CH I, V.9⁷¹ to worship the Khabs (the House of Hadit) and behold my (Nuit's) light shed over you, because Khabs is the Central Point of Light, and we thus perform an act similar to that which made Creation manifest, rather than Not.

Ch.I. v 21. With the God and the Adorer I am nothing, they do not see me. They are upon the earth. I am Heaven and there is no other God than me and my lord Hadit.⁷²

Now if Hadit = AL = God, then with Him is Nuit (LA), nothing. Also, this is so with the Adorer unless he concentrates on Hadit as the Centre as instructed. Yet it is also true that "there is no other God than me and my

69. in Hebrew

70. AL III: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!"

71. AL I:9 - "Worship then the Khabs, and behold my light shed over you!"

72. AL I:21 - "With the God & the Adorer I am nothing: they do not see me. They are upon the earth; I am Heaven, and there is no other God than me, and my lord Hadit." Achad seems to be quoting Liber AL from memory in these passages. The punctuation given in the footnote is in Crowley's hand in the original manuscript.

lord Hadit" for looked at one way the God is Nuit and the other Hadit.

Ch. I. v 22. Clearly tells us that Nuit has a secret name. This I take to be LA (or possibly LALA). Also it is written in this verse "Bind nothing" and besides its obvious sense, this may be an expression of the binding of Nothing by concentration on a point. This Word binds nothing, as it causes the transition from Nothing to God.⁷³

Ch. I. v 29.30. It will be seen that there really is no division.

Ch. 1. v. 35. Note "threefold" Book of Law *

* (Achad's Note) - Oct. 31st. "LAW" is LA (Nuit-Hudit) completed by W = 11, the Son RHK in His dual aspect of Horus-Harpocrates. Also Vau is the Hierophant "Hoor in his secret name and splendour is the Lord Initiatory."⁷⁵

Ch. I v. 40 Note "three grades." (Since making this note, I have had an opportunity of looking at the Equinox⁷⁶ for a

73. AL I: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 other thing; for thereby cometh hurt." Compare Achad's analysis with Crowley's in the Old Comment and New Comment on this section, as in *The Law is For All*.

74. AL I:35 - "This that thou writest is the threefold book of Law."

75. This section of AL I:49 actually reads, "Hoor in his secret name and splendour is the Lord initiating."

moment, and discovered that in Vol 7, Comment. The Tarot Keys of the three Grades add to 31, which I consider a further proof. I may remark that I have been placed where I have no books but the V.S.L. for reference,⁷⁷ and am therefore writing all these notes entirely from memory of my experience, which seems to make certain things clearer from day to day, as I apply my attention to different aspects of the work.)

Ch I. v. 45. The Perfect and the Perfect are one Perfect
and not two, nay are none.⁷⁸

Here I think Nuit and Hadit are referred to as the Perfect and the Perfect, for this is claimed by Hadit, see Ch II. v 15.⁷⁹ If Nuit be considered as LA and Hadit as AL, this is at once clear for they are One and yet None.

Ch 1, v 46. Nothing is a secret key of this Law; sixty one the Jews call it. I call it eight, eighty, fourhundred
and eighteen.⁸⁰

76. The Equinox here, it should be understood, refers to Crowley's epic "magazine" V1 N7, and not the Autumnal Equinox of 1918 E.V., then just past.

77. That is, Liber AL.

78. AL I:45 - "The Perfect and the Perfect are one Perfect and not two; nay, are none!"

79. AL II:15 - "For I am perfect, being Not..."

80. AL I:46 - "Nothing is a secret key of this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred & eighteen." Be it noted that this is the usual printed text, but in Crowley's original manuscript he does, indeed, run the words "fourhundred" together, as does Achad here. Achad may have referenced a copy of the original manuscript of *Liber AL*.

(I made a partial explanation of this in diary, but since I got a clearer and fuller one on Oct 21, I insert same here in its proper place.)

