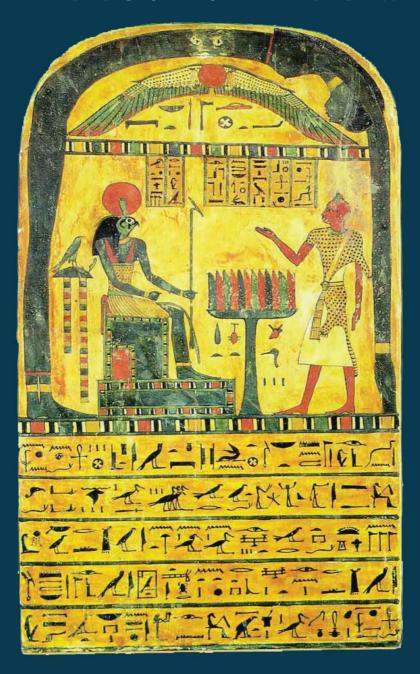
THE BOOK OF THE LAW



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The Book of the Law

LIBER AL VEL LEGIS

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XXXI







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quie from the month of Arivass little can of The Best on April 8, 9, 40, 1904. \$45 (lade came into my pression in July 1906) This is a lighty interesting actifile of purine and the state of purine for my + passe comments the tribut the analy my rest is the the the the thing way to make the the the thing the state of the the the things and the things way to make the the things the things and the things the things are the things and the things are the things and the things are the things are the things and the things are the things

I

Had! The manifestation of Nuit

The unveiling of the company of heaven

Every man and every woman is a star

Every number is infinite: there is no difference

Help me, o warrior lord of Thebes, in my

unveiling before the Children of men

Be thou Hadit, my secret centre, my

heart & my tongue.

Behold! it is revealed by Aiwass the minister of Hoor-paar-kraat
The Khabs is in the Khu, not the Khu in

the Khabs

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

Had! The mantes takin of Neit The undiling of the company of bewen Every man and wery woman is a star Every mucha is infinite: her is to difference Help me, o warrior but of Rebes, as my unveiling before the Children of men Be The Hadit, my secret centre my. heart I my long ne. Belived! it is revealed by Arivars the minister of Hob par - hrast Relibers is an The When, not the When in. Worship then the Whels, and beliebel my ly Usted wa you.

Let my servants be few & secret: they shall rule the many & the known.

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

Come forth, o children, under the stars & take your fill of love. I am above you and in you. My ecstasy is in yours My joy is to see your joy

(Above, the gemmed azure is The naked splendour of Nuit;

She bends in ecstasy to kiss

The secret ardours of Hadit

The winged globe, the starry blue,

Are mine, O Ankh-af-na-khonsu!)

Now ye shall know that the chosen priest & apostle of infinite space is

the prince - priest the Beast and in

Let my comments be few x secret. They shall sule he many the summ. There are polo that were adol; will their Tods Meri men are forlo. loule fork, or dilopen, under the stars take you file flore. In show you and in you. By costany or in yours by dig is to see you joing 1.1. of The well the Say. Now get hall have that The chosen mest x apostle of Twite ofer is the prince-prest- The Berst and is

his woman, called the Scarlet Woman, is all power given. They shall gather my children into their fold: they shall bring the glory of the stars into the hearts of men.

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

But ye are not so chosen

Burn upon their brows, o splendrous serpent!

O azure-lidded woman, bend upon them!

The key of the rituals is in the secret word

which I have given unto him

his voman, called the Scarlet Woman, is all power quie. They shall gather my children into Their fold: They shall hay The glory Mestas into the health of men. For he is were a sure, and she a moon. But thun to The winged secret flowe and to ber the stooping startalt. But ye we not so chosen Bun upa her homes, - plendrous serpart! 6 ayue - lidled woman, bud for Man! The beg Me situals: in the Senset und which I have quie unto him

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

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

Since I am Infinite Space and the Infinite

Stars thereof, do ye also thus. Bind

nothing! Let there be no difference made

among you between any one thing & any

With the God & the Adores I am nothing: They do not see me. They are so upon the with I am Heaven, and there is no other End There we , and my lord Hadit. Now herefore law known to ge by my name Nuit, and to him by a secret have which will que din when at to the Ruweth me Luice I am Infinite There and Melifulle Hay Merety do IR also this. Buil nothing! Let there he no difference much anony you between my ne thing day

other thing; for thereby there cometh hurt.

But whoso availeth in this, let him be
the chief of all!

I am Nuit and my word is six and fifty
Divide, add, multiply and understand.
Then saith the prophet and slave of the
beauteous one. Who am I, and what shall
be the sign. So she answered him, bending
down, a lambent flame of blue, all-touching
all penetrant, her lovely hands upon the
black earth & her lithe body arched for love
and her soft feet not hurting the

offer thing if thereby there could hart. But whose waileth a This let him be The chief of all! land wit and my word to sice and fifty Divide, add, multiply and understand. Then saith the prophet and slave of the bentons me Who and, and what Thall be the sign. So the unweed thin, bending down, a lumbert flame of blue, all-bridling all perstrant, bed buely bands whom the black each when little body and her soft feet not huntry The

little flowers Thou knowest! And the sign shall be my ecstasy, the consciousness of the continuity of existence, the omnipresence of my body.

