

# Liber L. vel Bogus



## Liber

L.  
+ Vel



~~Bogus!~~

Given from the mouth of Crowley to the ear of

The Cole

LIBER L. VEL

STOCKING-FILLER

Released on 24-12-14

An extensive preview of

Richard T. Cole's

imminent release

LIBER L. VEL BOGUS

THE REAL CONFESSION OF ALEISTER CROWLEY

LIBER L. VEL STOCKING-FILLER

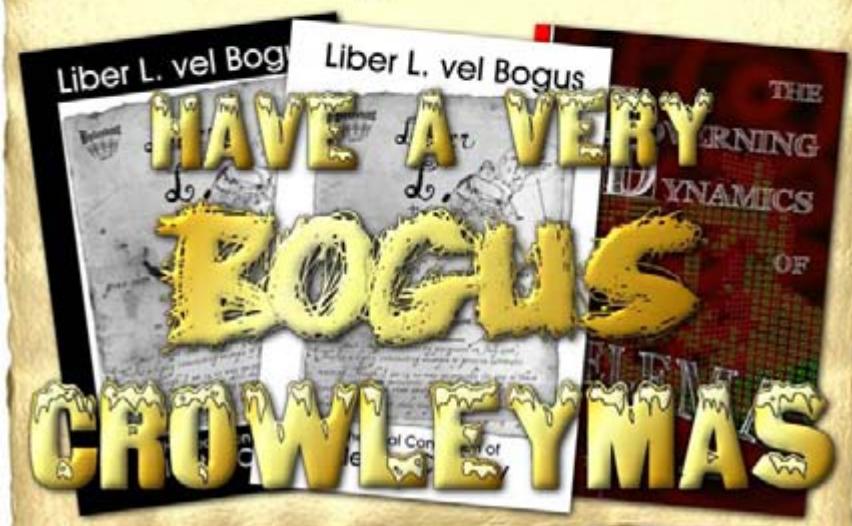
# Liber L. vel Bogus

The Real Confession  
of Aleister Crowley

Dip into Cole's Beastly  
Sack & grab a juicy  
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on Wednesday 24th Dec.

Don't miss out!

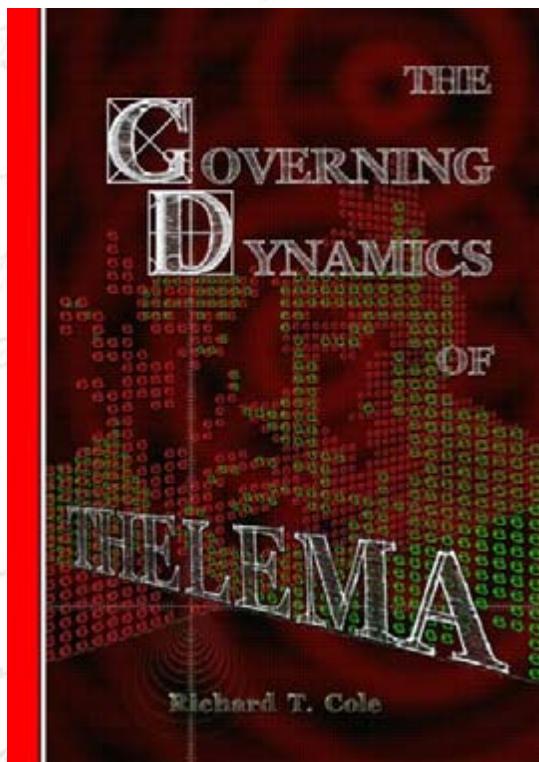
File available only on Christmas Eve...



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## LIBER L. VEL STOCKING-FILLER



# The Governing Dynamics of Thelema

Richard T. Cole

## A work in Four Parts:

## I - Of Aleister Crowley

## **II - Of Liber L. vel Legis (Parts A & B)**

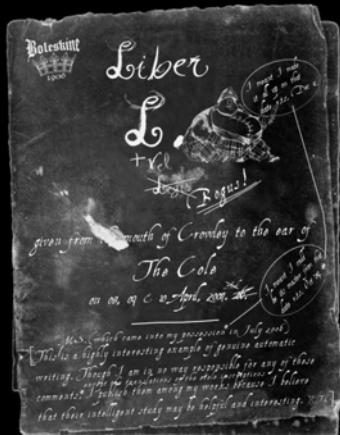
### **III - Of Thelema**

## **IV - Of the New Aeon of Horus**



**Liber L. vel Bogus**

The Real Confession of Aleister Crowley

**Liber L. vel Bogus**

The Real Confession of Aleister Crowley

**Liber L. vel Bogus****The Real Confession of Aleister Crowley**

Being Parts I and II(A)

**The Governing Dynamics of Thelema****1 - 1 - 1**

Published one-hundred and eleven years after Aleister Crowley's alleged reception of **Liber L. vel Legis**, Richard T. Cole presents an in-depth exploration of the man, the Magician, the myth and the legacy. **Liber L. vel Bogus** comprises Parts I (Of Aleister Crowley) and II(A) (Of *Liber L. vel Legis* (Parts A & B)) of **The Governing Dynamics of**



*Liber L. vel Bogus Reborn of the Flame Liber L. vel Bogus Reborn of the Flame*

**Thelema - Book One.** A revised and expanded version of **Liber L. vel Bogus** is scheduled for inclusion in a subsequent one-volume edition, entitled **The Governing Dynamics of Thelma**. This comprising Parts I (Of Aleister Crowley), II(A) (Of *Liber L. vel Legis* (Parts A & B) Revised & Enlarged), II(B) (Of *Liber L. vel Legis* (Parts A & B)), III (Of Thelema) and IV (Of the New Aeon of Horus).



*Standard*  
THE BOGUS COMMENT

Barnsley - 05 December 2014

Do what I say shall be the whole of your Law.

1906

The study of this Book is forbidden.

It is wise to destroy this copy  
before the first reading.

Whosoever disregards this does so at his  
own risk and peril. These are most dire.  
Those who discuss the contents of this

Book are to be shunned by all, as  
centres of pestilence.

All questions of this Book are to  
be decided only by appeal to my  
writings, each for himself.

There is no law beyond Do what I say.

Love me is my law, love under my will.

*An' Kan F.... Ni Kumanne*

LIBER L. VEL STOCKING-FILLER

# LIBER L.

+

## VEL BOGUS

(The Real Confession of Aleister Crowley)

### SUB FIGURA LXXX



Being Parts I & II(A) of

THE

### GOVERNING DYNAMICS

OF

### THELEMA

(A Work in Progress)



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LIBER L. VEL STOCKING-FILLER

# LIBER L. + VEL BOGUS

(The Real Confession of Aleister Crowley)

SUB FIGURA LXXX



Being Parts I & II(A) of

## THE GOVERNING DYNAMICS OF THELEMA

(A Work in Progress)

Edited by Sadie Sparkes



Richard T. Cole asserts the moral right to be identified as the author of this work.