To-day I have made another attempt a the Qabalistic explanation of this verse. It is getting clearer. At the time of Initiation, it will be remembered O.I.V.V.I.O. identifies himself entirely with Parzival throughout.*

(* Achad's note - Oct. 31st 1918 E.V. Just before sleeping I had an impression that if I added up the total letters in my Mottoes they would = 31. I did so mentally and found - UNUS IN OMNIBUS (13=Achad) OMNIA IN UNO (=10 ∴ 1=10 / 10 = 1) PARZIVAL = 8. 13+10+8 =31 This is extraordinary because it was a kind of revelation.)

For he says he found he was the Word, and the Word was Parzival. (There is of course a definite connection between Parzival and Abrahadabra, the Word of the Aeon, through 418.⁸¹ And it is said that Abrahadabra shall be His child and that strangely)⁸² And Parzival having Eight letters, and initial value 80 and total numeration of 418 is therefore connected with this verse. It was through this Name that he came upon the Mystery of AL and LA which is finally summed up in A (as will be shown later.)

Let us take up this verse again:

81. Spelled out in Hebrew, the values of the letters of ABRAHADABRA equal 418. Parzival also equals 418.

82. AL III:47 - "...And Abrahadabra. It shall be his child & that strangely."

Nothing (LA) is a secret key of this Law. 61 (Ain) the Jews called it, I call it 8.80.418 (Parzival, The Fool, Aleph, One) Therefore 61 plus 1 = 62.⁸³

But they have (also) the half 31=AL (and they have Not [LA] the other half) and twice 31 is 62.

Therefore ALLA = 62 which is 6 plus 2 = 8 = Cheth = 418 = Parzival = Fool = Aleph = One (or None) and thus all disappears in One. Also since ALLA becomes A, ALL has disappeared.

Again it is written The Fool hath said in his heart There is NO-GOD = LA AL which again indicates the secret and I think LA AL in this form is the secret name or word of Ra HOOR Khuit. See Ch. II, V. 49. I am a secret fourfold word, the blasphemy against all the gods of men.⁸⁴ Also, whereas Nuit and Hadit are ever united the division becomes manifest in R.H.K.⁸⁵ For he says in Ch. III, V.2. There is division hither homeward, there is a word not⁸⁶ known. (Can there be any connection here with "She shall be known and I never?")⁸⁷ Spelling is defunct, all is not aught.⁸⁸ Not: AUGHT, may indicate the nature of the All LA, Not AL aught.

- 83. AL I:46 differs substantially here from Achad's reprise: "Nothing is a secret key of this law. Sixty one the Jews call it; I call it eight, eighty, four hundred & eighteen."
- 84. "I am in a secret fourfold word, the blasphemy against all gods of men."
- 85. That is, Ra Hoor Khuit.
- 86. Emphasis added by Achad
- 87. AL II:4 - "Yet she shall be known & I never."
- 88. AL III:2 reads in part, "...Spelling is defunct; all is not aught."

Verse 48. Not the Ox or Aleph and the Fool or 0. seems to indicate the explanation given above, also points to the idea that the key is something which in itself combines these ideas.

Ch I, V. 51. Mentions 4 Gates, and this is the mystery of the path of Aleph again, and the fourfold name of R.H.K. One can enter these in turn or at once, if he understands the trick of the combination.

Ch I, V. 52 "If this be not aright, if ye confound the space marks saying: They are one, or saying, They are many" etc.

There should be no space-marks, except on the plain of reason. When the experience of this mystery is granted, it will be seen how there are none, for the whole thing is a continuous process, even as Nuit is continuous.

Ch 1V 55 He has beheld some of them I think, as is proved by this writing.

Ch 1 V 56. Indicates that there are two halves of the equation, even as there are two aspects of this Word.

Ch 1 V 57 ? House of God = Beth-EL = Path of Beth?

Ch II. Verse 2. "I, Hadit am the complement of Nuit
⁸⁹ my bride". This indicates they are really One or None, and I think the Word clears this up.

89. AL II:2 - "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride. I am not extended, and Khabs is the name of my House."

