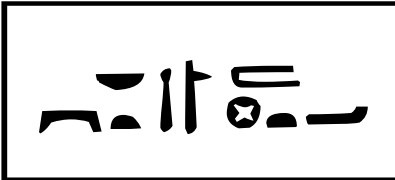
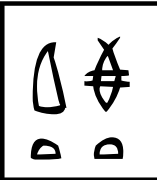
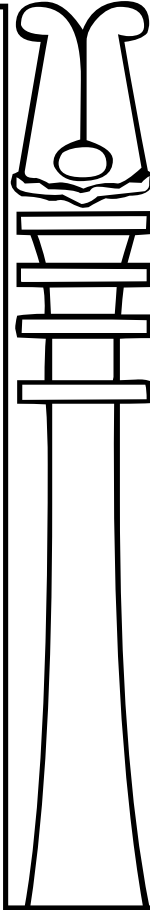


LIBER CCVII

A SYLLABUS
OF THE OFFICIAL INSTRUCTIONS OF THE
A.:A.:

[REVISED AND UPDATED]





A.:A.:

Publication in Class ???

Issued by Order
of no-one as such.

The publications of the A.:A.: divide themselves into [five] classes.

Class "A" consists of books of which may be changed not so much as the style of a letter: that is, they represent the utterance of an Adept entirely beyond the criticism of even the Visible Head of the Organization.

Class "B" consists of books or essays which are the result of ordinary scholarship, enlightened and earnest.

Class "C" consists of matter which is to be regarded rather as suggestive than anything else.

Class "D" consists of the Official Rituals and Instructions.

[Class "E" consists of manifestoes, broadsides, epistles, and other public statements.]

Some publications are composite, and pertain to more than one class.

CLASS "A" PUBLICATIONS

LIBER I.—*Liber B Vel Magi.*

This is an account of the Grade of Magus, the highest grade which it is ever possible to manifest in any way whatever upon this plane. Or so it is said by the Masters of the Temple.

LIBER VII.—*Liber Liberi Vel Lapidis Lazuli, Advmbratio Kabbalae Aegyptiorum Svb Figvrâ VII*, being the Voluntary Emancipation of a certain Exempt Adept from his Adeptship. These are the Birth Words of a Master of the Temple.

The nature of this book is sufficiently explained by its title. Its seven chapters are referred to the seven planets in the following order: Mars, Saturn, Jupiter, Sol, Mercury, Luna, Venus.

LIBER X.—*Liber Porta Lucis.*

This book is an account of the sending forth of the Master by the A.: A.: and an explanation of his mission.

LIBER XXVII.—*Liber Trigrammaton*, being a book of Trigrams of the Mutations of the TAO with the YIN and the YANG.

An account of the cosmic process: corresponding to the stanzas of Dzyan in another system.

[LIBER XXXI.—AL (*Liber Legis*), *the Book of the Law*, as delivered by 93 — ΑΙΦΑΣΣ — עי"י — 418 — to Ankh-f-n-khonsu, the Priest of the Princes, who is Το Μεγα Θερισον — תרי"ן — 666.

This number denotes reproductions of the MS. of *The Book of the Law*, published in accordance with the instructions in the Book itself.]

LIBER LXV.—*Liber Cordis cincti serpente sub figurâ* ארי"ב.

An account of the relations of the Aspirant with his Holy Guardian Angel. This book is given to Probationers, as the attainment of the Knowledge and Conversation of the Holy Guardian Angel is the Crown of the Outer College. Similarly Liber VII is given to Neophytes, as the grade of Master of the Temple is the next resting-place, and Liber CCXX to Zelator, since that carries him to the highest of all possible grades. Liber XXVII is given to the Practicus, as in this book is the ultimate foundation of the highest theoretical Qabalah, and Liber DCCCXIII to the Philosophus, as it is the foundation of the highest practical Qabalah.

LIBER LXVI.—*Liber Stellae Rubeae.* A secret ritual, the Heart of IAO-OAI, delivered unto V.V.V.V.V. for his use in a certain matter of Liber Legis, and written down under the figure LXVI.

This book is sufficiently described by the title.

LIBER XC.—*Liber TZADDI vel Hamus Hermeticus sub figurâ* XC.

An account of Initiation, and an indication as to those who are suitable for the same.

LIBER CLVI.—*Liber Cheth vel Vallum Abiegni sub figurâ CLVI.*

This book is a perfect account of the task of the Exempt Adept, considered under the symbols of a particular plane, not the intellectual.

LIBER CCXX.—*Liber AL vel Legis sub figurâ CCXX as delivered by XCIII = 418 unto DCLXVI.*

This book is the foundation of the New Æon, and thus of the whole of our Work.

LIBER CCXXXI.—*Liber Arcanorum τῶν ATV τοῦ ΤΑΗΥΤΙ QUAS VIDIT ASAR IN AMENNTI sub figurâ CCXXXI. Liber Carcerorum τῶν QLIPHOTH cum suis Geniis. Adduntur Sigilla et Nomina Eorum.*

This is an account of the cosmic process so far as it is indicated by the Tarot Trumps.

LIBER CCCLXX.—*Liber A'ASH vel Capricorni Pneumatici sub figurâ CCCLXX.*

Contains the true secret of all practical magick.

LIBER CD.—*Liber TAV vel Kabbalæ Trium Literarum sub figurâ CD.*

A graphic interpretation of the Tarot on the plane of initiation.

LIBER DCCCXIII.—*vel Ararita sub figurâ DLXX.*

This book is an account of the Hexagram and the method of reducing it to the Unity, and Beyond.

CLASS "B"

[THE BOOK OF THOTH.