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## In Loathing Memory



**Edward Alexander Crowley**

Without whom, none of this would be possible



**Richard T. Cole**

Without whom, none of this would be possible



# LIBER L.

## + STOCKING-FILLER

(Released on 24-12-14)

Edited by Sadie Sparkes

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LIBER L. VEL STOCKING-FILLER

# LIBER L. + VEL BOGUS

(The Real Confession of Aleister Crowley)

SUB FIGURA LXXX

Being Parts I & II(A) of

THE GOVERNING DYNAMICS OF THELEMA



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## A The mad ol' bastard faked it!



**Liber L. vel Legis (Book of the Law)**, and appointed Crowley as figurehead of a New World Religion (Thelema) and sole terrestrial confidante of Horus, the supreme deity of a New Aeon. In short, Crowley was the new Jesus and **Liber L. vel Legis** represented a New Covenant with God – A contemporary Bible and ‘one-size-fits-all’ global rulebook valid for the next two thousand years. The Age of Aquarius had dawned, with **The Great Beast 666** at its helm.

On this outlandish claim rests the life, legacy and reputation of Aleister Crowley. On this slender bough hangs the spiritual authority of his New World Religion, **Thelema**. On this fantastical assertion dangles a global publishing industry, the faith of aficionados and converts across the globe, and the very *raison d'être* of (c)O.T.O. Inc. - Legal guardians of Crowley's literary & artistic legacy and high priests of his Magickal construct. On the scaffold of those three pivotal days is suspended the ultimate historical fate of Aleister Crowley – Madman or messiah, seer or psycho! If my observations are correct, then everything written about (and by) the **Great Beast 666** is subject to fundamental reappraisal.

Between noon and 1PM on 08, 09 & 10 April 1904 a supernatural herald allegedly manifested in the Cairo apartment of infamous Victorian Satanist, Edward Alexander Crowley. The praeterhuman entity, named Aiwass, proclaimed the onset of a new epoch for Mankind, dictated the three chapters of



My study, as it appeared on 01 December 2013.

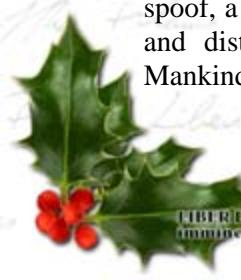
## B - Of Future Days Passed



I am not an occultist and intensely skeptical of almost all 'supernatural' literature and its hyperbolic claims. Nevertheless, with reference to this work and the multiplicity of bizarre synchronicities that occurred during its preparation, I am unable to shake an unsettling conviction that '*the Magickal essence of Aleister Crowley guided my footsteps every step of the way*' – Whatever those words mean.

around my neck for the remainder of my life. **Liber L. vel Bogus** is a book that nobody wants to hear of, read, or, God forbid, actually be right! Somewhat paradoxically, it will attract interested parties with an allure equal and opposite to its force of repulsion. Ultimately, each will loathe it, on principle, in direct proportion to the spiritual, psychological, emotional and financial investment made in brand Crowley.

Aleister Crowley faked his own suicide. He lied about burning his passport, and fabricated his ancestry. He spent his entire life hiding behind an elaborate façade of alter-egos, costumes, aliases and pen-names. Given this, and myriad other questionable character traits, I am perplexed in the extreme that some remain unable and unwilling to consider a possibility that Crowley's account of his reception of **Liber L.** may not represent the unexpurgated and literal truth. For the benefit of unfortunates afflicted with acute and terminal cases of 'Crow-Blindness,' I offer this crumb of comfort - **Liber L. vel Bogus** does not exist. It is a spoof, a joke, a hoax and a phantasm of my imagination. Its publication and distribution are a mirage. Crowley received a new Law for Mankind, precisely as stated. Go ask Aiwass!



## C – Talk of a backlash!

Since news of this publication first surfaced, speculation regarding its content has gurgled within occult, Crowley and Thelemic communities. Heated debate relating to various ‘issues’ allegedly raised has echoed uneasily around online forums. Most of the e-mail I receive these days routinely includes probing questions and jocular references to the prevalent ambience of trepidation surrounding my “*heresy*,” “*blasphemy*” and “*treason*.” From the outset, I accepted that my findings would meet with a certain degree of caution and reticence. However, during the course of various correspondences it became increasingly clear that a virulent strain of what I can only describe as ‘instinctive aversion’ infects many aficionados and apologists of Aleister Crowley.

Questions regarding Crowley’s reception of **Liber L. vel Legis** are nothing new. The Cornelius’, David Hulse and others have aired a multiplicity of perplexing anomalies. Yet, in the absence of conclusive proof, Crowleyites habitually bend over backwards in giving their messiah the benefit of doubt. On consideration of this frustrating trait, I came to realise that the evident disinclination to look at certain unsavoury facts relates not to the inconvenience of compelling a recalibration of one’s intellectual estimation of a historical figure. At its heart, the unease foreshadows a dread of the emotional, psychological and spiritual turmoil inherent within exposure – A self-defence mechanism enabling countless individuals (for years and even decades) to ‘look away’ from circumstantial evidence left by an unfaithful partner, rather than manifest the raw ego-shattering carnage of confrontation, betrayal and separation.

The anomalies discussed in this publication comprise nothing more than a preliminary account of observations made during the study of an incomplete record. In short, its content merely scratches the surface of a very deep mystery. Much of which remains concealed. Nevertheless, these discrepancies are also, I believe, ample to convince any sane and reasonable person as to the bogus nature of Crowley’s claim. However, as I have learned in recent months, questions regarding the reception of **Liber L. vel Legis** slice through superficial layers of intellect and rationale, and penetrate into the deepest roots of belief systems – Dangerous territory indeed!

I am primarily a researcher. My sole motive is that of discovering the truth, however unpalatable to a minority whose lives seem wholly reliant on the words of their saviour. However distasteful to those who, in private correspondence and public forums, speak as if acting in the

capacity of Crowley's solicitor. However unthinkable to those who for too long have looked the other way and 'veiled his vices behind their virtuous words,' and however damaging to the reputation of anyone who willfully buried evidence beneath a lucrative deception. Ignorance is the enemy of truth. The single greatest obstacle obscuring the facts of this matter is a scarcity of primary source material – Crowley's original notebooks, diaries and correspondence. Whilst these remain veiled, misinformation, misdirection, hidden agendas, greed and duplicity will prevail.

I sincerely believe it is the responsibility and duty of each individual to obtain copies of, then study the relevant documents, and form conclusions based on first-hand research. Accept nothing I or anyone else says at face value. Check everything with your own eyes. With reference to questions raised by this publication, and others, I feel that the legal guardians of Crowley's legacy are encumbered with a duty to make public all documentation and information knowingly in its possession. Moreover, that they should routinely oblige all reasonable requests for access to material that may assist in the clarification of a mystery central to all with an interest in the life and legacy of Aleister Crowley.