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

Wite flowers Than howest! And the sign Shall be my acestary, the ansermones of the my acestary, the ansermones of the material of acestence, the unfaquentry has abound for my body? moreofity (fraite Pris in white words) | Pru lette as above. But go fresh a Then the pust moment stand outs the Queen of Space, horny her lovely hours and the devolpe light way nothing body in a sweet-ruelling perfume of Sweet 6 Nuit, continous me of Henre, let it

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

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

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

For these fools of men and their

be ever thus that men speck not of There as one but as None and let Them speak not of thee Itall said Mor ant continuous. None, heatred be light, fait facy, I Mestrus, and two. For I am hirided for love's sake, for the chance of min. This is the author of the world the The pair of division is as nothing and he jing of dissolution all. For Rese fools of men and Men?

woes care not thou at all! They feel little; what is, is balanced by weak joys: but ye are my chosen ones. Obey my prophet! follow out the ordeals of my knowledge! seek me only! Then the joys of my love will redeem ye from all pain. This is so: I swear it by the vault of my body; by my sacred heart and tongue; by all I can give, by all I desire of ye all.

Then the priest fell into a deep trance or

wes are not the at all! They feel little; what is, is released by weak fry s. but years my diosen mes. bbey my prophet! follow out the ordeals of my knowledge! seek me mly! Then the joys of my love will redeen ye from all fami. This is So: I swear it by the would of my body; by my sured heart and boyce; by all I can jue, by all I deans of Then the funds t fell with a deep traver swoon & said unto the Queen of Heaven
Write unto us the ordeals write unto
us the rituals write unto us the Law.
But she said the ordeals I write not
the rituals shall be half known and
half concealed: the Law is for all
This that thou writest is the threefold
book of Law

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

Sovon + Said must The Queen of Hemen Wite usuto us the ordeals write out as the rituals wite who we have. But The said the orderly write not The nitrals shall be half swan and buff concelled: The Law is for all Thus That Non untes to s The Buelle look of Law My soute stallhof un known the bust of the princes shall not in me lester change this book, but lest there be felly, he shall comment therether by the without Ra- Hor - When it.

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

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

The word of the Law is Θελημα.

Who calls us Thelemites will do no
wrong, if he look but close into the
word. For there are therein Three

Grades. the Hermit and the Lover and
the man of Earth. Do what thou wilt

also the wants as and spells; the obesh and the ways ; the work of The wand and the work of the Sund: These he shall been and teach. He must teach; but he way muche sweet The orders. The word of the Law is DElynx. Who calls us Relemites will do no arony, if he look but close in the word. For here we Reason Three hades. the Hamit and the hove and he man of Early Do what Thou will

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

Stall be the whole of the Low. The word of Time or Restriction. 6 man! refuse not By rife if she will. 6 lover, if More wilt, deput. There is no bond that can mite the divided but lone: ell else is a curse. Aumied! Remaid! be it the sears. Hell. Let it be that state of many hood bound and loobling. So with they all then but no what but I to they will O. Ret and us offer shall my may. For pure will, werrayped of purpose,

delivered from the lust of result, is every way perfect

The Perfect and the Perfect are one

Perfect and not two; nay, are none!

Nothing is a secret key of this law

Sixty-one the Jews call it; I call it

eight, eighty, fourhundred & eighteen.

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

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

delieved from the bust of result, is Every way heafect The Refect and the Perfect are one Perfect and not two; may, are none! Whing is a ceased key of his law Sisoly-me Re Lews cell it; / call it Eight, Eighty, butunted & Eighteen. But They haby the half: wite by the at so that all disappear. Arhoflet is a fool with his me me me; are not they the Osc and whe by the Book.

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

aboyate all ritules, all ndeels, all words and signs. Ra-Hoor Khult hak taken his sent in the East at the Equing The Gods and let Asar be with 1sa who also we one. But they we wit of me Let Asa be the Adorant, Isa the Sufferer; How in his servet were and Thendow to the Lord witistry: There is a world say along the their of hutie tash. Behold! There are Three ordeals in one, and it may be given in Three may! The gross must fins through file let the

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

fine he tried in intellect, and the lefty those , nes who hay rest. Thus Je have star soften system sixolen let not me know well the the. There are four gotes to me pulses. be floor of that place so V/ silve and gold, lipus liguli yaster are there and all rare sent jasmie - was, and the hubler of leath. Let him bule in the or at me the forgates; let hur stand a Refor Meplace. Will be Sevent with? But there are were

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

and wears. Be goodly therefore: diess ye all in mie opparel est vide fords and drich sweet wie and was that fram. but Also, take you fill and will of he as ye will, when, where and will whom yewill. But always unto me. If this he not any ht; if ye compound The space-warks, saying: They are me a bying They are many; if the situal be not we unto me: The exchect The distput judgments of R. How Which This dull requirete The world, the little

world my sister, my heart & my tongue, unto whom I send this kiss. Also, o scribe and prophet though thou be of the princes it shall not assuage thee nor absolve thee. But ecstasy be thine and joy of earth: ever To me To me.

Change not as much as the style of a letter: for behold thou o prophet

of a letter; for behold thou o prophet shalt not behold all these mysteries

hidden therein.

The child of thy bowels, <u>he</u> shall behold them.

Expect him not from the East nor from

world my soster, my heart say longre, auto whom I send this Riss. Also, o Scribe and poplet Mongh how he of he finices it shall not assure thee we absolve the But restay be time and Log of with i eva To we To me. Change not as much as the style of a letter; for behold how a proflet shalt not behold all Bese my steris hidden Merein. The child of thy Rowels, be shall believed Exped him not from the East wor fun

the West, for from no expected house cometh that child. Aum! All words are sacred and all prophets true; save only that they understand a little; solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some though not all in the dark.