Being *Equinox* III (5). A complete treatise on the Tarot, giving the correct designs of the cards with their attributions and symbolic meanings on all planes.]

[EIGHT LECTURES ON YOGA.

Being *Equinox* III (4). A detailed exposition of the principles of Yoga, fitted to the comprehension of the average Aspirant.]

[THE HEART OF THE MASTER.

An account of the Vision beheld and the Voice heard by Khaled Khan upon the Holy Hill of Sidi Bou Said.]

[LITTLE ESSAYS TOWARD TRUTH.

A series of short essays on various stages and aspects of the Mystic and Magical Path.]

[ONE STAR IN SIGHT.

A glimpse of the structure and system of the Great White Brotherhood, known as the A.:A.:.]

LIBER VI.—*Liber O vel Manus et Sagittæ.*

The instructions given in this book are too loose to find place in the Class D publications.

Instructions given for elementary study of the Qabalah, Assumption of God forms, Vibration of Divine Names, the Rituals of Pentagram and Hexagram, and their uses in protection and invocation, a method of attaining astral visions so-called, and an instruction in the practice called Rising on the Planes.

LIBER IX.—*Liber E vel Exercitiorum.*

This book instructs the aspirant in the necessity of keeping a record. Suggests methods of testing physical clairvoyance. Gives instruction in Asana, Pranayama and Dharana, and advises the application of tests to the physical body, in order that the student may thoroughly understand his own limitations.

[LIBER XXI.—*The Classic of Purity.*

A new translation from the Chinese by the Master Therion.]

LIBER XXX.—*Liber Libræ.*

An elementary course of morality suitable for the average man.

LIBER LVIII.

This is an article on the Qabalah in the Temple of Solomon the King, Equinox V.

LIBER LXIV.—*Liber Israfel, formerly called Anubis.*

An instruction in a suitable method of preaching.

[LIBER LXXI.—*The Voice of the Silence* by H. P. Blavatsky, with an elaborate commentary by Frater O.M.

Frater O.M., 7°=4^o, is the most learned of all the Brethren of the Order; he has given eighteen years to the critical study of this masterpiece.]

LIBER LXXVIII.

A description of the Cards of the Tarot with their attributions, including a method of divination by their use.

LIBER LXXXIV.—*vel* CHANOKH.

A brief abstraction of the Symbolic representation of the Universe derived by Dr. John Dee through the Scrying of Sir Edward Kelly. Its publication is at present incomplete.

LIBER XCVI.—*Liber Gaias.*

A Handbook of Geomancy. Gives a simple and fairly satisfactory system of Geomancy.

[LIBER CXI.—*Liber ALEPH, the Book of Wisdom or Folly.*

Being *Equinox III* (6). An extended and elaborate commentary on the *Book of the Law*, in the form of a letter from the Master Therion to his magical son. This Book contains some of the deepest secrets of initiation, with a clear solution of many cosmic and ethical problems.]

[LIBER CLVII.—*The Tao Teh King.*

A new translation, with a commentary, by the Master Therion. This is the most exalted and yet practical of the Chinese classics.]

[LIBER CLXV.—*A Master of the Temple.*

The account of the attainment of a Master of the Temple given in full detail by Frater O.I.V.V.I.O. This is the Record of a man who actually attained by the system taught by the A.:A.:.]

[LIBER CCXVI.—*The Yi King. (Classic of Changes.)*

A new translation, with a commentary, by the Master Therion. Confucius said that if his life were to be prolonged by a few years, he would give fifty of them to the study of this book.]

LIBER D.—*Liber Sepher Sephiroth.*

A dictionary of Hebrew words arranged according to their numerical value.

LIBER DXXXVI.—ΒΑΤΡΑΧΟΦΡΕΝΟΒΟΟΚΟΣΜΟΜΑΧΙΑ.

An instruction in expansion of the field of the mind.

LIBER DCCLXXVII.—*vel Prolegomena Symbolica Ad Systemam Sceptico-Mysticæ Viæ Explicandæ, Fundamentum Hieroglyphicum Sanctissimorum Scientiæ Summæ.*

A tentative table of correspondences between various religious symbols; [re-printed with extensive additions, making it the only standard comprehensive book of reference ever published. It is to the language of Occultism what Webster or Murray is to the English language.]

LIBER DCCCLXVIII.—*Liber Viarum Viæ.*

A graphic account of magical powers classified under the Tarot trumps.

LIBER CMXIII.—*Liber Viæ Memorix.* תישארב

Gives methods of attaining the magical memory or memory of past lives, and an insight into the function of the aspirant in this present life.

CLASS "C"

LIBER XXXIII.—*An account of A.: A.: first written in the language of his period by the Councillor Von Eckartshausen, and now revised and rewritten in the Universal Cipher.*

An elementary suggestive account of the work of the Order in its relation to the average man. The preliminary paper of M.:M.:M.: may be classed with this.

LIBER XLI.—*Thien Tao* (in *Konx Om Pax*).

An advanced study of Attainment by the method of equilibrium on the ethical plane.

LIBER LV.—*The Chymical Jousting of Brother Perardua*.

An account of the Magical and Mystic Path in the language of Alchemy.

LIBER LIX.—*Across the Gulf*.

A fantastic account of a previous incarnation. Its principal interest is that its story of the overthrowing of Isis by Osiris may help the reader to understand the meaning of the overthrowing of Osiris by Horus in the present Æon.

LIBER LXVII.—*The Sword of Song*.

A critical study of various philosophies. An account of Buddhism.

LIBER XCV.—*The Wake World* (in *Konx Om Pax*).

A poetical allegory of the relations of the soul and the Holy Guardian Angel.