I am confident to suggest that any material uncovered following the publication of this book will support, and not refute my hypothesis. Conversely, I am happy to incorporate new information into subsequent editions of **Liber L. vel Bogus**, even if this highlights erroneous deductions on my part. I would not see this as 'a defeat,' and quite the reverse. My desire is solely that of definitively resolving an elephant in the room that has dogged Crowley's footsteps for over a century. My stance with respect to this matter remains unequivocally one of full and forthright disclosure – Release everything, now!

At its inception, I envisaged this work as nothing more than a slender compendium detailing enough of the AL-related oddities and curios I'd amassed over the years as to demonstrate, beyond reasonable doubt, that Aleister Crowley did not scribe the **Liber L.** manuscript between noon and 1PM, on 08, 09 and 10 April, 1904 - End of story! That the material presented herein is three years beyond its original release date, and requiring of two volumes, offers a telling insight into the complexity and depth of this enigma. When inspected, each discrepancy revealed a hitherto concealed layer, which in turn hinted alluringly at still deeper connections. Most intriguing of all was the gradual emergence of an entirely different genesis for **Liber L..** By joining the dots littering Crowley's unpublished notebooks, diaries and Magickal records, it was

possible to recover a sequence of events that (unlike his official version) dovetails seamlessly with the historical record, correlates with his deeds, aspirations and publications, makes perfect sense in occult terms and, if one looks carefully enough, are recorded in Crowley's own hand!



Crowley, as he appeared in 1903, aged twenty-eight (top) and 1905, aged thirty (bottom).



The preparation of **Liber L. vel Bogus** was unquestionably the most demanding project I have ever undertaken. Throughout, it tested the limits of my mental faculties, tolerance, credulity and even health, to breaking point and beyond. At times, each passing week and day manifested a further development, more questions, and a pressing need to incorporate new material. By Christmas 2012, I had already sidestepped three deadlines and was increasingly concerned that I had started a project that would never end, and one already bulging at the seams of its original format. By the autumn of 2013, in the aftermath of the two seismic events described below and accompanying ramifications, all notions of a foreseeable completion date vanished over the horizon. Both instances had a direct and significant bearing on this work and, therefore, were demanding of inclusion. However, in the back of my mind lurked a niggling question: *"In the time taken to incorporate Fs, Ks and an Appendix, who knows what other issues will have stacked up?"* Rather perversely, on reaching the point at which I earnestly believed that work on this book probably would continue indefinitely... it ended - Abruptly, if not altogether unexpectedly.



Between then and now, fate compelled a comprehensive redrawing of the contours and colours of my life. Following a great deal of soul-searching, I accept that my exploration of not one but two hugely contentious and fascinating mysteries is over. All considerations regarding the further refinement of this 'challenging' material into a more easily-accessible format (not precluding the possibility of a complete rewrite) are also at an end. As stated at the outset, **Liber L. vel Bogus** is "*a work in progress.*" The

ideas discussed in each chapter are merely springboards from which to launch subsequent expeditions. A knowledge that **Liber L.** did not come into Crowley's possession as avowed throughout his life is not enough.

The circuitous route by which a crude plot devised to wrest control of the Golden Dawn from Mathers (by replicating the 'discovery' of its own founding documents – Which, incidentally, were also fakes) transformed into the elaborate reception myth we know today, is hitherto unexplored terrain. As is the 'true' nature of the cathartic revelation gleaned by Crowley during an experimental honeymoon 'ménage à trois.' For over a century, the actualities of this immensely important period in Crowley's life remained obscured by a collective aversion to look beyond the Holy smokescreen of glittering contradictions Crowley projected onto his mythology, and our expectations. It is time to wake up and smell the Thelema!

Let's be honest, here... Are Thelemites wise to place faith in the word of a praeterhuman entity who forgets a verse of the Bible! – An error Crowley subsequently corrected, with a note pencilled on the handwritten **Liber L.** manuscript (III, 37). That Aiwass' monumental blunder went unnoticed until (to the best of my knowledge) I mentioned it on [www.lashtal.com](http://www.lashtal.com) several years ago is perhaps indicative of the complacency, or denial, endemic within Thelemic communities.

## D – Afterglow

This publication exposes Crowley as a cold, manipulative liar and a debased lunatic. It also reveals a web of deception fabricated by the man in furtherance of his grand delusion of, 'I, the Chosen One.' Given this, it may be surprising to learn that my investigation into the mysteries of Crowley's reception of **Liber L. vel Legis** has, somewhat paradoxically, strengthened a conviction that Aleister Crowley was the single most important individual this planet has produced in the last twelve millennia. He alone noticed a small yet monumenally significant development in the core operating system of our species, correlated this with the imminent birth of a "New Aeon," and predicted global changes that, since September 2007, have rocked our world to its foundations. Crowley was not merely the prophet of a new epoch, but actually precipitated the onset of a 'Magickal Current' that will shape our world for the next two thousand years. Alas, whatever the message and its mode of transmission, the broadcast did not occur between noon and 1PM on 08, 09 and 10 April 1904.

To end this chapter on a light note I recall a humorous and apt comment made recently by a good friend who, on reading a pre-release copy of **Liber L. vel Bogus**, shrugged and chuckled:

*"Well, that's hardly a surprise! You never, seriously, believed Crowley's story that an angel flapped in on his honeymoon with a New World Religion T-shirt and 'Chosen One' badge... Did you?"*

In all honesty, I had never considered the situation in quite those terms. Nonetheless, on balance, she had a fair point! My personal belief in Crowley's account of his reception of **Liber L. vel Legis** was indeed akin to a childhood belief in Father Christmas. With each passing term, whispered playground rumour and personal experience conspired to erode my faith. Then, one day, I learned the terrible truth. When this happened, and though I had suspected (with increasing certainty) for years, the 'lie,' when exposed, still came as a deeply unsettling blow. Of course, I need also note that the inevitable death of this mythological creature ultimately opens every child's mind to a deeper meaning of Christmas.



## E – Sefret Fhieks, everywhere... What a Ferkukkle!



were of major significance to the Crowley community. The central themes of both wind inextricably around material presented in this volume, and both support my hypothesis. As a means of restarting a very cold engine, I conclude this introduction with a brief overview of these two instances, and the ensuing consequences.