Verse 7. "Come unto me" is a foolish word; for it is I that go".⁹⁰ "Come unto me" is the call of Nuit When Hadit (A) considers Nuit (LA) or "lifts up his head" He becomes Not therefore He goes.

Chapter II, V. 14. "Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness."⁹¹

V. 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."⁹²

Hudit here clearly says he is Not, or BEING-NOT (a combination of Nuit and Hadit as the Perfect and Perfect, which, be it remembered are One, nay None.)⁹³ We have considered His particular aspect as AL rather than LA, but the previous verse indicates a blind. He is the shrine veiled by Not, for AL is the manifestation of LA, and LA is the hiding of AL (See first verse of Chapters I and II). He is Eight with the just because they consider him as AL-LA which again gives $62 = 8 =$ Cheth = 418 = Fool = Aleph = None as explained before in answer to

- 90. Interestingly, the quotation again suggests that Achad is referencing when not quoting from memory, a copy of the original Crowley manuscript, not a printed version.
- 91. AL II:14 - "Now let there be a veiling of this shrine: now let the light devour men and eat them up with blindness!" See above.
- 92. AL II:15 (excerpt) - "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..."
- 93. Reference to AL I:45

the riddle of Nuit. This shows how he is One (Aleph) in eight, and also None, quite clearly.

Now comes the striking indication of an underlying formula in this Book, which can be read in two ways, and the very same Word is used to express this, only in the English instead of in the Hebrew, which of course throws one off the scent of the mystery.

Ch. II, V. 19. "Is a God to live in a dog? No. But the highest are of us."⁹⁴

Now in English, God is Dog if reversed, but the Hebrew for God is AL which reversed gives LA which is Not. One can hardly get away from the hint of the true nature of the Key, once it is pointed out, especially since it is followed by the Negative No. (another translation of La) and a statement that the highest of those who comprehend this mystery, "are of us".

Ch II, V 23. I am alone; there is no God where I am.⁹⁵

I am AL-ONE, there is LA-AL where I am, viz: He is both one with Nuit and Ra-Hoor-Khuit.

Ch II, V. 26. I am the secret serpent (Wisdom of the Word) coiled about to spring. If I lift up my head I and my Nuit are one. If I droop down my head and shoot forth venom, there is rapture on the earth, and I and the earth are one.⁹⁶

94. AL II:19 (excerpt) - "Is a God to live in a dog? No! but the highest are of us..."

95. AL II:23 reads, "I am alone: there is no God where I am."

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Nuit has said that the God and the Adorer are upon the Earth. As God, Hadit is one with the earth, as NOT, he is one with Nuit. Also Hadit is called Her secret centre and the world, her heart and her tongue, the House or Home of Hadit, makes the spoken Word possible.

Verse 27. There is great danger in reasoning over this Mystery, it must be realized.⁹⁷

Verse 32. All their words are skew-wise, viz: they do not partake of the true peculiar nature of the True Word which is equally balanced and can be read either backwards or forwards.⁹⁸

Verse 33. "Damned for a dog", the reverse of God in its wrong aspect.⁹⁹

Verse 76. I don't make this out yet, but it seems to indicate that it will not come till later, after the Prophet's time. Anyway AL appears twice among the letters.

Ch. III, V. 2. This was commented upon before. This

- 96. AL II: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." "Wisdom of the Word" is an interjected comment by Achad.
- 97. Achad commentary on AL II, Verse 27. The reader should be cautioned that Achad shifts freely back and forth between quotation and commentary.
- 98. Achad commentary on AL II, Verse 32.
- 99. Achad commentary on AL II, Verse 33

whole chapter appears to me to be of quite a different character to the former ones. K-H-K¹⁰⁰ is the Word as the offspring of Hadit and Nuit.