LIBER CXLVIII.—*The Soldier and the Hunchback*.

An essay on the method of equilibrium on the intellectual plane.

LIBER CXCVII.—*The High History of Good Sir Palamedes the Saracen Knight and of his following of the Questing Beast*.

A poetic account of the Great Work, and enumeration of many obstacles.

LIBER CCXLII.—*AHA!*

An exposition in poetic language of several of the ways of attainment and the results obtained.

LIBER CCCXXXV.—*Adonis*.

This gives an account in poetic language of the struggle of the human and divine elements in the consciousness of man, giving their harmony following upon the victory of the latter.

LIBER CDLXXIV.—*Liber Os Abysmi vel DAATH.*

An instruction in a purely intellectual method of entering the Abyss.

[LIBER DCCXXIX.—*The Amalantrah Working.*

A record of communications with a discarnate Intelligence.]

[LIBER DCCC.—*The Ship.*

A mystery play.]

[LIBER DCCCXI.—*Energised Enthusiasm.*

A note on Theurgy.]

LIBER DCCCLX.—*John St. John.*

A model of what a magical record should be, so far as accurate analysis and fullness of description are concerned.

LIBER MMCMXI.—*A Note on Genesis.*

A model of Qabalistic ratiocination.

CLASS "D"

LIBER III.—*Liber Jugorum.*

An instruction for the control of speech, action and thought.

[LIBER V.—*vel Reguli, the Ritual of the Mark of the Beast.*

An incantation proper to invoke the Energies of the Æon of Horus, adapted for the daily use of the Magician of whatever grade.]

LIBER VIII.—[*The Ritual Revealed in the Vision of the Eighth Æthyra for the Attainment of the Knowledge and Conversation of the Holy Guardian Angel.*]

See CDXVIII.

LIBER XI.—*Liber N V.*

An instruction for attaining Nuit.

LIBER XIII.—*Graduum Montis Abiegni.*

An account of the task of the Aspirant from Probationer to Adept.

LIBER XVI.—*Liber Turris Vel Domus Dei.*

An instruction for attainment by the direct destruction of thoughts as they arise in the mind.

LIBER XVII.—*Liber I A O.*

Gives three methods of attainment through a willed series of thoughts. It is the active form of Liber H H H. The article “Energized Enthusiasm” is an adumbration of this book.

LIBER XXV.

This is the chapter called the “Star Ruby” in the *Book of Lies*. It is an improved form of the “lesser” ritual of the Pentagram.

LIBER XXVIII.—*Liber Septem Regum Sanctorum.*

Has not been published. It is a ritual of Initiation bestowed on certain selected Probationers.

LIBER XXXVI.—*The Star Sapphire.*

Is Chapter XXXVI of the *Book of Lies*, giving an improved ritual of the Hexagram.

LIBER XLIV.—*The Mass of the Phoenix.*

This is Chapter XLIV of the *Book of Lies*. An instruction in a simple and exoteric form of Eucharist.

LIBER LXI.—*Liber Causæ. The Preliminary Lection, including the History Lection.*

Explains the actual history of the origin of the present movement. Its statements are accurate in the ordinary sense of the world. The object of the book is to discount Mythopœia.

[LIBER LXX.—*Σταυρος Βατραχου.*

The ceremonies proper to the obtaining of a familiar spirit of a Mercurial nature as described in the Apocalypse of St. John the Divine from a frog or a toad.]

LIBER CXX.—*Liber Cadaveris.*

The Ritual of Initiation of a Zelator.

LIBER CLXXV.—*Astarte vel Liber Berylli.*

An instruction in attainment by the method of devotion.

LIBER CLXXXV.—*Liber Collegii Sancti.*

Being the tasks of the Grades and their Oaths proper to Liber XIII. This is the official Paper of the various grades. It includes the Task and Oath of a Probationer.

LIBER CC.—*Resh vel Helios.*

An instruction for adorations of the Sun four times daily, with the object of composing the mind to meditation and of regularizing the practices.

LIBER CCVI.—*Liber R V vel Spiritus.*

Full instruction in Pranayama.

LIBER CCCXLI.—*Liber H H H.*

Gives three methods of attainment through a willed series of thoughts.

LIBER CDXII.—*A Vel Armorum.*

An instruction for the preparation of the Elemental Instruments.

LIBER CDLI.—*Liber Siloam.*

A direct method of inducing trance.

LIBER DLV.—*Liber H A D.*

An instruction for attaining Hadit.

LIBER DCLXXI.—*Liber Pyramidos.*

The ritual of the initiation of a Neophyte. It includes sub-rituals numbered from 672 to 676.

[LIBER DCCC.—*Liber Samekh, Theurgia Goëtia Summa (Congressus cum Dæmone).*

The Preliminary Invocation of the Goëtia so-called, with a complete explanation of the barbarous names of evocation used therein, and the secret rubrick of the ritual, by the Master Therion. This is the most potent invocation extant, and was used by the Master Himself in his attainment.]

LIBER DCCCXXXI.—*Liber I O D*, formerly called VESTA.
An instruction giving three methods of reducing the manifold consciousness to the Unity.

LIBER .—*Liber Collegii Interni*.

[CLASS "E"]

LIBER II.—*The Message of the Master Therion*.

Explains the essence of the New Law in a very simple manner.

LIBER CL.—לָ עַן (a Sandal), *de Lege Libellum*.

A short explanation of the Law, extolling its sublime virtue.
By the Master Therion.

LIBER CCC.—*Khabs Am Pekht*.

A special instruction for the Promulgation of the Law. This is the first and most important duty of every Aspirant of whatever grade. It builds up in him the Character and Karma which form the Spine of Attainment.