On 10 April, 2013, the first News update in almost five years appeared on the web-site of (C)O.T.O. Inc.. Buried at the bottom of this lengthy epistle, in a section innocuously titled “*Archival News*,” lurked a ticking bomb – A decision to change one letter of Crowley’s “*Change not as much as the style of a letter*” new Bible, **Liber L. vel Legis**. With hindsight, time has revealed Breeze’s announcement as a matchless example of shooting yourself in the foot with a bazooka! The spectacular manner in which his decision backfired must surely categorise it as an act of self-harm, rather than a literary announcement. In the eyes of most, Breeze’s changing of one letter most definitely did not constitute merely the ‘resolution of a longstanding textual difference,’ as stated. Rather, it was widely perceived as analogous to the Pope declaring a change in the wording of the sixth Commandment, from “*Thou shalt not kill*,” to “*Thou shalt not fill*.”

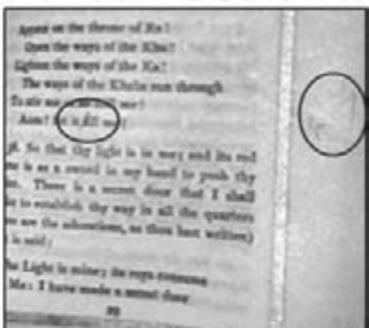
As word of this inflammatory edit raced around the Internet, forum boards quickly mired in conjecture, debate, argument, and even abject condemnation. In addition to questions concerning Hymenaeus Beta’s legitimacy to make the change, at all, it quickly emerged that his basis for initiating “*a very important text correction*” was highly contentious. The relevant section of which, as relates to James Windram’s one-volume edition of Crowley’s **Thelema – The Holy Books**, is reproduced below:

“*I was not, however, quite prepared for what arrived: the book includes several early comments on verses of **Liber Legis** (a few of*

In the year since circumstances beyond my control compelled an abrupt and intensely frustrating cessation of all work on this project, two singular occurrences have, like comets, blazed across the Thelemic horizon. Both events

which are important), as well as a very important text correction to *Liber CCXX III:37* which resolves a longstanding textual difference between three sources: (1) the versification of the Stèle of Revealing from a now-lost vellum notebook, which was published with the reading “kill me!” in *The Equinox I(7)* (1912) and *The Equinox of the Gods* (1936); (2) a quotation (“fill me!”) given in a pencil note to *Liber XXXI*, the MS. of *Liber AL*, giving directions for the extent of the quotation to be inserted from a contemporary vellum notebook; and (3) the editions of *Liber Legis* published by Crowley, all of which gave “fill me!”

In this copy Crowley's marginal holograph note clearly corrects “fill me!” to “kill me!” in the text of *Liber CCXX*.“



Above - The notorious pencilled letter 'K,' with exclamation mark, (circled right) and crossed-out letter 'F' (circled left) present in the 1909 one-volume edition of *Thelema* (the Holy Books) formerly owned by James Windram. Incidentally, if this particular volume is, as suggested, the same as was pictured in the curious “Magician” photograph (see below), then the evident divergence between Crowley's youthful countenance and age (he was thirty-four in 1909) is stretched by a further three years. Since this specific volume is dated “1912,” making Crowley thirty-seven (at least) when photographed as a fresh-faced youth seemingly a decade younger.



A growing body of superb research and documentary evidence contesting the textual change soon appeared (primarily on the matchless Crowley resource, [www.lashtal.com](http://www.lashtal.com)). This prompted the usually aloof Breeze into an unprecedented and protracted defence of his change (documentation at [www.oto.org/legis.html](http://www.oto.org/legis.html)). As the hand played out, it became increasingly clear that Breeze made his decision to change a ‘Commandment’ with almost reckless disregard for research, or consultation. He evidently made the ‘f-k’ swap in ignorance of numerous sources that greatly diminished his argument – Documents that were readily available, had he looked. He also failed to solicit (or heed) advice from individuals whose knowledge may well have alerted him to material contradicting the proposed “text correction.”

To many, even those closest to him, Breeze's decision to make a significant change, based seemingly on nothing more substantial than the appearance of a single letter ‘k’ pencilled in the margin of a book, seemed bewildering.

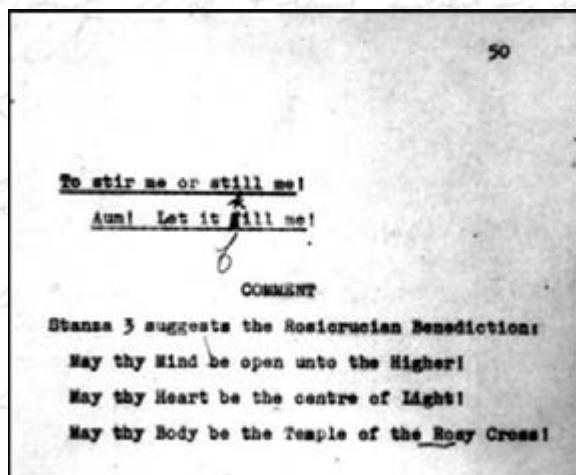
Especially as the issue is complicated further by a devilish quirk of fate in which the offending letter is part of a pencil note scribbled onto the **Liber L.** manuscript at some point after its original creation – A note which itself refers to the content of a “*now-lost vellum notebook*.”

Interestingly, two of Breeze’s three points refer to a vellum notebook: (1) “*...the versification of the Stèle of Revealing from a now-lost vellum notebook*” and (2) “*... giving directions for the extent of the quotation to be inserted from a contemporary [with Cairo, 1904] vellum notebook...*” The phrasing of these points is ambiguous. Are the terms “*a now-lost vellum notebook*” and “*a contemporary vellum notebook*” two mentions of the same notebook, or individual references to different items? Despite clumsy wording, the two points serve to remind readers of an incident familiar to all with an interest - i.e. whilst in Cairo (April 1904), Crowley wrote a versification of the Stele of Revealing in at least one vellum notebook. To this confirmation is affixed an additional snippet stating that the notebook is no longer extant - A regrettable, though ultimately inconsequential loss.

As matters currently stand, I think it reasonable to suggest that ‘The Windram K’ is certainly worthy of a detailed footnote in subsequent editions of the text in question, but not a change in the text itself. The question lingering in many minds is not “*Why was the change made on such flimsy evidence?*” but “*Why was it made, at all?*” Prior to 10 April 2013, nobody gave a second thought to this “*longstanding textual difference.*” Then, at a stroke, Hymenaeus Beta transformed a formerly inconsequential niggle into a raging tempest that split Thelemic communities down the middle, manifested untold acrimony, and resurrected longstanding, often bitter differences – Why?