Verse 35. The half of the Word of Heru-ra-ha probably indicates some mystery in this division as indicated in Verse 2.¹⁰¹ I think thus far he has been LA, for in Verse 35¹⁰² we have him worshipped as AL or God. (Unity - uttermost - might of breath)¹⁰³

Verse 47. Note according to this theory the unimportance of the letters and their position to one another. Also the statement that one shall discover the key of it all. (By the way, V. 39 makes a statement "In it is the word secret and not only in the English".¹⁰⁴ I think that this may mean that the Word AL does not appear at all, and NOT only appears in the English instead of Hebrew)*

*I think this is one of the reasons why the Original in the writing of the Beast must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated.

I think Verse 48 terminates the AL section, and Verse 49 mentions the Fourfold word, which I have taken to be LA AL.

100. Almost certainly a typographical error for "R-H-K" or Ra Hoor Khuit.

101. That is to say, as in AL III:2, "There is division hither homeward..."

102. perhaps a typographical error for Verse 36, which refers to "the God"

103. Reference to AL III:37, itself a reference to the text on the obverse of the Stele of Revealing.

104. Reference to AL III:39 which says, in part, "for in it is the word secret & not only in the English..."

Verse 71 may indicate AL as Chochmah and LA as Binah and the solution of the Mystery of Kether Hadit.

Verse 74 may indicate that the splendour in His name hidden and glorious is the two centre letters A.A. The Silver Star. Note, according to Blavatsky AL is the Sun or Phallus.¹⁰⁵

Friday, 11th October 1918 E.V.

I spent last evening with Therion; during our conversation, he said that he thought Nuit and Hadit were best expressed as Matter and Motion. He also said that all things must be considered as Zero or Two, as if One were arrived at "there was no getting away from it." I pointed out that there must be some formula combining Zero and One, or the Tree of Life could never have been conceived of and formulated. He admitted this but said that so far he had failed to find such.

When I got to bed, I could not sleep, and a number of other things connected with this mystery came to me.

One was, the significant fact that when A.C. first got into touch with the Brothers of A.A. (See Vision and Voice, I have not any books here, so cannot quote), the

105. For a Thelemic interpretation of the work of H.P. Blavatsky, see *Liber LXXI The Voice of the Silence*, a Class B A.:A.: publication. HPB: "Heaven's dew-drop glittering in the morn's first sunbeam within the bosom of the lotus, when dropped on earth becomes a piece of clay; behold, the pearl is now a speck of mire."

Pass word was "There is No-God."¹⁰⁶ This seems to confirm this Word, as the central secret of A.A. Who also gave out the New Law.

I also noticed that NU reversed is UN or One. Likewise with the addition of IT is Unit.

Then I remembered that in Equinox V (I think) AL is clearly defined as the Ox and the Goad, also as MATTER and MOTION,¹⁰⁷ and I cannot see how A.C. could have missed this connection with Nuit and Hadit, since it is undoubtedly the true formula of his present conception of Their nature.

Then I noticed another very important thing. I was wondering why A and L should be chosen, or rather why L, the 12th letter of the Hebrew alphabet should follow A, the first. But this is not actually the case for AL is the first sound in the pronunciation of Aleph, the first letter of the Hebrew Alphabet (as it is also of Alpha)¹⁰⁸ and the addition of Pe shows the mouth as necessary¹⁰⁹ to the spoken word, though in Kether, it was but a silent

106. Extract from "The Cry of the 5th Aethyr, Which is Called LIT" - "...One of them bends forward so that I may whisper the pass-word. The Angel prompts me to whisper: 'There is no god.' So they let me pass, and though there was indeed nothing visible therein, yet there was a very strange atmosphere, which I could not understand."

107. *Equinox V.1 No. 5* is correct. From the Essay "Gematria": "Similarly AL, God, may be interpreted ... 'The ox and the goad,' i.e., 'He is both matter and motion.'

108. in Greek

109. The Hebrew Pe meaning mouth and being a glyph of a mouth

breath through the nose. (Notice Kether is called 'Long of nose',¹¹⁰ also the Image is on a Face seen in profile,¹¹¹ viz: only one aspect of the word can be considered at a time in the reasoning mind). It is strange also how L is pronounced LA-med, thus showing the duality as soon as it is taken into consideration as a separate letter.