LIBER DCCCXXXVII.—*The Law of Liberty*.

A further explanation of *The Book of the Law* in reference to certain ethical problems.]

[COMPOSITE WORKS]

CLASS "A-B"

[LIBER CDXV.—*Opus Lutetianum (the Paris Working)*].

The Book of the High Magick Art that was worked by Frater O.S.V. 6°=5° and Frater L.T. 2°=9°.]

LIBER CDXVIII.—*Liber XXX ÆRVM vel Sæculi. Being of the Angels of the thirty Æthyrs, the Vision and the Voice*.

Besides being the classical account of the thirty Æthyrs and a model of all visions, the cries of the Angels should be regarded as accurate, and the doctrine of the function of the Great White

Brotherhood understood as the foundation of the Aspiration of the Adept. The account of the Master of the Temple should in particular be taken as authentic.

The instruction in the 8th Æthyr pertains to Class D, i.e. it is an Official Ritual, and the same remarks apply to the account of the proper method of invoking Æthyrs given in the 18th Æthyr.

CLASSES "A" and "B"

LIBER DCCCCLXIII.—ΘΗΣΑΤΡΟΤ ΕΙΔΩΛΩΝ

[A superb collection of Litanies appropriate to the Signs of the Zodiac.] Only the short note pertains to Class A.

[CLASSES "A," "B" and "E"]

THE EQUINOX OF THE GODS.

Being *Equinox III* (3), and also Part IV of *Book 4 (Liber ABA)*. This is the book demanded by *Liber Legis*, chapter III, verse 39.]

[CLASSES "A," "B," "D" and "E"]

LIBER IV.—*Liber ABA (Book 4)*

A general account in elementary terms of magical and mystical powers. In four parts: (1) Mysticism (2) Magick (Elementary Theory) (3) Magick in Theory and Practice (4) ΘΕΛΗΜΑ—The Law.)]

[CLASSES "C" and "D"]

LIBER CCCXXXIII.—*The Book of Lies falsely so-called.*

This book deals with many matters on all planes of the very highest importance. It is an official publication for Babes of the Abyss, but is recommended even to beginners as highly suggestive. Its Chapters XXV, XXXVI and XLIV are in Class D.

[UNCLASSIFIED OR UNKNOWN]

LIBER XLVI.—*The Key of the Mysteries.*

A translation by Frater O.M. of the masterpiece of Eliphaz Levi.

LIBER LI.—*The Lost Continent.*

An account of the Continent of Atlantis: the manners and customs, magical rites and opinions of its people, together with a true account of the catastrophe, so called, which ended in its disappearance.

LIBER LXXIII.—*The Urn.*

This is the sequel to *The Temple of Solomon the King* and is the Diary of a Magus. This book contains a detailed account of all the experiences passed through by the Master Therion in his attainment of this grade of initiation, the highest possible to any manifested man.

LIBER LXXIV.—*Liber Testis Testudinis vel* טר.

A further account of the Task of a Magus.

LIBER LXXXI.—*The Butterfly Net.*

An account of a magical operation, particularly concerning the planet Luna, written in the form of a novel.

LIBER CCVII.—*Syllabus.*

An enumeration of the Official Publications of the A.:A.:, and a description of their contents. (This work.)

LIBER DXXXVI.—*A Complete Treatise on Astrology.*

By Frater O.M. This is the only text-book composed on scientific lines, by classifying from observed facts, instead of deducting from *à priori* theories.

LIBER DCXXXIII.—*De Thaumaturgia.*

A statement of certain ethical considerations concerning Magick.

LIBER DCCCL.—*The Rites of Eleusis.*

Seven rituals of the dramatic order.

LIBER DCCCLXXXVIII.—*The Gospel According to St. Bernard Shaw.*

A complete study of the origins of Christianity.

LIBER MCCLXIV.—*The Greek Qabalah.*

A complete dictionary of all sacred and important words and phrases given in the Books of the Gnosis and other important writings both in the Greek and the Coptic.

A NOTE EXPLAINING WHY EACH NUMBER
HAS BEEN GIVEN TO EACH BOOK

LIBER

1. I is the number of the Magus in the Tarot.
2. [The number of Chokmah, to which the Grade of Magus is referred. In this book the Master Therion, a Magus, proclaims his Word.]
3. Refers to the threefold method given, and to the Triangle as a binding force.
4. [The number of ABA; refers to the fourfold nature of the work.]
5. [Refers to the Pentagram.]
- 6.
7. Refers to the 7 chapters, and to the fact that the number 7 is peculiarly suitable to the subject of the Book.
8. The Tarot card numbered 8, the Charioteer, the bearer of the Holy Graal, represents the Holy Guardian Angel.
9. Refers to Yesod. The foundation, because the elementary practices recommended in the book are the foundation of all the work.
10. Porta Lucis, the Gate of Light, is one of the titles of Malkuth, whose number is X.
11. A concentration of the title N V, whose value is 56, and 6 and 5 are 11. (See CCXX. I, i. and II, i.)
13. The number of Achad = Unity, and the title is perhaps intended to show that all paths of attainment are essential.
16. The key of the Tarot numbered XVI is the Lightning Struck Tower.
17. I A O [⋆ ✱ ⋆] adds up to 17.
21. [The number of חן, purity.]
25. The square of 5, this being a ritual of the Pentagram.
27. The number of permutations of 3 things taken 3 at a time, and (of course) the cube of 3.
28. [The number of כח, power, also 4×7 , here representing power and authority across the regimen of the Planets.]