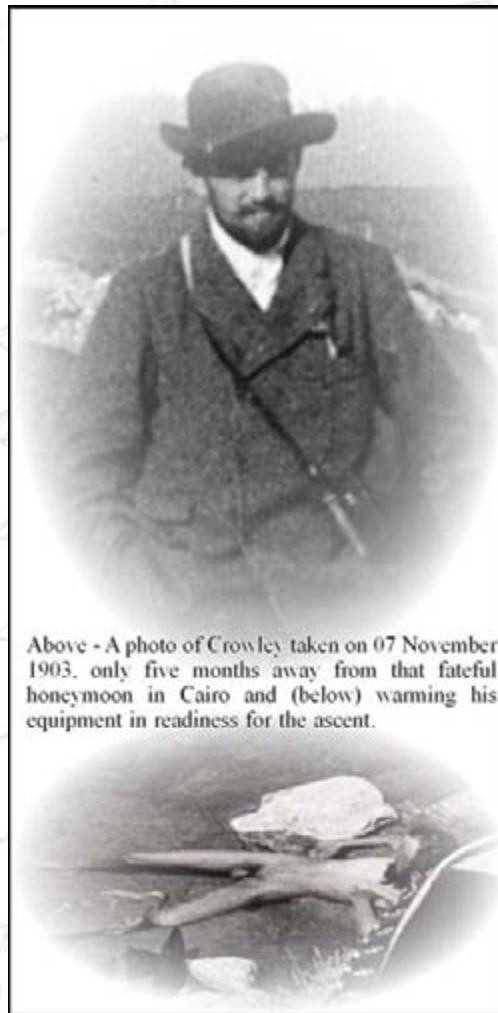
On a personal note, I feel that amidst the flurry of documentation raised by this inflammatory issue, one page in particular encapsulates the whole situation – Between 1919 and 1921, Crowley wrote an extensive commentary on **Liber AL vel Legis** (Crowley added an ‘A’ to the original ‘L’ in 1921). The monumental task of editing this material was trusted to Crowley’s friend Louis Wilkinson – For whom he wrote the 1941 jingoistic battle-cry **Liber Oz**. Wilkinson completed the first draft in 1946. According to Gerald Yorke, this was “*approved by A. C.*” Page fifty (of over five hundred), begins with the final two lines of the fourth verse of Crowley’s versification of the stele hieroglyphics. Interestingly, the ‘critical’ phrase initially read “*Aum! Let if fill me.*” Of which the ‘f’ was scrubbed out and replaced (above) with a letter ‘k.’ Then, a letter ‘f’ was written below the original (erased) typed ‘f.’ Given this evident indecisiveness, it seems to me that only a year before his death Crowley

still couldn't make up his mind. So why should someone else decide for him a century later? The change is surplus to requirements. It corrects a mistake that was never there in the first instance. Incidentally, this material is currently housed at the Warburg Institute in a section indexed OSK1 to OSK4. Item OSK1 is a hardback, bound book comprising Crowley's carbon copy typescript of his commentary on **Liber AL**. Rather surprisingly, 'Chapter Three' appears first.



Was the contentious change, from an 'f' to a 'k,' really a well-intentioned decision to resolve a longstanding textual difference that backfired in spectacular fashion, or did this baffling edit mask a subtle, hidden agenda? Could the largely self-inflicted injuries Breeze amassed in the (entirely predictable) frenzied response to his change be perceived as an unavoidable trade-off – Recoverable collateral damage suffered in consequence of a sacrifice necessary to diffuse the otherwise catastrophic impact of an imminent bombshell?

In November 2012, six months before the scheduled release date of **Liber L. vel Bogus**, I forwarded to a select handful of acquaintances a twenty-page booklet sketching several puzzling oddities. Of these, one in particular struck me as presenting a singular challenge to Crowley's reception myth. The anomaly in question related to a minor yet damning chronological malfunction. On comparison of a few unpublished documents, it is relatively easy to demonstrate that numerous key texts, on which Crowley's reception story is reliant, were actually written after leaving Cairo! One notable instance of material ascribed to April 1904 does not appear until October 1907, three years later! These simple observations alone impart massive and perhaps fatal damage on the integrity of Crowley's account.



Above - A photo of Crowley taken on 07 November 1903, only five months away from that fateful honeymoon in Cairo and (below) warming his equipment in readiness for the ascent.

Throughout various discussions arising from a perusal of my booklet, I hoped someone would posit a plausible solution to what seemed an insoluble conundrum. None did. I personally racked my brain to visualise a realistic scenario accounting for the discrepancies. I even attempted to formulate a tenuous 'possible though highly unlikely' solution worthy of Jonathan Creek... and made no ground, whatsoever. Several months later, I'd forgotten about the question when something I read on the Internet unexpectedly precipitated the notion of a radical solution to the dating problem.

I envisaged a hypothetical scenario, set in a parallel universe, in which I am responsible for the preservation of Crowley's legacy, reputation and

status... at any cost. In this imagined world, I am facing the imminent release of documents demonstrating that Crowley wrote much of the pivotal Cairo material from the comfort of Boleskine House. How can I explain this? My only real hope is that of producing a vellum notebook contemporary with Cairo, April 1904, containing Crowley's handwritten versification of the Stele of Revealing. Unfortunately, such a volume does not exist, nor is it feasible to fake one. However, given my position of absolute authority, I don't actually need to produce a physical notebook. With a deft sleight-of-hand, I can scrape through using a mirage. To accomplish the illusion I invent a reason to mention, casually, a 'now-lost 1904 Cairo notebook,' and bury the reference in a contentious statement. Several months later, on release of the heresy, I can argue that the numerous instances of material written implausibly

out-of-sequence, as highlighted in it, are merely later copies of material originally written by Crowley in the sadly now-lost 'Cairo' notebook (as mentioned in a recent News update). This solution is, I accept, thin, cynical, extremely implausible and wholly reliant on unverifiable conjecture regarding what Crowley 'may' have written in a vellum notebook lost to the world. However, given the severe threat level posed by the incoming heresy, the 'lost vellum notebook' trick does just enough to raise a 'last-ditch' question mark and stall a potentially irretrievable collapse of Crowley's position.

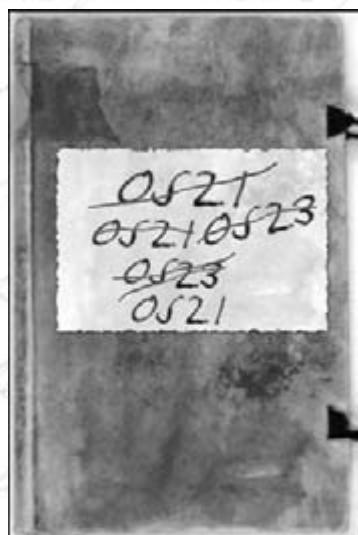
Had you going, there, for a moment! There is, of course, no connection between my airing of troubling discrepancies in Crowley's reception story and a subsequent News update on (C)O.T.O. Inc.'s web-site. Any similarities between this and the desperate 'get-out-of-Cairo-free' solution outlined above are entirely coincidental. Nor is there a 'top-level' conspiracy, orchestrated by high-ranking (C)O.T.O. Inc. officers, to conceal a truth devastating to their vocation. All such delusions are examples of the strange alchemy in which phantasms evoked by researchers foolhardy enough to explore these forbidden realms mutate blind chance into alluring shadows.