Thus is AL, in very truth the first possible sound, and notice that when one pronounces it aloud, the tongue is raised and placed against the teeth, but as soon as it is released, LA is automatically pronounced by a slightly indrawn breath. In the Silent breath of the Beginning this is reversed, AL is the underlying sound of the indrawn breath and LA that of the outgoing.

Now notice how Hadit is spoken of as the tongue of Nuit and how when His head is raised etc. and lowered etc.¹¹²

Note also how in pronouncing the first letter, Aleph, one's tongue must meet the teeth, and the tooth is Shin, the 31st path;¹¹³ also see how these paths were welded in the Initiation of O.I.V.V.I.O.

110. One of the common titles of Kether; see 777, "Notes to Table of Correspondences" Line 1.

111. See 777 Column CXX.

112. AL I: 6 and AL II:26 are referred to.

113. Again, according to traditional attributions on the Tree of Life. This would not coincide with Achad's revised path attributions.

Note. LA LA may stand for NOT NOT, or "something"; it also suggests 0=0 or 0 to the 0°.

ALLA suggests 1 to the 0°) Nothing under

LAAL suggests 0 to the 1°) its three forms.¹¹⁴

I also found, which seems to be of the greatest importance that the essence of Thelema is summed up in this Word. A is the Pentagram, the Star of Will and L is Libra, Justice or the Law, while 31 backwards is 13 which is Love and Unity.*

*Ruler of \triangle is \textcircled{F} = Love Love is the Law, Love under Will.¹¹⁵

114. Published versions of Liber 31 have, in one way or another, interpreted Achad's manuscript more or less as we have, but the limitation of typescript is well known to the editor. It is therefore worth giving the text as written by Achad:

it also suggests 0=0 or 0 to the o)

) Nothing under its

ALLA suggests 1 to the o)

) three forms.

LAAL " 0 to the 1)

115. AL I:57 "Love is the law, love under will."

October 16th

Another discovery. During the Initiation of Dec 1917 the mind of O.I.V.V.I.O. must have actually reversed and run backwards (See Liber Thisharb) so that on reaching the beginning of the ideas underlying the Hebrew Alphabet he naturally arrived at the first letter ALP in its reverse order. He came therefore to P¹¹⁶ which accounts for the Flash (destroying the House of God or Beth EL) then in due sequence to LA or nothing. This again reversed, as stated, and he got AL followed by another flash P. Observe how all this is summed up in the One letter ALP which is One and None.¹¹⁷

Further, the process as described, produces the two A's thus indicating the inmost meaning of A. A.

But now if we begin to take into consideration 2 letters, we find in the return process BA = To come or Go, which again reverses as AB, The Father. Analysing the complete process we get Th.I.P.B.L.A.A.L.B.I.Th.

Th = The Tau Cross mentioned by O.I.V.V.I.O. as the sign accompanying the process. Also, The Universe.

116. It is interesting, though speculative, to note that, in this order P, the Hebrew Peh has a value of 85, which can mean "put in motion", while LA taken as 31, can mean "not"—together creation reversed. Their combined value 116 can be taken to mean "primordial".

117. That is, the Fool in the Tarot is the first of the Higher Arcana, but numbered zero.

I = The creative essence (also hand which makes sign)
and this is the Spark of Light, first seen outside.

B, The Magician who makes the sign; also the
House of God, the Body.

P, The Flash referred to, and the destruction of
all resulting in

L, balance, then

A, Equilibrium, the Point perfectly centered in breast.
(Habit comprehended for a moment.)

AL God

P, Another Flash (Flaming Sword).

B, Comprehension of this dual process in One and
Nothing and understanding of Beth El as true
House of God.

I, Creative essence of the Word.

Th, Producing a New Universe. (Notice how all this
is borne out in the actual experience
of O.I.V.V.I.O. as recorded.)