Invoke me under my stars. Love is the law, love under will. Nor let the fools mistake love; for there are love and love.

There is the dove and there is the serpent.

Choose ye well! He, my prophet, hath

The West, for from no expeded house when hat dild. Am! All inds we Saved and all prophets the ; save my that they undertand a little ; who he for bull Meyentin, leave the second and talked . But the hast all in the clea light, and some though not all with Iwohe me under my stres . The law, love under will. No let The hole mustake love; in there are love and love. There is the done and there is the shipert. Choose ye well! He, my heflet, help

chosen, knowing the law of the fortress and the great mystery of the House of God All these old letters of my Book are aright; but is not the Star. This also is secret: my prophet shall reveal it to the wise.

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

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

Chosen, knowing the law of the fortress and the great my stery the House of Tod All Mese ld letters of my Book are anyth; but is sust helter. This also a secret: my prophet thall rever it & herise. I give unaimaginable joys on sulti-certain, not futh, while in life, In deal; here musterable, xest, cestray: nor dot damed my It in Jacobice. My withere is of resurris words & gums and there is no blood therein: because of my hair the trees of Elevity.

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

But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me invoking me with a pure heart and the Serpent flame therein, thou shalt come a little-to lie in my bosom. For one kiss wilt thou then be willing to give all:

My number is 11, as all their numbers who are of us. I My whom is black the with a hard for the burker of the black of the circle is fed he had he will are seen the elling. Also I have a senet glory be Them that have me. But to love me is better then all they o : if when the right - of us in The derest thou presently hundest much no cause before me in white we with a fine heart and the Befort flowe Merein, than shall some a little-to be wing born. For ne his wilt Pan then be willing to five all:

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

but whose give me particle of high Shall lose all in that hour. Ye shall gather goods and store of women and Spices; ye shall wear nih stevels, ye Shall ruced the nation of the rack in oplendom spride; but alway sun the love of me, and so shall ye are tomy forg. I change for connectly to ane before me in a sungle whe and wreed with a hich beathers. The you / years to yn. Pale or hufle, wiledor whip hours ! who are all fleering and highle

and drunkkenness of the innermost sense
desire you. Put on the wings and arouse
the coiled splendour within you: come unto me
At all my meetings with you shall the
priestess say - and her eyes shall burn
with desire as she stands bare and rejoicing
in my Secret temple - To me! To me!
calling forth the flame of the hearts of all in her
love - chant.

Sing the rapturous love-song unto me!

Burn to me perfumes! Wear to me jewels!

Drink to me, for I love you! I love you!

and hubbenness Me withem I Tange denice you. Put on the ways with aways The coiled splendon within you - come auto me At all my melbry o with you shall the prieters my - and her eyes Shall have with desire as the Ands bare and rejoining any Send taple - To me! To me!

cally for the beauto of all when love - chart. his the reptuous a love - say untime! Brun time furmes! Wear to me fliel! Buth time, for I love you! I love you!

I am the blue-lidded daughter of Sunset; I am the naked brilliance of the voluptuous night-sky

To me! To me!

The Manifestation of Nuit is at an end.

I am the the-lideled day liter of husely la The nebed billiance of the orbiflions up to To me! To me! The Runtes to tra of Wait is at a

II

- 1 Nu! The hiding of Hadit.
- 2 Come! all ye, and learn the secret that
 hath not yet been revealed. I Hadit am
 the complement of Nu my bride. I am not
 extended, and Khabs is the name of my House.
- 3 In the sphere I am everywhere, the centre, as She, the circumference, is nowhere found.
- 4 Yet she shall be known & I never.
- 5 Behold! the rituals of the old time are black.

 Let the evil ones be cast away; let the

 good ones be purged by the prophet! Then shall

 this Knowledge go aright.
- 6 I am the flame that burns in every heart of man, and in the core of every star. I am

Nu ! the hiding of Hadit. 2 Come! all ge, and leave the secret that wath not yet been revealed. I Hadit am The complement of Nor my bride I am not Extended, and Whats who must my House. 3 In the ophere I am everywhere, to dete, a She, he as aunfuence, is nowhere fruit. 4 get she dell be hum & here. 5 Behold! He rituels of the old Mie are black. Let the evil mes be as taway; let The gold ones we purged by Reprophet! Then I will Mr Kurleye go wytt. 6. Iam the flame that hims in every heart of man, and whe are of Every stre. I am

- Life, and the giver of Life; yet therefore is the knowledge of me the knowledge of death.
- I am the Magician and the Exorcist. I am the axle of the wheel, and the cube in the circle.

 "Come unto me" is a foolish word; for it is I that go.
- 8 Who worshipped Heru-pa-kraath have worshipped me; ill, for I am the worshipper.
- 9 Remember all ye that existence is pure joy; that all the sorrows are but as shadows; they pass & are done; but there is that which remains.
- 10. O prophet! thou hast ill will to learn this writing.
- 11. I see thee hate the hand & the pen; but I am

Life, and he quie of Life; yet Therefore is The knowledge of me the howledge of death. 7. Iam the Majican and the Exorust. Ian the exte of the wheel, and the arte in The aicle. one auto me & a polot word; for it is I they 8 Who wrohipped Hern-ba- kreak ince constituted me; ill, for law herowhether. 9 Remember all je that existence is true joy; that all the sorrows are but as shedows; They has ware dre; but There to Mat which Humans, 10. 5 puplet ! Thou best ill will to low this wit ing. 11. Ise thee hate The hand & Megken; but I am

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

Stry a. 12 Because of we in There which then knewest by 13 h why? Because then wat the survey 14. Now let - the he a veiling of this Think : wow let the light devou men and cut them of will blutheless. 15. For law perfect, being Not; and my number is mine by the pool; val with the first I am Eight; and me ar Eight: Which is vital, in I am none withed . The Empless and the King are not of me; for here is a fulla secret. 16 I am Re Empress who their Shout. There elever as my histe is alever.