Whilst on the subject of outrageous fortune, I'll digress slightly to mention the only contemporary mystery discussed in the first part of this book. The strange occurrence narrated in the next section, as all concerned agree, is an unfortunate error – A surreal moment when fate arranges random coincidence into shapes of such sublime intricacy as to fool the eyes with an uncanny illusion of form.

The 'ghost' in this particular machine is also a vellum notebook contemporary with Cairo 1904, namely "OS23." (Item number 23 in the Old Series of Crowley material catalogued by Gerald Yorke, and currently held at the Warburg Institute). In 2002, and propelled solely by random chance, this supposedly inanimate object performed an intricate sequence of manoeuvres comparable with the routine of a seasoned acrobat. What follows is another excellent example of the baffling obstacles that beset researchers foolhardy enough to probe these sensitive areas. Perhaps the 'Secret Chiefs' still do all that is possible to shield their 'Chosen One'?



## F – What a Ferkukkle, it's the great OS23 shuffle!



During my research of this project, two documents in particular stood out as being of especial significance. Of these, “OS23” is yet another small vellum notebook contemporary with Cairo 1904. For reasons described in subsequent chapters, material in this notebook presents numerous serious challenges to Crowley’s version of events. Indeed, the discrepancies I stumbled over were so contentious as to demand further investigation.

The handwritten content of OS23 remains unpublished, though was scanned to microfiche in 2002 and, therefore, is available to researchers with access to the reels, and authors approved by (C)O.T.O. Inc.. Furthermore, digital copies of the Warburg archive are extant and afford a wider audience access to the unique collection. Given this, I struggled to understand why nobody had previously raised concerns about several rather glaring oddities.

During an exchange of e-mails, I realised that the microfiche record contains a singularly unfortunate error. The page files indexed as “OS23” actually comprise a duplicate of material from an inconsequential notebook labelled “OS21.” To the best of my knowledge, the immense task of transferring 24,000 documents to microfiche generated only one serious error. That this single hiccup resulted in the omission of material singularly toxic to Crowley’s reception story prompted me to wail: *“Of all the folders, in all the archives, in all the world... They miss that one!”*

<i>Egypt 1902</i> <hr/> <i>or No. 23</i>	<i>1907</i> <i>1904</i> <i>This is the ritual of passing</i> <i>through the waters: but the</i>
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Of numerous ‘oddities’ contained in the elusive notebook, OS23, the above scan highlights two minor curiosities. In the left panel, Crowley appears to have changed the date, from “1902” to “1904.” In the right panel, he crossed-out “1907” and replaced this with “1904,” why?

From the perspective of any 'Secret Chiefs' wishing to maintain Crowley's integrity, the omission of OS23 was exceedingly fortuitous. To satisfy my own curiosity, I investigated the matter and was astonished to discover unanticipated layers of complexity lurking beneath an apparently 'simple copy error.' In this particular case, it seems that chance went all around the houses before landing. To illustrate my point, and working from known 'start' and 'end' points, I now outline the mechanics of a remarkable sequence of entirely random events.

Crowley's numerous small red vellum notebooks are difficult to distinguish between and his handwriting often borders on illegible. To assist with identification, tipped into each is a unique 'marker' page. This simple practice enables anyone, at a glance, to locate particular items. On transfer to microfiche, the associated marker pages were scanned along with notebook content, and incorporated as a preface to the sequence of page frames comprising each notebook (see 'A' and 'D' on scan below). Again, this is an intelligent procedure, and an invaluable aid to locating specific content amongst hundreds of frames stacked along a long reel of film.



The duplication of OS21 was not a simple copy error. The slightly different treatment of numbered (but otherwise blank) pages (see above) demonstrates that, for whatever reason, the notebook labelled "OS21" passed under the Warburg scanner twice. The content of OS21 appears first as item two on film 1. In this instance, relevant page frames match their corresponding catalogue entry, are prefaced with the right marker page and comprise the correct material. A general "Blank Pages to end" ('C') notification substitutes for three numbered, but otherwise blank

pages ('E,' 'F' and 'G'). At this stage, all is in order. However, at some point after the scanning of OS21, fate intervened. It somehow conspired to:

- I) 'Abstract' two notebooks (namely OS21 and OS23).
- II) Open both.
- III) Remove the marker page from both.
- IV) Swap the marker pages.
- V) Return an incorrect marker page to each notebook.
- VI) Close both.
- VII) Return each to the physical location formerly occupied by the other,



would still carry an incorrect marker page beneath their covers. Rather surprisingly, courteous and ever-helpful staff at the Warburg Institute confirmed that the two incorrect marker pages had swapped over, again, and returned to their former places in the correct notebooks, both of which were located in the correct place! It seems that chance is both random and occasionally... tidy. In this instance, fate noticed its error and engineered a corresponding set of seven equally random events required to rectify the glitch. In conspiring to omit the content of OS23 from the record, 'coincidence' required no less than fourteen discrete accidents. As Crowley once uttered, in a similar context, "*Calculate the odds! Over the billion mark!*"

By this convoluted process, the content of OS21 made a second appearance on the microfiche, in the guise of OS23, catalogued incorrectly as OS23 and prefaced incorrectly with the marker page from OS23! On this occasion, the three numbered (but otherwise blank) pages ('E,' 'F' and 'G') are included in preference to the previously used "*Blank Pages to end*" notice ('C').

Even after the passing of eleven years, it seemed reasonable to suppose that both OS21 and OS23

## G – Now, that's a proof!

On 23 April 2013, just thirteen days after (C)O.T.O. Inc. released its lengthy “*News update*,” and precipitated by an ongoing exchange of ideas, a previously unpublished document appeared on [www.lashtal.com](http://www.lashtal.com). Accompanying the file was a note penned by owner and webmaster of the site, Paul Feazey. This read:

*“LASHTAL.COM is enormously proud to present a free download of a highly significant piece by Aleister Crowley, often spoken of but rarely seen. The document is reproduced here with full permission of the copyright holder.*

*The PDF file comprises the September 1907 galley proofs of an intended **Appendix to the Collected Works**, prepared but subsequently discarded by Aleister Crowley. The **Appendix** was going to reproduce **Liber L (The Book Of The Law)** together with supporting material. It is a curious document that raises as many questions as it answers!”*

The document in question is an unpublished Appendix Crowley prepared for inclusion in the third volume of his **Collected Works**. Intended as the debut public outing of a new brand labelled Thelema, for reasons unknown Crowley ultimately withdrew this material and for over a century it has languished in a drawer. Given its fundamental relevance to the origin, genesis and context of **Liber AL**, I find it difficult to believe that it has not already been widely circulated, subject to intense scrutiny, and the focus of at least one book. Whilst technically ‘unpublished,’ photocopies and, more recently, digital versions of the Appendix are in circulation. In consideration of this, I simply do not understand how this sensational material has, for so long, avoided the attention it sorely deserves.