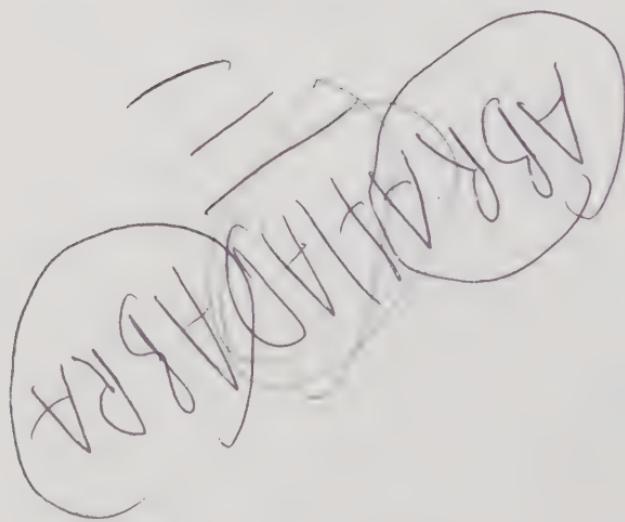
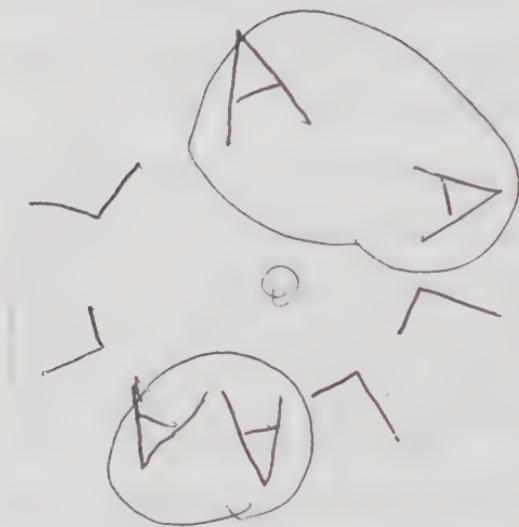
October 19

Another discovery re PARZIVAL, (as already mentioned on Page 11) that this Word reversed was what led me to the discovery of the Mystery of AL and finally to that of Aleph in which all is summed up.

I also noticed to-day that the Three Grades of the Order may be summed up in the Letter Beth. For Beth is the Magician or the Lover, Yod is the Hermit and Th the Universe or Man of Earth.

Again AL suggests, by shape, the Square and Compass very accurately, as used by Masons to Symbolise God.

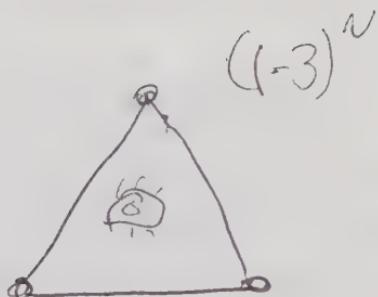
Now I feel that there is no more to be said on this matter at this time, therefore I may return to the Contemplation of this Mystery in Silence.



Appendix A

Statement of the Author

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$$\overbrace{31}^2 = \overbrace{31}^1 = \overbrace{31}^1 = (-3)^N = 93$$

The Original Sworn Statement in Facsimile

STATEMENT OF THE AUTHOR -- March 13, 1948

I, CHARLES STANFIELD JONES, (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.1., England, a letter which contained the following: "As you probably know A.C. has died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst these papers, though there is a reference to it on page 127 of "The Equinox of the Gods". Would you care to send me a copy, which on my death will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country, as if it does so exist it will be available for anyone sufficiently interested in Liber AL to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of ms.) Of the four extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P. Kowal of 5821 Chemin Street, Detroit 11, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need. Further copies are not to be made without my written permission.

On the twentieth day of March, in the Year of our Lord, Nineteen Hundred and Forty-eight, at the City of Vancouver, Province of British Columbia, Charles Stansfeld Jones (Frater Achad) who is personally known to me, appeared before me and acknowledged to me that he is the person who made and signed the above statement and that he is the author of the accompanying "Liber Thirty-One."