17. Hear me, ye people of sighing!

The sorrows of pain and regret

Are left to the dead and the dying,

The folk that not know me as yet.

- 18 These are dead, these fellows; they feel not. We are not for the poor and sad: the lords of the earth are our kinsfolk.
- 19 Is a God to live in a dog? No! but the highest are of us. They shall rejoice, our chosen: who sorroweth is not of us.
- 20 Beauty and strength, leaping laughter and delicious languor, force and fire, are of us.

17. Acan me, ye people of syling! The sorrows of pair and repet Are left to the dead and the dying, The old hat not know we as yet. IN These are dead, These fellow; My feel not - We are not for the for and sad: The lords of the Earth are on his folh. 19 is a Ford to live in a dog? Northal the hybest are of us. They hall rejoice, on choren: who sorroweth is not of so. To Benty and Strength, leaping buylter and beliavor layur, free and fire, are of as.

are for the servants of the Star & the Snake

I We have nothing with the outrist and the writ: let Them die on Their wisery: For Meg feel ent. Composion is The vice of kings: stand down the wetched the weak : This is the law of the strong: This is one law and the by of he world. Think not, oking, up on that be: That The Must Die: verily han halt not die, but line! Now let it he undertons. If Relody of the King downhe, he shall remi Truckestayy is we Nait Hadit Ra-Home What. The Sm. Stragh Stylet, Light here are for the sewants of the Star who Snake

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

22 Jan the Suche But quich Knowledge & Belight and hight glory, and this he heart of man with dumberners. To worship we take wie and strange drugs whereof will tell my proflect, & be duch thereof! They shall not ham ge et all. It is a lie this felly against self. The assposure of in nortuce is a lie. Be strong, , man, lust, Enjoy all things of stage and refeture : few not that any End whell day thee for this. 23 /am alne: Neve is w God where I am. 14 Behold! Best be grave mysteries; for there are also of my pieces who he hermits. Now

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

Minh not to find them in the frest is on the mountain; but in beds offulle, caressed by magnificent heasts of women with laye hims, and file and by It on Then type, and masses of flaming have about them; there shall be find them. Ye shall see than at whe, at Victorious annies, at all the joy; and there shall bem Then a joy a million Pines greathe Than Mis. Beware lest any force another, King against King! I have me another with humy hearts; alle la me tomple in the piece but of you hide

- in the day of your wrath.
- 25. Ye are against the people, O my chosen!
- 26. I am the secret Serpent coiled about to spring: in my coiling there is joy. If I lift up my head, I and my Nuit are one.

 If I droop down mine head, and shoot forth venom, then is rapture of the earth, and I and the earth are one.
- 27 There is great danger in me; for who doth not understand these runes shall make a great miss. He shall fall down into the pit called Because, and there he shall

in The day of your wrath. 25. He are against the people, buy chosen! 26. Can the secret Serpent ciled about to Spring: in my corling Neve is joy. If 1 lift up my head, land my Nint are one. If I droop down were head, and short forthe venous, there so raptime of the carthe, and (and the contrare one. 2) Prese is great danger in me; for who dk not anderstand There mus shall make a 9 rest miss. He shalffall down in 5 the fit called Because, and there he shall,

- perish with the dogs of Reason.
- 28 Now a curse upon Because and his kin!
- 29 May Because be accurséd for ever!
- 30 If Will stops and cries Why, invoking

 Because, then Will stops & does naught.
- 31 If Power asks why, then is Power weakness.
- 32 Also reason is a lie; for there is a factor infinite & unknown; & all their words are skew-wise.
- 33 Enough of Because! Be he damned for a dog!
- 34. But ye, o my people, rise up & awake!
- 35. Let the rituals be rightly performed with joy & beauty!

fewer with the doss freeze. 28 Nor a cuse upon Because and his kin! 29 May Because be accused for wa! 30 If Will top and ones Why, in whing Because, then Will rith & be, weight. 31 of Power who why then is Power weekers. 32 Also reason is a lie; in there is a factor an priste curhon; & all here words are skew-wise. 33 Enough of Because ! Be he downed for a day! 34. But ze, o my people, wot up x awake! 35 Let The rituals be rylly beformed with fig shearty!

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

36 There are intuals of the alemants and fearts. Me mies. 37 a feast for the hat what of the Prophet and his Bride! 38 a feast for the three days of the writing of he Book of the Law. 39 a feast for Taluti and the childre to Prophet - senet, 6 Prophet! 40 a feast for the Supere Ritael, and a less for the to quino Merodo. 41 a feart for fine and a feart for water; a feest for life and a greater feast for deck.

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

or a feast every day in four heart in the Joing of my refline. 43 a feest roley wylet wet Was, and the pleasure of attermost dely lit. 44 lye! feast! rejoice! There is no dread energher. There is The distribution, and stend cestray in the hores of Wa. 45 There of heapfur hedge. 46 Dost Thon fail? Ast Non sorry? Is fear in Their went? 47 Where , am there are not.