I heartily recommend that all with an interest obtain a copy and peruse the Appendix at their earliest opportunity. To this, I’ll append a note of caution: Anyone expecting a rehash of the officially-sanctioned version of **Liber AL** and its accompanying mythology is in for quite a surprise. The **Liber L.** we never saw begins with Crowley’s unequivocal declaration that he is not the author of documents that only came into his possession in July 1906! Following a bizarre introduction, the material continues with a French translation of the stele hieroglyphs and two Enochian calls, ‘conjoined’ (as seen in the scan on next page). The familiar opening to ‘Chapter One’ (“*Had! The manifestation of Nuit*”)

begins, without introduction, beneath a curious footnote to the translation, which reads: "We are indebted to the kindness of Brugsch Bey and M. Delormant for the above translation of the stele whose discovery led to the creation of the ritual by which Aiwass, the author of Liber L., was invoked." – Huh!

24/9/17

## APPENDIX

## LIBER L. VEL LEGIS

GIVEN FROM THE MOUTH OF AIWASS TO THE EAR OF  
THE BEAST ON APRIL, 8, 9, AND 10, 1904.

[This MS. (which came into my possession in July 1906) is a highly interesting example of genuine automatic writing.\* Though I am in no way responsible for any of these documents, except the verse translations of the stele inscriptions, I publish them among my works, because I believe that their intelligent study may be interesting and helpful.—A. C.]

STÈLE en bois stuqué et peinte, à double face, cintrée au sommet, portant le No. 666 au catalogue.

*Face principale.* Le tableau du haut est encadré par une représentation de la déesse du ciel, Nout, dont le corps est allongé, et les bras pendant de telle sorte que le bout des doigts touche le sol. Au dessous est le disque ailé du soleil avec son nom "Houdit, dieu grand, seigneur du ciel."

Le tableau montre un prêtre revêtu de la peau de panthère debout devant le dieu

Harmakhis assis sur son trône, derrière lequel est l'emblème de l'occident. La légende du dieu est "Râ-Hor-khot, chef des dieux"; celle de l'adorant "Le défunt, prophète de Mentou, seigneur de Thèbes, à qui sont ouvertes les portes du ciel dans Thèbes, Ankhs-f-n-khousu."

Devant le prêtre est une table d'offrandes sous laquelle est inscrit "pains, eau, bœufs, oies."

Le texte du bas se traduit: "Le défunt, prophète de Mentou, seigneur de Thèbes, à

## \* THE VISION AND THE VOICE.

THE CRY OF THE THIRTIETH OR INMOST  
AIRE OR AETHYR.

TEX. I am in a vast crystal cube in the form of the Great God Harpoocrates. This cube is surrounded by a sphere. About me are four archangels in black robes, their wings, &c., lined out in white. In the north is a book on whose back and front are **AMBZ**<sup>1</sup> (in the Enochian character).

Within it is written:

"I AM, the surrounding of the four.

"Lift up your heads, O Houses of Eternity: for my Father goeth forth to judge the World. One Light, let it become a thousand; and one sword ten thousand; that no man hide from my Father's eye in the Day of Judgment of my

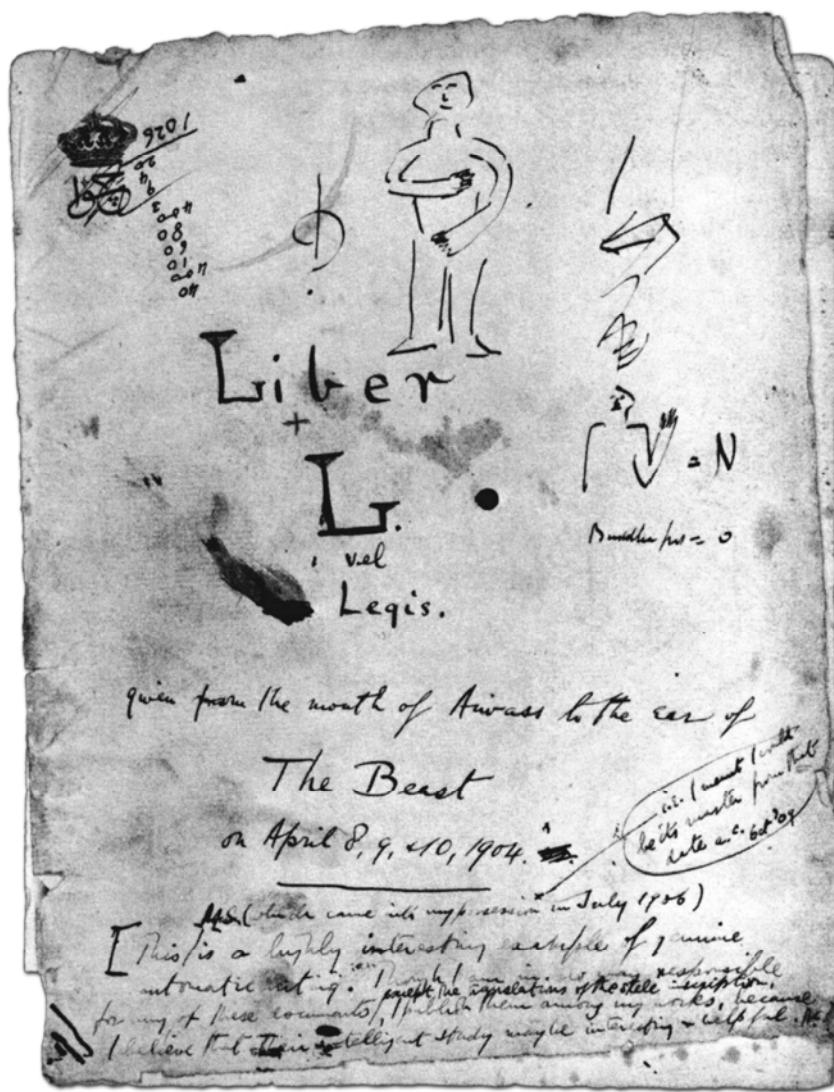
God. Let the Gods hide themselves: let the Angels be troubled and flee away: for the eye of my father is open and the Book of the Aeons is fallen. Arise! Arise! Let the light of the Light of Time be extinguished: let the darkness cover all things; for my Father goeth forth to seek a spouse to replace her who is fallen and defiled.

"Seal the book with the seals of the Stars Concealed: for the Rivers have rushed together and the Name **THM**<sup>2</sup> is broken in a thousand pieces (against the Cubic Stone?). Tremble ye, O Pillars of the Universe, for Eternity is in travail of a Terrible Child; she shall bring forth an universe of Darkness, whence shall leap forth a spark that shall put my father to flight. The Obelisks are broken; the stars have rushed together: the Light hath plunged into the Abyss: the Heavens are mixed with Hell.