LIBER

30. 30 is the letter Lamed, which is Justice in the Tarot, referred to Libra.
31. [31 was discovered by Frater O.I.V. to be “the Key of it all.”]
33. This number was given on Masonic grounds.
36. The square of 6, this book being the ritual of the Hexagram.
- 41.
44. From לַבַּיִם blood, because blood is sacrificed, also because the God Adored is Horus, who gave 44 as his special number. See *Equinox* I (7), 376.
46. [The number of לֵוִי, Levi.]
51. [The number of אֶדְוִים, Edom; Refers to a theory that the ‘Kings of Edom’ who perished before the creation of Adam were a previous race inhabiting ‘Atlantis.’]
55. The mystic number of Malkuth and of נֵה ornament; a number generally suitable to the subject of the book.
58. חַן Grace, a secret title of the Qabalah. See *Sepher Sephiroth*.
- 59.
61. See *Sepher Sephiroth*. The allusion is to the fact that this book forms an introduction to the series.
64. A number of Mercury.
65. The number of Adonai.
66. The sum of the first 11 numbers. This book relates to Magic, whose Key is 11.
67. The number of חַיִּים a sword.
- 70.
71. [The number of LAM, “The Way.”]
73. [The numeration of חֹכְמָה, Chokmah, to which Sephirah the Grade of Magus is attributed.]
74. [The number of דַע, knowledge or wisdom.]
78. The number of cards in the Tarot pack.
81. [A number of Luna.]
84. Enumeration of the name Enoch. [חֲנוֹךְ]
90. Tzaddi means a fish-hook. “I will make you fishers of men.”

LIBER

95. The number of מלכה “queen,” attributed to Malkuth.
96. The total number of points in the 16 figures.
111. [The numeration of אלה, Aleph “in full.” See Sepher Sephiroth.]
120. See Rosicrucian Symbolism.
148. מאזנים The Balances.
150. [The number of נ ע ל, a sandal, and of L.L.L.L.L., referring to the formula “the Law of Light, Life, Love and Liberty.”]
156. Babalon, to whom the book refers. See Sepher Sephiroth.
157. [See Sepher Sephiroth.]
165. [The number of NEMO, the symbolic name of a Master of the Temple. See Liber CDXVIII.]
175. The number of Venus or Astarte.
- 185.
197. Number of Z O O N, “Beast.”
200. The number of ה the Sun.
206. The number of R V, referred to in the text.
207. [See Sepher Sephiroth.]
216. [6 × 6 × 6]
220. The number of the Verses in the three chapters of the Book. It has, however, an enormous amount of symbolism; in particular it combines the 10 Sephiroth and 22 Paths; 78 is איואם. [93 is עיז; 418 is ΑΙΦΑΟΣ] For 666 vide Sepher Sephiroth.
231. Sum of the numbers [0 + 1 + + 20 + 21] printed on the Tarot Trumps.
242. “Aha!” spelt in full.
- 300.
333. The number of Choronzon.
335. The Numeration of Adonis in Greek.
341. The Sum of the 3 Mothers of the Alphabet.
370. עש Creation.
400. From the large Tau ה in the diagram.
410. Numeration of בית Beth, the letter of the Magus of the Tarot, whose weapons are here described.

LIBER

415. [Numeration of הקדוש, “The Holy One, sodomite.”]
418. Vide Sepher Sephiroth. Used for this book because the final revelation is the Lord of the Æon.
451. The number of שילעאם Siloam.
474. The number of Daath.
500. The number of *ὁ ἀριθμός* the Greek word for Number.
536. The number of מסלות the sphere of the Fixed Stars.
555. H a d fully expanded; thus הה, אלה, רלת; compare II where N u is fully contracted.
- 570.
- 633.
671. From תרוז, the Gate, and the spelling in full of the name Adonai.
729. [The number of אמאלאנהראח, Amalantrah.]
777. See Sepher Sephiroth.
800. [The number of קתש, a bow, and the three Paths ascending from Malkuth on the Tree of Life.]
808. The number of the name נהשתן.
811. The number of I A O in Greek.
813. See Sepher Sephiroth.
831. φαλλός
837. [The number of תת זל, the Profuse Giver.]
850. [The number of Ἐλευσίς, “Eleusis.”]
860. The number of Ἰων “John.”
868. נתיבות Paths.
888. [The number of Ἰησους, “Jesus.”]
913. Berashith, the Beginning, spelt backwards in the title to illustrate the development of the magical memory.
963. Achad spelt fully; see Sepher Sephiroth.
- 1264.
2911. Berashith spelt with Capital B as in Genesis i. 1.

*** **

Editor's notes

This text of Liber 207 has been significantly revised (mostly based on information in editorial endnotes to the 1994 “Blue Brick” edition of *Magick*) from the version printed in *Equinox* I (10), though I have endeavoured to retain the same general layout. I will go through the changes I have made in order. Major additions or alterations are indicated in the text by square brackets.

Description of document classes.

Class “E” was added ca. 1919 and used in the *Blue Equinox* (*Equinox* III (1)) for four tracts, two of which had been previously published in *The International*. H.B. in notes to Appendix I of the “Blue Brick” observes that three of these (*Libri* 2, 300 and 837) had earlier been placed in Class “B” by Crowley in correspondence with C.S. Jones. The description is by the present editor.

Class “A” documents.

The designation of Liber XXXI for the MS. of *The Book of the Law* was first used in a private publication as photographic prints of the MS in 1926, although it was probably introduced a few years previously, when Crowley changed the title of the typeset from “Liber L” to “Liber AL.” A slightly shorter version of the full title (omitting the Hebrew and Greek for Aiwaz and Therion), was used in *The Equinox of the Gods*. The description is by the present editor.