- 48 Pity not the fallen! I never knew them.

 I am not for them. I console not: I hate
 the consoled & the consoler.
- 49 I am unique & conqueror. I am not of the Slaves that perish. Be they damned & dead! Amen. [This is of the 4: there is a fifth who is invisible & therein am I as a babe in an egg.]
- 50 Blue am I and gold in the light of my bride: but the red gleam is in my eyes & my spangles are purple & green.
- 51 Purple beyond purple: it is the light higher

48 Pity not The fallen! There know then. I am not for New. I console not. That the world the wester. 49 law wyre sangueror. Iam not of the Slave that few t. Be they demund & deed! Amen. This is the 4: There is a fifth who is invitale atterin and as « habe in an egg.) so Blue am I and gold in the light of my laile: hothe sed glean is sin my Eyes try sprayles are fulfle + grea. 51. Purple beyond purple: it .. The lyth my te

than eyesight.

- 52 There is a veil: that veil is black. It is
 the veil of the modest woman; it is the veil
 of sorrow, & the pall of death: this is none
 of me. Tear down that lying spectre of
 the centuries: veil not your vices in
 virtuous words: these vices are my service;
 ye do well, & I will reward you here and
 hereafter.
- 53 Fear not, o prophet, when these words are said, thou shalt not be sorry. Thou art emphatically my chosen; and blessed are

13 Man Eyesight. 52 There is a weil: That weil street. It is The veil The modest roman; 1: 15 The weil of s now, she sall of deall. This is none of me. I can low that lying pections The centruies: weil not you vies in buthous words . these vices are my service; ye doe well, & fill reward you here and hereafter. 53 Few not, , prophet, when there works are Said, Mor shalf not be sorry. There at hufflatically my chosen; and blessed are

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

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

Thou shalt obtain the order & value of

55

he eyes that the half look up a wik gladuess. But I will like there in a much of sonow: They that the thee that fear thon art falle: but - / lift thee of. 54 Nor Shall they who ary almed their Tolly that then mement would wait, Non shall reveal it: Those availest: They are The slaves of because : They are not of me. The stops as has wilt; the letter change them not in style a value! 35 Por Shalf offen The order soulue of the Eylor Alphabet, Than Shall find

- new symbols to attribute them unto.
- 56 Begone! ye mockers; even though ye laugh in my honour ye shall laugh not long: then when ye are sad know that I have forsaken you.
- 57. He that is righteous shall be righteous still; he that is filthy shall be filthy still.
- 58 Yea! deem not of change: ye shall be as ye are, & not other. Therefore the kings of the earth shall be Kings for ever: the slaves shall serve. There is none that shall be cast down or lifted up: all is ever

new symbols to attribute then unto. 36 Begne! ye workers; who Mongh ye langh and my bourne ge shall lay hast boy: He when year sad know that I have forschen you. 57. He that is nythteon shall be written still; he Prapis fittly shall be fittly still of Year! deem not of change : ye shall be as ye are, snot other. Therefore the kings of Means it shall be they for whe : The the shall serve. There is world that shall be ast down of lifte dup: all is wa

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

- 59 Beware therefore! Love all, lest perchance is a
 King concealed! Say you so? Fool! If he
 be a King, thou canst not hurt him.
- 60 Therefore strike hard & low, and to hell with them, master!
- 61 There is a light before thine eyes, o prophet, a light undesired, most desirable.

as it was. Get there are masked mes my Sewants: it may be that gonderbegan is a King. Aking may choose his gament a be will: Pere is no certain lest: but a begg as count hide his provety. 59 Blume Merefre! Love ell, lest perduce is a Viny weeled! Say gon so? Fool! If he be a King, thou construct hut him. Go Therefore strike hard slow, and to hell" with hem, master! 61 here is a light before there eyes of huples, a lytt-underied, most desirable.

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

before uplifted in This best; and the hose of the stars rain back afor they lody. 63 The art Exhaust as the coluffron fellies of he aspiration: The aspiration is made Man death, were rapid and lay taple the a cases of Hell's on worm. 64 66! Mon at overcome: we we wfon thee; Ou delight is all one Ree: Lil!hail! proflet of Na! proflect of Had! hother Ra. How Mor rejoice! now are in on flendow + rappe ! Come in me passiones peace , & wite sweet words for the things!

- 65 I am the Master: thou art the Holy Chosen One.
- 66 Write, & find ecstasy in writing! Work, & be our bed in working! Thrill with the joy of life & death! Ah! thy death shall be lovely: whoso seeth it shall be glad. Thy death shall be the seal of the promise of our agelong love. Come! lift up thine heart & rejoice! We are one; we are none.
- 67 Hold! Hold! Bear up in thy rapture; fall not in swoon of the excellent kisses!
- 68 Harder! Hold up thyself! Lift thine head!

65 / am the Mosta: Non att Me Holy Chosen Re. 66 Write, & had castry in miting! Work, x be one bed in working! Thill will be In I life a death! Ma! By destached be lovely: whose seet it hall be glad. They derth shell be the seed of Represent me yelry love. The! lift up there head + rejorie! We are me; me ao une. 67 Hold! Hold! Bear up in By refstre; fell not in smon the excellent hoses! 68 Hander! Hold up By ceff! Lift three ed!

- breathe not so deep die!
- 69 Ah! Ah! What do I feel? Is the word exhausted?
- 70 There is help & hope in other spells. Wisdom says: be strong! Then canst thou bear more joy. Be not animal; refine thy rapture!