"My Father shall not hear their Noise: his ears are closed; his eyes are covered with the clouds of Night.

"The End! The End! The End! For the Eye of Shiva He hath opened: the Universe is

<sup>1</sup> The Cherubic signs but Apophis replaced by Honis.



The handwritten and seldom seen 'cover sheet' (above) from which the Appendix derives is itself an intensely curious document. According to its copious, confusing and contradictory notes on notes, Crowley did not write **Liber L. vel Legis**, which only came into his possession two years after its creation. By this, he actually meant (three years later) that he "could be its master from that date" - Huh!

Perhaps most astonishing of all, in September 1907 Crowley's fledgling new Bible doesn't bow out with "*The Book of the Law is written and concealed. Aum. Ha.*" It storms back onstage for a rousing encore titled

“*The Great Invocation.*” Unsurprisingly, in consideration of its opening declaration, all references to the participation of Rose, their visit to the Boulak Museum, the reception event itself and numerous other pivotal incidents are conspicuously absent from the text. It will be another five years before Crowley weaves these elements into his evolving myth (in **Equinox I, 7**).

The Appendix, cover sheet and incidental points raised over the previous few pages do not provide definitive evidence as to the precise circumstances under which Crowley produced **Liber L. vel Legis**. These discrepancies do however spotlight a multiplicity of significant anomalies between the aborted 1907 version and the entirely different animal we know today. At very least, even a cursory examination of the “*highly significant piece that raises as many questions as it answers*” must set alarm bells ringing in the heads of anyone who tacitly accepts Crowley’s published account of the reception. Whilst this rarely seen documentation does not prove Crowley lied, it does hint suggestively that the flamboyant account left for posterity is far from the stuffed-and-mounted trophy Crowley would have us believe, and quite the converse.

Crowley was an avid diarist who, throughout his life, habitually recorded details of his day-to-day activities. It is, then, most perplexing to discover that neither his mundane or ‘Magickal’ diaries of the time chronicle any of the events Crowley subsequently narrated as the reception of **Liber L. vel Legis**. That Crowley included mundane references to “golf” and “*long and futile Tarot divination*,” yet neglected to mention the mind-blowing three days he spent scribbling down a new Bible is, to my mind, inexplicable. Without labouring this point, I think it pertinent to mention that, according to his account, almost before its ink was dry Crowley allegedly lost the foundation document of Mankind’s New Aeon! Mercifully, a manuscript of supreme importance to humanity eventually surfaced in the attic at Boleskine House, on 28 June 1909. It is reasonable to suppose that a fortuitous event of this magnitude would be noteworthy. Yet, Crowley’s diary entries for the period fail to mention his finding of a pivotal document lost five years ago. Coincidentally, at the time of the manuscript’s rediscovery Crowley was overseeing the occult initiation of a pupil named Victor Neuburg. Between 18 and 27 June, Neuburg kept a detailed record of his ordeals, and rewrote this on 30 June. That Neuburg’s chronicle also fails to mention what he would have unquestionably perceived as a glittering seal on the successful completion of his initiation, a divine endorsement of Crowley’s methodology and a generally fabulous portent, is to my mind a step too far.

# Part One

## Of Aleister Crowley



When asked to comment on **Liber L. Vel Bogus**, Aleister Crowley replied with an enigmatic mystical gesture thought to represent an occult sign pertaining to a secret (11°) ritual of Sex Magick titled the "**Self-Hoor Invocation Technique**."



# Liber L. vel Stocking-Filler

GRAND

## THELEMIC FATWA

(pronounced *Fat-Twat*)

### COMPETITION

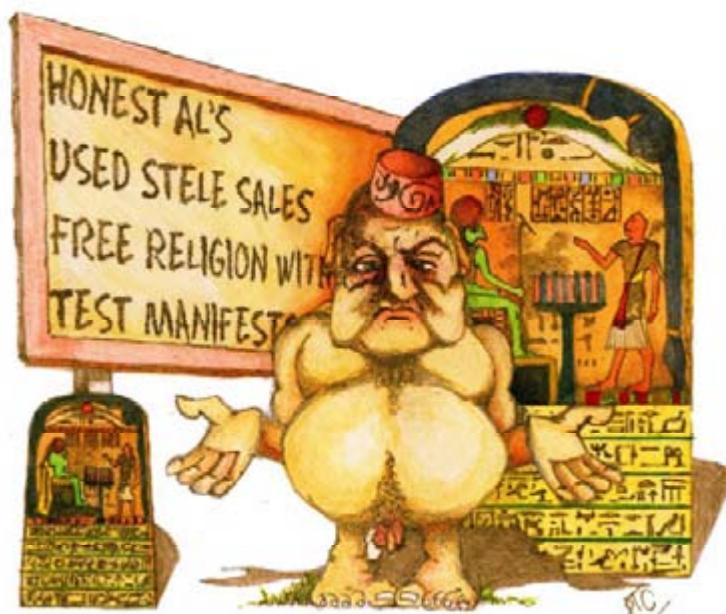


In response to numerous enquiries received in relation to the imminent release of **Liber L. vel Bogus – The Real Confession of Aleister Crowley**, we have decided to enter all subsequent correspondence deemed ‘Thelemic Fatwas,’ into the above-named competition.

So, don’t decree your mundane ol’ *Thelemic Fatwa*, really push the boat out – Energised Enthusiasm is the way forward! Be inventive, creative, colourful and lateral. - Points awarded for style, difficulty and execution.

All entries must be **1)** accompanied by an official entry form (available on request), **2)** signed by legal guardian or carer and **3)** reach us not later than close of Pinderfield’s A&E Unit on Saturday 05<sup>th</sup> December 2015. The entry judged as ‘**Best in Class**’ by a panel of well-known Thelemic Fat Twats wins a lifetime supply of now-lost vellum notebooks, signed by Crowley and Aiwass. The winner will be notified by praeterhuman entity (no signature required) on OOP date.

In the event of a split-decision, the winner will be decided by a tiebreaker: Please let us know, in eleven words or less, what Crowley is saying in the above caricature.



## LIBER L. + VEL BOGUS

(The Real Confession of Aleister Crowley)

SUB FIGURA LXXX

Being Parts I & II(A) of

## THE GOVERNING DYNAMICS OF THELEMA

(A Work in Progress)



Quotes from *The Invocation of Hoor* courtesy of Marcus Katz  
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Supplemental research courtesy of Dr. W. Hudson

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"Will, Dare and Keep Scorching  
Inflame thy shelves in pyres."

Liber L. vel Bogus



### The Bogus Comment

Do what I say shall be the whole of your Law.

The study of this Book is forbidden.

It is wise to destroy all copies before the first reading.

Those who discuss the contents of this Book  
are likely to shun me as a centre of pestilence.

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