IN TESTIMONY WHEREOF I have hereunto set my hand and seal of office at Vancouver, British Columbia, this twentieth day of March, Nineteen Hundred and Forty-eight.

A. G. Hunter

A Notary Public in and for the
Province of British Columbia.

STATEMENT OF THE AUTHOR – March 13, 1948

I, CHARLES STANSFELD JONES (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.I., England, a letter which contained the following: "As you probably know A.C. has died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst these papers, though there is a reference to it on page 127 of "The Equinox of the Gods". Would you care to send me a copy, which on my death will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country, as if it does so exist it will be available for anyone sufficiently interested in Liber AL to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of me.) Of the four extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P. Kowal of 5821 Chene Street, Detroit II, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need. Further copies are not to be made without my written permission.

[Signature]

On the twentieth day of March, in the Year of our Lord, Nineteen Hundred and Forty-eight, at the City of Vancouver, Province of British Columbia, Charles Stansfeld Jones (Frater Achad) who is personally known to me, appeared before me and acknowledged to me that he is the person who made and signed the above statement and that he is the author of the accompanying "Liber Thirty-One."

IN TESTIMONY WHEREOF I have hereunto set my hand and seal of office at Vancouver, British Columbia, this twentieth day of March, Nineteen Hundred and Forty-eight.

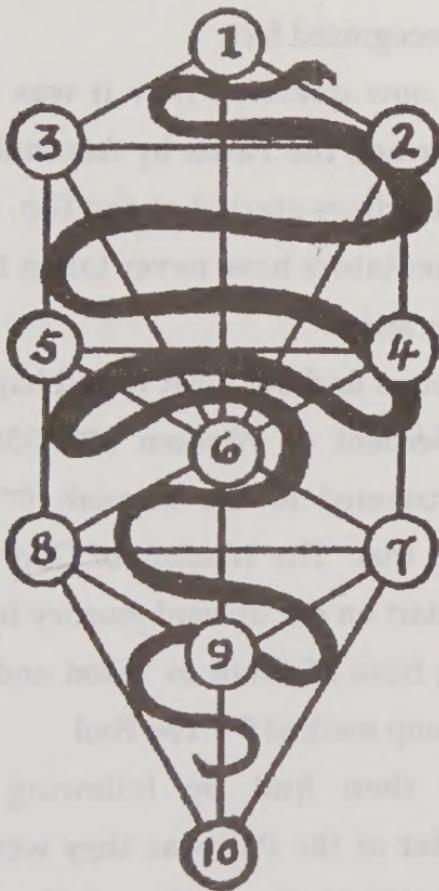
[Signature]

A Notary Public in and for the Province of British Columbia.

Appendix B

Excerpt from:
“Q.B.L or the
Bride’s Reception”