 If thou drink, drink by the eight and ninety rules of art: if thou love, exceed by delicacy; and if thou do aught joyous, let there be subtlety therein!
- 71 But exceed! exceed!
- 72 Strive ever to more! and if thou art truly

bethe not so deep - de! Eg ali: al ! What Hot feel? 1 he word Exchangled? 70 There is help & hope in the yells. Wohn Says : he strong! Then canst Thom bear were fig. Be not animal; refine thy sapkul! If Mon drich, drich by the right and miety rules of art: if Prior love, asceed by delicacy; and if how do anylit for me, let There be subtlety Neveni! 71 But asued! Exceed! 72 Itwee Eva to more! and if how and hang

- mine and doubt it not, an if thou art ever joyous! – death is the crown of all.
- 73 Ah! Ah! Death! Death! thou shalt long for death. Death is forbidden, o man, unto thee.
- 74 The length of thy longing shall be the strength of its glory: He that lives long & desires death much is ever the King among the Kings.
- 75 Aye! listen to the numbers & the words:
- 76 4638 ABK24 ALGMOR3Y

 x 2489 RPSTOVA L. What

 meaneth this, o prophet? Thou knowest

 not, nor shalt thou know ever. There

 cometh one to follow thee: he shall

mine - and doubt if not, an if thou art Eve figns! - deep The won of Il. 13 ah ill! Dert! Per shelt logh deeth. Beath is Jobiddle, o man, unto the. 14 The length of they longing shall be the straight of its glory. He that live by & deries death much is are the King many thekings. 15 Aye! leten to the number of the words: 76 4638 ABKZG ALEMOR 34 * 24 89 RPSTOVA L. Who meanet? his, o problet? Thou humest noi, noughalf then how we. There cometh one to follow thee: he shall

expound it. But remember, o chosen

one, to be me; to follow the love of

Nu in the star-lit heaven; to look forth

upon men, to tell them this glad word.

77 O be thou proud and mighty among men!

78 Lift up thyself! for there is none like unto thee among men or among Gods! Lift up thyself, o my prophet, thy stature shall surpass the stars. They shall worship thy name, foursquare, mystic, wonderful, the number of the man; and the name of

isfrond it. But semember, o Chosen me, to be me; to fellow the line of-No worke strult heaven; to look forte afor men, & tell Prem Phis q lad word. 17 I be thou proud and mighty away men! 18 Lift up they celf! for there is none like out, Nee among will so among End ! Liftup Mayself, o my prophet, My statue shall Sulpres the stress They shall worship by have, fransquare, mystri, wonderful, the number of the man; and No mans of

thy house 418.

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

My house 418. 79. The and of the bushing of Hadlit; and blessing worship to the highet of the lovely Star.

III

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

I ahaahadiha! The seval of Ra How Mut. 2 There is division little homeward; there is a word not known. Spelling is defunct; all is not aught. Beware! Hold! Raise the spellof Ra- How - White 3 Now let it be fust understood that Tam a god of War and Mayeance. Ishall deal handly with them. 4 Choose ye an istand! 5 Firtify it! 6 Day it about will anywery of wer! 7 / will give you a war enjug. 8 With it ge shall smile the peoples and

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

 Conquer! That is enough. I will make easy

none shall Stand before you. 9 Lunk! Withdraw! Upm then! This I The Law of the Buttle florywest: Thes shall my worship be about my secret house. 10 let the stile of severling itself; set it in My ceret temple - and that though is aheady aight disposed - x it dell he you Wibleh for wee. It shall not face, but misaulous alone shall come buch to it lay often day. Tore it in locked glass in a hoof to the world. 11 The shell be gone only proof. I police agreent. Conjuer! That is awough. I will make ears

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

12 Sacrifice cattle, little and big: after a child.

to you the abstruction from the ill-ordered house in The Victorious aly. Then shall Myself comey it with worship, shaplet, Monyh Mon lites T it not. Then shall have danger strouble. Re- How- When is with thee. Worship me with fie & blood, working me with swords a wife years. Let The uman be gut with a sund before we: let blood for try rane. Truple down the Heather; he You them, o varior, I will quie you of their flesh to ret! 12 Sacrifice cattle little and by: after a chill.

- 13 But not now.
- 14 Ye shall see that hour, o blesséd Beast, and thou the Scarlet Concubine of his desire!
- 15 Ye shall be sad thereof.
- 16 Deem not too eagerly to catch the promises; fear not to undergo the curses. Ye, even ye, know not this meaning all.
- 17 Fear not at all; fear neither men, nor Fates, nor gods, nor anything. Money fear not, nor laughter of the folk folly, nor any other power in heaven or upon the earth or under the earth. Nu is your refuge as Hadit is your

13 But not now. 14 Ye shall see that how, . blessed Beest, and Non the Sculet Community of his levice! 15 ye shall be sad Margh. 16 Dela got too Enjery to catch the promiser, lear not to undergo the auses. Se, were ge, how at This wearing all. 17 Fem not at all; fem weither men, nor Fates, nor gods, nor anything. Morey ken not, we lay he fely , we ey the love is bewer or upon the ruth or under the Carl. No is you refuge as Hadit you

- light; and I am the strength, force, vigour of your arms.
- 18 Mercy let be off: damn them who pity.