The full title of Liber CCXX has been conformed to that used in the 1938 and subsequent publications. In the 1913 “Syllabus” the title was “Liber L vel Legis sub figurâ CCXX as delivered by LXXVIII to DCLXVI.” While in New York, Crowley had the correct Hebrew spelling of Aiwaz communicated to him by one Samuel A. Jacobs, who knew it for the simple reason that it was his middle name (patronymic, rather), and lo and behold it enumerated to 93; hence in the *Blue Equinox* the title was given as “Liber L vel Legis sub figurâ CCXX as delivered by XCIII to DCLXVI.” Subsequently, following work by Frater Achad (C.S. Jones) on the Qabalistic “key” to the book, Crowley changed the title again, from “Liber L” to “Liber AL”; and finally, on discovering that the name of Aiwass (spelt thus in CCXX I. 7) in Greek could be made to add to 418 by reading the ‘w’ as a *digamma*, put this alternate numeration in the title.

Class “B” documents.

“Liber LXI vel Causæ” was listed in Class B in the 1913 “Syllabus” (it was Class A when printed in the first edition of *Θελημα*), but when first generally published in the *Blue Equinox* it was Class D. It therefore appears in Class D in this list.

Works published in Class B subsequent to 1913 are included in this list. Where a description was given in the *Blue Equinox*, that has been used. Where none was so given, one has been written, or taken from some other source.

The description for *The Book of Thoth* was attached in the 1919 "Præmonstrance" to the designation Liber LXXVIII which had been previously used for "A description of the cards of the Taro," a slight adaptation of a Golden Dawn instruction, published in *Equinox* I (8). *The Book of Thoth* bore no number on publication although it is cited as Liber 78 by some.

For *One Star in Sight* I used the sub-title from *Magick in Theory and Practice* in place of a description.

The descriptions of *Eight Lectures on Yoga*, *Little Essays Toward Truth* and *The Heart of the Master* are by the present editor, the last being slightly paraphrased from a reference within the text of the work.

The promised completion of Liber LXXXIV was never published and probably never written.

The latter part of the description of Liber DCCLXXVII appeared in the 1919 "Curriculum" and referred to a planned expanded edition of 777. It was never completed and put into order by Crowley, but materials believed to be intended for it were posthumously published as *777 Revised* in the 1950s.

Class "C" documents.

"The Amalantrah Working," is listed as Liber 729 in Class C in Gerald Yorke's "Catalogue and Key to the Technical Writings of Aleister Crowley" (unpublished, but summarized as title, class and number in an appendix to *Equinox* III (9)). The description is by the present editor.

"The Ship" is said to be Liber 800 in Class C in correspondence from Crowley to Jones. In the absence of any official description in the lists of *Libri* published by Crowley, the sub-title of the work is here given.

It seems likely that "Energized Enthusiasm" was intended for inclusion in the 1913 "Syllabus" in Class C; 811 appears in the list explaining why numbers were given to works; in the 1919 "Curriculum" it is listed as Liber 811. Again the classification is from Crowley-Jones correspondence. No official description was given in the *Blue Equinox*, so again the sub-title alone is given.

Class "D" documents.

The long title of Liber VIII conflates together two references to this text in Liber XIII. In *Equinox* IV (1) it was published as "The Ritual proper for the invocation of Augoeides."

Liber V and Liber DCCC were published in Class D in *Magick in Theory and Practice*, from which the description of the former is taken. The description of the latter was originally applied in the 1919 "Præmonstrance" to Liber 365 which was apparently a preliminary designation for this ritual, then still a work in progress. "Liber Samekh" has also been cited as Liber 120.

Liber LXX was said to be in Class D by Crowley in correspondence with Jones. A note on the MS. also refers it to the VI^o of O.T.O. The long sub-title of the work is used as a description.

In the 1913 “Syllabus,” *Libri XVII* and CDLI and “Liber Collegii Interni” were said to be unpublished; the last bore no other description. They are still unpublished. Liber XVII (“Liber IAO”) was unknown to both Yorke (“lost”) and the editor of the 1994 “Blue Brick” (“possibly not extant”); I hear occasional rumours of it but have not been able to verify these. Liber 451 (“Liber Siloam”) is alluded to elsewhere in Crowley’s writings from the *Equinox* period, and there are also references to a practice called the “Sleep of Siloam” (a term previously used in 19th-century occultist literature) which appears to denote some kind of deliberately induced clairvoyant trance state. A short untitled ritual from around this period which refers to the “Sleep of Siloam” is extant and has been published in *The Magical Link*; this document is otherwise believed lost. The number 451 has also been applied to a chapter from Liber CDXIV O.T.O., “De Arte Magica,” entitled “Of Eroto-Comatose Lucidity” which describes a technique for achieving a trance state through sexual exhaustion; this though is said to be in Class B, and is believed to have been written ca. 1914. “Liber Collegii Interni” is not known to survive under that title; possibly related material (*i.e.*, concerning the theory and practice of running a Magical Order) survives in one of Crowley’s notebooks, but is unpublished.

Liber XXVIII survives in typescript. It is unpublished, although transcripts of doubtful reliability are in Internet circulation.

Two rituals under the number 120 survive in MS. (as noted, this number has also been referred to “Liber Samekh.” One, believed to be the earlier, gives a rather impractical ritual of initiation with a single officer (although assistants might be required) and Candidate; internal evidence casts doubt on whether it is the A.:A.:Zelator initiation. It has been published as facsimile MS., and transcripts, mostly with a number of lacunæ, are in Internet circulation. The other is unpublished and I have no information concerning it; the MS. notebook containing it is in the possession of a group claiming to be the A.:A.: who as far as I know use it as the Zelator initiation and thus do not intend to publish it.