L A H L



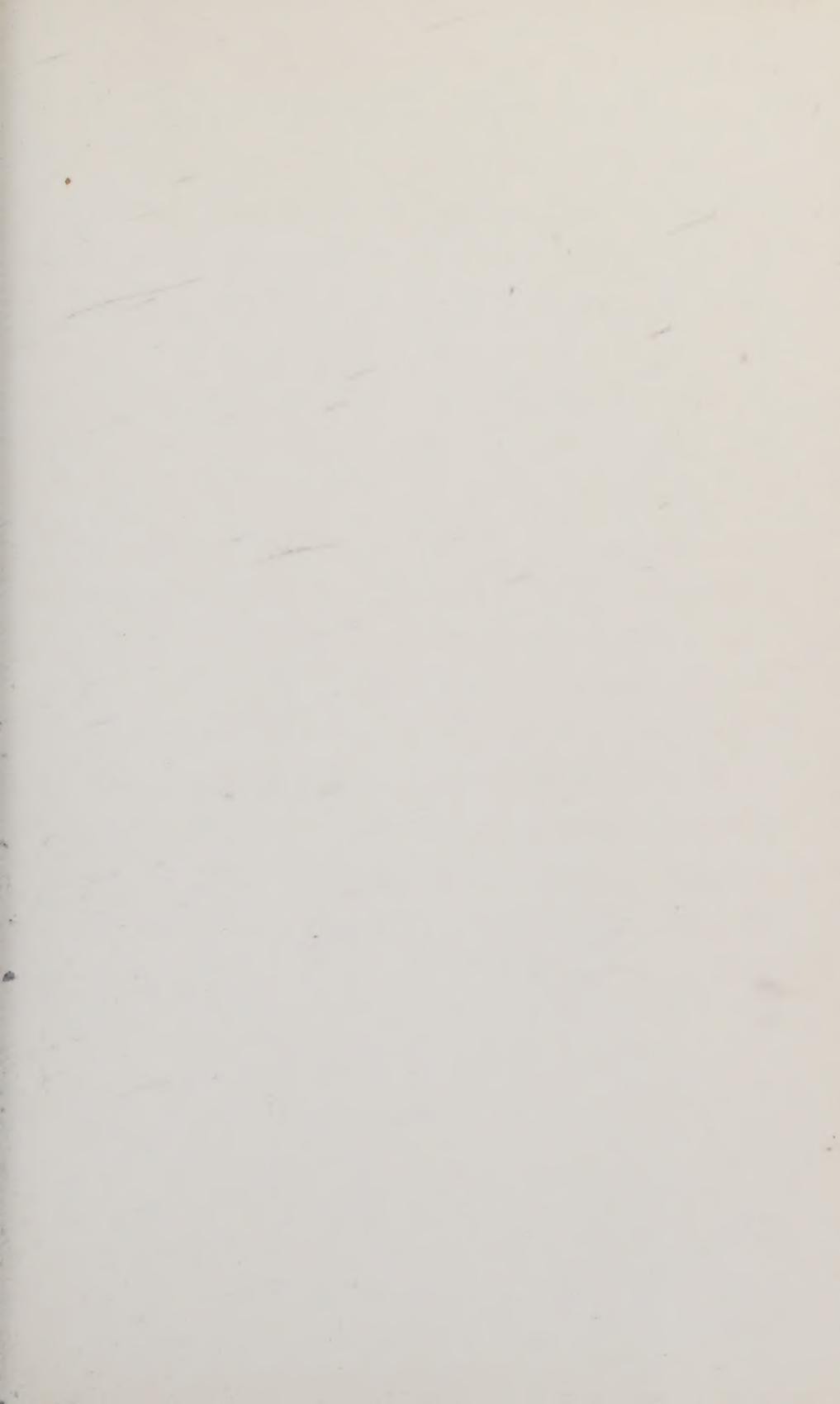
"All the known authorities have then continued to number the remaining 22 of the 32 Paths of Wisdom, from Path 11 (joining Kether and Chokmah) to Path 32 (joining Yesod and Malkuth). Students have only to refer to such well known Authorities as Mr. W. Wynn Wescott, in his *Introduction to the Study of the Kabalah* (Watkins 1910), *Book 777* (London 1909), *The Equinox*, Volume I, Number 2, which shows the attributions of Mr.

Mathers and the Golden Dawn, etc., to prove this assertion to be a recognized fact.

One may now question how it was that the Serpent who formed the Paths by Ascending The Tree, could possibly have started at the Top, and why previous commentators have never taken this vital idea into consideration.

Anyway, let us find out what would happen if we followed the Serpent of Wisdom (וְנִ=358), which the Qabalists attributed to the Messiah (מֵשָׁה=358), and remembering that "The Wisdom of God is Foolishness with Men", start on our upward journey by the Eleventh Path leading from Malkuth to Yesod and attributed to the Tarot Trump marked 0 = The Fool.

We shall then find by following exactly the Reverse Order of the Paths as they were numbered, keeping exactly to the Order of the Letters from Aleph to Tau, and adopting (provisionally) the attributions of the Elements, Planets and Zodiac, exactly as previously shown..."



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