 Kill and torture; spare not; be upon them.
- 19 That stélé they shall call the Abomination of Desolation; count well its name, & it shall be to you as 718.
- 20 Why? Because of the fall of Because, that he is not there again.
- 21 Set up my image in the East: thou shalt buy thee an image which I will show thee, especial, not unlike the one thou knowest. And it shall be suddenly easy for thee to do this.

light; and I am the strong try nee, ry me of is Acrey let be off: dam them who pity. Will and totale; space not; he up a them. 19 That stell Bey shall call the Abound tra of Resolution; count well its name, x it shall be to you as 1/8. 20 Why? Because of the fall of Because, that be wo not here again. 21 Set up inage in the East: Par shall by Thee as inge which will show thee, especially not while the one the howest. And it has be suddenly cary for thee to do this.

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

22. The ther images group around me to support me: let all be worshipped, for they shall dusta to exalt me. I am the visible object of worship; The Theis are secret; for ReBeast The Bride are they: and for the wines ! he Order a . What to This? Then shalt how. 23 For perfume visc weel shory & Mich leaving & of sed wie: Then oil of Abramelia and olive il, and oftenward soften a smooth dow with rich pest blood! 24 Re best blood is of the moon, monthly: then the perh blood of a dild, or hopping from the

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

host of beaute: Ther of enemie; Then The prest of the worshippers: lest of some beest, no matte what. 25 This how : of this wishe carbes & eat with me. This halk also another use; let it be beid before we, and heft thick with feefanes I m onon: it shall become full of beetle as it were and creeping things sacred unto me. 26 These slay, naving your enemies Aley shell fall before you. 27 also there shall heed but & power of lust in In at the capity thereof. 28 also 78 shell be strong in wee.

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

29 Mreove, be they lay left, it is helter; In Bey swell with my free. All he free we. 30 My alter is of open hass work: him Reven an silve or gold. 3.12 There could a rich men from the Nest who shall from his gold upon thee. 32 From gold frye steel: 33 Be ready to Hy or to mile. 34 But you holy place shall be netracked thoughout the centrails: Though with fix and Sword it he hunt down a shallived, get in intible house There standets and Shall stand with the fall of the west

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

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

Equinoc, when thurachis shall aire and The double wanded me assume my Those and place. buther proflect That and, and hing best five four the shies; another arman dell wake the last surship Me hale; andhe Soul of god and heast shall muyte in the globed priest; another sacrifice shall stain The trub; another hing shall very a; and blessing no loyer be found To the Howh headed mysbrial lord! 35. The half the word of Here -re- ha, called For-pa- breat and Re- How- What.

36 Then said the prophet unto the God.

37 I adore thee in the song

"I am the Lord of Thebes, and I

The inspired forth-speaker of Mentu;

For me unveils the veilèd sky,

The self-slain Ankh-af-na-Khonsu

Whose words are truth. I invoke, I greet

Thy presence, O Ra-Hoor-Khuit!

Unity uttermost showed!

I adore the might of thy breath,

Supreme and terrible God,

Who makest the gods and death

To tremble before Thee:-

I. I adore Thee!

Appear on the throne of Ra!

Open the ways of the Khu!

Lighten the ways of the Ka!

The ways of the Khabs run through

To stir me or still me!

Aum! Let it kill me!

38 So that thy light is in me & its red flame is as a sword in my hand to push thy order. There is a secret door that I shall make to establish thy way in all the quarters (these are the adorations, as thou hast written)

as it is said

The light is mine; its rays consume

Me: I have made a secret door

Into the House of Ra and Tum,

Of Khephra and of Ahathoor.

I am thy Theban, O Mentu,

The prophet Ankh-af-na-khonsu!

By Bes-na-Maut my breast I beat;

By wise Ta-Nech I weave my spell,

Show thy star-splendour, O Nuit!

Bid me within thine House to dwell,

O wingèd snake of light, Hadit!

Abide with me Ra-Hoor-Khuit!

36 Then said Republet with The End. "Tam the Lord of Thebes" to from vellum brok fill me 38 In that by light is in me & its sed flame is as a sword in try hand to finish they rder. There is a secret Loor Mat Totall make to establish they way in all the quanters (There are the adorations, as those best written) as it so Javid The lyth is mine se from welling book to "Ra- Hoor-Whit

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

39 all his and a book to say how Thou didst come litter and a reproduction of This with and paper for wer - for in it is the word secret & not only in the Etylish-and they comment apor the Book of Relaw-shall be hunted beautifully in sed with and black upon beautiful paper made by hand; and to each man and woman Mal Those meetest, were it but to die or to dinh at then, it is the Law to give. Then they shall chance to while on This blus or so; it is no odds. Do this snickly! 40 But The work of the comment? That is may; any

- Hadit burning in thy heart shall make swift and secure thy pen.
- 41. Establish at thy Kaaba a clerk-house: all must be done well and with business way.
- 42. The ordeals thou shalt oversee thyself, save only the blind ones. Refuse none, but thou shalt know & destroy the traitors. I am Ra-Hoor Khuit and I am powerful to protect my servant. Success is thy proof: argue not: convert not: talk not overmuch. Them that seek to entrap thee, to overthrow thee, them attack without pity or quarter & destroy them utterly. Swift as a trodden serpent turn

Hadit hing in My heart shall make swift and Seane by her. 41. Establish at by Kasha of a clerket. all must be love well and with havies 42. The ordeals how halt oversee Myself, save only the Hind ones. Refuse was, but Phon Shalt know a destroy the traiters. law Re- Hor - Whit and I am promeple to hatest. my sewant. Incees is they proof: agree und: convert not: fill not nermel. Then that seek to witheplue, to weather thee, then afted without July repeate & destry Them atterly. Swift as a trodder supper from

- and strike! Be thou yet deadlier than he!