Two rituals under the number 671 are extant. “Liber DCLXXI vel **הרעא**,” a scripted initiation ritual with two officers and a candidate, survives in TS. in the collection of Syracuse University, and is unpublished. “Liber Pyramidos,” a versified solo ritual deriving from the former, survives in a number of MS. and TS. versions, many of which have been published. Neither contains numbered subrituals as stated in the description, though it is easier to see how a later version of the former might have done.

While a case could be made for the inclusion of the original Liber 207 in Class D, the present text has been so heavily revised by an editor with no A.:A.: affiliation that it would be misleading to claim an A.:A.: classification for it.

Class “E” documents.

All the descriptions of Class E works are taken from the Blue Equinox.

Composite documents.

In the 1913 "Syllabus," *Libri* 418 and 963 were listed, each under its own sub-heading, between the Class "A" and Class "B" lists. Liber 333 was included in the Class "C" list, although the first publication bore a notice proclaiming it to be in "Classes C and D." The description of Liber 963 is from the 1919 "Curriculum"; none was given in the 1913 "Syllabus."

Liber 415, "The Paris Working" appears in Class AB in a list of A.:A.: papers prepared by C.S. Jones based on correspondence from Crowley. The subtitle is used in lieu of an official description.

The Equinox of the Gods bore a Class E imprint facing the main title page, but "Genesis Libri AL," which forms the bulk of the book, bore a Class B imprimatur and *Libri* XXXI and CCXX are of course Class A. The description is by the present editor.

Parts I-III of *Book 4* bore no classification on first publication. Parts I and II bore a notice proclaiming them to be "Issued by order of the GREAT WHITE BROTHERHOOD, known as the A.:A.:." *The Equinox of the Gods*, retroactively proclaimed to be Part IV of *Book 4* some years after publication, is itself composite as noted. The appendices to Part III include works in classes A, B, and D; parts I and IV also include extracts from "Aha!" (Class C). The subtitles of the four parts are as given in *Magick in Theory and Practice*; the Blue Equinox gave them as "(1) Mysticism (2) Magical Theory (3) Magical Practice (4) The Law." Part I bore the internal title "Meditation" on first publication (1912) but was cited as "Mysticism" in advertisements around the period; Part II bore the internal title "Magick" on first publication (1913), corrected to "Magick (Theory)" in the errata, by which title it was cited in advertisements at the time.

Unclassified or unknown.

This includes extant works listed in the 1919 "Præmonstrance" or "Curriculum" which have not within my knowledge had a document class assigned by Crowley either on publication or subsequently. It is beyond the scope of the present treatment to speculate on which class they belong in.

Liber LXXIV, "Liber Testis Testudinis" was lost for some time and only recovered in the mid-1990s; it is not referenced in any of Crowley's other works that I am aware of. The description is mine.

"The Rites of Eleusis" is given the number 850 in a MS. note by Crowley to *The Equinox*. The description is from Appendix I of *MTP*.

All other descriptions in this section are from the *Blue Equinox*.

Liber 1264 was never completed by Crowley, although some of his notes on Greek and Coptic numerology are extant; a reconstruction of the work from some of these notes was published in the O.T.O. newsletter in the 1970s in Class B, but the authority for this classification is dubious in the extreme.

Omission of O.T.O. documents.

Certain documents of O.T.O., both public and internal, have had A.:A.: classes assigned to them at various occasions, mostly in correspondence between Crowley and C.S. Jones. These include:

- * The public documents Liber CI, “An Open Letter to those who may wish to join the Order” and Liber CLXI, “Concerning the Law of Thelema” (both Class B).
- * The high-degree instruction papers, Liber XXIV, “De Nuptiis Secretis Deorum cum Hominibus,” Liber C, “Agape Azoth Sal Philosophorum” (or “Liber כהן”), Liber CCXXVIII, “De Natura Deorum,” Liber CCCLXVII, “De Homunculo” and Liber CDXIV, “De Arte Magica secundum Ritum Gradus Nonæ O.T.O.” (all Class B with the exception of Liber C which was listed Class D in the 1913 “Syllabus”).

They are all omitted from the present edition of the “Syllabus.” The public documents bore no A.:A.: imprint on their *Equinox* publication, but instead bore an O.T.O. “Issued by order” notice. As regards others, there is the problem that Probationers of A.:A.: were required (Liber 185, Task of a Probationer) to study publications in class B, but these texts, prior to their publication (and there are doubts about the completeness and reliability of the published texts) would only have been available to initiates of an appropriate O.T.O. degree.

The public O.T.O. document Liber XV, “Ecclesiæ Gnosticæ Catholicæ Canon Missæ” was listed in the “Præmonstrance of A.:A.:” in the Blue *Equinox*, but did not bear an A.:A.: imprint on any of its publications and does not appear to have ever had an A.:A.: class referred to it; it is thus here omitted.

The 1919 “Præmonstrance” lists a Liber CVI as “A treatise on the nature of Death, and the proper attitude to be taken towards it.” In Jones’ notes (cited in the Blue Brick) Liber 106 is listed in Class B. This work is generally identified as identical with “An Epistle of Baphomet to the Illustrious Damozel Anna Wright ... Concerning Death,” which was first published in *The International* in December 1917 (this work had no number attached on publication but was identified as Liber 106 in Appendix I of *Magick in Theory and Practice*) and on internal evidence is a public O.T.O. document; the identification is reasonable and no other plausible candidate for Liber 106 is known; it is thus here omitted.

The paper “Artemis Iota vel de coitu scholiciæ triviæ” is said to be Liber 666 in Class B (according to the editor of the “Blue Brick,” this classification appears on the MS.); again, this appears to have originally been an O.T.O. paper, first generally published in *Magick Without Tears*.