 Drag down their souls to awful torment: laugh

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

and thibe! Be har get deadlier han he! 4 Dray down heir only to motal trament bugh at Then Jen: ofit upon them! 43 Let ReScarlet Woman beware! If fily and compassion and butleness orisit her heart of she leave my work to toy with old sweetnesses then shall my aluglance be turner. I will slay me her child: I will clienale her heart: /will cast her out from men: as a thinking and despised whalse shall she aml Kongh dush wet streets, and

die cold and an hungered.

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

44. But let ber said herself un Trick. Let her follow me in my way. Let her Work the work of wichedness! Let her kill her heart! let her be load and adulterous; let her he covered with javels, and wich gaments, and let her be hamelers before 45 Then will I lift her to primarles of pure. The will I breed from her a dild unglitter han all the hung Me canthe little ite be with jig: with my free shall she see to this of the any hip of Ma. she hall achieve Hadit.

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

46. I am the warris Ind Me Forties: the Eyhties come before me, & are shered will big you to victory & joy: will be atyme amo as Teple & ge hall delight to slay. Lucces is you prof; Comage is your amoun ; 90 h, 90 h, hi my they & see shall him not buch for 47 This rob hall be translited into all tongues: Int always with the regular in the withing of the Beast; for whe

chance shape of the letters and their position to one another: in these are mysteries that no Beast shall divine. Let him not seek to try: but one cometh after him, whence I say not, who shall discover the Key of it all. Then this line drawn is a key: then this circle squared ## in its failure is a kev also. nd Abrahadabra. It shall be his child & that strangely. Let him not seek after this; for thereby alone can he fall from it.

chance the Meletters and their writing to me and her : in These we my Pat no Berst still divine. Let him not seek to the : but me cometh after bin, where In not, who shall distructed & it all. Then Mustine drawn is a key: then this Cicle squared D in to failure is a key also. and Abrahalaha. It shell be his dield & Betstrayely. Let him not Seek after This; for thereby alone can be fall from it.

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

48 Now This mystery of the letters is done, and I want to go on to the hoher place. 49 / a is a secret profile word, the bles they year? all gods of new. 50 Cinse Men! Come Men! Course Men! 57 With my Hant's bead I feel of the eyes of desus at he hays whom the was 52 / flep my wings in the face of Bolivered & blind lim 53 th it my claws then out the fleshoffle Indian and the Buddlet, Mayol and 54 Bahlasti! Ongolehda! Whit is you

- crapulous creeds.
- 55 Let Mary inviolate be torn upon wheels: for her sake let all chaste women be utterly despised among you.
- 56 Also for beauty's sake and love's.
- 57 Despise also all cowards; professional soldiers who dare not fight, but play: all fools despise.
- 58 But the keen and the proud, the royal and the lofty; ye are brothers!
- 59 As brothers fight ye.
- 60 There is no law beyond Do what thou wilt.
- 61 There is an end of the word of the God

Capulous creeds. 55 Let Many inviolate be tom upon wheels: for her sake let all charte women he afterly despised anny you. 36 Also for beauty's rihe and love'. 57 Despise des all awards; professional Abliero who due not fight, but play: all forts desput. 58. But The keen and the hond, the royal and the lefty; ge we hollers! 59 As holler fight ze. 60 Prese & no law beyond Do what the wilt. 61 There is an and of the word of the God

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

authored in Rais seat, lythery The sides The sal. 62 To Are do ge revenue; Come ane ge Mongh tribulation of redeal, which is 63 The fool reedelle two Book of the Law, and its comment she understandeth it wot. by Let him come through the fist ordeal x it will be to him as ishe 65 Mary L Re second world 66 Many he third, stores offrecan water. 67 hough the frust, altimate speaks of the

- 68 Yet to all it shall seem beautiful. Its enemiès who say not so, are mere liars.
- 69 There is success
- 70 I am the Hawk-Headed Lord of Silence & of Strength; my nemyss shrouds the night blue sky.
- 71 Hail! ye twin warriors about the pillars of the world! for your time is nigh at hand
- 72 I am the Lord of the Double Wand of Power the wand of the Force of Copha Nia but my left hand is empty, for I have crushed

68 get to all it shall seen hemitiful. It anemie who say not so, are were tiers. 69 There is success 70 / am the Hunch- Herded Lord of Silentle Lof Shengh; my news , whomas the hight- Whe oky. Il tail go twie warrion about the pillars of The world ! for you pie is right at hand he would of the Cophe hia - but my left hand is aufty, for I have any heal.

- an Universe & nought remains.
- 73 Paste the sheets from right to left and from top to bottom: then behold!
- 74 There is a splendour in my name hidden and glorious, as the sun of midnight is ever the son
- 75 The ending of the words is the Word

 Abrahadabra.

The Book of the Law is Written

and Concealed

Qum. Ha.

an Universe & northet remains. 13 Poste hesbeets from my ht toleft and from top to bottom: Then helold! 74 There is a fillendown in my name biddle and glorious, as the sun of uniday ht is we be on 75 The walny of the words is ReWord Whahadaha. The Book Me law is Written and Concealed ann. Ha.

THE COMMENT.

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

The study of this Book is forbidden. It is wise to destroy this copy after 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 the Law are to be decided only by appeal to my writings, each for himself.

There is no law beyond Do what thou wilt.

Love is the law, love under will.

The priest of the princes,

Ankh-f-n-khonsu

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