Liber LXXVII, “OZ,” while published without either A.:A.: or O.T.O. imprint and signed by Crowley with his mundane name, was said in correspondence to pertain to O.T.O., and derives from material written for O.T.O. circa 1916 (later included in the New Comment on Liber AL).

Other omissions

A few works from the 1919 “Præmonstrance” which are unpublished and believed lost or unwritten are omitted, as are some other “lost works.” These include:

Liber V. In “Liber Viarum Viæ,” a Liber V is referred to the Path of ♃ and described as “The Formulation of the Flaming Star.” In Liber 185 it is written that the Philosophus shall study and practice the meditations described in Liber V. This cannot be “Liber V vel Reguli” because of the dates involved; nor can it be Crowley’s “True Greater Ritual of the Pentagram” as published in the *Magical Link* as that is said to be for the use of Adepts only and in any case does not contain any “meditations” as such.

Liber XXV. In “Liber Viarum Viæ,” a Liber XXV is referred to the Path of ♃ and described as “The Preparation of the Corpse for the Tomb.” In “Liber RV vel Spiritus,” a Liber XXV is mentioned in connection with the practice of *mahāsatiṣṭhāna*, and in Liber XIII *mahāsatiṣṭhāna* is referred to the Path of ♃ (the aspirant is there directed to Crowley’s *Science and Buddhism* for the practice). While there have been some ingenious arguments put forward as to how this could mean the Star Ruby, the dates involved are problematic.

Liber XLIX, “Shi Yi Chi’en.” Believed no longer extant and probably never completed; also mentioned in Crowley’s article on “Geomancy” in the *International*, which appears to suggest it describes a scheme akin to I Ching but with 7 binary elements for a total of 128 figures.

Liber LXXIII. Mentioned in “Liber Viarum Viæ” under the heading “The Supreme Ecstasy of Purity” and referred to the Path of ♃. Because of the dates involved, cannot be “The Urn” which is mentioned in the 1919 “Præmonstrance” as Liber LXXIII and is extant in part.

Liber XCVII, “Soror Achitha’s Vision.” Cited in “The Abuldiz Working” and the “New Comment” on Liber AL; no work of this title is known to survive. It may be identical to Liber 729, “The Amalantrah Working” (Soror Achitha was Roddie Minor, principal skryer on the Amalantrah working); the passages quoted do not appear in the surviving TSS. of Liber 729, but these are incomplete and the original MS. is lost so the identification remains an open question.

Liber CCLXV, “The Structure of the Mind.” Listed in the 1919 “Præmonstrance” as “a treatise on psychology from the mystic and magical standpoint.” Not completed; an outline survives in Crowley’s diaries.

Liber DCLXVI, “The Beast.” Described in the 1919 “Præmonstrance” as “an account of the Magical Personality who is the Logos of the present Æon.” While this work is sometimes identified with “The Master Therion: A Biographical Note,” on internal evidence the latter postdates the former citation by some years. It has been suggested (e.g. in the edition of *Magick* edited by John Symonds and Kenneth Grant) that this work developed into the autobiographical chapters of “Genesis Libri AL” in *The Equinox of the Gods*, but this must also be regarded as speculative.

Liber DCCCVIII, “Liber Serpentis Nehustan.” There is a reference to 808 as being the number of the name נהשתן in the section of the Syllabus explaining why numbers have been given to texts, but no work of this number appeared in the main list; the title, number and fact of its being unpublished so far were handwritten in by Crowley in one of his copies of *Equinox* I (10). It has not been published and is possibly no longer extant. An editorial note in the “Blue Brick” edition of *Magick* states that “an unpublished MS. with a different title survives that might correspond to this paper.” Possibly Breeze was alluding to one of the rituals later published in *The Magical Link*.

Liber CMXXXIV, “The Cactus.” Listed in the 1919 “Præmonstrance,” this work, intended as a study of the effects of *Anhalonium lewinii* (mescal buttons) was never finished, and what had been written of it (notes from a series of experiments) was destroyed by HM Customs as part of a batch of seized Crowley books and MSS.

Liber MCXXXIX. In “Liber Viarum Viæ” this number is referred to the Path of † under the heading “The Utterance of the Pythoness.” I have it on rumour that a work of this number survives in a private collection but I have no description of its contents, and suspect it may have been written as a retro-fit to the Liber 868 reference by a later A.:A.: group.

Finally, a number of extant numbered papers are omitted on the grounds that it is doubtful whether they belong on the Syllabus.

“The Abuldiz Working” (the record of a magical working with Mary d’Este Sturges in 1911) was published as Liber LX in Class C in *Equinox* IV (2), similarly “The Bartzabel Working” (the ritual script and record of a ceremonial evocation, the ritual script alone having appeared in *Equinox* I (9) as “An Evocation of Bartzabel the Spirit of Mars,” was published in *Equinox* IV (2) as Liber CCCXXV in Class C. In both instances the number and class were assigned by the modern group responsible for publication.

Liber XCIII, “Liber נבא ניקé vel Niké” (also cited as Liber XXVIII) is Crowley’s drug-withdrawal diary from February-March 1922.

“Liber Vesta vel פרכה,” published as Liber DCC in Class D in *Equinox* IV (1), while based on some early Crowley notes and sketches for the robes of A.:A.:, is a creation of the modern group responsible for its publication.

Reasons for assignment of numbers.

Those in square brackets and smaller type are by the present editor; many are tentative. Where a blank is shown this means that no reason was given in the “Syllabus” and I couldn’t work it out either. Numbers are here printed in Arabic digits rather than Roman numerals to save space.

